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THE VULGATE BIBLE

VOLUME VI

DOML 21

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# The Vulgate Bible

VOLUME VI

## THE NEW TESTAMENT

DOUAY-RHEIMS TRANSLATION



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SWIFT EDGAR

DUMBARTON OAKS  
MEDIEVAL LIBRARY

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## Introduction

The Vulgate Bible is a collection of Latin texts compiled and translated in large part by Saint Jerome (ca. 345–420) in the late fourth and early fifth centuries CE. Roughly speaking, Jerome translated the Old Testament—except for the books of Wisdom, Ecclesiasticus, Baruch and 1 and 2 Maccabees—and he revised existing Latin versions of the Psalms and the Gospels. Jerome's Bible was used widely in the Western European Christian (and later, specifically Catholic) tradition from the early Middle Ages through the twentieth century.

The adjective “Vulgate” (from the Latin verb *vulgare*, meaning “to disseminate”) lacks the connotation of coarseness often inherent in its relative “vulgar,” but both words imply commonness. Indeed, the Vulgate Bible was so widespread that its significance can hardly be overstated. It made critical contributions to literature, visual art, music and education during the Middle Ages and the Renaissance, and it informed much of the Western theological, intellectual, artistic and even political history of that period. Students of almost any aspect of European civilization from the seventh century (when the Latin Bible existed more or less in the form we know today) through the sixteenth century (when translations of scripture into various European vernaculars

became widely available to the public and acceptable to religious authorities) must refer frequently to the Vulgate Bible and have a thorough knowledge of it.

In this edition, the Latin is presented opposite the first English version of the Bible sanctioned by the Roman Catholic Church. This English Bible is typically referred to as the Douay-Rheims Version, after the present-day names of its places of publication. The New Testament was published in 1582 by the English College at Rheims, and the Old Testament (to call it the Hebrew Bible would be inaccurate, since it includes nine books that have never belonged to the Hebrew canon) was published in 1609 and 1610, in two volumes, by the English College at Douay. The entire Douay-Rheims Bible was revised several times, notably by Bishop Dr. Richard Challoner (1691–1781) in 1749 and 1750.

In this introduction, I use the terms “Catholic” and “Protestant” in their current senses. Adherents to the Church of England in the sixteenth century at times referred to themselves as Catholics and to those who followed the religious authorities in Rome as Popish or Papists. The members of the Roman Church called their Anglican rivals various names, such as heretics, Protestants, Lutherans and Calvinists, but they would not have called them Catholics.

Douay and Rheims were major centers of learning for English-speaking Catholics, who faced hostility in Protestant England. The English College, a prominent Catholic institution, was exiled from Douay to Rheims in 1578, near the beginning of the Eighty Years’ War between the Netherlands (to which Douay at the time belonged) and Philip II of Spain, who had founded the college.<sup>1</sup> The exile lasted until 1593. The college undertook these translations of the Bi-



ble primarily in response to the English versions produced under the Church of England that did not treat Jerome's text as the ultimate authority. Protestant English translators did use the Vulgate, but they also consulted the German rendering by Martin Luther (1482–1546), the Greek Septuagint and New Testament, testimonia in Hebrew and other sources. In contrast, the Douay-Rheims Version was directly translated from the Latin Bible as it was known to the professors at the English College in 1582.

While the English College was working on its translations at Douay and Rheims, Pope Sixtus V (r. 1585–1590) called for the preparation of an authoritative Latin text. This Latin Bible was published in 1590, just prior to his death, but it contained errors and was soon suppressed for fear that Protestants would use them to attack the Catholic Church.<sup>2</sup> Three corrected printings followed, in 1592, 1593 and 1598, during the papacy of Clement VIII (r. 1592–1605). These four editions, substantially the same, are referred to collectively as the Sixto-Clementine Version. While it strongly resembles the Latin Bible that evidently served as the basis for the Douay-Rheims translation, the two are not identical. The Dumbarton Oaks Medieval Library (DOML) here presents a reconstructed Latin text of the lost Bible used by the professors at Douay and Rheims, and Challoner's revision of the English translation faces the Latin. Challoner's text, discussed in detail below ("The English Text of This Edition"), sometimes reflects the Sixto-Clementine Bible more closely than did the English College translations of 1582, 1609 and 1610, but many of the revision's features are not at all related to the Sixto-Clementine Bible, and some lead the translation even further from the Latin.

Although the Douay Old Testament was not published until 1609–1610, most of the work on the translation seems to have been completed much earlier, before any Sixto-Clementine edition. Despite its publication date, therefore, this section of the English translation still provides a valuable witness to a Latin text that predated the Sixto-Clementine Version. Most scholars accept the conclusion by Charles Dodd that “the work may be entirely ascribed to Mr. [Gregory] Martin [who died a decade before publication of the Sixto-Clementine edition] . . . He translated the whole Bible; tho’ it was not publish’d all at one time.”<sup>3</sup> There is good reason to believe that Dodd was right: an entry in the “Douay Diaries,”<sup>4</sup> records of the activities at the young English College, attests that Martin began translating the Bible in October 1578 and that he translated two chapters a day, which were revised by two other professors. Since there are 1,353 chapters in the Bible—including the Books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, 1 and 2 Maccabees and 3 and 4 Ezra, and counting the Prayer of Manasseh as one chapter—the task would have taken Martin and his team slightly more than 676 days, far less time than the thirty years that elapsed between the project’s commencement and the complete publication of the Bible. Indeed, this calculation is confirmed in the address “To the right vvelbeloved English reader” in the first volume of the Old Testament (1609), which states that the Bible was translated “about thirtie yeares since” (fifth page of the section). The translation thus almost certainly preceded the Sixto-Clementine text, which immediately became the standard edition upon its printing in 1592. The lag between translation and publication is explained on the first page of the

same section: “As for the impediments, which hitherto haue hindered this worke, they al proceded (as manie do know) of one general cause, our poore estate in banishment” — that is, the exile of the English College to Rheims.

The Douay-Rheims translation used here mostly follows the version printed in 1899, a slight revision of Challoner’s editions, incorporating elements from the 1749, 1750 and 1752 printings. Challoner’s principal contribution was to make the original Douay-Rheims easier to read by updating obscure phraseology and obsolete words. This volume modifies the 1899 version to bring the punctuation and the transliteration of proper nouns and adjectives into line with modern practice (see Alternate Spellings in the endmatter for this edition’s policies regarding transliterations) and to restore some readings from Challoner’s 1750 and 1752 editions that had been changed (mostly due to printers’ errors) in the 1899 version. In addition, the whole text has been prepared according to the guidelines of the fifteenth edition of the *Chicago Manual of Style*. This policy has resulted in significant alterations to Challoner’s edition, which superabounds in colons and commas, lacks quotation marks and begins each verse on a new line, sometimes making the text difficult to understand. In contrast to most English Bibles, this volume renders all of the text as prose, even the parts that were originally in verse, since neither the Latin nor the English is poetic. The Latin text has been punctuated according to the English translation to allow easy movement between the two languages. In the rare instances when they diverge, the text in each language has been punctuated according to its most natural meaning (see, for example, Gen 31:1–4).

Readers of the Dumbarton Oaks Medieval Library who wish to compare either the English or the Latin version presented here with another Bible should bear in mind that the versification in the Vulgate and the numbering of psalms differ from those in Bibles translated from languages other than Latin. Furthermore, the books in this volume have been selected and ordered according to Challoner's revisions, which follow the Sixto-Clementine Bible. This policy has resulted in the inclusion of some chapters and books commonly considered "apocryphal" or "deuterocanonical" (Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, 1 and 2 Maccabees, Daniel 3:24-90, Daniel 13 and 14) and the omission of others that were relegated to appendices even in early printed versions of the Bible (3 and 4 Ezra and the Prayer of Manasseh). The names of some books differ from the ones that may be familiar to many readers: for instance, 1 and 2 Kings in this volume are commonly called 1 and 2 Samuel; 3 and 4 Kings are usually 1 and 2 Kings; 1 and 2 Paralipomenon equate to 1 and 2 Chronicles; 1 Ezra is usually simply Ezra, while 2 Ezra is typically Nehemiah; the Canticle of Canticles is also known as the Song of Songs; Ecclesiasticus is Sirach and in some Latin Bibles is known as Iesu Filii Sirach; and, last, the Apocalypse of St. John the Apostle may be known to most readers as the Book of Revelation.

#### THE LATIN TEXT OF THIS EDITION

The Latin in this edition presents as closely as possible the text from which the Douay-Rheims translators worked. It would have been a version of the Bible known to many Europeans from the eighth through the sixteenth century. Be-

fore Jerome, translations of parts of the Bible into Latin existed; we call these disparate texts the Old Latin Bible. After Jerome finished his work, versions of his Vulgate proliferated. According to one count, a third of the biblical manuscripts we have today dating to about one hundred years after Jerome's death are from the Vulgate, and a century later "manuscripts of the Vulgate start to outnumber those of the Old Latin by about two to one. In the seventh century, the ratio has risen to about six to one."<sup>5</sup> The early ninth century brought the stabilization of a recension that was overseen by Alcuin, the schoolmaster from York who played a major role in the cultural revival promoted by Charlemagne. The so-called Alcuin Bibles, of which some thirty survive, became the standard text outside Italy during the Carolingian period. They were the products of monastic copy centers known as scriptoria. In the thirteenth century, the Alcuin Bibles gave way to the so-called Paris Bibles, which were written by professional scribes. The text of the Paris Bibles, a direct descendent of the Alcuin Bibles, was in turn closely related to the Sixto-Clementine Bibles of the late sixteenth century. In large part, the DOML text corresponds to Robert Weber's edition (2007). Most adjustments to bring the Latin closer to the English coincide with an edition of the Sixto-Clementine Bible (1959) that preserves the majority of the readings from the second Clementine edition (1593) and occasionally replaces that text with readings from the other two Clementine editions, which were very similar to each other. For consistency's sake, the spellings and inflections of adjustments based on the Sixto-Clementine Bible have been brought into line with Weber's text.

When neither the Weber nor the Sixto-Clementine text

provides the reading that the Douay-Rheims translators appear to have seen, the critical apparatuses in Weber and in Quentin's edition (1926–[1995]) have been consulted. Often the readings attested in early printed editions of the Bible, such as the famous “42-line Bible” printed by Johannes Gutenberg in 1454, come closest to the translation. In rare instances it has been necessary to print reconstructions of the text theoretically used by the translators, since neither the Sixto-Clementine, Weber and Quentin editions nor the citations in their apparatus provide a suitable reading. These reconstructions, often closer to the Greek Septuagint than to any Vulgate edition, follow the Old Latin Bible.

In trying to identify the Latin source or sources of the Douay-Rheims translation, some scholars have pointed to the Louvain Bible,<sup>6</sup> an early printed edition that strongly resembles the Sixto-Clementine Version. However, the readings in the Douay-Rheims Version do not support the conclusion that Martin based his translation on either the Louvain Bible of 1547 or the correction of that edition published at Rome in 1574. Furthermore, the preface of the Douay-Rheims Version addressed “To the right vvelbeloved English reader” states (and Greenslade accepts) that the editors of the Old Testament “conformed it to the most perfect Latin Edition”—presumably, given the publication date, the Sixto-Clementine Version.<sup>7</sup> To take just one illustration of the danger of assuming that the translators used a single identifiable source, consider Ex 16:29, which in the Douay translation reads in part, “and let none goe forth”: of the many sources considered by Quentin (including the Louvain Bible), only two—both early printed editions and neither of them the Sixto-Clementine or the Louvain edition—begin

the relevant Latin clause with a conjunction. Moreover, while the translators claimed their work was "diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages,"<sup>8</sup> the relative paucity of readings different from well-established Latin sources and the inconsistency in the nature of the divergences suggest that they were working with a now lost Latin text of idiosyncratic nature rather than a still extant one that they chose to ignore from time to time. Since several people collaborated on that translation, the translators may also have followed different editions of the Bible and therefore produced a translation for which there is no single surviving Latin source.

Unlike the Latin as edited by Weber, the Sixto-Clementine edition (to whose family the Douay-Rheims translation belongs) often regularizes the language found in earlier manuscripts. In general, the Sixto-Clementine rarely accepts the *lectio difficilior*, while most editors since the eighteenth century, including Weber, tend to choose the "more difficult reading" from among multiple possibilities. For example, at Gen 32:5, the Weber edition reads, "habeo boves et asinos oves et servos atque ancillas," while the Sixto-Clementine editors preferred to avoid the variations of asyndeton after *asinos* and of *atque*, so their text reads, "Habeo boves et asinos et oves et servos et ancillas." In this instance, the Douay-Rheims translators evidently saw a conjunction between *asinos* and *oves* and also between *servos* and *ancillas*. In this edition, an *et* has been inserted in the former case, but the *atque* has remained in the latter, because we cannot know which of the many options for the English "and" the translators encountered in their Latin.

At times, the translation reflects a base text closer to We-

ber's than to the Sixto-Clementine edition. For example, at Gen 1:14, Weber reads "*fiant luminaria in firmamento caeli ut dividant diem ac noctem,*" while for *ut*, the Sixto-Clementine edition reads *et*. However, the Douay-Rheims translation (as revised by Challoner, but here retaining the grammatical construction of the original) reads, "Let there be lights made in the firmament of heaven to divide the day and the night," clearly translating *ut*. The Sixto-Clementine choice was probably made by analogy to verses like Gen 1:6, which reads in both editions "*Fiat firmamentum in medio aquarum, et dividat.*"

#### THE ENGLISH TEXT OF THIS EDITION

The "Douay-Rheims Version" is an imperfect name for the translation of the Vulgate Bible used in this volume. Indeed, one anonymous scholar in 1836 went so far as to write that calling a translation similar to the one printed here "the Douay or Rhemish version is an abuse of terms."<sup>9</sup> The English here follows a text that was published in 1899. Although this text has been understood routinely as being the Douay-Rheims Version without any qualification, it in fact offers an English translation that derives not directly from the work of the English College of Douay and Rheims, but rather from a nineteenth-century form of a revision by Challoner. Challoner published at least five revisions of the New Testament and two of the Old (the New Testaments appeared in 1749, 1750, 1752, 1764 and 1772, the Old Testaments in 1750 and 1763-1764); after his death, others produced many more. Since the editions of 1582, 1609 and 1610, many subsequent revisions have purported to be simple reprints.



Indeed, the frontispiece to the 1899 edition has a message of approbation by James Cardinal Gibbons, then archbishop of Baltimore, who writes that the text "is an accurate reprint of the Rheims and Douay edition with Dr. Challoner's notes." But if we are to understand the "Rheims and Douay edition" to mean the translations originally printed in those cities in the late sixteenth and early seventeenth centuries, the text we have is by no means an accurate reprint of that.

Because the versions issued between 1610 and 1899 can be difficult to come by, and because the only work approaching a systematic collation of various "Douay-Rheims" Bibles is a bitterly anti-Catholic work from 1855,<sup>10</sup> many scholars regard the Douay-Rheims translation as a text that has barely changed (if at all) since its first printing. Some are aware of Challoner's extensive revisions in the mid-eighteenth century, which updated the language of the Douay-Rheims Version and toned down the polemical annotations, but few know the extent of his alterations, or that they make it more distant from the Latin Vulgate, or that they took place over several editions or that the editions published after his death often contain the work of other scholars.

Many factors complicate analysis of the modifications that the Douay-Rheims Version has undergone over the past four centuries. The most significant is the doctrinal conservatism of the Catholic Church. Owing to both the primacy of Jerome's Vulgate (another inadequate label, since Jerome hardly produced the Latin text by himself), recognized at the Council of Trent (1545-1563), and the desire of the Church to exert some control over access to scripture, the translation of the Bible into vernacular tongues was dis-

couraged. Yet after Protestant churches made the text of the Bible available to speakers of English and German, it became easier for reformist thinkers to disseminate their teachings. Some English-speaking Catholics then sought to produce their own translation, but since the point of this work was to regulate the message read by the flock, the translation required authorization to insure that it was appropriate. A letter of 1580 from William Allen, the president of the English College at Douay, to a colleague, Professor Jean de Vendeville, expresses the need for papal sanctioning of the translation: "We on our part will undertake, if His Holiness shall think proper, to produce a faithful, pure, and genuine version of the Bible in accordance with the version approved by the Church."<sup>11</sup> The printed edition was approved not by the pope but by three professors at Allen's own college (Douay-Rheims 1609, *Approbatio*).

Conservatism demanded the Church's approbation and made revision difficult. How could a reviser supplant something that had already been declared acceptable to the Church? Revisions required approval of their own, yet they could not directly contradict previously approved editions. For this reason, the only reference to a difference between Challoner's 1750 edition and the printings of 1582, 1609 and 1610 comes on the title page, which describes the work as "Newly revised and corrected, according to the Clementine Edition of the Scriptures." As the phrasing shows, Challoner was careful to note that his version derived from the Latin Bible first authorized by Pope Clement VIII in 1592, ten years after the Rheims New Testament, but he obscured the extent of his revisions. Despite the popularity of Challoner's revision and of the Bibles still in print that descend from it,

the English translations and revisions of scripture were not created under a directive from the Vatican. There is no single, indisputably "official" translation of the Latin Bible into English. All the translations lay claim to official status without criticizing other Catholic versions, and none of them has clear primacy.

This confusing (and confused) climate has misled modern readers into believing precisely what the editors and translators of English Catholic Bibles from the sixteenth through the nineteenth century wanted them to think: a single standard English translation of the Bible existed, and the reader in question was holding a copy of it. One well-respected medievalist cautioned against using the King James Version for medieval studies (because it lacks a close relationship to the Vulgate text), implying that the Douay-Rheims Version is preferable. While correct about the King James Version, he shows himself to be unaware of the Douay-Rheims's own modern tradition, writing, "The English translation of [the Vulgate] is the one known as the 'Douai-Rheims' translation . . . also available in many modern editions," and later quoting the translation of Ct 2:4 in the Douay-Rheims as "he set in order charity in me."<sup>12</sup> This quotation comes from Challoner's revision of the translation from 1750; the 1610 translation reads, "he hath ordered in me charitie."

The particular case of Ct 2:4 does not perfectly illustrate the danger of using Challoner's revision of the Douay-Rheims translation, because his rendering still matches the Vulgate text ("ordinavit in me caritatem"). But in many places (italicized in this edition) Challoner strayed from the Latin, usually to revise some particularly awkward phrasing

in the older Douay-Rheims edition. For example, at Gen 6:13, he changed “the earth is replenished with iniquitie from the face of them” to “the earth is filled with iniquity through them.” Four points are important about this revision. The first is that Challoner updated the spelling of “iniquitie.” Second, here, as elsewhere, he translated very logically an ordinary Latin word (*repleta*) with an equally common English one (“filled”), rather than with a cognate (“replenished”). Thus, he followed a policy that contrasts with the Latinate qualities that pervade the earlier translation. Third, “through” is not found in any Latin edition; while the meaning of “from the face of them” is obscure in English, it is a literal rendition of all the transmitted Vulgate texts of this verse. The fourth point is the trickiest one to address: the preposition “through” instead of “from the face of” is in fact found in the King James Version, which was in Challoner’s day the more or less official Anglican (and of course Protestant) Bible.

Gen 6:13 illustrates how Challoner revised the Douay-Rheims Bible on literary grounds. One peculiarity of Bible studies is that many areas of interest are plagued with partisanship, and it can be difficult to make any argument without seeming to side with one religious (or secular) establishment against another. In trying to articulate the relationship between the King James and Douay-Rheims Versions, many otherwise useful sources emphasize the effects of one on the other according to the publisher’s disposition: that is to say, Catholic sources underscore the similarities between the 1582 New Testament and the 1611 King James text, while Protestant reference works point to Challoner’s alleged in-

debtedness to the King James Version. A notable exception is the anonymous article quoted above, which in its passionate call for a responsible, authorized translation of the Sixto-Clementine Vulgate rightly commented on a difference between the 1582 New Testament and Challoner's revision: "This correction is taken verbatim from the Protestant version."<sup>13</sup> Without delving into the differences in the theological programs of the editors of the Douay-Rheims and King James Versions or calling one preferable to the other, one could argue convincingly (as many have done) that the King James Bible has far greater—or at the very least, more enduring—literary merit than the original Douay-Rheims Version.

To understand the relative qualities of these English Bibles, compare, for example, the translations of Dt 30:19. The Douay-Rheims reads: "I cal for witnesses this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. Choose therefore life, that both thou mayest liue, and thy seede." The King James Version has "I call heaven and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may liue." Significantly, the King James Version is more natural and memorable; we should also note that the most awkward phrasing in the Douay-Rheims translation ("proposed to") has, in Challoner, been replaced by "set before," the King James reading.

The literary superiority of the King James Version is worth bearing in mind, because Challoner (whose school-boy nickname, we are told, was Book)<sup>14</sup> revised the Douay-

Rheims text primarily on the basis of literary sensibilities. His version significantly departs from the Douay-Rheims when that text is most stilted, and not infrequently in such instances, Challoner's revision closely matches the sense or wording (or both) of the King James Bible.

A word of caution should be issued to those who would accept the implication of the subtitle of Challoner's Bible: "Newly revised and corrected, according to the Clementine Edition of the Scriptures." This description suggests that Challoner updated the Douay-Rheims translation in light of the standard text of the Bible that had not been available to the translators at the English College. Through oversight, however, his revision skipped a few phrases that the Douay-Rheims translators had missed as well (mostly when similar Latin words appeared on different parts of the page, causing leaps of the eye).<sup>15</sup> These omissions suggest strongly that Challoner's primary task was to make the English of the Douay-Rheims version more readable; it was not a revision on textual grounds. Otherwise, a careful collation of the Douay-Rheims Version with the Sixto-Clementine Bible would have been essential. More often than not, Challoner appears simply to have read the Douay-Rheims and fixed the poor or awkward style, occasionally turning to the King James, Latin, Greek or possibly Hebrew texts for help. He does not seem to have compared the Douay-Rheims systematically with the Latin (or any other version).

If we are not prepared to credit the magnum opus of the Anglican Church as a major source for Challoner, we can say that many of his revisions came from Hebrew and Greek sources (the same texts that the King James editors read,

possibly accounting for the similarities). Why Challoner often turned to sources other than the Latin Vulgate, which had existed in stable and authorized form since 1592, is unclear, especially in view of his title-page statement that he had updated the Douay-Rheims according to the Sixto-Clementine Bible. The period in which Challoner published his first edition of the New Testament (1749) was one of lively productivity for biblical scholars. The monumental edition of the pre-Vulgate Latin Bible credited to Pierre Sabatier, a Benedictine monk, was in production (Rheims 1739, 1749; Paris 1751). This text was meant to reconstruct the Bible as it was known to the Church fathers writing in Latin before the general acceptance of Jerome's text, and it received the approbation of two vicars general and Sabatier's own abbot. It relies frequently on Greek and Hebrew sources, indicating that the study of those texts was not as distasteful to the Church elite in the eighteenth century as it had been in 1609, when the Douay-Rheims translators prefaced their edition with the following words:

But here an other question may be proposed: VVhy we translate the Latin text, rather than the Hebrew, or Greke, which Protestantes preferre, as the fountaine tongues, wherin holie Scriptures were first written? To this we answer, that if in dede those first pure Editions were now extant, or if such as be extant, were more pure than the Latin, we would also preferre such fountaines before the riuers, in whatsoever they should be found to disagree. But the ancient best lerned Fathers, & Doctors of the Church, do much complaine, and

testifie to vs, that both the Hebrew and Greke Editions are foully corrupted by Iewes, and Heretikes, since the Latin was truly translated out of them, whiles they were more pure.<sup>16</sup>

Indeed, by 1750 the Counter-Reformational motives of the Douay-Rheims Version of 1582, 1609 and 1610 had become largely irrelevant, and the polemical annotations of the first translation were either omitted or stripped of their vehemence. Even the notes in the Old Testament of 1609–1610 contain less vitriol than those in the 1582 New Testament. Strict adherence to the Vulgate Bible mattered less to Challoner than to the original translators, although he still evidently favored literalism in his renderings. Consequently, he may have preferred to replace poorly worded translations with a new literal translation of a different source, rather than to print loose constructions of the Latin text. Nonetheless, the translation on the whole adheres faithfully to the Vulgate, the official Bible of the Catholic Church; after all, Challoner wrote a pamphlet entitled “The Touchstone of the New Religion: or, Sixty Assertions of Protestants, try’d by their own Rule of Scripture alone, and condemned by clear and express Texts of their own Bible” (London 1735). Interestingly, this tract reveals Challoner’s familiarity with, or at least access to, the King James Version of the Bible. As one scholar put it, “He sought to establish the Roman Church’s credentials out of the mouths of her enemies.”<sup>17</sup>

It may be fitting that the DOML Bible is an artificial one. After all, in whatever language or languages the texts collectively called the Bible are read, they are heterogeneous, cobbled together over centuries, having been composed (or re-



vealed) and varied by oral tradition throughout the preceding millennia. With only minor revisions, we use Challoner's edition of the Douay-Rheims Bible because his text preserves the character of the English translation that brings us closest to the end of the medieval period while still being fairly elegant and readable. This edition differs from the 1899 printing in restoring readings from the 1750 and 1752 editions which had been spuriously altered in the 1899 version and in updating the biblical names and the punctuation of the earlier edition. Challoner's notes have been excised, though his chapter summaries remain.

With its rich and somewhat thorny history, Challoner's English is important to scholars of many disciplines, and its proximity to the literal translation of the most important book of the medieval period—namely, the Latin Bible—makes it invaluable to English-speakers studying the Middle Ages.

#### A NOTE ON THE TRANSLATION

Every discussion of the Douay-Rheims translation—whether praising or condemning it, whether acknowledging or ignoring Challoner's contribution to the text—affirms its proximity to the Latin. The translation in this volume has, however, a few characteristics that are either difficult for contemporary English-speakers to understand or that make the English less literal than it could be.

Challoner's word choice may sometimes puzzle readers. In the service of literalism, the Douay-Rheims translators and Challoner usually rendered *postquam* by the now obsolete phrase "after that," regardless of whether the Latin

word was a conjunction or an adverb. For example, at Gen 24:22, the translation reads, "And after that the camels had drunk, the man took out golden earrings weighing two sicles and as many bracelets of ten sicles weight," whereas a natural, more modern rendering would eliminate the word "that." Possibly by analogy to the case of *postquam*, or possibly because in the seventeenth century there was little distinction between the meanings of "after" and "after that," the translators occasionally rendered other words as "after that" where the phrase makes little sense in modern usage; see, for example, the temporal *cum* at Gen 8:6. On the whole, though, Challoner avoided trying to fit the square peg of English translation into the round hole of the Latin text. He shied away from the Douay-Rheims tendency to translate Latin words with awkward cognates, such as "invoke" for forms of *invoco* (for example, Gen 4:26); he frequently rendered relative pronouns with a conjunction followed by a demonstrative (Gen 3:1 and elsewhere); and he and his antecedents were free with temporal constructions, rendering, to take one example, *de nocte* as "very early" at Ex 34:4. Furthermore, Challoner translated many conjunctions as "now" that literally mean "and," "but," "moreover" or "therefore" (for example, Gen 16:1 and 3 Rg 1:1); the King James translators were also liberal in their use of "now."

Challoner's breaches of the rule of strict (some have said excessive) literalism also occur in areas other than word choice. The most frequent deviations appear in the translation of participles, the passive voice and especially passive participles. The translation of Nm 20:6 illustrates this program: the verse in Latin begins, "Ingressusque Moses et Aaron dimissa multitudo Tabernaculum Foederis corruerunt"; the 1609 translation reads, "And Moyses and Aaron,

the multitude being dismissed, entering into the tabernacle of couenant, fel"; whereas Challoner, preferring not to employ the passive voice or more than one construction with a participle, rendered the verse (with my punctuation), "And Moses and Aaron leaving the multitude went into the Tabernacle of the Covenant and fell." The many ablatives absolute and other participial constructions that have been modified by Challoner to fit more neatly into his preferred English style have not been signaled by italics in this volume because they do not illuminate anything about the Latin text and because the renderings are not so loose as to make their relationship to the Latin difficult to perceive.

Another systematic abandonment of literal translations appears in Challoner's rendering of oath formulas and other invocations of God, especially those that begin in Latin *vivo* or *vivit Dominus* or that employ constructions similar to "haec faciat mihi Deus et haec addat." Usually the first two formulas are rendered by adding "as" in English before the subject of the verb, and if the next clause begins with a conjunction, it is excised in translation. See, for example, 1 Rg 14:39, which begins in Latin, "Vivit Dominus, salvator Israhel, quia si" and was translated in the 1609 edition as "Our Lord the sauour of Israel liueth, that if," which was modified by Challoner to read, "As the Lord liveth who is the saviour of Israel, if." The constructions that substantially resemble "haec faciat mihi Deus et haec addat" as at 1 Rg 14:44 were translated predictably in 1609 as "These thinges doe God to me, and these thinges adde he." Challoner rendered the prayer as "May God do so and so to me and add still more." Both of these divergences from the Latin are anticipated in the English of the King James Version, and because such renderings are pervasive, they have

been noted only here and are not mentioned in the Notes to the Text.

Challoner's antecedents at Douay and Rheims were also at times a bit lax in their translation. The degrees of adjectives and adverbs are not differentiated: *durius* (Gen 31:29) can be rendered as "roughly," *pessima* (Gen 37:20) as "naughty." *Haec* (Gen 9:8), especially before verbs of saying, is often translated as "thus." Similar lapses in literalism occur with the verbs *volo* and *debeo*, the future tense, the future perfect tense and the subjunctive mood, which are all often rendered as simple futures in English; yet in most cases when the Douay-Rheims translators stuck to a literal translation and Challoner changed it, his variation and its source have been noted. When the Douay-Rheims translators use a turn of phrase that does not square with the Latin, the divergence has been commented upon only if the translation seems to be a useful key to the Latin they worked from; if they seem simply to have rendered the text loosely, no note appears. The most striking translation choices that the professors from Douay and Rheims made were to translate *utinam* (e.g., Ex 16:3) as "would to God," *absit* (e.g., Gen 44:17) as "God forbid," *salve* (e.g., 2 Rg 18:28) as "God save thee" and *vivat Rex* (e.g., 1 Rg 10:24) as "God save the King," even though there is no reference to the Divine. One other consistent policy of the Douay-Rheims translation was to translate *Dominus* as "our Lord." This practice stemmed from theological rather than philological reasons, and Challoner (like the King James translators) rendered this word as "the Lord." In these cases, there can be no other Latin reading, and since the English is not helpful in illuminating a hitherto unknown Latin text, no note has been made.

Last, the translation and Challoner's revision tried to avoid enjambment as much as possible. For example, Nm 7:18–19 reads in Latin, “Secundo die, obtulit Nathanael, filius Suar, dux de tribu Isachar: / acetabulum argenteum,” whereas at verses 24–25 of the same chapter we find “Tertio die, princeps filiorum Zabulon, Heliab, filius Helon, / obtulit acetabulum argenteum.” Syntactically, the verses are identical (the colon is placed in the Latin only on the basis of the translation), but because in the first example *obtulit* appears in a separate verse from its direct object, the translation reads, “The second day, Nethanel, the son of Zuar, prince of the tribe of Issachar, made his offering: / a silver dish,” while at verses 24–25 we have “The third day, the prince of the sons of Zebulun, Eliab, the son of Helon, / offered a silver dish.”

Apart from these few deviations and the occasional italicized words and phrases, the Challoner revision is an exceptionally literal and readable translation of the Vulgate Bible, and it has proved helpful over the past quarter millennium to those who find the meaning of the Latin obscure.

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Swift Edgar

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Angela M. Kinney

NOTES

- 1 See Carleton, *The Part of Rheims in the Making of the English Bible*, p. 13.
- 2 Quentin, *Mémoire sur l'établissement du texte de la Vulgate*, pp. 190-92.
- 3 Dodd, *The Church History of England*, vol. 2, p. 121, quoted in Pope and Bullough, *English Versions of the Bible*, p. 252.
- 4 Knox, *The First and Second Diaries of the English College*, p. 145, cited in Carleton, *The Part of Rheims in the Making of the English Bible*, p. 16.
- 5 de Hamel, *The Book: A History of the Bible*, p. 28.
- 6 Pope and Bullough, *English Versions of the Bible*, p. 295; Greenslade, *The Cambridge History of the Bible*, p. 163.
- 7 Greenslade, *The Cambridge History of the Bible*, p. 163.
- 8 Frontispiece, Douay-Rheims Bible, 1609.
- 9 A Catholic, "A new Version of the Four Gospels," p. 476, quoted in Cartmell, "English Spiritual Writers," p. 583. Cartmell erroneously cites the passage as appearing on page 276 but attributes it correctly to Nicholas Wiseman, though the review was published anonymously.
- 10 Cotton, *Rhemes and Doway*.
- 11 Translated from the Latin by Knox; see Carleton, *The Part of Rheims in the Making of the English Bible*, p. 15.
- 12 Kaske, *Medieval Christian Literary Imagery*, p. 6.
- 13 A Catholic, "A new Version of the Four Gospels," p. 476.
- 14 Duffy, *Challoner and His Church*, p. 6.
- 15 See Pope and Bullough, *English Versions of the Bible*, pp. 359-71.
- 16 "To the right vvelbeloved English reader," Douay-Rheims Bible, 1609.
- 17 Gilley, "Challoner as Controvertionalist," p. 93.

# Abbreviations

## ENGLISH NAMES FOR BOOKS IN THE BIBLE

Gen	Genesis
Ex	Exodus
Lv	Leviticus
Nm	Numbers
Dt	Deuteronomy
Jos	Joshua
Jdg	Judges
Rt	Ruth
1 Kings	1 Kings
2 Kings	2 Kings
3 Kings	3 Kings
4 Kings	4 Kings
1 Par	1 Paralipomenon
2 Par	2 Paralipomenon
1 Ezr	1 Ezra
2 Ezr	2 Ezra
Tb	Tobit
Jdt	Judith
Est	Esther
Job	Job
Ps	Psalms
Prov	Proverbs



# ABBREVIATIONS

Ecl	Ecclesiastes
Ct	Canticle of Canticles
Wis	Wisdom
Sir	Ecclesiasticus
Is	Isaiah
Jer	Jeremiah
Lam	Lamentations
Bar	Baruch
Ez	Ezekiel
Dn	Daniel
Hos	Hosea
Joel	Joel
Am	Amos
Ob	Obadiah
Jon	Jonah
Mi	Micah
Na	Nahum
Hab	Habakkuk
Zeph	Zephaniah
Hag	Haggai
Zech	Zechariah
Mal	Malachi
1 Mcc	1 Maccabees
2 Mcc	2 Maccabees
Mt	Matthew
Mk	Mark
Lk	Luke
John	John
Act	Acts of the Apostles

## ABBREVIATIONS

Rom	Romans
1 Cor	1 Corinthians
2 Cor	2 Corinthians
Gal	Galatians
Eph	Ephesians
Phlp	Philippians
Col	Colossians
1 Th	1 Thessalonians
2 Th	2 Thessalonians
1 Tim	1 Timothy
2 Tim	2 Timothy
Tit	Titus
Phlm	Philemon
Hbr	Hebrews
Ja	James
1 Pt	1 Peter
2 Pt	2 Peter
1 John	1 John
2 John	2 John
3 John	3 John
Jud	Jude
Apc	Apocalypse of St. John the Apostle

## LATIN NAMES FOR BOOKS IN THE BIBLE

Gen	Genesis
Ex	Exodi
Lv	Levitic
Nm	Numerorum
Dt	Deuteronomii

# ABBREVIATIONS

Ios	Iosue
Idc	Iudicum
Rt	Ruth
1 Rg	1 Regum
2 Rg	2 Regum
3 Rg	3 Regum
4 Rg	4 Regum
1 Par	1 Paralipomenon
2 Par	2 Paralipomenon
1 Esr	1 Ezrae
2 Esr	2 Ezrae
Tb	Tobiae
Idt	Iudith
Est	Hester
Iob	Iob
Ps	Psalmi
Prv	Proverbiorum
Ecl	Ecclesiastes
Ct	Canticum Canticorum
Sap	Sapientiae
Sir	Sirach (Ecclesiasticus <i>or</i> Iesu Filii Sirach)
Is	Isaias
Ier	Hieremias
Lam	Lamentationes
Bar	Baruch
Ez	Hiezechiel
Dn	Danihel
Os	Osee
Ioel	Iohel

## ABBREVIATIONS

Am	Amos
Abd	Abdias
Ion	Iona
Mi	Micha
Na	Naum
Hab	Abacuc
So	Sofonias
Agg	Aggeus
Za	Zaccharias
Mal	Malachi
1 Mcc	1 Macchabeorum
2 Mcc	2 Macchabeorum
Mt	Secundum Mattheum
Mc	Secundum Marcum
Lc	Secundum Lucam
Io	Secundum Iohannem
Act	Actus Apostolorum
Rm	Ad Romanos
1 Cor	Ad Corinthios 1
2 Cor	Ad Corinthios 2
Gal	Ad Galatas
Eph	Ad Ephesios
Phil	Ad Philippenses
Col	Ad Colossenses
1 Th	Ad Thessalonicenses 1
2 Th	Ad Thessalonicenses 2
1 Tim	Ad Timotheum
Tit	Ad Titum
Phlm	Ad Philemonem

## ABBREVIATIONS

Hbr	Ad Hebraeos
Iac	Epistula Iacobi
1 Pt	Epistula Petri 1
2 Pt	Epistula Petri 2
1 Io	Epistula Iohannis 1
2 Io	Epistula Iohannis 2
3 Io	Epistula Iohannis 3
Iud	Epistula Iudae
Apc	Apocalypsis Iohannis



# MATTHEW

## Caput 1

**L**iber generationis Iesu Christi, filii David, filii Abraham.  
<sup>2</sup> Abraham genuit Isaac, Isaac autem genuit Iacob. Iacob autem genuit Iudam et fratres eius. <sup>3</sup> Iudas autem genuit Phares et Zaram de Thamar. Phares autem genuit Esròm. Esrom autem genuit Aram. <sup>4</sup> Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon. <sup>5</sup> Salmon autem genuit Booz de Rachab. Booz autem genuit Obed ex Ruth. Obed autem genuit Iesse. Iesse autem genuit David, regem. <sup>6</sup> David autem, rex, genuit Salomonem ex ea quae fuit Uriae. <sup>7</sup> Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abia autem genuit Asa. <sup>8</sup> Asa autem genuit Iosaphat. Iosaphat autem genuit Ioram. Ioram autem genuit Oziam. <sup>9</sup> Ozias autem genuit Ioatham. Ioatham autem genuit Achaz. Achaz autem genuit Ezechiam. <sup>10</sup> Ezechias autem genuit Manassen. Manasses autem genuit Amon. Amon autem genuit Iosiam. <sup>11</sup> Iosias autem genuit Iechoniam et fratres eius in transmigratione Babylonis, <sup>12</sup> et post transmigrationem Babylonis Iechonias genuit Salathiel. Salathiel autem genuit Zorobabel. <sup>13</sup> Zorobabel autem genuit Abiud. Abiud autem genuit Eliachim.



## Chapter 1

The genealogy of Christ. He is conceived and born of a virgin.

**T**he book of the generation of Jesus Christ, the son of David, the son of Abraham. <sup>2</sup>Abraham begot Isaac, and Isaac begot Jacob. And Jacob begot Judas and his brethren. <sup>3</sup>And Judas begot Phares and Zerah of Tamar. And Phares begot Hezron. And Esron begot Aram. <sup>4</sup>And Aram begot Aminadab. And Aminadab begot Nahshon. And Nahshon begot Salmon. <sup>5</sup>And Salmon begot Boaz of Rahab. And Boaz begot Obed of Ruth. And Obed begot Jesse. <sup>6</sup>And Jesse begot David, the king. And David, the king, begot Solomon of her that had been the wife of Uriah. <sup>7</sup>And Solomon begot Roboam. And Rehoboam begot Abijah. And Abijah begot Asa. <sup>8</sup>And Asa begot Jehosaphat. And Jehosaphat begot Joram. And Joram begot Uzziah. <sup>9</sup>And Uzziah begot Jotham. And Jotham begot Ahaz. And Ahaz begot Hezekiah. <sup>10</sup>And Hezekiah begot Manasseh. And Manasseh begot Amos. And Amos begot Josiah. <sup>11</sup>And Josiah begot Jechoniah and his brethren about the time they were carried away to Babylon, <sup>12</sup>and after they were carried to Babylon Jechoniah begot Salathiel. And Salathiel begot Zerubbabel. <sup>13</sup>And Zerubbabel begot Abiud. And Abiud begot Eliakim.

Eliachim autem genuit Azor. <sup>14</sup> Azor autem genuit Saddoc. Saddoc autem genuit Achim. Achim autem genuit Eliud. <sup>15</sup> Eliud autem genuit Eleazar. Eleazar autem genuit Matthan. Matthan autem genuit Iacob. <sup>16</sup> Iacob autem genuit Ioseph, virum Mariae, de qua natus est Iesus, qui vocatur Christus. <sup>17</sup> Omnes ergo generationes ab Abraham usque ad David generationes quattuordecim et a David usque ad transmigrationem Babylonis generationes quattuordecim et a transmigratione Babylonis usque ad Christum generationes quattuordecim.

<sup>18</sup> Christi autem generatio sic erat. Cum esset desponsata mater eius Maria Ioseph, antequam convenirent inventa est in utero habens de Spiritu Sancto. <sup>19</sup> Unde Ioseph, vir eius, cum esset iustus et nollet eam traducere, voluit occulte dimittere eam. <sup>20</sup> Haec autem eo cogitante, ecce: angelus Domini in somnis apparuit ei, dicens, "Ioseph, fili David, noli timere accipere Mariam, coniugem tuam, quod enim in ea natum est de Spiritu Sancto est. <sup>21</sup> Pariet autem filium, et vocabis nomen eius Iesum, ipse enim salvum faciet populum suum a peccatis eorum."

<sup>22</sup> Hoc autem totum factum est ut adimpleretur id quod dictum est a Domino per prophetam, dicentem, <sup>23</sup> "Ecce: virgo in utero habebit et pariet filium, et vocabunt nomen eius Emmanuhel," quod est interpretatum "Nobiscum Deus."

<sup>24</sup> Exsurgens autem Ioseph a somno fecit sicut praecepit ei angelus Domini et accepit coniugem suam, <sup>25</sup> et non cognoscebat eam donec peperit filium suum primogenitum, et vocavit nomen eius Iesum.

And Eliakim begot Azor. <sup>14</sup> And Azor begot Zadok. And Zadok begot Achim. And Achim begot Eliud. <sup>15</sup> And Eliud begot Eleazar. And Eleazar begot Matthan. And Matthan begot Jacob. <sup>16</sup> And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. <sup>17</sup> So all the generations from Abraham to David are fourteen generations, and from David until the carrying away to Babylon are fourteen generations, and from the carrying away to Babylon to Christ are fourteen generations.

<sup>18</sup> Now the birth of Christ was in this wise. When *as* his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost. <sup>19</sup> Whereupon Joseph, her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. <sup>20</sup> But while he thought on these things, behold: the angel of the Lord appeared to him in his sleep, saying, "Joseph, son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. <sup>21</sup> And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."

<sup>22</sup> Now all this was done that the word might be fulfilled which the Lord spoke by the prophet, saying, <sup>23</sup> "Behold: a virgin shall be with child and bring forth a son, and they shall call his name Emmanuel," which being interpreted is "God with us."

<sup>24</sup> And Joseph rising up from sleep did as the angel of the Lord had commanded him and took unto him his wife, <sup>25</sup> and he knew her not till she brought forth her firstborn son, and he called his name Jesus.

## Caput 2

Cum ergo natus esset Iesus in Bethleem Iuda in diebus Herodis Regis, ecce: magi ab oriente venerunt Hierosolymam, <sup>2</sup> dicentes, “Ubi est qui natus est rex Iudaeorum? Vidimus enim stellam eius in oriente et venimus adorare eum.”

<sup>3</sup> Audiens autem Herodes Rex turbatus est, et omnis Hierosolyma cum illo. <sup>4</sup> Et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur. <sup>5</sup> At illi dixerunt ei, “In Bethleem Iudae.” Sic enim scriptum est per prophetam: <sup>6</sup> “Et tu, Bethleem, terra Iuda, nequaquam minima es in principibus Iuda, ex te enim exiet dux qui reget populum meum Israhel.”

<sup>7</sup> Tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellae quae apparuit eis <sup>8</sup> et mittens illos in Bethleem dixit, “Ite, et interrogate diligenter de puero, et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum,” <sup>9</sup> qui cum audissent regem, abierunt. Et ecce: stella quam viderant in oriente antecedebat eos usque dum veniens staret supra ubi erat puer. <sup>10</sup> Videntes autem stellam gavisii sunt gaudio magno valde. <sup>11</sup> Et intrantes domum invenerunt

## Chapter 2

The offerings of the wise men. The flight into Egypt. The massacre of the innocents.

Now when Jesus was born in Bethlehem of Judah in the days of King Herod, behold: there came wise men from the east to Jerusalem, <sup>2</sup> saying, "Where is he that is born king of the Jews? For we have seen his star in the east and are come to adore him."

<sup>3</sup> And King Herod hearing this was troubled, and all Jerusalem with him. <sup>4</sup> And assembling together all the chief priests and the scribes of the people he enquired of them where Christ should be born. <sup>5</sup> But they said to him, "In Bethlehem of Judah." For so it is written by the prophet: <sup>6</sup> "And thou, Bethlehem, the land of Judah, art not the least among the princes of Judah, for out of thee shall come forth the ruler that shall rule my people Israel."

<sup>7</sup> Then Herod, privately calling the wise men, enquired of them diligently the time of the star's appearing to them <sup>8</sup> and sending them into Bethlehem said, "Go, and *search* diligently after the child, and when you have found him, bring me word again, that I also may come and adore him," <sup>9</sup> and when they had heard the king, they went their way. And behold: the star which they had seen in the east went before them until it came and stood over where the child was. <sup>10</sup> And seeing the star they rejoiced with exceeding great joy. <sup>11</sup> And going into the house they found the child

puerum cum Maria, matre eius, et procidentes adoraverunt eum, et apertis thesauris suis obtulerunt ei munera: aurum, tus et murram. <sup>12</sup> Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

<sup>13</sup> Qui cum recessissent, ecce: angelus Domini apparuit in somnis Ioseph, dicens, "Surge, et accipe puerum et matrem eius, et fuge in Aegyptum, et esto ibi usque dum dicam tibi, futurum est enim ut Herodes quaerat puerum ad perdendum eum." <sup>14</sup> Qui consurgens accepit puerum et matrem eius nocte et recessit in Aegyptum. Et erat ibi usque ad obitum Herodis, <sup>15</sup> ut adimpleretur quod dictum est a Domino per prophetam, dicentem, "Ex Aegypto vocavi Filium meum."

<sup>16</sup> Tunc Herodes, videns quoniam inlusus esset a magis, iratus est valde et mittens occidit omnes pueros qui erant in Bethleem et in omnibus finibus eius, a bimatu et infra, secundum tempus quod exquisierat a magis. <sup>17</sup> Tunc adimpletum est quod dictum est per Hieremiam, prophetam, dicentem, <sup>18</sup> "Vox in Rama audita est, ploratus et ululatus multus: Rachel plorans filios suos et noluit consolari, quia non sunt."

<sup>19</sup> Defuncto autem Herode, ecce: apparuit angelus Domini in somnis Ioseph in Aegypto, <sup>20</sup> dicens, "Surge, et accipe puerum et matrem eius, et vade in terram Israhel, defuncti sunt enim qui quaerebant animam pueri." <sup>21</sup> Qui surgens accepit puerum et matrem eius et venit in terram Israhel. <sup>22</sup> Audiens autem quod Archelaus regnaret in Iudaea pro Herode, patre suo, timuit illo ire et admonitus in somnis

with Mary, his mother, and falling down they adored him, and opening their treasures they offered him gifts: gold, frankincense and myrrh. <sup>12</sup> And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

<sup>13</sup> And after they were departed, behold: an angel of the Lord appeared in sleep to Joseph, saying, "Arise, and take the child and his mother, and fly into Egypt, and be there until I shall tell thee, for it will come to pass that Herod will seek the child to destroy him." <sup>14</sup> And he arose and took the child and his mother by night and retired into Egypt. And he was there until the death of Herod, <sup>15</sup> that the word might be fulfilled which the Lord spoke by the prophet, saying, "Out of Egypt have I called my Son."

<sup>16</sup> Then Herod, perceiving that he was deluded by the wise men, was exceeding angry and sending killed all the men-children that were in Bethlehem and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. <sup>17</sup> Then was fulfilled that which was spoken by Jeremiah, the prophet, saying, <sup>18</sup> "A voice in Ramah was heard, lamentation and great mourning: Rachel bewailing her children and would not be comforted, because they are not."

<sup>19</sup> But when Herod was dead, behold: an angel of the Lord appeared in sleep to Joseph in Egypt, <sup>20</sup> saying, "Arise, and take the child and his mother, and go into the land of Israel, for they are dead that sought the life of the child." <sup>21</sup> And he arose and took the child and his mother and came into the land of Israel. <sup>22</sup> But hearing that Archelaus reigned in Judea in the room of Herod, his father, he was afraid to go thither, and being warned in sleep he turned aside into the

secessit in partes Galilaeae. <sup>23</sup> Et veniens habitavit in civitate quae vocatur Nazareth, ut adimpleretur quod dictum est per prophetas, quoniam “Nazareus vocabitur.”

## Caput 3

**I**n diebus autem illis venit Iohannes Baptista praedicans in deserto Iudaeae <sup>2</sup> et dicens, “Paenitentiam agite, adpropinquavit enim regnum caelorum.” <sup>3</sup> Hic est enim qui dictus est per Esaiam, prophetam, dicentem, “Vox clamantis in deserto: ‘Parate viam Domini; rectas facite semitas eius.’” <sup>4</sup> Ipse autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos, esca autem eius erat lucustae et mel silvestre.

<sup>5</sup> Tunc exiebat ad eum Hierosolyma et omnis Iudaea et omnis regio circa Iordanen, <sup>6</sup> et baptizabantur in Iordane ab eo, confitentes peccata sua. <sup>7</sup> Videns autem multos Pharisaeorum et Sadducaeorum venientes ad baptismum suum, dixit eis, “Progenies viperarum, quis demonstravit vobis fugere a futura ira? <sup>8</sup> Facite ergo fructum dignum paenitentiae, <sup>9</sup> et ne velitis dicere intra vos, ‘Patrem habemus Abraham.’ Dico enim vobis quoniam potest Deus de lapidibus istis suscitare filios Abrahae. <sup>10</sup> Iam enim securis ad radicem arborum posita est. Omnis ergo arbor quae non facit fructum



quarters of Galilee. <sup>23</sup> And he came and dwelt in a city called Nazareth, that what was said by the prophets might be fulfilled: "He shall be called a Nazarene."

## Chapter 3

The preaching of John. Christ is baptized.

**N**ow in those days cometh John the Baptist preaching in the desert of Judea <sup>2</sup> and saying, "Do penance, for the kingdom of heaven is at hand." <sup>3</sup> For this is he that was spoken of by Isaiah, the prophet, saying, "A voice of one crying in the desert: 'Prepare ye the way of the Lord; make straight his paths.'" <sup>4</sup> And the same John had his garment of camels' hair and a leathern girdle about his loins, and his meat was locusts and wild honey.

<sup>5</sup> Then went out to him Jerusalem and all Judea and all the country about Jordan, <sup>6</sup> and they were baptized by him in the Jordan, confessing their sins. <sup>7</sup> And when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Ye brood of vipers, who hath shewed you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruit worthy of penance, <sup>9</sup> and think not to say within yourselves, 'We have Abraham for our father.' For I tell you that God is able of these stones to raise up children to Abraham. <sup>10</sup> For now the axe is laid to the root of the trees. Every tree therefore

bonum excidetur et in ignem mittetur. <sup>11</sup> Ego quidem vos baptizo in aqua in paenitentiam, qui autem post me venturus est fortior me est, cuius non sum dignus calciamenta portare. Ipse vos baptizabit in Spiritu Sancto et igni, <sup>12</sup> cuius ventilabrum in manu sua, et permundabit aream suam et congregabit triticum suum in horreum, paleas autem conburet igni inextinguibili.”

<sup>13</sup> Tunc venit Iesus a Galilaea in Iordanen ad Iohannem ut baptizaretur ab eo. <sup>14</sup> Iohannes autem prohibebat eum, dicens, “Ego a te debeo baptizari, et tu venis ad me?”

<sup>15</sup> Respondens autem Iesus dixit ei, “Sine modo me, sic enim decet nos implere omnem iustitiam.” Tunc dimisit eum.

<sup>16</sup> Baptizatus autem Iesus confestim ascendit de aqua, et ecce: aperti sunt ei caeli, et vidit Spiritum Dei descendentem sicut columbam et venientem super se. <sup>17</sup> Et ecce: vox de caelis dicens, “Hic est Filius meus dilectus, in quo mihi conplacui.”

## Caput 4

**T**unc Iesus ductus est in desertum ab Spiritu ut temptaretur a diabolo, <sup>2</sup> et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit. <sup>3</sup> Et accedens

that doth not yield good fruit shall be cut down and cast into the fire. <sup>11</sup> I indeed baptize you with water unto penance, but he that shall come after me is mightier than I, whose shoes I am not worthy to bear. He shall baptize you with the Holy Ghost and with fire, <sup>12</sup> whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn, but the chaff he will burn with unquenchable fire."

<sup>13</sup> Then cometh Jesus from Galilee to the Jordan unto John to be baptized by him. <sup>14</sup> But John stayed him, saying, "I ought to be baptized by thee, and comest thou to me?"

<sup>15</sup> And Jesus answering said to him, "Suffer *it to be so* now, for so it becometh us to fulfil all justice." Then he suffered him.

<sup>16</sup> And Jesus being baptized forthwith came out of the water, and lo: the heavens were opened to him, and he saw the Spirit of God descending as a dove and coming upon him. <sup>17</sup> And behold: a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

## Chapter 4

Christ's fast of forty days. He is tempted. He begins to preach, to call disciples to him and to work miracles.

**T**hen Jesus was led by the Spirit into the desert to be tempted by the devil, <sup>2</sup> and when he had fasted forty days and forty nights, he was afterwards hungry. <sup>3</sup> And the

temptator dixit ei, "Si Filius Dei es, dic ut lapides isti panes fiant."

<sup>4</sup> Qui respondens dixit, "Scriptum est: 'Non in pane solo vivit homo, sed in omni verbo quod procedit de ore Dei.'"

<sup>5</sup> Tunc adsumpsit eum diabolus in sanctam civitatem et statuit eum super pinnaculum templi <sup>6</sup> et dixit ei, "Si Filius Dei es, mitte te deorsum, scriptum est enim quia 'Angelis suis mandabit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum.'"

<sup>7</sup> Ait illi Iesus, "Rursum scriptum est: 'Non temptabis Dominum, Deum tuum.'"

<sup>8</sup> Iterum adsumpsit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum <sup>9</sup> et dixit illi, "Haec tibi omnia dabo, si cadens adoraveris me."

<sup>10</sup> Tunc dicit ei Iesus, "Vade, Satana! Scriptum est enim: 'Dominum, Deum tuum, adorabis, et illi soli servies.'"

<sup>11</sup> Tunc reliquit eum diabolus, et ecce: angeli accesserunt et ministrabant ei. <sup>12</sup> Cum autem audisset Iesus quod Iohannes traditus esset, secessit in Galilaeam. <sup>13</sup> Et relicta civitate Nazareth venit et habitavit in Capharnaum maritima in finibus Zabulon et Nepthalim, <sup>14</sup> ut adimpleretur quod dictum est per Esaiam, prophetam: <sup>15</sup> "Terra Zabulon et terra Nepthalim, via maris trans Iordanen Galilaeae Gentium:

tempter coming said to him, "If thou be the Son of God, command that these stones be made bread."

<sup>4</sup> *But* he answered and said, "It is written: 'Not by bread alone doth man live, but by every word that proceedeth out of the mouth of God.'"

<sup>5</sup> Then the devil took him up into the holy city and set him on a pinnacle of the temple <sup>6</sup> and said to him, "If thou be the Son of God, cast thyself down, for it is written: 'He *hath given* his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.'"

<sup>7</sup> Jesus said to him, "It is written again: 'Thou shalt not tempt the Lord, thy God.'"

<sup>8</sup> Again the devil took him up into a very high mountain and shewed him all the kingdoms of the world and the glory of them <sup>9</sup> and said to him, "All these will I give thee, if thou wilt fall down and adore me."

<sup>10</sup> Then Jesus saith to him, "Be gone, Satan! For it is written: 'The Lord, thy God, shalt thou adore, and him only shalt thou serve.'"

<sup>11</sup> Then the devil left him, and behold: angels came and ministered to him. <sup>12</sup> And when Jesus had heard that John was delivered up, he retired into Galilee. <sup>13</sup> And leaving the city Nazareth he came and dwelt in Capernaum on the sea coast in the borders of Zebulun and of Naphtali, <sup>14</sup> that the word might be fulfilled which was spoken by Isaiah, the prophet: <sup>15</sup> "The land of Zebulun and the land of Naphtali, the way of the sea beyond the Jordan, *Galilee* of the Gentiles:

16 populus qui sedebat in tenebris lucem vidit magnam, et sedentibus in regione umbrae mortis, lux orta est eis.”

17 Exinde coepit Iesus praedicare et dicere, “Paenitentiam agite, adpropinquavit enim regnum caelorum.” 18 Ambulans autem Iesus iuxta mare Galilaeae vidit duos fratres — Simonem qui vocatur Petrus et Andream, fratrem eius — mittentes rete in mare, erant enim piscatores. 19 Et ait illis, “Venite post me, et faciam vos fieri piscatores hominum.” 20 At illi continuo relictis retibus secuti sunt eum. 21 Et procedens inde vidit alios duos fratres, Iacobum Zebedaei et Iohannem, fratrem eius, in navi cum Zebedaeo, patre eorum, reficientes retia sua, et vocavit eos. 22 Illi autem statim relictis retibus et patre secuti sunt eum.

23 Et circumibat Iesus totam Galilaeam docens in synagogis eorum et praedicans evangelium regni et sanans omnem languorem et omnem infirmitatem in populo. 24 Et abiit opinio eius in totam Syriam, et obtulerunt ei omnes male habentes variis languoribus et tormentis comprehensos et qui daemones et lunaticos et paralyticos, et curavit eos. 25 Et secutae sunt eum turbae multae de Galilaea et Decapoli et Hierosolymis et Iudaea et de trans Iordanen.

16 the people that sat in darkness saw great light, and to them that sat in the region of the shadow of death, light is sprung up.”

17 From that time Jesus began to preach and to say, “Do penance, for the kingdom of heaven is at hand.” 18 And Jesus, walking by the sea of Galilee, 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 to them, “Come ye after me, and I will make you to be fishers of men.” 20 And they immediately leaving their nets followed him. 21 And going on from thence he saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets, and he called them. 22 And they forthwith left their nets and their father and followed him.

23 And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom and healing all manner of sickness and all manner of diseases among the people. 24 And his fame went throughout all Syria, and they brought to him all sick people that were taken with divers diseases and torments and such as were possessed by devils and lunatics and those that had the palsy, and he healed them. 25 And great multitudes followed him from Galilee and from Decapolis and from Jerusalem and from Judea and from beyond the Jordan.

## Caput 5

**V**idens autem turbas ascendit in montem, et cum sedisset, accesserunt ad eum discipuli eius. <sup>2</sup> Et aperiens os suum, docebat eos, dicens, <sup>3</sup> “Beati pauperes spiritu, quoniam ipsorum est regnum caelorum. <sup>4</sup> Beati mites, quoniam ipsi possidebunt terram. <sup>5</sup> Beati qui lugent, quoniam ipsi consolabuntur. <sup>6</sup> Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur. <sup>7</sup> Beati misericordes, quia ipsi misericordiam consequentur. <sup>8</sup> Beati mundo corde, quoniam ipsi Deum videbunt. <sup>9</sup> Beati pacifici, quoniam filii Dei vocabuntur. <sup>10</sup> Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum caelorum.

<sup>11</sup> “Beati estis cum maledixerint vobis et persecuti vos fuerint et dixerint omne malum adversum vos mentientes propter me. <sup>12</sup> Gaudete, et exultate, quoniam merces vestra copiosa est in caelis. Sic enim persecuti sunt prophetas qui fuerunt ante vos.

<sup>13</sup> “Vos estis sal terrae. Quod si sal evanuerit, in quo sallietur? Ad nihilum valet ultra nisi ut mittatur foras et conculcetur ab hominibus. <sup>14</sup> Vos estis lux mundi. Non potest civitas abscondi supra montem posita. <sup>15</sup> Neque accendunt lucernam et ponunt eam sub modio, sed super candelabrum, ut



## Chapter 5

Christ's sermon upon the mount. The eight beatitudes, etc.

**A**nd seeing the multitudes he went up into a mountain, and when he was set, his disciples came unto him. <sup>2</sup> And opening his mouth, he taught them, saying, <sup>3</sup> "Blessed are the poor in spirit, for theirs is the kingdom of heaven. <sup>4</sup> Blessed are the meek, for they shall possess the land. <sup>5</sup> Blessed are they that mourn, for they shall be comforted. <sup>6</sup> Blessed are they that hunger and thirst after justice, for they shall have their fill. <sup>7</sup> Blessed are the merciful, for they shall obtain mercy. <sup>8</sup> Blessed are the clean of heart, for they shall see God. <sup>9</sup> Blessed are the peacemakers, for they shall be called the children of God. <sup>10</sup> Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when men shall revile you and persecute you and shall say all that is evil against you untruly for my sake. <sup>12</sup> Be glad, and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

<sup>13</sup> "You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men. <sup>14</sup> You are the light of the world. A city seated on a mountain cannot be hid. <sup>15</sup> Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to

luceat omnibus qui in domo sunt. <sup>16</sup> Sic luceat lux vestra coram hominibus, ut videant vestra bona opera et glorificent Patrem vestrum, qui in caelis est.

<sup>17</sup> "Nolite putare quoniam veni solvere legem aut prophetas. Non veni solvere, sed adimplere. <sup>18</sup> Amen quippe dico vobis: donec transeat caelum et terra, iota unum aut unus apex non praeteribit a lege donec omnia fiant. <sup>19</sup> Qui ergo solverit unum de mandatis istis minimis et docuerit sic homines, minimus vocabitur in regno caelorum. Qui autem fecerit et docuerit, hic magnus vocabitur in regno caelorum. <sup>20</sup> Dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Phariseorum, non intrabitis in regnum caelorum.

<sup>21</sup> "Audistis quia dictum est antiquis, 'Non occides, qui autem occiderit reus erit iudicio.' <sup>22</sup> Ego autem dico vobis quia omnis qui irascitur fratri suo reus erit iudicio. Qui autem dixerit fratri suo, 'Racha,' reus erit concilio. Qui autem dixerit, 'Fatue,' reus erit gehennae ignis. <sup>23</sup> Si ergo offers munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te, <sup>24</sup> relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo, et tunc veniens offeres munus tuum. <sup>25</sup> Esto consentiens adversario tuo cito dum es in via cum eo, ne forte tradat te adversarius iudici et iudex tradat te ministro et in carcerem mittaris. <sup>26</sup> Amen dico tibi: non exies inde donec reddas novissimum quadrantem.

<sup>27</sup> "Audistis quia dictum est antiquis, 'Non moechaberis.'

all that are in the house. <sup>16</sup> Let your light so shine before men, that they may see your good works and glorify your Father, who is in heaven.

<sup>17</sup> "Do not think that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. <sup>18</sup> For amen I say unto you: till heaven and earth pass, one jot or one tittle shall not pass from the law till all be fulfilled. <sup>19</sup> Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach, the same shall be called great in the kingdom of heaven. <sup>20</sup> For I tell you that except your justice exceed that of the scribes and of the Pharisees, you shall not enter into the kingdom of heaven.

<sup>21</sup> "You have heard that it was said to them of old, 'Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment.' <sup>22</sup> But I say to you that whosoever is angry with his brother shall be in danger of the judgment. And whosoever shall say to his brother, 'Raca,' shall be in danger of the council. And whosoever shall say, 'Thou fool,' shall be in danger of hell fire. <sup>23</sup> Therefore if thou bring thy gift to the altar and there shalt remember that thy brother hath any thing against thee, <sup>24</sup> leave there thy gift before the altar, and go first to be reconciled to thy brother, and then come and offer thy gift. <sup>25</sup> Be at agreement with thy adversary quickly whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge and the judge deliver thee to the officer and thou be cast into prison. <sup>26</sup> Amen I say to thee: thou shalt not go out from thence till thou pay the last farthing.

<sup>27</sup> "You have heard that it was said to them of old, 'Thou

28 Ego autem dico vobis quoniam omnis qui viderit mulierem ad concupiscendum eam iam moechatus est eam in corde suo. 29 Quod si oculus tuus dexter scandalizat te, erue eum, et proice abs te, expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum mittatur in gehennam. 30 Et si dextera manus tua scandalizat te, abscide eam, et proice abs te, expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum eat in gehennam.

31 "Dictum est autem, 'Quicumque dimiserit uxorem suam, det illi libellum repudii.' 32 Ego autem dico vobis quia omnis qui dimiserit uxorem suam, excepta fornicationis causa, facit eam moechari, et qui dimissam duxerit adulterat.

33 "Iterum audistis quia dictum est antiquis, 'Non peierabis, reddes autem Domino iuramenta tua.' 34 Ego autem dico vobis non iurare omnino: neque per caelum, quia thronus Dei est, 35 neque per terram, quia scabillum est pedum eius, neque per Hierosolymam, quia civitas est magni Regis. 36 Neque per caput tuum iuraveris, quia non potes unum capillum album facere aut nigrum. 37 Sit autem sermo vester 'Est, est,' 'Non, non,' quod autem his abundantius est a malo est.

38 "Audistis quia dictum est, 'Oculum pro oculo et dentem pro dente.' 39 Ego autem dico vobis non resistere malo, sed si quis te percusserit in dexteram maxillam tuam, praebe illi et alteram. 40 Et ei qui vult tecum iudicio contendere et tunicam tuam tollere, remitte ei et pallium. 41 Et quicumque te angariaverit mille passus, vade cum illo alia duo. 42 Qui petit a te da ei, et volenti mutuari a te ne avertaris.

shalt not commit adultery.' <sup>28</sup> But I say to you that whosoever looketh on a woman to lust after her hath already committed adultery with her in his heart. <sup>29</sup> And if thy right eye cause thee to offend, pluck it out, and cast it from thee, for it is better for thee that one of thy members should perish than that thy whole body be cast into hell. <sup>30</sup> And if thy right hand cause thee to offend, cut it off, and cast it from thee, for it is better for thee that one of thy members should perish than that thy whole body should go into hell.

<sup>31</sup> "It hath also been said, 'Whosoever shall put away his wife, let him give her a bill of divorce.' <sup>32</sup> But I say to you that whosoever shall put away his wife, excepting the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is put away committeth adultery.

<sup>33</sup> "Again you have heard that it was said to them of old, 'Thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord.' <sup>34</sup> But I say to you not to swear at all: neither by heaven, for it is the throne of God, <sup>35</sup> nor by the earth, for it is his footstool, nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Neither shalt thou swear by thy head, because thou canst not make one hair white or black. <sup>37</sup> But let your speech be 'Yea, yea,' 'No, no,' *for* whatsoever is more than these cometh of evil.

<sup>38</sup> "You have heard that it hath been said, 'An eye for an eye, *a* tooth for a tooth.' <sup>39</sup> But I say to you not to resist evil, but if any man strike thee on thy right cheek, turn to him the other also. <sup>40</sup> And if any man will go to law with thee and take away thy coat, let him have thy cloak also. <sup>41</sup> And whosoever shall force thee to go one mile, go with him other two. <sup>42</sup> Give to him that asketh of thee, and from him that would borrow of thee turn not away.

<sup>43</sup> “Audistis quia dictum est, ‘Diliges proximum tuum et odio habebis inimicum tuum.’ <sup>44</sup> Ego autem dico vobis: diligite inimicos vestros; benefacite his qui oderunt vos, et orate pro persequentibus et calumniantibus vos, <sup>45</sup> ut sitis filii Patris vestri, qui in caelis est, qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos. <sup>46</sup> Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? Nonne et publicani hoc faciunt? <sup>47</sup> Et si salutaveritis fratres vestros tantum, quid amplius facitis? Nonne et ethnici hoc faciunt? <sup>48</sup> Estote ergo vos perfecti, sicut et Pater vester caelestis perfectus est.”

## Caput 6

<sup>1</sup> **A**dtendite ne iustitiam vestram faciatis coram hominibus ut videamini ab eis; alioquin mercedem non habebitis apud Patrem vestrum, qui in caelis est. <sup>2</sup> Cum ergo facis elemosynam, noli tuba canere ante te sicut hypocritae faciunt in synagogis et in vicis, ut honorificentur ab hominibus. Amen dico vobis: receperunt mercedem suam. <sup>3</sup> Te autem faciente elemosynam, nesciat sinistra tua quid faciat dextera tua, <sup>4</sup> ut sit elemosyna tua in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi. <sup>5</sup> Et cum oratis, non eritis sicut hypocritae, qui amant in synagogis et in angulis

<sup>43</sup> "You have heard that it hath been said, 'Thou shalt love thy neighbour and hate thy enemy.' <sup>44</sup> But I say to you: love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you, <sup>45</sup> that you may be the children of your Father, who is in heaven, who maketh his sun to rise upon the good and bad and raineth upon the just and the unjust. <sup>46</sup> For if you love them that love you, what reward shall you have? Do not even the publicans the same? <sup>47</sup> And if you salute your brethren only, what do you more? Do not also the heathens the same? <sup>48</sup> Be you therefore perfect, as also your heavenly Father is perfect."

## Chapter 6

A continuation of the sermon on the mount.

**T**ake heed that you do not your justice before men to be seen by them; otherwise you shall not have a reward of your Father, who is in heaven. <sup>2</sup> Therefore, when thou dost an almsdeed, sound not a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you: they have received their reward. <sup>3</sup> But when thou dost alms, let not thy left hand know what thy right hand doth, <sup>4</sup> that thy alms may be in secret, and thy Father, who seeth in secret, will repay thee. <sup>5</sup> And when you pray, you shall not be as the hypocrites, that

platearum stantes orare, ut videantur ab hominibus. Amen dico vobis: receperunt mercedem suam. <sup>6</sup> Tu autem, cum orabis, intra in cubiculum tuum, et cluso ostio ora Patrem tuum in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi. <sup>7</sup> Orantes autem, nolite multum loqui sicut ethnici, putant enim quia in multiloquio suo exaudiantur. <sup>8</sup> Nolite ergo adsimilari eis, scit enim Pater vester quid opus sit vobis antequam petatis eum.

<sup>9</sup> "Sic ergo vos orabitis: 'Pater noster, qui in caelis es, sanctificetur nomen tuum. <sup>10</sup> Veniat regnum tuum; fiat voluntas tua sicut in caelo et in terra. <sup>11</sup> Panem nostrum supersubstantialem da nobis hodie, <sup>12</sup> et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. <sup>13</sup> Et ne inducas nos in temptationem, sed libera nos a malo. Amen.' <sup>14</sup> Si enim dimiseritis hominibus peccata eorum, dimittet et vobis Pater vester caelestis delicta vestra. <sup>15</sup> Si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra.

<sup>16</sup> "Cum autem ieiunatis, nolite fieri sicut hypocritae, tristes. Demoliuntur enim facies suas, ut pareant hominibus ieiunantes. Amen dico vobis quia receperunt mercedem suam. <sup>17</sup> Tu autem, cum ieiunas, ungue caput tuum, et faciem tuam lava, <sup>18</sup> ne videaris hominibus ieiunans sed Patri tuo, qui est in abscondito, et Pater tuus, qui videt in abscondito, reddet tibi.

<sup>19</sup> "Nolite thesaurizare vobis thesauros in terra, ubi erugo et tinea demolitur, et ubi fures effodiunt et furantur. <sup>20</sup> The-saurizate autem vobis thesauros in caelo, ubi neque erugo



love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. Amen I say to you: they have received their reward. <sup>6</sup> But thou, when thou shalt pray, enter into thy chamber, and having shut the door pray to thy Father in secret, and thy Father, who seeth in secret, will reward thee. <sup>7</sup> And when you pray, speak not much, as the heathens do, for they think that they *shall* be heard for their much speaking. <sup>8</sup> Be not you therefore like them, for your Father knoweth what you stand in need of before you ask him.

<sup>9</sup> "You therefore shall pray in this manner: 'Our Father, who art in heaven, hallowed be thy name. <sup>10</sup> Thy kingdom come; thy will be done on *earth* as it is in heaven. <sup>11</sup> Give us this day our supersubstantial bread, <sup>12</sup> and forgive us our debts as we also forgive our debtors. <sup>13</sup> And lead us not into temptation, but deliver us from evil. Amen.' <sup>14</sup> For if you forgive men their offences, your heavenly Father will forgive you also your offences. <sup>15</sup> But if you will not forgive men, neither will your Father forgive you your offences.

<sup>16</sup> "And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear to men to fast. Amen I say to you: they have received their reward. <sup>17</sup> But thou, when thou fastest, anoint thy head, and wash thy face, <sup>18</sup> that thou appear not to men to fast but to thy Father, who is in secret, and thy Father, who seeth in secret, will reward thee.

<sup>19</sup> "Lay not up for yourselves treasures on earth, where rust and moth consume and where thieves break through and steal. <sup>20</sup> But lay up for yourselves treasures in heaven,

neque tinea demolitur et ubi fures non effodiunt nec furantur. <sup>21</sup> Ubi enim est thesaurus tuus, ibi est et cor tuum.

<sup>22</sup> "Lucerna corporis tui est oculus tuus. Si fuerit oculus tuus simplex, totum corpus tuum lucidum erit. <sup>23</sup> Si autem oculus tuus nequam fuerit, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te est tenebrae sunt, ipsae tenebrae, quantaerunt?

<sup>24</sup> "Nemo potest duobus dominis servire, aut enim unum odio habebit et alterum diligit, aut unum sustinebit et alterum contemnet. Non potestis Deo servire et mammonae.

<sup>25</sup> "Ideo dico vobis: ne solliciti sitis animae vestrae, quid manducetis, neque corpori vestro, quid induamini. Nonne anima plus est quam esca, et corpus plus quam vestimentum? <sup>26</sup> Respiciite volatilia caeli, quoniam non serunt, neque metunt neque congregant in horrea, et Pater vester caelestis pascit illa. Nonne vos magis pluris estis illis? <sup>27</sup> Quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum? <sup>28</sup> Et de vestimento quid solliciti estis? Considerate lilia agri, quomodo crescunt; non laborant, nec nent. <sup>29</sup> Dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. <sup>30</sup> Si autem faenum agri, quod hodie est et cras in clibanum mittitur, Deus sic vestit, quanto magis vos, minimae fidei? <sup>31</sup> Nolite ergo solliciti esse, dicentes, 'Quid manducabimus?' aut 'Quid bibemus?' aut 'Quo operiemur?' <sup>32</sup> Haec enim omnia gentes inquirunt. Scit enim Pater vester quia his omnibus indigetis. <sup>33</sup> Quaerite ergo primum regnum Dei et iustitiam eius, et omnia haec

where neither rust nor moth doth consume and where thieves do not break through nor steal. <sup>21</sup> For where thy treasure is, there is thy heart also.

<sup>22</sup> "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. <sup>23</sup> But if thy eye be evil, thy whole body shall be darksome. If then the light that is in thee be darkness, the darkness itself, how great shall it be?

<sup>24</sup> "No man can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.

<sup>25</sup> "Therefore I say to you: be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? <sup>26</sup> Behold the birds of the air, for they neither sow, nor do they reap nor gather into barns, *yet* your heavenly Father feedeth them. Are not you of much more value than they? <sup>27</sup> And which of you by taking thought can add to his stature one cubit? <sup>28</sup> And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labour not, neither do they spin. <sup>29</sup> *And* yet I say to you that not even Solomon in all his glory was arrayed as one of these. <sup>30</sup> Now if God so clothe the grass of the field, which today is and tomorrow is cast into the oven, how much more you, O ye of *little* faith? <sup>31</sup> Be not solicitous therefore, saying, 'What shall we eat?' or 'What shall we drink?' or 'Wherewith shall we be clothed?' <sup>32</sup> For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. <sup>33</sup> Seek ye therefore first the kingdom of God and his justice, and all these things shall be added

adicientur vobis. <sup>34</sup> Nolite ergo esse solliciti in crastinum, crastinus enim dies sollicitus erit sibi ipsi. Sufficit diei malitia sua."

## Caput 7

**N**olite iudicare, ut non iudicemini, <sup>2</sup> in quo enim iudicio iudicaveritis, iudicabimini, et in qua mensura mensi fueritis, remetietur vobis. <sup>3</sup> Quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides? <sup>4</sup> Aut quomodo dicis fratri tuo, 'Sine eiciam festucam de oculo tuo,' et ecce: trabis est in oculo tuo? <sup>5</sup> Hypocrita, eice primum trabem de oculo tuo, et tunc videbis eicere festucam de oculo fratris tui.

<sup>6</sup> "Nolite dare sanctum canibus, neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis et conversi disrumpant vos.

<sup>7</sup> "Petite, et dabitur vobis; quaerite, et invenietis; pulsate, et aperietur vobis. <sup>8</sup> Omnis enim qui petit accipit, et qui quaerit invenit, et pulsanti aperietur. <sup>9</sup> Aut quis est ex vobis

unto you. <sup>34</sup> Be not therefore solicitous for tomorrow, for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof."

## Chapter 7

The third part of the sermon on the mount.

**J**udge not, that you may not be judged, <sup>2</sup> for with what judgment you judge, you shall be judged, and with what measure you mete, it shall be measured to you again. <sup>3</sup> And why seest thou the mote that is in thy brother's eye and seest not the beam that is in thy own eye? <sup>4</sup> Or how sayest thou to thy brother, 'Let me cast the mote out of thy eye,' and behold: a beam is in thy own eye? <sup>5</sup> Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see *clearly* to cast out the mote out of thy brother's eye.

<sup>6</sup> "Give not that which is holy to dogs, neither cast ye your pearls before swine, *lest* they trample them *under* their feet and turning upon you they tear you.

<sup>7</sup> "Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. <sup>8</sup> For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. <sup>9</sup> Or what man is there

homo, quem si petierit filius suus panem, numquid lapidem porriget ei? <sup>10</sup> Aut si piscem petierit, numquid serpentem porriget ei? <sup>11</sup> Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester, qui in caelis est, dabit bona petentibus se?

<sup>12</sup> "Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite eis, haec est enim lex et prophetarum.

<sup>13</sup> "Intrate per angustam portam, quia lata porta et spatiosa via est quae ducit ad perditionem, et multi sunt qui intrant per eam. <sup>14</sup> Quam angusta porta et arcta via est quae ducit ad vitam, et pauci sunt qui inveniunt eam!

<sup>15</sup> "Adtendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces. <sup>16</sup> A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas aut de tribulis ficus? <sup>17</sup> Sic omnis arbor bona fructus bonos facit, mala autem arbor fructus malos facit. <sup>18</sup> Non potest arbor bona fructus malos facere, neque arbor mala fructus bonos facere. <sup>19</sup> Omnis arbor quae non facit fructum bonum excidetur et in ignem mittetur. <sup>20</sup> Igitur ex fructibus eorum cognoscetis eos.

<sup>21</sup> "Non omnis qui dicit mihi, 'Domine, Domine,' intrabit in regnum caelorum, sed qui facit voluntatem Patris mei, qui in caelis est, ipse intrabit in regnum caelorum. <sup>22</sup> Multi dicent mihi in illa die, 'Domine, Domine, nonne in nomine tuo prophetavimus et in tuo nomine daemones eiecimus et in tuo nomine virtutes multas fecimus?' <sup>23</sup> Et tunc confitebor illis quia 'Numquam novi vos. Discedite a me, qui operamini iniquitatem.'

among you, of whom if his son ask bread, will he reach him a stone? <sup>10</sup> Or if he ask a fish, will he reach him a serpent? <sup>11</sup> If you then, being evil, know how to give good gifts to your children, how much more will your Father, who is in heaven, give good things to them that ask him?

<sup>12</sup> "All things therefore whatsoever you would that men should do to you, do you also to them, for this is the law and the prophets.

<sup>13</sup> "Enter ye in at the narrow gate, for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. <sup>14</sup> How narrow is the gate and strait is the way that leadeth to life, and few there are that find it!

<sup>15</sup> "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. <sup>16</sup> By their fruits you shall know them. Do men gather grapes of thorns or figs of thistles? <sup>17</sup> Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. <sup>18</sup> A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. <sup>19</sup> Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire. <sup>20</sup> Wherefore by their fruits you shall know them.

<sup>21</sup> "Not every one that saith to me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven. <sup>22</sup> Many will say to me in that day, 'Lord, Lord, have not we prophesied in thy name and cast out devils in thy name and done many wonderful works in thy name?' <sup>23</sup> And then will I profess unto them, 'I never knew you. Depart from me, you that work iniquity.'

24 "Omnis ergo qui audit verba mea haec et facit ea adsimilabitur viro sapienti qui aedificavit domum suam supra petram. 25 Et descendit pluvia, et venerunt flumina, et flaverunt venti, et inruerunt in domum illam, et non cecidit, fundata enim erat super petram. 26 Et omnis qui audit verba mea haec et non facit ea similis erit viro stulto qui aedificavit domum suam supra harenam. 27 Et descendit pluvia, et venerunt flumina, et flaverunt venti, et inruerunt in domum illam, et cecidit, et fuit ruina eius magna."

28 Et factum est, cum consummasset Iesus verba haec, admirabantur turbae super doctrinam eius. 29 Erat enim docens eos sicut potestatem habens et non sicut scribae eorum et Pharisei.

## Caput 8

Cum autem descendisset de monte, secutae sunt eum turbae multae. 2 Et ecce: leprosus veniens adorabat eum, dicens, "Domine, si vis, potes me mundare."



24 "Therefore whosoever heareth these my words and doth them shall be likened to a wise man that built his house upon a rock. 25 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. 26 And every one that heareth these my words and doth them not shall be like a foolish man that built his house upon the sand. 27 And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof."

28 And it came to pass, when Jesus had fully ended these words, the people were in admiration at his doctrine. 29 For he was teaching them as one having power and not as *the* scribes and Pharisees.

## Chapter 8

Christ cleanses the leper, heals the centurion's servant, Peter's mother-in-law and many others. He stills the storm at sea, drives the devils out of two men possessed and suffers them to go into the swine.

And when he was come down from the mountain, great multitudes followed him. 2 And behold: a leper came and worshipped him, saying, "Lord, if thou wilt, thou canst make me clean."

3 Et extendens manum tetigit eum Iesus, dicens, "Volo; mundare." Et confestim mundata est lepra eius. 4 Et ait illi Iesus, "Vide nemini dixeris, sed vade, ostende te sacerdoti, et offer munus quod praecepit Moses in testimonium illis."

5 Cum autem introisset Capharnaum, accessit ad eum centurio rogans eum 6 et dicens, "Domine, puer meus iacet in domo paralyticus et male torquetur."

7 Et ait illi Iesus, "Ego veniam et curabo eum."

8 Et respondens centurio ait, "Domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur puer meus. 9 Nam et ego homo sum sub potestate, habens sub me milites, et dico huic, 'Vade,' et vadit, et alio, 'Veni,' et venit, et servo meo, 'Fac hoc,' et facit."

10 Audiens autem Iesus miratus est et sequentibus se dixit, "Amen dico vobis: non inveni tantam fidem in Israhel. 11 Dico autem vobis quod multi ab oriente et occidente venient et recumbent cum Abraham et Isaac et Iacob in regno caelorum, 12 filii autem regni eicientur in tenebras exteriores; ibi erit fletus et stridor dentium." 13 Et dixit Iesus centurioni, "Vade, et sicut credidisti, fiat tibi." Et sanatus est puer in hora illa.

14 Et cum venisset Iesus in domum Petri, vidit socrum eius iacentem et febricitantem. 15 Et tetigit manum eius, et dimisit eam febris, et surrexit et ministrabat eis. 16 Vespere autem facto, obtulerunt ei multos daemonia habentes, et

<sup>3</sup> And Jesus put forth his hand and touched him, saying, "I will; be thou made clean." And immediately his leprosy was cleansed. <sup>4</sup> And Jesus saith to him, "See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them."

<sup>5</sup> And when he had entered into Capernaum, there came to him a centurion beseeching him <sup>6</sup> and saying, "Lord, my servant lieth at home sick of the palsy and is grievously tormented."

<sup>7</sup> And Jesus saith to him, "I will come and heal him."

<sup>8</sup> And the centurion making answer said, "Lord, I am not worthy that thou shouldst enter under my roof, but only say the word, and my servant shall be healed. <sup>9</sup> For I also am a man under authority, having soldiers under me, and I say to this man, 'Go,' and he goeth, and to another, 'Come,' and he cometh, and to my servant, 'Do this,' and he doth it."

<sup>10</sup> And when Jesus heard this he marvelled and said to them that followed him, "Amen I say to you: I have not found so great faith in Israel. <sup>11</sup> And I say unto you that many shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven, <sup>12</sup> but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth." <sup>13</sup> And Jesus said to the centurion, "Go, and as thou hast believed, so be it done to thee." And the servant was healed at the same hour.

<sup>14</sup> And when Jesus was come into Peter's house, he saw his wife's mother lying and sick of a fever. <sup>15</sup> And he touched her hand, and the fever left her, and she arose and ministered to them. <sup>16</sup> And when evening was come, they brought to him many that *were possessed with* devils, and he cast out the

eiciebat spiritus verbo, et omnes male habentes curavit, <sup>17</sup> ut adimpleretur quod dictum est per Esaiam, prophetam, dicentem, "Ipse infirmitates nostras accepit et aegrotationes nostras portavit."

<sup>18</sup> Videns autem Iesus turbas multas circum se iussit ire trans fretum. <sup>19</sup> Et accedens unus scriba ait illi, "Magister, sequar te quocumque ieris."

<sup>20</sup> Et dicit ei Iesus, "Vulpes foveas habent, et volucres caeli nidos, Filius autem hominis non habet ubi caput reclinet."

<sup>21</sup> Alius autem de discipulis eius ait illi, "Domine, permitte me primum ire et sepelire patrem meum."

<sup>22</sup> Iesus autem ait illi, "Sequere me, et dimitte mortuos sepelire mortuos suos."

<sup>23</sup> Et ascendente eo in naviculam, secuti sunt eum discipuli eius, <sup>24</sup> et ecce: motus magnus factus est in mari ita ut navicula operiretur fluctibus, ipse vero dormiebat. <sup>25</sup> Et accesserunt ad eum et suscitaverunt eum, dicentes, "Domine, salva nos; perimus!"

<sup>26</sup> Et dicit eis, "Quid timidi estis, modicae fidei?" Tunc surgens imperavit ventis et mari, et facta est tranquillitas magna.

<sup>27</sup> Porro homines mirati sunt, dicentes, "Qualis est hic? Quia venti et mare oboediunt ei."

<sup>28</sup> Et cum venisset trans fretum in regionem Gerasenorum, occurrerunt ei duo habentes daemonia, de monumentis exeuntes, saevi nimis, ita ut nemo posset transire per viam illam. <sup>29</sup> Et ecce: clamaverunt, dicentes, "Quid nobis et tibi, Iesu, Fili Dei? Venisti huc ante tempus torquere

spirits with his word, and all that were sick he healed, <sup>17</sup> that the word might be fulfilled which was spoken by the prophet Isaiah, saying, "He took our infirmities and bore our diseases."

<sup>18</sup> And Jesus, seeing great multitudes about him, gave orders to pass over the water. <sup>19</sup> And a certain scribe came and said to him, "Master, I will follow thee whithersoever thou shalt go."

<sup>20</sup> And Jesus saith to him, "The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay his head."

<sup>21</sup> And another of his disciples said to him, "Lord, suffer me first to go and bury my father."

<sup>22</sup> But Jesus said to him, "Follow me, and let the dead bury their dead."

<sup>23</sup> And when he entered into the ship, his disciples followed him, <sup>24</sup> and behold: a great tempest arose in the sea so that the ship was covered with waves, but he was asleep. <sup>25</sup> And *his disciples* came to him and awaked him, saying, "Lord, save us; we perish!"

<sup>26</sup> And Jesus saith to them, "Why are you fearful, O ye of little faith?" Then rising up he commanded the winds and the sea, and there came a great calm.

<sup>27</sup> But the men wondered, saying, "What manner of man is this? For the winds and the sea obey him."

<sup>28</sup> And when he was come on the other side of the water into the country of the Gerasenes, there met him two that *were possessed with* devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way. <sup>29</sup> And behold: they cried out, saying, "What have we to do with thee, Jesus, Son of God? Art thou come hither to torment

nos?" <sup>30</sup> Erat autem non longe ab illis grex porcorum multorum pascens, <sup>31</sup> daemones autem rogabant eum, dicentes, "Si eicis nos, mitte nos in gregem porcorum."

<sup>32</sup> Et ait illis, "Ite." At illi exeuntes abierunt in porcos, et ecce: impetu abiit totus grex per praeceps in mare, et mortui sunt in aquis. <sup>33</sup> Pastores autem porcorum fugerunt et venientes in civitatem nuntiaverunt omnia et de his qui daemonizati erant. <sup>34</sup> Et ecce: tota civitas exiit obviam Iesu, et viso eo, rogabant ut transiret a finibus eorum.

## Caput 9

**E**t ascendens in naviculam, transfretavit et venit in civitatem suam. <sup>2</sup> Et ecce: offerebant ei paralyticum iacentem in lecto, et videns Iesus fidem illorum dixit paralytico, "Confide, fili; remittuntur tibi peccata tua."

<sup>3</sup> Et ecce: quidam de scribis dixerunt intra se, "Hic blasphemat."

us before the time?" <sup>30</sup> And there was not far from them a herd of many swine feeding, <sup>31</sup> and the devils besought him, saying, "If thou cast us out *hence*, send us into the herd of swine."

<sup>32</sup> And he said to them, "Go." So they going out went into the swine, and behold: the whole herd ran violently down a steep place into the sea, and they perished in the waters. <sup>33</sup> And *they that kept them* fled and coming into the city told every thing and concerning them that had been possessed by the devils. <sup>34</sup> And behold: the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart from their coasts.

## Chapter 9

Christ heals one sick of palsy, calls Matthew, cures the issue of blood, raises to life the daughter of Jairus, gives sight to two blind and heals a dumb man possessed by the devil.

**A**nd entering into a ship, he passed over the water and came into his own city. <sup>2</sup> And behold: they brought to him a man sick of the palsy lying on a bed. And Jesus seeing their faith said to the man sick of the palsy, "Son, be of good heart; thy sins are forgiven thee."

<sup>3</sup> And behold: some of the scribes said within themselves, "He blasphemeth."

4 Et videns Iesus cogitationes eorum dixit ut "Quid cogitatis mala in cordibus vestris?" 5 Quid est facilius, dicere, 'Dimittuntur tibi peccata tua,' an dicere, 'Surge, et ambula?' 6 Ut sciatis autem quoniam Filius hominis habet potestatem in terra dimittendi peccata," (tunc ait paralytico) "surge, tolle lectum tuum, et vade in domum tuam." 7 Et surrexit et abiit in domum suam. 8 Videntes autem turbæ timuerunt et glorificaverunt Deum, quī dedit potestatem talem hominibus.

9 Et cum transiret inde Iesus, vidit hominem sedentem in teloneo Mattheum nomine, et ait illi, "Sequere me." Et surgens secutus est eum. 10 Et factum est discumbente eo in domo, ecce: multi publicani et peccatores venientes discumbebant cum Iesu et discipulis eius.

11 Et videntes Pharisei dicebant discipulis eius, "Quare cum publicanis et peccatoribus manducat magister vester?"

12 At Iesus audiens ait, "Non est opus valentibus medico, sed male habentibus. 13 Euntes autem, discite quid est: 'Misericordiam volo et non sacrificium.' Non enim veni vocare iustos, sed peccatores."

14 Tunc accesserunt ad eum discipuli Iohannis, dicentes, "Quare nos et Pharisei ieiunamus frequenter, discipuli autem tui non ieiunant?"

15 Et ait illis Iesus, "Numquid possunt filii sponsi lugere, quamdiu cum illis est sponsus? Venient autem dies cum auferetur ab eis sponsus, et tunc ieiunabunt. 16 Nemo autem inmittit commissuram panni rudis in vestimentum vetus, tollit enim plenitudinem eius a vestimento, et peior scissura fit. 17 Neque mittunt vinum novum in utres veteres; alioquin rumpuntur utres, et vinum effunditur, et utres pereunt.



4 And Jesus seeing their thoughts said, "Why do you think evil in your hearts? 5 Whether is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise, and walk'? 6 But that you may know that the Son of man hath power on earth to forgive sins," (then saith he to the man sick of the palsy) "arise, take up thy bed, and go into thy house." 7 And he arose and went into his house. 8 And the multitude seeing it feared and glorified God, who *had given* such power to men.

9 And when Jesus passed on from thence, he saw a man sitting in the custom-house named Matthew; and he saith to him, "Follow me." And he rose up and followed him. 10 And it came to pass as he was sitting at meat in the house, behold: many publicans and sinners came and sat down with Jesus and his disciples.

11 And the Pharisees seeing it said to his disciples, "Why doth your master eat with publicans and sinners?"

12 But Jesus hearing it said, "They that are in health need not a physician, but they that are ill. 13 Go then, and learn what *this* meaneth: 'I will have mercy and not sacrifice.' For I am not come to call the just, but sinners."

14 Then came to him the disciples of John, saying, "Why do we and the Pharisees fast often, but thy disciples do not fast?"

15 And Jesus said to them, "Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast. 16 And no man putteth a piece of raw cloth to an old garment, for it taketh away the fulness thereof from the garment, and there is made a greater rent. 17 Neither do they put new wine into old bottles; otherwise the bottles break, and the wine runneth out,

Sed vinum novum in utres novos mittunt, et ambo conservantur.”

18 Haec illo loquente ad eos, ecce: princeps unus accessit et adorabat eum, dicens, “Domine, filia mea modo defuncta est, sed veni, inpone manum tuam super eam, et vivet.”

19 Et surgens Iesus sequebatur eum et discipuli eius. 20 Et ecce: mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro et tetigit fimbriam vestimenti eius, 21 dicebat enim intra se, “Si tetigero tantum vestimentum eius, salva ero.”

22 At Iesus conversus et videns eam dixit, “Confide, filia; fides tua te salvam fecit.” Et salva facta est mulier ex illa hora.

23 Et cum venisset Iesus in domum principis et vidisset tibicines et turbam tumultuantem, 24 dicebat, “Recedite, non est enim mortua puella sed dormit,” et deridebant eum. 25 Et cum eiecta esset turba, intravit et tenuit manum eius, et surrexit puella. 26 Et exiit fama haec in universam terram illam.

27 Et transeunte inde Iesu, secuti sunt eum duo caeci, clamantes et dicentes, “Miserere nostri, Fili David!” 28 Cum autem venisset domum, accesserunt ad eum caeci. Et dicit eis Iesus, “Creditis quia possum hoc facere vobis?”

Dicunt ei, “Utique, Domine.”

29 Tunc tetigit oculos eorum, dicens, “Secundum fidem vestram fiat vobis,” 30 et aperti sunt oculi illorum. Et comminatus est illis Iesus, dicens, “Videte ne quis sciat.” 31 Illi autem exeuntes diffamaverunt eum in tota terra illa.

and the bottles perish. But new wine they put into new bottles, and both are preserved."

18 As he was speaking these things to them, behold: a certain ruler came up and worshipped him, saying, "Lord, my daughter is even now dead, but come, lay thy hand upon her, and she shall live."

19 And Jesus rising up followed him with his disciples. 20 And behold: a woman who was troubled with an issue of blood twelve years came behind him and touched the hem of his garment, 21 for she said within herself, "If I shall but touch his garment, I shall be healed."

22 But Jesus turning about and seeing her said, "Be of good heart, daughter; thy faith hath made thee whole." And the woman was made whole from that hour.

23 And when Jesus *came* into the house of the ruler and saw the minstrels and the multitude making a rout, 24 he said, "Give place, for the girl is not dead but sleepeth," and they laughed him to scorn. 25 And when the multitude was put forth, he went in and took her by the hand, and the maid arose. 26 And the fame *hereof* went abroad into all that country.

27 And as Jesus passed from thence, there followed him two blind men, crying out and saying, "Have mercy on us, O Son of David!" 28 And when he was come to the house, the blind men came to him. And Jesus saith to them, "Do you believe that I can do this unto you?"

They say to him, "Yea, Lord."

29 Then he touched their eyes, saying, "According to your faith be it done unto you," 30 and their eyes were opened. And Jesus strictly charged them, saying, "See that no man know this." 31 But they going out spread his fame abroad in all that country.

<sup>32</sup> Egressis autem illis, ecce: obtulerunt ei hominem mutum daemonicum. <sup>33</sup> Et eiecto daemone, locutus est mutus, et miratae sunt turbæ, dicentes, "Numquam paruit sic in Israhel."

<sup>34</sup> Pharisei autem dicebant, "In principe daemoniorum eicit daemones."

<sup>35</sup> Et circumibat Iesus civitates omnes et castella, docens in synagogis eorum et prædicans evangelium regni et curans omnem languorem et omnem infirmitatem. <sup>36</sup> Videns autem turbas misertus est eis, quia erant vexati et iacentes sicut oves non habentes pastorem. <sup>37</sup> Tunc dicit discipulis suis, "Messis quidem multa, operarii autem pauci. <sup>38</sup> Rogate ergo Dominum messis ut mittat operarios in messem suam."

## Caput 10

**E**t convocatis duodecim discipulis suis, dedit illis potestatem spirituum inmundorum, ut eicerent eos et curarent omnem languorem et omnem infirmitatem. <sup>2</sup> Duodecim autem apostolorum nomina sunt hæc: primus, Simon qui dicitur Petrus, et Andreas, frater eius, <sup>3</sup> Iacobus Zebedæi

<sup>32</sup> And when they were gone out, behold: they brought him a dumb man possessed with a devil. <sup>33</sup> And after the devil was cast out, the dumb man spoke, and the multitude wondered, saying, "Never was the like seen in Israel."

<sup>34</sup> But the Pharisees said, "By the prince of devils he casteth out devils."

<sup>35</sup> And Jesus went about all the cities and towns, teaching in their synagogues and preaching the gospel of the kingdom and healing every sickness and every disease. <sup>36</sup> And seeing the multitudes he had compassion on them, because they were distressed and lying like sheep that have no shepherd. <sup>37</sup> Then he saith to his disciples, "The harvest indeed is great, but the labourers are few. <sup>38</sup> Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest."

## Chapter 10

Christ sends out his twelve apostles with the power of miracles. The lessons he gives them.

**A**nd when he had called his twelve disciples together, he gave them power over unclean spirits, to cast them out and to heal all manner of diseases and all manner of sicknesses. <sup>2</sup> Now the names of the twelve apostles are these: the first, Simon who is called Peter, and Andrew, his brother, <sup>3</sup> James,

et Iohannes, frater eius, Philippus et Bartholomeus, Thomas et Mattheus, publicanus, et Iacobus Alphei et Thaddeus, 4 Simon Cananeus et Iudas Iscariotes, qui et tradidit eum.

5 Hos duodecim misit Iesus praecipiens eis, dicens, "In viam Gentium ne abieritis, et in civitates Samaritanorum ne intraveritis. 6 Sed potius ite ad oves quae perierunt domus Israhel, 7 euntes autem praedicate, dicentes quia 'Adpropinquavit regnum caelorum.'<sup>†</sup> 8 Infirmos curate; mortuos suscite; leprosos mundate; daemones eicite. Gratis accepistis; gratis date. 9 Nolite possidere aurum neque argentum neque pecuniam in zonis vestris, 10 non peram in via neque duas tunicas neque calciamenta neque virgam, dignus enim est operarius cibo suo.

11 "In quamcumque autem civitatem aut castellum intraveritis, interrogate quis in ea dignus sit, et ibi manete donec exeatis. 12 Intrantes autem in domum salutate eam, dicentes, 'Pax huic domui.' 13 Et siquidem fuerit domus illa digna, veniet pax vestra super eam, si autem non fuerit digna, pax vestra revertetur ad vos. 14 Et quicumque non receperit vos neque audierit sermones vestros, exeuntes foras de domo vel civitate excutite pulverem de pedibus vestris. 15 Amen dico vobis: tolerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii quam illi civitati.

16 "Ecce: ego mitto vos sicut oves in medio luporum. Esote ergo prudentes sicut serpentes et simplices sicut columbae. 17 Cavete autem ab hominibus, tradent enim vos in conciliis, et in synagogis suis flagellabunt vos. 18 Et ad praesides et ad reges ducemini propter me in testimonium illis et Gentibus. 19 Cum autem tradent vos, nolite cogitare quomodo aut quid loquamini, dabitur enim vobis in illa hora

the son of Zebedee, and John, his brother, Philip and Bartholomew, Thomas and Matthew, the publican, and James, the son of Alpheus, and Thaddeus, <sup>4</sup> Simon Cananaeus and Judas Iscariot, who also betrayed him.

<sup>5</sup> These twelve Jesus sent and commanded them, saying, "Go not into the way of the Gentiles, and into the cities of the Samaritans enter not. <sup>6</sup> But go rather to the lost sheep of the house of Israel, <sup>7</sup> and going preach, saying, 'The kingdom of heaven is at hand.' <sup>8</sup> Heal the sick; raise the dead; cleanse the lepers; cast out devils. Freely have you received; freely give. <sup>9</sup> Do not possess gold nor silver nor money in your purses <sup>10</sup> *nor* scrip for your journey nor two coats nor shoes nor a staff, for the workman is worthy of his meat.

<sup>11</sup> "And into whatsoever city or town you shall enter, enquire who in it is worthy, and there abide till you go thence. <sup>12</sup> And when you come into a house salute it, saying, 'Peace be to this house.' <sup>13</sup> And if that house be worthy, your peace shall come upon it, but if it be not worthy, your peace shall return to you. <sup>14</sup> And whosoever shall not receive you nor hear your words, going forth out of that house or city shake off the dust from your feet. <sup>15</sup> Amen I say to you: it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

<sup>16</sup> "Behold: I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. <sup>17</sup> But beware of men, for they will deliver you up in councils, and they will scourge you in their synagogues. <sup>18</sup> And you shall be brought before governors and before kings for my sake for a testimony to them and to the Gentiles. <sup>19</sup> But when they shall deliver you up, take no thought how or what to speak, for it shall be given you in that hour what to

quid loquamini. <sup>20</sup> Non enim vos estis qui loquimini sed Spiritus Patris vestri qui loquitur in vobis. <sup>21</sup> Tradet autem frater fratrem in mortem, et pater filium, et insurgent filii in parentes et morte eos adficiant. <sup>22</sup> Et eritis odio omnibus propter nomen meum, qui autem perseveraverit usque in finem, hic salvus erit. <sup>23</sup> Cum autem persequentur vos in civitate ista, fugite in aliam. Amen dico vobis: non consummabitis civitates Israhel donec veniat Filius hominis.

<sup>24</sup> "Non est discipulus super magistrum, nec servus super dominum suum. <sup>25</sup> Sufficit discipulo ut sit sicut magister eius, et servo sicut dominus eius. Si patrem familias Beelzebub vocaverunt, quanto magis domesticos eius? <sup>26</sup> Ne ergo timueritis eos, nihil enim est opertum quod non revelabitur et occultum quod non sciatur. <sup>27</sup> Quod dico vobis in tenebris dicite in lumine, et quod in aure auditis praedicate super tecta.

<sup>28</sup> "Et nolite timere eos qui occidunt corpus, animam autem non possunt occidere, sed potius eum timete qui potest et animam et corpus perdere in gehennam. <sup>29</sup> Nonne duo passeret asse veneunt? Et unus ex illis non cadet super terram sine Patre vestro. <sup>30</sup> Vestri autem et capilli capitis omnes numerati sunt. <sup>31</sup> Nolite ergo timere; multis passeribus meliores estis vos. <sup>32</sup> Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui est in caelis. <sup>33</sup> Qui autem negaverit me coram hominibus, negabo et ego eum coram Patre meo, qui est in caelis.

<sup>34</sup> "Nolite arbitrari quia venerim mittere pacem in terram; non veni pacem mittere sed gladium. <sup>35</sup> Veni enim separare hominem adversus patrem suum et filiam adversus matrem



speak. <sup>20</sup> For it is not you that speak but the Spirit of your Father that speaketh in you. <sup>21</sup> The brother also shall deliver up the brother to death, and the father the son, and the children shall rise up against their parents and shall put them to death. <sup>22</sup> And you shall be hated by all men for my name's sake, but he that shall persevere unto the end, he shall be saved. <sup>23</sup> And when they shall persecute you in this city, flee into another. Amen I say to you: you shall not finish all the cities of Israel till the Son of man come.

<sup>24</sup> "The disciple is not above his master, nor the servant above his lord. <sup>25</sup> It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household? <sup>26</sup> Therefore fear them not, for nothing is covered that shall not be revealed nor hid that shall not be known. <sup>27</sup> That which I tell you in the dark speak ye in the light, and that which you hear in the ear preach ye upon the housetops.

<sup>28</sup> "And fear not them that kill the body and are not able to kill the soul, but rather fear him that can destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a farthing? And not one of them shall fall on the ground without your Father. <sup>30</sup> But the very hairs of your head are all numbered. <sup>31</sup> Fear not therefore; better are you than many sparrows. <sup>32</sup> Whosoever therefore shall confess me before men, I will also confess him before my Father, who is in heaven. <sup>33</sup> But whosoever shall deny me before men, I will also deny him before my Father, who is in heaven.

<sup>34</sup> "Do not think that I am come to send peace upon earth; I came not to send peace but a sword. <sup>35</sup> For I am come to set a man at variance against his father and the

suam et nurum adversus socrum suam, <sup>36</sup> et inimici hominis domestici eius. <sup>37</sup> Qui amat patrem aut matrem plus quam me non est me dignus, et qui amat filium aut filiam super me non est me dignus, <sup>38</sup> et qui non accipit crucem suam et sequitur me non est me dignus. <sup>39</sup> Qui invenit animam suam perdet illam, et qui perdiderit animam suam propter me inveniet eam. <sup>40</sup> Qui recipit vos me recipit, et qui me recipit recipit eum qui me misit. <sup>41</sup> Qui recipit prophetam in nomine prophetae mercedem prophetae accipiet, et qui recipit iustum in nomine iusti mercedem iusti accipiet. <sup>42</sup> Et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli, amen dico vobis: non perdet mercedem suam."

## Caput II

**E**t factum est, cum consummasset Iesus praecipiens duodecim discipulis suis, transiit inde ut doceret et praedicaret in civitatibus eorum. <sup>2</sup> Iohannes autem cum audisset in

daughter against her mother and the daughter-in-law against her mother-in-law, <sup>36</sup> and a man's enemies shall be they of his own household. <sup>37</sup> He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me, <sup>38</sup> and he that taketh not up his cross and followeth after me is not worthy of me. <sup>39</sup> He that findeth his life shall lose it, and he that shall lose his life for my sake shall find it. <sup>40</sup> He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. <sup>41</sup> He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet, and he that receiveth a just man in the name of a just man shall receive the reward of a just man. <sup>42</sup> And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you: he shall not lose his reward."

## Chapter II

John sends his disciples to Christ, who upbraids the Jews for their incredulity and calls to him such as are sensible of their burdens.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, that he passed from thence to teach and preach in their cities. <sup>2</sup> Now when John had heard

vinculis opera Christi, mittens duos de discipulis suis <sup>3</sup> ait illi, "Tu es qui venturus es, an alium expectamus?"

<sup>4</sup> Et respondens Iesus ait illis, "Euntes renuntiate Iohanni quae audistis et vidistis. <sup>5</sup> Caeci vident; claudi ambulant; leprosi mundantur; surdi audiunt; mortui resurgunt; pauperes evangelizantur. <sup>6</sup> Et beatus est qui non fuerit scandalizatus in me."

<sup>7</sup> Illis autem abeuntibus, coepit Iesus dicere ad turbas de Iohanne, "Quid existis in desertum videre? Harundinem vento agitatam? <sup>8</sup> Sed quid existis videre? Hominem mollibus vestitum? Ecce: qui mollibus vestiuntur in domibus regum sunt. <sup>9</sup> Sed quid existis videre? Prophetam? Etiam dico vobis, et plus quam prophetam. <sup>10</sup> Hic enim est de quo scriptum est: 'Ecce: ego mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te.' <sup>11</sup> Amen dico vobis: non surrexit inter natos mulierum maior Iohanne Baptista, qui autem minor est in regno caelorum maior est illo. <sup>12</sup> A diebus autem Iohannis Baptistae usque nunc, regnum caelorum vim patitur, et violenti rapiunt illud. <sup>13</sup> Omnes enim prophetae et lex usque ad Iohannem prophetaverunt, <sup>14</sup> et si vultis recipere, ipse est Helias qui venturus est. <sup>15</sup> Qui habet aures audiendi, audiat.

<sup>16</sup> "Cui autem similem aestimabo generationem istam? Similis est pueris sedentibus in foro qui clamantes coaequalibus <sup>17</sup> dicunt, 'Cecinimus vobis, et non saltastis. Lamentavimus, et non planxistis.'

<sup>18</sup> "Venit enim Iohannes neque manducans neque bibens,

in prison the works of Christ, sending two of his disciples he said to him, <sup>3</sup> "Art thou he that art to come, or do we look for another?"

<sup>4</sup> And Jesus making answer said to them, "Go, and relate to John what you have heard and seen. <sup>5</sup> The blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead rise again; the poor have the gospel preached to them. <sup>6</sup> And blessed is he that shall not be scandalized in me."

<sup>7</sup> And when they went their way, Jesus began to say to the multitude concerning John, "What went you out into the desert to see? A reed shaken with the wind? <sup>8</sup> But what went you out to see? A man clothed in soft garments? Behold: they that are clothed in soft garments are in the houses of kings. <sup>9</sup> But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. <sup>10</sup> For this is he of whom it is written: 'Behold: I send my angel before thy face, who shall prepare thy way before thee.' <sup>11</sup> Amen I say to you: there hath not risen among them that are born of women a greater than John the Baptist, yet he that is the lesser in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. <sup>13</sup> For all the prophets and the law prophesied until John, <sup>14</sup> and if you will receive it, he is Elijah that is to come. <sup>15</sup> He that hath ears to hear, let him hear.

<sup>16</sup> "But whereunto shall I esteem this generation to be like? It is like to children sitting in the marketplace who cry out to their companions <sup>17</sup> and say, 'We have piped to you, and you have not danced. We have lamented, and you have not mourned.'

<sup>18</sup> "For John came neither eating nor drinking; and they

et dicunt, 'Daemonium habet.' <sup>19</sup> Venit Filius hominis manducans et bibens, et dicunt, 'Ecce: homo vorax et potator vini, publicanorum et peccatorum amicus.' Et iustificata est sapientia a filiis suis."

<sup>20</sup> Tunc coepit exprobrare civitatibus in quibus factae sunt plurimae virtutes eius, quia non egissent paenitentiam: <sup>21</sup> "Vae tibi, Corazain; vae tibi, Bethsaida; quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis, olim in cilicio et cinere paenitentiam egissent. <sup>22</sup> Verumtamen dico vobis: Tyro et Sidoni remissius erit in die iudicii quam vobis. <sup>23</sup> Et tu, Capharnaum, numquid usque in caelum exaltaberis? Usque in infernum descendes, quia si in Sodomis factae fuissent virtutes quae factae sunt in te, forte mansissent usque in hunc diem. <sup>24</sup> Verumtamen dico vobis quia terrae Sodomorum remissius erit in die iudicii quam tibi."

<sup>25</sup> In illo tempore respondens Iesus dixit, "Confiteor tibi, Pater, Domine caeli et terrae, quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis. <sup>26</sup> Ita, Pater, quoniam sic fuit placitum ante te. <sup>27</sup> Omnia mihi tradita sunt a Patre meo. Et nemo novit Filium nisi Pater, neque Patrem quis novit nisi Filius et cui voluerit Filius revelare. <sup>28</sup> Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos. <sup>29</sup> Tollite iugum meum super vos, et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris. <sup>30</sup> Iugum enim meum suave est, et onus meum leve."

say, 'He hath a devil.' <sup>19</sup> The Son of man came eating and drinking, and they say, 'Behold: a man that is a glutton and a wine-drinker, a friend of publicans and sinners.' And wisdom is justified by her children."

<sup>20</sup> Then began he to upbraid the cities wherein were done the most of his mighty works, because they had not done penance: <sup>21</sup> "Woe to thee, Chorazin; woe to thee, Bethsaida; for if in Tyre and Sidon the mighty works had been done that have been done in you, they would long ago have done penance in sackcloth and ashes. <sup>22</sup> But I say unto you: it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. <sup>23</sup> And thou, Capernaum, shalt thou be exalted up to heaven? Thou shalt go down even unto hell, for if the mighty works had been done in Sodom that have been done in thee, perhaps it would have remained until this day. <sup>24</sup> But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

<sup>25</sup> At that time Jesus answered and said, "I give thanks to thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them to little ones. <sup>26</sup> Yea, Father, for so hath it seemed good in thy sight. <sup>27</sup> All things are delivered to me by my Father. And no one knoweth the Son but the Father, neither doth any one know the Father but the Son and he to whom the Son shall reveal him. <sup>28</sup> Come to me, all you that labour and are heavy laden, and I will refresh you. <sup>29</sup> Take up my yoke upon you, and learn of me, because I am meek and humble of heart, and you shall find rest to your souls. <sup>30</sup> For my yoke is sweet, and my burden light."

## Caput 12

**I**n illo tempore abiit Iesus sabbato per sata, discipuli autem eius esurientes coeperunt vellere spicas et manducare. <sup>2</sup> Pharisei autem videntes dixerunt ei, "Ecce: discipuli tui faciunt quod non licet eis facere sabbatis."

<sup>3</sup> At ille dixit eis, "Non legistis quid fecerit David quando esuriit et qui cum eo erant? <sup>4</sup> Quomodo intravit in domum Dei et panes propositionis comedit, quos non licebat ei edere neque his qui cum eo erant nisi solis sacerdotibus? <sup>5</sup> Aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt? <sup>6</sup> Dico autem vobis quia templo maior est hic. <sup>7</sup> Si autem sciretis quid est: 'Misericordiam volo et non sacrificium,' numquam condemnassetis innocentes. <sup>8</sup> Dominus est enim Filius hominis etiam sabbati."

<sup>9</sup> Et cum inde transisset, venit in synagogam eorum. <sup>10</sup> Et ecce: homo manum habens aridam, et interrogabant eum, dicentes, "Si licet sabbatis curare?" ut accusarent eum.



## Chapter 12

Christ reproves the blindness of the Pharisees and confutes their attributing his miracles to Satan.

**A**t that time Jesus went through the corn on the sabbath day, and his disciples being hungry began to pluck the ears of corn and to eat. <sup>2</sup> And the Pharisees, seeing them, said to him, "Behold: thy disciples do that which is not lawful *to* do on the sabbath days."

<sup>3</sup> But he said to them, "Have you not read what David did when he was hungry and they that were with him? <sup>4</sup> How he entered into the house of God and did eat the loaves of proposition, which it was not lawful for him to eat nor for them that were with him but for the priests only? <sup>5</sup> Or have ye not read in the law how that on the sabbath days the priests in the temple break the sabbath and are without blame? <sup>6</sup> But I tell you that there is here a greater than the temple. <sup>7</sup> And if you knew what *this* meaneth: 'I will have mercy and not sacrifice,' you would never have condemned the innocent. <sup>8</sup> For the Son of man is Lord even of the sabbath day."

<sup>9</sup> And when he was departed from thence, he came into their synagogue. <sup>10</sup> And behold: there was a man who had his hand withered, and they asked him, saying, "Is it lawful to heal on the sabbath days?" that they might accuse him.

<sup>11</sup> Ipse autem dixit illis, "Quis erit ex vobis homo qui habeat ovem unam, et si ceciderit haec sabbatis in foveam, nonne tenebit et levabit eam? <sup>12</sup> Quanto magis melior est homo ove? Itaque licet sabbatis benefacere." <sup>13</sup> Tunc ait homini, "Extende manum tuam," et extendit, et restituta est sanitati sicut altera.

<sup>14</sup> Exeuntes autem Pharisei consilium faciebant adversus eum, quomodo eum perderent. <sup>15</sup> Iesus autem sciens recessit inde, et secuti sunt eum multi, et curavit eos omnes. <sup>16</sup> Et praecepit eis ne manifestum eum facerent, <sup>17</sup> ut adimpleretur quod dictum est per Esaiam, prophetam, dicentem, <sup>18</sup> "Ecce puer meus, quem elegi, dilectus meus, in quo bene conplacuit animae meae. Ponam Spiritum meum super eum, et iudicium Gentibus nuntiabit. <sup>19</sup> Non contendet neque clamabit, neque audiet aliquis in plateis vocem eius. <sup>20</sup> Harundinem quassatam non confringet, et linum fumigans non extinguet, donec eiciat ad victoriam iudicium. <sup>21</sup> Et in nomine eius Gentes sperabunt."

<sup>22</sup> Tunc oblatus est ei daemoniacus, caecus et mutus, et curavit eum ita ut loqueretur et videret. <sup>23</sup> Et stupebant omnes turbae et dicebant, "Numquid hic est Filius David?"

<sup>24</sup> Pharisei autem audientes dixerunt, "Hic non eicit daemones nisi in Beelzebub, principe daemoniorum."

<sup>25</sup> Iesus autem sciens cogitationes eorum dixit eis, "Omne regnum divisum contra se desolabitur, et omnis civitas vel domus divisa contra se non stabit. <sup>26</sup> Et si Satan as Satanas

11 But he said to them, "What man shall there be among you that hath one sheep, and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up? 12 How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath days." 13 Then he saith to the man, "Stretch forth thy hand," and he stretched it forth, and it was restored to health like as the other.

14 And the Pharisees going out made a consultation against him, how they might destroy him. 15 But Jesus knowing it retired from thence, and many followed him, and he healed them all. 16 And he charged them that they should not make him known, 17 that the word might be fulfilled which was spoken by Isaiah, the prophet, saying, 18 "Behold my servant, whom I have chosen, my beloved, in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not contend nor cry out, neither shall any man hear his voice in the streets. 20 The bruised reed he shall not break, and smoking flax he shall not extinguish, till he send forth judgment unto victory. 21 And in his name the Gentiles shall hope."

22 Then was brought to him one possessed with a devil, blind and dumb, and he healed him so that he both spoke and saw. 23 And all the multitudes were amazed and said, "Is not this the Son of David?"

24 But the Pharisees hearing it said, "This man casteth not out devils but by Beelzebub, the prince of the devils."

25 And Jesus knowing their thoughts said to them, "Every kingdom divided against itself shall be made desolate, and every city or house divided against itself shall not stand. 26 And if Satan cast out Satan, he is divided against himself;

eicit, adversus se divisus est; quomodo ergo stabit regnum eius? <sup>27</sup> Et si ego in Beelzebub eicio daemones, filii vestri in quo eiciunt? Ideo ipsi iudices erunt vestri. <sup>28</sup> Si autem ego in Spiritu Dei eicio daemones, igitur pervenit in vos regnum Dei. <sup>29</sup> Aut quomodo potest quisquam intrare in domum fortis et vasa eius diripere, nisi prius alligaverit fortem? Et tunc domum illius diripiet.

<sup>30</sup> "Qui non est mecum contra me est, et qui non congregat mecum spargit. <sup>31</sup> Ideo dico vobis: omne peccatum et blasphemia remittetur hominibus, Spiritus autem blasphemia non remittetur. <sup>32</sup> Et quicumque dixerit verbum contra Filium hominis, remittetur ei, qui autem dixerit contra Spiritum Sanctum, non remittetur ei, neque in hoc saeculo neque in futuro. <sup>33</sup> Aut facite arborem bonam et fructum eius bonum, aut facite arborem malam et fructum eius malum. Siquidem ex fructu arbor agnoscitur.

<sup>34</sup> "Progenies viperarum, quomodo potestis bona loqui, cum sitis mali? Ex abundantia enim cordis os loquitur. <sup>35</sup> Bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala. <sup>36</sup> Dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii. <sup>37</sup> Ex verbis enim tuis iustificaberis, et ex verbis tuis condemnaberis."

<sup>38</sup> Tunc responderunt ei quidam de scribis et Phariseis, dicentes, "Magister, volumus a te signum videre."

<sup>39</sup> Qui respondens ait illis, "Generatio mala et adultera signum quaerit, et signum non dabitur ei nisi signum Ionae, prophetae. <sup>40</sup> Sicut enim fuit Ionas in ventre ceti tribus

how then shall his kingdom stand? <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. <sup>28</sup> But if I by the Spirit of God cast out devils, then is the kingdom of God come unto you. <sup>29</sup> Or how can any one enter into the house of the strong man and rifle his goods, unless he first bind the strong man? And then he will rifle his house.

<sup>30</sup> "He that is not with me is against me, and he that gathereth not with me scattereth. <sup>31</sup> Therefore I say to you: every sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven. <sup>32</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come. <sup>33</sup> Either make the tree good and its fruit good, or make the tree evil and its fruit evil. For by the fruit the tree is known.

<sup>34</sup> "O generation of vipers, how can you speak good things, whereas you are evil? For out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of a good treasure bringeth forth good things, and an evil man out of an evil treasure bringeth forth evil things. <sup>36</sup> But I say unto you that every idle word that men shall speak, they shall render an account for it in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

<sup>38</sup> Then some of the scribes and Pharisees answered him, saying, "Master, we would see a sign from thee."

<sup>39</sup> *But* he answering said to them, "An evil and adulterous generation seeketh for a sign, and a sign shall not be given it but the sign of Jonah, the prophet. <sup>40</sup> For as Jonah was in the

diebus et tribus noctibus, sic erit Filius hominis in corde terrae tribus diebus et tribus noctibus. <sup>41</sup> Viri Ninevitae surgent in iudicio cum generatione ista et condemnabunt eam, quia paenitentiam egerunt in praedicatione Ioniae, et ecce: plus quam Ionas hic. <sup>42</sup> Regina austri surget in iudicio cum generatione ista et condemnabit eam, quia venit a finibus terrae audire sapientiam Salomonis, et ecce: plus quam Salomon hic. <sup>43</sup> Cum autem inmundus spiritus exierit ab homine, ambulat per loca arida quaerens requiem et non invenit. <sup>44</sup> Tunc dicit, 'Revertar in domum meam unde exivi.' Et veniens invenit eam vacantem, scopis mundatam et ornatam. <sup>45</sup> Tunc vadit et adsumit septem alios spiritus secum nequiores se, et intrantes habitant ibi, et fiunt novissima hominis illius peiora prioribus. Sic erit et generationi huic pessimae."

<sup>46</sup> Adhuc eo loquente ad turbas, ecce: mater eius et fratres stabant foris, quaerentes loqui ei. <sup>47</sup> Dixit autem ei quidam, "Ecce: mater tua et fratres tui foris stant, quaerentes te."

<sup>48</sup> At ipse respondens dicenti sibi ait, "Quae est mater mea, et qui sunt fratres mei?" <sup>49</sup> Et extendens manum in discipulos suos dixit, "Ecce mater mea et fratres mei. <sup>50</sup> Quicumque enim fecerit voluntatem Patris mei, qui in caelis est, ipse meus frater et soror et mater est."

whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights.

<sup>41</sup> The men of Nineveh shall rise in judgment with this generation and shall condemn it, because they did penance at the preaching of Jonah, and behold: a greater than Jonah is here. <sup>42</sup> The queen of the south shall rise in judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold: a greater than Solomon is here. <sup>43</sup> And when an unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none. <sup>44</sup> Then he saith, 'I will return into my house from whence I came out.' And coming he findeth it empty, swept and garnished. <sup>45</sup> Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is made worse than the first. So shall it be also to this wicked generation."

<sup>46</sup> As he was yet speaking to the multitudes, behold: his mother and his brethren stood without, seeking to speak to him. <sup>47</sup> And one said to him, "Behold: thy mother and thy brethren stand without, seeking thee."

<sup>48</sup> But he answering him that told him said, "Who is my mother, and who are my brethren?" <sup>49</sup> And stretching forth his hand towards his disciples he said, "Behold my mother and my brethren. <sup>50</sup> For whosoever shall do the will of my Father, that is in heaven, the same is my brother and sister and mother."

## Caput 13

**I**n illo die exiens Iesus de domo sedebat secus mare, <sup>2</sup> et congregatae sunt ad eum turbae multae, ita ut in naviculam ascendens sederet, et omnis turba stabat in litore. <sup>3</sup> Et locutus est eis multa in parabolis, dicens, "Ecce: exiit qui seminat seminare, <sup>4</sup> et dum seminat quaedam ceciderunt secus viam, et venerunt volucres caeli et comederunt ea. <sup>5</sup> Alia autem ceciderunt in petrosa, ubi non habebant terram multam, et continuo exorta sunt, quia non habebant altitudinem terrae. <sup>6</sup> Sole autem orto aestuaverunt, et quia non habebant radicem, aruerunt. <sup>7</sup> Alia autem ceciderunt in spinas, et creverunt spinae et suffocaverunt ea. <sup>8</sup> Alia autem ceciderunt in terram bonam, et dabant fructum: aliud centesimum, aliud sexagesimum, aliud vero tricesimum. <sup>9</sup> Qui habet aures audiendi, audiat."

<sup>10</sup> Et accedentes discipuli dixerunt ei, "Quare in parabolis loqueris eis?"

<sup>11</sup> Qui respondens ait illis, "Quia vobis datum est nosse mysteria regni caelorum, illis autem non est datum. <sup>12</sup> Qui enim habet, dabitur ei, et abundabit. Qui autem non habet, et quod habet auferetur ab eo. <sup>13</sup> Ideo in parabolis loquor eis, quia videntes non vident et audientes non audiunt,



## Chapter 13

The parables of the sower of the cockle, of the mustard seed  
etc.

**T**he same day Jesus going out of the house sat by the sea side, <sup>2</sup> and great multitudes were gathered together unto him, so that he went into a ship and sat, and all the multitude stood on the shore. <sup>3</sup> And he spoke to them many things in parables, saying, "Behold: the sower went forth to sow, <sup>4</sup> and whilst he soweth some fell by the wayside, and the birds of the air came and ate them up. <sup>5</sup> And other some fell upon stony ground, where they had not much earth, and they sprung up immediately, because they had no deepness of earth. <sup>6</sup> And when the sun was up they were scorched, and because they had not root, they withered away. <sup>7</sup> And others fell among thorns, and the thorns grew up and choked them. <sup>8</sup> And others fell upon good ground, and they brought forth fruit: *some* a hundredfold, *some* sixtyfold and *some* thirtyfold. <sup>9</sup> He that hath ears to hear, let him hear."

<sup>10</sup> And his disciples came and said to him, "Why speakest thou to them in parables?"

<sup>11</sup> He answered and said to them, "Because to you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For he that hath, to him shall be *given*. But he that hath not, from him shall be taken away even that which he hath. <sup>13</sup> Therefore do I speak to them in parables, because seeing they see not and hearing they hear

neque intellegunt. <sup>14</sup> Et adimpletur in eis prophetia Esaiæ, dicens, "Auditu audietis et non intellegetis, et videntes videbitis et non videbitis. <sup>15</sup> Incrassatum est enim cor populi huius, et auribus graviter audierunt, et oculos suos cluserunt, nequando oculis videant et auribus audiant et corde intellegant et convertantur et sanem eos. <sup>16</sup> Vestri autem beati oculi, quia vident, et aures vestrae, quia audiunt. <sup>17</sup> Amen quippe dico vobis quia multi prophetae et iusti cupierunt videre quae videtis et non viderunt, et audire quae auditis et non audierunt.

<sup>18</sup> "Vos ergo audite parabolam seminantis. <sup>19</sup> Omnis qui audit verbum regni et non intellegit, venit malus et rapit quod seminatum est in corde eius; hic est qui secus viam seminatus est. <sup>20</sup> Qui autem supra petrosa seminatus est hic est qui verbum audit et continuo cum gaudio accipit illud, <sup>21</sup> non habet autem in se radicem sed est temporalis, facta autem tribulatione et persecutione propter verbum, continuo scandalizatur. <sup>22</sup> Qui autem est seminatus in spinis hic est qui verbum audit, et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum, et sine fructu efficitur. <sup>23</sup> Qui vero in terram bonam seminatus est hic est qui audit verbum et intellegit et fructum adfert et facit aliud quidem centesimum, aliud autem sexagesimum, porro aliud tricesimum."

<sup>24</sup> Aliam parabolam proposuit illis, dicens, "Simile factum est regnum caelorum homini qui seminavit bonum semen in

not, neither do they understand. <sup>14</sup> And the prophecy of Isaiah is fulfilled in them, *who* saith, "By hearing you shall hear and shall not understand, and seeing you shall see and shall not perceive. <sup>15</sup> For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes and hear with their ears and understand with their heart and should be converted and I should heal them. <sup>16</sup> But blessed are your eyes, because they see, and your ears, because they hear. <sup>17</sup> For amen I say to you: many prophets and just men have desired to see the things that you see and have not seen them, and to hear the things that you hear and have not heard them.

<sup>18</sup> "Hear you therefore the parable of the sower. <sup>19</sup> When any one heareth the word of the kingdom and understandeth it not, there cometh the wicked one and catcheth away that which was sown in his heart; this is he that received the seed by the wayside. <sup>20</sup> And he that received the seed upon stony ground is he that heareth the word and immediately receiveth it with joy, <sup>21</sup> yet hath he not root in himself but is only for a time, and when there ariseth tribulation and persecution because of the word, he is presently scandalized. <sup>22</sup> And he that received the seed among thorns is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless. <sup>23</sup> But he that received the seed into good ground is he that heareth the word and understandeth and beareth fruit and yieldeth one a hundredfold, and another sixty, and another thirty."

<sup>24</sup> Another parable he proposed to them, saying, "The kingdom of heaven is likened to a man that sowed good seed

agro suo. <sup>25</sup> Cum autem dormirent homines, venit inimicus eius et superseminavit zizania in medio tritici et abiit. <sup>26</sup> Cum autem crevisset herba et fructum fecisset, tunc apparuerunt et zizania. <sup>27</sup> Accedentes autem servi patris familias dixerunt ei, 'Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania?'

<sup>28</sup> "Et ait illis, 'Inimicus homo hoc fecit.'

"Servi autem dixerunt ei, 'Vis imus et colligimus ea?'

<sup>29</sup> "Et ait, 'Non, ne forte colligentes zizania eradicetis simul cum eis et triticum. <sup>30</sup> Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus, "Colligite primum zizania, et alligate ea in fasciculos ad conburendum, triticum autem congregate in horreum meum.'"

<sup>31</sup> Aliam parabolam proposuit eis, dicens, "Simile est regnum caelorum grano sinapis quod accipiens homo seminavit in agro suo, <sup>32</sup> quod minimum quidem est omnibus seminibus, cum autem creverit, maius est omnibus holeribus et fit arbor, ita ut volucres caeli veniant et habitent in ramis eius."

<sup>33</sup> Aliam parabolam locutus est eis: "Simile est regnum caelorum fermento quod acceptum mulier abscondit in farinae satis tribus donec fermentatum est totum."

<sup>34</sup> Haec omnia locutus est Iesus in parabolis ad turbas, et sine parabolis non loquebatur eis, <sup>35</sup> ut impleretur quod dictum erat per prophetam, dicentem, "Aperiam in parabolis os meum; eructabo abscondita a constitutione mundi."

<sup>36</sup> Tunc dimissis turbis venit in domum, et accesserunt ad eum discipuli eius, dicentes, "Dissere nobis parabolam zizaniorum agri."

in his field. <sup>25</sup> But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. <sup>26</sup> And when the blade was sprung up and brought forth fruit, then appeared also the cockle. <sup>27</sup> Then the servants of the goodman of the house came and said to him, 'Sir, didst thou not sow good seed in thy field? From whence then hath it cockle?'

<sup>28</sup> "And he said to them, 'An enemy hath done this.'

"And the servants said to him, 'Wilt thou that we go and gather it up?'

<sup>29</sup> "And he said, 'No, *lest* while ye gather up the cockle you root up the wheat also together with it. <sup>30</sup> Let both grow until the harvest, and in the time of the harvest I will say to the reapers, "Gather up first the cockle, and bind it into bundles to burn, but gather the wheat into my barn."'"

<sup>31</sup> Another parable he proposed to them, saying, "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field, <sup>32</sup> which indeed is the least of all seeds, but when it is grown up, it is greater than any herbs and becometh a tree, so that the birds of the air come and dwell in the branches thereof."

<sup>33</sup> Another parable he spoke to them: "The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal until the whole was leavened."

<sup>34</sup> All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them, <sup>35</sup> that the word might be fulfilled which was spoken by the prophet, saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

<sup>36</sup> Then having sent away the multitudes he came into the house, and his disciples came to him, saying, "Explain to us the parable of the cockle of the field."

<sup>37</sup> Qui respondens ait illis, "Qui seminat bonum semen est Filius hominis, <sup>38</sup> ager autem est mundus. Bonum vero semen, hii sunt filii regni, zizania autem filii sunt nequam, <sup>39</sup> inimicus autem qui seminavit ea est diabolus. Messis vero consummatio saeculi est, messores autem angeli sunt. <sup>40</sup> Sicut ergo colliguntur zizania et igni conburuntur, sic erit in consummatione saeculi. <sup>41</sup> Mittet Filius hominis angelos suos, et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem <sup>42</sup> et mittent eos in caminum ignis; ibi erit fletus et stridor dentium. <sup>43</sup> Tunc iusti fulgebunt sicut sol in regno Patris eorum. Qui habet aures audiendi, audiat.

<sup>44</sup> "Simile est regnum caelorum thesauro abscondito in agro, quem inveniens homo abscondit et prae gaudio illius vadit et vendit universa quae habet et emit agrum illum. <sup>45</sup> Iterum simile est regnum caelorum homini negotiatori quaerenti bonas margaritas, <sup>46</sup> inventa autem una pretiosa margarita abiit et vendidit omnia quae habuit et emit eam. <sup>47</sup> Iterum simile est regnum caelorum sagenae missae in mare et ex omni genere piscium congreganti, <sup>48</sup> quam cum impleta esset educentes, et secus litus sedentes elegerunt bonos in vasa, malos autem foras miserunt. <sup>49</sup> Sic erit in consummatione saeculi: exhibunt angeli et separabunt malos de medio iustorum <sup>50</sup> et mittent eos in caminum ignis; ibi erit fletus et stridor dentium. <sup>51</sup> Intellexistis haec omnia?"

Dicunt ei, "Etiam."

<sup>52</sup> Ait illis, "Ideo omnis scriba doctus in regno caelorum

<sup>37</sup> He made answer and said to them, "He that soweth good seed is the Son of man, <sup>38</sup> and the field is the world. And the good seed are the children of the kingdom, and the cockle are the children of the wicked one, <sup>39</sup> and the enemy that sowed them is the devil. But the harvest is the end of the world, and the reapers are the angels. <sup>40</sup> Even as cockle therefore is gathered up and burnt with fire, so shall it be at the end of the world. <sup>41</sup> The Son of man shall send his angels, and they shall gather out of his kingdom all scandals and them that work iniquity <sup>42</sup> and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. <sup>43</sup> Then shall the just shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

<sup>44</sup> "The kingdom of heaven is like unto a treasure hidden in a field, which when a man hath found he hideth and for joy thereof goeth and selleth all that he hath and buyeth that field. <sup>45</sup> Again the kingdom of heaven is like to a merchant seeking good pearls, <sup>46</sup> *who* when he had found one pearl of great price went his way and sold all that he had and bought it. <sup>47</sup> Again the kingdom of heaven is like to a net cast into the sea and gathering together of all kind of fishes, <sup>48</sup> which when it was filled they drew out, and sitting by the shore they chose out the good into vessels, but the bad they cast forth. <sup>49</sup> So shall it be at the end of the world: the angels shall go out and shall separate the wicked from among the just <sup>50</sup> and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. <sup>51</sup> Have ye understood all these things?"

They say to him, "Yea."

<sup>52</sup> He said unto them, "Therefore every scribe instructed

similis est homini patri familias qui profert de thesauro suo nova et vetera.”

<sup>53</sup> Et factum est cum consummasset Iesus parabolas istas, transiit inde. <sup>54</sup> Et veniens in patriam suam docebat eos in synagogis eorum, ita ut mirarentur et dicerent, “Unde huic sapientia haec et virtutes? <sup>55</sup> Nonne hic est fabri filius? Nonne mater eius dicitur Maria, et fratres eius Iacobus et Ioseph et Simon et Iudas? <sup>56</sup> Et sorores eius, nonne omnes apud nos sunt? Unde ergo huic omnia ista?”

<sup>57</sup> Et scandalizabantur in eo, Iesus autem dixit eis, “Non est propheta sine honore nisi in patria sua et in domo sua.” <sup>58</sup> Et non fecit ibi virtutes multas propter incredulitatem illorum.

## Caput 14

**I**n illo tempore audiit Herodes, tetrarcha, famam Iesu, <sup>2</sup> et ait pueris suis, “Hic est Iohannes Baptista; ipse surrexit a mortuis, et ideo virtutes inoperantur in eo.”



in the kingdom of heaven is like to a man that is a householder who bringeth forth out of his treasure new things and old."

<sup>53</sup> And it came to pass when Jesus had finished these parables, he departed from thence. <sup>54</sup> And coming into his own country he taught them in their synagogues, so that they wondered and said, "How came this man by this wisdom and these mighty works? <sup>55</sup> Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? <sup>56</sup> And his sisters, are they not all with us? Whence then hath he all these things?"

<sup>57</sup> And they were scandalized in his regard, but Jesus said to them, "A prophet is not without honour save in his own country and in his own house." <sup>58</sup> And he wrought not many miracles there because of their unbelief.

## Chapter 14

Herod puts John to death. Christ feeds five thousand in the desert. He walks upon the sea and heals all the diseased with the touch of his garment.

**A**t that time Herod, the tetrarch, heard of the fame of Jesus, <sup>2</sup> and he said to his servants, "This is John the Baptist; he is risen from the dead, and therefore mighty works shew forth themselves in him."

3 Herodes enim tenuit Iohannem et alligavit eum et posuit in carcerem propter Herodiadem, uxorem fratris sui. 4 Dicebat enim illi Iohannes, "Non licet tibi habere eam." 5 Et volens illum occidere, timuit populum, quia sicut prophetam eum habebant.

6 Die autem natalis Herodis saltavit filia Herodiadis in medio et placuit Herodi, 7 unde cum iuramento pollicitus est ei dare quodcumque postulasset ab eo. 8 At illa praemonita a matre sua, "Da mihi," inquit, "hic in disco caput Iohannis Baptistae." 9 Et contristatus est rex, propter iuramentum autem et eos qui pariter recumbebant iussit dari. 10 Misitque et decollavit Iohannem in carcere. 11 Et adlatum est caput eius in disco, et datum est puellae, et tulit matri suae.

12 Et accedentes discipuli eius tulerunt corpus et sepelierunt illud et venientes nuntiaverunt Iesu; 13 quod cum audisset Iesus, secessit inde in navicula in locum desertum seorsum, et audientes turbae secutae sunt eum pedestres de civitatibus. 14 Et exiens vidit turbam multam et misertus est eis et curavit languidos eorum. 15 Vespere autem facto accesserunt ad eum discipuli eius, dicentes, "Desertus est locus, et hora iam praeteriit; dimitte turbas, ut euntes in castella emant sibi escas."

16 Iesus autem dixit eis, "Non habent necesse ire; date illis vos manducare."

17 Responderunt ei, "Non habemus hic nisi quinque panes et duos pisces."

18 Qui ait eis, "Adferte illos mihi huc." 19 Et cum iussisset turbam discumbere supra faenum, acceptis quinque panibus

3 For Herod *had* apprehended John and bound him and put him *in* prison because of Herodias, his brother's wife. 4 For John said to him, "It is not lawful for thee to have her." 5 And when he would have put him to death, he feared the people, because they esteemed him as a prophet.

6 But on Herod's birthday the daughter of Herodias danced before them and pleased Herod, 7 whereupon he promised with an oath to give her whatsoever she would ask of him. 8 But she being instructed before by her mother said, "Give me here in a dish the head of John the Baptist." 9 And the king was struck sad, yet because of his oath and for them that sat with him at table he commanded it to be given her. 10 And he sent and beheaded John in the prison. 11 And his head was brought in a dish, and it was given to the damsel, and she brought it to her mother.

12 And his disciples came and took the body and buried it and came and told Jesus; 13 which when Jesus had heard, he retired from thence by ship into a desert place apart, and the people having heard of it followed him on foot out of the cities. 14 And he coming forth saw a great multitude and had compassion on them and healed their sick. 15 And when it was evening his disciples came to him, saying, "*This* is a desert place, and the hour is now past; send away the multitudes, that going into the towns they may buy themselves victuals."

16 But Jesus said to them, "They have no need to go; give you them to eat."

17 They answered him, "We *have* here but five loaves and two fishes."

18 He said to them, "Bring them hither to me." 19 And when they had commanded the multitudes to sit down upon

et duobus piscibus, aspiciens in caelum benedixit et fregit et dedit discipulis panes, discipuli autem turbis. <sup>20</sup> Et manducaverunt omnes et saturati sunt. Et tulerunt reliquias, duodecim cofinos fragmentorum plenos. <sup>21</sup> Manducantium autem fuit numerus quinque milia virorum, exceptis mulieribus et parvulis.

<sup>22</sup> Et statim Iesus iussit discipulos ascendere in navicula et praecedere eum trans fretum donec dimitteret turbas. <sup>23</sup> Et dimissa turba, ascendit in montem solus orare. Vespere autem facto solus erat ibi. <sup>24</sup> Navicula autem in medio mari iactabatur fluctibus, erat enim contrarius ventus. <sup>25</sup> Quarta autem vigilia noctis venit ad eos ambulans supra mare. <sup>26</sup> Et videntes eum supra mare ambulantem turbati sunt, dicentes quia "Fantasma est," et prae timore clamaverunt.

<sup>27</sup> Statimque Iesus locutus est eis, dicens, "Habete fiduciam: ego sum; nolite timere."

<sup>28</sup> Respondens autem Petrus dixit, "Domine, si tu es, iube me venire ad te super aquas."

<sup>29</sup> At ipse ait, "Veni."

Et descendens Petrus de navicula ambulabat super aquam ut veniret ad Iesum. <sup>30</sup> Videns vero ventum validum timuit, et cum coepisset mergi clamavit, dicens, "Domine, salvum me fac!"

<sup>31</sup> Et continuo Iesus extendens manum adprehendit eum et ait illi, "Modicae fidei, quare dubitasti?"

the grass, he took the five loaves and the two fishes, and looking up to heaven he blessed and brake and gave the loaves to his disciples, and the disciples to the multitudes. <sup>20</sup> And they did all eat and were filled. And they took up what remained, twelve full baskets of fragments. <sup>21</sup> And the number of them that had eaten was five thousand men, besides women and children.

<sup>22</sup> And forthwith Jesus *obliged* his disciples to get up into the ship and to go before him over the water while he sent the multitude away. <sup>23</sup> And when he had dismissed the multitude, he went up into a mountain alone to pray. And when the evening was come he was there alone. <sup>24</sup> But the ship in the midst of the sea was tossed with the waves, for the wind was contrary. <sup>25</sup> And in the fourth watch of the night he came to them walking upon the sea. <sup>26</sup> And when they saw him walking on the sea they were troubled, saying, "It is an apparition," and they cried out for fear.

<sup>27</sup> And immediately Jesus spoke to them, saying, "Be of good heart: it is I; be not afraid."

<sup>28</sup> And Peter making answer said, "Lord, if it be thou, bid me come to thee upon the waters."

<sup>29</sup> And he said, "Come."

And Peter going down out of the ship walked upon the water to come to Jesus. <sup>30</sup> But seeing the wind strong he was afraid, and when he began to sink he cried out, saying, "Lord, save me!"

<sup>31</sup> And immediately Jesus stretching forth his hand took hold of him and said to him, "O thou of little faith, why didst thou doubt?"

<sup>32</sup> Et cum ascendissent in naviculam, cessavit ventus.

<sup>33</sup> Qui autem in navicula erant venerunt et adoraverunt eum, dicentes, "Vere Filius Dei es!"

<sup>34</sup> Et cum transfretassent, venerunt in terram Gennesar.

<sup>35</sup> Et cum cognovissent eum viri loci illius, miserunt in universam regionem illam et obtulerunt ei omnes male habentes. <sup>36</sup> Et rogabant eum ut vel fimbriam vestimenti eius tangerent, et quicumque tetigerunt salvi facti sunt.

## Caput 15

**T**unc accesserunt ad eum ab Hierosolymis scribae et Pharisei, dicentes, <sup>2</sup> "Quare discipuli tui transgrediuntur traditionem seniorum? Non enim lavant manus suas cum panem manducant."

<sup>3</sup> Ipse autem respondens ait illis, "Quare et vos transgredimini mandatum Dei propter traditionem vestram? <sup>4</sup> Nam Deus dixit, 'Honora patrem et matrem,' et 'Qui maledixerit patri vel matri, morte moriatur.' <sup>5</sup> Vos autem dicitis, 'Quicumque dixerit patri vel matri, "Munus quodcumque est ex

<sup>32</sup> And when they were come up into the ship, the wind ceased. <sup>33</sup> And they that were in the ship came and worshipped him, saying, "Of a truth thou art the Son of God!"

<sup>34</sup> And when they were gone over, they came into the country of Gennesar. <sup>35</sup> And when the men of that place had knowledge of him, they sent into all that country and brought to him all that were diseased. <sup>36</sup> And they besought him that they might touch but the hem of his garment, and as many as touched were made whole.

## Chapter 15

Christ reproves the scribes. He cures the daughter of the woman of Canaan and many others and feeds four thousand with seven loaves.

Then came to him from Jerusalem scribes and Pharisees, saying, <sup>2</sup> "Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread."

<sup>3</sup> But he answering said to them, "Why do you also transgress the commandment of God for your tradition? For God said, <sup>4</sup> 'Honour thy father and mother,' and 'He that shall curse father or mother, let him die the death.' <sup>5</sup> But you say, 'Whosoever shall say to his father or mother, "The gift

me tibi proderit," <sup>6</sup> et non honorificabit patrem suum aut matrem suam.' Et irritum fecistis mandatum Dei propter traditionem vestram. <sup>7</sup> Hypocritae, bene prophetavit de vobis Esaias, dicens, <sup>8</sup> 'Populus hic labiis me honorat, cor autem eorum longe est a me, <sup>9</sup> sine causa autem colunt me, docentes doctrinas et mandata hominum.'"

<sup>10</sup> Et convocatis ad se turbis, dixit eis, "Audite, et intelligite: <sup>11</sup> non quod intrat in os coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem."

<sup>12</sup> Tunc accedentes discipuli eius dixerunt ei, "Scis quia Pharisei, audito verbo hoc, scandalizati sunt?"

<sup>13</sup> At ille respondens ait, "Omnis plantatio quam non plantavit Pater meus caelestis eradicabitur. <sup>14</sup> Sinite illos: caeci sunt, duces caecorum, caecus autem si caeco ducatum praestet, ambo in foveam cadunt."

<sup>15</sup> Respondens autem Petrus dixit ei, "Edissere nobis parabolam istam."

<sup>16</sup> At ille dixit, "Adhuc et vos sine intellectu estis? <sup>17</sup> Non intellegitis quia omne quod in os intrat in ventrem vadit et in secessum emittitur? <sup>18</sup> Quae autem procedunt de ore de corde exeunt, et ea coinquant hominem. <sup>19</sup> De corde enim exeunt cogitationes malae, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiae; <sup>20</sup> haec sunt quae coinquant hominem. Non lotis autem manibus manducare non coinquant hominem."

<sup>21</sup> Et egressus inde Iesus secessit in partes Tyri et Sidonis. <sup>22</sup> Et ecce: mulier Chananea a finibus illis egressa clamavit,



whatsoever proceedeth from me shall profit thee," <sup>6</sup> and he shall not honour his father or his mother.' And you have made void the commandment of God for your tradition. <sup>7</sup> Ye hypocrites, well hath Isaiah prophesied of you, saying, <sup>8</sup> 'This people honoureth me with their lips, but their heart is far from me, <sup>9</sup> and in vain do they worship me, teaching doctrines and commandments of men.'"

<sup>10</sup> And having called together the multitudes unto him, he said to them, "Hear ye, and understand: <sup>11</sup> not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man."

<sup>12</sup> Then came his disciples and said to him, "Dost thou know that the Pharisees, when they heard this word, were scandalized?"

<sup>13</sup> But he answering said, "Every plant which my heavenly Father hath not planted shall be rooted up. <sup>14</sup> Let them alone: they are blind *and* leaders of the blind, and if the blind lead the blind, both fall into the pit."

<sup>15</sup> And Peter answering said to him, "Explain to us this parable."

<sup>16</sup> But he said, "Are you also yet without understanding? <sup>17</sup> Do you not understand that whatsoever entereth into the mouth goeth into the belly and is cast out into the privy? <sup>18</sup> But the things which proceed out of the mouth come forth from the heart, and those things defile a man. <sup>19</sup> For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies; <sup>20</sup> these are the things that defile a man. But to eat with unwashed hands doth not defile a man."

<sup>21</sup> And Jesus went from thence and departed into the coasts of Tyre and Sidon. <sup>22</sup> And behold: a woman of Canaan

dicens ei, "Miserere mei, Domine, Fili David; filia mea male a daemonio vexatur."

<sup>23</sup> Qui non respondit ei verbum, et accedentes discipuli eius rogabant eum, dicentes, "Dimitte eam, quia clamat post nos."

<sup>24</sup> Ipse autem respondens ait, "Non sum missus nisi ad oves quae perierunt domus Israhel."

<sup>25</sup> At illa venit et adoravit eum, dicens, "Domine, adiuva me!"

<sup>26</sup> Qui respondens ait, "Non est bonum sumere panem filiorum et mittere canibus."

<sup>27</sup> At illa dixit, "Etiam, Domine, nam et catelli edunt de micis quae cadunt de mensa dominorum suorum."

<sup>28</sup> Tunc respondens Iesus ait illi, "O mulier, magna est fides tua! Fiat tibi sicut vis." Et sanata est filia illius ex illa hora.

<sup>29</sup> Et cum transisset inde Iesus, venit secus Mare Galilaeae, et ascendens in montem sedebat ibi. <sup>30</sup> Et accesserunt ad eum turbae multae habentes secum mutos, caecos, clodos, debiles et alios multos, et proiecerunt eos ad pedes eius. Et curavit eos, <sup>31</sup> ita ut turbae mirarentur, videntes mutos loquentes, clodos ambulantes, caecos videntes; et magnificabant Deum Israhel.

<sup>32</sup> Iesus autem convocatis discipulis suis dixit, "Misereor turbae, quia triduo iam perseverant mecum et non habent quod manducent, et dimittere eos ieiunos nolo, ne deficiant in via."

who came out of those coasts crying out said to him, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously troubled by a devil."

<sup>23</sup> *But* he answered her not a word, and his disciples came and besought him, saying, "Send her away, for she crieth after us."

<sup>24</sup> And he answering said, "I was not sent but to the sheep that are lost of the house of Israel."

<sup>25</sup> But she came and worshipped him, saying, "Lord, help me!"

<sup>26</sup> *But* he answered and said, "It is not good to take the bread of the children and to cast it to the dogs."

<sup>27</sup> And she said, "Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters."

<sup>28</sup> Then Jesus answering said to her, "O woman, great is thy faith! Be it done to thee as thou wilt." And her daughter was cured from that hour.

<sup>29</sup> And when Jesus had departed from thence, he came nigh the Sea of Galilee, and going up into a mountain he sat there. <sup>30</sup> And there came to him great multitudes having with them the dumb, the blind, the lame, the maimed and many others, and they cast them down at his feet. And he healed them, <sup>31</sup> so that the multitudes wondered, seeing the dumb speak, the lame walk, the blind see; and they glorified the God of Israel.

<sup>32</sup> Then Jesus called together his disciples and said, "I have compassion on the multitudes, because they continue with me now three days and have nothing to eat, and I will not send them away fasting, lest they faint in the way."

<sup>33</sup> Et dicunt ei discipuli, "Unde ergo nobis in deserto panes tantos ut saturemus turbam tantam?"

<sup>34</sup> Et ait illis Iesus, "Quot panes habetis?"

At illi dixerunt, "Septem, et paucos pisciculos."

<sup>35</sup> Et praecepit turbae ut discumberet super terram. <sup>36</sup> Et accipiens septem panes et pisces et gratias agens, fregit et dedit discipulis suis, et discipuli dederunt populo. <sup>37</sup> Et comederunt omnes et saturati sunt. Et quod superfuit de fragmentis tulerunt septem sportas plenas. <sup>38</sup> Erant autem qui manducaverunt quattuor milia hominum, extra parvulos et mulieres. <sup>39</sup> Et dimissa turba, ascendit in naviculam et venit in fines Magedan.

## Caput 16

**E**t accesserunt ad eum Pharisei et Sadducaeï temptantes, et rogaverunt eum ut signum de caelo ostenderet eis.

<sup>2</sup> At ille respondens ait eis, "Facto vespere dicitis, 'Serenum erit, rubicundum est enim caelum,' <sup>3</sup> et mane, 'Hodie

<sup>33</sup> And the disciples say unto him, "Whence then should we have so many loaves in the desert as to fill so great a multitude?"

<sup>34</sup> And Jesus said to them, "How many loaves have you?"

But they said, "Seven, and a few little fishes."

<sup>35</sup> And he commanded the multitude to sit down on the ground. <sup>36</sup> And taking the seven loaves and the fishes and giving thanks, he brake and gave to his disciples, and the disciples gave to the people. <sup>37</sup> And they did all eat and had their fill. And they took up seven baskets full of what remained of the fragments. <sup>38</sup> And they that did eat were four thousand men, beside children and women. <sup>39</sup> And having sent away the multitude, he took ship and came into the coasts of Magadan.

## Chapter 16

Christ refuses to shew the Pharisees a sign from heaven.

Peter's confession is rewarded. He is rebuked for opposing

Christ's passion. All his followers must deny themselves.

**A**nd there came to him the Pharisees and Sadducees tempting, and they asked him to shew them a sign from heaven.

<sup>2</sup> But he answered and said to them, "When it is evening you say, 'It will be fair weather, for the sky is red,' <sup>3</sup> and in the

tempestas erit, rutilat enim triste caelum.' Faciem ergo caeli diiudicare nostis, signa autem temporum non potestis? <sup>4</sup> Generatio mala et adultera signum quaerit, et signum non dabitur ei nisi signum Ionae, prophetae." Et relictis illis abiit.

<sup>5</sup> Et cum venissent discipuli eius trans fretum, obliti sunt panes accipere. <sup>6</sup> Qui dixit illis, "Intuemini, et cavete a fermento Pharisaeorum et Sadducaeorum."

<sup>7</sup> At illi cogitabant intra se, dicentes, "Quia panes non accepimus."

<sup>8</sup> Sciens autem Iesus dixit, "Quid cogitatis intra vos, modicae fidei, quia panes non habetis? <sup>9</sup> Nondum intellegitis, neque recordamini quinque panum in quinque milia hominum et quot cofinos sumpsistis? <sup>10</sup> Neque septem panum in quattuor milia hominum et quot sportas sumpsistis? <sup>11</sup> Quare non intellegitis quia non de pane dixi vobis, 'Cavete a fermento Pharisaeorum et Sadducaeorum?'" <sup>12</sup> Tunc intellexerunt quia non dixerit cavendum a fermento panum sed a doctrina Pharisaeorum et Sadducaeorum.

<sup>13</sup> Venit autem Iesus in partes Caesareae Philippi, et interrogabat discipulos suos, dicens, "Quem dicunt homines esse Filium hominis?"

<sup>14</sup> At illi dixerunt, "Alii Iohannem Baptistam, alii autem Heliam, alii vero Hieremiam aut unum ex prophetis."

<sup>15</sup> Dicit illis Iesus, "Vos autem quem me esse dicitis?"

morning, 'Today there will be a storm, for the sky is red and lowering.' You know then how to discern the face of the sky, and can you not *know* the signs of the times? <sup>4</sup> A wicked and adulterous generation seeketh after a sign, and a sign shall not be given it but the sign of Jonah, the prophet." And he left them and went away.

<sup>5</sup> And when his disciples were come over the water, they *had forgotten* to take bread. <sup>6</sup> And he said to them, "Take heed, and beware of the leaven of the Pharisees and Sadducees."

<sup>7</sup> But they thought within themselves, saying, "Because we have taken no bread."

<sup>8</sup> And Jesus knowing it said, "Why do you think within yourselves, O ye of little faith, because you have no bread?

<sup>9</sup> Do you not yet understand, neither do you remember the five loaves among the five thousand men and how many baskets you took up? <sup>10</sup> Nor the seven loaves among the four thousand men and how many baskets you took up? <sup>11</sup> Why do you not understand that it was not concerning bread I said to you, 'Beware of the leaven of the Pharisees and Sadducees?'" <sup>12</sup> Then they understood that he said not that they should beware of the leaven of bread but of the doctrine of the Pharisees and of the Sadducees.

<sup>13</sup> And Jesus came into the quarters of Caesarea Philippi, and he asked his disciples, saying, "Whom do men say that the Son of man is?"

<sup>14</sup> And they said, "Some *say that thou art* John the Baptist, and othersome Elijah, and others Jeremiah or one of the prophets."

<sup>15</sup> Jesus saith to them, "But whom do you say that I am?"

16 Respondens Simon Petrus dixit, "Tu es Christus, Filius Dei vivi."

17 Respondens autem Iesus dixit ei, "Beatus es, Simon Bar Iona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in caelis est. 18 Et ego dico tibi quia tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portae inferi non praevallebunt adversum eam. 19 Et tibi dabo claves regni caelorum. Et quodcumque ligaveris super terram, erit ligatum et in caelis, et quodcumque solveris super terram, erit solutum et in caelis."

20 Tunc praecepit discipulis suis ut nemini dicerent quia ipse esset Iesus, Christus. 21 Exinde coepit Iesus ostendere discipulis suis quia oporteret eum ire Hierosolymam et multa pati a senioribus et scribis et principibus sacerdotum et occidi et tertia die resurgere.

22 Et adsumens eum Petrus coepit increpare illum, dicens, "Absit a te, Domine; non erit tibi hoc."

23 Qui conversus dixit Petro, "Vade post me, Satana! Scandalum es mihi, quia non sapis ea quae Dei sunt sed ea quae hominum."

24 Tunc Iesus dixit discipulis suis, "Si quis vult post me venire, abneget semet ipsum et tollat crucem suam et sequatur me. 25 Qui enim voluerit animam suam salvam facere perdet eam, qui autem perdiderit animam suam propter me inveniet eam. 26 Quid enim prodest homini si mundum universum lucretur, animae vero suae detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua?



16 Simon Peter answered and said, "Thou art Christ, the Son of the living God."

17 And Jesus answering said to him, "Blessed art thou, Simon Bar-Jonah, because flesh and blood hath not revealed it to thee, but my Father, who is in heaven. 18 And I say to thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. 19 And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."

20 Then he charged his disciples that they should tell no one that he was Jesus, the Christ. 21 From that time Jesus began to shew to his disciples that he must go to Jerusalem and suffer many things from the ancients and the scribes and the chief priests and be put to death and the third day rise again.

22 And Peter taking him began to rebuke him, saying, "Lord, be it far from thee; this shall not be unto thee."

23 *But* he turning said to Peter, "Get thee behind me, Satan! Thou art a scandal unto me, because thou savourest not the things that are of God but the things that are of men."

24 Then Jesus said to his disciples, "If any man will come after me, let him deny himself and take up his cross and follow me. 25 For whosoever will save his life shall lose it, and he that shall lose his life for my sake shall find it. 26 For what doth it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his

27 Filius enim hominis venturus est in gloria Patris sui cum angelis suis, et tunc reddet unicuique secundum opera eius.  
 28 Amen dico vobis: sunt quidam de hic stantibus qui non gustabunt mortem donec videant Filium hominis venientem in regno suo.”

## Caput 17

**E**t post dies sex adsumit Iesus Petrum et Iacobum et Iohannem, fratrem eius, et ducit illos in montem excelsum seorsum. <sup>2</sup> Et transfiguratus est ante eos, et resplenduit facies eius sicut sol, vestimenta autem eius facta sunt alba sicut nix. <sup>3</sup> Et ecce: apparuit illis Moses et Helias cum eo loquentes.

<sup>4</sup> Respondens autem Petrus dixit ad Iesum, “Domine, bonum est nos hic esse. Si vis, faciamus hic tria tabernacula: tibi unum et Mosi unum et Heliae unum.”

<sup>5</sup> Adhuc eo loquente, ecce: nubes lucida obumbravit eos. Et ecce: vox de nube, dicens, “Hic est Filius meus dilectus, in quo mihi bene conplacuit; ipsum audite.”

soul? <sup>27</sup> For the Son of man shall come in the glory of his Father with his angels, and then will he render to every man according to his works. <sup>28</sup> Amen I say to you: there are some of them that stand here that shall not taste death till they see the Son of man coming in his kingdom."

## Chapter 17

The transfiguration of Christ. He cures the lunatic child, foretells his passion and pays the didrachma.

**A**nd after six days Jesus taketh unto him Peter and James and John, his brother, and bringeth them up into a high mountain apart. <sup>2</sup> And he was transfigured before them, and his face did shine as the sun, and his garments became white as snow. <sup>3</sup> And behold: there appeared to them Moses and Elijah talking with him.

<sup>4</sup> And Peter answering said to Jesus, "Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles: one for thee and one for Moses and one for Elijah."

<sup>5</sup> And as he was yet speaking, behold: a bright cloud overshadowed them. And lo: a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

6 Et audientes discipuli ceciderunt in faciem suam et timuerunt valde. 7 Et accessit Iesus et tetigit eos dixitque eis, "Surgite, et nolite timere." 8 Levantes autem oculos suos neminem viderunt, nisi solum Iesum. 9 Et descendantibus illis de monte praecepit eis Iesus, dicens, "Nemini dixeritis visionem donec Filius hominis a mortuis resurgat."

10 Et interrogaverunt eum discipuli, dicentes, "Quid ergo scribae dicunt quod Heliàm oporteat primum venire?"

11 At ille respondens ait eis, "Helias quidem venturus est et restituet omnia. 12 Dico autem vobis quia Helias iam venit, et non cognoverunt eum sed fecerunt in eo quaecumque voluerunt; sic et Filius hominis passurus est ab eis." 13 Tunc intellexerunt discipuli quia de Iohanne Baptista dixisset eis.

14 Et cum venisset ad turbam, accessit ad eum homo genibus provolutus ante eum, dicens, "Domine, miserere filii mei, quia lunaticus est et male patitur. Nam saepe cadit in ignem et crebro in aquam. 15 Et obtuli eum discipulis tuis, et non potuerunt curare eum."

16 Respondens Iesus ait, "O generatio incredula et perversa, quousque ero vobiscum? Usquequo patiar vos? Adferte huc illum ad me." 17 Et increpavit illum Iesus, et exiit ab eo daemonium, et curatus est puer ex illa hora.

18 Tunc accesserunt discipuli ad Iesum secreto et dixerunt, "Quare nos non potuimus eicere illum?"

<sup>6</sup> And the disciples hearing fell upon their face and were very much afraid. <sup>7</sup> And Jesus came and touched them and said to them, "Arise, and be not afraid." <sup>8</sup> And when they lifted up their eyes they saw no man, but only Jesus. <sup>9</sup> And as they came down from the mountain Jesus charged them, saying, "Tell the vision to no man till the Son of man be risen from the dead."

<sup>10</sup> And his disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

<sup>11</sup> But he answering said to them, "Elijah indeed shall come and restore all things. <sup>12</sup> But I say to you that Elijah is already come, and they knew him not but have done unto him whatsoever they had a mind; so also the Son of man shall suffer from them." <sup>13</sup> Then the disciples understood that he had spoken to them of John the Baptist.

<sup>14</sup> And when he was come to the multitude, there came to him a man falling down on his knees before him, saying, "Lord, have pity on my son, for he is lunatic and suffereth much. For he falleth often into the fire and often into the water. <sup>15</sup> And I brought him to thy disciples, and they could not cure him."

<sup>16</sup> *Then* Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me." <sup>17</sup> And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour.

<sup>18</sup> Then came the disciples to Jesus secretly and said, "Why could not we cast him out?"

19 Dixit illis Iesus, "Propter incredulitatem vestram. Amen quippe dico vobis: si habueritis fidem sicut granum sinapis, dicetis monti huic, 'Transi hinc illuc,' et transibit, et nihil impossibile erit vobis. 20 Hoc autem genus non eicitur nisi per orationem et ieiunium."

21 Conversantibus autem eis in Galilaea dixit illis Iesus, "Filius hominis tradendus est in manus hominum, 22 et occident eum, et tertio die resurget." Et contristati sunt vehementer.

23 Et cum venissent Capharnaum, accesserunt qui didragma accipiebant ad Petrum et dixerunt ei, "Magister vester non solvit didragma?"

24 Ait, "Etiam."

Et cum intrasset in domum, praevenit eum Iesus, dicens, "Quid tibi videtur, Simon? Reges terrae a quibus accipiunt tributum vel census? A filiis suis, an ab alienis?"

25 Et ille dixit, "Ab alienis."

Dixit illi Iesus, "Ergo liberi sunt filii. 26 Ut autem non scandalizemus eos, vade ad mare, et mitte hamum, et eum piscem qui primus ascenderit tolle. Et aperto ore eius, invenies staterem; illum sumens da eis pro me et te."

<sup>19</sup> Jesus said to them, "Because of your unbelief. For amen I say to you: if you have faith as a grain of mustard seed, you shall say to this mountain, 'Remove from hence to yonder place,' and it shall remove, and nothing shall be impossible to you. <sup>20</sup> But this kind is not cast out but by prayer and fasting."

<sup>21</sup> And while they abode together in Galilee Jesus said to them, "The Son of man shall be betrayed into the hands of men, <sup>22</sup> and they shall kill him, and the third day he shall rise again." And they were troubled exceedingly.

<sup>23</sup> And when they were come to Capernaum, they that received the didrachmas came to Peter and said to him, "Doth not your master pay the didrachma?"

<sup>24</sup> He said, "Yes."

And when he was come into the house, Jesus prevented him, saying, "What is thy opinion, Simon? Of whom do the kings of the earth take tribute or custom? Of their own children, or of strangers?"

<sup>25</sup> And he said, "Of strangers."

Jesus said to him, "Then the children are free. <sup>26</sup> But that we may not scandalize them, go thou to the sea, and cast in a hook, and that fish which shall first come up take. And when thou hast opened its mouth, thou shalt find a stater; take that, and give it to them for me and thee."

## Caput 18

**I**n illa hora accesserunt discipuli ad Iesum, dicentes, "Quis, putas, maior est in regno caelorum?"

2 Et advocans Iesus parvulum statuit eum in medio eorum  
3 et dixit, "Amen dico vobis: nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum caelorum. 4 Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno caelorum. 5 Et qui susceperit unum parvulum talem in nomine meo me suscipit. 6 Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris.

7 "Vae mundo ab scandalis! Necesse est enim ut veniant scandala, verumtamen vae homini illi per quem scandalum venit. 8 Si autem manus tua vel pes tuus scandalizat te, abscide eum, et proice abs te. Bonum tibi est ad vitam ingredi debilem vel clodum quam duas manus vel duos pedes habentem mitti in ignem aeternum. 9 Et si oculus tuus scandalizat te, erue eum, et proice abs te. Bonum tibi est unum



## Chapter 18

Christ teaches humility, to beware of scandal and to flee the occasions of sin, to denounce to the church incorrigible sinners and to look upon such as refuse to hear the church as heathens. He promises to his disciples the power of binding and loosing and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.

**A**t that hour the disciples came to Jesus, saying, “Who, thinkest thou, is the *greatest* in the kingdom of heaven?”

<sup>2</sup> And Jesus calling unto him a little child set him in the midst of them <sup>3</sup> and said, “Amen I say to you: unless you be converted and become as little children, you shall not enter into the kingdom of heaven. <sup>4</sup> Whosoever therefore shall humble himself as this little child, he is the *greatest* in the kingdom of heaven. <sup>5</sup> And he that shall receive one such little child in my name receiveth me. <sup>6</sup> But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.

<sup>7</sup> “Woe to the world because of scandals! For it must needs be that scandals come, but nevertheless woe to that man by whom the scandal cometh. <sup>8</sup> And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame than having two hands or two feet to be cast into everlasting fire. <sup>9</sup> And if thy eye scandalize thee, pluck it out, and cast it from thee. It is

oculum habentem in vitam intrare quam duos oculos habentem mitti in gehennam ignis.

10 "Videte ne contemnatis unum ex his pusillis, dico enim vobis quia angeli eorum in caelis semper vident faciem Patris mei, qui in caelis est. 11 Venit enim Filius hominis salvare quod perierat. 12 Quid vobis videtur? Si fuerint alicui centum oves et erraverit una ex eis, nonne relinquit nonaginta novem in montibus et vadit quaerere eam quae erravit? 13 Et si contigerit ut inveniatur eam, amen dico vobis quia gaudet super eam magis quam super nonaginta novem quae non erraverunt. 14 Sic non est voluntas ante Patrem vestrum, qui in caelis est, ut pereat unus de pusillis istis.

15 "Si autem peccaverit in te frater tuus, vade, et corripe eum inter te et ipsum solum. Si te audierit, lucratus eris fratrem tuum. 16 Si autem non te audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum testium vel trium stet omne verbum. 17 Quod si non audierit eos, dic ecclesiae. Si autem ecclesiam non audierit, sit tibi sicut ethnicus et publicanus.

18 "Amen dico vobis: quaecumque alligaveritis super terram erunt ligata et in caelo, et quaecumque solveritis super terram erunt soluta et in caelo. 19 Iterum dico vobis quia si duo ex vobis consenserint super terram de omni re quamcumque petierint, fiet illis a Patre meo, qui in caelis est. 20 Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum."

21 Tunc accedens Petrus ad eum dixit, "Domine, quotiens peccabit in me frater meus et dimittam ei? Usque septies?"

better for thee *with* one eye to enter into life than having two eyes to be cast into hell fire.

10 "Take heed that you despise not one of these little ones, for I say to you that their angels in heaven always see the face of my Father, who is in heaven. 11 For the Son of man is come to save that which was lost. 12 What think you? If a man have a hundred sheep and one of them should go astray, doth he not leave the ninety-nine in the mountains and goeth to seek that which is gone astray? 13 And if it so be that he find it, amen I say to you: he rejoiceth more for that than for the ninety-nine that went not astray. 14 Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

15 "But if thy brother shall offend against thee, go, and reprove him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. 16 But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. 17 And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.

18 "Amen I say to you: whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven. 19 Again I say to you that if two of you shall agree upon earth concerning any thing whatsoever they shall ask, it shall be done for them by my Father, who is in heaven. 20 For where there are two or three gathered together in my name, there am I in the midst of them."

21 Then Peter came unto him and said, "Lord, how often shall my brother offend against me and I forgive him? Till seven times?"

22 Dicit illi Iesus, "Non dico tibi usque septies, sed usque septuagies septies. 23 Ideo adsimilatum est regnum caelorum homini regi qui voluit rationem ponere cum servis suis. 24 Et cum coepisset rationem ponere, oblatus est ei unus qui debebat ei decem milia talenta. 25 Cum autem non haberet unde redderet, iussit eum dominus eius venundari et uxorem eius et filios et omnia quae habebat et reddi. 26 Procidens autem servus ille orabat eum, dicens, 'Patientiam habe in me, et omnia reddam tibi.' 27 Misertus autem dominus servi illius dimisit eum et debitum dimisit ei. 28 Egressus autem servus ille, invenit unum de conservis suis qui debebat ei centum denarios, et tenens suffocabat eum, dicens, 'Redde quod debes.' 29 Et procidens conservus eius rogabat eum, dicens, 'Patientiam habe in me, et omnia reddam tibi.' 30 Ille autem noluit sed abiit et misit eum in carcerem donec redderet debitum. 31 Videntes autem conservi eius quae fiebant contristati sunt valde, et venerunt et narraverunt domino suo omnia quae facta erant. 32 Tunc vocavit illum dominus suus et ait illi, 'Serve nequam, omne debitum dimisi tibi quoniam rogasti me. 33 Nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum?' 34 Et iratus dominus eius tradidit eum tortoribus quoadusque redderet universum debitum. 35 Sic et Pater meus caelestis faciet vobis si non remiseritis unusquisque fratri suo de cordibus vestris."

<sup>22</sup> Jesus saith to him, "I say not to thee till seven times, but till seventy times seven times. <sup>23</sup> Therefore is the kingdom of heaven likened to a king who would take an account of his servants. <sup>24</sup> And when he had begun to take the account, one was brought to him that owed him ten thousand talents. <sup>25</sup> And as he had not wherewith to pay it, his lord commanded that he should be sold and his wife and children and all that he had and payment to be made. <sup>26</sup> But that servant falling down besought him, saying, 'Have patience with me, and I will pay thee all.' <sup>27</sup> And the lord of that servant, being moved with compassion, let him go and forgave him the debt. <sup>28</sup> But when that servant was gone out, he found one of his fellow servants that owed him a hundred pence, and laying hold of him he throttled him, saying, 'Pay what thou owest.' <sup>29</sup> And his fellow servant falling down besought him, saying, 'Have patience with me, and I will pay thee all.' <sup>30</sup> And he would not but went and cast him into prison till he should pay the debt. <sup>31</sup> Now his fellow servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. <sup>32</sup> Then his lord called him and said to him, 'Thou wicked servant, I forgave thee all the debt because thou besoughtest me. <sup>33</sup> Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?' <sup>34</sup> And his lord being angry delivered him to the torturers until he should pay all the debt. <sup>35</sup> So also shall my heavenly Father do to you if you forgive not every one his brother from your hearts."

## Caput 19

**E**t factum est, cum consummasset Iesus sermones istos, migravit a Galilaea et venit in fines Iudaeae trans Iordanen.  
<sup>2</sup> Et secutae sunt eum turbae multae, et curavit eos ibi.

<sup>3</sup> Et accesserunt ad eum Pharisei, temptantes eum et dicentes, "Si licet homini dimittere uxorem suam quacumque ex causa?"

<sup>4</sup> Qui respondens ait eis, "Non legistis quia qui fecit ab initio masculum et feminam fecit eos? Et dixit, <sup>5</sup> 'Propter hoc dimittet homo patrem et matrem et adhaerebit uxori suae, et erunt duo in carne una.' <sup>6</sup> Itaque iam non sunt duo, sed una caro. Quod ergo Deus coniunxit homo non separet."

<sup>7</sup> Dicunt illi, "Quid ergo Moses mandavit dare libellum repudii et dimittere?"

<sup>8</sup> Ait illis, "Quoniam Moses ad duritiam cordis vestri permisit vobis dimittere uxores vestras, ab initio autem non sic fuit. <sup>9</sup> Dico autem vobis quia quicumque dimiserit uxorem

## Chapter 19

Christ declares matrimony to be indissoluble. He recommends the making one's self a eunuch for the kingdom of heaven and parting with all things for him. He shews the danger of riches and the reward of leaving all to follow him.

And it came to pass, when Jesus had ended these words, he departed from Galilee and came into the coasts of Judea beyond Jordan. <sup>2</sup> And great multitudes followed him, and he healed them there.

<sup>3</sup> And the Pharisees came to him, tempting him and saying, "Is it lawful for a man to put away his wife for every cause?"

<sup>4</sup> And he answered and said to them, "Have ye not read that he who made *man in* the beginning made them male and female? And he said, <sup>5</sup> 'For this cause shall a man leave father and mother and shall cleave unto his wife, and they two shall be in one flesh.' <sup>6</sup> Wherefore they are no more two, but one flesh. What therefore God hath joined together let not man put asunder."

<sup>7</sup> They say to him, "Why then did Moses command to give a bill of divorce and to put away?"

<sup>8</sup> He saith to them, "*Moses because of* the hardness of your hearts permitted you to put away your wives, but from the beginning it was not so. <sup>9</sup> And I say to you that whosoever shall put away his wife, except it be for fornication, and shall

suam, nisi ob fornicationem, et aliam duxerit moechatur, et qui dimissam duxerit moechatur.”

10 Dicunt ei discipuli eius, “Si ita est causa hominis cum uxore, non expedit nubere.”

11 Qui dixit illis, “Non omnes capiunt verbum istud, sed quibus datum est. 12 Sunt enim eunuchi qui de matris utero sic nati sunt, et sunt eunuchi qui facti sunt ab hominibus, et sunt eunuchi qui se ipsos castraverunt propter regnum caelorum. Qui potest capere, capiat.”

13 Tunc oblati sunt ei parvuli, ut manus eis inponeret et oraret, discipuli autem increpabant eos. 14 Iesus vero ait eis, “Sinite parvulos, et nolite eos prohibere ad me venire, talium est enim regnum caelorum.” 15 Et cum inposuisset eis manus, abiit inde.

16 Et ecce: unus accedens ait illi, “Magister bone, quid boni faciam ut habeam vitam aeternam?”

17 Qui dixit ei, “Quid me interrogas de bono? Unus est bonus: Deus. Si autem vis ad vitam ingredi, serva mandata.”

18 Dicit illi, “Quae?”

Iesus autem dixit, “Non homicidium facies. Non adulterabis. Non facies furtum. Non falsum testimonium dices. 19 Honora patrem tuum et matrem tuam,’ et ‘Diliges proximum tuum sicut te ipsum.”

20 Dicit illi adolescens, “Omnia haec custodivi a iuventute mea. Quid adhuc mihi deest?”



marry another committeth adultery, and he that shall marry her that is put away committeth adultery."

<sup>10</sup> His disciples say unto him, "If the case of a man with his wife be so, it is not good to marry."

<sup>11</sup> He said to them, "All men receive not this word, but they to whom it is given. <sup>12</sup> For there are eunuchs who were born so from their mother's womb, and there are eunuchs who were made so by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it."

<sup>13</sup> Then were little children presented to him, that he should lay his hands upon them and pray, and the disciples rebuked them. <sup>14</sup> But Jesus said to them, "Suffer the little children, and forbid them not to come to me, for the kingdom of heaven is for such." <sup>15</sup> And when he had laid his hands upon them, he departed thence.

<sup>16</sup> And behold: one came and said to him, "Good master, what good shall I do that I may have life everlasting?"

<sup>17</sup> And he said to him, "Why asketh thou me concerning good? One is good: God. But if thou wilt enter into life, keep the commandments."

<sup>18</sup> He saith to him, "Which?"

And Jesus said, "'Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. <sup>19</sup> Honour thy father and thy mother,' and 'Thou shalt love thy neighbour as thyself.'"

<sup>20</sup> The young man saith to him, "All these have I kept from my youth. What is yet wanting to me?"

21 Ait illi Iesus, "Si vis perfectus esse, vade, vende quae habes, et da pauperibus, et habebis thesaurum in caelo. Et veni; sequere me." 22 Cum audisset autem adulescens verbum, abiit tristis, erat enim habens multas possessiones.

23 Iesus autem dixit discipulis suis, "Amen dico vobis quia dives difficile intrabit in regnum caelorum. 24 Et iterum dico vobis: facilius est camelum per foramen acus transire quam divitem intrare in regnum caelorum."

25 Auditis autem his discipuli mirabantur valde, dicentes, "Quis ergo poterit salvus esse?"

26 Aspiciens autem Iesus dixit illis, "Apud homines hoc impossibile est, apud Deum autem omniaabilia sunt."

27 Tunc respondens Petrus dixit ei, "Ecce: nos reliquimus omnia et secuti sumus te. Quid ergo erit nobis?"

28 Iesus autem dixit illis, "Amen dico vobis quod vos qui secuti estis me, in regeneratione, cum sederit Filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel. 29 Et omnis qui reliquit domum vel fratres aut sorores aut patrem aut matrem aut uxorem aut filios aut agros propter nomen meum centuplum accipiet et vitam aeternam possidebit. 30 Multi autem erunt primi novissimi, et novissimi primi."

21 Jesus saith to him, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven. And come; follow me." 22 And when the young man had heard this word, he went away sorrowful, for he had great possessions.

23 Then Jesus said to his disciples, "Amen I say to you that a rich man shall hardly enter into the kingdom of heaven. 24 And again I say to you: it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven."

25 And when the disciples had heard this, they wondered very much, saying, "Who then can be saved?"

26 And Jesus beholding said to them, "With men this is impossible, but with God all things are possible."

27 Then Peter answering said to him, "Behold: we have left all things and have followed thee. What therefore shall we have?"

28 And Jesus said to them, "Amen I say to you that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. 29 And every one that hath left house or brethren or sisters or father or mother or wife or children or lands for my name's sake shall receive a hundredfold and shall possess life everlasting. 30 But many that are first shall be last, and the last shall be first."

## Caput 20

**S**imile est regnum caelorum homini patri familias qui exiit primo mane conducere operarios in vineam suam. <sup>2</sup> Conventionem autem factam cum operariis ex denario diurno, misit eos in vineam suam. <sup>3</sup> Et egressus circa horam tertiam vidit alios stantes in foro otiosos. <sup>4</sup> Et illis dixit, 'Ite et vos in vineam, et quod iustum fuerit dabo vobis.' <sup>5</sup> Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam et fecit similiter. <sup>6</sup> Circa undecimam vero exiit et invenit alios stantes, et dicit illis, 'Quid hic statis tota die otiosi?'

<sup>7</sup> "Dicunt ei, 'Quia nemo nos conduxit.'

"Dicit illis, 'Ite et vos in vineam.'

<sup>8</sup> "Cum sero autem factum esset, dicit dominus vineae procuratori suo, 'Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos.' <sup>9</sup> Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. <sup>10</sup> Venientes autem et primi, arbitrati sunt

## Chapter 20

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

**T**he kingdom of heaven is like to a householder who went out early in the morning to hire labourers into his vineyard. <sup>2</sup> And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. <sup>3</sup> And he went out about the third hour and saw others standing idle in the marketplace. <sup>4</sup> And he said to them, 'Go you also into *my* vineyard, and I will give you what shall be just.' <sup>5</sup> And they went their way. And again he went out about the sixth and the ninth hour and did in like manner. <sup>6</sup> But about the eleventh hour he went out and found others standing, and he saith to them, 'Why stand you here all the day idle?'

<sup>7</sup> "They say to him, 'Because no man hath hired us.'

"He saith to them, 'Go you also into *my* vineyard.'

<sup>8</sup> "And when evening was come, the lord of the vineyard saith to his steward, 'Call the labourers, and pay them their hire, beginning from the last even to the first.' <sup>9</sup> When therefore they were come that came about the eleventh hour, they received every man a penny. <sup>10</sup> But when the first also

quod plus essent accepturi, acceperunt autem et ipsi singulos denarios.

11 "Et accipientes murmurabant adversus patrem familias, 12 dicentes, 'Hii novissimi una hora fecerunt, et pares illos nobis fecisti qui portavimus pondus diei et aestus.'

13 "At ille respondens uni eorum dixit, 'Amice, non facio tibi iniuriam. Nonne ex denario convenisti mecum? 14 Tolle quod tuum est, et vade. Volo autem et huic novissimo dare sicut et tibi. 15 Aut non licet mihi quod volo facere? An oculus tuus nequam est quia ego bonus sum?' 16 Sic erunt novissimi primi, et primi novissimi. Multi sunt enim vocati, pauci autem electi."

17 Et ascendens Iesus Hierosolymam adsumpsit duodecim discipulos secreto et ait illis, 18 "Ecce: ascendimus Hierosolymam, et Filius hominis tradetur principibus sacerdotum et scribis, et condemnabunt eum morte 19 et tradent eum Gentibus ad deludendum et flagellandum et crucifigendum, et tertia die resurget."

20 Tunc accessit ad eum mater filiorum Zebedaei cum filiis suis, adorans et petens aliquid ab eo. 21 Qui dixit ei, "Quid vis?"

Ait illi, "Dic ut sedeant hii duo filii mei, unus ad dexteram tuam et unus ad sinistram, in regno tuo."

22 Respondens autem Iesus dixit, "Nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum?"

Dicunt ei, "Possumus."

came, they thought that they should have received more, and they likewise received every man a penny.

<sup>11</sup> "And when they received it they murmured against the master of the house, <sup>12</sup> saying, 'These last have worked *but* one hour, and thou hast made them equal to us that have borne the burden of the day and the heats.'

<sup>13</sup> "But he answered one of them and said, 'Friend, I do thee no wrong. Didst thou not agree with me for a penny? <sup>14</sup> Take what is thine, and go thy way. I will also give to this last even as to *thee*. <sup>15</sup> Or is it not lawful for me to do what I will? Is thy eye evil because I am good?' <sup>16</sup> So shall the last be first, and the first last. For many are called, but few chosen."

<sup>17</sup> And Jesus going up to Jerusalem took the twelve disciples apart and said to them, <sup>18</sup> "Behold: we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death <sup>19</sup> and shall deliver him to the Gentiles to be mocked and to be scourged and to be crucified, and the third day he shall rise again."

<sup>20</sup> Then came to him the mother of the sons of Zebedee with her sons, worshipping and desiring something of him. <sup>21</sup> And he said to her, "What wilt thou?"

She saith to him, "Say that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom."

<sup>22</sup> But Jesus answered and said, "You know not what you ask. Can you drink of the chalice that I shall drink?"

They say to him, "We can."

<sup>23</sup> Ait illis, "Calicem quidem meum bibetis, sedere autem ad dexteram meam et sinistram non est meum dare vobis, sed quibus paratum est a Patre meo." <sup>24</sup> Et audientes decem indignati sunt de duobus fratribus. <sup>25</sup> Iesus autem vocavit eos ad se et ait, "Scitis quia principes Gentium dominantur eorum et qui maiores sunt potestatem exercent in eos. <sup>26</sup> Non ita erit inter vos, sed quicumque voluerit inter vos maior fieri, sit vester minister. <sup>27</sup> Et qui voluerit inter vos primus esse erit vester servus, <sup>28</sup> sicut Filius hominis non venit ministrari sed ministrare et dare animam suam redemptionem pro multis."

<sup>29</sup> Et egredientibus eis ab Hiericho, secuta est eum turba multa. <sup>30</sup> Et ecce: duo caeci sedentes secus viam audierunt quia Iesus transiret, et clamaverunt, dicentes, "Domine, miserere nostri, Fili David!" <sup>31</sup> Turba autem increpabat eos ut tacerent. At illi magis clamabant, dicentes, "Domine, miserere nostri, Fili David!"

<sup>32</sup> Et stetit Iesus et vocavit eos et ait, "Quid vultis ut faciam vobis?"

<sup>33</sup> Dicunt illi, "Domine, ut aperiantur oculi nostri." <sup>34</sup> Misertus autem eorum Iesus tetigit oculos eorum, et confestim viderunt et secuti sunt eum.



<sup>23</sup> He saith to them, "Of my chalice indeed you shall drink, but to sit on my right *or* left hand is not mine to give to you, but to them for whom it is prepared by my Father."

<sup>24</sup> And when the ten heard it they were moved with indignation against the two brethren. <sup>25</sup> But Jesus called them to him and said, "You know that the princes of the Gentiles lord it over them and they that are the greater exercise power upon them. <sup>26</sup> It shall not be so among you, but whosoever will be the greater among you, let him be your minister. <sup>27</sup> And he that will be first among you shall be your servant, <sup>28</sup> even as the Son of man came not to be ministered unto but to minister and to give his life a redemption for many."

<sup>29</sup> And when they went out from Jericho, a great multitude followed him. <sup>30</sup> And behold: two blind men sitting by the wayside heard that Jesus passed by, and they cried out, saying, "O Lord, thou Son of David, have mercy on us!" <sup>31</sup> And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, "O Lord, thou Son of David, have mercy on us!"

<sup>32</sup> And Jesus stood still and called them and said, "What will ye that I should do to you?"

<sup>33</sup> They say to him, "Lord, that our eyes be opened." <sup>34</sup> And Jesus having compassion on them touched their eyes, and immediately they received sight and followed him.

## Caput 21

**E**t cum adpropinquassent Hierosolymis et venissent Bethfage ad Montem Oliveti, tunc Iesus misit duos discipulos, <sup>2</sup> dicens eis, "Ite in castellum quod contra vos est, et statim invenietis asinam alligatam et pullum cum ea. Solvite, et adducite mihi. <sup>3</sup> Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos."

<sup>4</sup> Hoc autem factum est ut impleretur quod dictum est per prophetam, dicentem, <sup>5</sup> "Dicite filiae Sion, 'Ecce: rex tuus venit tibi mansuetus et sedens super asinam et pullum, filium subiugalis.'"

<sup>6</sup> Euntes autem discipuli fecerunt sicut praecepit illis Iesus. <sup>7</sup> Et adduxerunt asinam et pullum et inposuerunt super eos vestimenta sua et eum desuper sedere fecerunt. <sup>8</sup> Plurima autem turba straverunt vestimenta sua in via, alii autem caedebant ramos de arboribus et sternebant in via. <sup>9</sup> Turbae autem quae praecedebant et quae sequebantur clamabant, dicentes, "Osanna Filio David! Benedictus qui venit in nomine Domini! Osanna in altissimis!"

## Chapter 21

Christ rides into Jerusalem upon an ass. He casts the buyers and sellers out of the temple, curses the fig tree and puts to silence the priests and scribes.

**A**nd when they drew nigh to Jerusalem and were come to Bethphage unto Mount Olivet, then Jesus sent two disciples, <sup>2</sup> saying to them, "Go ye into the village that is over against you, and immediately you shall find an ass tied and a colt with her. Loose them, and bring them to me. <sup>3</sup> And if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go."

<sup>4</sup> Now *all* this was done that the word might be fulfilled which was spoken by the prophet, saying, <sup>5</sup> "Tell ye the daughter of Zion, 'Behold: thy king cometh to thee meek and sitting upon an ass and a colt, the foal of her that is used to the yoke.'"

<sup>6</sup> And the disciples going did as Jesus commanded them. <sup>7</sup> And they brought the ass and the colt and laid their garments upon them and made him sit thereon. <sup>8</sup> And a very great multitude spread their garments in the way, and others cut down boughs from the trees and strewed them in the way. <sup>9</sup> And the multitudes that went before and that followed cried, saying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!"

10 Et cum intrasset Hierosolymam, commota est universa civitas, dicens, "Quis est hic?"

11 Populi autem dicebant, "Hic est Iesus, propheta, a Nazareth Galilaeae."

12 Et intravit Iesus in templum Dei et eiciebat omnes vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit. 13 Et dicit eis, "Scriptum est: 'Domus mea domus orationis vocabitur, vos autem fecistis eam speluncam latronum.'"

14 Et accesserunt ad eum caeci et claudi in templo, et sanavit eos. 15 Videntes autem principes sacerdotum et scribae mirabilia quae fecit et pueros clamantes in templo et dicentes, "Osanna Filio David!" indignati sunt 16 et dixerunt ei, "Audis quid isti dicant?"

Iesus autem dixit eis, "Utique; numquam legistis quia 'Ex ore infantium et lactantium perfecisti laudem?'" 17 Et relictis illis abiit foras extra civitatem in Bethaniam ibique mansit.

18 Mane autem revertens in civitatem esuriit. 19 Et videns fici arborem unam secus viam, venit ad eam et nihil invenit in ea nisi folia tantum, et ait illi, "Numquam ex te fructus nascatur in sempiternum." Et arefacta est continuo ficulnea.

20 Et videntes discipuli mirati sunt, dicentes, "Quomodo continuo aruit?"

21 Respondens autem Iesus ait eis, "Amen dico vobis: si habueritis fidem et non haesitaveritis, non solum de ficulnea facietis, sed et si monti huic dixeritis, 'Tolle, et iacta te in

10 And when he was come into Jerusalem, the whole city was moved, saying, "Who is this?"

11 And the people said, "This is Jesus, the prophet, from Nazareth of Galilee."

12 And Jesus went into the temple of God and cast out all them that sold and bought in the temple and overthrew the tables of the money changers and the chairs of them that sold doves. 13 And he saith to them, "It is written: 'My house shall be called the house of prayer, but you have made it a den of thieves.'"

14 And the blind and the lame came to him in the temple, and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did and the children crying in the temple and saying, "Hosanna to the Son of David!" they were moved with indignation 16 and said to him, "Hearest thou what these say?"

And Jesus said to them, "Yea; have you never read, 'Out of the mouth of infants and of sucklings thou hast perfected praise'?" 17 And leaving them he went out of the city into Bethany and remained there.

18 And in the morning as he returned into the city he was hungry. 19 And seeing a fig tree by the wayside, he came to it and found nothing on it but leaves only, and he saith to it, "May no fruit grow *on* thee henceforward for ever." And immediately the fig tree withered away.

20 And the disciples seeing it wondered, saying, "How is it presently withered away?"

21 And Jesus answering said to them, "Amen I say to you: if you shall have faith and stagger not, not only this of the fig tree shall you do, but also if you shall say to this mountain, 'Take up, and cast thyself into the sea,' it shall be

mare,' fiet. <sup>22</sup> Et omnia quaecumque petieritis in oratione credentes accipietis."

<sup>23</sup> Et cum venisset in templum, accesserunt ad eum doctorem principes sacerdotum et seniores populi, dicentes, "In qua potestate haec facis? Et quis tibi dedit hanc potestatem?"

<sup>24</sup> Respondens Iesus dixit illis, "Interrogabo vos et ego unum sermonem, quem si dixeritis mihi, et ego vobis dicam in qua potestate haec facio. <sup>25</sup> Baptismum Iohannis, unde erat? E caelo an ex hominibus?"

At illi cogitabant intra se, dicentes, <sup>26</sup> "Si dixerimus, 'E caelo,' dicet nobis, 'Quare ergo non credidistis illi?' Si autem dixerimus, 'Ex hominibus,' timemus turbam." Omnes enim habent Iohannem sicut prophetam. <sup>27</sup> Et respondentes Iesu dixerunt, "Nescimus."

Ait illis et ipse, "Nec ego dico vobis in qua potestate haec facio. <sup>28</sup> Quid autem vobis videtur? Homo quidam habebat duos filios, et accedens ad primum dixit, 'Fili, vade; hodie operare in vinea mea.'

<sup>29</sup> "Ille autem respondens ait, 'Nolo.' Postea autem paenitentia motus abiit.

<sup>30</sup> "Accedens autem ad alterum dixit similiter. At ille respondens ait, 'Eo, domine,' et non ivit. <sup>31</sup> Quis ex duobus fecit voluntatem patris?"

Dicunt ei, "Primus."

Dicit illis Iesus, "Amen dico vobis quia publicani et meretrices praecedunt vos in regnum Dei. <sup>32</sup> Venit enim ad vos Iohannes in via iustitiae, et non credidistis ei, publicani autem et meretrices crediderunt ei. Vos autem videntes nec paenitentiam habuistis postea, ut crederetis ei.

done. <sup>22</sup> And all things whatsoever you shall ask in prayer believing you shall receive."

<sup>23</sup> And when he was come into the temple, the chief priests and ancients of the people came to him as he was teaching and said, "By what authority dost thou these things? And who gave thee this authority?"

<sup>24</sup> Jesus answering said to them, "I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things. <sup>25</sup> The baptism of John, whence was it? From heaven or from men?"

But they thought within themselves, saying, <sup>26</sup> "If we shall say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we shall say, 'From men,' we are afraid of the multitude." For all *held* John as a prophet. <sup>27</sup> And answering Jesus they said, "We know not."

And he said to them, "Neither do I tell you by what authority I do these things. <sup>28</sup> But what think you? A certain man had two sons, and coming to the first he said, 'Son, go; work today in my vineyard.'

<sup>29</sup> "And he answering said, 'I will not.' But afterwards being moved with repentance he went.

<sup>30</sup> "And coming to the other he said in like manner. And he answering said, 'I go, sir,' and he went not. <sup>31</sup> Which of the two did the father's will?"

They say to him, "The first."

Jesus saith to them, "Amen I say to you that the publicans and the harlots *shall* go into the kingdom of God before you. <sup>32</sup> For John came to you in the way of justice, and you did not believe him, but the publicans and the harlots believed him. But you seeing it did not even afterwards repent, that you might believe him.

33 "Aliam parabolam audite. Homo erat pater familias qui plantavit vineam et sepem circumdedit ei et fodit in ea torcular et aedificavit turrem et locavit eam agricolis et peregre profectus est. 34 Cum autem tempus fructuum adpropinquasset, misit servos suos ad agricolas ut acciperent fructus eius. 35 Et agricolae adprehensis servis eius alium ceciderunt, alium occiderunt, alium vero lapidaverunt. 36 Iterum misit alios servos, plures prioribus, et fecerunt illis similiter. 37 Novissime autem misit ad eos filium suum, dicens, 'Verebuntur filium meum.'

38 "Agricolae autem videntes filium dixerunt intra se, 'Hic est heres. Venite; occidamus eum, et habebimus hereditatem eius.' 39 Et adprehensum eum ieecerunt extra vineam et occiderunt. 40 Cum ergo venerit dominus vineae, quid faciet agricolis illis?"

41 Aiunt illi, "Malos male perdet et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis."

42 Dicit illis Iesus, "Numquam legistis in scripturis, 'Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli'? 'A Domino factum est istud, et est mirabile in oculis nostris.' 43 Ideo dico vobis quia auferetur a vobis regnum Dei et dabitur genti facienti fructus eius. 44 Et qui ceciderit super lapidem istum confringetur, super quem vero ceciderit, conteret eum."

45 Et cum audissent principes sacerdotum et Pharisei



<sup>33</sup> "Hear ye another parable. There was a certain householder who planted a vineyard and made a hedge round about it and dug in it a winepress and built a tower and let it out to husbandmen and went into a strange country. <sup>34</sup> And when the time of the fruit drew near, he sent his servants to the husbandmen that they might receive the fruits of it. <sup>35</sup> And the husbandmen laid hands on his servants and beat one *and* killed another and stoned another. <sup>36</sup> Again he sent other servants, more than the former, and they did to them in like manner. <sup>37</sup> And last of all he sent to them his son, saying, 'They will reverence my son.'

<sup>38</sup> "But when the husbandmen saw the son they said among themselves, 'This is the heir. Come; let us kill him, and we shall have his inheritance.' <sup>39</sup> And taking him they cast him forth out of the vineyard and killed him. <sup>40</sup> When the lord therefore of the vineyard shall come, what will he do to those husbandmen?"

<sup>41</sup> They say to him, "He will bring *those* evil men to an evil end and will let out his vineyard to other husbandmen, that shall render him the fruit in due season."

<sup>42</sup> Jesus saith to them, "Have you never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner'? 'By the Lord this has been done, and it is wonderful in our eyes.' <sup>43</sup> Therefore I say to you: the kingdom of God shall be taken from you and shall be given to a nation bringing forth the fruits thereof. <sup>44</sup> And whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder."

<sup>45</sup> And when the chief priests and Pharisees had heard

parabolas eius, cognoverunt quod de ipsis diceret. <sup>46</sup> Et quaerentes eum tenere, timuerunt turbas, quoniam sicut prophetam eum habebant.

## Caput 22

**E**t respondens Iesus dixit iterum in parabolis eis, dicens, <sup>2</sup> "Simile factum est regnum caelorum homini regi qui fecit nuptias filio suo. <sup>3</sup> Et misit servos suos vocare invitatos ad nuptias, et nolebant venire. <sup>4</sup> Iterum misit alios servos, dicens, 'Dicite invitatis, "Ecce: prandium meum paravi; tauri mei et altilia occisa sunt, et omnia parata. Venite ad nuptias."' <sup>5</sup> Illi autem neglexerunt et abierunt, alius in villam suam, alius vero ad negotiationem suam. <sup>6</sup> Reliqui vero tenuerunt servos eius et contumelia adfectos occiderunt. <sup>7</sup> Rex autem cum audisset iratus est, et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit.

<sup>8</sup> "Tunc ait servis suis, 'Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. <sup>9</sup> Ite ergo ad exitus

his parables, they understood that he spoke of them. <sup>46</sup> And seeking to lay hands on him, they feared the multitudes, because they held him as a prophet.

## Chapter 22

The parable of the marriage feast. Christ orders tribute to be paid to Caesar. He confutes the Sadducees, shews which is the first commandment in the law and puzzles the Pharisees.

And Jesus answered and spoke to them again in parables, saying, <sup>2</sup> "The kingdom of heaven is like to a king who made a marriage for his son. <sup>3</sup> And he sent his servants to call them that were invited to the marriage, and they would not come. <sup>4</sup> Again he sent other servants, saying, 'Tell them that were invited, "Behold: I have prepared my dinner; my beeves and fatlings are killed, and all things are ready. Come ye to the wedding."' <sup>5</sup> But they neglected and went their own ways, one to his farm, and another to his merchandise. <sup>6</sup> And the rest laid hands on his servants and having treated them contumeliously put them to death. <sup>7</sup> But when the king *heard* of it he was angry, and sending his armies he destroyed those murderers and burnt their city.

<sup>8</sup> "Then he saith to his servants, 'The wedding indeed is ready, but they that were invited were not worthy. <sup>9</sup> Go ye

viarum, et quoscumque inveneritis vocate ad nuptias.' <sup>10</sup> Et egressi servi eius in vias congregaverunt omnes quos invenerunt, malos et bonos, et impletae sunt nuptiae discumbentium.

<sup>11</sup> "Intravit autem rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali. <sup>12</sup> Et ait illi, 'Amice, quomodo huc intrasti non habens vestem nuptialem?' At ille obmutuit. <sup>13</sup> Tunc dixit rex ministris, 'Ligatis pedibus eius et manibus, mittite eum in tenebras exteriores; ibi erit fletus et stridor dentium.' <sup>14</sup> Multi enim sunt vocati, pauci vero electi."

<sup>15</sup> Tunc abeuntes Pharisei consilium inierunt ut caperent eum in sermone. <sup>16</sup> Et mittunt ei discipulos suos cum Herodianis, dicentes, "Magister, scimus quia verax es et viam Dei in veritate doces; et non est tibi cura de aliquo, non enim respicis personam hominum. <sup>17</sup> Dic ergo nobis quid tibi videatur: licet census dare Caesari an non?"

<sup>18</sup> Cognita autem Iesus nequitia eorum ait, "Quid me temptatis, hypocritae? <sup>19</sup> Ostendite mihi nomisma census." At illi obtulerunt ei denarium. <sup>20</sup> Et ait illis Iesus, "Cuius est imago haec et superscriptio?"

<sup>21</sup> Dicunt ei, "Caesaris."

Tunc ait illis, "Reddite ergo quae sunt Caesaris Caesari, et quae sunt Dei Deo." <sup>22</sup> Et audientes mirati sunt et relicto eo abierunt.

<sup>23</sup> In illo die accesserunt ad eum Sadducaeï, qui dicunt non esse resurrectionem, et interrogaverunt eum, <sup>24</sup> dicentes, "Magister, Moses dixit, 'Si quis mortuus fuerit non habens filium, ut ducat frater eius uxorem illius et suscitet semen fratri suo.' <sup>25</sup> Erant autem apud nos septem fratres, et

therefore into the highways, and as many as you shall find invite to the wedding.' <sup>10</sup> And his servants going out into the highways gathered together all that they found, both bad and good, and the wedding was furnished with guests.

<sup>11</sup> "And the king went in to see the guests, and he saw there a man who had not on a wedding garment. <sup>12</sup> And he saith to him, 'Friend, how camest thou in hither not having a wedding garment?' But he was silent. <sup>13</sup> Then the king said to the waiters, 'Bind him hand and foot, and cast him into the exterior darkness; there shall be weeping and gnashing of teeth.' <sup>14</sup> For many are called, but few are chosen."

<sup>15</sup> Then the Pharisees went and consulted among themselves how to ensnare him in his speech. <sup>16</sup> And they send to him their disciples with the Herodians, saying, "Master, we know that thou art a true speaker and teachest the way of God in truth; neither carest thou for any man, for thou dost not regard the person of men. <sup>17</sup> Tell us therefore what dost thou think: is it lawful to give tribute to Caesar or not?"

<sup>18</sup> But Jesus knowing their wickedness said, "Why do you tempt me, ye hypocrites? <sup>19</sup> Shew me the coin of the tribute." And they offered him a penny. <sup>20</sup> And Jesus saith to them, "Whose image and inscription is this?"

<sup>21</sup> They say to him, "Caesar's."

Then he saith to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." <sup>22</sup> And when they heard this they wondered and leaving him went their way.

<sup>23</sup> The same day the Sadducees came to him, who say there is no resurrection, and asked him, <sup>24</sup> saying, "Master, Moses said, 'If a man die having no son, his brother shall marry his wife and raise up issue to his brother.' <sup>25</sup> Now there

primus, uxore ducta, defunctus est et non habens semen reliquit uxorem suam fratri suo. <sup>26</sup> Similiter secundus et tertius usque ad septimum. <sup>27</sup> Novissime autem omnium et mulier defuncta est. <sup>28</sup> In resurrectione ergo cuius erit de septem uxor? Omnes enim habuerunt eam."

<sup>29</sup> Respondens autem Iesus ait illis, "Erratis, nescientes scripturas neque virtutem Dei. <sup>30</sup> In resurrectione enim neque nubent neque nubentur sed sunt sicut angeli Dei in caelo. <sup>31</sup> De resurrectione autem mortuorum, non legistis quod dictum est a Deo, dicente vobis, <sup>32</sup> 'Ego sum Deus Abraham et Deus Isaac et Deus Iacob'? Non est Deus mortuorum sed viventium."

<sup>33</sup> Et audientes turbae mirabantur in doctrina eius. <sup>34</sup> Pharisei autem audientes quod silentium inposuisset Sadducaeis convenerunt in unum. <sup>35</sup> Et interrogavit eum unus ex eis, legis doctor, temptans eum, <sup>36</sup> "Magister, quod est mandatum magnum in lege?"

<sup>37</sup> Ait illi Iesus, "'Diliges Dominum, Deum tuum, ex toto corde tuo et in tota anima tua et in tota mente tua.' <sup>38</sup> Hoc est maximum et primum mandatum. <sup>39</sup> Secundum autem simile est huic: 'Diliges proximum tuum sicut te ipsum.' <sup>40</sup> In his duobus mandatis universa lex pendet et prophetae."

<sup>41</sup> Congregatis autem Phariseis, interrogavit eos Iesus, <sup>42</sup> dicens, "Quid vobis videtur de Christo? Cuius filius est?"

Dicunt ei, "David."

<sup>43</sup> Ait illis, "Quomodo ergo David in spiritu vocat eum Dominum, dicens, <sup>44</sup> 'Dixit Dominus Domino meo, "Sede a

were with us seven brethren, and the first, having married a wife, died and not having issue left his wife to his brother. <sup>26</sup> In like manner the second and the third and so on to the seventh. <sup>27</sup> And last of all the woman died also. <sup>28</sup> At the resurrection therefore whose wife shall she be of the seven? For they all had her."

<sup>29</sup> And Jesus answering said to them, "You err, not knowing the scriptures nor the power of God. <sup>30</sup> For in the resurrection they shall neither marry nor be given in marriage but *shall be* as the angels of God in heaven. <sup>31</sup> But as touching the resurrection of the dead, have you not read that which was spoken by God, saying to you, <sup>32</sup> 'I am the God of Abraham and the God of Isaac and the God of Jacob'? He is not the God of the dead but of the living."

<sup>33</sup> And when the multitudes heard this they were in admiration at his doctrine. <sup>34</sup> And when the Pharisees heard that he had silenced the Sadducees they came together. <sup>35</sup> And one of them, a doctor of the law, asked him, tempting him, <sup>36</sup> "Master, which is the great commandment in the law?"

<sup>37</sup> Jesus said to him, "'Thou shalt love the Lord, thy God, *with* thy whole heart and with thy whole soul and with thy whole mind.' <sup>38</sup> This is the greatest and first commandment. <sup>39</sup> And the second is like to this: 'Thou shalt love thy neighbour as thyself.' <sup>40</sup> On these two commandments dependeth the whole law and the prophets."

<sup>41</sup> And the Pharisees being gathered together, Jesus asked them, <sup>42</sup> saying, "What think you of Christ? Whose son is he?"

They say to him, "David's."

<sup>43</sup> He saith to them, "How then doth David in spirit call him Lord, saying, <sup>44</sup> 'The Lord said to my Lord, "Sit on my

dextris meis donec ponam inimicos tuos scabillum pedum tuorum”)? <sup>45</sup> Si ergo David vocat eum Dominum, quomodo filius eius est?” <sup>46</sup> Et nemo poterat respondere ei verbum, neque ausus fuit quisquam ex illa die eum amplius interrogare.

## Caput 23

**T**unc Iesus locutus est ad turbas et ad discipulos suos, <sup>2</sup> dicens, “Super cathedram Mosi sederunt scribae et Pharisei. <sup>3</sup> Omnia ergo quaecumque dixerint vobis servate et facite, secundum opera vero eorum nolite facere, dicunt enim et non faciunt. <sup>4</sup> Alligant enim onera gravia et inportabilia et inponunt in umeros hominum, digito autem suo nolunt ea movere. <sup>5</sup> Omnia vero opera sua faciunt ut videantur ab hominibus, dilatant enim phylacteria sua et magnificant fimbrias. <sup>6</sup> Amant autem primos recubitus in cenis et primas cathedras in synagogis <sup>7</sup> et salutationes in foro et vocari ab hominibus Rabbi. <sup>8</sup> Vos autem nolite vocari Rabbi, unus enim est magister vester, omnes autem vos fratres estis. <sup>9</sup> Et



right hand until I make thy enemies thy footstool”)? <sup>45</sup> If David then call him Lord, how is he his son?” <sup>46</sup> And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

## Chapter 23

Christ admonishes the people to follow the good doctrine, not the bad example of the scribes and Pharisees. He warns his disciples not to imitate their ambition and denounces divers woes against them for their hypocrisy and blindness.

**T**hen Jesus spoke to the multitude and to his disciples, <sup>2</sup> saying, “The scribes and the Pharisees have sitten on the chair of Moses. <sup>3</sup> All therefore whatsoever they shall say to you observe and do, but according to their works do ye not, for they say and do not. <sup>4</sup> For they bind heavy and insupportable burdens and lay them on men’s shoulders, but with a finger of their own they will not move them. <sup>5</sup> And all their works they do for to be seen of men, for they make their phylacteries broad and enlarge their fringes. <sup>6</sup> And they love the first places at feasts and the first chairs in the synagogues <sup>7</sup> and salutations in the marketplace and to be called by men Rabbi. <sup>8</sup> But be not you called Rabbi, for one is your master, and all you are brethren. <sup>9</sup> And call none your

patrem nolite vocare vobis super terram, unus enim est Pater vester, qui in caelis est. <sup>10</sup> Nec vocemini magistri, quia magister vester unus est, Christus. <sup>11</sup> Qui maior est vestrum erit minister vester. <sup>12</sup> Qui autem se exaltaverit humiliabitur, et qui se humiliaverit exaltabitur.

<sup>13</sup> "Vae autem vobis, scribae et Pharisei, hypocritae, quia clauditis regnum caelorum ante homines. Vos enim non intratis, nec introeuntes sinitis intrare. <sup>14</sup> Vae vobis, scribae et Pharisei, hypocritae, quia comeditis domos viduarum, orationes longas orantes. Propter hoc amplius accipietis iudicium. <sup>15</sup> Vae vobis, scribae et Pharisei, hypocritae, quia circuitis mare et aridam ut faciatis unum proselytum, et cum fuerit factus, facitis eum filium gehennae duplo quam vos.

<sup>16</sup> "Vae vobis, duces caeci, qui dicitis, 'Quicumque iuraverit per templum, nihil est, qui autem iuraverit in auro templi debet.' <sup>17</sup> Stulti et caeci, quid enim maius est, aurum an templum quod sanctificat aurum? <sup>18</sup> Et: 'Quicumque iuraverit in altari, nihil est, quicumque autem iuraverit in dono quod est super illud, debet.' <sup>19</sup> Caeci, quid enim maius est, donum an altare quod sanctificat donum? <sup>20</sup> Qui ergo iurat in altare iurat in eo et in omnibus quae super illud sunt, <sup>21</sup> et quicumque iuraverit in templo iurat in illo et in eo qui habitat in ipso, <sup>22</sup> et qui iurat in caelo iurat in throno Dei et in eo qui sedet super eum.

<sup>23</sup> "Vae vobis, scribae et Pharisei, hypocritae, quia decimatis mentam et anethum et cyminum et reliquistis quae graviora sunt legis, iudicium et misericordiam et fidem.

father upon earth, for one is your father, who is in heaven.  
 10 Neither be ye called masters, for one is your master, Christ.  
 11 He that is the *greatest* among you shall be your servant.  
 12 And whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.

13 "But woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men. For you go not in yourselves, and those that are going in you suffer not to enter.  
 14 Woe to you, scribes and Pharisees, hypocrites, because you devour the houses of widows, making long prayers. Therefore you shall receive the greater judgment.  
 15 Woe to you, scribes and Pharisees, hypocrites, because you go round about sea and land to make one proselyte, and when he is made, you make him the child of hell twofold more than yourselves.

16 "Woe to you, blind guides, that say, 'Whosoever shall swear by the temple, it is nothing, but he that shall swear by the gold of the temple is a debtor.'  
 17 Ye foolish and blind, for whether is greater, the gold or the temple that sanctifieth the gold?  
 18 And: 'Whosoever shall swear by the altar, it is nothing, but whosoever shall swear by the gift that is upon it, he is a debtor.'  
 19 Ye blind, for whether is greater, the gift or the altar that sanctifieth the gift?  
 20 He therefore that sweareth by the altar sweareth by it and by all things that are upon it,  
 21 and whosoever shall swear by the temple sweareth by it and by him that dwelleth in it,  
 22 and he that sweareth by heaven sweareth by the throne of God and by him that sitteth thereon.

23 "Woe to you, scribes and Pharisees, hypocrites, *who* pay tithe of mint and anise and cumin and have let alone the weightier things of the law, judgment and mercy and faith.

Haec oportuit facere, et illa non omittere. <sup>24</sup> Duces caeci, excolantes culicem, camelum autem gluttientes!

<sup>25</sup> "Vae vobis, scribae et Pharisei, hypocritae, quia mundatis quod de foris est calicis et parapsidis, intus autem pleni estis rapina et inmunditia. <sup>26</sup> Phariseae caece, munda prius interiora calicis et parapsidis, ut fiat exteriora munda.

<sup>27</sup> "Vae vobis, scribae et Pharisei, hypocritae, quia similes estis sepulchris dealbatis, quae a foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia. <sup>28</sup> Sic et vos a foris quidem paretis hominibus iusti, intus autem pleni estis hypocrisi et iniquitate.

<sup>29</sup> "Vae vobis, scribae et Pharisei, hypocritae, quia aedificatis sepulchra prophetarum et ornatis monumenta iustorum <sup>30</sup> et dicitis, 'Si fuissetus in diebus patrum nostrorum, non essemus socii eorum in sanguine prophetarum.' <sup>31</sup> Itaque testimonio estis vobismet ipsis quia filii estis eorum qui prophetas occiderunt. <sup>32</sup> Et vos implete mensuram patrum vestrorum. <sup>33</sup> Serpentes, genimina viperarum, quomodo fugietis a iudicio gehennae? <sup>34</sup> Ideo ecce: ego mitto ad vos prophetas et sapientes et scribas, et ex illis occidetis et crucifigetis, et ex eis flagellabitis in synagogis vestris et persequemini de civitate in civitatem, <sup>35</sup> ut veniat super vos omnis sanguis iustus qui effusus est super terram, a sanguine Abel, iusti, usque ad sanguinem Zacchariae, filii Barachiae, quem occidistis inter templum et altare. <sup>36</sup> Amen dico vobis: venient haec omnia super generationem istam.

<sup>37</sup> "Hierusalem, Hierusalem, quae occidis prophetas et

These things you ought to have done, and not to leave those others undone. <sup>24</sup> Blind guides, who strain out a gnat and swallow a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites, because you make clean *the* outside of the cup and of the dish, but within you are full of extortion and uncleanness. <sup>26</sup> Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites, because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness. <sup>28</sup> So you also outwardly indeed appear to men just, but within you are full of hypocrisy and iniquity.

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites, *who* build the sepulchres of the prophets and adorn the monuments of the just <sup>30</sup> and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' <sup>31</sup> Wherefore you are witnesses against yourselves that you are the sons of them that killed the prophets. <sup>32</sup> Fill ye up then the measure of your fathers. <sup>33</sup> You serpents, generation of vipers, how will you escape the judgment of hell? <sup>34</sup> Therefore behold: I send to you prophets and wise men and scribes, and some of them you will put to death and crucify, and some you will scourge in your synagogues and persecute them from city to city, <sup>35</sup> that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel, the just, even unto the blood of Zechariah, the son of Barachiah, whom you killed between the temple and the altar. <sup>36</sup> Amen I say to you: all these things shall come upon this generation.

<sup>37</sup> "O Jerusalem, Jerusalem, thou that killest the prophets

lapidas eos qui ad te missi sunt, quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas, et noluisti? <sup>38</sup> Ecce: relinquetur vobis domus vestra deserta, <sup>39</sup> dico enim vobis: non me videbitis amodo donec dicatis, ‘Benedictus qui venit in nomine Domini.’”

## Caput 24

**E**t egressus Iesus de templo ibat, et accesserunt discipuli eius ut ostenderent ei aedificationes templi. <sup>2</sup> Ipse autem respondens dixit eis, “Videtis haec omnia? Amen dico vobis: non relinquetur hic lapis super lapidem qui non destruatur.”

<sup>3</sup> Sedente autem eo super Montem Oliveti, accesserunt ad eum discipuli secreto, dicentes, “Dic nobis, quando haec erunt? Et quod signum adventus tui et consummationis saeculi?”

<sup>4</sup> Et respondens Iesus dixit eis, “Videte ne quis vos seducat, <sup>5</sup> multi enim venient in nomine meo, dicentes, ‘Ego sum Christus,’ et multos seducent. <sup>6</sup> Audituri enim estis proelia

and stonest them that are sent unto thee, how often would I have gathered together thy children as the hen gathereth her chickens under her wings, and thou wouldest not? <sup>38</sup> Behold: your house shall be left to you desolate, <sup>39</sup> for I say to you: you shall not see me henceforth till you say, 'Blessed is he that cometh in the name of the Lord.'"

## Chapter 24

Christ foretells the destruction of the temple with the signs that shall come before it and before the last judgment. We must always watch.

**A**nd Jesus being come out of the temple went away, and his disciples came to shew him the buildings of the temple. <sup>2</sup> And he answering said to them, "Do you see all these things? Amen I say to you: there shall not be left here a stone upon a stone that shall not be thrown down."

<sup>3</sup> And as he was sitting on Mount Olivet, the disciples came to him privately, saying, "Tell us, when shall these things be? And what shall be the sign of thy coming and of the consummation of the world?"

<sup>4</sup> And Jesus answering said to them, "Take heed that no man seduce you, <sup>5</sup> for many will come in my name, saying, 'I am Christ,' and they will seduce many. <sup>6</sup> And you shall hear

et opiniones proeliorum. Videte ne turbemini, oportet enim haec fieri, sed nondum est finis. <sup>7</sup> Consurget enim gens in gentem, et regnum in regnum, et erunt pestilentiae et fames et terraemotus per loca; <sup>8</sup> haec autem omnia initia sunt dolorum.

<sup>9</sup> "Tunc tradent vos in tribulationem et occident vos, et eritis odio omnibus gentibus propter nomen meum. <sup>10</sup> Et tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem. <sup>11</sup> Et multi pseudoprophetae surgent et seducent multos. <sup>12</sup> Et quoniam abundabit iniquitas, refrigescet caritas multorum. <sup>13</sup> Qui autem permanserit usque in finem, hic salvus erit. <sup>14</sup> Et praedicabitur hoc evangelium regni in universo orbe in testimonium omnibus gentibus, et tunc veniet consummatio.

<sup>15</sup> "Cum ergo videritis abominationem desolationis, quae dicta est a Danihelo, propheta, stantem in loco sancto, qui legit, intellegat. <sup>16</sup> Tunc qui in Iudaea sunt fugiant ad montes. <sup>17</sup> Et qui in tecto non descendat tollere aliquid de domo sua, <sup>18</sup> et qui in agro non revertatur tollere tunicam suam. <sup>19</sup> Vae autem praegnatibus et nutrientibus in illis diebus. <sup>20</sup> Orate autem ut non fiat fuga vestra hieme vel sabbato. <sup>21</sup> Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo, neque fiet. <sup>22</sup> Et nisi breviati fuissent dies illi, non fieret salva omnis caro, sed propter electos



of wars and rumours of wars. See that ye be not troubled, for these things must come to pass, but the end is not yet. <sup>7</sup> For nation shall rise against nation, and kingdom against kingdom, and there shall be pestilences and famines and earthquakes in places; <sup>8</sup> now all these are the beginnings of sorrows.

<sup>9</sup> "Then shall they deliver you up to be afflicted and shall put you to death, and you shall be hated by all nations for my name's sake. <sup>10</sup> And then shall many be scandalized and shall betray one another and shall hate one another. <sup>11</sup> And many false prophets shall rise and shall seduce many. <sup>12</sup> And because iniquity *bath abounded*, the charity of many shall grow cold. <sup>13</sup> But he that shall persevere to the end, he shall be saved. <sup>14</sup> And this gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall the consummation come.

<sup>15</sup> "When therefore you shall see the abomination of desolation, which was spoken of by Daniel, the prophet, standing in the holy place, he that readeth, let him understand. <sup>16</sup> Then let them that are in Judea flee to the mountains. <sup>17</sup> And let him that is on the housetop not come down to take any thing out of his house, <sup>18</sup> and let him that is in the field not go back to take his coat. <sup>19</sup> And woe to them that are with child and that give suck in those days. <sup>20</sup> But pray that your flight be not in the winter or on the sabbath. <sup>21</sup> For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. <sup>22</sup> And unless those days had been shortened, there should no flesh be saved, but for the sake of the elect those days

breviabuntur dies illi. <sup>23</sup> Tunc si quis vobis dixerit, 'Ecce: hic est Christus,' aut 'Illic,' nolite credere. <sup>24</sup> Surgent enim pseudochristi et pseudoprophetae et dabunt signa magna et prodigia, ita ut in errorem inducantur (si fieri potest) etiam electi. <sup>25</sup> Ecce: praedixi vobis. <sup>26</sup> Si ergo dixerint vobis, 'Ecce: in deserto est,' nolite exire; 'Ecce: in penetrabilibus,' nolite credere. <sup>27</sup> Sicut enim fulgur exit ab oriente et paret usque in occidentem, ita erit et adventus Filii hominis. <sup>28</sup> Ubi cumque fuerit corpus, illuc congregabuntur et aquilae.

<sup>29</sup> "Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumen suum, et stellae cadent de caelo, et virtutes caelorum commovebuntur. <sup>30</sup> Et tunc parebit signum Filii hominis in caelo, et tunc plangent omnes tribus terrae, et videbunt Filium hominis venientem in nubibus caeli cum virtute multa et maiestate. <sup>31</sup> Et mittet angelos suos cum tuba et voce magna, et congregabunt electos eius a quattuor ventis, a summis caelorum usque ad terminos eorum.

<sup>32</sup> "Ab arbore autem fici discite parabolam: cum iam ramus eius tener fuerit et folia nata, scitis quia prope est aestas. <sup>33</sup> Ita et vos: cum videritis haec omnia, scitote quia prope est, et in ianuis. <sup>34</sup> Amen dico vobis quia non praeteribit haec generatio donec omnia haec fiant. <sup>35</sup> Caelum et terra transibunt, verba vero mea non praeteribunt.

shall be shortened. <sup>23</sup> Then if any man shall say to you, 'Lo: here is Christ,' or 'There,' do not believe him. <sup>24</sup> For there shall arise false christs and false prophets and shall shew great signs and wonders, insomuch as to *deceive* (if it is possible) even the elect. <sup>25</sup> Behold: I have told it to you beforehand. <sup>26</sup> If therefore they shall say to you, 'Behold: he is in the desert,' go ye not out; 'Behold: he is in the closets,' believe it not. <sup>27</sup> For as lightning cometh out of the east and appeareth even into the west, so shall also the coming of the Son of man be. <sup>28</sup> Wheresoever the body shall be, there shall the eagles also be gathered together.

<sup>29</sup> "And immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. <sup>30</sup> And then shall appear the sign of the Son of man in heaven, and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with great power and majesty. <sup>31</sup> And he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.

<sup>32</sup> "Now learn a parable from the fig tree: when its branch is now tender and the leaves come forth, you know that summer is nigh. <sup>33</sup> So also you: when you shall see all these things, know that it is near, even at the doors. <sup>34</sup> Amen I say to you: this generation shall not pass till all these things be done. <sup>35</sup> Heaven and earth shall pass, but my words shall not pass away.

36 "De die autem illa et hora nemo scit, neque angeli caelorum, nisi Pater solus. 37 Sicut autem in diebus Noe, ita erit et adventus Filii hominis. 38 Sicut enim erant in diebus ante diluvium comedentes et bibentes, nubentes et nuptui tradentes, usque ad eum diem quo introivit in arcam Noe, 39 et non cognoverunt donec venit diluvium et tulit omnes; ita erit et adventus Filii hominis. 40 Tunc duo erunt in agro; unus adsumetur, et unus relinquetur. 41 Duae molentes in mola; una adsumetur, et una relinquetur. 42 Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit. 43 Illud autem scitote, quoniam si sciret pater familias qua hora fur venturus esset, vigilaret utique et non sineret perfodiri domum suam. 44 Ideo et vos estote parati, quia qua nescitis hora Filius hominis venturus est.

45 "Quis, putas, est fidelis servus et prudens, quem constituit dominus suus supra familiam suam ut det illis cibum in tempore? 46 Beatus ille servus quem, cum venerit dominus eius, invenerit sic facientem. 47 Amen dico vobis quoniam super omnia bona sua constituet eum. 48 Si autem dixerit malus servus ille in corde suo, 'Moram facit dominus meus venire,' 49 et coeperit percutere conservos suos, manducet autem et bibat cum ebriis, 50 veniet dominus servi illius in die qua non sperat et hora qua ignorat 51 et dividet eum partemque eius ponet cum hypocritis. Illic erit fletus et stridor dentium."

<sup>36</sup> "But of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone. <sup>37</sup> And as it was in the days of Noah, so shall also the coming of the Son of man be. <sup>38</sup> For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, <sup>39</sup> and they knew not till the flood came and took them all away; so shall also the coming of the Son of man be. <sup>40</sup> Then shall two be in the field; the one shall be taken, and the other shall be left. <sup>41</sup> Two women shall be grinding at the mill; the one shall be taken, and the other shall be left. <sup>42</sup> Watch ye therefore, because you know not at what hour your Lord will come. <sup>43</sup> But this know ye, that if the goodman of the house knew at what hour the thief would come, he would certainly watch and would not suffer his house to be broken open. <sup>44</sup> Wherefore be you also ready, because at what hour you know not the Son of man will come.

<sup>45</sup> "Who, thinkest thou, is a faithful and wise servant, whom his lord hath set over his family to give them meat in season? <sup>46</sup> Blessed is that servant whom, when his lord shall come, he shall find so doing. <sup>47</sup> Amen I say to you: he shall set him over all his goods. <sup>48</sup> But if that evil servant shall say in his heart, 'My lord is long a coming,' <sup>49</sup> and shall begin to strike his fellow servants and shall eat and drink with drunkards, <sup>50</sup> the lord of that servant shall come in a day that he looketh not for him and at an hour that he knoweth not <sup>51</sup> and shall separate him and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth."

## Caput 25

**T**unc simile erit regnum caelorum decem virginibus quae accipientes lampadas suas exierunt obviam sponso et sponsae. <sup>2</sup> Quinque autem ex eis erant fatuae, et quinque prudentes. <sup>3</sup> Sed quinque fatuae, acceptis lampadibus, non sumpserunt oleum secum, <sup>4</sup> prudentes vero acceperunt oleum in vasis suis cum lampadibus. <sup>5</sup> Moram autem faciente sponso, dormitaverunt omnes et dormierunt. <sup>6</sup> Media autem nocte clamor factus est: 'Ecce: sponsus venit; exite obviam ei!' <sup>7</sup> Tunc surrexerunt omnes virgines illae et ornaverunt lampades suas.

<sup>8</sup> "Fatuae autem sapientibus dixerunt, 'Date nobis de oleo vestro, quia lampades nostrae extinguuntur.'

<sup>9</sup> "Responderunt prudentes, dicentes, 'Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis.'

<sup>10</sup> "Dum autem irent emere, venit sponsus, et quae paratae erant intraverunt cum eo ad nuptias, et clausa est ianua. <sup>11</sup> Novissime vero veniunt et reliquae virgines, dicentes, 'Domine, domine, aperi nobis!'

<sup>12</sup> "At ille respondens ait, 'Amen dico vobis: nescio vos.' <sup>13</sup> Vigilate itaque, quia nescitis diem neque horam.

<sup>14</sup> "Sicut enim homo peregre proficiscens vocavit servos suos et tradidit illis bona sua, <sup>15</sup> et uni dedit quinque talenta,

## Chapter 25

The parable of the ten virgins and of the talents. The description of the last judgment.

**T**hen shall the kingdom of heaven be like to ten virgins who taking their lamps went out to meet the bridegroom and the bride. <sup>2</sup> And five of them were foolish, and five wise. <sup>3</sup> But the five foolish, having taken their lamps, took no oil with them, <sup>4</sup> but the wise took oil in their vessels with the lamps. <sup>5</sup> And while the bridegroom tarried, they all slumbered and slept. <sup>6</sup> And at midnight there was a cry made: 'Behold: the bridegroom cometh; go ye forth to meet him!' <sup>7</sup> Then all those virgins arose and trimmed their lamps.

<sup>8</sup> "And the foolish said to the wise, 'Give us of your oil, for our lamps are gone out.'

<sup>9</sup> "The wise answered, saying, '*Lest* there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.'

<sup>10</sup> "Now while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. <sup>11</sup> But at last come also the other virgins, saying, 'Lord, Lord, open to us!'

<sup>12</sup> "But he answering said, 'Amen I say to you: I know you not.' <sup>13</sup> Watch ye therefore, because you know not the day nor the hour.

<sup>14</sup> "For even as a man going into a far country called his servants and delivered to them his goods, <sup>15</sup> and to one he

alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. <sup>16</sup> Abiit autem qui quinque talenta acceperat et operatus est in eis et lucratus est alia quinque; <sup>17</sup> similiter et qui duo acceperat lucratus est alia duo. <sup>18</sup> Qui autem unum acceperat abiens fodit in terram et abscondit pecuniam domini sui.

<sup>19</sup> "Post multum vero temporis venit dominus servorum illorum et posuit rationem cum eis. <sup>20</sup> Et accedens qui quinque talenta acceperat obtulit alia quinque talenta, dicens, 'Domine, quinque talenta mihi tradidisti; ecce: alia quinque superlucratus sum.'

<sup>21</sup> "Ait illi dominus eius, 'Euge, bone serve et fidelis. Quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui.'

<sup>22</sup> "Accessit autem et qui duo talenta acceperat et ait, 'Domine, duo talenta tradidisti mihi; ecce: alia duo lucratus sum.'

<sup>23</sup> "Ait illi dominus eius, 'Euge, serve bone et fidelis. Quia super pauca fuisti fidelis, supra multa te constituam; intra in gaudium domini tui.'

<sup>24</sup> "Accedens autem et qui unum talentum acceperat ait, 'Domine, scio quia homo durus es; metis ubi non seminasti et congregas ubi non sparsisti. <sup>25</sup> Et timens abii et abscondi talentum tuum in terra; ecce: habes quod tuum est.'

<sup>26</sup> "Respondens autem dominus eius dixit ei, 'Serve male et piger, sciebas quia meto ubi non semino et congrego ubi non sparsi. <sup>27</sup> Oportuit ergo te committere pecuniam meam



gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey. <sup>16</sup> And he that had received the five talents went his way and *traded* with the same and gained other five; <sup>17</sup> and in like manner he that had received the two gained other two. <sup>18</sup> But he that had received the one going his way digged in the earth and hid his lord's money.

<sup>19</sup> "But after a long time the lord of those servants came and reckoned with them. <sup>20</sup> And he that had received the five talents coming brought other five talents, saying, 'Lord, thou deliveredst to me five talents; behold: I have gained other five over and above.'

<sup>21</sup> "His lord said to him, 'Well done, thou good and faithful servant. Because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

<sup>22</sup> "And he also that had received the two talents came and said, 'Lord, thou deliveredst two talents to me; behold: I have gained other two.'

<sup>23</sup> "His lord said to him, 'Well done, good and faithful servant. Because thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

<sup>24</sup> "But he that had received the one talent came and said, 'Lord, I know that thou art a hard man; thou reapest where thou hast not sown and gatherest where thou hast not strewed. <sup>25</sup> And being afraid I went and hid thy talent in the earth; behold: *here* thou hast that which is thine.'

<sup>26</sup> "And his lord answering said to him, 'Wicked and slothful servant, thou knewest that I reap where I sow not and gather where I have not strewed. <sup>27</sup> Thou oughtest therefore

nummulariis, et veniens ego recepissem quod meum est cum usura. <sup>28</sup> Tollite itaque ab eo talentum, et date ei qui habet decem talenta. <sup>29</sup> Omni enim habenti dabitur, et abundabit, ei autem qui non habet et quod videtur habere auferetur ab eo. <sup>30</sup> Et inutilem servum eicite in tenebras exteriores; illic erit fletus et stridor dentium.'

<sup>31</sup> "Cum autem venerit Filius hominis in maiestate sua et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae. <sup>32</sup> Et congregabuntur ante eum omnes gentes, et separabit eos ab invicem sicut pastor segregat oves ab hedis. <sup>33</sup> Et statuet oves quidem a dextris suis, hedos autem a sinistris. <sup>34</sup> Tunc dicet rex his qui a dextris eius erunt, 'Venite, benedicti Patris mei; possidete paratum vobis regnum a constitutione mundi. <sup>35</sup> Esurivi enim, et dedistis mihi manducare; sitivi, et dedistis mihi bibere; hospes eram, et collexistis me; <sup>36</sup> nudus, et operuistis me; infirmus, et visitastis me; in carcere eram, et venistis ad me.'

<sup>37</sup> "Tunc respondebunt ei iusti, dicentes, 'Domine, quando te vidimus esurientem et pavimus te; sitientem et dedimus tibi potum? <sup>38</sup> Quando autem te vidimus hospitem et colleximus te? Aut nudum et cooperuimus te? <sup>39</sup> Aut quando te vidimus infirmum aut in carcere et venimus ad te?'

<sup>40</sup> "Et respondens rex dicet illis, 'Amen dico vobis: quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis.'

<sup>41</sup> "Tunc dicet et his qui a sinistris erunt, 'Discedite a me, maledicti, in ignem aeternum qui paratus est diabolo et

to have committed my money to the bankers, and at my coming I should have received my own with usury. <sup>28</sup> Take ye away therefore the talent from him, and give it to him that hath ten talents. <sup>29</sup> For to every one that hath shall be given, and he shall abound, but from him that hath not that also which he seemeth to have shall be taken away. <sup>30</sup> And the unprofitable servant cast ye out into the exterior darkness; there shall be weeping and gnashing of teeth.'

<sup>31</sup> "And when the Son of man shall come in his majesty and all the angels with him, then shall he sit upon the seat of his majesty. <sup>32</sup> And all nations shall be gathered together before him, and he shall separate them one from another as the shepherd separateth the sheep from the goats. <sup>33</sup> And he shall set the sheep on his right hand, but the goats on his left. <sup>34</sup> Then shall the king say to them that shall be on his right hand, 'Come, ye blessed of my Father; possess the kingdom prepared for you from the foundation of the world. <sup>35</sup> For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; <sup>36</sup> naked, and you clothed me; sick, and you visited me; I was in prison, and you came to me.'

<sup>37</sup> "Then shall the just answer him, saying, 'Lord, when did we see thee hungry and fed thee; thirsty and gave thee drink? <sup>38</sup> And when did we see thee a stranger and took thee in? Or naked and clothed thee? <sup>39</sup> Or when did we see thee sick or in prison and came to thee?'

<sup>40</sup> "And the king answering shall say to them, 'Amen I say to you: as long as you did it to one of these my least brethren, you did it to me.'

<sup>41</sup> "Then he shall say to them also that shall be on his left hand, 'Depart from me, you cursed, into everlasting fire

angelis eius. <sup>42</sup> Esurivi enim, et non dedistis mihi manducare; sitivi, et non dedistis mihi potum; <sup>43</sup> hospes eram, et non collexistis me; nudus, et non operuistis me; infirmus et in carcere, et non visitastis me.'

<sup>44</sup> "Tunc respondebunt ei et ipsi, dicentes, 'Domine, quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi?'

<sup>45</sup> "Tunc respondebit illis, dicens, 'Amen dico vobis: quamdiu non fecistis uni de minoribus his, nec mihi fecistis.'

<sup>46</sup> Et ibunt hii in supplicium aeternum, iusti autem in vitam aeternam."

## Caput 26

**E**t factum est, cum consummasset Iesus sermones hos omnes, dixit discipulis suis, <sup>2</sup> "Scitis quia post biduum Pascha fiet, et Filius hominis tradetur ut crucifigatur."

<sup>3</sup> Tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum, qui dicebatur

which was prepared for the devil and his angels. <sup>42</sup> For I was hungry, and you gave me not to eat; I was thirsty, and you gave me not to drink. <sup>43</sup> I was a stranger, and you took me not in; naked, and you clothed me not; sick and in prison, and you did not visit me.'

<sup>44</sup> "Then shall they also answer him, saying, 'Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?'

<sup>45</sup> "Then he shall answer them, saying, 'Amen I say to you: as long as you did it not to one of these *least* ones, neither did you do it to me.' <sup>46</sup> And these shall go into everlasting punishment, but the just into life everlasting."

## Chapter 26

The Jews conspire against Christ. He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord. His treatment in the house of Caiaphas.

And it came to pass, when Jesus had ended all these words, he said to his disciples, <sup>2</sup> "You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified."

<sup>3</sup> Then were gathered together the chief priests and the ancients of the people into the palace of the high priest, who

Caiaphas, <sup>4</sup> et consilium fecerunt, ut Iesum dolo tenerent et occiderent. <sup>5</sup> Dicebant autem, "Non in die festo, ne forte tumultus fieret in populo."

<sup>6</sup> Cum autem esset Iesus in Bethania in domo Simonis leprosi, <sup>7</sup> accessit ad eum mulier habens alabastrum unguenti pretiosi et effudit super caput ipsius recumbentis. <sup>8</sup> Videntes autem discipuli indignati sunt, dicentes, "Ut quid perditio haec? <sup>9</sup> Potuit enim istud venundari multo et dari pauperibus."

<sup>10</sup> Sciens autem Iesus ait illis, "Quid molesti estis huic mulieri? Opus enim bonum operata est in me. <sup>11</sup> Nam semper pauperes habetis vobiscum, me autem non semper habetis. <sup>12</sup> Mittens enim haec unguentum hoc in corpus meum ad sepeliendum me fecit. <sup>13</sup> Amen dico vobis: ubicumque praedicatum fuerit hoc evangelium in toto mundo, dicetur et quod haec fecit in memoriam eius."

<sup>14</sup> Tunc abiit unus de duodecim, qui dicebatur Iudas Iscariotes, ad principes sacerdotum, <sup>15</sup> et ait illis, "Quid vultis mihi dare, et ego vobis eum tradam?" At illi constituerunt ei triginta argenteos, <sup>16</sup> et exinde quaerebat oportunitatem ut eum traderet.

<sup>17</sup> Prima autem die Azymorum accesserunt discipuli ad Iesum, dicentes, "Ubi vis paremus tibi comedere Pascha?"

<sup>18</sup> At Iesus dixit, "Ite in civitatem ad quendam, et dicite ei, 'Magister dicit, "Tempus meum prope est. Apud te facio Pascha cum discipulis meis."'" <sup>19</sup> Et fecerunt discipuli sicut constituit illis Iesus, et paraverunt Pascha.

was called Caiaphas, <sup>4</sup> and they consulted together, that by subtilty they might apprehend Jesus and put him to death. <sup>5</sup> But they said, "Not on the festival day, *lest* there should be a tumult among the people."

<sup>6</sup> And when Jesus was in Bethany in the house of Simon the leper, <sup>7</sup> there came to him a woman having an alabaster box of precious ointment and poured it on his head as he was at table. <sup>8</sup> And the disciples seeing it had indignation, saying, "To what purpose is this waste? <sup>9</sup> For this might have been sold for much and given to the poor."

<sup>10</sup> And Jesus knowing it said to them, "Why do you trouble this woman? For she hath wrought a good work upon me. <sup>11</sup> For the poor you have always with you, but me you have not always. <sup>12</sup> For she in pouring this ointment upon my body hath done it for my burial. <sup>13</sup> Amen I say to you: wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her."

<sup>14</sup> Then went one of the twelve, who was called Judas Iscariot, to the chief priests, <sup>15</sup> and he said to them, "What will you give me, and I will deliver him unto you?" But they appointed him thirty pieces of silver, <sup>16</sup> and from thenceforth he sought opportunity to betray him.

<sup>17</sup> And on the first day of the Azymes the disciples came to Jesus, saying, "Where wilt thou that we prepare for thee to eat the Pasch?"

<sup>18</sup> But Jesus said, "Go ye into the city to a certain man, and say to him, 'The master saith, "My time is near at hand. I will keep the Pasch at thy house with my disciples."'" <sup>19</sup> And the disciples did as Jesus *had* appointed to them, and they prepared the Pasch.

<sup>20</sup> Vespere autem facto discumbebat cum duodecim discipulis suis, <sup>21</sup> et edentibus illis dixit, "Amen dico vobis quia unus vestrum me traditurus est."

<sup>22</sup> Et contristati valde coeperunt singuli dicere, "Numquid ego sum, Domine?"

<sup>23</sup> At ipse respondens ait, "Qui intinguit mecum manum in parapside, hic me tradet. <sup>24</sup> Filius quidem hominis vadit, sicut scriptum est de illo, vae autem homini illi per quem Filius hominis tradetur! Bonum erat ei si natus non fuisset homo ille."

<sup>25</sup> Respondens autem Iudas, qui tradidit eum, dixit, "Numquid ego sum, Rabbi?"

Ait illi, "Tu dixisti."

<sup>26</sup> Cenantibus autem eis accepit Iesus panem et benedixit ac fregit deditque discipulis suis et ait, "Accipite, et comedite. Hoc est corpus meum." <sup>27</sup> Et accipiens calicem gratias egit et dedit illis, dicens, "Bibite ex hoc omnes, <sup>28</sup> hic est enim sanguis meus novi testamenti, qui pro multis effundetur in remissionem peccatorum. <sup>29</sup> Dico autem vobis: non bibam amodo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum in regno Patris mei."

<sup>30</sup> Et hymno dicto exierunt in Montem Oliveti. <sup>31</sup> Tunc dicit illis Iesus, "Omnes vos scandalum patiemini in me in ista nocte, scriptum est enim: 'Percutiam pastorem, et dispergentur oves gregis.' <sup>32</sup> Postquam autem resurrexero, praecedam vos in Galilaeam."

<sup>33</sup> Respondens autem Petrus ait illi, "Et si omnes scandalizati fuerint in te, ego numquam scandalizabor."



20 Now when it was evening he sat down with his twelve disciples, 21 and whilst they were eating he said, "Amen I say to you that one of you is about to betray me."

22 And they being very much troubled began every one to say, "Is it I, Lord?"

23 But he answering said, "He that dippeth his hand with me in the dish, the same shall betray me. 24 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 that man if he had not been born."

25 And Judas, that betrayed him, answering said, "Is it I, Rabbi?"

He saith to him, "Thou hast said it."

26 And whilst they were at supper Jesus took bread and blessed and broke and gave to his disciples and said, "Take ye, and eat. This is my body." 27 And taking the chalice he gave thanks and gave to them, saying, "Drink ye all of this, 28 for this is my blood of the new testament, which shall be shed for many for the remission of sins. 29 And I say to you: I will not drink from henceforth of this fruit of the vine until that day when I shall drink it new with you in the kingdom of my Father."

30 And when they had sung a hymn they went out to Mount Olivet. 31 Then Jesus saith to them, "All you shall be scandalized in me this night, for it is written: 'I will strike the shepherd, and the sheep of the flock shall be dispersed.' 32 But after I shall be risen again, I will go before you into Galilee."

33 And Peter answering said to him, "Though all men shall be scandalized in thee, I will never be scandalized."

34 Ait illi Iesus, "Amen dico tibi quia in hac nocte antequam gallus cantet ter me negabis."

35 Ait illi Petrus, "Etiam si oportuerit me mori tecum, non te negabo." Similiter et omnes discipuli dixerunt.

36 Tunc venit Iesus cum illis in villam quae dicitur Gethsemani, et dixit discipulis suis, "Sedete hic donec vadam illuc et orem." 37 Et adsumpto Petro et duobus filiis Zebedaei, coepit contristari et maestus esse. 38 Tunc ait illis, "Tristis est anima mea usque ad mortem. Sustinete hic, et vigilate mecum."

39 Et progressus pusillum, procidit in faciem suam orans et dicens, "Mi Pater, si possibile est, transeat a me calix iste. Verumtamen non sicut ego volo, sed sicut tu."

40 Et venit ad discipulos suos et invenit eos dormientes, et dicit Petro, "Sic? Non potuistis una hora vigilare mecum?" 41 Vigilate, et orate ut non intretis in temptationem. Spiritus quidem promptus est, caro autem infirma."

42 Iterum secundo abiit et oravit, dicens, "Pater mi, si non potest hic calix transire nisi bibam illum, fiat voluntas tua."

43 Et venit iterum et invenit eos dormientes, erant enim oculi eorum gravati. 44 Et relictis illis iterum abiit, et oravit tertio, eundem sermonem dicens.

45 Tunc venit ad discipulos suos et dicit illis, "Dormite iam, et requiescite. Ecce: adpropinquavit hora, et Filius hominis tradetur in manus peccatorum. 46 Surgite; eamus. Ecce: adpropinquavit qui me tradet."

47 Adhuc ipso loquente, ecce: Iudas, unus de duodecim, venit, et cum eo turba multa cum gladiis et fustibus, missi a

<sup>34</sup> Jesus said to him, "Amen I say to thee that in this night before the cock crow thou wilt deny me thrice."

<sup>35</sup> Peter saith to him, "Though I should die with thee, I will not deny thee." And in like manner said all the disciples.

<sup>36</sup> Then Jesus came with them to a country place which is called Gethsemane, and he said to his disciples, "Sit you here till I go yonder and pray." <sup>37</sup> And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. <sup>38</sup> Then he saith to them, "My soul is sorrowful even unto death. Stay you here, and watch with me."

<sup>39</sup> And going a little further, he fell upon his face praying and saying, "O my Father, if it is possible, let this chalice pass from me. Nevertheless not as I will, but as thou *wilt*."

<sup>40</sup> And he cometh to his disciples and findeth them asleep, and he saith to Peter, "What? Could you not watch one hour with me? <sup>41</sup> Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak."

<sup>42</sup> Again he went the second time and prayed, saying, "O my Father, if this chalice may not pass away but I must drink it, thy will be done." <sup>43</sup> And he cometh again and findeth them asleep, for their eyes were heavy. <sup>44</sup> And leaving them he went again, and he prayed the third time, saying the same words.

<sup>45</sup> Then he cometh to his disciples and saith to them, "Sleep on now, and take your rest. Behold: the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. <sup>46</sup> Rise; let us go. Behold: he is at hand that will betray me."

<sup>47</sup> As he yet spoke, behold: Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent

principibus sacerdotum et senioribus populi. <sup>48</sup> Qui autem tradidit eum dedit illis signum, dicens, "Quemcumque osculatus fuero, ipse est; tenete eum." <sup>49</sup> Et confestim accedens ad Iesum dixit, "Have, Rabbi." Et osculatus est eum.

<sup>50</sup> Dixitque illi Iesus, "Amice, ad quid venisti?" Tunc accesserunt et manus iniecerunt in Iesum et tenuerunt eum.

<sup>51</sup> Et ecce: unus ex his qui erant cum Iesu extendens manum exemit gladium suum et percutiens servum principis sacerdotum amputavit auriculam eius. <sup>52</sup> Tunc ait illi Iesus, "Converte gladium tuum in locum suum, omnes enim qui acceperint gladium gladio peribunt. <sup>53</sup> An putas quia non possum rogare Patrem meum, et exhibebit mihi modo plus quam duodecim legiones angelorum? <sup>54</sup> Quomodo ergo implebuntur scripturae quia sic oportet fieri?" <sup>55</sup> In illa hora dixit Iesus turbis, "Tamquam ad latronem existis cum gladiis et fustibus comprehendere me. Cotidie apud vos sedebam docens in templo, et non me tenuistis. <sup>56</sup> Hoc autem totum factum est ut implerentur scripturae prophetarum." Tunc discipuli omnes relicto eo fugerunt.

<sup>57</sup> At illi tenentes Iesum duxerunt ad Caiaphan, principem sacerdotum, ubi scribae et seniores convenerant. <sup>58</sup> Petrus autem sequebatur eum a longe usque in atrium principis sacerdotum, et ingressus intro sedebat cum ministris ut videret finem. <sup>59</sup> Principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Iesum, ut eum morti traderent, <sup>60</sup> et non invenerunt, cum multi falsi testes accessissent. Novissime autem venerunt duo falsi testes, <sup>61</sup> et dixerunt, "Hic dixit, 'Possum destruere templum Dei et post triduum reaedificare illud.'"

from the chief priests and the ancients of the people. <sup>48</sup> And he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, that is he; hold him fast." <sup>49</sup> And forthwith coming to Jesus he said, "Hail, Rabbi." And he kissed him.

<sup>50</sup> And Jesus said to him, "Friend, whereto art thou come?" Then they came up and laid hands on Jesus and held him.

<sup>51</sup> And behold: one of them that were with Jesus stretching forth his hand drew out his sword and striking the servant of the high priest cut off his ear. <sup>52</sup> Then Jesus saith to him, "Put up again thy sword into its place, for all that take the sword shall perish with the sword. <sup>53</sup> Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? <sup>54</sup> How then shall the scriptures be fulfilled that so it must be done?" <sup>55</sup> In that same hour Jesus said to the multitudes, "You are come out as against a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. <sup>56</sup> Now all this was done that the scriptures of the prophets might be fulfilled." Then the disciples all leaving him fled away.

<sup>57</sup> But they holding Jesus led him to Caiaphas, the high priest, where the scribes and the ancients were assembled. <sup>58</sup> But Peter followed him afar off to the high priest's palace, and going in he sat with the servants to see the end. <sup>59</sup> Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death, <sup>60</sup> and they found not, though many false witnesses had come in. And last of all there came two false witnesses, <sup>61</sup> and they said, "This man said, 'I am able to destroy the temple of God and *in* three days to rebuild it.'"

62 Et surgens princeps sacerdotum ait illi, "Nihil respondes ad ea quae isti adversum te testificantur?" 63 Iesus autem tacebat. Et princeps sacerdotum ait illi, "Adiuro te per Deum vivum ut dicas nobis si tu es Christus, Filius Dei."

64 Dicit illi Iesus, "Tu dixisti. Verumtamen dico vobis: amodo videbitis Filium hominis sedentem a dextris virtutis Dei et venientem in nubibus caeli."

65 Tunc princeps sacerdotum scidit vestimenta sua, dicens, "Blasphemavit! Quid adhuc egemus testibus? Ecce: nunc audistis blasphemiam. 66 Quid vobis videtur?"

At illi respondentes dixerunt, "Reus est mortis." 67 Tunc expuerunt in faciem eius et colaphis eum ceciderunt, alii autem palmas in faciem eius dederunt, 68 dicentes, "Prophetiza nobis, Christe! Quis est qui te percussit?"

69 Petrus vero sedebat foris in atrio, et accessit ad eum una ancilla, dicens, "Et tu cum Iesu Galilaeo eras."

70 At ille negavit coram omnibus, dicens, "Nescio quid dicis."

71 Exeunte autem illo ianuam vidit eum alia ancilla, et ait his qui erant ibi, "Et hic erat cum Iesu Nazareno."

72 Et iterum negavit cum iuramento quia "Non novi hominem."

73 Et post pusillum accesserunt qui stabant et dixerunt Petro, "Vere et tu ex illis es, nam et loquella tua manifestum te facit."

<sup>62</sup> And the high priest rising up said to him, "Answerest thou nothing to the things which these witness against thee?" <sup>63</sup> But Jesus held his peace. And the high priest said to him, "I adjure thee by the living God that thou tell us if thou be the Christ, the Son of God."

<sup>64</sup> Jesus saith to him, "Thou hast said it. Nevertheless I say to you: hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven."

<sup>65</sup> Then the high priest rent his garments, saying, "He hath blasphemed! What further need have we of witnesses? Behold: now you have heard the blasphemy. <sup>66</sup> What think you?"

But they answering said, "He is guilty of death." <sup>67</sup> Then did they spit in his face and buffeted him, and others struck his face with the palms of their hands, <sup>68</sup> saying, "Prophecy unto us, O Christ! Who is he that struck thee?"

<sup>69</sup> But Peter sat without in the palace, and there came to him a servant maid, saying, "Thou also wast with Jesus the Galilean."

<sup>70</sup> But he denied before them all, saying, "I know not what thou sayest."

<sup>71</sup> And as he went out of the gate another maid saw him, and she saith to them that were there, "This man also was with Jesus of Nazareth."

<sup>72</sup> And again he denied with an oath, "I know not the man."

<sup>73</sup> And after a little while they that stood by came and said to Peter, "Surely thou also art one of them, for even thy speech doth discover thee."

74 Tunc coepit detestari et iurare quia non novisset hominem, et continuo gallus cantavit. 75 Et recordatus est Petrus verbi Iesu quod dixerat: "Priusquam gallus cantet, ter me negabis." Et egressus foras ploravit amare.

## Caput 27

**M**ane autem facto, consilium inierunt omnes principes sacerdotum et seniores populi adversus Iesum ut eum morti traderent. 2 Et vinctum adduxerunt eum et tradiderunt Pontio Pilato, praesidi. 3 Tunc videns Iudas, qui eum tradidit, quod damnatus esset, paenitentia ductus rettulit triginta argenteos principibus sacerdotum et senioribus, 4 dicens, "Peccavi tradens sanguinem iustum."

At illi dixerunt, "Quid ad nos? Tu videris." 5 Et proiectis argenteis in templo recessit et abiens laqueo se suspendit. 6 Principes autem sacerdotum acceptis argenteis dixerunt, "Non licet mittere eos in corbanam, quia pretium sanguinis est." 7 Consilio autem inito emerunt ex illis agrum figuli in



<sup>74</sup> Then he began to curse and to swear that he knew not the man, and immediately the cock crew. <sup>75</sup> And Peter remembered the word of Jesus which he had said: "Before the cock crow, thou wilt deny me thrice." And going forth he wept bitterly.

## Chapter 27

The continuation of the history of the passion of Christ.  
His death and burial.

**A**ND when morning was come, all the chief priests and ancients of the people took counsel against Jesus to put him to death. <sup>2</sup> And they brought him bound and delivered him to Pontius Pilate, the governor. <sup>3</sup> Then Judas, who betrayed him, seeing that he was condemned, repenting himself brought back the thirty pieces of silver to the chief priests and the ancients, <sup>4</sup> saying, "I have sinned in betraying innocent blood."

But they said, "What is that to us? Look thou to it." <sup>5</sup> And casting down the pieces of silver in the temple he departed and went and hanged himself with a halter. <sup>6</sup> But the chief priests having taken the pieces of silver said, "It is not lawful to put them into the corbona, because it is the price of blood." <sup>7</sup> And after they had consulted together they bought with them the potter's field to be a burying place

sepulturam peregrinorum. <sup>8</sup> Propter hoc vocatus est ager ille Haceldama (hoc est, "Ager Sanguinis") usque in hodiernum diem. <sup>9</sup> Tunc impletum est quod dictum est per Hieremiam, prophetam, dicentem, "Et acceperunt triginta argenteos, pretium adpretiati, quem adpretiaverunt a filiis Israhel, <sup>10</sup> et dederunt eos in agrum figuli, sicut constituit mihi Dominus."

<sup>11</sup> Iesus autem stetit ante praesidem, et interrogavit eum praeses, dicens, "Tu es rex Iudaeorum?"

Dicit ei Iesus, "Tu dicis."

<sup>12</sup> Et cum accusaretur a principibus sacerdotum et senioribus, nihil respondit. <sup>13</sup> Tunc dicit illi Pilatus, "Non audis quanta adversum te dicant testimonia?" <sup>14</sup> Et non respondit ei ad ullum verbum, ita ut miraretur praeses vehementer.

<sup>15</sup> Per diem autem sollemnem consueverat praeses dimittere populo unum vinctum quem voluissent. <sup>16</sup> Habebat autem tunc vinctum insignem, qui dicebatur Barabbas. <sup>17</sup> Congregatis ergo illis, dixit Pilatus, "Quem vultis dimittam vobis, Barabban an Iesum qui dicitur Christus?" <sup>18</sup> Sciebat enim quod per invidiam tradidissent eum.

<sup>19</sup> Sedente autem illo pro tribunali, misit ad illum uxor eius, dicens, "Nihil tibi sit et iusto illi, multa enim passa sum hodie per somnum propter eum."

<sup>20</sup> Principes autem sacerdotum et seniores persuaserunt populis ut peterent Barabban, Iesum vero perderent. <sup>21</sup> Respondens autem praeses ait illis, "Quem vultis vobis de duobus dimitti?"

At illi dixerunt, "Barabban."

for strangers. <sup>8</sup> Wherefore the field was called Hakeldama (that is, "The Field of Blood") even to this day. <sup>9</sup> Then was fulfilled that which was spoken by Jeremiah, the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel, <sup>10</sup> and they gave them unto the potter's field, as the Lord appointed to me."

<sup>11</sup> And Jesus stood before the governor, and the governor asked him, saying, "Art thou the king of the Jews?"

Jesus saith to him, "Thou sayest it."

<sup>12</sup> And when he was accused by the chief priests and ancients, he answered nothing. <sup>13</sup> Then Pilate saith to him, "Dost not thou hear how great testimonies they allege against thee?" <sup>14</sup> And he answered him to never a word, so that the governor wondered exceedingly.

<sup>15</sup> Now upon the solemn day the governor was accustomed to release to the people one prisoner whom they would. <sup>16</sup> And he had then a notorious prisoner, that was called Barabbas. <sup>17</sup> They therefore being gathered together, Pilate said, "Whom will you that I release to you, Barabbas or Jesus who is called Christ?" <sup>18</sup> For he knew that for envy they had delivered him.

<sup>19</sup> And as he was sitting on the judgment seat, his wife sent to him, saying, "Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him."

<sup>20</sup> But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away. <sup>21</sup> And the governor answering said to them, "Whether will you have of the two to be released unto you?"

But they said, "Barabbas."

22 Dicit illis Pilatus, "Quid igitur faciam de Iesu qui dicitur Christus?"

23 Dicunt omnes, "Crucifigatur!"

Ait illis praeses, "Quid enim mali fecit?"

At illi magis clamabant, dicentes, "Crucifigatur!"

24 Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua lavit manus coram populo, dicens, "Innocens ego sum a sanguine iusti huius; vos videritis."

25 Et respondens universus populus dixit, "Sanguis eius super nos et super filios nostros." 26 Tunc dimisit illis Barabban, Iesum autem flagellatum tradidit eis ut crucifigeretur.

27 Tunc milites praesidis, suscipientes Iesum in praetorium, congregaverunt ad eum universam cohortem, 28 et exuentes eum, clamydem coccineam circumdederunt ei. 29 Et plectentes coronam de spinis, posuerunt super caput eius et harundinem in dextera eius. Et genu flexo ante eum includebant ei, dicentes, "Have, rex Iudaeorum!" 30 Et expuentes in eum acceperunt harundinem et percutiebant caput eius. 31 Et cum delusissent ei, exuerunt eum clamyde et induerunt eum vestimentis eius et duxerunt eum ut crucifigerent.

32 Exeuntes autem invenerunt hominem Cyreneum nomine Simonem; hunc angariaverunt ut tolleret crucem eius. 33 Et venerunt in locum qui dicitur Golgotha, quod est, "Calvariae locus." 34 Et dederunt ei vinum bibere cum felle mixtum, et cum gustasset, noluit bibere. 35 Postquam autem crucifixerunt eum, diviserunt vestimenta eius, sortem

22 Pilate saith to them, "What shall I do then with Jesus that is called Christ?"

23 They say all, "Let him be crucified!"

The governor said to them, "Why, what evil hath he done?"

But they cried out the more, saying, "Let him be crucified!"

24 And Pilate, seeing that he prevailed nothing but that rather a tumult was made, taking water washed his hands before the people, saying, "I am innocent of the blood of this just man; look you to it."

25 And all the people answering said, "His blood be upon us and upon our children." 26 Then he released to them Barabbas, and having scourged Jesus delivered him to them to be crucified.

27 Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band, 28 and stripping him, they put a scarlet cloak about him. 29 And plating a crown of thorns, they put it upon his head and a reed in his right hand. And bowing the knee before him they mocked him, saying, "Hail, king of the Jews!" 30 And spitting upon him they took the reed and struck his head. 31 And after they had mocked him, they took off the cloak from him and put on him his own garments and led him away to crucify him.

32 And going out they found a man of Cyrene named Simon; him they forced to take up his cross. 33 And they came to the place that is called Golgotha, which is, "the place of Calvary." 34 And they gave him wine to drink mingled with gall, and when he had tasted, he would not drink. 35 And after they had crucified him, they divided his garments,

mittentes, ut impleretur quod dictum est per prophetam, dicentem, "Diviserunt sibi vestimenta mea, et super vestem meam miserunt sortem." <sup>36</sup> Et sedentes servabant eum. <sup>37</sup> Et inposuerunt super caput eius causam ipsius, scriptam: "Hic est Iesus, rex Iudaeorum."

<sup>38</sup> Tunc crucifixi sunt cum eo duo latrones, unus a dextris et unus a sinistris. <sup>39</sup> Praetereuntes autem blasphemabant eum, moventes capita sua <sup>40</sup> et dicentes, "Vah, qui destruis templum Dei et in triduo illud reaedificas, salva temet ipsum! Si Filius Dei es, descende de cruce."

<sup>41</sup> Similiter et principes sacerdotum inludentes cum scribis et senioribus dicebant, <sup>42</sup> "Alios salvos fecit; se ipsum non potest salvum facere. Si rex Israhel est, descendat nunc de cruce, et credemus ei. <sup>43</sup> Confidit in Deo; liberet nunc eum si vult, dixit enim quia 'Dei Filius sum.'" <sup>44</sup> Id ipsum autem et latrones qui crucifixi erant cum eo inproperabant ei.

<sup>45</sup> A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam. <sup>46</sup> Et circa horam nonam clamavit Iesus voce magna, dicens, "Heli, Heli, lema sabachthani?" (Hoc est, "Deus meus, Deus meus, ut quid dereliquisti me?")

<sup>47</sup> Quidam autem illic stantes et audientes dicebant, "Heliam vocat iste." <sup>48</sup> Et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere.

<sup>49</sup> Ceteri vero dicebant, "Sine; videamus an veniat Helias liberans eum." <sup>50</sup> Iesus autem iterum clamans voce magna emisit spiritum.

<sup>51</sup> Et ecce: velum templi scissum est in duas partes a

casting lots, that the word might be fulfilled which was spoken by the prophet, saying, "They divided my garments among them, and upon my vesture they cast lots." <sup>36</sup> And they sat down and watched him. <sup>37</sup> And they put over his head his cause, written: "This is Jesus, the king of the Jews."

<sup>38</sup> Then were there crucified with him two thieves, the one on the right hand and the other on the left. <sup>39</sup> And they that passed by blasphemed him, wagging their heads <sup>40</sup> and saying, "Vah, thou that destroyest the temple of God and in three days buildest it up again, save thy own self! If thou be the Son of God, come down from the cross."

<sup>41</sup> In like manner also the chief priests with the scribes and ancients mocking said, <sup>42</sup> "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. <sup>43</sup> He trusted in God; let him deliver him now if he will *have him*, for he said, 'I am the Son of God.'" <sup>44</sup> And the selfsame thing the thieves also that were crucified with him reproached him with.

<sup>45</sup> Now from the sixth hour there was darkness over all the earth until the ninth hour. <sup>46</sup> And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lamma sabachthani?" (That is, "My God, my God, why hast thou forsaken me?")

<sup>47</sup> And some that stood there and heard said, "This man calleth for Elijah." <sup>48</sup> And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave him to drink.

<sup>49</sup> And the others said, "Let be; let us see whether Elijah will come to deliver him." <sup>50</sup> And Jesus again crying with a loud voice yielded up the ghost.

<sup>51</sup> And behold: the veil of the temple was rent in *two* from

summo usque deorsum, et terra mota est, et petrae scissae sunt. <sup>52</sup> Et monumenta aperta sunt, et multa corpora sanctorum qui dormierant surrexerunt <sup>53</sup> et exeuntes de monumentis post resurrectionem eius venerunt in sanctam civitatem et apparuerunt multis.

<sup>54</sup> Centurio autem et qui cum eo erant custodientes Iesum, viso terraemotu et his quae fiebant, timuerunt valde, dicentes, "Vere Dei Filius erat iste." <sup>55</sup> Erant autem ibi mulieres multae a longe quae secutae erant Iesum a Galilaea, ministrantes ei, <sup>56</sup> inter quas erat Maria Magdalene et Maria, Iacobi et Ioseph mater, et mater filiorum Zebedaei.

<sup>57</sup> Cum sero autem factum esset, venit quidam homo dives ab Arimathia nomine Ioseph, qui et ipse discipulus erat Iesu. <sup>58</sup> Hic accessit ad Pilatum et petiit corpus Iesu. Tunc Pilatus iussit reddi corpus, <sup>59</sup> et accepto corpore Ioseph involvit illud in sindone munda <sup>60</sup> et posuit illud in monumento suo novo, quod exciderat in petra. Et advolvit saxum magnum ad ostium monumenti et abiit. <sup>61</sup> Erat autem ibi Maria Magdalene et altera Maria sedentes contra sepulchrum.

<sup>62</sup> Altera autem die, quae est post parasceven, conveniunt principes sacerdotum et Pharisei ad Pilatum, <sup>63</sup> dicentes, "Domine, recordati sumus quia seductor ille dixit adhuc vivens, 'Post tres dies resurgam.' <sup>64</sup> Iube ergo custodiri sepulchrum usque in diem tertium, ne forte veniant discipuli eius et furentur eum et dicant plebi, 'Surrexit a mortuis,' et erit novissimus error peior priore."



the top even to the bottom, and the earth quaked, and the rocks were rent. <sup>52</sup> And the graves were opened, and many bodies of the saints that had slept arose <sup>53</sup> and coming out of the tombs after his resurrection came into the holy city and appeared to many.

<sup>54</sup> Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were greatly afraid, saying, "Indeed this was the Son of God." <sup>55</sup> And there were there many women afar off who had followed Jesus from Galilee, ministering unto him, <sup>56</sup> among whom was Mary Magdalene and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> And when it was evening, there came a certain rich man of Arimathea named Joseph, who also himself was a disciple of Jesus. <sup>58</sup> He went to Pilate and begged the body of Jesus. Then Pilate commanded that the body should be delivered, <sup>59</sup> and Joseph taking the body wrapped it up in a clean linen cloth <sup>60</sup> and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. <sup>61</sup> And there was there Mary Magdalene and the other Mary sitting over against the sepulchre.

<sup>62</sup> And the next day, which followed the day of the preparation, the chief priests and the Pharisees came together to Pilate, <sup>63</sup> saying, "Sir, we have remembered that that seducer said while he was yet alive, 'After three days I will rise again.' <sup>64</sup> Command therefore the sepulchre to be guarded until the third day, *lest* his disciples come and steal him away and say to the people, 'He is risen from the dead,' so the last error shall be worse than the first."

<sup>65</sup> Ait illis Pilatus, "Habetis custodiam. Ite; custodite sicut scitis." <sup>66</sup> Illi autem abeuntes munierunt sepulchrum, signantes lapidem cum custodibus.

## Caput 28

**V**espere autem sabbati, quae lucescit in prima sabbati, venit Maria Magdalene et altera Maria videre sepulchrum. <sup>2</sup> Et ecce: terraemotus factus est magnus, angelus enim Domini descendit de caelo et accedens revolvit lapidem et sedebat super eum. <sup>3</sup> Erat autem aspectus eius sicut fulgur, et vestimentum eius sicut nix. <sup>4</sup> Prae timore autem eius exterriti sunt custodes et facti sunt velut mortui.

<sup>5</sup> Respondens autem angelus dixit mulieribus, "Nolite timere vos, scio enim quod Iesum qui crucifixus est quaeritis. <sup>6</sup> Non est hic, surrexit enim, sicut dixit. Venite, et videte locum ubi positus erat Dominus. <sup>7</sup> Et cito euntes, dicite discipulis eius quia surrexit, et ecce: praecedit vos in Galilaeam; ibi eum videbitis. Ecce: praedixi vobis." <sup>8</sup> Et exierunt cito de monumento cum timore et magno gaudio, currentes nuntiare discipulis eius.

<sup>9</sup> Et ecce: Iesus occurrit illis, dicens, "Havete." Illae autem accesserunt et tenuerunt pedes eius et adoraverunt

<sup>65</sup> Pilate said to them, "You have a guard. Go; guard it as you know." <sup>66</sup> And they departing made the sepulchre sure, sealing the stone and *setting* guards.

## Chapter 28

The resurrection of Christ. His commission to his disciples.

**A**nd in the end of the sabbath, *when* it began to dawn *towards* the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre. <sup>2</sup> And behold: there was a great earthquake, for an angel of the Lord descended from heaven and coming rolled back the stone and sat upon it. <sup>3</sup> And his countenance was as lightning, and his raiment as snow. <sup>4</sup> And for fear of him the guards were struck with terror and became as dead men.

<sup>5</sup> And the angel answering said to the women, "Fear not you, for I know that you seek Jesus who was crucified. <sup>6</sup> He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. <sup>7</sup> And going quickly, tell ye his disciples that he is risen, and behold: he *will go* before you into Galilee; there you shall see him. Lo: I have foretold it to you." <sup>8</sup> And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.

<sup>9</sup> And behold: Jesus met them, saying, "All hail." But they came up and took hold of his feet and worshipped him.

eum. <sup>10</sup> Tunc ait illis Iesus, "Nolite timere. Ite; nuntiate fratribus meis ut eant in Galilaeam; ibi me videbunt."

<sup>11</sup> Quae cum abissent, ecce: quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quae facta fuerant. <sup>12</sup> Et congregati cum senioribus, consilio accepto, pecuniam copiosam dederunt militibus, <sup>13</sup> dicentes, "Dicite quia 'Discipuli eius nocte venerunt et furati sunt eum nobis dormientibus.' <sup>14</sup> Et si hoc auditum fuerit a praeside, nos suadebimus ei et securos vos faciemus." <sup>15</sup> At illi accepta pecunia fecerunt sicut erant docti, et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem.

<sup>16</sup> Undecim autem discipuli abierunt in Galilaeam in montem ubi constituerat illis Iesus, <sup>17</sup> et videntes eum adoraverunt, quidam autem dubitaverunt. <sup>18</sup> Et accedens Iesus locutus est eis, dicens, "Data est mihi omnis potestas in caelo et in terra. <sup>19</sup> Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti, <sup>20</sup> docentes eos servare omnia quaecumque mandavi vobis. Et ecce: ego vobiscum sum omnibus diebus, usque ad consummationem saeculi."

<sup>10</sup> Then Jesus said to them, "Be not afraid. Go; tell my brethren that they go into Galilee; there they shall see me."

<sup>11</sup> Now when they were departed, behold: some of the guards came into the city and told the chief priests all the things that had been done. <sup>12</sup> And they, being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, <sup>13</sup> saying, "Say you, 'His disciples came by night and stole him away when we were asleep.' <sup>14</sup> And if the governor shall hear of this, we will persuade him and secure you." <sup>15</sup> So they taking the money did as they were taught, and this word was spread abroad among the Jews even unto this day.

<sup>16</sup> And the eleven disciples went into Galilee unto the mountain where Jesus had appointed them, <sup>17</sup> and seeing him they adored, but some doubted. <sup>18</sup> And Jesus coming spoke to them, saying, "All power is given to me in heaven and in earth. <sup>19</sup> Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, <sup>20</sup> teaching them to observe all things whatsoever I have commanded you. And behold: I am with you all days, even to the consummation of the world."



MARK

## Caput 1

**I**nitium evangelii Iesu Christi, Filii Dei.

<sup>2</sup> Sicut scriptum est in Esaia, propheta: "Ecce: mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te. <sup>3</sup> Vox clamantis in deserto: 'Parate viam Domini; rectas facite semitas eius.'"

<sup>4</sup> Fuit Iohannes in deserto baptizans et praedicans baptismum paenitentiae in remissionem peccatorum. <sup>5</sup> Et egrediebatur ad illum omnis Iudaeae regio et Hierosolymitae universi et baptizabantur ab illo in Iordanis flumine, confitentes peccata sua. <sup>6</sup> Et erat Iohannes vestitus pilis cameli et zona pellicia circa lumbos eius, et lucustas et mel silvestre edebat, <sup>7</sup> et praedicabat, dicens, "Venit fortior me post me, cuius non sum dignus procumbens solvere corrigiam calciamento-  
rum eius. <sup>8</sup> Ego baptizavi vos aqua, ille vero baptizabit vos Spiritu Sancto."

<sup>9</sup> Et factum est in diebus illis venit Iesus a Nazareth Galilaeae et baptizatus est in Iordane ab Iohanne. <sup>10</sup> Et statim ascendens de aqua vidit apertos caelos et Spiritum tamquam



## Chapter I

The preaching of John the Baptist. Christ is baptized by him. He calls his disciples and works many miracles.

**T**he beginning of the gospel of Jesus Christ, the Son of God.

<sup>2</sup> As it is written in Isaiah, the prophet: "Behold: I send my angel before thy face, who shall prepare thy way before thee. <sup>3</sup> The voice of one crying in the desert: 'Prepare ye the way of the Lord; make his paths straight.'"

<sup>4</sup> John was in the desert baptizing and preaching the baptism of penance for the remission of sins. <sup>5</sup> And there went out to him all the country of Judea and all they of Jerusalem and were baptized by him in the river of Jordan, confessing their sins. <sup>6</sup> And John was clothed with camel's hair and a leathern girdle about his loins, and he ate locusts and wild honey, <sup>7</sup> and he preached, saying, "There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose. <sup>8</sup> I have baptized you with water, but he shall baptize you with the Holy Ghost."

<sup>9</sup> And it came to pass in those days that Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. <sup>10</sup> And forthwith coming up out of the water he saw the heavens opened and the Spirit as a dove descending and

columbam descendentem et manentem in ipso. <sup>11</sup> Et vox facta est de caelis: "Tu es Filius meus dilectus; in te conplacui." <sup>12</sup> Et statim Spiritus expulit eum in desertum. <sup>13</sup> Et erat in deserto quadraginta diebus et quadraginta noctibus et temptabatur a Satana, eratque cum bestiis, et angeli ministrabant illi.

<sup>14</sup> Postquam autem traditus est Iohannes, venit Iesus in Galilaeam, praedicans evangelium regni Dei <sup>15</sup> et dicens quoniam "Impletum est tempus, et adpropinquavit regnum Dei; paenitemini, et credite evangelio."

<sup>16</sup> Et praeteriens secus Mare Galilaeae, vidit Simonem et Andream, fratrem eius, mittentes retia in mare (erant enim piscatores). <sup>17</sup> Et dixit eis Iesus, "Venite post me, et faciam vos fieri piscatores hominum." <sup>18</sup> Et protinus relictis retibus secuti sunt eum. <sup>19</sup> Et progressus inde pusillum, vidit Iacobum Zebedaei et Iohannem, fratrem eius, et ipsos in navi componentes retia, <sup>20</sup> et statim vocavit illos. Et relicto patre suo, Zebedaeo, in navi cum mercennariis, secuti sunt eum.

<sup>21</sup> Et ingrediuntur Capharnaum, et statim sabbatis, ingressus in synagogam, docebat eos. <sup>22</sup> Et stupebant super doctrina eius, erat enim docens eos quasi potestatem habens et non sicut scribae. <sup>23</sup> Et erat in synagoga eorum homo in spiritu immundo, et exclamavit, <sup>24</sup> dicens, "Quid nobis et tibi, Iesu Nazarene? Venisti perdere nos? Scio qui sis: Sanctus Dei."

<sup>25</sup> Et comminatus est ei Iesus, dicens, "Obmutesce, et exi de homine." <sup>26</sup> Et discernens eum spiritus immundus et exclamans voce magna exivit ab eo. <sup>27</sup> Et mirati sunt omnes,

remaining on him. <sup>11</sup> And there came a voice from heaven: "Thou art my beloved Son; in thee I am well pleased." <sup>12</sup> And immediately the Spirit drove him out into the desert. <sup>13</sup> And he was in the desert forty days and forty nights and was tempted by Satan, and he was with beasts, and the angels ministered to him.

<sup>14</sup> And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God <sup>15</sup> and saying, "The time is accomplished, and the kingdom of God is at hand; repent, and believe the gospel."

<sup>16</sup> And as he walked by the Sea of Galilee, he saw Simon and Andrew, his brother, casting nets into the sea (for they were fishermen). <sup>17</sup> And Jesus said to them, "Come after me, and I will make you to become fishers of men." <sup>18</sup> And immediately leaving their nets they followed him. <sup>19</sup> And going on from thence a little farther, he saw James, the son of Zebedee, and John, his brother, *who* also were in the ship mending their nets, <sup>20</sup> and forthwith he called them. And they left their father, Zebedee, in the ship with his hired men, and followed him.

<sup>21</sup> And they enter into Capernaum, and forthwith on the sabbath day, going into the synagogue, he taught them. <sup>22</sup> And they were astonished at his doctrine, for he taught them as one that had authority and not as the scribes. <sup>23</sup> And there was in their synagogue a man *with* an unclean spirit, and he cried out, <sup>24</sup> saying, "What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know who thou art: the Holy One of God."

<sup>25</sup> And Jesus threatened him, saying, "Speak no more, and go out of the man." <sup>26</sup> And the unclean spirit, tearing him and crying out with a loud voice, went out of him. <sup>27</sup> And

ita ut conquirerent inter se, dicentes, "Quidnam est hoc? Quae doctrina haec nova? Quia in potestate et spiritibus inmundis imperat, et oboediunt ei." <sup>28</sup> Et processit rumor eius statim in omnem regionem Galilaeae.

<sup>29</sup> Et protinus egredientes de synagoga venerunt in domum Simonis et Andreae cum Iacobo et Iohanne. <sup>30</sup> Decumbebat autem socrus Simonis febricitans, et statim dicunt ei de illa. <sup>31</sup> Et accedens elevavit eam, adprehensa manu eius, et continuo dimisit eam febris, et ministrabat eis. <sup>32</sup> Vespere autem facto, cum occidisset sol, adferebant ad eum omnes male habentes et daemonia habentes. <sup>33</sup> Et erat omnis civitas congregata ad ianuam. <sup>34</sup> Et curavit multos qui vexabantur variis languoribus, et daemonia multa eiciebat, et non sinebat loqui ea, quoniam sciebant eum.

<sup>35</sup> Et diluculo valde surgens, egressus abiit in desertum locum, ibique orabat. <sup>36</sup> Et persecutus est eum Simon et qui cum illo erant. <sup>37</sup> Et cum invenissent eum, dixerunt ei quia "Omnes quaerunt te."

<sup>38</sup> Et ait illis, "Eamus in proximos vicos et civitates, ut et ibi praedicem, ad hoc enim veni."

<sup>39</sup> Et erat praedicans in synagogis eorum et in omni Galilaea et daemonia eiciens. <sup>40</sup> Et venit ad eum leprosus deprecans eum, et genu flexo dixit ei, "Si vis, potes me mundare."

<sup>41</sup> Iesus autem misertus eius extendit manum suam et tangens eum ait illi, "Volo; mundare." <sup>42</sup> Et cum dixisset,

they were all amazed, insomuch that they questioned among themselves, saying, "What thing is this? What is this new doctrine? For with power he commandeth even the unclean spirits, and they obey him." <sup>28</sup> And the fame of him *was spread* forthwith into all the country of Galilee.

<sup>29</sup> And immediately going out of the synagogue they came into the house of Simon and Andrew with James and John. <sup>30</sup> And Simon's wife's mother lay in a fit of a fever, and forthwith they tell him of her. <sup>31</sup> And he came and lifted her up, taking her by the hand, and immediately the fever left her, and she ministered unto them. <sup>32</sup> And when it was evening, after sunset they brought to him all that were diseased and that *were* possessed *with* devils. <sup>33</sup> And all the city was gathered together at the door. <sup>34</sup> And he healed many that were sick of divers diseases, and he cast out many devils, and he suffered them not to speak, because they knew him.

<sup>35</sup> And rising very early in the morning, going out he went into a desert place, and there he prayed. <sup>36</sup> And Simon and they that were with him followed after him. <sup>37</sup> And when they had found him, they said to him, "All men seek for thee."

<sup>38</sup> And he saith to them, "Let us go into the neighbouring towns and cities, that I may preach there also, for to this purpose am I come."

<sup>39</sup> And he preached in their synagogues and in all Galilee and cast out devils. <sup>40</sup> And there came a leper to him beseeching him, and kneeling down said to him, "If thou wilt, thou canst make me clean."

<sup>41</sup> And Jesus having compassion on him stretched forth his hand and touching him saith to him, "I will; be thou made clean." <sup>42</sup> And when he had spoken, immediately the

statim discessit ab eo lepra, et mundatus est. <sup>43</sup> Et comminatus est ei statimque eiecit illum. <sup>44</sup> Et dicit ei, "Vide nemini dixeris, sed vade, ostende te principi sacerdotum, et offer pro emundatione tua quae praecepit Moses in testimonium illis."

<sup>45</sup> At ille egressus coepit praedicare et diffamare sermonem, ita ut iam non posset manifeste in civitatem introire sed foris in desertis locis esset, et conveniebant ad eum undique.

## Caput 2

**E**t iterum intravit Capharnaum post dies. <sup>2</sup> Et auditum est quod in domo esset, et convenerunt multi, ita ut non caperet, neque ad ianuam, et loquebatur eis verbum. <sup>3</sup> Et venerunt ferentes ad eum paralyticum, qui a quattuor portabatur. <sup>4</sup> Et cum non possent offerre eum illi prae turba, nudaverunt tectum ubi erat, et patefacientes submiserunt grabattum in quo paralyticus iacebat. <sup>5</sup> Cum vidisset autem Iesus fidem illorum, ait paralytico, "Fili, dimittuntur tibi peccata tua."

leprosy departed from him, and he was made clean. <sup>43</sup> And he strictly charged him and forthwith sent him away. <sup>44</sup> And he saith to him, "See thou tell no one, but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded for a testimony to them."

<sup>45</sup> But he being gone out began to publish and to blaze abroad the matter, so that he could not openly go into the city but was without in desert places, and they flocked to him from all sides.

## Chapter 2

Christ heals the sick of the palsy, calls Matthew and excuses his disciples.

And again he entered into Capernaum after some days. <sup>2</sup> And it was heard that he was in the house, and many came together, so that there was no room, *no*, not even at the door, and he spoke to them the word. <sup>3</sup> And they came to him bringing one sick of the palsy, who was carried by four. <sup>4</sup> And when they could not offer him to him for the multitude, they uncovered the roof where he was, and opening it they let down the bed wherein the man sick of the palsy lay. <sup>5</sup> And when Jesus saw their faith, he saith to the sick of the palsy, "Son, thy sins are forgiven thee."

6 Erant autem illic quidam de scribis sedentes et cogitantes in cordibus suis, 7 "Quid hic sic loquitur? Blasphemat. Quis potest dimittere peccata nisi solus Deus?"

8 Quo statim cognito Iesus spiritu suo quia sic cogitarent intra se, dicit illis, "Quid ista cogitatis in cordibus vestris? 9 Quid est facilius: dicere paralytico, 'Dimittuntur tibi peccata,' an dicere, 'Surge, tolle grabattum tuum, et ambula'? 10 Ut autem sciatis quia potestatem habet Filius hominis in terra dimittendi peccata," (ait paralytico) 11 "tibi dico: surge, tolle grabattum tuum, et vade in domum tuam." 12 Et statim ille surrexit et sublato grabatto abiit coram omnibus, ita ut admirarentur omnes et honorificarent Deum, dicentes quia "Numquam sic vidimus."

13 Et egressus est rursus ad mare, omnisque turba veniebat ad eum, et docebat eos. 14 Et cum praeteriret, vidit Levi Alphaei sedentem ad teloneum, et ait illi, "Sequere me." Et surgens secutus est eum.

15 Et factum est cum accumberet in domo illius, multi publicani et peccatores simul discumbebant cum Iesu et discipulis eius, erant enim multi qui et sequebantur eum. 16 Et scribae et Pharisei, videntes quia manducaret cum peccatoribus et publicanis, dicebant discipulis eius, "Quare cum publicanis et peccatoribus manducat et bibit magister vester?"

17 Hoc audito Iesus ait illis, "Non necesse habent sani medico, sed qui male habent. Non enim veni vocare iustos, sed peccatores."



<sup>6</sup> And there were some of the scribes sitting there and thinking in their hearts, <sup>7</sup> “Why doth this man speak thus? He blasphemeth. Who can forgive sins but God only?”

<sup>8</sup> And Jesus, presently knowing in his spirit that they so thought within themselves, saith to them, “Why think you these things in your hearts? <sup>9</sup> Which is easier: to say to the sick of the palsy, ‘Thy sins are forgiven thee,’ or to say, ‘Arise, take up thy bed, and walk’? <sup>10</sup> But that you may know that the Son of man hath power on earth to forgive sins,” (he saith to the sick of the palsy) <sup>11</sup> “I say to thee: arise, take up thy bed, and go thy way into thy house.” <sup>12</sup> And immediately he arose and taking up his bed went his way in the sight of all, so that all wondered and glorified God, saying, “We never saw the like.”

<sup>13</sup> And he went forth again to the sea side, and all the multitude came to him, and he taught them. <sup>14</sup> And when he was passing by, he saw Levi, the son of Alphaeus, sitting at the receipt of custom, and he saith to him, “Follow me.” And rising up he followed him.

<sup>15</sup> And it came to pass that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples, for there were many who also followed him. <sup>16</sup> And the scribes and the Pharisees, seeing that he did eat with publicans and sinners, said to his disciples, “Why doth your master eat and drink with publicans and sinners?”

<sup>17</sup> Jesus hearing this saith to them, “They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.”

18 Et erant discipuli Iohannis et Pharisei ieiunantes, et veniunt et dicunt illi, "Cur discipuli Iohannis et Pharisaeorum ieiunant, tui autem discipuli non ieiunant?"

19 Et ait illis Iesus, "Numquid possunt filii nuptiarum, quamdiu sponsus cum illis est, ieiunare? Quanto tempore habent secum sponsum, non possunt ieiunare. 20 Venient autem dies cum auferetur ab eis sponsus, et tunc ieiunabunt in illis diebus. 21 Nemo adsumendum panni rudis adsuit vestimento veteri; alioquin aufert supplementum novum a veteri, et maior scissura fit. 22 Et nemo mittit vinum novellum in utres veteres; alioquin dirumpit vinum utres, et vinum effundetur, et utres peribunt. Sed vinum novum in utres novos mitti debet."

23 Et factum est iterum, cum sabbatis ambularet per sata, et discipuli eius coeperunt praegredi et vellere spicas. 24 Pharisei autem dicebant ei, "Ecce: quid faciunt sabbatis quod non licet?"

25 Et ait illis, "Numquam legistis quid fecerit David quando necessitatem habuit et esuriit, ipse et qui cum eo erant? 26 Quomodo introiit in domum Dei sub Abiathar, principe sacerdotum, et panes propositionis manducavit, quos non licebat manducare nisi sacerdotibus, et dedit eis qui cum eo erant?" 27 Et dicebat eis, "Sabbatum propter hominem factum est, et non homo propter sabbatum. 28 Itaque Dominus est Filius hominis etiam sabbati."

18 Now the disciples of John and the Pharisees used to fast, and they come and say to him, "Why do the disciples of John and of the Pharisees fast, but thy disciples do not fast?"

19 And Jesus saith to them, "Can the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. 20 But the days will come when the bridegroom shall be taken away from them, and then they shall fast in those days. 21 No man seweth a piece of raw cloth to an old garment; otherwise the new piecing taketh away from the old, and there is made a greater rent. 22 And no man putteth new wine into old bottles; otherwise the wine *will burst* the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put into new bottles."

23 And it came to pass again, as *the Lord* walked through the corn fields on the sabbath, *that* his disciples began to go forward and to pluck the ears of corn. 24 And the Pharisees said to him, "Behold: why do they on the sabbath day that which is not lawful?"

25 And he said to them, "Have you never read what David did when he had need and was hungry, he and they that were with him? 26 How he went into the house of God under Abiathar, the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him?" 27 And he said to them, "The sabbath was made for man, and not man for the sabbath. 28 Therefore the Son of man is Lord also of the sabbath."

## Caput 3

**E**t introivit iterum in synagogam, et erat ibi homo habens manum aridam. <sup>2</sup> Et observabant eum, si sabbatis curaret, ut accusarent illum.

<sup>3</sup> Et ait homini habenti manum aridam, "Surge in medium." <sup>4</sup> Et dicit eis, "Licet sabbatis bene facere, an male? Animam salvam facere, an perdere?" At illi tacebant. <sup>5</sup> Et circumspiciens eos cum ira, contristatus super caecitate cordis eorum, dicit homini, "Extende manum tuam," et extendit, et restituta est manus illi. <sup>6</sup> Exeuntes autem Pharisei statim cum Herodianis consilium faciebant adversus eum, quomodo eum perderent.

<sup>7</sup> Iesus autem cum discipulis suis secessit ad mare, et multa turba a Galilaea et Iudaea secuta est eum <sup>8</sup> et ab Hierosolymis et ab Idumea et trans Iordanen, et qui circa Tyrum et Sidonem, multitudo magna, audientes quae faciebat, venerunt ad eum. <sup>9</sup> Et dixit discipulis suis ut navicula sibi deserviret propter turbam, ne conprimerent eum. <sup>10</sup> Multos enim sanabat, ita ut intruerent in eum ut illum tangerent, quotquot habebant plagas. <sup>11</sup> Et spiritus inmundi, cum illum

## Chapter 3

Christ heals the withered hand. He chooses the twelve. He confutes the blasphemy of the Pharisees.

**A**ND he entered again into the synagogue, and there was a man there who had a withered hand. <sup>2</sup> And they watched him, whether he would heal on the sabbath day, that they might accuse him.

<sup>3</sup> And he saith to the man who had the withered hand, "Stand up in the midst." <sup>4</sup> And he saith to them, "Is it lawful to do good on the sabbath days, or to do evil? To save life, or to destroy?" But they held their peace. <sup>5</sup> And looking round about on them with anger, being grieved for the blindness of their hearts, he saith to the man, "Stretch forth thy hand," and he stretched it forth, and his hand was restored unto him. <sup>6</sup> And the Pharisees going out immediately made a consultation with the Herodians against him, how they might destroy him.

<sup>7</sup> But Jesus retired with his disciples to the sea, and a great multitude followed him from Galilee and Judea <sup>8</sup> and from Jerusalem and from Idumea and from beyond the Jordan, and they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him. <sup>9</sup> And he spoke to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. <sup>10</sup> For he healed many, so that they pressed upon him for to touch him, as many as had evils. <sup>11</sup> And the unclean spirits, when they saw

videbant, procidebant ei, et clamabant, dicentes, <sup>12</sup> "Tu es Filius Dei." Et vehementer comminabatur eis ne manifestarent illum.

<sup>13</sup> Et ascendens in montem, vocavit ad se quos voluit ipse, et venerunt ad eum. <sup>14</sup> Et fecit ut essent duodecim cum illo et ut mitteret eos praedicare. <sup>15</sup> Et dedit illis potestatem curandi infirmitates et eiciendi daemones. <sup>16</sup> Et inposuit Simoni nomen Petrus; <sup>17</sup> et Iacobum Zebedaei et Iohannem, fratrem Iacobi, et inposuit eis nomina Boanerges, quod est "Filii Tonitru"; <sup>18</sup> et Andream et Philippum et Bartholomeum et Mattheum et Thomam et Iacobum Alphei et Thaddaeum et Simonem Cananeum <sup>19</sup> et Iudam Iscariotem, qui et tradidit illum.

<sup>20</sup> Et veniunt ad domum, et convenit iterum turba, ita ut non possent neque panem manducare. <sup>21</sup> Et cum audissent sui, exierunt tenere eum, dicebant enim quoniam "In furorem versus est."

<sup>22</sup> Et scribae qui ab Hierosolymis descenderant dicebant quoniam "Beelzebub habet," et quia "In principe daemonum eicit daemones."

<sup>23</sup> Et convocatis eis in parabolis dicebat illis, "Quomodo potest Satan as Satanam eicere? <sup>24</sup> Et si regnum in se dividatur, non potest stare regnum illud, <sup>25</sup> et si domus super semet ipsam dispertiatur, non potest domus illa stare. <sup>26</sup> Et si Satan as consurrexerit in semet ipsum, dispertitus est et non potest stare, sed finem habet. <sup>27</sup> Nemo potest vasa fortis ingressus in domum diripere nisi prius fortem alliget, et tunc domum eius diripiet.

<sup>28</sup> "Amen dico vobis quoniam omnia dimittentur filiis

him, fell down before him, and they cried, saying, <sup>12</sup> "Thou art the Son of God." And he strictly charged them that they should not make him known.

<sup>13</sup> And going up into a mountain, he called unto him whom he would himself, and they came to him. <sup>14</sup> And he made that twelve should be with him and that he might send them to preach. <sup>15</sup> And he gave them power to heal sicknesses and to cast out devils. <sup>16</sup> And to Simon he gave the name of Peter; <sup>17</sup> and James, the son of Zebedee, and John, the brother of James, and he named them Boanerges, which is "The Sons of Thunder"; <sup>18</sup> and Andrew and Philip and Bartholomew and Matthew and Thomas and James of Alphaeus and Thaddeus and Simon Cananaeus <sup>19</sup> and Judas Iscariot, who also betrayed him.

<sup>20</sup> And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends had heard of it, they went out to lay hold on him, for they said, "He is become mad."

<sup>22</sup> And the scribes who were come down from Jerusalem said, "He hath Beelzebub," and "By the prince of devils he casteth out devils."

<sup>23</sup> And after he had called them together he said to them in parables, "How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand, <sup>25</sup> and if a house be divided against itself, that house cannot stand. <sup>26</sup> And if Satan be risen up against himself, he is divided and cannot stand, but hath an end. <sup>27</sup> No man can enter into the house of a strong man and rob him of his goods unless he first bind the strong man, and then shall he plunder his house.

<sup>28</sup> "Amen I say to you that all sins shall be forgiven unto

hominum peccata et blasphemiae quibus blasphemaverint.  
<sup>29</sup> Qui autem blasphemaverit in Spiritum Sanctum non habet remissionem in aeternum sed reus erit aeterni delicti.”

<sup>30</sup> (Quoniam dicebant, “Spiritus inmundum habet.”)

<sup>31</sup> Et veniunt mater eius et fratres et foris stantes miserunt ad eum, vocantes eum, <sup>32</sup> et sedebat circa eum turba, et dicunt ei, “Ecce: mater tua et fratres tui foris quaerunt te.”

<sup>33</sup> Et respondens eis ait, “Quae est mater mea et fratres mei?” <sup>34</sup> Et circumspiciens eos qui in circuitu eius sedebant ait, “Ecce: mater mea et fratres mei. <sup>35</sup> Qui enim fecerit voluntatem Dei, hic frater meus et soror mea et mater est.”

## Caput 4

**E**t iterum coepit docere ad mare, et congregata est ad eum turba multa, ita ut in navem ascendens sederet in mari, et omnis turba circa mare super terram erat. <sup>2</sup> Et docebat eos in parabolis multa et dicebat illis in doctrina sua, <sup>3</sup> “Audite; ecce: exiit seminans ad seminandum. <sup>4</sup> Et dum seminat, aliud cecidit circa viam, et venerunt volucres caeli



the sons of men and the blasphemies wherewith they shall blaspheme. <sup>29</sup> But he that shall blaspheme against the Holy Ghost *shall* never *have* forgiveness but shall be guilty of an everlasting sin."

<sup>30</sup> (Because they said, "He hath an unclean spirit.")

<sup>31</sup> And his mother and his brethren came and standing without sent to him, calling him, <sup>32</sup> and the multitude sat about him, and they say to him, "Behold: thy mother and thy brethren without seek for thee."

<sup>33</sup> And answering them he said, "Who is my mother and my brethren?" <sup>34</sup> And looking round about on them who sat about him he saith, "Behold: my mother and my brethren. <sup>35</sup> For whosoever shall do the will of God, he is my brother and my sister and mother."

## Chapter 4

The parable of the sower. Christ stills the tempest at sea.

And he began again to teach by the sea side, and a great multitude was gathered together unto him, so that he went up into a ship and sat in the sea, and all the multitude was upon the land by the sea side. <sup>2</sup> And he taught them many things in parables and said unto them in his doctrine, <sup>3</sup> "Hear ye; behold: the sower went out to sow. <sup>4</sup> And whilst he is sowing, some fell by the wayside, and the birds of the air

et comederunt illud. <sup>5</sup> Aliud vero cecidit super petrosa, ubi non habuit terram multam, et statim exortum est, quoniam non habebat altitudinem terrae. <sup>6</sup> Et quando exortus est sol, exaestuavit, et eo quod non haberet radicem, exaruit. <sup>7</sup> Et aliud cecidit in spinas, et ascenderunt spinae et offocaverunt illud, et fructum non dedit. <sup>8</sup> Et aliud cecidit in terram bonam et dabat fructum ascendentem et crescentem et adferebat unum triginta, unum sexaginta et unum centum.” <sup>9</sup> Et dicebat, “Qui habet aures audiendi, audiat.”

<sup>10</sup> Et cum esset singularis, interrogaverunt eum hii qui cum eo erant duodecim parabolam. <sup>11</sup> Et dicebat eis, “Vobis datum est nosse mysterium regni Dei, illis autem qui foris sunt in parabolis omnia fiunt, <sup>12</sup> ut videntes videant et non videant, et audientes audiant et non intellegant, nequando convertantur et dimittantur eis peccata.”

<sup>13</sup> Et ait illis, “Nescitis parabolam hanc? Et quomodo omnes parabolas cognoscetis? <sup>14</sup> Qui seminat, verbum seminat. <sup>15</sup> Hii autem sunt qui circa viam ubi seminatur verbum, et cum audierint, confestim venit Satanas et aufert verbum quod seminatum est in cordibus eorum. <sup>16</sup> Et hii sunt similiter qui super petrosa seminantur, qui cum audierint verbum statim cum gaudio accipiunt illud, <sup>17</sup> et non habent radicem in se, sed temporales sunt; deinde orta tribulatione et persecutione propter verbum, confestim scandalizantur. <sup>18</sup> Et alii sunt qui in spinis seminantur: hii sunt qui verbum audiunt, <sup>19</sup> et aerumnae saeculi et deceptio divitiarum et circa reliqua concupiscentiae introeuntes suffocant verbum, et sine

came and ate it up. <sup>5</sup> And other some fell upon stony ground, where it had not much earth, and it shot up immediately, because it had no depth of earth. <sup>6</sup> And when the sun was risen, it was scorched, and because it had no root, it withered away. <sup>7</sup> And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. <sup>8</sup> And some fell upon good ground and brought forth fruit that grew up and increased, and yielded one thirty, another sixty and another a hundred." <sup>9</sup> And he said, "He that hath ears to hear, let him hear."

<sup>10</sup> And when he was alone, the twelve that were with him asked him the parable. <sup>11</sup> And he said to them, "To you it is given to know the mystery of the kingdom of God, but to them that are without all things are done in parables, <sup>12</sup> that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted and their sins should be forgiven them."

<sup>13</sup> And he saith to them, "Know you not this parable? How then shall you know all parables? <sup>14</sup> He that soweth, soweth the word. <sup>15</sup> And these are they by the wayside where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts. <sup>16</sup> And these likewise are they that are sown on the stony ground, who when they have heard the word immediately receive it with joy, <sup>17</sup> and they have no root in themselves, but are only for a time, *and* then when tribulation and persecution ariseth for the word's sake, they are presently scandalized. <sup>18</sup> And others there are who are sown among thorns: these are they that hear the word, <sup>19</sup> and the cares of the world and the deceitfulness of riches and the lusts after other things entering in choke the word, and it is

fructu efficitur. <sup>20</sup> Et hii sunt qui super terram bonam seminati sunt, qui audiunt verbum et suscipiunt et fructificant, unum triginta, unum sexaginta et unum centum.”

<sup>21</sup> Et dicebat illis, “Numquid venit lucerna ut sub modio ponatur aut sub lecto et non super candelabrum ponatur? <sup>22</sup> Non enim est aliquid absconditum quod non manifestetur, nec factum est occultum sed ut in palam veniat. <sup>23</sup> Si quis habet aures audiendi, audiat.”

<sup>24</sup> Et dicebat illis, “Videte quid audiat; in qua mensura mensi fueritis, remetietur vobis, et adicietur vobis. <sup>25</sup> Qui enim habet, dabitur illi, et qui non habet, etiam quod habet auferetur ab illo.”

<sup>26</sup> Et dicebat, “Sic est regnum Dei, quemadmodum si homo iaciat sementem in terram <sup>27</sup> et dormiat et exsurgat nocte ac die, et semen germinet et increscat dum nescit ille. <sup>28</sup> Ultro enim terra fructificat: primum herbam, deinde spicam, deinde plenum frumentum in spica. <sup>29</sup> Et cum se produxerit fructus, statim mittit falcem, quoniam adest messis.”

<sup>30</sup> Et dicebat, “Cui adsimilabimus regnum Dei? Aut cui parabolae conparabimus illud? <sup>31</sup> Sicut granum sinapis, quod cum seminatum fuerit in terra, minus est omnibus seminibus quae sunt in terra, <sup>32</sup> et cum seminatum fuerit, ascendit et fit maius omnibus holeribus et facit ramos magnos, ita ut possint sub umbra eius aves caeli habitare.”

<sup>33</sup> Et talibus multis parabolis loquebatur eis verbum, prout poterant audire. <sup>34</sup> Sine parabola autem non loquebatur eis, seorsum autem discipulis suis disserebat omnia. <sup>35</sup> Et

made fruitless. <sup>20</sup> And these are they who are sown upon the good ground, who hear the word and receive it and yield fruit, the one thirty, another sixty and another a hundred."

<sup>21</sup> And he said to them, "Doth a candle come in to be put under a bushel or under a bed and not to be set on a candlestick? <sup>22</sup> For there is nothing hid which shall not be made manifest, neither was it made secret but that it may come abroad. <sup>23</sup> If any man have ears to hear, let him hear."

<sup>24</sup> And he said to them, "Take heed what you hear; in what measure you shall mete, it shall be measured to you again, and more shall be given to you. <sup>25</sup> For he that hath, to him shall be given, and he that hath not, that also which he hath shall be taken away from him."

<sup>26</sup> And he said, "So is the kingdom of God, as if a man should cast seed into the earth <sup>27</sup> and should sleep and rise night and day, and the seed should spring and grow up whilst he knoweth not. <sup>28</sup> For the earth of itself bringeth forth fruit: first the blade, then the ear, afterwards the full corn in the ear. <sup>29</sup> And when the fruit *is brought forth*, immediately he putteth in the sickle, because the harvest is come."

<sup>30</sup> And he said, "To what shall we liken the kingdom of God? Or to what parable shall we compare it? <sup>31</sup> It is as a grain of mustard seed, which when it is sown in the earth, is less than all the seeds that are in the earth, <sup>32</sup> and when it is sown, it groweth up and becometh greater than all herbs and *shooteth out* great branches, so that the birds of the air may dwell under the shadow thereof."

<sup>33</sup> And with many such parables he spoke to them the word, according as they were able to hear. <sup>34</sup> And without parable he did not speak unto them, but apart he explained all things to his disciples. <sup>35</sup> And he saith to them

ait illis in illa die, cum sero esset factum, "Transeamus contra."

<sup>36</sup> Et dimittentes turbam, adsumunt eum ita ut erat in navi, et aliae naves erant cum illo. <sup>37</sup> Et facta est procella magna venti, et fluctus mittebat in navem, ita ut impleretur navis. <sup>38</sup> Et erat ipse in puppi, supra cervical dormiens, et excitant eum et dicunt ei, "Magister, non ad te pertinet quia perimus?"

<sup>39</sup> Et exsurgens comminatus est vento et dixit mari, "Tace; obmutesce." Et cessavit ventus, et facta est tranquillitas magna. <sup>40</sup> Et ait illis, "Quid timidi estis? Necdum habetis fidem?"

Et timuerunt magno timore, et dicebant ad alterutrum, "Quis, putas, est iste, quia et ventus et mare oboediunt ei?"

## Caput 5

**E**t venerunt trans fretum maris in regionem Gerasenorum. <sup>2</sup> Et exeunti ei de navi statim occurrit de monumentis homo in spiritu immundo, <sup>3</sup> qui domicilium habebat in

that day, when evening was come, "Let us pass over to the other side."

<sup>36</sup> And sending away the multitude, they take him *even* as he was in the ship, and there were other ships with him. <sup>37</sup> And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. <sup>38</sup> And he was in the hinder part of the ship, sleeping upon a pillow, and they awake him and say to him, "Master, doth it not concern thee that we perish?"

<sup>39</sup> And rising up he rebuked the wind and said to the sea, "Peace; be still." And the wind ceased, and there was made a great calm. <sup>40</sup> And he said to them, "Why are you fearful? Have you not faith yet?"

And they feared exceedingly, and they said one to another, "Who is this, thinkest thou, that both wind and sea obey him?"

## Chapter 5

Christ casts out a legion of devils. He heals the issue of blood and raises the dead girl to life.

And they came over the strait of the sea into the country of the Gerasenes. <sup>2</sup> And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, <sup>3</sup> who had his dwelling in the tombs,

monumentis, et neque catenis iam quisquam eum poterat ligare; 4 quoniam saepe conpedibus et catenis vinctus, disrupisset catenas et conpedes comminuisset, et nemo poterat eum domare. 5 Et semper nocte ac die in monumentis et in montibus erat, clamans et concidens se lapidibus. 6 Videns autem Iesum a longe cucurrit et adoravit eum, 7 et clamans voce magna dixit, "Quid mihi et tibi, Iesu, Fili Dei summi? Adiuro te per Deum ne mē torqueas."

8 Dicebat enim illi, "Exi, spiritus inmunde, ab homine."

9 Et interrogabat eum, "Quod tibi nomen est?"

Et dicit ei, "Legio nomen mihi est, quia multi sumus."

10 Et deprecabatur eum multum ne se expelleret extra regionem.

11 Erat autem ibi circa montem grex porcorum magnus pascens. 12 Et deprecabantur eum spiritus, dicentes, "Mitte nos in porcos, ut in eos introeamus." 13 Et concessit eis statim Iesus. Et exeuntes spiritus inmundi introierunt in porcos, et magno impetu grex praecipitatus est in mare, ad duo milia, et suffocati sunt in mari. 14 Qui autem pascebant eos fugerunt et nuntiaverunt in civitatem et in agros. Et egressi sunt videre quid esset factum, 15 et veniunt ad Iesum, et vident illum qui a daemonio vexabatur sedentem, vestitum et sanae mentis, et timuerunt. 16 Et narraverunt illis qui viderant qualiter factum esset ei qui daemonium habuerat et de porcis. 17 Et rogare eum coeperunt ut discederet de finibus eorum.

18 Cumque ascenderet navem, coepit illum deprecari qui



and no man now could bind him, not even with chains; <sup>4</sup> for having been often bound with fetters and chains, he had burst the chains and broken the fetters in pieces, and no one could tame him. <sup>5</sup> And he was always day and night in the tombs and in the mountains, crying and cutting himself with stones. <sup>6</sup> And seeing Jesus afar off he ran and worshipped him, <sup>7</sup> and crying with a loud voice he said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not."

<sup>8</sup> For he said to him, "Go out of the man, thou unclean spirit." <sup>9</sup> And he asked him, "What is thy name?"

And he saith to him, "My name is Legion, for we are many." <sup>10</sup> And he besought him much that he would not drive him away out of the country.

<sup>11</sup> And there was there near the mountain a great herd of swine feeding. <sup>12</sup> And the spirits besought him, saying, "Send us into the swine, that we may enter into them." <sup>13</sup> And Jesus immediately gave them leave. And the unclean spirits going out entered into the swine, and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. <sup>14</sup> And they that fed them fled and told it in the city and in the fields. And they went out to see what was done, <sup>15</sup> and they come to Jesus, and they see him that was troubled with the devil sitting, clothed and well in his wits, and they were afraid. <sup>16</sup> And they that had seen it told them in what manner he had been dealt with who had the devil and concerning the swine. <sup>17</sup> And they began to pray him to depart from their coasts.

<sup>18</sup> And when he went up into the ship, he that had been

a daemonio vexatus fuerat ut esset cum illo. <sup>19</sup> Et non admisit eum sed ait illi, "Vade in domum tuam ad tuos, et adnuntia illis quanta tibi Dominus fecerit et misertus sit tui." <sup>20</sup> Et abiit et coepit praedicare in Decapoli quanta sibi fecisset Iesus, et omnes mirabantur.

<sup>21</sup> Et cum transcendisset Iesus in navi rursus trans fretum, convenit turba multa ad illum, et erat circa mare. <sup>22</sup> Et venit quidam de archisynagogis nomine Iairus et videns eum procidit ad pedes eius. <sup>23</sup> Et deprecabatur eum multum, dicens quoniam "Filia mea in extremis est. Veni; inpone manus super eam, ut salva sit et vivat." <sup>24</sup> Et abiit cum illo, et sequebatur eum turba multa, et conprimebant illum.

<sup>25</sup> Et mulier quae erat in profluvio sanguinis annis duodecim <sup>26</sup> et fuerat multa perpressa a conpluribus medicis et erogaverat omnia sua nec quicquam profecerat, sed magis deterius habebat, <sup>27</sup> cum audisset de Iesu, venit in turba retro et tetigit vestimentum eius. <sup>28</sup> Dicebat enim quia "Si vel vestimentum eius tetigero, salva ero." <sup>29</sup> Et confestim siccatus est fons sanguinis eius, et sensit corpore quod sanata esset a plaga.

<sup>30</sup> Et statim Iesus, cognoscens in semet ipso virtutem quae exierat de eo, conversus ad turbam aiebat, "Quis tetigit vestimenta mea?"

<sup>31</sup> Et dicebant ei discipuli sui, "Vides turbam conprimentem te, et dicis, 'Quis me tetigit?'"

troubled with the devil began to beseech him that he might be with him. <sup>19</sup> And he admitted him not but saith to him, "Go into thy house to thy friends, and tell them how great things the Lord hath done for thee and hath had mercy on thee." <sup>20</sup> And he went his way and began to publish in Decapolis how great things Jesus had done for him, and all men wondered.

<sup>21</sup> And when Jesus had passed again in the ship over the strait, a great multitude assembled together unto him, and he was nigh unto the sea. <sup>22</sup> And there cometh one of the rulers of the synagogue named Jairus and seeing him falleth down at his feet. <sup>23</sup> And he besought him much, saying, "My daughter is at the point of death. Come; lay thy *hand* upon her, that she may be safe and may live." <sup>24</sup> And he went with him, and a great multitude followed him, and they thronged him.

<sup>25</sup> And a woman who was under an issue of blood twelve years <sup>26</sup> and had suffered many things from many physicians and had spent all that she had and was nothing the better, but rather worse, <sup>27</sup> when she had heard of Jesus, came in the crowd behind him and touched his garment. <sup>28</sup> For she said, "If I shall but touch his garment, I shall be whole." <sup>29</sup> And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

<sup>30</sup> And immediately Jesus, knowing in himself the virtue that had proceeded from him, turning to the multitude said, "Who hath touched my garments?"

<sup>31</sup> And his disciples said to him, "Thou seest the multitude thronging thee, and sayest thou, 'Who hath touched me?'"

<sup>32</sup> Et circumspiciebat videre eam quae hoc fecerat. <sup>33</sup> Mulier autem, timens et tremens, sciens quod factum esset in se, venit et procidit ante eum et dixit ei omnem veritatem. <sup>34</sup> Ille autem dixit ei, "Filia, fides tua te salvam fecit. Vade in pace, et esto sana a plaga tua."

<sup>35</sup> Adhuc eo loquente, veniunt ab archisynagogo dicentes quia "Filia tua mortua est. Quid ultra vexas magistrum?"

<sup>36</sup> Iesus autem, verbo quod dicebatur audito, ait archisynagogo, "Noli timere; tantummodo crede." <sup>37</sup> Et non admisit quemquam sequi se nisi Petrum et Iacobum et Iohannem, fratrem Iacobi. <sup>38</sup> Et veniunt in domum archisynagogi, et videt tumultum et flentes et heulantes multum. <sup>39</sup> Et ingressus ait eis, "Quid turbamini et ploratis? Puella non est mortua sed dormit." <sup>40</sup> Et inridebant eum. Ipse vero, eiectis omnibus, adsumit patrem et matrem puellae et qui secum erant et ingreditur ubi erat puella iacens. <sup>41</sup> Et tenens manum puellae, ait illi, "Talitha cumi," quod est interpretatum, "Puella, (tibi dico) surge." <sup>42</sup> Et confestim surrexit puella et ambulabat; erat autem annorum duodecim. Et obstipuerunt stupore magno. <sup>43</sup> Et praecepit illis vehementer ut nemo id sciret et dixit dari illi manducare.

<sup>32</sup> And he looked about to see her who had done this. <sup>33</sup> But the woman, fearing and trembling, knowing what was done in her, came and fell down before him and told him all the truth. <sup>34</sup> And he said to her, "Daughter, thy faith hath made thee whole. Go in peace, and be thou whole of thy disease."

<sup>35</sup> While he was yet speaking, *some* come from the ruler of the synagogue's *house*, saying, "Thy daughter is dead. Why dost thou trouble the master any farther?"

<sup>36</sup> But Jesus, having heard the word that was spoken, saith to the ruler of the synagogue, "Fear not; only believe." <sup>37</sup> And he admitted not any man to follow him but Peter and James and John, the brother of James. <sup>38</sup> And they come to the house of the ruler of the synagogue, and he seeth a tumult and people weeping and wailing much. <sup>39</sup> And going in he saith to them, "Why make you this ado and weep? The damsel is not dead but sleepeth." <sup>40</sup> And they laughed him to scorn. But he, having put them all out, taketh the father and the mother of the damsel and them that were with him and entereth in where the damsel was lying. <sup>41</sup> And taking the damsel by the hand, he saith to her, "Talitha cumi," which is, being interpreted, "Damsel, (I say to thee) arise." <sup>42</sup> And immediately the damsel rose up and walked; now she was twelve years old. And they were astonished with a great astonishment. <sup>43</sup> And he charged them strictly that no man should know it and commanded that something should be given her to eat.

## Caput 6

**E**t egressus inde abiit in patriam suam, et sequebantur illum discipuli sui.

<sup>2</sup> Et facto sabbato coepit in synagoga docere, et multi audientes admirabantur in doctrina eius, dicentes, “Unde huic haec omnia? Et quae est sapientia quae data est illi, et virtutes tales quae per manus eius efficiuntur?” <sup>3</sup> Nonne iste est faber, filius Mariae, frater Iacobi et Ioseph et Iudae et Simonis? Nonne et sorores eius hic nobiscum sunt?” Et scandalizabantur in illo.

<sup>4</sup> Et dicebat eis Iesus quia “Non est propheta sine honore nisi in patria sua et in domo sua et in cognatione sua.” <sup>5</sup> Et non poterat ibi virtutem ullam facere, nisi paucos infirmos inpositis manibus curavit. <sup>6</sup> Et mirabatur propter incredulitatem eorum, et circumibat castella in circuitu docens.

<sup>7</sup> Et vocavit duodecim et coepit eos mittere binos et dabat illis potestatem spirituum immundorum. <sup>8</sup> Et praecepit eis ne quid tollerent in via nisi virgam tantum: non peram, non panem neque in zona aes, <sup>9</sup> sed calciatos sandaliis, et ne induerentur duabus tunicis. <sup>10</sup> Et dicebat eis, “Quocumque

## Chapter 6

Christ teaches at Nazareth. He sends forth the twelve apostles. He feeds five thousand with five loaves and walks upon the sea.

And going out from thence he went into his own country, and his disciples followed him.

<sup>2</sup> And when the sabbath day was come he began to teach in the synagogue, and many hearing him were in admiration at his doctrine, saying, "How came this man by all these things? And what wisdom is this that is given to him, and such mighty works as are wrought by his hands?" <sup>3</sup> Is not this the carpenter, the son of Mary, the brother of James and Joseph and Jude and Simon? Are not also his sisters here with us?" And they were scandalized in regard of him.

<sup>4</sup> And Jesus said to them, "A prophet is not without honor but in his own country and in his own house and among his own kindred." <sup>5</sup> And he could not do any mighty work there, only that he healed a few that were sick, laying his hands upon them. <sup>6</sup> And he wondered because of their unbelief, and he went through the villages round about teaching.

<sup>7</sup> And he called the twelve and began to send them two and two and gave them power over unclean spirits. <sup>8</sup> And he commanded them that they should take nothing for the way but a staff only: no scrip, no bread nor money in their purse, <sup>9</sup> but to be shod with sandals, and that they should not put on two coats. <sup>10</sup> And he said to them, "Wheresoever you

introieritis in domum, illic manete donec exeatis inde. <sup>11</sup> Et quicumque non receperint vos nec audierint vos exeuntes inde, excutite pulverem de pedibus vestris in testimonium illis.” <sup>12</sup> Et exeuntes praedicabant ut paenitentiam agerent, <sup>13</sup> et daemonia multa eiciebant et unguebant oleo multos aegrotos et sanabant.

<sup>14</sup> Et audivit Herodes Rex (manifestum enim factum est nomen eius), et dicebat quia “Iohannes Baptista resurrexit a mortuis, et propterea inoperantur virtutes in illo.”

<sup>15</sup> Alii autem dicebant quia “Helias est.” Alii vero dicebant quia “Propheta est, quasi unus ex prophetis.”

<sup>16</sup> Quo audito Herodes ait, “Quem ego decollavi, Iohannem, hic a mortuis resurrexit.”

<sup>17</sup> Ipse enim Herodes misit ac tenuit Iohannem et vinxit eum in carcere propter Herodiadem, uxorem Philippi, fratris sui, quia duxerat eam. <sup>18</sup> Dicebat enim Iohannes Herodi, “Non licet tibi habere uxorem fratris tui.” <sup>19</sup> Herodias autem insidiabatur illi et volebat occidere eum nec poterat. <sup>20</sup> Herodes enim metuebat Iohannem, sciens eum virum iustum et sanctum, et custodiebat eum et audito eo multa faciebat, et libenter eum audiebat.

<sup>21</sup> Et cum dies oportunus accidisset, Herodes natalis sui cenam fecit principibus et tribunis et primis Galilaeae. <sup>22</sup> Cumque introisset filia ipsius Herodiadis et saltasset et placuisset Herodi simulque recumbentibus, rex ait puellae,



shall enter into a house, there abide till you depart from that place. <sup>11</sup> And whosoever shall not receive you nor hear you going forth from thence, shake off the dust from your feet for a testimony to them." <sup>12</sup> And going forth they preached that men should do penance, <sup>13</sup> and they cast out many devils and anointed with oil many that were sick and healed them.

<sup>14</sup> And King Herod heard (for his name was made manifest), and he said, "John the Baptist is risen again from the dead, and therefore mighty works shew forth themselves in him."

<sup>15</sup> And others said, "It is Elijah." But others said, "It is a prophet, as one of the prophets."

<sup>16</sup> Which Herod hearing said, "John, whom I beheaded, he is risen again from the dead."

<sup>17</sup> For Herod himself *had* sent and apprehended John and bound him in prison for the sake of Herodias, the wife of Philip, his brother, because he had married her. <sup>18</sup> For John said to Herod, "It is not lawful for thee to have thy brother's wife." <sup>19</sup> Now Herodias laid snares for him and was desirous to put him to death and could not. <sup>20</sup> For Herod feared John, knowing him to be a just and holy man, and kept him and when he heard him did many things, and he heard him willingly.

<sup>21</sup> And when a convenient day was come, Herod made a supper for his birthday for the princes and tribunes and chief men of Galilee. <sup>22</sup> And when the daughter of the same Herodias had come in and had danced and pleased Herod and them that were at table with him, the king said to the

“Pete a me quod vis, et dabo tibi.” <sup>23</sup> Et iuravit illi quia “Quicquid petieris dabo tibi, licet dimidium regni mei.”

<sup>24</sup> Quae cum exisset, dixit matri suae, “Quid petam?”

At illa dixit, “Caput Iohannis Baptistae.”

<sup>25</sup> Cumque introisset statim cum festinatione ad regem, petit, dicens, “Volo ut protinus des mihi in disco caput Iohannis Baptistae.” <sup>26</sup> Et contristatus est rex; propter iusiurandum et propter simul recumbentes noluit eam contristare, <sup>27</sup> sed misso speculatore, praecepit adferri caput eius in disco. Et decollavit eum in carcere <sup>28</sup> et adtulit caput eius in disco et dedit illud puellae, et puella dedit matri suae. <sup>29</sup> Quo audito discipuli eius venerunt et tulerunt corpus eius et posuerunt illud in monumento.

<sup>30</sup> Et convenientes apostoli ad Iesum renuntiaverunt illi omnia quae egerant et docuerant. <sup>31</sup> Et ait illis, “Venite seorsum in desertum locum, et requiescite pusillum.” Erant enim qui veniebant et rediebant multi, et nec manducandi spatium habebant. <sup>32</sup> Et ascendentes in navem, abierunt in desertum locum seorsum. <sup>33</sup> Et viderunt eos abeuntes, et cognoverunt multi, et pedestres de omnibus civitatibus concurrerunt illuc et praevenierunt eos. <sup>34</sup> Et exiens vidit multam turbam Iesus, et misertus est super eos quia erant sicut oves non habentes pastorem, et coepit docere illos multa.

<sup>35</sup> Et cum iam hora multa fieret, accesserunt discipuli eius, dicentes, “Desertus est locus hic, et iam hora praeterivit; <sup>36</sup> dimitte illos, ut euntes in proximas villas et vicos emant sibi cibos quos manducent.”

damsel, "Ask of me what thou wilt, and I will give it thee."  
<sup>23</sup> And he swore to her, "Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom."

<sup>24</sup> And when she was gone out, she said to her mother, "What shall I ask?"

But she said, "The head of John the Baptist."

<sup>25</sup> *And* she came in immediately with haste to the king *and asked*, saying, "I will that forthwith thou give me in a dish the head of John the Baptist."  
<sup>26</sup> And the king was struck sad; *yet* because of his oath and because of them that were with him at table he would not displease her,  
<sup>27</sup> but sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison <sup>28</sup> and brought his head in a dish and gave it to the damsel, and the damsel gave it to her mother.  
<sup>29</sup> Which his disciples hearing came and took his body and laid it in a tomb.

<sup>30</sup> And the apostles coming together unto Jesus related to him all things that they had done and taught.  
<sup>31</sup> And he said to them, "Come ye apart into a desert place, and rest a little." For there were many coming and going, and they had not so much as time to eat.  
<sup>32</sup> And going up into a ship, they went into a desert place apart.  
<sup>33</sup> And they saw them going away, and many knew, and they ran flocking thither on foot from all the cities and were there before them.  
<sup>34</sup> And Jesus going out saw a great multitude, and he had compassion on them because they were as sheep not having a shepherd, and he began to teach them many things.

<sup>35</sup> And when the day was now far spent, his disciples came to him, saying, "This is a desert place, and the hour is now past;  
<sup>36</sup> send them away, that going into the next villages and towns they may buy themselves meat to eat."

37 Et respondens ait illis, "Date illis vos manducare."

Et dixerunt ei, "Euntes emamus denariis ducentis panes, et dabimus eis manducare."

38 Et dicit eis, "Quot panes habetis? Ite, et videte."

Et cum cognovissent, dicunt, "Quinque, et duos pisces."

39 Et praecepit illis ut accumbere facerent omnes secundum contubernia super viride faenum. 40 Et discubuerunt in partes, per centenos et quinquagenos. 41 Et acceptis quinque panibus et duobus piscibus, intuens in caelum benedixit et fregit panes et dedit discipulis suis ut ponerent ante eos, et duos pisces divisit omnibus. 42 Et manducaverunt omnes et saturati sunt. 43 Et sustulerunt reliquias: fragmentorum duodecim cofinos plenos et de piscibus. 44 Erant autem qui manducaverunt quinque milia virorum.

45 Et statim coegit discipulos suos ascendere navem, ut praecederent eum trans fretum ad Bethsaidam dum ipse dimitteret populum. 46 Et cum dimisisset eos, abiit in montem orare. 47 Et cum sero esset, erat navis in medio mari, et ipse solus in terra. 48 Et videns eos laborantes in remigando (erat enim ventus contrarius eis) et circa quartam vigiliam noctis, venit ad eos ambulans super mare, et volebat praeterire eos. 49 At illi, videntes eum ambulantem super mare, putaverunt fantasma esse, et exclamaverunt, 50 omnes enim eum viderunt et conturbati sunt. Et statim locutus est cum eis et dixit illis, "Confidite; ego sum: nolite timere." 51 Et ascendit ad illos in navem, et cessavit ventus, et plus magis intra se

<sup>37</sup> *But* he answering said to them, "Give you them to eat."

And they said to him, "Let us go and buy bread for two hundred pence, and we will give them to eat."

<sup>38</sup> And he saith to them, "How many loaves have you? Go, and see."

And when they knew, they say, "Five, and two fishes."

<sup>39</sup> And he commanded them that they should make them all sit down by companies upon the green grass. <sup>40</sup> And they sat down in ranks, by hundreds and by fifties. <sup>41</sup> And when he had taken the five loaves and the two fishes, looking up to heaven he blessed and broke the loaves and gave to his disciples to set before them, and the two fishes he divided among them all. <sup>42</sup> And they all did eat and had their fill. <sup>43</sup> And they took up the leavings: twelve full baskets of fragments and of the fishes. <sup>44</sup> And they that did eat were five thousand men.

<sup>45</sup> And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida whilst he dismissed the people. <sup>46</sup> And when he had dismissed them, he went up to the mountain to pray. <sup>47</sup> And when it was late, the ship was in the midst of the sea, and he alone on the land. <sup>48</sup> And seeing them labouring in rowing (for the wind was against them) and about the fourth watch of the night, he cometh to them walking upon the sea, and he would have passed by them. <sup>49</sup> But they, seeing him walking upon the sea, thought it was an apparition, and they cried out, <sup>50</sup> for they all saw him and were troubled. And immediately he spoke with them and said to them, "Have a good heart; it is I: fear ye not." <sup>51</sup> And he went up to them into the ship, and the wind ceased, and they were far

stupebant; <sup>52</sup> non enim intellexerunt de panibus, erat enim cor illorum obcaecatum.

<sup>53</sup> Et cum transfretassent, venerunt in terram Gennesareth et adplicuerunt. <sup>54</sup> Cumque egressi essent de navi, continuo cognoverunt eum, <sup>55</sup> et percurrentes universam regionem illam coeperunt in grabattis eos qui se male habebant circumferre, ubi audiebant eum esse. <sup>56</sup> Et quocumque introibat, in vicos vel in villas aut civitates, in plateis ponebant infirmos et deprecabantur eum ut vel fimbriam vestimenti eius tangerent, et quotquot tangebant eum salvi fiebant.

## Caput 7

**E**t conveniunt ad eum Pharisei et quidam de scribis, venientes ab Hierosolymis. <sup>2</sup> Et cum vidissent quosdam ex discipulis eius communibus manibus, id est non lotis, manducare panes, vituperaverunt. <sup>3</sup> Pharisei enim et omnes Iudaei, nisi crebro lavent manus, non manducant, tenentes traditionem seniorum, <sup>4</sup> et a foro nisi baptizentur non comedunt, et alia multa sunt quae tradita sunt illis servare,

more astonished within themselves; <sup>52</sup> for they understood not concerning the loaves, for their heart was blinded.

<sup>53</sup> And when they had passed over, they came into the land of Gennesaret and set to the shore. <sup>54</sup> And when they were gone out of the ship, immediately they knew him, <sup>55</sup> and running through that whole country they began to carry about in beds those that were sick, where they heard he was. <sup>56</sup> And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets and besought him that they might touch but the hem of his garment, and as many as touched him were made whole.

## Chapter 7

Christ rebukes the Pharisees. He heals the daughter of the woman of Canaan and the man that was deaf and dumb.

**A**nd there assemble together unto him the Pharisees and some of the scribes, coming from Jerusalem. <sup>2</sup> And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault. <sup>3</sup> For the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the ancients, <sup>4</sup> and *when they come* from the market, unless they be washed they eat not, and many other things there are that have been

baptismata calicum et urceorum et aeramentorum et lectorum.

<sup>5</sup> Et interrogabant eum Pharisei et scribae, "Quare discipuli tui non ambulant iuxta traditionem seniorum, sed communibus manibus manducant panem?"

<sup>6</sup> At ille respondens dixit eis, "Bene prophetavit Esaias de vobis hypocritis, sicut scriptum est: 'Populus hic labiis me honorat, cor autem eorum longe est a me. <sup>7</sup> In vanum autem me colunt, docentes doctrinas, praecepta hominum.' <sup>8</sup> Relinquentes enim mandatum Dei, tenetis traditionem hominum: baptismata urceorum et calicum, et alia similia his facitis multa."

<sup>9</sup> Et dicebat illis, "Bene irritum facitis praeceptum Dei, ut traditionem vestram servetis. <sup>10</sup> Moses enim dixit, 'Honora patrem tuum et matrem tuam,' et 'Qui maledixerit patri aut matri, morte moriatur.' <sup>11</sup> Vos autem dicitis, 'Si dixerit homo patri aut matri, "Corban" (quod est, "donum"), "quodcumque ex me tibi profuerit."' <sup>12</sup> Et ultra non dimittitis eum quicquam facere patri suo aut matri, <sup>13</sup> rescindentes verbum Dei per traditionem vestram quam tradidistis. Et similia huiusmodi multa facitis."

<sup>14</sup> Et advocans iterum turbam, dicebat illis, "Audite me omnes, et intellegite. <sup>15</sup> Nihil est extra hominem introiens in eum quod possit eum coinquinare, sed quae de homine procedunt, illa sunt quae communicant hominem. <sup>16</sup> Si quis habet aures audiendi, audiat."

<sup>17</sup> Et cum introisset in domum a turba, interrogabant eum discipuli eius parabolam. <sup>18</sup> Et ait illis, "Sic et vos imprudentes estis? Non intellegitis quia omne extrinsecus introiens in



delivered to them to observe, the washings of cups and of pots and of brazen vessels and of beds.

<sup>5</sup> And the Pharisees and scribes asked him, "Why do not thy disciples walk according to the tradition of the ancients, but they eat bread with common hands?"

<sup>6</sup> But he answering said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honoureth me with their lips, but their heart is far from me. <sup>7</sup> And in vain do they worship me, teaching doctrines *and* precepts of men.' <sup>8</sup> For leaving the commandment of God, you hold the tradition of men: the washing of pots and of cups, and many other things you do like to these."

<sup>9</sup> And he said to them, "Well do you make void the commandment of God, that you may keep your own tradition. <sup>10</sup> For Moses said, 'Honour thy father and thy mother,' and 'He that shall curse father or mother, dying let him die.' <sup>11</sup> But you say, 'If a man shall say to his father or mother, "Corban"' (that is, "a gift"), "whatsoever is from me, shall profit thee." <sup>12</sup> And further you suffer him not to do anything for his father or mother, <sup>13</sup> making void the word of God by your own tradition which you have given forth. And many other such like things you do."

<sup>14</sup> And calling again the multitude unto him, he said to them, "Hear ye me all, and understand. <sup>15</sup> There is nothing from without a man entering into him that can defile him, but the things which come from a man, those are they that defile a man. <sup>16</sup> If any man have ears to hear, let him hear."

<sup>17</sup> And when he was come into the house from the multitude, his disciples asked him the parable. <sup>18</sup> And he saith to them, "Are you also so unwise? Understand you not that whatsoever thing from without entereth into a man, it

hominem non potest eum communicare, <sup>19</sup> quia non introit in cor eius sed in ventrem vadit et in secessum exit, purgans omnes escas?" <sup>20</sup> Dicebat autem quoniam quae de homine exeunt, illa communicant hominem. <sup>21</sup> Ab intus enim de corde hominum cogitationes malae procedunt, adulteria, fornicationes, homicidia, <sup>22</sup> furta, avaritiae, nequitiae, dolus, impudicitiae, oculus malus, blasphemia, superbia, stultitia. <sup>23</sup> Omnia haec mala ab intus procedunt et communicant hominem.

<sup>24</sup> Et inde surgens abiit in fines Tyri et Sidonis. Et ingressus domum neminem voluit scire, et non potuit latere. <sup>25</sup> Mulier enim statim ut audivit de eo, cuius habebat filia spiritum immundum, intravit et procidit ad pedes eius. <sup>26</sup> Erat enim mulier Gentilis, Syrophoenissa genere. Et rogabat eum ut daemonium eiceret de filia eius. <sup>27</sup> Qui dixit illi, "Sine prius saturari filios, non est enim bonum sumere panem filiorum et mittere canibus."

<sup>28</sup> At illa respondit et dixit ei, "Utique, Domine, nam et catelli sub mensa comedunt de micis puerorum."

<sup>29</sup> Et ait illi, "Propter hunc sermonem vade; exiit daemonium de filia tua." <sup>30</sup> Et cum abisset domum suam, invenit puellam iacentem supra lectum et daemonium exisse.

<sup>31</sup> Et iterum exiens de finibus Tyri, venit per Sidonem ad Mare Galilaeae inter medios fines Decapoleos. <sup>32</sup> Et adducunt ei surdum et mutum, et deprecabantur eum ut inponat illi manum. <sup>33</sup> Et adprehendens eum de turba seorsum, misit

cannot defile him, <sup>19</sup> because it entereth not into his heart but goeth into the belly and goeth out into the privy, purging all meats?" <sup>20</sup> And he said that the things which come out from a man, they defile a man. <sup>21</sup> For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, <sup>22</sup> thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. <sup>23</sup> All these evil things come from within and defile a man.

<sup>24</sup> And he arose from thence and went into the coasts of Tyre and Sidon. And entering into a house he would have no man know it, *but* he could not be hid. <sup>25</sup> For a *certain woman* heard of him, whose daughter had an unclean spirit, *and* presently came in and fell down at his feet. <sup>26</sup> For the woman was a Gentile, a Syrophoenician born. And she besought him to cast forth the devil out of her daughter. <sup>27</sup> And he said to her, "Let the children first be filled, for it is not good to take the bread of the children and cast it to the dogs."

<sup>28</sup> But she answered and said to him, "Yea, Lord, for the whelps also eat under the table of the children's crumbs."

<sup>29</sup> And he said to her, "For this saying go thy way; the devil is gone out of thy daughter." <sup>30</sup> And when she was come into her house, she found the girl lying upon the bed and that the devil was gone out.

<sup>31</sup> And again going out of the coasts of Tyre, he came by Sidon to the Sea of Galilee through the midst of the coasts of Decapolis. <sup>32</sup> And they bring to him one that was deaf and dumb, and they besought him to lay his hand upon him. <sup>33</sup> And taking him aside from the multitude, he put his

digitos suos in auriculas eius, et expuens tetigit linguam eius, <sup>34</sup> et suspiciens in caelum ingemuit et ait illi, “Eppheta,” quod est, “Adaperire.” <sup>35</sup> Et statim apertae sunt aures eius, et solutum est vinculum linguae eius, et loquebatur recte. <sup>36</sup> Et praecepit illis ne cui dicerent. Quanto autem eis praecipiebat, tanto magis plus praedicabant, <sup>37</sup> et eo amplius admirabantur, dicentes, “Bene omnia fecit; et surdos fecit audire et mutos loqui.”

## Caput 8

**I**n illis diebus iterum cum turba multa esset nec haberent quod manducarent, convocatis discipulis, ait illis, <sup>2</sup> “Miseror super turbam, quia ecce: iam triduo sustinent me nec habent quod manducent. <sup>3</sup> Et si dimisero eos ieiunos in domum suam, deficient in via, quidam enim ex eis de longe venerunt.”

<sup>4</sup> Et responderunt ei discipuli sui, “Unde istos poterit quis hic saturare panibus in solitudine?”

<sup>5</sup> Et interrogavit eos, “Quot panes habetis?”

Qui dixerunt, “Septem.”

fingers into his ears, and spitting he touched his tongue,  
<sup>34</sup> and looking up to heaven he groaned and said to him,  
 "Ephpheta," which is, "Be thou opened." <sup>35</sup> And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. <sup>36</sup> And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it, <sup>37</sup> and so much the more did they wonder, saying, "He hath done all things well; he hath made both the deaf to hear and the dumb to speak."

## Chapter 8

Christ feeds four thousand. He gives sight to the blind. He foretells his passion.

**I**n those days again when there was a great multitude and had nothing to eat, calling his disciples together, he saith to them, <sup>2</sup> "I have compassion on the multitude, for behold: they have now been with me three days and have nothing to eat. <sup>3</sup> And if I send them away fasting to their own houses, they will faint in the way, for some of them came from afar off."

<sup>4</sup> And his disciples answered him, "From whence can any one satisfy them here with bread in the wilderness?"

<sup>5</sup> And he asked them, "How many loaves have ye?"  
 And they said, "Seven."

<sup>6</sup> Et praecepit turbae discumbere supra terram, et accipiens septem panes, gratias agens fregit et dabat discipulis suis ut adponerent, et adposuerunt turbae. <sup>7</sup> Et habebant pisciculos paucos, et ipsos benedixit et iussit adponi. <sup>8</sup> Et manducaverunt et saturati sunt, et sustulerunt quod superaverat de fragmentis: septem sportas. <sup>9</sup> Erant autem qui manducaverant quasi quattuor milia. Et dimisit eos.

<sup>10</sup> Et statim ascendens navem cum discipulis suis venit in partes Dalmanutha. <sup>11</sup> Et exierunt Pharisei et coeperunt conquirere cum eo, quaerentes ab illo signum de caelo, temptantes eum. <sup>12</sup> Et ingemescens spiritu ait, "Quid generatio ista quaerit signum? Amen dico vobis: si dabitur generationi isti signum. <sup>13</sup> Et dimittens eos ascendit iterum navim et abiit trans fretum.

<sup>14</sup> Et obliiti sunt sumere panes, et nisi unum panem non habebant secum in navi. <sup>15</sup> Et praecipiebat eis, dicens, "Videte, et cavete a fermento Phariseorum et fermento Herodis."

<sup>16</sup> Et cogitabant ad alterutrum, dicentes, "Quia panes non habemus."

<sup>17</sup> Quo cognito Iesus ait illis, "Quid cogitatis quia panes non habetis? Nondum cognoscitis nec intellegitis? Adhuc caecatum habetis cor vestrum? <sup>18</sup> Oculos habentes non videtis, et aures habentes non auditis, nec recordamini? <sup>19</sup> Quando quinque panes fregi in quinque milia, et quot cofinos fragmentorum plenos sustulistis?"

Dicunt ei, "Duodecim."

<sup>6</sup> And he commanded the people to sit down on the ground, and taking the seven loaves, giving thanks he broke and gave to his disciples to set before them, and they set them before the people. <sup>7</sup> And they had a few little fishes, and he blessed them and commanded them to be set before them. <sup>8</sup> And they did eat and were filled, and they took up that which was left of the fragments: seven baskets. <sup>9</sup> And they that had eaten were about four thousand. And he sent them away.

<sup>10</sup> And immediately going up into a ship with his disciples he came into the parts of Dalmanutha. <sup>11</sup> And the Pharisees came forth and began to question with him, asking him a sign from heaven, tempting him. <sup>12</sup> And sighing deeply in spirit he saith, "Why doth this generation seek a sign? Amen I say to you: a sign shall not be given to this generation." <sup>13</sup> And leaving them he went up again into the ship and passed to the other side of the water.

<sup>14</sup> And they forgot to take bread, and they had but one loaf with them in the ship. <sup>15</sup> And he charged them, saying, "Take heed, and beware of the leaven of the Pharisees and of the leaven of Herod."

<sup>16</sup> And they reasoned among themselves, saying, "Because we have no bread."

<sup>17</sup> Which Jesus knowing saith to them, "Why do you reason because you have no bread? Do you not yet know nor understand? Have you still your heart blinded? <sup>18</sup> Having eyes see you not, and having ears hear you not, neither do you remember? <sup>19</sup> When I broke the five loaves among five thousand, *how* many baskets full of fragments took you up?"

They say to him, "Twelve."

20 "Quando et septem panes in quattuor milia, quot sportas fragmentorum tulistis?"

Et dicunt ei, "Septem."

21 Et dicebat eis, "Quomodo nondum intellegitis?"

22 Et veniunt Bethsaidam, et adducunt ei caecum, et rogabant eum ut illum tangeret. 23 Et adprehendens manum caeci, eduxit eum extra vicum, et expuens in oculos eius, inpositis manibus suis, interrogavit eum si quid videret. 24 Et aspiciens ait, "Video homines velut arbores ambulantes." 25 Deinde iterum inposuit manus super oculos eius, et coepit videre et restitutus est, ita ut videret clare omnia. 26 Et misit illum in domum suam, dicens, "Vade in domum tuam, et si in vicum introieris, nemini dixeris."

27 Et egressus est Iesus et discipuli eius in castella Caesareae Philippi. Et in via interrogabat discipulos suos, dicens eis, "Quem me dicunt esse homines?"

28 Qui responderunt illi, dicentes, "Iohannem Baptistam; alii Heliam, alii vero quasi unum de prophetis."

29 Tunc dicit illis, "Vos vero quem me dicitis esse?"

Respondens Petrus ait ei, "Tu es Christus."

30 Et comminatus est eis ne cui dicerent de illo. 31 Et coepit docere illos quoniam oportet Filium hominis multa pati et reprobari a senioribus et a summis sacerdotibus et scribis et occidi et post tres dies resurgere. 32 Et palam verbum loquebatur. Et adprehendens eum Petrus coepit increpare eum. 33 Qui conversus et videns discipulos suos comminatus



20 "And when the seven loaves among four thousand, how many baskets of fragments took you up?"

And they say to him, "Seven."

21 And he said to them, "How do you not yet understand?"

22 And they came to Bethsaida, and they bring to him a blind man, and they besought him to touch him. 23 And taking the blind man by the hand, he led him out of the town and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing. 24 And looking up he said, "I see men as trees walking." 25 After that again he laid his hands upon his eyes, and he began to see and was restored, so that he saw all things clearly. 26 And he sent him to his house, saying, "Go into thy house, and if thou enter into the town, tell nobody."

27 And Jesus went out and his disciples into the towns of Caesarea Philippi. And in the way he asked his disciples, saying to them, "Whom do men say that I am?"

28 And they answered him, saying, "John the Baptist, *but* some Elijah, and others as one of the prophets."

29 Then he saith to them, "But whom do you say that I am?"

Peter answering said to him, "Thou art the Christ."

30 And he strictly charged them that they should not tell any man of him. 31 And he began to teach them that the Son of man must suffer many things and be rejected by the ancients and by the high priests and the scribes and be killed and after three days rise again. 32 And he spoke the word openly. And Peter taking him began to rebuke him. 33 *But* he turning about and seeing his disciples threatened

est Petro, dicens, "Vade retro me, Satana, quoniam non sapis quae Dei sunt sed quae sunt hominum."

<sup>34</sup> Et convocata turba cum discipulis suis dixit eis, "Si quis vult me sequi, deneget se ipsum et tollat crucem suam et sequatur me. <sup>35</sup> Qui enim voluerit animam suam salvam facere perdet eam, qui autem perdiderit animam suam propter me et evangelium salvam eam faciet. <sup>36</sup> Quid enim proderit homini si lucretur mundum totum et detrimentum faciat animae suae? <sup>37</sup> Aut quid dabit homo commutationem pro anima sua? <sup>38</sup> Qui enim me confusus fuerit et mea verba in generatione ista adultera et peccatrice, et Filius hominis confundetur eum cum venerit in gloria Patris sui cum angelis sanctis." <sup>39</sup> Et dicebat illis, "Amen dico vobis quia sunt quidam de hic stantibus qui non gustabunt mortem donec videant regnum Dei veniens in virtute."

## Caput 9

**E**t post dies sex adsumit Iesus Petrum et Iacobum et Iohannem et ducit illos in montem excelsum seorsum solos et transfiguratus est coram ipsis. <sup>2</sup> Et vestimenta eius facta

Peter, saying, "Go behind me, Satan, because thou savourest not the things that are of God but the things that are of men."

<sup>34</sup> And calling together the multitude with his disciples he said to them, "If any man will follow me, let him deny himself and take up his cross and follow me. <sup>35</sup> For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake and the gospel shall save it. <sup>36</sup> For what shall it profit a man if he gain the whole world and lose his own soul? <sup>37</sup> Or what shall a man give in exchange for his soul? <sup>38</sup> For he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him when he shall come in the glory of his Father with the holy angels." <sup>39</sup> And he said to them, "Amen I say to you that there are some of them that stand here who shall not taste death till they see the kingdom of God coming in power."

## Chapter 9

Christ is transfigured. He casts out the dumb spirit. He teaches humility and to avoid scandal.

And after six days Jesus taketh with him Peter and James and John and leadeth them up into an high mountain apart by themselves and was transfigured before them. <sup>2</sup> And his

sunt splendentia et candida nimis velut nix, qualia fullo super terram non potest candida facere. <sup>3</sup> Et apparuit illis Helias cum Mose, et erant loquentes cum Iesu. <sup>4</sup> Et respondens Petrus ait Iesu, "Rabbi, bonum est hic nos esse. Et faciamus tria tabernacula: tibi unum et Mosi unum et Heliae unum." <sup>5</sup> Non enim sciebat quid diceret, erant enim timore exterriti.

<sup>6</sup> Et facta est nubes obumbrans eos, et venit vox de nube, dicens, "Hic est Filius meus carissimus; audite illum." <sup>7</sup> Et statim circumspicientes neminem amplius viderunt nisi Iesum tantum secum. <sup>8</sup> Et descendantibus illis de monte, praecepit illis ne cuiquam quae vidissent narrarent nisi cum Filius hominis a mortuis resurrexerit.

<sup>9</sup> Et verbum continuerunt apud se, conquirentes quid esset, "Cum a mortuis resurrexerit." <sup>10</sup> Et interrogabant eum, dicentes, "Quid ergo dicunt Pharisei et scribae quia Heliam oporteat venire primum?"

<sup>11</sup> Qui respondens ait illis, "Helias, cum venerit primo, restituet omnia, et quomodo scriptum est in Filium hominis, ut multa patiatur et contemnatur. <sup>12</sup> Sed dico vobis quia et Helias venit, et fecerunt illi quaecumque voluerunt, sicut scriptum est de eo."

<sup>13</sup> Et veniens ad discipulos suos vidit turbam magnam circa eos et scribas conquirentes cum illis. <sup>14</sup> Et confestim omnis populus, videns Iesum stupefactus est et expaverunt, et adcurrentes salutabant eum. <sup>15</sup> Et interrogavit eos, "Quid inter vos conquiritis?"

garments became shining and exceeding white as snow, so as no fuller upon earth can make white. <sup>3</sup> And there appeared to them Elijah with Moses, and they were talking with Jesus. <sup>4</sup> And Peter answering said to Jesus, "Rabbi, it is good for us to be here. And let us make three tabernacles: one for thee and one for Moses and one for Elijah." <sup>5</sup> For he knew not what he said, for they were struck with fear.

<sup>6</sup> And there was a cloud overshadowing them, and a voice came out of the cloud, saying, "This is my most beloved Son; hear ye him." <sup>7</sup> And immediately looking about they saw no man any more but Jesus only with them. <sup>8</sup> And as they came down from the mountain, he charged them not to tell any man what things they had seen till the Son of man shall be risen again from the dead.

<sup>9</sup> And they kept the word to themselves, questioning together what that should mean, "When he shall be risen from the dead." <sup>10</sup> And they asked him, saying, "Why then do the Pharisees and scribes say that Elijah must come first?"

<sup>11</sup> And he answered and said to them, "Elijah, when he shall come first, shall restore all things, and as it is written of the Son of man, that he must suffer many things and be despised. <sup>12</sup> But I say to you that Elijah also is come, and they have done to him whatsoever they would, as it is written of him."

<sup>13</sup> And coming to his disciples he saw a great multitude about them and the scribes questioning with them. <sup>14</sup> And presently all the people, seeing Jesus, were astonished and struck with fear, and running to him they saluted him. <sup>15</sup> And he asked them, "What do you question about among you?"

16 Et respondens unus de turba dixit, "Magister, adtuli filium meum ad te, habentem spiritum mutum, 17 qui ubicumque eum adprehenderit, adlidit eum, et spumat et stridet dentibus et arescit; et dixi discipulis tuis ut eicerent illum, et non potuerunt."

18 Qui respondens eis dixit, "O generatio incredula, quamdiu apud vos ero? Quamdiu vos patiar? Adferte illum ad me." 19 Et adtulerunt eum. Et cum vidisset illum, statim spiritus conturbavit eum, et elisus in terram volutabatur spumans. 20 Et interrogavit patrem eius, "Quantum temporis est ex quo hoc ei accidit?"

At ille ait, "Ab infantia, 21 et frequenter eum in ignem et in aquas misit ut eum perderet. Sed si quid potes, adiuva nos, misertus nostri."

22 Iesus autem ait illi, "Si potes credere, omnia possibilia sunt credenti."

23 Et continuo exclamans pater pueri cum lacrimis aiebat, "Credo, Domine; adiuva incredulitatem meam."

24 Et cum videret Iesus concurrentem turbam, comminatus est spiritui inundo, dicens illi, "Surde et mute spiritus, ego tibi praecipio, exi ab eo, et amplius ne introeas in eum." 25 Et clamans et multum discerpens eum, exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent quia "Mortuus est." 26 Iesus autem tenens manum eius elevavit illum, et surrexit.

27 Et cum introisset in domum, discipuli eius secreto interrogabant eum, "Quare nos non potuimus eicere eum?"

28 Et dixit illis, "Hoc genus in nullo potest exire nisi in oratione et ieiunio."

<sup>16</sup> And one of the multitude answering said, "Master, I have brought to thee my son, who hath a dumb spirit, <sup>17</sup> and wheresoever he taketh him, he dasheth him, and he foameth and gnasheth with the teeth and pineth away; and I spake to thy disciples to cast him out, and they could not."

<sup>18</sup> And *Jesus* answering them said, "O incredulous generation, how long shall I be with you? How long shall I suffer you? Bring him to me." <sup>19</sup> And they brought him. And when he had seen him, immediately the spirit troubled him, and being thrown down upon the ground he rolled about foaming. <sup>20</sup> And he asked his father, "How long time is it since this hath happened unto him?"

But he said, "From his infancy, <sup>21</sup> and oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do anything, have compassion on us, and help us.

<sup>22</sup> And *Jesus* saith to him, "If thou canst believe, all things are possible to him that believeth."

<sup>23</sup> And immediately the father of the boy crying out with tears said, "I do believe, Lord; help thou my unbelief."

<sup>24</sup> And when *Jesus* saw the multitude running together, he threatened the unclean spirit, saying to him, "Thou deaf and dumb spirit, I command thee, go out of him, and enter no more into him." <sup>25</sup> And crying out and greatly tearing him, he went out of him, and he became as dead, so that many said, "He is dead." <sup>26</sup> But *Jesus* taking him by the hand lifted him up, and he arose.

<sup>27</sup> And when he was come into the house, his disciples asked him privately, "Why could not we cast him out?"

<sup>28</sup> And he said to them, "This kind can go out by nothing but by prayer and fasting."

29 Et inde profecti praetergrediebantur Galilaeam, nec volebat quemquam scire. 30 Docebat autem discipulos suos et dicebat illis quoniam "Filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget."

31 At illi ignorabant verbum, et timebant eum interrogare.

32 Et venerunt Capharnaum. Qui cum domi esset, interrogabat eos, "Quid in via tractabatis?" 33 At illi tacebant, siquidem inter se in via disputaverant quis esset illorum maior.

34 Et residens vocavit duodecim et ait illis, "Si quis vult primus esse, erit omnium novissimus et omnium minister."

35 Et accipiens puerum, statuit eum in medio eorum, quem cum complexus esset, ait illis, 36 "Quisquis unum ex huiusmodi pueris receperit in nomine meo me recipit. Et quicumque me susceperit non me suscipit sed eum qui me misit."

37 Respondit illi Iohannes, dicens, "Magister, vidimus quendam in nomine tuo eicientem daemonia qui non sequitur nos, et prohibuimus eum."

38 Iesus autem ait, "Nolite prohibere eum. Nemo est enim qui faciat virtutem in nomine meo et possit cito male loqui de me. 39 Qui enim non est adversum vos pro vobis est. 40 Quisquis enim potum dederit vobis calicem aquae in nomine meo quia Christi estis, amen dico vobis: non perdet mercedem suam.

41 "Et quisquis scandalizaverit unum ex his pusillis credentibus in me, bonum est ei magis si circumdaretur mola asinaria collo eius et in mare mitteretur. 42 Et si scandalizaverit te manus tua, abscide illam; bonum est tibi debilem



29 And departing from thence they passed through Galilee, and he would not that any man should know it. 30 And he taught his disciples and said to them, "The Son of man shall be delivered into the hands of men, and they shall kill him, and after that he is killed he shall rise again the third day." 31 But they understood not the word, and they were afraid to ask him.

32 And they came to Capernaum. And when *they were* in the house, he asked them, "What did you treat of in the way?" 33 But they held their peace, for in the way they had disputed among themselves which of them should be the greatest. 34 And sitting down he called the twelve and saith to them, "If any man desire to be first, he shall be the last of all and the minister of all." 35 And taking a child, he set him in the midst of them, and when he had embraced him, he saith to them, 36 "Whosoever shall receive one such child as this in my name receiveth me. And whosoever shall receive me receiveth not me but him that sent me."

37 John answered him, saying, "Master, we saw one casting out devils in thy name who followeth not us, and we forbade him."

38 But Jesus said, "Do not forbid him. For there is no man that doth a miracle in my name *that* can soon speak ill of me. 39 For he that is not against you is for you. 40 For whosoever shall give you to drink a cup of water in my name because you belong to Christ, amen I say to you: he shall not lose his reward.

41 "And whosoever shall scandalize one of these little ones that believe in me, it were better for him that a millstone were hanged around his neck and he were cast into the sea. 42 And if thy hand scandalize thee, cut it off; it is better for

introire in vitam quam duas manus habentem ire in gehennam, in ignem inextinguibilem, <sup>43</sup> ubi vermis eorum non moritur et ignis non extinguitur. <sup>44</sup> Et si pes tuus te scandalizat, amputa illum; bonum est tibi claudum introire in vitam aeternam quam duos pedes habentem mitti in gehennam ignis inextinguibilis, <sup>45</sup> ubi vermis eorum non moritur et ignis non extinguitur. <sup>46</sup> Quod si oculus tuus scandalizat te, eice eum; bonum est tibi luscum introire in regnum Dei quam duos oculos habentem mitti in gehennam ignis, <sup>47</sup> ubi vermis eorum non moritur et ignis non extinguitur. <sup>48</sup> Omnis enim igne sallietur, et omnis victima sale sallietur. <sup>49</sup> Bonum est sal, quod si sal insulsum fuerit, in quo illud condietis? Habete in vobis sal, et pacem habete inter vos."

## Caput 10

**E**t inde exsurgens, venit in fines Iudaeae ultra Iordanen, et conveniunt iterum turbae ad eum. Et sicut consueverat iterum docebat illos. <sup>2</sup> Et accedentes Pharisei interrogabant eum "Si licet viro uxorem dimittere?" temptantes eum.

thee to enter into life maimed than having two hands to go into hell, into the fire that cannot be quenched, <sup>43</sup> where their worm dieth not and the fire is not extinguished. <sup>44</sup> And if thy foot scandalize thee, cut it off; it is better for thee to enter lame into life everlasting than having two feet to be cast into the hell of unquenchable fire, <sup>45</sup> where their worm dieth not and the fire is not extinguished. <sup>46</sup> And if thy eye scandalize thee, pluck it out; it is better for thee with one eye to enter into the kingdom of God than having two eyes to be cast into the hell of fire, <sup>47</sup> where their worm dieth not and the fire is not extinguished. <sup>48</sup> For everyone shall be salted with fire, and every victim shall be salted with salt. <sup>49</sup> Salt is good, but if the salt become unsavoury, wherewith will you season it? Have salt in you, and have peace among you."

## Chapter 10

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

And rising up from thence, he cometh into the coasts of Judea beyond the Jordan, and the multitudes flock to him again. And as he was accustomed he taught them again. <sup>2</sup> And the Pharisees coming to him asked him, "Is it lawful for a man to put away his wife?" tempting him.

3 At ille respondens dixit eis, "Quid vobis praecepit Moses?"

4 Qui dixerunt, "Moses permisit libellum repudii scribere et dimittere."

5 Quibus respondens Iesus ait, "Ad duritiam cordis vestri scripsit vobis praeceptum istud. 6 Ab initio autem creaturae masculum et feminam fecit eos Deus. 7 Propter hoc relinquet homo patrem suum et matrem et adhaerebit ad uxorem suam. 8 Et erunt duo in carne una. Itaque iam non sunt duo sed una caro. 9 Quod ergo Deus coniunxit, homo non separet."

10 Et in domo iterum discipuli eius de eodem interrogaverunt eum. 11 Et dicit illis, "Quicumque dimiserit uxorem suam et aliam duxerit adulterium committit super eam. 12 Et si uxor dimiserit virum suum et alii nupserit, moechatur."

13 Et offerebant illi parvulos, ut tangeret illos. Discipuli autem comminabantur offerentibus. 14 Quos cum videret Iesus, indigne tulit et ait illis, "Sinite parvulos venire ad me, et ne prohibueritis eos, talium est enim regnum Dei. 15 Amen dico vobis: quisque non receperit regnum Dei velut parvulus non intrabit in illud." 16 Et complexans eos et inponens manus super illos, benedicebat eos.

17 Et cum egressus esset in viam, procurrens quidam genu flexo ante eum rogabat eum, "Magister bone, quid faciam ut vitam aeternam percipiam?"

18 Iesus autem dixit ei, "Quid me dicis bonum? Nemo bonus nisi unus, Deus. 19 Praecepta nosti: Ne adulteres; ne

3 But he answering saith to them, "What did Moses command you?"

4 And they said, "Moses permitted to write a bill of divorce and to put her away."

5 And Jesus answering said to them, "Because of the hardness of your heart he wrote you that precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause a man shall leave his father and mother and shall cleave to his wife. 8 And they two shall be in one flesh. Therefore now they are not two but one flesh. 9 What therefore God hath joined together, let not man put asunder."

10 And in the house again his disciples asked him concerning the same thing. 11 And he saith to them, "Whosoever shall put away his wife and marry another committeth adultery against her. 12 And if the wife shall put away her husband and be married to another, she committeth adultery."

13 And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them. 14 And when Jesus saw it, he was much displeased and said to them, "Suffer the little children to come to me, and forbid them not, for of such is the kingdom of God. 15 Amen I say to you: whosoever shall not receive the kingdom of God as a little child shall not enter into it." 16 And embracing them and laying his hands upon them, he blessed them.

17 And when he was gone forth into the way, a certain man running up and kneeling before him asked him, "Good master, what shall I do that I may receive life everlasting?"

18 And Jesus said to him, "Why callest thou me good? None is good but one, *that is*, God. 19 Thou knowest the commandments: Do not commit adultery; do not kill; do

occidas; ne fureris; ne falsum testimonium dixeris; ne fraudem feceris; honora patrem tuum et matrem.”

20 At ille respondens ait illi, “Magister, omnia haec conservavi a iuventute mea.”

21 Iesus autem intuitus eum dilexit eum et dixit ei, “Unum tibi deest. Vade; quaecumque habes vende, et da pauperibus, et habebis thesaurum in caelo. Et veni; sequere me.” 22 Qui contristatus in verbo abiit maerens, erat enim habens possessiones multas.

23 Et circumspiciens Iesus ait discipulis suis, “Quam difficile qui pecunias habent in regnum Dei introibunt!” 24 Discipuli autem obstupescabant in verbis eius. At Iesus rursus respondens ait illis, “Filioli, quam difficile est confidentes in pecuniis in regnum Dei introire! 25 Facilius est camelum per foramen acus transire quam divitem intrare in regnum Dei.”

26 Qui magis admirabantur, dicentes ad semet ipsos, “Et quis potest salvus fieri?”

27 Et intuens illos Iesus ait, “Apud homines impossibile est sed non apud Deum, omnia enimabilia sunt apud Deum.”

28 Et coepit Petrus ei dicere, “Ecce: nos dimisimus omnia et secuti sumus te.”

29 Respondens Iesus ait, “Amen dico vobis: nemo est qui reliquerit domum aut fratres aut sorores aut patrem aut matrem aut filios aut agros propter me et propter evangelium 30 qui non accipiat centies tantum nunc in tempore hoc—domos et fratres et sorores et matres et filios et agros, cum persecutionibus—et in saeculo futuro vitam

not steal; bear not false witness; do no fraud; honour thy father and mother."

20 But he answering said to him, "Master, all these things I have observed from my youth."

21 And Jesus looking on him loved him and said to him, "One thing is wanting unto thee. Go; sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. And come; follow me." 22 But he being struck sad at that saying went away sorrowful, for he had great possessions.

23 And Jesus looking round about saith to his disciples, "How hardly shall they that have riches enter into the kingdom of God!" 24 And the disciples were astonished at his words. But Jesus again answering saith to them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

26 And they wondered the more, saying *among* themselves, "Who then can be saved?"

27 And Jesus looking on them saith, "With men it is impossible but not with God, for all things are possible with God."

28 And Peter began to say to him, "Behold: we have left all things and have followed thee."

29 Jesus answering said, "Amen I say to you: there is no man who hath left house or brethren or sisters or father or mother or children or lands for my sake and for the gospel 30 who shall not receive a hundred times as much now in this time—houses and brethren and sisters and mothers and children and lands, with persecutions—and in the world to

aeternam. <sup>31</sup> Multi autem erunt primi novissimi, et novissimi primi.”

<sup>32</sup> Erant autem in via ascendentes Hierosolymam, et praecedebat illos Iesus, et stupebant et sequentes timebant. Et adsumens iterum duodecim coepit illis dicere quae essent ei eventura, <sup>33</sup> quia “Ecce: ascendimus Hierosolymam, et Filius hominis tradetur principibus sacerdotum et scribes et senioribus, et damnabunt eum morte et tradent eum Gentibus. <sup>34</sup> Et inludent ei et conspuent eum et flagellabunt eum et interficient eum, et tertia die resurget.”

<sup>35</sup> Et accedunt ad illum Iacobus et Iohannes, filii Zebedaei, dicentes, “Magister, volumus ut quodcumque petierimus, facias nobis.”

<sup>36</sup> At ille dixit eis, “Quid vultis ut faciam vobis?”

<sup>37</sup> Et dixerunt, “Da nobis ut unus ad dexteram tuam et alius ad sinistram tuam sedeamus in gloria tua.”

<sup>38</sup> Iesus autem ait eis, “Nescitis quid petatis. Potestis bibere calicem quem ego bibo aut baptismum quo ego baptizor baptizari?”

<sup>39</sup> At illi dixerunt ei, “Possumus.”

Iesus autem ait eis, “Calicem quidem quem ego bibo bibetis, et baptismo quo ego baptizor baptizabimini. <sup>40</sup> Sedere autem ad dexteram meam vel ad sinistram non est meum dare vobis sed quibus paratum est.”



come life everlasting. <sup>31</sup> But many that are first shall be last, and the last first."

<sup>32</sup> And they were in the way going up to Jerusalem, and Jesus went before them, and they were astonished and following were afraid. And taking again the twelve he began to tell them the things that should befall him, <sup>33</sup> *saying*, "Behold: we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and to the scribes and ancients, and they shall condemn him to death and shall deliver him to the Gentiles. <sup>34</sup> And they shall mock him and spit on him and scourge him and kill him, and the third day he shall rise again."

<sup>35</sup> And James and John, the sons of Zebedee, *came* to him, saying, "Master, we desire that whatsoever we shall ask, thou wouldst do it for us."

<sup>36</sup> But he said to them, "What would you that I should do for you?"

<sup>37</sup> And they said, "Grant to us that we may sit one on thy right hand and the other on thy left hand in thy glory."

<sup>38</sup> And Jesus said to them, "You know not what you ask. Can you drink of the chalice that I drink of or be baptized with the baptism wherewith I am baptized?"

<sup>39</sup> But they said to him, "We can."

And Jesus saith to them, "You shall indeed drink of the chalice that I drink of, and with the baptism wherewith I am baptized you shall be baptized. <sup>40</sup> But to sit on my right hand or on my left is not mine to give to you, but to them for whom it is prepared."

<sup>41</sup> Et audientes decem coeperunt indignari de Iacobo et Iohanne. <sup>42</sup> Iesus autem vocans eos ait illis, "Scitis quia hii qui videntur principari Gentibus dominantur eis et principes eorum potestatem habent ipsorum. <sup>43</sup> Non ita est autem in vobis; sed quicumque voluerit fieri maior erit vester minister. <sup>44</sup> Et quicumque voluerit in vobis primus esse erit omnium servus. <sup>45</sup> Nam et Filius hominis non venit ut ministraretur ei sed ut ministraret et daret animam suam redemptionem pro multis."

<sup>46</sup> Et veniunt Hierichum, et proficiscente eo de Hiericho et discipulis eius et plurima multitudo, filius Timei, Bartimeus, caecus, sedebat iuxta viam mendicans. <sup>47</sup> Qui cum audisset quia Iesus Nazarenus est, coepit clamare et dicere, "Iesu, fili David, miserere mei!" <sup>48</sup> Et comminabantur illi multi ut taceret. At ille multo magis clamabat, "Fili David, miserere mei!"

<sup>49</sup> Et stans Iesus praecepit illum vocari. Et vocant caecum, dicentes ei, "Animaequior esto. Surge; vocat te." <sup>50</sup> Qui projecto vestimento suo exiliens venit ad eum.

<sup>51</sup> Et respondens illi Iesus dixit, "Quid vis tibi faciam?"

Caecus autem dixit ei, "Rabboni, ut videam."

<sup>52</sup> Iesus autem ait illi, "Vade; fides tua te salvum fecit." Et confestim vidit et sequebatur eum in via.

<sup>41</sup> And the ten hearing it began to be much displeased at James and John. <sup>42</sup> But Jesus calling them saith to them, "You know that they who seem to rule over the Gentiles lord it over them and their princes have power over them. <sup>43</sup> But it is not so among you; but whosoever will be greater shall be your minister. <sup>44</sup> And whosoever will be first among you shall be the servant of all. <sup>45</sup> For the Son of man also is not come to be ministered unto but to minister and to give his life a redemption for many."

<sup>46</sup> And they came to Jericho, and as he went out of Jericho with his disciples and a very great multitude, Bartimaeus, the blind man, the son of Timaeus, sat by the wayside begging. <sup>47</sup> And when he had heard that it was Jesus of Nazareth, he began to cry out and to say, "Jesus, son of David, have mercy on me!" <sup>48</sup> And many rebuked him that he might hold his peace. But he cried a great deal the more, "Son of David, have mercy on me!"

<sup>49</sup> And Jesus standing still commanded him to be called. And they call the blind man, saying to him, "Be of better comfort. Arise; he calleth thee." <sup>50</sup> And he casting off his garment leaped up and came to him.

<sup>51</sup> And Jesus answering said to him, "What wilt thou that I should do to thee?"

And the blind man said to him, "Rabboni, that I may see."

<sup>52</sup> And Jesus saith to him, "Go thy way; thy faith hath made thee whole." And immediately he saw and followed him in the way.

## Caput II

**E**t cum adpropinquarent Hierosolymae et Bethaniae ad Montem Olivarum, mittit duos ex discipulis suis <sup>2</sup> et ait illis, "Ite in castellum quod est contra vos, et statim introeuntes illuc invenietis pullum ligatum, super quem nemo adhuc hominum sedit. Solvite illum, et adducite. <sup>3</sup> Et si quis vobis dixerit, 'Quid facitis?' dicite quia Domino necessarius est, et continuo illum dimittet huc." <sup>4</sup> Et abeuntes invenerunt pullum ligatum ante ianuam foris in bivio, et solvunt eum.

<sup>5</sup> Et quidam de illic stantibus dicebant illis, "Quid facitis solventes pullum?" <sup>6</sup> Qui dixerunt eis sicut praeceperat illis Iesus, et dimiserunt eis.

<sup>7</sup> Et duxerunt pullum ad Iesum, et inponunt illi vestimenta sua, et sedit super eum. <sup>8</sup> Multi autem vestimenta sua straverunt in via, alii autem frondes caedebant de arboribus et sternebant in via. <sup>9</sup> Et qui praeibant et qui sequebantur clamabant, dicentes, "Osanna! Benedictus qui venit in nomine Domini! <sup>10</sup> Benedictum quod venit, regnum patris nostri, David! Osanna in excelsis!"

## Chapter II

Christ enters into Jerusalem upon an ass, curses the barren fig tree and drives the buyers and sellers out of the temple.

And when they were drawing near to Jerusalem and to Bethany at the Mount of Olives, he sendeth two of his disciples <sup>2</sup> and saith to them, "Go into the village that is over against you, and immediately at your coming in thither you shall find a colt tied, upon which no man yet hath sat. Loose him, and bring him. <sup>3</sup> And if any man shall say to you, 'What are you doing?' say ye that the Lord hath need of him, and immediately he will let him come hither." <sup>4</sup> And going their way they found the colt tied before the gate without in the meeting of two ways, and they loose him.

<sup>5</sup> And some of them that stood there said to them, "What do you loosing the colt?" <sup>6</sup> And they said to them as Jesus had commanded them, and they let him go with them.

<sup>7</sup> And they brought the colt to Jesus, and they lay their garments on him, and he sat upon him. <sup>8</sup> And many spread their garments in the way, and others cut down boughs from the trees and strewed them in the way. <sup>9</sup> And they that went before and they that followed cried, saying, "Hosanna! Blessed is he that cometh in the name of the Lord! <sup>10</sup> Blessed be the kingdom of our father, David, that cometh! Hosanna in the highest!"

11 Et introivit Hierosolymam in templum, et circumspexit omnibus, cum iam vespera esset hora, exivit in Bethaniam cum duodecim.

12 Et alia die, cum exirent a Bethania, esuriit. 13 Cumque vidisset a longe ficum habentem folia, venit, si quid forte inveniret in ea. Et cum venisset ad eam, nihil invenit praeter folia, non enim erat tempus ficorum. 14 Et respondens dixit ei, "Iam non amplius in aeternum quisquam fructum ex te manducet." Et audiebant discipuli eius.

15 Et veniunt Hierosolymam. Et cum introisset in templum, coepit eicere vendentes et ementes in templo, et mensas nummulariorum et cathedras vendentium columbas evertit. 16 Et non sinebat ut quisquam vas transferret per templum. 17 Et docebat, dicens eis, "Non scriptum est quia: 'Domus mea domus orationis vocabitur omnibus gentibus'? 'Vos autem fecistis eam speluncam latronum.'" 18 Quo audito, principes sacerdotum et scribae quaerebant quomodo eum perderent. Timebant enim eum quoniam universa turba admirabatur super doctrina eius.

19 Et cum vespera facta esset, egrediebatur de civitate. 20 Et cum mane transirent, viderunt ficum arefactam a radicibus. 21 Et recordatus Petrus dixit ei, "Rabbi, ecce: ficus cui maledixisti aruit."

22 Et respondens Iesus ait illis, "Habete fidem Dei. 23 Amen dico vobis quia quicumque dixerit huic monti, 'Tollere, et mittere in mare,' et non haesitaverit in corde suo sed

<sup>11</sup> And he entered into Jerusalem into the temple, and having viewed all things round about, when now the eventide was come, he went out to Bethany with the twelve.

<sup>12</sup> And the next day, when they came out from Bethany, he was hungry. <sup>13</sup> And when he had seen afar off a fig tree having leaves, he came, if perhaps he might find any thing on it. And when he was come to it, he found nothing but leaves, for it was not the time for figs. <sup>14</sup> And answering he said to it, "May no man hereafter eat fruit of thee any more for ever." And his disciples heard it.

<sup>15</sup> And they came to Jerusalem. And when he was entered into the temple, he began to cast out them that sold and bought in the temple, and he overthrew the tables of the moneychangers and the chairs of them that sold doves. <sup>16</sup> And he suffered not that any man should carry a vessel through the temple. <sup>17</sup> And he taught, saying to them, "Is it not written: 'My house shall be called the house of prayer to all nations'? 'But you have made it a den of thieves.'" <sup>18</sup> Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him because the whole multitude was in admiration at his doctrine.

<sup>19</sup> And when evening was come, he went forth out of the city. <sup>20</sup> And when they passed by in the morning, they saw the fig tree dried up from the roots. <sup>21</sup> And Peter remembering said to him, "Rabbi, behold: the fig tree which thou didst curse is withered away."

<sup>22</sup> And Jesus answering saith to them, "Have the faith of God. <sup>23</sup> Amen I say to you that whosoever shall say to this mountain, 'Be thou removed, and be thou cast into the sea,' and shall not stagger in his heart but believe, that

crediderit, quia quodcumque dixerit fiat; fiet ei. <sup>24</sup> Propterea dico vobis, omnia quaecumque orantes petitis, credite quia accipietis, et evenient vobis. <sup>25</sup> Et cum stabitis ad orandum, dimittite, si quid habetis adversus aliquem, ut et Pater vester, qui in caelis est, dimittat vobis peccata vestra. <sup>26</sup> Quod si vos non dimiseritis, nec Pater vester qui in caelis est dimittet vobis peccata vestra."

<sup>27</sup> Et veniunt rursus Hierosolymam. Et cum ambularet in templo, accedunt ad eum summi sacerdotes et scribae et seniores. <sup>28</sup> Et dicunt ei, "In qua potestate haec facis? Et quis tibi dedit hanc potestatem ut ista facias?"

<sup>29</sup> Iesus autem respondens ait illis, "Interrogabo vos et ego unum verbum; et respondete mihi, et dicam vobis in qua potestate haec faciam. <sup>30</sup> Baptismum Iohannis, de caelo erat an ex hominibus? Respondete mihi."

<sup>31</sup> At illi cogitabant secum, dicentes, "Si dixerimus, 'De caelo,' dicet, 'Quare ergo non credidistis ei?' <sup>32</sup> Si dixerimus, 'Ex hominibus,'" timebant populum. (Omnes enim habebant Iohannem quia vere propheta esset.) <sup>33</sup> Et respondentes dicunt Iesu, "Nescimus."

Et respondens Iesus ait illis, "Neque ego dico vobis in qua potestate haec faciam."



whatsoever he saith shall be done; it shall be done unto him.  
<sup>24</sup> Therefore I say to you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you. <sup>25</sup> And when you shall stand to pray, forgive, if you have ought against any man, that your Father also, who is in heaven, may forgive you your sins. <sup>26</sup> But if you will not forgive, neither will your Father, that is in heaven, forgive you your sins."

<sup>27</sup> And they come again to Jerusalem. And when he was walking in the temple, there come to him the chief priests and the scribes and the ancients. <sup>28</sup> And they say to him, "By what authority dost thou these things? And who hath given thee this authority to do these things?"

<sup>29</sup> And Jesus answering said to them, "I will also ask you one word; and answer you me, and I will tell you by what authority I do these things. <sup>30</sup> The baptism of John, was it from heaven or from men? Answer me."

<sup>31</sup> But they thought with themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?'" <sup>32</sup> If we say, 'From men,' *we fear* the people." (For all men counted John that he was a prophet indeed.) <sup>33</sup> And they answering say to Jesus, "We know not."

And Jesus answering saith to them, "Neither do I tell you by what authority I do these things."

## Caput 12

**E**t coepit illis in parabolis loqui: "Vineam pastinavit homo et circumdedit sepem et fodit lacum et aedificavit turrem et locavit eam agricolis et peregre profectus est. <sup>2</sup> Et misit ad agricolas in tempore servum ut ab agricolis acciperet de fructu vineae. <sup>3</sup> Qui adprehensum eum ceciderunt et dimiserunt vacuum. <sup>4</sup> Et iterum misit ad illos alium servum, et illum in capite vulneraverunt et contumeliis adfecerunt. <sup>5</sup> Et rursum alium misit, et illum occiderunt, et plures alios, quosdam caedentes, alios vero occidentes.

<sup>6</sup> "Adhuc ergo unum habens filium carissimum, et illum misit ad eos novissimum, dicens quia 'Reverebuntur filium meum.' <sup>7</sup> Coloni autem dixerunt ad invicem, 'Hic est heres. Venite; occidamus eum, et nostra erit hereditas.' <sup>8</sup> Et adprehendentes eum occiderunt et eiecerunt extra vineam.

<sup>9</sup> "Quid ergo faciet dominus vineae? Veniet et perdet colonos et dabit vineam aliis. <sup>10</sup> Nec scripturam hanc legistis: 'Lapidem quem probaverunt aedificantes, hic factus est in

## Chapter 12

The parable of the vineyard and husbandmen. Caesar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.

**A**nd he began to speak to them in parables: "A *certain* man planted a vineyard and made a hedge round it and dug a place for the wine-fat and built a tower and let it to husbandmen and went into a far country. <sup>2</sup> And at the season he sent to the husbandmen a servant to receive from the husbandmen of the fruit of the vineyard. <sup>3</sup> And they having laid hands on him beat him and sent him away empty. <sup>4</sup> And again he sent to them another servant, and him they wounded in the head and used him reproachfully. <sup>5</sup> And again he sent another, and him they killed, and many others, *of whom* some they beat and others they killed.

<sup>6</sup> Having therefore yet one son most dear to him, he sent him also to them last of all, saying, 'They will reverence my son.' <sup>7</sup> But the husbandmen said one to another, 'This is the heir. Come; let us kill him, and the inheritance shall be ours.' <sup>8</sup> And laying hold on him they killed him and cast him out of the vineyard.

<sup>9</sup> "What therefore will the lord of the vineyard do? He will come and destroy *those* husbandmen and will give the vineyard to others. <sup>10</sup> And have you not read this scripture: 'The stone which the builders rejected, the same is become

caput anguli; <sup>11</sup> a Domino factum est istud, et est mirabile in oculis nostris?”

<sup>12</sup> Et quaerebant eum tenere, et timuerunt turbam, cognoverunt enim quoniam ad eos parabolam hanc dixerit. Et relicto eo abierunt. <sup>13</sup> Et mittunt ad eum quosdam ex Pharisaeis et Herodianis, ut eum caperent in verbo. <sup>14</sup> Qui venientes dicunt ei, “Magister, scimus quoniam verax es et non curas quemquam, nec enim vides in faciem hominum sed in veritate viam Dei doces. Licet dari tributum Caesari, an non dabimus?”

<sup>15</sup> Qui sciens versutiam eorum ait illis, “Quid me temptatis? Adferte mihi denarium, ut videam.” <sup>16</sup> At illi adtulerunt ei. Et ait illis, “Cuius est imago haec et inscriptio?”

Dicunt illi, “Caesaris.”

<sup>17</sup> Respondens autem Iesus dixit illis, “Reddite igitur quae sunt Caesaris Caesari, et quae sunt Dei Deo.” Et mirabantur super eo.

<sup>18</sup> Et venerunt ad eum Sadducaeï, qui dicunt resurrectionem non esse, et interrogabant eum, dicentes, <sup>19</sup> “Magister, Moses nobis scripsit ut si cuius frater mortuus fuerit et dimiserit uxorem et filios non reliquerit, accipiat frater eius uxorem ipsius et resuscitet semen fratri suo. <sup>20</sup> Septem ergo fratres erant, et primus accepit uxorem et mortuus est non relicto semine. <sup>21</sup> Et secundus accepit eam et mortuus est, et nec iste reliquit semen. Et tertius similiter. <sup>22</sup> Et acceperunt eam similiter septem et non reliquerunt semen. Novissima omnium defuncta est et mulier. <sup>23</sup> In resurrectione ergo,

the head of the corner; <sup>11</sup> by the Lord has this been done, and it is wonderful in our eyes?"

<sup>12</sup> And they sought to lay hands on him, *but* they feared the people, for they knew that he spoke this parable against them. And leaving him, they went their way. <sup>13</sup> And they send to him some of the Pharisees and of the Herodians, that they should catch him in his words. <sup>14</sup> And coming they say to him, "Master, we know that thou art a true speaker and carest not for any man, for thou regardest not the person of men but teachest the way of God in truth. Is it lawful to give tribute to Caesar, or shall we not give it?"

<sup>15</sup> *But* he knowing their wiliness saith to them, "Why tempt you me? Bring me a penny, that I may see it." <sup>16</sup> And they brought it him. And he saith to them, "Whose is this image and inscription?"

They say to him, "Caesar's."

<sup>17</sup> And Jesus answering said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." And they marvelled at him.

<sup>18</sup> And there came to him the Sadducees, who say there is no resurrection, and they asked him, saying, <sup>19</sup> "Master, Moses wrote unto us that if any man's brother die and leave his wife behind him and leave no children, his brother should take his wife and raise up seed to his brother. <sup>20</sup> Now there were seven brethren, and the first took a wife and died leaving no issue. <sup>21</sup> And the second took her and died, and neither did he leave any issue. And the third in like manner. <sup>22</sup> And the seven *all* took her in like manner and did not leave issue. Last of all the woman also died. <sup>23</sup> In the resurrection

cum resurrexerint, cuius de his erit uxor? Septem enim habuerunt eam uxorem."

24 Et respondens Iesus ait illis, "Non ideo erratis, non scientes scripturas neque virtutem Dei? 25 Cum enim a mortuis resurrexerint, neque nubent neque nubentur, sed sunt sicut angeli in caelis. 26 De mortuis autem, quod resurgant, non legistis in libro Mosi in rubo quomodo dixerit illi Deus, inquiring, 'Ego sum Deus Abraham et Deus Isaac et Deus Iacob'? 27 Non est Deus mortuorum sed vivorum. Vos ergo multum erratis."

28 Et accessit unus de scribis qui audierat illos conquirit, et videns quoniam bene illis responderit, interrogavit eum quod esset primum omnium mandatum. 29 Iesus autem respondit ei quia "Primum omnium mandatum est, 'Audi, Israel: Dominus, Deus tuus, Deus unus est, 30 et diliges Dominum, Deum tuum, ex toto corde tuo et ex tota anima tua et ex tota mente tua et ex tota virtute tua.' Hoc est primum mandatum. 31 Secundum autem simile est illi: 'Diliges proximum tuum tamquam te ipsum.' Maius horum aliud mandatum non est."

32 Et ait illi scriba, "Bene, magister; in veritate dixisti quia unus est Deus et non est alius praeter eum, 33 et ut diligatur ex toto corde et ex toto intellectu et ex tota anima et ex tota fortitudine, et diligere proximum tamquam se ipsum maius est omnibus holocaustomatibus et sacrificiis."

therefore, when they shall rise again, whose wife shall she be of them? For the seven had her to wife."

<sup>24</sup> And Jesus answering saith to them, "Do ye not therefore err, because you know not the scriptures nor the power of God? <sup>25</sup> For when they shall rise again from the dead, they shall neither marry nor be given in marriage, but are as the angels in heaven. <sup>26</sup> And as concerning the dead, that they rise again, have you not read in the book of Moses how in the bush God spoke to him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'? <sup>27</sup> He is not the God of the dead but of the living. You therefore do greatly err."

<sup>28</sup> And there came one of the scribes that had heard them reasoning together, and seeing that he *had* answered them well, asked him which was the first commandment of all. <sup>29</sup> And Jesus answered him, "The first commandment of all is, 'Hear, O Israel: the Lord, thy God, is one God, <sup>30</sup> and thou shalt love the Lord, thy God, with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength.' This is the first commandment. <sup>31</sup> And the second is like to it: 'Thou shalt love thy neighbour as thyself.' There is no other commandment greater than these."

<sup>32</sup> And the scribe said to him, "Well, Master; thou hast said in truth that there is one God and there is no other besides him, <sup>33</sup> and that he should be loved with the whole heart and with the whole understanding and with the whole soul and with the whole strength, and to love one's neighbour as one's self is a greater thing than all holocausts and sacrifices."

<sup>34</sup> Iesus autem, videns quod sapienter respondisset, dixit illi, "Non es longe a regno Dei." Et nemo iam audebat eum interrogare.

<sup>35</sup> Et respondens Iesus dicebat, docens in templo, "Quomodo dicunt scribae Christum filium esse David? <sup>36</sup> Ipse enim David dicit in Spiritu Sancto, 'Dixit Dominus Domino meo, "Sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum."' <sup>37</sup> Ipse ergo David dicit eum Dominum, et unde est filius eius?" Et multa turba eum libenter audivit.

<sup>38</sup> Et dicebat eis in doctrina sua, "Cavete a scribis, qui volunt in stolis ambulare et salutari in foro <sup>39</sup> et in primis cathedris sedere in synagogis et primos discubitus habere in cenis, <sup>40</sup> qui devorant domos viduarum sub obtentu prolixae orationis; hii accipient prolixius iudicium."

<sup>41</sup> Et sedens Iesus contra gazofilacium aspiciebat quomodo turba iactaret aes in gazofilacium, et multi divites iactabant multa. <sup>42</sup> Cum venisset autem una vidua pauper, misit duo minuta, quod est quadrans. <sup>43</sup> Et convocans discipulos suos ait illis, "Amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazofilacium. <sup>44</sup> Omnes enim ex abundantia eorum miserunt, haec vero de penuria sua omnia quae habuit misit, totum victum suum."



<sup>34</sup> And Jesus, seeing that he had answered wisely, said to him, "Thou art not far from the kingdom of God." And no man after that durst ask him *any question*.

<sup>35</sup> And Jesus answering said, teaching in the temple, "How do the scribes say that Christ is the son of David? <sup>36</sup> For David himself saith by the Holy Ghost, "The Lord said to my Lord, "Sit on my right hand until I make thy enemies thy footstool." <sup>37</sup> David therefore himself calleth him Lord, and whence is he *then* his son?" And a great multitude heard him gladly.

<sup>38</sup> And he said to them in his doctrine, "Beware of the scribes, who love to walk in long robes and to be saluted in the marketplace <sup>39</sup> and to sit in the first chairs in the synagogues and to have the highest places at suppers, <sup>40</sup> who devour the houses of widows under the pretence of long prayer; these shall receive greater judgment."

<sup>41</sup> And Jesus sitting over against the treasury beheld how the people cast money into the treasury, and many that were rich cast in much. <sup>42</sup> *And* there came a certain poor widow, *and* she cast in two mites, which make a farthing. <sup>43</sup> And calling his disciples together he saith to them, "Amen I say to you: this poor widow hath cast in more than all they who have cast into the treasury. <sup>44</sup> For all they did cast in of their abundance, but she of her want cast in all she had, *even* her whole living."

## Caput 13

**E**t cum egrederetur de templo, ait illi unus ex discipulis suis, "Magister, aspice quales lapides et quales structurae."

<sup>2</sup> Et respondens Iesus ait illi, "Vides has omnes magnas aedificationes? Non relinquetur lapis super lapidem qui non destruat." "

<sup>3</sup> Et cum sederet in Monte Olivarum contra templum, interrogabant eum separatim Petrus et Iacobus et Iohannes et Andreas, <sup>4</sup> "Dic nobis, quando ista fient? Et quod signum erit quando haec omnia incipient consummari?" "

<sup>5</sup> Et respondens Iesus coepit dicere illis, "Videte ne quis vos seducat. <sup>6</sup> Multi enim venient in nomine meo, dicentes quia 'Ego sum,' et multos seducent. <sup>7</sup> Cum audieritis autem bella et opiniones bellorum, ne timueritis, oportet enim haec fieri, sed nondum finis. <sup>8</sup> Exsurget enim gens super gentem, et regnum super regnum, et erunt terraemotus per loca et fames. Initium dolorum haec.

<sup>9</sup> "Videte autem vosmet ipsos. Tradent enim vos in conciliis, et in synagogis vapulabitis, et ante praesides et reges stabitis propter me in testimonium illis. <sup>10</sup> Et in omnes gentes

## Chapter 13

Christ foretells the destruction of the temple and the signs that shall forerun the day of judgment.

And as he was going out of the temple, one of his disciples said to him, "Master, behold what manner of stones and what buildings *are here*."

<sup>2</sup> And Jesus answering said to him, "Seest thou all these great buildings? There shall not be left a stone upon a stone that shall not be thrown down."

<sup>3</sup> And as he sat on the Mount of Olives over against the temple, Peter and James and John and Andrew asked him apart, <sup>4</sup> "Tell us, when shall these things be? And what shall be the sign when all these things shall begin to be fulfilled?"

<sup>5</sup> And Jesus answering began to say to them, "Take heed lest any man deceive you. <sup>6</sup> For many shall come in my name, saying, 'I am he,' and they shall deceive many. <sup>7</sup> And when you shall hear of wars and rumours of wars, fear ye not, for *such* things must needs be, but the end is not yet. <sup>8</sup> For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in *divers* places and famines. These things are the beginning of sorrows.

<sup>9</sup> "But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake for a testimony unto them. <sup>10</sup> And unto all nations the gospel

primum oportet praedicari evangelium. <sup>11</sup> Et cum duxerint vos tradentes, nolite praecogitare quid loquamini, sed quod datum vobis fuerit in illa hora, id loquimini. Non enim estis vos loquentes sed Spiritus Sanctus. <sup>12</sup> Tradet autem frater fratrem in mortem, et pater filium, et consurgent filii in parentes et morte adficient eos. <sup>13</sup> Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem, hic salvus erit.

<sup>14</sup> "Cum autem videritis abominationem desolationis stantem ubi non debet, qui legit intellegat; tunc qui in Iudaea sunt fugiant in montes, <sup>15</sup> et qui super tectum ne descendat in domum nec introeat ut tollat quid de domo sua, <sup>16</sup> et qui in agro erit non revertatur retro tollere vestimentum suum. <sup>17</sup> Vae autem praegnatibus et nutrientibus in illis diebus! <sup>18</sup> Orate vero ut non hieme haec fiant. <sup>19</sup> Erunt enim dies illi tribulationes tales quales non fuerunt ab initio creaturae quam condidit Deus usque nunc, neque fient. <sup>20</sup> Et nisi breviasset Dominus dies, non fuisset salva omnis caro, sed propter electos quos elegit brevavit dies.

<sup>21</sup> "Et tunc si quis vobis dixerit, 'Ecce: hic est Christus,' 'Ecce: illic,' ne credideritis. <sup>22</sup> Exsurgent enim pseudochristi et pseudoprophetae, et dabunt signa et portenta ad seducendos (si potest fieri) etiam electos.

must first be preached. <sup>11</sup> And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak, but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak but the Holy Ghost. <sup>12</sup> And the brother shall betray his brother unto death, and the father his son, and children shall rise up against the parents and shall work their death. <sup>13</sup> And you shall be hated by all men for my name's sake. But he that shall endure unto the end, he shall be saved.

<sup>14</sup> "And when you shall see the abomination of desolation standing where it ought not, let him that readeth understand; then let them that are in Judea flee to the mountains, <sup>15</sup> and let him that is on the housetop not go down into the house nor enter therein to take any thing out of the house, <sup>16</sup> and let him that shall be in the field not turn back to take up his garment. <sup>17</sup> And woe to them that are with child and that give suck in those days! <sup>18</sup> But pray ye that these things happen not in winter. <sup>19</sup> For those days shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be. <sup>20</sup> And unless the Lord had shortened the days, no flesh should be saved, but for the sake of the elect which he hath chosen he hath shortened the days.

<sup>21</sup> "And then if any man shall say to you, 'Lo: here is Christ,' or 'Lo: he is there,' do not believe. <sup>22</sup> For there will rise up false christs and false prophets, and they shall shew signs and wonders to seduce (if it were possible) even the elect.

<sup>23</sup> “Vos ergo videte; ecce: praedixi vobis omnia. <sup>24</sup> Sed in illis diebus post tribulationem illam, sol contenebrabitur, et luna non dabit splendorem suum, <sup>25</sup> et erunt stellae caeli decedentes, et virtutes quae sunt in caelis movebuntur. <sup>26</sup> Et tunc videbunt Filium hominis venientem in nubibus cum virtute multa et gloria. <sup>27</sup> Et tunc mittet angelos suos et congregabit electos suos a quattuor ventis, a summo terrae usque ad summum caeli.

<sup>28</sup> “A ficu autem discite parabolam. Cum iam ramus eius tener fuerit et nata fuerint folia, cognoscitis quia in proximo sit aestas. <sup>29</sup> Sic et vos: cum videritis haec fieri, scitote quod in proximo sit in ostiis. <sup>30</sup> Amen dico vobis quoniam non transiet generatio haec donec omnia ista fiant. <sup>31</sup> Caelum et terra transibunt, verba autem mea non transibunt.

<sup>32</sup> “De die autem illo vel hora nemo scit, neque angeli in caelo neque Filius, nisi Pater. <sup>33</sup> Videte; vigilate, et orate, nescitis enim quando tempus sit. <sup>34</sup> Sicut homo qui peregre profectus reliquit domum suam et dedit servis suis potestatem cuiusque operis et ianitori praecepit ut vigilet, <sup>35</sup> vigilate ergo (nescitis enim quando dominus domus veniat, sero an media nocte an galli cantu an mane), <sup>36</sup> ne cum venerit repente inveniatur vos dormientes. <sup>37</sup> Quod autem vobis dico, omnibus dico: Vigilate.”

<sup>23</sup> "Take you heed therefore; behold: I have foretold you all things. <sup>24</sup> But in those days after that tribulation, the sun shall be darkened, and the moon shall not give her light, <sup>25</sup> and the stars of heaven shall be falling down, and the powers that are in heaven shall be moved. <sup>26</sup> And then shall they see the Son of man coming in the clouds with great power and glory. <sup>27</sup> And then shall he send his angels and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

<sup>28</sup> "Now of the fig tree learn ye a parable. When the branch thereof is now tender and the leaves are come forth, you know that summer is very near. <sup>29</sup> So you also: when you shall see these things come to pass, know ye that it is very nigh, *even* at the doors. <sup>30</sup> Amen I say to you that this generation shall not pass until all these things be done. <sup>31</sup> Heaven and earth shall pass away, but my word shall not pass away.

<sup>32</sup> "But of that day or hour no man knoweth, neither the angels in heaven nor the Son, but the Father. <sup>33</sup> Take ye heed; watch, and pray, for ye know not when the time is. <sup>34</sup> Even as a man who going into a far country left his house and gave authority to his servants over every work and commanded the porter to watch, <sup>35</sup> watch ye therefore (for you know not when the lord of the house cometh, at even or at midnight or at the cockcrowing or in the morning), <sup>36</sup> lest coming on a sudden he find you sleeping. <sup>37</sup> And what I say to you, I say to all: Watch."

## Caput 14

**E**rat autem Pascha et Azyma post biduum, et quaerebant summi sacerdotes et scribae quomodo eum dolo tenerent et occiderent. <sup>2</sup> Dicebant enim, "Non in die festo, ne tumultus fieret populi."

<sup>3</sup> Et cum esset Bethaniae in domo Simonis, leprosi, et recumberet, venit mulier habens alabastrum unguenti nardi spicati pretiosi, et fracto alabastro effudit super caput eius. <sup>4</sup> Erant autem quidam indigne ferentes intra semet ipsos et dicentes, "Ut quid perditio ista unguenti facta est? <sup>5</sup> Poterat enim unguentum istud veniri plus quam trecentis denariis et dari pauperibus." Et fremebant in eam.

<sup>6</sup> Iesus autem dixit, "Sinite eam. Quid illi molesti estis? Bonum opus operata est in me. <sup>7</sup> Semper enim pauperes habetis vobiscum, et cum volueritis, potestis illis benefacere; me autem non semper habetis. <sup>8</sup> Quod habuit haec fecit; praevenit unguere corpus meum in sepulturam. <sup>9</sup> Amen dico vobis: ubicumque praedicatum fuerit evangelium istud in universo mundo, et quod fecit haec narrabitur in memoriam eius."

<sup>10</sup> Et Iudas Scariotes, unus de duodecim, abiit ad summos sacerdotes ut proderet eum illis. <sup>11</sup> Qui audientes gavisi sunt



## Chapter 14

The first part of the history of the passion of Christ.

**N**ow the feast of the Pasch and of the Azyms was after two days, and the chief priests and the scribes sought how they might by some wile lay hold on him and kill him. <sup>2</sup> But they said, "Not on the festival day, lest there should be a tumult *among* the people."

<sup>3</sup> And when he was in Bethany in the house of Simon, the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard, and breaking the alabaster box she poured it out upon his head. <sup>4</sup> Now there were some that had indignation within themselves and said, "Why was this waste of the ointment made? <sup>5</sup> For this ointment might have been sold for more than three hundred pence and given to the poor." And they murmured against her.

<sup>6</sup> But Jesus said, "Let her alone. Why do you molest her? She hath wrought a good work upon me. <sup>7</sup> For the poor you have always with you, and whensoever you will, you may do them good; but me you have not always. <sup>8</sup> She hath done what she could; she is come beforehand to anoint my body for burial. <sup>9</sup> Amen I say to you: wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her."

<sup>10</sup> And Judas Iscariot, one of the twelve, went to the chief priests to betray him to them. <sup>11</sup> And they hearing it were

et promiserunt ei pecuniam se daturos. Et quaerebat quomodo illum oportune traderet.

12 Et primo die azymorum, quando Pascha immolabant, dicunt ei discipuli, "Quo vis eamus et paremus tibi ut manduces Pascha?"

13 Et mittit duos ex discipulis suis et dicit eis, "Ite in civitatem, et occurret vobis homo lagenam aquae baiulans. Sequimini eum, 14 et quocumque introierit, dicite domino domus quia 'Magister dicit, "Ubi est refectio mea, ubi Pascha cum discipulis meis manducem?"' 15 Et ipse vobis demonstrabit cenaculum grande stratum, et illic parate nobis." 16 Et abierunt discipuli eius et venerunt in civitatem, et invenerunt sicut dixerat illis, et praeparaverunt Pascha.

17 Vespere autem facto, venit cum duodecim. 18 Et discumbentibus eis et manducantibus, ait Iesus, "Amen dico vobis quia unus ex vobis me tradet qui manducat mecum."

19 At illi coeperunt contristari et dicere ei singillatim, "Numquid ego?"

20 Qui ait illis, "Unus ex duodecim, qui intinguit mecum manum in catino. 21 Et Filius quidem hominis vadit, sicut scriptum est de eo; vae autem homini illi per quem Filius hominis tradetur. Bonum erat ei si non esset natus homo ille."

22 Et manducantibus illis, accepit Iesus panem et benedicens, fregit et dedit eis et ait, "Sumite; hoc est corpus meum." 23 Et accepto calice, gratias agens dedit eis, et biberunt ex illo omnes. 24 Et ait illis, "Hic est sanguis meus novi testamenti, qui pro multis effundetur. 25 Amen dico vobis

glad and promised him they would give him money. And he sought how he might conveniently betray him.

<sup>12</sup> Now on the first day of the unleavened bread, when they sacrificed the Pasch, the disciples say to him, "Whither wilt thou that we go and prepare for thee to eat the Pasch?"

<sup>13</sup> And he sendeth two of his disciples and saith to them, "Go ye into the city, and there shall meet you a man carrying a pitcher of water. Follow him, <sup>14</sup> and whithersoever he shall go in, say to the master of the house, 'The master saith, "Where is my refectory, where I may eat the Pasch with my disciples?"'" <sup>15</sup> And he will shew you a large dining room furnished, and there prepare ye for us." <sup>16</sup> And his disciples went their way and came into the city, and they found as he had told them, and they prepared the Pasch.

<sup>17</sup> And when evening was come, he cometh with the twelve. <sup>18</sup> 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."

<sup>19</sup> But they began to be sorrowful and to say to him one by one, "Is it I?"

<sup>20</sup> And he said to them, "One of the twelve, who dippeth with me his hand in the dish. <sup>21</sup> 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."

<sup>22</sup> And whilst they were eating, Jesus took bread and blessing, broke and gave to them and said, "Take ye; this is my body." <sup>23</sup> And having taken the chalice, giving thanks he gave it to them, and they all drank of it. <sup>24</sup> And he said to them, "This is my blood of the new testament, which shall be shed for many. <sup>25</sup> Amen I say to you that I will drink no

quod iam non bibam de genimine vitis usque in diem illum cum illud bibam novum in regno Dei.” <sup>26</sup> Et hymno dicto, exierunt in Montem Olivarum.

<sup>27</sup> Et ait eis Iesus, “Omnes scandalizabimini in me in nocte ista, quia scriptum est: ‘Percutiam pastorem, et dispergentur oves.’” <sup>28</sup> Sed posteaquam resurrexero, praecedam vos in Galilaeam.”

<sup>29</sup> Petrus autem ait ei, “Et si omnes scandalizati fuerint, sed non ego.”

<sup>30</sup> Et ait illi Iesus, “Amen dico tibi quia tu hodie, in nocte hac, priusquam bis gallus vocem dederit, ter me es negaturus.”

<sup>31</sup> At ille amplius loquebatur, “Et si oportuerit me simul conmori tibi, non te negabo.” Similiter autem et omnes dicebant.

<sup>32</sup> Et veniunt in praedium cui nomen Gethsemani. Et ait discipulis suis, “Sedete hic donec orem.” <sup>33</sup> Et adsumit Petrum et Iacobum et Iohannem secum, et coepit pavere et taedere. <sup>34</sup> Et ait illis, “Tristis est anima mea usque ad mortem; sustinete hic, et vigilate.” <sup>35</sup> Et cum processisset paululum, procidit super terram, et orabat ut si fieri posset, transiret ab eo hora. <sup>36</sup> Et dixit, “Abba, Pater, omniaabilia tibi sunt; transfer calicem hunc a me — sed non quod ego volo, sed quod tu.”

<sup>37</sup> Et venit et invenit eos dormientes. Et ait Petro, “Simon, dormis? Non potuisti una hora vigilare?” <sup>38</sup> Vigilate, et orate ut non intretis in temptationem. Spiritus quidem promptus est, caro vero infirma.”

<sup>39</sup> Et iterum abiens, oravit, eundem sermonem dicens.

more of the fruit of the vine until that day when I shall drink it new in the kingdom of God.”<sup>26</sup> And when they had sung a hymn, they went forth to the Mount of Olives.

<sup>27</sup> And Jesus saith to them, “You will all be scandalized in my regard this night, for it is written: ‘I will strike the shepherd, and the sheep shall be dispersed.’”<sup>28</sup> But after I shall be risen again, I will go before you into Galilee.”

<sup>29</sup> But Peter saith to him, “Although all shall be scandalized *in thee*, yet not I.”

<sup>30</sup> And Jesus saith to him, “Amen I say to thee: today, *even* in this night, before the cock crow twice, thou shalt deny me thrice.”

<sup>31</sup> But he spoke the more vehemently, “Although I should die together with thee, I will not deny thee.” And in like manner also said they all.

<sup>32</sup> And they came to a farm called Gethsemane. And he saith to his disciples, “Sit you here while I pray.”<sup>33</sup> And he taketh Peter and James and John with him, and he began to fear and to be heavy.<sup>34</sup> And he saith to them, “My soul is sorrowful even unto death; stay you here, and watch.”<sup>35</sup> And when he was gone forward a little, he fell flat on the ground, and he prayed that if it might be, the hour might pass from him.<sup>36</sup> And he said, “Abba, Father, all things are possible to thee; take away this chalice from me—but not what I will, but what thou wilt.”

<sup>37</sup> And he cometh and findeth them sleeping. And he saith to Peter, “Simon, sleepest thou? Couldst thou not watch one hour?”<sup>38</sup> Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.”

<sup>39</sup> And going away again, he prayed, saying the same

40 Et reversus denuo, invenit eos dormientes (erant enim oculi illorum ingravati), et ignorabant quid responderent ei. 41 Et venit tertio et ait illis, "Dormite iam, et requiescite. Sufficit; venit hora. Ecce: tradetur Filius hominis in manus peccatorum. 42 Surgite; eamus. Ecce: qui me tradet prope est."

43 Et adhuc eo loquente venit Iudas Iscariotes, unus ex duodecim, et cum illo turba multa cum gladiis et lignis, a summis sacerdotibus et scribis et senioribus. 44 Dederat autem traditor eius signum eis, dicens, "Quemcumque osculatus fuero, ipse est; tenete eum, et ducite caute." 45 Et cum venisset, statim accedens ad eum ait, "Rabbi," et osculatus est eum. 46 At illi manus iniecerunt in eum et tenuerunt eum. 47 Unus autem quidam de circumstantibus, educens gladium, percussit servum summi sacerdotis et amputavit illi auriculam.

48 Et respondens Iesus ait illis, "Tamquam ad latronem existis cum gladiis et lignis comprehendere me? 49 Cotidie eram apud vos in templo docens, et non me tenuistis. Sed ut adimpleantur scripturae." 50 Tunc discipuli eius relinquentes eum omnes fugerunt. 51 Adulescens autem quidam sequebatur illum, amictus sindone super nudo, et tenuerunt eum. 52 At ille, reiecta sindone, nudus profugit ab eis.

53 Et adduxerunt Iesum ad summum sacerdotem, et convenerunt omnes sacerdotes et scribae et seniores. 54 Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis, et sedebat cum ministris ad ignem et calefaciebat se. 55 Summi vero sacerdotes et omne concilium quaerebant adversum Iesum testimonium, ut eum morti

words. <sup>40</sup> And when he returned, he found them again asleep (for their eyes were heavy), and they knew not what to answer him. <sup>41</sup> And he cometh the third time and saith to them, "Sleep ye now, and take your rest. It is enough; the hour is come. Behold: the Son of man shall be betrayed into the hands of sinners. <sup>42</sup> Rise up; let us go. Behold: he that will betray me is at hand."

<sup>43</sup> And while he was yet speaking cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the ancients. <sup>44</sup> And he that betrayed him had given them a sign, saying, "Whomsoever I shall kiss, that is he; lay hold on him, and lead him away carefully." <sup>45</sup> And when he was come, immediately going up to him he saith, "*Hail, Rabbi,*" and he kissed him. <sup>46</sup> But they laid hands on him and held him. <sup>47</sup> And one of them that stood by, drawing a sword, struck a servant of the chief priest and cut off his ear.

<sup>48</sup> And Jesus answering said to them, "Are you come out as to a robber with swords and staves to apprehend me? <sup>49</sup> I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled." <sup>50</sup> Then his disciples leaving him all fled away. <sup>51</sup> And a certain young man followed him, having a linen cloth cast about his naked body, and they laid hold on him. <sup>52</sup> But he, casting off the linen cloth, fled from them naked.

<sup>53</sup> And they brought Jesus to the high priest, and all the priests and the scribes and the ancients were assembled together. <sup>54</sup> And Peter followed him from afar off even into the court of the high priest, and he sat with the servants at the fire and warmed himself. <sup>55</sup> And the chief priests and all the council sought for evidence against Jesus, that they

traderent, nec inveniebant. <sup>56</sup> Multi enim testimonium falsum dicebant adversus eum, et convenientia testimonia non erant. <sup>57</sup> Et quidam surgentes falsum testimonium ferebant adversus eum, dicentes <sup>58</sup> quoniam “Nos audivimus eum dicentem, ‘Ego dissolvam templum hoc manufactum, et per triduum aliud non manufactum aedificabo.’” <sup>59</sup> Et non erat conveniens testimonium illorum.

<sup>60</sup> Et exsurgens summus sacerdos in medium interrogavit Iesum, dicens, “Non respondes quicquam ad ea quae tibi obiciuntur ab his?” <sup>61</sup> Ille autem tacebat et nihil respondit. Rursum summus sacerdos interrogabat eum et dixit ei, “Tu es Christus, Filius Dei benedicti?”

<sup>62</sup> Iesus autem dixit illi, “Ego sum. Et videbitis Filium hominis a dextris sedentem virtutis et venientem cum nubibus caeli.”

<sup>63</sup> Summus autem sacerdos scindens vestimenta sua ait, “Quid adhuc desideramus testes? <sup>64</sup> Audistis blasphemiam. Quid vobis videtur?” Qui omnes condemnaverunt eum esse reum mortis. <sup>65</sup> Et coeperunt quidam conspuere eum et velare faciem eius et colaphis eum cadere et dicere ei, “Prophetiza!” et ministri alapis eum caedebant.

<sup>66</sup> Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis. <sup>67</sup> Et cum vidisset Petrum calefacientem se, aspiciens illum ait, “Et tu cum Iesu Nazareno eras.”

<sup>68</sup> At ille negavit, dicens, “Neque scio neque novi quid dicas.” Et exiit foras ante atrium, et gallus cantavit.

<sup>69</sup> Rursus autem cum vidisset illum ancilla, coepit dicere circumstantibus quia “Hic ex illis est.” <sup>70</sup> At ille iterum negavit.

Et post pusillum rursus qui adstabant dicebant Petro,



might put him to death, and they found none. <sup>56</sup> For many bore false witness against him, and their evidence did not agree. <sup>57</sup> And some rising up bore false witness against him, saying, <sup>58</sup> "We heard him say, 'I will destroy this temple made with hands, and within three days I will build another not made with hands.'" <sup>59</sup> And their witness did not agree.

<sup>60</sup> And the high priest rising up in the midst asked Jesus, saying, "Answerest thou nothing to the things that are laid to thy charge by these men?" <sup>61</sup> But he held his peace and answered nothing. Again the high priest asked him and said to him, "Art thou the Christ, the Son of the blessed God?"

<sup>62</sup> And Jesus said to him, "I am. And you shall see the Son of man sitting on the right hand of the power of *God* and coming with the clouds of heaven."

<sup>63</sup> Then the high priest rending his garments saith, "What need we any farther witnesses? <sup>64</sup> You have heard the blasphemy. What think you?" And they all condemned him to be guilty of death. <sup>65</sup> And some began to spit on him and to cover his face and to buffet him and to say to him, "Prophesy!" and the servants struck him with the palms of their hands.

<sup>66</sup> Now when Peter was in the court below, there cometh one of the maidservants of the high priest. <sup>67</sup> And when she had seen Peter warming himself, looking on him she saith, "Thou also wast with Jesus of Nazareth."

<sup>68</sup> But he denied, saying, "I neither know nor understand what thou sayest." And he went forth before the court, and the cock crew.

<sup>69</sup> And again a maidservant *seeing* him began to say to the standers by, "This is one of them." <sup>70</sup> But he denied again.

And after a while they that stood by said again to Peter,

“Vere ex illis es, nam et Galilaeus es.” <sup>71</sup> Ille autem coepit anathematizare et iurare, quia “Nescio hominem istum quem dicitis.” <sup>72</sup> Et statim iterum gallus cantavit, et recordatus est Petrus verbi quod dixerat ei Iesus: “Priusquam gallus cantet bis, ter me negabis.” Et coepit flere.

## Caput 15

**E**t confestim mane consilium facientes summi sacerdotes cum senioribus et scribis et universo concilio, vincientes Iesum duxerunt et tradiderunt Pilato. <sup>2</sup> Et interrogavit eum Pilatus, “Tu es rex Iudaeorum?”

At ille respondens ait illi, “Tu dicis.”

<sup>3</sup> Et accusabant eum summi sacerdotes in multis. <sup>4</sup> Pilatus autem rursum interrogavit eum, dicens, “Non respondes quicquam? Vide in quantis te accusant.” <sup>5</sup> Iesus autem amplius nihil respondit, ita ut miraretur Pilatus.

<sup>6</sup> Per diem autem festum dimittere solebat illis unum ex vinctis, quemcumque petissent. <sup>7</sup> Erat autem qui dicebatur Barabbas, qui cum seditiosis erat vinctus qui in seditione fecerant homicidium. <sup>8</sup> Et cum ascendisset turba, coepit

"Surely thou art one of them, for thou art also a Galilean."  
<sup>71</sup> But he began to curse and to swear, *saying*, "I know not this man of whom you speak."<sup>72</sup> And immediately the cock crew again, and Peter remembered the word that Jesus had said to him: "Before the cock crow twice, thou shalt thrice deny me." And he began to weep.

## Chapter 15

The continuation of the history of the passion.

**A**nd straightway in the morning the chief priests, holding a consultation with the ancients and the scribes and the whole council, bound Jesus and led him away and delivered him to Pilate.<sup>2</sup> And Pilate asked him, "Art thou the king of the Jews?"

But he answering saith to him, "Thou sayest it."

<sup>3</sup> And the chief priests accused him in many things.<sup>4</sup> And Pilate again asked him, saying, "Answerest thou nothing? Behold in how many things they accuse thee."<sup>5</sup> But Jesus *still* answered nothing, so that Pilate wondered.

<sup>6</sup> Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they *demand*ed.  
<sup>7</sup> And there was one called Barabbas, who was put in prison with some seditious men who in the sedition had committed murder.<sup>8</sup> And when the multitude was come up, they

rogare sicut semper faciebat illis. <sup>9</sup> Pilatus autem respondit eis et dixit, "Vultis dimittam vobis regem Iudaeorum?" <sup>10</sup> Sciebat enim quod per invidiam tradidissent eum summi sacerdotes. <sup>11</sup> Pontifices autem concitaverunt turbam ut magis Barabban dimitteret eis. <sup>12</sup> Pilatus autem iterum respondens ait illis, "Quid ergo vultis faciam regi Iudaeorum?"

<sup>13</sup> At illi iterum clamaverunt, "Crucifige eum!"

<sup>14</sup> Pilatus vero dicebat eis, "Quid enim mali fecit?"

At illi magis clamabant, "Crucifige eum!" <sup>15</sup> Pilatus autem, volens populo satisfacere, dimisit illis Barabban et tradidit Iesum, flagellis caesum, ut crucifigeretur.

<sup>16</sup> Milites autem duxerunt eum in atrium praetorii, et convocant totam cohortem. <sup>17</sup> Et induunt eum purpura, et inponunt ei plectentes spineam coronam. <sup>18</sup> Et coeperunt salutare eum: "Have, rex Iudaeorum!" <sup>19</sup> Et percutiebant caput eius harundine, et conspuebant eum, et ponentes genua adorabant eum. <sup>20</sup> Et postquam inluserunt ei, exuerunt illum purpura et induerunt eum vestimentis suis, et educunt illum ut crucifigerent eum. <sup>21</sup> Et angariaverunt praetereuntem quempiam, Simonem, Cyreneum, venientem de villa, patrem Alexandri et Rufi, ut tolleret crucem eius.

<sup>22</sup> Et perducunt illum in Golgotha locum, quod est interpretatum "Calvariae Locus." <sup>23</sup> Et dabant ei bibere murratum

began to desire *that he would do* as he had ever done to them. <sup>9</sup> And Pilate answered them and said, "Will you that I release to you the king of the Jews?" <sup>10</sup> For he knew that the chief priests had delivered him up out of envy. <sup>11</sup> But the chief priests moved the people that he should rather release Barabbas to them. <sup>12</sup> And Pilate again answering saith to them, "What will you then that I do to the king of the Jews?"

<sup>13</sup> But they again cried out, "Crucify him!"

<sup>14</sup> And Pilate *saith* to them, "Why, what evil hath he done?"

But they cried out the more, "Crucify him!" <sup>15</sup> And so Pilate, being willing to satisfy the people, released to them Barabbas and delivered up Jesus, when he had scourged him, to be crucified.

<sup>16</sup> And the soldiers led him away into the court of the palace, and they called together the whole band. <sup>17</sup> And they clothe him with purple, and plating a crown of thorns they put it upon him. <sup>18</sup> And they began to salute him: "Hail, king of the Jews!" <sup>19</sup> And they struck his head with a reed, and they did spit on him, and bowing their knees they worshipped him. <sup>20</sup> And after they had mocked him, they took off the purple from him and put his own garments on him, and they led him out to crucify him. <sup>21</sup> And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross.

<sup>22</sup> And they bring him into the place *called* Golgotha, which being interpreted is "The Place of Calvary." <sup>23</sup> And they gave him to drink wine mingled with myrrh, *but* he

vinum, et non accepit. <sup>24</sup> Et crucifigentes eum diviserunt vestimenta eius, mittentes sortem super eis, quis quid tolleretur. <sup>25</sup> Erat autem hora tertia, et crucifixerunt eum. <sup>26</sup> Et erat titulus causae eius inscriptus: "Rex Iudaeorum." <sup>27</sup> Et cum eo crucifigunt duos latrones, unum a dextris, et alium a sinistris eius. <sup>28</sup> Et adimpleta est scriptura quae dicit, "Et cum iniquis reputatus est." <sup>29</sup> Et praetereuntes blasphemabant eum, moventes capita sua et dicentes, "Va, qui destruit templum et in tribus diebus aedificat, <sup>30</sup> salvum fac te ipsum, descendens de cruce!" <sup>31</sup> Similiter et summi sacerdotes ludentes ad alterutrum cum scribis dicebant, "Alios salvos fecit; se ipsum non potest salvum facere. <sup>32</sup> Christus, rex Israel, descendat nunc de cruce, ut videamus et credamus." Et qui cum eo crucifixi erant conviciabantur ei.

<sup>33</sup> Et facta hora sexta, tenebrae factae sunt per totam terram usque in horam nonam. <sup>34</sup> Et hora nona exclamavit Iesus voce magna, dicens, "Heloi, Heloi, lama sabachthani?" quod est interpretatum, "Deus meus, Deus meus, ut quid dereliquisti me?"

<sup>35</sup> Et quidam de circumstantibus audientes dicebant, "Ecce: Heliam vocat." <sup>36</sup> Currens autem unus et implens spongiam aceto circumponensque calamo, potum dabat ei, dicens, "Sinite; videamus si veniat Helias ad deponendum eum."

<sup>37</sup> Iesus autem, emissa voce magna, exspiravit. <sup>38</sup> Et velum templi scissum est in duo, a sursum usque deorsum. <sup>39</sup> Videns autem centurio qui ex adverso stabat quia sic clamans exspirasset, ait, "Vere homo hic Filius Dei erat."

took it not. <sup>24</sup> And crucifying him they divided his garments, casting lots upon them, what *every* man should take. <sup>25</sup> And it was the third hour, and they crucified him. <sup>26</sup> And the inscription of his cause was written over: "The King of the Jews." <sup>27</sup> And with him they crucify two thieves, the one on his right hand, and the other on his left. <sup>28</sup> And the scripture was fulfilled which saith, "And with the wicked he was reputed." <sup>29</sup> And they that passed by blasphemed him, wagging their heads and saying, "Vah, *thou* that *destroyest* the temple of *God* and in three days *buildest* it up *again*, <sup>30</sup> save thyself, coming down from the cross!" <sup>31</sup> In like manner also the chief priests with the scribes mocking said one to another, "He saved others; himself he cannot save. <sup>32</sup> Let Christ, the king of Israel, come down now from the cross, that we may see and believe." And they that were crucified with him reviled him.

<sup>33</sup> And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. <sup>34</sup> And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lamma sabacthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me?"

<sup>35</sup> And some of the standers by hearing said, "Behold: he calleth Elijah." <sup>36</sup> And one, running and filling a sponge with vinegar and putting it upon a reed, gave him to drink, saying, "Stay; let us see if Elijah will come to take him down."

<sup>37</sup> And Jesus, having cried out with a loud voice, gave up the ghost. <sup>38</sup> And the veil of the temple was rent in two, from the top to the bottom. <sup>39</sup> And the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said, "Indeed this man was the Son of God."

<sup>40</sup> Erant autem et mulieres de longe aspicientes, inter quas erat Maria Magdalene et Maria, Iacobi minoris et Ioseph mater, et Salome, <sup>41</sup> et cum esset in Galilaea sequebantur eum et ministrabant ei, et aliae multae quae simul cum eo ascenderant Hierosolymam.

<sup>42</sup> Et cum iam sero esset factum (quia erat Parasceve, quod est, ante sabbatum), <sup>43</sup> venit Ioseph ab Arimathia, nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introiit ad Pilatum et petiit corpus Iesu. <sup>44</sup> Pilatus autem mirabatur si iam obisset. Et accersito centurione interrogavit eum si iam mortuus esset. <sup>45</sup> Et cum cognovisset a centurione, donavit corpus Ioseph. <sup>46</sup> Ioseph autem, mercatus sindonem et deponens eum, involvit sindone et posuit eum in monumento quod erat excisum de petra, et advolvit lapidem ad ostium monumenti. <sup>47</sup> Maria autem Magdalene et Maria Ioseph aspiciebant ubi poneretur.

## Caput 16

**E**t cum transisset sabbatum, Maria Magdalene et Maria Iacobi et Salome emerunt aromata, ut venientes unguerent Iesum. <sup>2</sup> Et valde mane una sabbatorum, veniunt ad



<sup>40</sup> And there were also women looking on afar off, among whom was Mary Magdalene and Mary, the mother of James the less and of Joseph, and Salome, <sup>41</sup> *who* also when he was in Galilee followed him and ministered to him, and many other women that came up with him to Jerusalem.

<sup>42</sup> And when evening was now come (because it was the Parasceve, that is, the day before the sabbath), <sup>43</sup> Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate and begged the body of Jesus. <sup>44</sup> But Pilate wondered that he should be already dead. And sending for the centurion he asked him if he were already dead. <sup>45</sup> And when he had understood it by the centurion, he gave the body to Joseph. <sup>46</sup> And Joseph, buying fine linen and taking him down, wrapped him up in the fine linen and laid him in a sepulchre which was hewed out of a rock, and he rolled a stone to the door of the sepulchre. <sup>47</sup> And Mary Magdalene and Mary, *the mother* of Joseph, beheld where he was laid.

## Chapter 16

Christ's resurrection and ascension.

**A**nd when the sabbath was past, Mary Magdalene and Mary, *the mother* of James, and Salome bought sweet spices, that coming they might anoint Jesus. <sup>2</sup> And very early in the

monumentum, orto iam sole. <sup>3</sup> Et dicebant ad invicem, "Quis revolvat nobis lapidem ab ostio monumenti?" <sup>4</sup> Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde.

<sup>5</sup> Et introeuntes in monumentum, viderunt iuvenem sedentem in dextris, coopertum stola candida, et obstipuerunt. <sup>6</sup> Qui dicit illis, "Nolite expavescere. Iesum quaeritis Nazarenum, crucifixum. Surrexit; non est hic. Ecce: locus ubi posuerunt eum. <sup>7</sup> Sed ite; dicite discipulis eius et Petro quia praecedit vos in Galilaeam; ibi eum videbitis, sicut dixit vobis." <sup>8</sup> At illae exeuntes fugerunt de monumento. Invaserat enim eas tremor et pavor, et nemini quicquam dixerunt, timebant enim.

<sup>9</sup> Surgens autem mane prima sabbati, apparuit primo Mariae Magdalенаe, de qua eiecerat septem daemonia. <sup>10</sup> Illa vadens nuntiavit his qui cum eo fuerant, lugentibus et flentibus. <sup>11</sup> Et illi, audientes quia viveret et visus esset ab ea, non crediderunt. <sup>12</sup> Post haec autem duobus ex eis ambulantes ostensus est in alia effigie, euntibus in villam. <sup>13</sup> Et illi euntes nuntiaverunt ceteris, nec illis crediderunt.

<sup>14</sup> Novissime recumbentibus illis undecim apparuit, et exprobravit incredulitatem illorum et duritiam cordis, quia his qui viderant eum resurrexisse non crediderunt. <sup>15</sup> Et dixit eis, "Euntes in mundum universum praedicate evangelium omni creaturae. <sup>16</sup> Qui crediderit et baptizatus fuerit salvus erit, qui vero non crediderit condemnabitur. <sup>17</sup> Signa autem eos qui crediderint haec sequentur: in nomine meo

morning the first day of the week, they come to the sepulchre, the sun being now risen. <sup>3</sup> And they said one to another, "Who shall roll us back the stone from the door of the sepulchre?" <sup>4</sup> And looking they saw the stone rolled back. For it was very great.

<sup>5</sup> And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe, and they were astonished. <sup>6</sup> And he saith to them, "Be not affrighted. You seek Jesus of Nazareth, who was crucified. He is risen; he is not here. Behold: the place where they laid him. <sup>7</sup> But go; tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you." <sup>8</sup> But they going out fled from the sepulchre. For a trembling and fear had seized them, and they said nothing to any man, for they were afraid.

<sup>9</sup> But he, rising early the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven devils. <sup>10</sup> She went and told them that had been with him, who were mourning and weeping. <sup>11</sup> And they, hearing that he was alive and had been seen by her, did not believe. <sup>12</sup> And after that he appeared in another shape to two of them walking, as they were going into the country. <sup>13</sup> And they going told it to the rest, neither did they believe them.

<sup>14</sup> At length he appeared to the eleven as they were at table, and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again. <sup>15</sup> And he said to them, "Go ye into the whole world, and preach the gospel to every creature. <sup>16</sup> He that believeth and is baptized shall be saved, but he that believeth not shall be condemned. <sup>17</sup> And these signs shall follow them that believe: in my name they shall

daemonia eicient; linguis loquentur novis; <sup>18</sup> serpentes tolerant, et si mortiferum quid biberint, non eos nocebit; super aegrotos manus inponent, et bene habebunt.” <sup>19</sup> Et Dominus quidem Iesus, postquam locutus est eis, adsumptus est in caelum et sedit a dextris Dei.

<sup>20</sup> Illi autem profecti praedicaverunt ubique, Domino cooperante et sermonem confirmante sequentibus signis.

cast out devils; they shall speak with new tongues; <sup>18</sup> they shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover.” <sup>19</sup> And the Lord Jesus, after he had spoken to them, was taken up into heaven and *sitteth* on the right hand of God.

<sup>20</sup> But they going forth preached everywhere, the Lord working withal and confirming the word with signs that followed.



LUKE

## Caput I

**Q**uoniam quidem multi conati sunt ordinare narrationem quae in nobis conpletae sunt rerum, <sup>2</sup> sicut tradiderunt nobis, qui ab initio ipsi viderunt et ministri fuerunt sermonis, <sup>3</sup> visum est et mihi, adsecuto omnia a principio diligenter, ex ordine tibi scribere, optime Theophile, <sup>4</sup> ut cognoscas eorum verborum de quibus eruditus es veritatem.

<sup>5</sup> Fuit in diebus Herodis, regis Iudaeae, sacerdos quidam nomine Zaccharias, de vice Abia, et uxor illius de filiabus Aaron, et nomen eius Elisabeth. <sup>6</sup> Erant autem iusti ambo ante Deum, incedentes in omnibus mandatis et iustificationibus Domini sine querella, <sup>7</sup> et non erat illis filius, eo quod esset Elisabeth sterilis et ambo processissent in diebus suis.

<sup>8</sup> Factum est autem cum sacerdotio fungeretur in ordine



## Chapter I

The conception of John the Baptist and of Christ. The visitation and canticle of the blessed virgin. The birth of the Baptist and the canticle of Zachary.

**F**orasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us, <sup>2</sup> according as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, <sup>3</sup> it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, <sup>4</sup> that thou mayst know the verity of those words *in* which thou hast been instructed.

<sup>5</sup> There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abijah, and his wife was of the daughters of Aaron, and her name Elizabeth. <sup>6</sup> And they were both just before God, walking in all the commandments and justifications of the Lord without blame, <sup>7</sup> and they had no son, for that Elizabeth was barren and they both were well advanced in *years*.

<sup>8</sup> And it came to pass that while he executed the priestly

vicis suae ante Deum, <sup>9</sup> secundum consuetudinem sacerdotii sorte exiit ut incensum poneret, ingressus in templum Domini. <sup>10</sup> Et omnis multitudo erat populi orans foris hora incensi. <sup>11</sup> Apparuit autem illi angelus Domini stans a dextris altaris incensi. <sup>12</sup> Et Zaccharias turbatus est videns, et timor inruit super eum.

<sup>13</sup> Ait autem ad illum angelus, "Ne timeas, Zaccharia, quoniam exaudita est deprecatio tua, et uxor tua Elisabeth pariet tibi filium, et vocabis nomen eius Iohannem; <sup>14</sup> et erit gaudium tibi et exultatio, et multi in nativitate eius gaudebunt. <sup>15</sup> Erit enim magnus coram Domino et vinum et sicera non bibet, et Spiritu Sancto replebitur adhuc ex utero matris suae. <sup>16</sup> Et multos filiorum Israhel convertet ad Dominum, Deum ipsorum. <sup>17</sup> Et ipse praecedet ante illum in spiritu et virtute Heliae, ut convertat corda patrum in filios, et incredulos ad prudentiam iustorum, parare Domino plebem perfectam."

<sup>18</sup> Et dixit Zaccharias ad angelum, "Unde hoc sciam? Ego enim sum senex, et uxor mea processit in diebus suis."

<sup>19</sup> Et respondens angelus dixit ei, "Ego sum Gabriel, qui adsto ante Deum, et missus sum loqui ad te et haec tibi evangelizare. <sup>20</sup> Et ecce: eris tacens et non poteris loqui usque in diem quo haec fiant, pro eo quod non credidisti verbis meis, quae implebuntur in tempore suo."

<sup>21</sup> Et erat plebs expectans Zacchariam, et mirabantur quod tardaret ipse in templo. <sup>22</sup> Egressus autem non poterat loqui ad illos, et cognoverunt quod visionem vidisset in

office before God in the order of his course, <sup>9</sup> according to the custom of the priestly office *it was his* lot to offer incense, going into the temple of the Lord. <sup>10</sup> And all the multitude of the people was praying without at the hour of incense. <sup>11</sup> And there appeared to him an angel of the Lord standing on the right side of the altar of incense. <sup>12</sup> And Zachary seeing him was troubled, and fear fell upon him.

<sup>13</sup> But the angel said to him, "Fear not, Zachary, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; <sup>14</sup> and thou shalt have joy and gladness, and many shall rejoice at his birth. <sup>15</sup> For he shall be great before the Lord and shall drink no wine nor strong drink, and he shall be filled with the Holy Ghost even from his mother's womb. <sup>16</sup> And he shall convert many of the children of Israel to the Lord, their God. <sup>17</sup> And he shall go before him in the spirit and power of Elijah, that he may turn the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord a perfect people."

<sup>18</sup> And Zachary said to the angel, "Whereby shall I know this? For I am an old man, and my wife is advanced in years."

<sup>19</sup> And the angel answering said to him, "I am Gabriel, who stand before God, and am sent to speak to thee and to bring thee these good tidings. <sup>20</sup> And behold: thou shalt be dumb and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time."

<sup>21</sup> And the people were waiting for Zachary, and they wondered that he tarried *so long* in the temple. <sup>22</sup> And when he came out he could not speak to them, and they

templo. Et ipse erat innuens illis et permansit mutus. <sup>23</sup> Et factum est ut impleti sunt dies officii eius abiit in domum suam. <sup>24</sup> Post hos autem dies concepit Elisabeth, uxor eius, et occultabat se mensibus quinque, dicens <sup>25</sup> quia "Sic mihi fecit Dominus in diebus quibus respexit auferre obprobrium meum inter homines."

<sup>26</sup> In mense autem sexto, missus est angelus Gabrihel a Deo in civitatem Galilaeae cui nomen Nazareth, <sup>27</sup> ad virginem desponsatam viro cui nomen erat Ioseph, de domo David; et nomen virginis Maria. <sup>28</sup> Et ingressus angelus ad eam dixit, "Have, gratia plena, Dominus tecum; benedicta tu in mulieribus." <sup>29</sup> Quae cum audisset, turbata est in sermone eius et cogitabat qualis esset ista salutatio. <sup>30</sup> Et ait angelus ei, "Ne timeas, Maria, invenisti enim gratiam apud Deum. <sup>31</sup> Ecce: concipies in utero et paries filium, et vocabis nomen eius Iesum. <sup>32</sup> Hic erit magnus et Filius Altissimi vocabitur, et dabit illi Dominus Deus sedem David, patris eius; <sup>33</sup> et regnabit in domo Iacob in aeternum, et regni eius non erit finis."

<sup>34</sup> Dixit autem Maria ad angelum, "Quomodo fiet istud? Quoniam virum non cognosco."

<sup>35</sup> Et respondens angelus dixit ei, "Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum vocabitur Filius Dei. <sup>36</sup> Et ecce: Elisabeth, cognata tua, et ipsa concepit filium in senecta sua,

understood that he had seen a vision in the temple. And he made signs to them and remained dumb. <sup>23</sup> And it came to pass after the days of his office were accomplished that he departed to his own house. <sup>24</sup> And after those days, his wife Elizabeth conceived and hid herself five months, saying, <sup>25</sup> "Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men."

<sup>26</sup> And in the sixth month, the angel Gabriel was sent from God into a city of Galilee called Nazareth, <sup>27</sup> to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. <sup>28</sup> And the angel being come in said to her, "Hail, full of grace, the Lord is with thee; blessed art thou among women." <sup>29</sup> And when she had heard, she was troubled at his saying and thought with herself what manner of salutation this should be. <sup>30</sup> And the angel said to her, "Fear not, Mary, for thou hast found grace with God. <sup>31</sup> Behold: thou shalt conceive in thy womb and shalt bring forth a son, and thou shalt call his name Jesus. <sup>32</sup> He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David, his father; <sup>33</sup> and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end."

<sup>34</sup> And Mary said to the angel, "How shall this be done? Because I know not man."

<sup>35</sup> And the angel answering said to her, "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. <sup>36</sup> And behold: thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her

et hic mensis est sextus illi quae vocatur sterilis, <sup>37</sup> quia non erit impossibile apud Deum omne verbum.”

<sup>38</sup> Dixit autem Maria, “Ecce ancilla Domini; fiat mihi secundum verbum tuum.” Et discessit ab illa angelus.

<sup>39</sup> Exsurgens autem Maria in diebus illis abiit in montana cum festinatione, in civitatem Iuda. <sup>40</sup> Et intravit in domum Zacchariae et salutavit Elisabeth. <sup>41</sup> Et factum est ut audivit salutationem Mariae Elisabeth, exultavit infans in utero eius. Et repleta est Spiritu Sancto Elisabeth, <sup>42</sup> et exclamavit voce magna et dixit, “Benedicta tu inter mulieres, et benedictus fructus ventris tui. <sup>43</sup> Et unde hoc mihi, ut veniat mater Domini mei ad me? <sup>44</sup> Ecce enim: ut facta est vox salutationis tuae in auribus meis, exultavit in gaudio infans in utero meo. <sup>45</sup> Et beata quae credidit, quoniam perficientur ea quae dicta sunt ei a Domino.”

<sup>46</sup> Et ait Maria, “Magnificat anima mea Dominum, <sup>47</sup> et exultavit spiritus meus in Deo, salutari meo, <sup>48</sup> quia respexit humilitatem ancillae suae. Ecce enim: ex hoc beatam me dicent omnes generationes. <sup>49</sup> Quia fecit mihi magna qui potens est, et sanctum nomen eius. <sup>50</sup> Et misericordia eius a progenie in progenies timentibus eum. <sup>51</sup> Fecit potentiam in brachio suo; dispersit superbos mente cordis sui. <sup>52</sup> Deposuit potentes de sede et exaltavit humiles. <sup>53</sup> Esurientes implevit bonis, et divites dimisit inanes. <sup>54</sup> Suscepit Israhel,

that is called barren, <sup>37</sup> because no word shall be impossible with God."

<sup>38</sup> And Mary said, "Behold the handmaid of the Lord; be it done to me according to thy word." And the angel departed from her.

<sup>39</sup> And Mary rising up in those days went into the hill country with haste, into a city of Judah. <sup>40</sup> And she entered into the house of Zachary and saluted Elizabeth. <sup>41</sup> And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost, <sup>42</sup> and she cried out with a loud voice and said, "Blessed art thou among women, and blessed is the fruit of thy womb. <sup>43</sup> And whence is this to me, that the mother of my Lord should come to me? <sup>44</sup> For behold: as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. <sup>45</sup> And blessed *art thou* that hast believed, because those things shall be accomplished that were spoken to *thee* by the Lord."

<sup>46</sup> And Mary said, "My soul doth magnify the Lord, <sup>47</sup> and my spirit hath rejoiced in God, my saviour, <sup>48</sup> because he hath regarded the humility of his handmaid. For behold: from henceforth all generations shall call me blessed. <sup>49</sup> For he that is mighty hath done great things to me, and holy is his name. <sup>50</sup> And his mercy is from generation unto generations to them that fear him. <sup>51</sup> He hath shewed might in his arm; he hath scattered the proud in the conceit of their heart. <sup>52</sup> He hath put down the mighty from their seat and hath exalted the humble. <sup>53</sup> He hath filled the hungry with good things, and the rich he hath sent empty away. <sup>54</sup> He hath received Israel, his servant, being mindful of

puerum suum, recordatus misericordiae suae, <sup>55</sup> sicut locutus est ad patres nostros, Abraham et semini eius, in saecula.”

<sup>56</sup> Mansit autem Maria cum illa quasi mensibus tribus, et reversa est in domum suam.

<sup>57</sup> Elisabeth autem impletum est tempus pariendi, et peperit filium. <sup>58</sup> Et audierunt vicini et cognati eius quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur ei. <sup>59</sup> Et factum est in die octavo venerunt circumcidere puerum, et vocabant eum nomine patris eius, Zacchariam. <sup>60</sup> Et respondens mater eius dixit, “Nequam, sed vocabitur Iohannes.”

<sup>61</sup> Et dixerunt ad illam quia “Nemo est in cognatione tua qui vocetur hoc nomine.” <sup>62</sup> Innuebant autem patri eius quem vellet vocari eum. <sup>63</sup> Et postulans pugillarem scripsit, dicens, “Iohannes est nomen eius.” Et mirati sunt universi. <sup>64</sup> Apertum est autem ilico os eius et lingua eius, et loquebatur, benedicens Deum.

<sup>65</sup> Et factus est timor super omnes vicinos eorum, et super omnia montana Iudaeae divulgabantur omnia verba haec, <sup>66</sup> et posuerunt omnes qui audierant in corde suo, dicentes, “Quid, putas, puer iste erit? Etenim manus Domini erat cum illo.”

<sup>67</sup> Et Zaccharias, pater eius, repletus est Spiritu Sancto, et prophetavit, dicens, <sup>68</sup> “Benedictus Dominus, Deus Israhel, quia visitavit et fecit redemptionem plebis suae <sup>69</sup> et erexit cornu salutis nobis in domo David, pueri sui, <sup>70</sup> sicut locutus est per os sanctorum, qui a saeculo sunt, prophetarum eius: <sup>71</sup> salutem ex inimicis nostris et de manu omnium qui



his mercy, <sup>55</sup> as he spoke to our fathers, to Abraham and to his seed, for ever."

<sup>56</sup> And Mary abode with her about three months, and she returned to her own house.

<sup>57</sup> Now Elizabeth's full time of being delivered was come, and she brought forth a son. <sup>58</sup> And her neighbours and kinsfolks heard that the Lord *had shewed* his great mercy *towards* her, and they congratulated *with* her. <sup>59</sup> And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. <sup>60</sup> And his mother answering said, "Not so, but he shall be called John."

<sup>61</sup> And they said to her, "There is none of thy kindred that is called by this name." <sup>62</sup> And they made signs to his father how he would have him called. <sup>63</sup> And demanding a writing-table he wrote, saying, "John is his name." And they all wondered. <sup>64</sup> And immediately his mouth was opened, and his tongue *loosed*, and he spoke, blessing God.

<sup>65</sup> And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea, <sup>66</sup> and all they that had heard them laid them up in their heart, saying, "What a one, think ye, shall this child be? For the hand of the Lord was with him."

<sup>67</sup> And Zachary, his father, was filled with the Holy Ghost, and he prophesied, saying, <sup>68</sup> "Blessed be the Lord, God of Israel, because he hath visited and wrought the redemption of his people <sup>69</sup> and hath raised up a horn of salvation to us in the house of David, his servant, <sup>70</sup> as he spoke by the mouth of his holy prophets, who are from the beginning: <sup>71</sup> salvation from our enemies and from the hand of all that

oderunt nos; <sup>72</sup> ad faciendam misericordiam cum patribus nostris et memorari testamenti sui sancti, <sup>73</sup> iusiurandum quod iuravit ad Abraham, patrem nostrum, <sup>74</sup> daturum se nobis ut sine timore, de manu inimicorum nostrorum liberati, serviamus illi <sup>75</sup> in sanctitate et iustitia coram ipso omnibus diebus nostris.

<sup>76</sup> “Et tu, puer, propheta Altissimi vocaberis, praeibis enim ante faciem Domini parare vias eius, <sup>77</sup> ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum, <sup>78</sup> per viscera misericordiae Dei nostri, in quibus visitavit nos Oriens ex alto, <sup>79</sup> inluminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.”

<sup>80</sup> Puer autem crescebat et confortabatur spiritu et erat in desertis usque in diem ostensionis suae ad Israhel.

## Caput 2

**F**actum est autem in diebus illis exiit edictum a Caesare Augusto ut describeretur universus orbis. <sup>2</sup> Haec descriptio prima facta est a praeside Syriae, Cyrino. <sup>3</sup> Et ibant omnes

hate us; <sup>72</sup> to perform mercy to our fathers and to remember his holy testament, <sup>73</sup> the oath which he swore to Abraham, our father, <sup>74</sup> that he would grant to us, that being delivered from the hand of our enemies, we may serve him without fear <sup>75</sup> in holiness and justice before him all our days.

<sup>76</sup> "And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, <sup>77</sup> to give knowledge of salvation to his people unto the remission of their sins, <sup>78</sup> through the bowels of the mercy of our God, in which the Orient from on high hath visited us, <sup>79</sup> to enlighten them that sit in darkness and in the shadow of death, to direct our feet into the way of peace."

<sup>80</sup> And the child grew and was strengthened in spirit and was in the deserts until the day of his manifestation to Israel.

## Chapter 2

The birth of Christ. His presentation in the temple. Simeon's prophecy. Christ at twelve years of age is found amongst the doctors.

And it came to pass that in those days there went out a decree from Caesar Augustus that the whole world should be enrolled. <sup>2</sup> This enrolling was first made by Cyrenus, the governor of Syria. <sup>3</sup> And all went to be enrolled, every one

ut profiterentur, singuli in suam civitatem. <sup>4</sup> Ascendit autem et Ioseph a Galilaea de civitate Nazareth in Iudaeam in civitatem David, quae vocatur Bethleem (eo quod esset de domo et familia David), <sup>5</sup> ut profiteretur cum Maria, desponsata sibi uxore, praegnate.

<sup>6</sup> Factum est autem cum essent ibi, impleti sunt dies, ut pareret. <sup>7</sup> Et peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in praesepio, quia non erat eis locus in diversorio.

<sup>8</sup> Et pastores erant in regione eadem vigilantes et custodientes vigiliis noctis supra gregem suum. <sup>9</sup> Et ecce: angelus Domini stetit iuxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno.

<sup>10</sup> Et dixit illis angelus, "Nolite timere, ecce enim: evangelizo vobis gaudium magnum quod erit omni populo, <sup>11</sup> quia natus est vobis hodie salvator, qui est Christus Dominus, in civitate David. <sup>12</sup> Et hoc vobis signum: invenietis infantem pannis involutum et positum in praesepio." <sup>13</sup> Et subito facta est cum angelo multitudo militiae caelestis, laudantium Deum et dicentium, <sup>14</sup> "Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis!"

<sup>15</sup> Et factum est ut discesserunt ab eis angeli in caelum, pastores loquebantur ad invicem, "Transeamus usque Bethleem, et videamus hoc verbum quod factum est, quod Dominus ostendit nobis." <sup>16</sup> Et venerunt festinantes, et invenerunt Mariam et Ioseph et infantem positum in praesepio. <sup>17</sup> Videntes autem cognoverunt de verbo quod dictum erat

into his own city. <sup>4</sup> And Joseph also went up from Galilee out of the city of Nazareth into Judea to the city of David, which is called Bethlehem (because he was of the house and family of David), <sup>5</sup> to be enrolled with Mary, his espoused wife, who was with child.

<sup>6</sup> And it came to pass that when they were there, her days were accomplished, that she should be delivered. <sup>7</sup> And she brought forth her firstborn son and wrapped him up in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

<sup>8</sup> And there were in the same country shepherds watching and keeping the night watches over their flock. <sup>9</sup> And behold: an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear.

<sup>10</sup> And the angel said to them, "Fear not, for behold: I bring you good tidings of great joy that shall be to all the people, <sup>11</sup> for this day is born to you a saviour, who is Christ the Lord, in the city of David. <sup>12</sup> And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes and laid in a manger." <sup>13</sup> And suddenly there was with the angel a multitude of the heavenly army, praising God and saying, <sup>14</sup> "Glory to God in the highest, and on earth peace to men of good will!"

<sup>15</sup> And it came to pass that after the angels departed from them into heaven, the shepherds said one to another, "Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us." <sup>16</sup> And they came with haste, and they found Mary and Joseph and the infant lying in the manger. <sup>17</sup> And seeing they understood of the word that had been spoken to them concerning

illis de puero hoc, <sup>18</sup> et omnes qui audierunt mirati sunt et de his quae dicta erant a pastoribus ad ipsos. <sup>19</sup> Maria autem conservabat omnia verba haec, conferens in corde suo. <sup>20</sup> Et reversi sunt pastores, glorificantes et laudantes Deum in omnibus quae audierant et viderant sicut dictum est ad illos.

<sup>21</sup> Et postquam consummati sunt dies octo, ut circumcideretur puer, vocatum est nomen eius Iesus, quod vocatum est ab angelo priusquam in utero conciperetur. <sup>22</sup> Et postquam impleti sunt dies purgationis eius secundum legem Mosi, tulerunt illum in Hierusalem ut sisterent eum Domino, <sup>23</sup> sicut scriptum est in lege Domini quia "Omne masculinum adaperiens vulvam sanctum Domino vocabitur," <sup>24</sup> et ut darent hostiam secundum quod dictum est in lege Domini, par turturum aut duos pullos columbarum.

<sup>25</sup> Et ecce: homo erat in Hierusalem cui nomen Symeon, et homo iste iustus et timoratus, expectans consolationem Israhel, et Spiritus Sanctus erat in eo. <sup>26</sup> Et responsum acceperat ab Spiritu Sancto non visurum se mortem nisi prius videret Christum Domini. <sup>27</sup> Et venit in Spiritu in templum. Et cum inducerent puerum Iesum parentes eius, ut facerent secundum consuetudinem legis pro eo, <sup>28</sup> et ipse accepit eum in ulnas suas et benedixit Deum et dixit, <sup>29</sup> "Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace, <sup>30</sup> quia viderunt oculi mei salutare tuum <sup>31</sup> quod parasti ante faciem omnium populorum: <sup>32</sup> lumen ad revelationem Gentium et gloriam plebis tuae Israhel." <sup>33</sup> Et erat pater eius et mater mirantes super his quae dicebantur de illo. <sup>34</sup> Et benedixit illis Symeon et dixit ad Mariam, matrem eius,

this child, <sup>18</sup> and all they that heard wondered and at those things that were told them by the shepherds. <sup>19</sup> But Mary kept all these words, pondering them in her heart. <sup>20</sup> And the shepherds returned, glorifying and praising God for all the things they had heard and seen as it was told unto them.

<sup>21</sup> And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb.

<sup>22</sup> And after the days of her purification according to the law of Moses were accomplished, they carried him to Jerusalem to present him to the Lord, <sup>23</sup> as it is written in the law of the Lord: "Every male opening the womb shall be called holy to the Lord," <sup>24</sup> and to offer a sacrifice according as it is written in the law of the Lord, a pair of turtledoves or two young pigeons.

<sup>25</sup> And behold: there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in him. <sup>26</sup> And he had received an answer from the Holy Ghost that he should not see death before he had seen the Christ of the Lord.

<sup>27</sup> And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, <sup>28</sup> he also took him into his arms and blessed God and said, <sup>29</sup> "Now thou dost dismiss thy servant, O Lord, according to thy word in peace, <sup>30</sup> because my eyes have seen thy salvation <sup>31</sup> which thou hast prepared before the face of all peoples: <sup>32</sup> a light to the revelation of the Gentiles and the glory of thy people Israel." <sup>33</sup> And his father and mother were wondering at those things which were spoken concerning him. <sup>34</sup> And Simeon blessed them

“Ecce: positus est hic in ruinam et in resurrectionem multorum in Israhel et in signum cui contradicetur; <sup>35</sup> et tuam ipsius animam pertransiet gladius, ut revelentur ex multis cordibus cogitationes.”

<sup>36</sup> Et erat Anna, prophetissa, filia Phanuhel de tribu Aser; haec processerat in diebus multis et vixerat cum viro suo annis septem a virginitate sua. <sup>37</sup> Et haec vidua usque ad annos octoginta quattuor quae non discedebat de templo, ieiuniis et obsecrationibus serviens nocte ac die. <sup>38</sup> Et haec ipsa hora superveniens confitebatur Domino et loquebatur de illo omnibus qui expectabant redemptionem Israel.

<sup>39</sup> Et ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilaeam in civitatem suam, Nazareth. <sup>40</sup> Puer autem crescebat et confortabatur, plenus sapientia, et gratia Dei erat in illo.

<sup>41</sup> Et ibant parentes eius per omnes annos in Hierusalem in die sollemni Paschae. <sup>42</sup> Et cum factus esset annorum duodecim, ascendentibus illis in Hierosolymam secundum consuetudinem diei festi, <sup>43</sup> consummatisque diebus, cum redirent, remansit puer Iesus in Hierusalem, et non cognoverunt parentes eius. <sup>44</sup> Existimantes autem illum esse in comitatu, venerunt iter diei et requirebant eum inter cognatos et notos. <sup>45</sup> Et non invenientes regressi sunt in Hierusalem, requirentes eum. <sup>46</sup> Et factum est post triduum invenerunt illum in templo sedentem in medio doctorum, audientem illos et interrogantem eos. <sup>47</sup> Stupebant autem omnes qui



and said to Mary, his mother, "Behold: this *child* is set for the fall and for the resurrection of many in Israel and for a sign which shall be contradicted; <sup>35</sup> and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed."

<sup>36</sup> And there was one Anna, a prophetess, the daughter of Phanuel of the tribe of Aser; she was far advanced in *years* and had lived with her husband seven years from her virginity. <sup>37</sup> And she was a widow until fourscore and four years who departed not from the temple, by fastings and prayers serving night and day. <sup>38</sup> Now she at the same hour coming in gave praise to the Lord and spoke of him to all that looked for the redemption of Israel.

<sup>39</sup> And after they had performed all things according to the law of the Lord, they returned into Galilee to their city, Nazareth. <sup>40</sup> And the child grew and waxed strong, full of wisdom, and the grace of God was in him.

<sup>41</sup> And his parents went every year to Jerusalem at the solemn day of the Pasch. <sup>42</sup> And when he was twelve years old, they went up into Jerusalem according to the custom of the feast, <sup>43</sup> and after they had fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. <sup>44</sup> And thinking that he was in the company, they came a day's journey and sought him among their kinsfolks and acquaintance. <sup>45</sup> And not finding him they returned into Jerusalem, seeking him. <sup>46</sup> And it came to pass that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. <sup>47</sup> And all that heard him were astonished at his

eum audiebant super prudentia et responsis eius. <sup>48</sup> Et videntes admirati sunt, et dixit mater eius ad illum, "Fili, quid fecisti nobis sic? Ecce: pater tuus et ego dolentes quaerebamus te."

<sup>49</sup> Et ait ad illos, "Quid est quod me quaerebatis? Nesciebatis quia in his quae Patris mei sunt oportet me esse? <sup>50</sup> Et ipsi non intellexerunt verbum quod locutus est ad illos. <sup>51</sup> Et descendit cum eis et venit Nazareth et erat subditus illis. Et mater eius conservabat omnia verba haec in corde suo. <sup>52</sup> Et Iesus proficiebat sapientia et aetate et gratia apud Deum et homines

## Caput 3

**A**nno autem quintodecimo imperii Tiberii Caesaris, procurante Pontio Pilato Iudaeam, tetrarcha autem Galilaeae Herode, Philippo autem, fratre eius, tetrarcha Itureae et Trachonitidis regionis, et Lysania Abilinae tetrarcha, <sup>2</sup> sub principibus sacerdotum Anna et Caiapha, factum est verbum Domini super Iohannem, Zacchariae filium, in deserto. <sup>3</sup> Et venit in omnem regionem Iordanis praedicans baptismum paenitentiae in remissionem peccatorum,

wisdom and his answers. <sup>48</sup> And seeing him, they wondered, and his mother said to him, "Son, why hast thou done so to us? Behold: thy father and I have sought thee sorrowing."

<sup>49</sup> And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?" <sup>50</sup> And they understood not the word that he spoke unto them. <sup>51</sup> And he went down with them and came to Nazareth and was subject to them. And his mother kept all these words in her heart. <sup>52</sup> And Jesus advanced in wisdom and age and grace with God and men.

## Chapter 3

John's mission and preaching. Christ is baptized by him.

**N**ow in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip, his brother, tetrarch of Ituraea and the country of Trachonitis, and Lysanias tetrarch of Abilene, <sup>2</sup> under the high priests Annas and Caiaphas, the word of the Lord came unto John, the son of Zachary, in the desert. <sup>3</sup> And he came into all the country about the Jordan preaching the baptism of penance for the remission of sins,

<sup>4</sup> sicut scriptum est in libro sermonum Esaiae, prophetae: "Vox clamantis in deserto: 'Parate viam Domini; rectas facite semitas eius. <sup>5</sup> Omnis vallis implebitur, et omnis mons et collis humiliabitur, et erunt prava in directa, et aspera in vias planas, <sup>6</sup> et videbit omnis caro salutare Dei.'"

<sup>7</sup> Dicebat ergo ad turbas quae exiebant ut baptizarentur ab ipso, "Genimina viperarum, quis ostendit vobis fugere a ventura ira? <sup>8</sup> Facite ergo fructus dignos paenitentiae, et ne coeperitis dicere, 'Patrem habemus Abraham.' Dico enim vobis quia potest Deus de lapidibus istis suscitare filios Abrahæ. <sup>9</sup> Iam enim securis ad radicem arborum posita est. Omnis ergo arbor non faciens fructum bonum excidetur et in ignem mittetur."

<sup>10</sup> Et interrogabant eum turbae, dicentes, "Quid ergo faciemus?"

<sup>11</sup> Respondens autem dicebat illis, "Qui habet duas tunicas, det non habenti, et qui habet escas, similiter faciat."

<sup>12</sup> Venerunt autem et publicani ut baptizarentur et dixerunt ad illum, "Magister, quid faciemus?"

<sup>13</sup> At ille dixit ad eos, "Nihil amplius quam quod constitutum est vobis faciatis."

<sup>14</sup> Interrogabant autem eum et milites, dicentes, "Quid faciemus et nos?"

Et ait illis, "Neminem concutiatis, neque calumniam faciatis, et contenti estote stipendiis vestris."

<sup>15</sup> Existimante autem populo et cogitantibus omnibus in cordibus suis de Iohanne, ne forte ipse esset Christus,

<sup>4</sup> as it was written in the book of the sayings of Isaiah, the prophet: "A voice of one crying in the wilderness: 'Prepare ye the way of the Lord; make his paths straight. <sup>5</sup> Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways plain, <sup>6</sup> and all flesh shall see the salvation of God.'"

<sup>7</sup> He said therefore to the multitudes that went forth to be baptized by him, "Ye offspring of vipers, who hath shewed you to flee from the wrath to come? <sup>8</sup> Bring forth therefore fruit worthy of penance, and do not begin to say, 'We have Abraham for our father.' For I say unto you that God is able of these stones to raise up children to Abraham. <sup>9</sup> For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit shall be cut down and cast into the fire."

<sup>10</sup> And the people asked him, saying, "What then shall we do?"

<sup>11</sup> And he answering said to them, "He that hath two coats, let him give to him that hath none, and he that hath meat, let him do in like manner."

<sup>12</sup> And the publicans also came to be baptized and said to him, "Master, what shall we do?"

<sup>13</sup> But he said to them, "Do nothing more than that which is appointed you."

<sup>14</sup> And the soldiers also asked him, saying, "And what shall we do?"

And he said to them, "Do violence to no man, neither calumniate any man, and be content with your pay."

<sup>15</sup> And as the people were of opinion and all were thinking in their hearts of John, *that* perhaps he *might be* the

<sup>16</sup> respondit Iohannes, dicens omnibus, "Ego quidem aqua baptizo vos, veniet autem fortior me, cuius non sum dignus solvere corrigiam calciamentorum eius: ipse vos baptizabit in Spiritu Sancto et igni, <sup>17</sup> cuius ventilabrum in manu eius, et purgabit aream suam et congregabit triticum in horreum suum, paleas autem comburet igni inextinguibili." <sup>18</sup> Multa quidem et alia exhortans evangelizabat populo.

<sup>19</sup> Herodes autem, tetrarcha, cum corriperetur ab illo de Herodiade, uxore fratris sui, et de omnibus malis quae fecit Herodes, <sup>20</sup> adiecit et hoc supra omnia et inclusit Iohannem in carcere.

<sup>21</sup> Factum est autem cum baptizaretur omnis populus, et Iesu baptizato et orante, apertum est caelum, <sup>22</sup> et descendit Spiritus Sanctus corporali specie sicut columba in ipsum, et vox de caelo facta est: "Tu es Filius meus dilectus; in te conplacuit mihi."

<sup>23</sup> Et ipse Iesus erat incipiens quasi annorum triginta, (ut putabatur) filius Ioseph, qui fuit Heli, <sup>24</sup> qui fuit Matthat, qui fuit Levi, qui fuit Melchi, qui fuit Iannae, qui fuit Ioseph, <sup>25</sup> qui fuit Matthathiae, qui fuit Amos, qui fuit Naum, qui fuit Esli, qui fuit Naggae, <sup>26</sup> qui fuit Maath, qui fuit Matthathiae, qui fuit Semei, qui fuit Ioseph, qui fuit Iuda, <sup>27</sup> qui fuit Iohanna, qui fuit Resa, qui fuit Zorobabel, qui fuit Salathiel, qui fuit Neri, <sup>28</sup> qui fuit Melchi, qui fuit Addi, qui fuit Cosam, qui fuit Helmadam, qui fuit Her, <sup>29</sup> qui fuit Iesu, qui fuit Eliezer, qui fuit Iorim, qui fuit Matthat, qui fuit

Christ, <sup>16</sup> John answered, saying unto all, "I indeed baptize you with water, but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost and with fire, <sup>17</sup> whose fan is in his hand, and he will purge his floor and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire." <sup>18</sup> And many other things exhorting did he preach to the people.

<sup>19</sup> But Herod, the tetrarch, when he was reproved by him for Herodias, his brother's wife, and for all the evils which Herod had done, <sup>20</sup> he added this also above all and shut up John in prison.

<sup>21</sup> Now it came to pass when all the people were baptized that, Jesus also being baptized and praying, heaven was opened, <sup>22</sup> and the Holy Ghost descended in a bodily shape as a dove upon him, and a voice came from heaven: "Thou art my beloved Son; in thee I am well pleased."

<sup>23</sup> And Jesus himself was beginning about the age of thirty years, being (as it was supposed) the son of Joseph, who was of Heli, who was of Matthat, <sup>24</sup> who was of Levi, who was of Melchi, who was of Jannai, who was of Joseph, <sup>25</sup> who was of Mattathias, who was of Amos, who was of Nahum, who was of Esli, who was of Naggai, <sup>26</sup> who was of Maath, who was of Mattathias, who was of Semein, who was of Joseph, who was of Joda, <sup>27</sup> who was of Joanan, who was of Rhesa, who was of Zerubbabel, who was of Salathiel, who was of Neri, <sup>28</sup> who was of Melchi, who was of Addi, who was of Cosam, who was of Elmadam, who was of Er, <sup>29</sup> who was of Joshua, who was of Eliezer, who was of Jorim, who was of Matthat,

Levi, <sup>30</sup> qui fuit Symeon, qui fuit Iuda, qui fuit Ioseph, qui fuit Iona, qui fuit Eliachim, <sup>31</sup> qui fuit Melea, qui fuit Menna, qui fuit Matthata, qui fuit Nathan, qui fuit David, <sup>32</sup> qui fuit Iesse, qui fuit Obed, qui fuit Booz, qui fuit Salmon, qui fuit Naasson, <sup>33</sup> qui fuit Aminadab, qui fuit Aram, qui fuit Esrom, qui fuit Phares, qui fuit Iudae, <sup>34</sup> qui fuit Iacob, qui fuit Isaac, qui fuit Abraham, qui fuit Thare, qui fuit Nachor, <sup>35</sup> qui fuit Sarug, qui fuit Ragau, qui fuit Phaleg, qui fuit Eber, qui fuit Sale, <sup>36</sup> qui fuit Cainan, qui fuit Arfaxat, qui fuit Sem, qui fuit Noe, qui fuit Lamech, <sup>37</sup> qui fuit Mathusalae, qui fuit Enoch, qui fuit Jared, qui fuit Malelehel, qui fuit Cainan, <sup>38</sup> qui fuit Enos, qui fuit Seth, qui fuit Adam, qui fuit Dei.

## Caput 4

**I**esus autem plenus Spiritu Sancto regressus est ab Iordane et agebatur in Spiritu in desertum <sup>2</sup> diebus quadraginta et temptabatur a diabolo. Et nihil manducavit in diebus illis, et



who was of Levi, <sup>30</sup> who was of Simeon, who was of Judah, who was of Joseph, who was of Jonam, who was of Eliakim, <sup>31</sup> who was of Melea, who was of Menna, who was of Mat-tatha, who was of Nathan, who was of David, <sup>32</sup> who was of Jesse, who was of Obed, who was of Boaz, who was of Salmon, who was of Nahshon, <sup>33</sup> who was of Amminadab, who was of Aram, who was of Hezron, who was of Perez, who was of Judah, <sup>34</sup> who was of Jacob, who was of Isaac, who was of Abraham, who was of Terah, who was of Nahor, <sup>35</sup> who was of Serug, who was of Reu, who was of Peleg, who was of Eber, who was of Shelah, <sup>36</sup> who was of Cainan, who was of Arphaxad, who was of Shem, who was of Noah, who was of Lamech, <sup>37</sup> who was of Methuselah, who was of Enoch, who was of Jared, who was of Mahalaleel, who was of Cainan, <sup>38</sup> who was of Enos, who was of Seth, who was of Adam, who was of God.

## Chapter 4

Christ's fasting and temptation. He is persecuted in Nazareth. His miracles in Capernaum.

**A**ND Jesus being full of the Holy Ghost returned from the Jordan and was led by the Spirit into the desert <sup>2</sup> for the space of forty days and was tempted by the devil. And he did eat nothing in those days, and when they were ended, he was

consummatis illis, esuriit. <sup>3</sup> Dixit autem illi diabolus, "Si Filius Dei es, dic lapidi huic ut panis fiat."

<sup>4</sup> Et respondit ad illum Iesus, "Scriptum est quia 'non in pane solo vivet homo sed in omni verbo Dei.'"

<sup>5</sup> Et duxit illum diabolus in montem excelsum et ostendit illi omnia regna orbis terrae in momento temporis, <sup>6</sup> et ait ei, "Tibi dabo potestatem hanc universam et gloriam illorum, quia mihi tradita sunt, et cui volo do illa. <sup>7</sup> Tu ergo si adoraveris coram me, erunt tua omnia."

<sup>8</sup> Et respondens Iesus dixit illi, "Scriptum est: 'Dominum Deum tuum adorabis, et illi soli servies.'"

<sup>9</sup> Et duxit illum in Hierusalem et statuit eum supra pinnam templi, et dixit illi, "Si Filius Dei es, mitte te hinc deorsum. <sup>10</sup> Scriptum est enim quod 'angelis suis mandavit de te, ut conservent te,' <sup>11</sup> et quia 'in manibus tollent te, ne forte offendas ad lapidem pedem tuum.'"

<sup>12</sup> Et respondens Iesus ait illi, "Dictum est, 'Non temptabis Dominum Deum tuum.'"<sup>13</sup> Et consummata omni temptatione, diabolus recessit ab illo usque ad tempus.

<sup>14</sup> Et regressus est Iesus in virtute Spiritus in Galilaeam, et fama exiit per universam regionem de illo. <sup>15</sup> Et ipse docebat in synagogis eorum et magnificabatur ab omnibus.

<sup>16</sup> Et venit Nazareth, ubi erat nutritus, et intravit secundum consuetudinem suam die sabbati in synagogam. Et surrexit legere, <sup>17</sup> et traditus est illi liber prophetae Esaiae. Et ut revolvit librum, invenit locum ubi scriptum erat,

hungry. <sup>3</sup> And the devil said to him, "If thou be the Son of God, command this stone that it be made bread."

<sup>4</sup> And Jesus answered him, "It is written that 'man *liveth* not by bread alone but by every word of God.'"

<sup>5</sup> And the devil led him into a high mountain and shewed him all the kingdoms of the world in a moment of time, <sup>6</sup> and he said to him, "To thee will I give all this power and the glory of them, for to me they are delivered, and to whom I will I give them. <sup>7</sup> If thou therefore wilt adore before me, all shall be thine."

<sup>8</sup> And Jesus answering said to him, "It is written: 'Thou shalt adore the Lord thy God, and him only shalt thou serve.'"

<sup>9</sup> And he brought him to Jerusalem and set him on a pinnacle of the temple, and he said to him, "If thou be the Son of God, cast thyself down from hence. <sup>10</sup> For it is written that 'he hath given his angels charge over thee, that they keep thee,' <sup>11</sup> and that 'in their hands they shall bear thee up, lest thou dash thy foot against a stone.'"

<sup>12</sup> And Jesus answering said to him, "It is said, 'Thou shalt not tempt the Lord thy God.'" <sup>13</sup> And when all the temptation was ended, the devil departed from him for a time.

<sup>14</sup> And Jesus returned in the power of the Spirit into Galilee, and the fame of him went out through the whole country. <sup>15</sup> And he taught in their synagogues and was extolled by all.

<sup>16</sup> And he came to Nazareth, where he was brought up, and he went into the synagogue according to his custom on the sabbath day. And he rose up to read, <sup>17</sup> and the book of Isaiah, the prophet, was delivered unto him. And as he unfolded the book, he found the place where it was written,

18 "Spiritus Domini super me; propter quod unxit me evangelizare pauperibus. Misit me sanare contritos corde, 19 praedicare captivis remissionem et caecis visum, dimittere confractos in remissionem, praedicare annum Domini acceptum et diem retributionis." 20 Et cum plicuisset librum, reddidit ministro et sedit. Et omnium in synagoga oculi erant intendentes in eum. 21 Coepit autem dicere ad illos quia "Hodie impleta est haec scriptura in auribus vestris."

22 Et omnes testimonium illi dabant, et mirabantur in verbis gratiae quae procedebant de ore ipsius, et dicebant, "Nonne hic filius est Ioseph?"

23 Et ait illis, "Utique dicetis mihi hanc similitudinem: 'Medice, cura te ipsum; quanta audivimus facta in Capharnaum, fac et hic in patria tua.'" 24 Ait autem, "Amen dico vobis quia nemo propheta acceptus est in patria sua. 25 In veritate dico vobis, multae viduae erant in diebus Heliae in Israhel, quando clusum est caelum annis tribus et mensibus sex, cum facta esset fames magna in omni terra; 26 et ad nullam illarum missus est Helias, nisi in Sareptha Sidoniae ad mulierem viduam. 27 Et multi leprosi erant in Israhel sub Heliseo, propheta, et nemo eorum mundatus est nisi Neman, Syrus."

28 Et repleti sunt omnes in synagoga ira, haec audientes. 29 Et surrexerunt et eiecerunt illum extra civitatem, et duxerunt illum usque ad supercilium montis supra quem civitas illorum erat aedificata, ut praecipitarent eum. 30 Ipse autem transiens per medium illorum ibat.

18 "The Spirit of the Lord is upon me; wherefore he hath anointed me to preach the gospel to the poor. He hath sent me to heal the contrite of heart, 19 to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward." 20 And when he had folded the book, he restored it to the minister and sat down. And the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, "This day is fulfilled this scripture in your ears."

22 And all gave testimony to him, and they wondered at the words of grace that proceeded from his mouth, and they said, "Is not this the son of Joseph?"

23 And he said to them, "Doubtless you will say to me this similitude: 'Physician, heal thyself; as great things as we have heard done in Capernaum, do also here in thy own country.'"

24 And he said, "Amen I say to you that no prophet is accepted in his own country. 25 In truth I say to you, there were many widows in the days of Elijah in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth; 26 and to none of them was Elijah sent, but to Zarephath of Sidon to a widow woman. 27 And there were many lepers in Israel in the time of Elisha, the prophet, and none of them was cleansed but Naaman, the Syrian."

28 And all they in the synagogue hearing these things were filled with anger. 29 And they rose up and thrust him out of the city, and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong. 30 But he passing through the midst of them went his way.

<sup>31</sup> Et descendit in Capharnaum, civitatem Galilaeae, ibique docebat illos sabbatis. <sup>32</sup> Et stupebant in doctrina eius, quia in potestate erat sermo ipsius. <sup>33</sup> Et in synagoga erat homo habens daemonium inmundum, et exclamavit voce magna, <sup>34</sup> dicens, "Sine! Quid nobis et tibi, Iesu Nazarene? Venisti perdere nos? Scio te, qui sis: Sanctus Dei."

<sup>35</sup> Et increpavit illum Iesus, dicens, "Obmutesce, et exi ab illo." Et cum proiecisset illum daemonium in medium, exiit ab illo nihilque illum nocuit.

<sup>36</sup> Et factus est pavor in omnibus, et conloquebantur ad invicem, dicentes, "Quod est hoc verbum? Quia in potestate et virtute imperat inmundis spiritibus, et exeunt." <sup>37</sup> Et divulgabatur fama de illo in omnem locum regionis.

<sup>38</sup> Surgens autem Iesus de synagoga introivit in domum Simonis. Socrus autem Simonis tenebatur febre magna, et rogaverunt illum pro ea. <sup>39</sup> Et stans super illam imperavit febrim, et dimisit illam. Et continuo surgens ministrabat illis.

<sup>40</sup> Cum autem sol occidisset, omnes qui habebant infirmos variis languoribus ducebant illos ad eum. At ille singulis manus inponens curabat eos. <sup>41</sup> Exiebant autem daemonia a multis, clamantia et dicentia quia "Tu es Filius Dei." Et increpans non sinebat ea loqui, quia sciebant ipsum esse Christum.

<sup>42</sup> Facta autem die, egressus ibat in desertum locum, et turbae requirebant eum et venerunt usque ad ipsum,

<sup>31</sup> And he went down into Capernaum, a city of Galilee, and there he taught them on the sabbath days. <sup>32</sup> And they were astonished at his doctrine, for his word was with power. <sup>33</sup> And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, <sup>34</sup> saying, "Let us alone! What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art: the Holy One of God."

<sup>35</sup> And Jesus rebuked him, saying, "Hold thy peace, and go out of him." And when the devil had thrown him into the midst, he went out of him and hurt him not at all.

<sup>36</sup> And there came fear upon all, and they talked among themselves, saying, "What word is this? For with authority and power he commandeth the unclean spirits, and they go out." <sup>37</sup> And the fame of him was published into every place of the country.

<sup>38</sup> And Jesus rising up out of the synagogue went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. <sup>39</sup> And standing over her he commanded the fever, and it left her. And immediately rising she ministered to them.

<sup>40</sup> And when the sun was down, all they that had any sick with divers diseases brought them to him. But he laying his hands on every one of them healed them. <sup>41</sup> And devils went out from many, crying out and saying, "Thou art the Son of God." And rebuking them he suffered them not to speak, for they knew that he was Christ.

<sup>42</sup> And when it was day, going out he went into a desert place, and the multitudes sought him and came unto him,

et detinebant illum ne discederet ab eis. <sup>43</sup> Quibus ille ait quia "Et aliis civitatibus oportet me evangelizare regnum Dei, quia ideo missus sum." <sup>44</sup> Et erat praedicans in synagogis Galilaeae.

## Caput 5

**F**actum est autem cum turbae inruerent in eum ut audirent verbum Dei, et ipse stabat secus stagnum Gennesareth <sup>2</sup> et vidit duas naves stantes secus stagnum, pisces autem descenderant et lavabant retia. <sup>3</sup> Ascendens autem in unam navem quae erat Simonis, rogavit eum a terra reducere pusillum, et sedens docebat de navicula turbas. <sup>4</sup> Ut cessavit autem loqui, dixit ad Simonem, "Duc in altum, et laxate retia vestra in capturam."

<sup>5</sup> Et respondens Simon dixit illi, "Praeceptor, per totam noctem laborantes nihil cepimus, in verbo autem tuo laxabo rete." <sup>6</sup> Et cum hoc fecissent, concluserunt piscium multitudinem copiosam, rumpebatur autem rete eorum. <sup>7</sup> Et annuerunt sociis qui erant in alia navi, ut venirent et adiuverent eos. Et venerunt et impleverunt ambas naviculas, ita ut



and they stayed him that he should not depart from them. <sup>43</sup> And he said to them, "I must preach the kingdom of God to other cities also, for therefore am I sent." <sup>44</sup> And he was preaching in the synagogues of Galilee.

## Chapter 5

The miraculous draught of fishes. The cure of the leper and of the paralytic. The call of Matthew.

**A**ND it came to pass that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Gennesaret <sup>2</sup> and saw two ships standing by the lake, but the fishermen were gone out of them and were washing their nets. <sup>3</sup> And going into one of the ships that was Simon's, he desired him to draw back a little from the land, and sitting he taught the multitudes out of the ship. <sup>4</sup> Now when he had ceased to speak, he said to Simon, "Launch out into the deep, and let down your nets for a draught."

<sup>5</sup> And Simon answering said to him, "Master, we have labored all the night and have taken nothing, but at thy word I will let down the net." <sup>6</sup> And when they had done this, they enclosed a very great multitude of fishes, and their net broke. <sup>7</sup> And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were *almost*

mergerentur. <sup>8</sup> Quod cum videret Simon Petrus, procidit ad genua Iesu, dicens, "Exi a me, quia homo peccator sum, Domine." <sup>9</sup> Stupor enim circumdederat eum et omnes qui cum illo erant in captura piscium quam ceperant. <sup>10</sup> Similiter autem Iacobum et Iohannem, filios Zebedaei, qui erant socii Simonis.

Et ait ad Simonem Iesus, "Noli timere; ex hoc iam homines eris capiens." <sup>11</sup> Et subductis ad terram navibus, relictis omnibus secuti sunt illum.

<sup>12</sup> Et factum est cum esset in una civitatum, et ecce: vir plenus lepra, et videns Iesum et procidens in faciem rogavit eum, dicens, "Domine, si vis, potes me mundare."

<sup>13</sup> Et extendens manum tetigit illum, dicens, "Volo; munda." Et confestim lepra discessit ab illo. <sup>14</sup> Et ipse praecepit illi ut nemini diceret, sed, "Vade; ostende te sacerdoti, et offer pro emundatione tua sicut praecepit Moses in testimonium illis."

<sup>15</sup> Perambulabat autem magis sermo de illo, et conveniebant turbae multae ut audirent et curarentur ab infirmitatibus suis. <sup>16</sup> Ipse autem secedebat in desertum et orabat.

<sup>17</sup> Et factum est in una dierum et ipse sedebat docens, et erant Pharisei sedentes et legis doctores, qui venerant ex omni castello Galilaeae et Iudaeae et Hierusalem, et virtus erat Domini ad sanandum eos. <sup>18</sup> Et ecce: viri portantes in lecto hominem qui erat paralyticus, et quaerebant eum inferre et ponere ante eum. <sup>19</sup> Et non invenientes qua parte

sinking. <sup>8</sup> Which when Simon Peter saw, he fell down at Jesus's knees, saying, "Depart from me, for I am a sinful man, O Lord." <sup>9</sup> For he was wholly astonished and all that were with him at the draught of the fishes which they had taken. <sup>10</sup> *And* so were also James and John, the sons of Zebedee, who were Simon's partners.

And Jesus saith to Simon, "Fear not; from henceforth thou shalt catch men." <sup>11</sup> And when they had brought their ships to land, leaving all things they followed him.

<sup>12</sup> And it came to pass when he was in a certain city, *behold*: a man full of leprosy, *who* seeing Jesus and falling on his face besought him, saying, "Lord, if thou wilt, thou canst make me clean."

<sup>13</sup> And stretching forth his hand he touched him, saying, "I will; be thou cleansed." And immediately the leprosy departed from him. <sup>14</sup> And he charged him that he should tell no man, but, "Go; shew thyself to the priest, and offer for thy cleansing according as Moses commanded for a testimony to them."

<sup>15</sup> But the fame of him went abroad the more, and great multitudes came together to hear and to be healed *by him* of their infirmities. <sup>16</sup> And he retired into the desert and prayed.

<sup>17</sup> And it came to pass on a certain day *that* he sat teaching, and there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem, and the power of the Lord was to heal them. <sup>18</sup> And behold: men brought in a bed a man who had the palsy, and they sought *means* to bring him in and to lay him before him. <sup>19</sup> And when they could not find by what way

illum inferrent prae turba, ascenderunt supra tectum et per tegulas submiserunt illum cum lecto in medium ante Iesum. <sup>20</sup> Quorum fidem ut vidit, dixit, "Homo, remittuntur tibi peccata tua."

<sup>21</sup> Et coeperunt cogitare scribae et Pharisei, dicentes, "Quis est hic qui loquitur blasphemias? Quis potest dimittere peccata nisi solus Deus?"

<sup>22</sup> Ut cognovit autem Iesus cogitationes eorum, respondens dixit ad illos, "Quid cogitatis in cordibus vestris? <sup>23</sup> Quid est facilius: dicere, 'Dimittuntur tibi peccata tua,' an dicere, 'Surge, et ambula'? <sup>24</sup> Ut autem sciatis quia Filius hominis potestatem habet in terra dimittere peccata," (ait paralytico) "tibi dico: surge, tolle lectum tuum, et vade in domum tuam." <sup>25</sup> Et confestim surgens coram illis, tulit in quo iacebat, et abiit in domum suam magnificans Deum. <sup>26</sup> Et stupor adprehendit omnes, et magnificabant Deum. Et repleti sunt timore, dicentes quia "Vidimus mirabilia hodie."

<sup>27</sup> Et post haec exiit et vidit publicanum nomine Levi sedentem ad teloneum, et ait illi, "Sequere me." <sup>28</sup> Et relictis omnibus surgens secutus est eum. <sup>29</sup> Et fecit ei convivium magnum Levi in domo sua, et erat turba multa publicanorum et aliorum qui cum illis erant discumbentes. <sup>30</sup> Et murmurabant Pharisei et scribae eorum, dicentes ad discipulos eius, "Quare cum publicanis et peccatoribus manducatis et bibitis?"

<sup>31</sup> Et respondens Iesus dixit ad illos, "Non egent qui sani sunt medico, sed qui male habent. <sup>32</sup> Non veni vocare iustos sed peccatores ad paenitentiam."

they might bring him in because of the multitude, they went up upon the roof and let him down through the tiles with his bed into the midst before Jesus. <sup>20</sup> And when he saw their faith, he said, "Man, thy sins are forgiven thee."

<sup>21</sup> And the scribes and Pharisees began to think, saying, "Who is this who speaketh blasphemies? Who can forgive sins but God alone?"

<sup>22</sup> And when Jesus knew their thoughts, answering he said to them, "What is it you think in your hearts? <sup>23</sup> Which is easier: to say, 'Thy sins are forgiven thee,' or to say, 'Arise, and walk'? <sup>24</sup> But that you may know that the Son of man hath power on earth to forgive sins," (he saith to the sick of the palsy) "I say to thee: arise, take up thy bed, and go into thy house." <sup>25</sup> And immediately rising up before them, he took up *the bed* on which he lay, and he went away to his own house glorifying God. <sup>26</sup> And all were astonished, and they glorified God. And they were filled with fear, saying, "We have seen wonderful things today."

<sup>27</sup> And after these things he went forth and saw a publican named Levi sitting at the receipt of custom, and he said to him, "Follow me." <sup>28</sup> And leaving all things he rose up and followed him. <sup>29</sup> And Levi made him a great feast in his own house, and there was a great company of publicans and of others that were at table with them. <sup>30</sup> *But* their Pharisees and scribes murmured, saying to his disciples, "Why do you eat and drink with publicans and sinners?"

<sup>31</sup> And Jesus answering said to them, "They that are whole need not the physician, but they that are sick. <sup>32</sup> I came not to call the just but sinners to penance."

<sup>33</sup> At illi dixerunt ad eum, "Quare discipuli Iohannis ieiunant frequenter et obsecrationes faciunt, similiter et Pharisaeorum, tui autem edunt et bibunt?"

<sup>34</sup> Quibus ipse ait, "Numquid potestis filios sponsi dum cum illis est sponsus facere ieiunare? <sup>35</sup> Venient autem dies, et cum ablati fuerint ab illis sponsus, tunc ieiunabunt in illis diebus." <sup>36</sup> Dicebat autem et similitudinem ad illos: "Quia nemo commissuram a vestimento novo inmittit in vestimentum vetus; alioquin et novum rumpit, et veteri non convenit commissura a novo. <sup>37</sup> Et nemo mittit vinum novum in utres veteres; alioquin rumpet vinum novum utres, et ipsum effundetur, et utres peribunt. <sup>38</sup> Sed vinum novum in utres novos mittendum est, et utraque conservantur. <sup>39</sup> Et nemo bibens vetus statim vult novum, dicit enim, 'Vetus melius est.'"

## Caput 6

**F**actum est autem in sabbato secundoprmo cum transiret per sata, vellebant discipuli eius spicas et manducabant, confricantes manibus. <sup>2</sup> Quidam autem Pharisaeorum dicebant illis, "Quid facitis quod non licet in sabbatis?"

<sup>33</sup> And they said to him, "Why do the disciples of John fast often and make prayers, and *the disciples* of the Pharisees in like manner, but thine eat and drink?"

<sup>34</sup> To whom he said, "Can you make the children of the bridegroom fast whilst the bridegroom is with them? <sup>35</sup> But the days will come *when* the bridegroom shall be taken away from them; then shall they fast in those days." <sup>36</sup> And he spoke also a similitude to them: "That no man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old. <sup>37</sup> And no man putteth new wine into old bottles; otherwise the new wine will burst the bottles, and it will be spilled, and the bottles will be lost. <sup>38</sup> But new wine must be put into new bottles, and both are preserved. <sup>39</sup> And no man drinking old hath presently a mind to new, for he saith, 'The old is better.'"

## Chapter 6

Christ excuses his disciples. He cures upon the sabbath day, chooses the twelve and makes a sermon to them.

And it came to pass on the second first sabbath that as he went through the corn fields, his disciples plucked the ears and did eat, rubbing them in their hands. <sup>2</sup> And some of the Pharisees said to them, "Why do you that which is not lawful on the sabbath day?"

<sup>3</sup> Et respondens Iesus ad eos dixit, "Nec hoc legistis, quod fecit David cum esurisset ipse et qui cum eo erant, <sup>4</sup> quomodo intravit in domum Dei et panes propositionis sumpsit et manducavit et dedit his qui cum ipso erant, quos non licet manducare nisi tantum sacerdotibus?" <sup>5</sup> Et dicebat illis quia "Dominus est Filius hominis etiam sabbati."

<sup>6</sup> Factum est autem et in alio sabbato ut intraret in synagogam et doceret. Et erat ibi homo, et manus eius dextra erat arida. <sup>7</sup> Observabant autem scribae et Pharisei si in sabbato curaret, ut invenirent unde accusarent illum. <sup>8</sup> Ipse vero sciebat cogitationes eorum et ait homini qui habebat manum aridam, "Surge, et sta in medium." Et surgens stetit. <sup>9</sup> Ait autem ad illos Iesus, "Interrogo vos si licet sabbatis bene facere an male, animam salvam facere an perdere?" <sup>10</sup> Et circumspectis omnibus dixit homini, "Extende manum tuam." Et extendit, et restituta est manus eius. <sup>11</sup> Ipsi autem repleti sunt insipientia, et conloquebantur ad invicem quidnam facerent Iesu.

<sup>12</sup> Factum est autem in illis diebus exiit in montem orare, et erat pernoctans in oratione Dei. <sup>13</sup> Et cum dies factus esset, vocavit discipulos suos, et elegit duodecim ex ipsis, quos et apostolos nominavit: <sup>14</sup> Simonem, quem cognominavit Petrum, et Andream, fratrem eius; Iacobum et Iohannem; Philippum et Bartholomeum; <sup>15</sup> Mattheum et Thomam; Iacobum Alphei, et Simonem qui vocatur Zelotes <sup>16</sup> et Iudam Iacobi et Iudam Iscariotem, qui fuit proditor.



<sup>3</sup> And Jesus answering them said, "Have you not read *so much as* this, what David did when himself was hungry and they that were with him, <sup>4</sup> how he went into the house of God and took and ate the bread of proposition and gave to them that were with him, which is not lawful to eat but only for the priests?" <sup>5</sup> And he said to them, "The Son of man is Lord also of the sabbath."

<sup>6</sup> And it came to pass also on another sabbath that he entered into the synagogue and taught. And there was a man *whose* right hand was withered. <sup>7</sup> And the scribes and Pharisees watched if he would heal on the sabbath, that they might find *an accusation against* him. <sup>8</sup> But he knew their thoughts and said to the man who had the withered hand, "Arise, and stand forth in the midst." And he arose and stood forth. <sup>9</sup> Then Jesus said to them, "I ask you if it be lawful on the sabbath days to do good or to do evil, to save life or to destroy?" <sup>10</sup> And looking round about on them all he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored. <sup>11</sup> And they were filled with madness, and they talked one with another what they might do to Jesus.

<sup>12</sup> And it came to pass in those days that he went out into a mountain to pray, and he passed the whole night in the prayer of God. <sup>13</sup> And when day was come, he called *to him* his disciples, and he chose twelve of them, whom also he named apostles: <sup>14</sup> Simon, whom he surnamed Peter, and Andrew, his brother; James and John; Philip and Bartholomew; <sup>15</sup> Matthew and Thomas; James, *the son* of Alphaeus, and Simon who is called Zelotes <sup>16</sup> and Jude, *the brother of* James, and Judas Iscariot, who was the traitor.

17 Et descendens cum illis stetit in loco campestri, et turba discipulorum eius et multitudo copiosa plebis ab omni Iudaea et Hierusalem et maritima et Tyri et Sidonis 18 qui venerunt ut audirent eum et sanarentur a languoribus suis. Et qui vexabantur ab spiritibus immundis curabantur. 19 Et omnis turba quaerebat eum tangere, quia virtus de illo exiebat et sanabat omnes.

20 Et ipse elevatis oculis in discipulos suos dicebat, "Beati pauperes, quia vestrum est regnum Dei. 21 Beati qui nunc esuritis, quia saturabimini. Beati qui nunc fletis, quia ridebitis. 22 Beati eritis cum vos oderint homines et cum separaverint vos et exprobraverint et eiecerint nomen vestrum tamquam malum propter Filium hominis. 23 Gaudete in illa die, et exultate, ecce enim: merces vestra multa est in caelo. Secundum haec enim faciebant prophetis patres eorum.

24 "Verumtamen vae vobis divitibus, quia habetis consolationem vestram. 25 Vae vobis qui saturati estis, quia esurietis. Vae vobis qui ridetis nunc, quia lugebitis et flebitis. 26 Vae cum bene vobis dixerint omnes homines, secundum haec enim faciebant pseudoprophetis patres eorum.

27 "Sed vobis dico qui auditis: diligite inimicos vestros; benefacite his qui vos oderunt. 28 Benedicite maledicentibus vobis, et orate pro calumniantibus vos. 29 Et qui te percutit in maxillam praebe et alteram. Et ab eo qui aufert tibi vestimentum etiam tunicam noli prohibere. 30 Omni autem petenti te tribue, et qui aufert quae tua sunt ne repetas. 31 Et prout vultis ut faciant vobis homines, et vos facite illis similiter.

17 And coming down with them he stood in a plain place and the company of his disciples and a very great multitude of people from all Judea and Jerusalem and the sea coast both of Tyre and Sidon 18 who were come to hear him and to be healed of their diseases. And they that were troubled with unclean spirits were cured. 19 And all the multitude sought to touch him, for virtue went out from him and healed all.

20 And he, lifting up his eyes on his disciples, said, "Blessed are ye poor, for yours is the kingdom of God. 21 Blessed are ye that hunger now, for you shall be filled. Blessed are ye that weep now, for you shall laugh. 22 Blessed shall you be when men shall hate you and when they shall separate you and shall reproach you and cast out your name as evil for the Son of man's sake. 23 Be glad in that day, and rejoice, for behold: your reward is great in heaven. For according to these things did their fathers to the prophets.

24 "But woe to you that are rich, for you have your consolation. 25 Woe to you that are filled, for you shall hunger. Woe to you that laugh now, for you shall mourn and weep. 26 Woe to you when *men* shall bless you, for according to these things did their fathers to the false prophets.

27 "But I say to you that hear: love your enemies; do good to them that hate you. 28 Bless them that curse you, and pray for them that calumniate you. 29 And to him that striketh thee on the one cheek offer also the other. And him that taketh away from thee thy cloak forbid not *to take* thy coat also. 30 *Give* to every one that asketh thee, and of him that taketh away thy goods ask them not again. 31 And as you would that men should do to you, do you also to them in like manner.

<sup>32</sup> “Et si diligitis eos qui vos diligunt, quae vobis est gratia? Nam et peccatores diligentes se diligunt. <sup>33</sup> Et si benefeceritis his qui vobis benefaciunt, quae vobis est gratia? Siquidem et peccatores hoc faciunt. <sup>34</sup> Et si mutuum dederitis his a quibus speratis recipere, quae gratia est vobis? Nam et peccatores peccatoribus fenerantur, ut recipiant aequalia. <sup>35</sup> Verumtamen diligite inimicos vestros; benefacite, et mutuum date, nihil inde sperantes, et erit merces vestra multa, et eritis filii Altissimi, quia ipse benignus est super ingratos et malos.

<sup>36</sup> “Estote ergo misericordes, sicut et pater vester misericors est. <sup>37</sup> Nolite iudicare, et non iudicabimini; nolite condemnare, et non condemnabimini. Dimittite, et dimittemini. <sup>38</sup> Date, et dabitur vobis: mensuram bonam et confersam et coagitatam et supereffluentem dabunt in sinum vestrum. Eadem quippe mensura qua mensi fueritis remetietur vobis.”

<sup>39</sup> Dicebat autem illis et similitudinem: “Numquid potest caecus caecum ducere? Nonne ambo in foveam cadunt? <sup>40</sup> Non est discipulus super magistrum, perfectus autem omnis erit si sit sicut magister eius. <sup>41</sup> Quid autem vides festucam in oculo fratris tui, trabem autem quae in oculo tuo est non consideras? <sup>42</sup> Aut quomodo potes dicere fratri tuo, “Frater, sine eiciam festucam de oculo tuo,” ipse in oculo tuo trabem non videns? Hypocrita, eice primum trabem de oculo tuo, et tunc perspicies ut educas festucam de oculo fratris tui.

<sup>43</sup> “Non est enim arbor bona quae facit fructus malos neque arbor mala faciens fructum bonum. <sup>44</sup> Unaquaeque enim arbor de fructu suo cognoscitur. Neque enim de spinis colligunt ficus, neque de rubo vindemiant uvam. <sup>45</sup> Bonus

<sup>32</sup> "And if you love them that love you, what thanks have you? For sinners also love those that love them. <sup>33</sup> And if ye do good to them who do good to you, what thanks have you? For sinners also do this. <sup>34</sup> And if you lend to them of whom you hope to receive, what thanks have you? For sinners also lend to sinners, for to receive as much. <sup>35</sup> But love ye your enemies; do good, and lend, hoping for nothing thereby, and your reward shall be great, and you shall be the sons of the Highest, for he is kind to the unthankful and to the evil.

<sup>36</sup> "Be ye therefore merciful, as your father also is merciful. <sup>37</sup> Judge not, and you shall not be judged; condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. <sup>38</sup> Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal it shall be measured to you again."

<sup>39</sup> And he spoke also to them a similitude: "Can the blind lead the blind? Do they not both fall into the ditch? <sup>40</sup> The disciple is not above his master, but every one shall be perfect if he be as his master. <sup>41</sup> And why seest thou the mote in thy brother's eye, but the beam that is in thy own eye thou considerest not? <sup>42</sup> Or how canst thou say to thy brother, "Brother, let me pull the mote out of thy eye," when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye, and then shalt thou see clearly to take out the mote from thy brother's eye.

<sup>43</sup> "For there is no good tree that bringeth forth evil fruit nor an evil tree that bringeth forth good fruit. <sup>44</sup> For every tree is known by its fruit. For men do not gather figs from thorns, nor from a bramble bush do they gather grapes. <sup>45</sup> A

homo de bono thesauro cordis sui profert bonum, et malus homo de malo thesauro profert malum. Ex abundantia enim cordis os loquitur.

<sup>46</sup> "Quid autem vocatis me, 'Domine, Domine,' et non facitis quae dico? <sup>47</sup> Omnis qui venit ad me et audit sermones meos et facit eos, ostendam vobis cui similis est. <sup>48</sup> Similis est homini aedificanti domum qui fodit in altum et posuit fundamentum supra petram. Inundatione autem facta, inlissum est flumen domui illi, et non potuit eam movere, fundata enim erat supra petram. <sup>49</sup> Qui autem audivit et non fecit similis est homini aedificanti domum suam supra terram sine fundamento, in quam inlissus est fluvius, et continuo concidit, et facta est ruina domus illius magna."

## Caput 7

**C**um autem implesset omnia verba sua in aures plebis, intravit Capharnaum. <sup>2</sup> Centurionis autem cuiusdam servus male habens erat moriturus, qui illi erat pretiosus. <sup>3</sup> Et cum audisset de Iesu, misit ad eum seniores Iudaeorum, rogans

good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh.

<sup>46</sup> "And why call you me, 'Lord, Lord,' and do not the things which I say? <sup>47</sup> Whosoever cometh to me and heareth my words and doth them, I will shew you to whom he is like. <sup>48</sup> He is like to a man building a house who digged deep and laid the foundation upon a rock. And when a flood came, the stream beat *vehemently* upon that house, and it could not shake it, for it was founded on a rock. <sup>49</sup> But he that heareth and doth not is like to a man building his house upon the earth without a foundation, against which the stream beat *vehemently*, and immediately it fell, and the ruin of that house was great."

## Chapter 7

Christ heals the centurion's servant, raises the widow's son to life, answers the messengers sent by John and absolves the penitent sinner.

And when he had finished all his words *in the hearing* of the people, he entered into Capernaum. <sup>2</sup> And the servant of a certain centurion, who was dear to him, was sick and ready to die. <sup>3</sup> And when he had heard of Jesus, he sent to him the ancients of the Jews, desiring him to come and

eum ut veniret et salvaret servum eius. <sup>4</sup> At illi cum venissent ad Iesum rogabant eum sollicite, dicentes ei quia "Dignus est ut hoc illi praestes, <sup>5</sup> diligit enim gentem nostram, et synagogam ipse aedificavit nobis." <sup>6</sup> Iesus autem ibat cum illis.

Et cum iam non longe esset a domo, misit ad eum centurio amicos, dicens, "Domine, noli vexari, non enim dignus sum ut sub tectum meum intres. <sup>7</sup> Propter quod et me ipsum non sum dignum arbitratus ut venirem ad te, sed dic verbo, et sanabitur puer meus. <sup>8</sup> Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic, 'Vade,' et vadit, et alio, 'Veni,' et venit, et servo meo, 'Fac hoc,' et facit."

<sup>9</sup> Quo audito Iesus miratus est, et conversus sequentibus se turbis dixit, "Amen dico vobis: nec in Israhel tantam fidem inveni." <sup>10</sup> Et reversi qui missi fuerant domum, invenerunt servum qui languerat sanum.

<sup>11</sup> Et factum est deinceps ibat in civitatem quae vocatur Naim, et ibant cum illo discipuli eius et turba copiosa. <sup>12</sup> Cum autem adpropinquaret portae civitatis, ecce: defunctus efferebatur, filius unicus matris suae, et haec vidua erat, et turba civitatis multa cum illa. <sup>13</sup> Quam cum vidisset Dominus, misericordia motus super ea dixit illi, "Noli flere." <sup>14</sup> Et accessit et tetigit loculum, hii autem qui portabant steterunt. Et ait, "Adulescens, tibi dico: surge." <sup>15</sup> Et resedit qui erat mortuus et coepit loqui. Et dedit illum matri suae. <sup>16</sup> Accepit autem omnes timor, et magnificabant Deum, dicentes quia "Propheta magnus surrexit in nobis," et quia "Deus



heal his servant. <sup>4</sup> And when they came to Jesus they besought him earnestly, saying to him, "He is worthy that thou shouldest do this for him, <sup>5</sup> for he loveth our nation, and he hath built us a synagogue." <sup>6</sup> And Jesus went with them.

And when he was now not far from the house, the centurion sent his friends to him, saying, "Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof. <sup>7</sup> Wherefore neither did I think myself worthy to come to thee, but say the word, and my servant shall be healed. <sup>8</sup> For I also am a man subject to authority, having under me soldiers, and I say to one, 'Go,' and he goeth, and to another, 'Come,' and he cometh, and to my servant, 'Do this,' and he doth it."

<sup>9</sup> Which when Jesus heard he marvelled, and turning about to the multitude that followed him he said, "Amen I say to you: I have not found so great faith, not even in Israel." <sup>10</sup> And they who were sent, being returned to the house, found the servant whole who had been sick.

<sup>11</sup> And it came to pass afterwards that he went into a city that is called Nain, and there went with him his disciples and a great multitude. <sup>12</sup> And when he came nigh to the gate of the city, behold: a dead man was carried out, the only son of his mother, and she was a widow, and much people of the city was with her. <sup>13</sup> And when the Lord saw her, he had compassion on her and said to her, "Weep not." <sup>14</sup> And he came near and touched the bier, and they that carried it stood still. And he said, "Young man, I say to thee: arise." <sup>15</sup> And he that was dead sat up and began to speak. And he gave him to his mother. <sup>16</sup> And there came a fear on them all, and they glorified God, saying, "A great prophet is risen up

visitavit plebem suam.” <sup>17</sup> Et exiit hic sermo in universam Iudaeam de eo et in omnem circa regionem.

<sup>18</sup> Et nuntiaverunt Iohanni discipuli eius de omnibus his. <sup>19</sup> Et convocavit duos de discipulis suis Iohannes et misit ad Iesum, dicens, “Tu es qui venturus es, an alium expectamus?” <sup>20</sup> Cum autem venissent ad eum viri, dixerunt, “Iohannes Baptista misit nos ad te, dicens, ‘Tu es qui venturus es, an alium expectamus?’” <sup>21</sup> (In ipsa autem hora curavit multos a languoribus et plagis et spiritibus malis, et caecis multis donavit visum.)

<sup>22</sup> Et respondens dixit illis, “Euntes nuntiate Iohanni quae audistis et vidistis, quia caeci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur; <sup>23</sup> et beatus est quicumque non fuerit scandalizatus in me.”

<sup>24</sup> Et cum discessissent nuntii Iohannis, coepit dicere de Iohanne ad turbas: “Quid existis in desertum videre? Harundinem vento moveri? <sup>25</sup> Sed quid existis videre? Hominem mollibus vestimentis indutum? Ecce: qui in veste pretiosa sunt et deliciis in domibus regum sunt. <sup>26</sup> Sed quid existis videre? Prophetam? Utique, dico vobis, et plus quam prophetam. <sup>27</sup> Hic est de quo scriptum est: ‘Ecce: mitto angelum meum ante faciem tuam, qui praeparabit viam tuam ante te.’ <sup>28</sup> Dico enim vobis: maior inter natos mulierum propheta Iohanne Baptista nemo est. Qui autem minor est in regno Dei maior est illo.”

<sup>29</sup> Et omnis populus audiens et publicani iustificaverunt Deum, baptizati baptismo Iohannis. <sup>30</sup> Pharisei autem et legis periti consilium Dei spreverunt in semet ipsos, non

among us," and "God hath visited his people." <sup>17</sup> And this rumour of him went forth throughout all Judea and throughout all the country round about.

<sup>18</sup> And John's disciples told him of all these things. <sup>19</sup> And John called to him two of his disciples and sent them to Jesus, saying, "Art thou he that art to come, or look we for another?" <sup>20</sup> And when the men were come to him, they said, "John the Baptist hath sent us to thee, saying, 'Art thou he that art to come, or look we for another?'" <sup>21</sup> (And in that same hour he cured many of their diseases and hurts and evil spirits, and to many that were blind he gave sight.)

<sup>22</sup> And answering he said to them, "Go, and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached; <sup>23</sup> and blessed is he who-soever shall not be scandalized in me."

<sup>24</sup> And when the messengers of John were departed, he began to speak to the multitudes concerning John: "What went ye out into the desert to see? A reed shaken with the wind? <sup>25</sup> But what went you out to see? A man clothed in soft garments? Behold: they that are in costly apparel and *live delicately* are in the houses of kings. <sup>26</sup> But what went you out to see? A prophet? Yea, I say to you, and more than a prophet. <sup>27</sup> This is he of whom it is written: 'Behold: I send my angel before thy face, who shall prepare thy way before thee.' <sup>28</sup> For I say to you: amongst those that are born of women there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God is greater than he."

<sup>29</sup> And all the people hearing and the publicans justified God, being baptized with the baptism of John. <sup>30</sup> But the Pharisees and the lawyers despised the counsel of God

baptizati ab eo. <sup>31</sup> Ait autem Dominus, "Cui ergo assimilabo homines generationis huius et cui similes sunt? <sup>32</sup> Similes sunt pueris sedentibus in foro et loquentibus ad invicem et dicentibus, 'Cantavimus vobis tibiis, et non saltastis; lamentavimus, et non plorastis.' <sup>33</sup> Venit enim Iohannes Baptista neque manducans panem neque bibens vinum, et dicitis, 'Daemonium habet.' <sup>34</sup> Venit Filius hominis manducans et bibens, et dicitis, 'Ecce: homo devorator et bibens vinum, amicus publicanorum et peccatorum.' <sup>35</sup> Et iustificata est sapientia ab omnibus filiis suis."

<sup>36</sup> Rogabat autem illum quidam de Phariseis ut manducaret cum illo. Et ingressus domum Pharisei discubuit. <sup>37</sup> Et ecce: mulier quae erat in civitate, peccatrix, ut cognovit quod accubuit in domo Pharisei, adtulit alabastrum unguenti, <sup>38</sup> et stans retro secus pedes eius, lacrimis coepit rigare pedes eius et capillis capitis sui tergebat et osculabatur pedes eius et unguento unguebat. <sup>39</sup> Videns autem Phariseus qui vocaverat eum ait intra se, dicens, "Hic si esset propheta sciret utique quae et qualis est mulier quae tangit eum, quia peccatrix est."

<sup>40</sup> Et respondens Iesus dixit ad illum, "Simon, habeo tibi aliquid dicere."

At ille ait, "Magister, dic."

<sup>41</sup> "Duo debitores erant cuidam feneratori; unus debebat denarios quingentos, et alius quinquaginta. <sup>42</sup> Non habentibus illis unde redderent, donavit utrisque. Quis ergo eum plus diligit?"

against themselves, being not baptized by him. <sup>31</sup> And the Lord said, "Whereunto then shall I liken the men of this generation, and to what are they like? <sup>32</sup> They are like to children sitting in the marketplace and speaking one to another and saying, 'We have piped to you, and you have not danced; we have mourned, and you have not wept.' <sup>33</sup> For John the Baptist came neither eating bread nor drinking wine, and you say, 'He hath a devil.' <sup>34</sup> The Son of man is come eating and drinking, and you say, 'Behold: a man that is a glutton and a drinker of wine, a friend of publicans and sinners.' <sup>35</sup> And wisdom is justified by all her children."

<sup>36</sup> And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee and sat down to meat. <sup>37</sup> And behold: a woman that was in the city, that was a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment, <sup>38</sup> and standing behind at his feet, she began to wash his feet with tears and wiped them with the hairs of her head and kissed his feet and anointed them with the ointment. <sup>39</sup> And the Pharisee who had invited him seeing it spoke within himself, saying, "This man if he were a prophet would know surely who and what manner of woman this is that toucheth him, that she is a sinner."

<sup>40</sup> And Jesus answering said to him, "Simon, I have somewhat to say to thee."

But he said, "Master, say it."

<sup>41</sup> "A certain creditor had two debtors; the one owed five hundred pence, and the other fifty. <sup>42</sup> And whereas they had not wherewith to pay, he forgave them both. Which therefore *of the two* loveth him *most*?"

<sup>43</sup> Respondens Simon dixit, "Aestimo quia is cui plus donavit."

At ille dixit ei, "Recte iudicasti." <sup>44</sup> Et conversus ad mulierem, dixit Simoni, "Vides hanc mulierem? Intravi in domum tuam; aquam pedibus meis non dedisti, haec autem lacrimis rigavit pedes meos et capillis suis tersit. <sup>45</sup> Osculum mihi non dedisti, haec autem ex quo intravit non cessavit osculari pedes meos. <sup>46</sup> Oleo caput meum non unxisti, haec autem unguento unxit pedes meos. <sup>47</sup> Propter quod dico tibi, remittuntur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur minus diligit." <sup>48</sup> Dixit autem ad illam, "Remittuntur tibi peccata."

<sup>49</sup> Et coeperunt qui simul accumbebant dicere intra se, "Quis est hic qui etiam peccata dimittit?"

<sup>50</sup> Dixit autem ad mulierem, "Fides tua te salvam fecit; vade in pace."

## Caput 8

**E**t factum est deinceps et ipse iter faciebat per civitates et castella praedicans et evangelizans regnum Dei, et duodecim cum illo <sup>2</sup> et mulieres aliquae quae erant curatae ab

<sup>43</sup> Simon answering said, "I suppose that he to whom he forgave *most*."

And he said to him, "Thou hast judged rightly." <sup>44</sup> And turning to the woman, he said to Simon, "Dost thou see this woman? I entered into thy house; thou gavest me no water for my feet, but she hath washed my feet with tears and wiped them with her hairs. <sup>45</sup> Thou gavest me no kiss, but she since she came in hath not ceased to kiss my feet. <sup>46</sup> My head with oil thou didst not anoint, but she with ointment hath anointed my feet. <sup>47</sup> Wherefore I say to thee, many sins are forgiven her, for she hath loved much. But to whom less is forgiven he loveth less." <sup>48</sup> And he said to her, "Thy sins are forgiven thee."

<sup>49</sup> And they that sat at meat with him began to say within themselves, "Who is this that forgiveth sins also?"

<sup>50</sup> And he said to the woman, "Thy faith hath made thee safe; go in peace."

## Chapter 8

The parable of the seed. Christ stills the storm at sea, casts out the legion, heals the issue of blood and raises the dead maid to life.

**A**nd it came to pass afterwards that he travelled through the cities and towns preaching and publishing the kingdom of God, and the twelve with him <sup>2</sup> and certain women who

spiritibus malignis et infirmitatibus: Maria quae vocatur Magdalene, de qua daemonia septem exierant, <sup>3</sup> et Iohanna, uxor Chusae, procuratoris Herodis, et Susanna et aliae multae quae ministrabant ei de facultatibus suis.

<sup>4</sup> Cum autem turba plurima conveniret et de civitatibus properarent ad eum, dixit per similitudinem: <sup>5</sup> "Exiit qui seminat seminare semen suum, et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres caeli comederunt illud. <sup>6</sup> Et aliud cecidit supra petram, et natum aruit, quia non habebat humorem. <sup>7</sup> Et aliud cecidit inter spinas, et simul exortae spinae suffocaverunt illud. <sup>8</sup> Et aliud cecidit in terram bonam et ortum fecit fructum centuplum." Haec dicens clamabat, "Qui habet aures audiendi, audiat."

<sup>9</sup> Interrogabant autem eum discipuli eius quae esset haec parabola, <sup>10</sup> quibus ipse dixit, "Vobis datum est nosse mysterium regni Dei, ceteris autem in parabolis, ut videntes non videant et audientes non intellegant. <sup>11</sup> Est autem haec parabola: semen est verbum Dei, <sup>12</sup> qui autem secus viam hi sunt qui audiunt; deinde venit diabolus et tollit verbum de corde eorum, ne credentes salvi fiant. <sup>13</sup> Nam qui supra petram qui cum audierint cum gaudio suscipiunt verbum, et hii radices non habent, quia ad tempus credunt et in tempore temptationis recedunt. <sup>14</sup> Quod autem in spinas cecidit hii sunt qui audierunt et a sollicitudinibus et divitiis et voluptatibus vitae huius euntes suffocantur et non referunt fructum. <sup>15</sup> Quod autem in bonam terram hii sunt qui in corde bono



had been healed of evil spirits and infirmities: Mary called Magdalene, out of whom seven devils were gone forth,<sup>3</sup> and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others who ministered unto him of their substance.

<sup>4</sup> And when a very great multitude was gathered together and hastened out of the cities unto him, he spoke by a similitude: <sup>5</sup> "A sower went out to sow his seed, and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. <sup>6</sup> And other some fell upon a rock, and *as soon* as it was sprung up, it withered away, because it had no moisture. <sup>7</sup> And other some fell among thorns, and the thorns growing up with it choked it. <sup>8</sup> And other some fell upon good ground and being sprung up yielded fruit a hundredfold." Saying these things he cried out, "He that hath ears to hear, let him hear."

<sup>9</sup> And his disciples asked him what this parable might be, <sup>10</sup> to whom he said, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see and hearing may not understand. <sup>11</sup> Now the parable is this: the seed is the word of God, <sup>12</sup> and they by the wayside are they that hear; then the devil cometh and taketh the word out of their heart, lest believing they should be saved. <sup>13</sup> Now they upon the rock are they who when they hear receive the word with joy, and these have no roots, for they believe for a while and in time of temptation they fall away. <sup>14</sup> And that which fell among thorns are they who have heard and going their way are choked with the cares and riches and pleasures of this life and yield no fruit. <sup>15</sup> But that on the good ground are they who in a good and

et optimo audientes verbum, retinent et fructum adferunt in patientia.

16 "Nemo autem lucernam accendens operit eam vaso aut subtus lectum ponit, sed supra candelabrum ponit, ut intrantes videant lumen. 17 Non enim est occultum quod non manifestetur, nec absconditum quod non cognoscatur et in palam veniat. 18 Videte ergo quomodo audiatis. Qui enim habet, dabitur illi, et quicumque non habet, etiam quod putat se habere auferetur ab illo."

19 Venerunt autem ad illum mater et fratres eius, et non poterant adire ad eum prae turba. 20 Et nuntiatum est illi, "Mater tua et fratres tui stant foris, volentes te videre."

21 Qui respondens dixit ad eos, "Mater mea et fratres mei hii sunt qui verbum Dei audiunt et faciunt."

22 Factum est autem in una dierum et ipse ascendit in naviculam et discipuli eius, et ait ad illos, "Transfretemus trans stagnum." Et ascenderunt. 23 Navigantibus autem illis obdormiit. Et descendit procella venti in stagnum, et complerantur et periclitabantur.

24 Accedentes autem suscitaverunt eum, dicentes, "Praeceptor, perimus." At ille surgens increpavit ventum et tempestatem aquae, et cessavit, et facta est tranquillitas.

25 Dixit autem illis, "Ubi est fides vestra?" Qui timentes mirati sunt ad invicem, dicentes, "Quis, putas, hic est, quia et ventis imperat et mari, et oboediunt ei?"

26 Enavigaverunt autem ad regionem Gerasenorum, quae est contra Galilaeam. 27 Et cum egressus esset ad terram,

perfect heart hearing the word, keep it and bring forth fruit in patience.

16 "Now no man lighting a candle covereth it with a vessel or putteth it under a bed, but setteth it upon a candlestick, that they who come in may see the light. 17 For there is not any thing secret that shall not be made manifest, nor hidden that shall not be known and come abroad. 18 Take heed therefore how you hear. For whosoever hath, to him shall be given, and whosoever hath not, that also which he thinketh he hath shall be taken away from him."

19 And his mother and brethren came unto him, and they could not come at him for the crowd. 20 And it was told him, "Thy mother and thy brethren stand without, desiring to see thee."

21 And he answered and said to them, "My mother and my brethren are they who hear the word of God and do it."

22 And it came to pass on a certain day *that* he went into a little ship with his disciples, and he said to them, "Let us go over to the other side of the lake." And they launched forth. 23 And when they were sailing he slept. And there came down a storm of wind upon the lake, and they were filled and were in danger.

24 And they came and awaked him, saying, "Master, we perish." But he arising rebuked the wind and the raging of the water; and it ceased, and there was a calm.

25 And he said to them, "Where is your faith?" And they being afraid wondered, saying one to another, "Who is this, think you, that he commandeth both the winds and the sea, and they obey him?"

26 And they sailed to the country of the Gerasenes, which is over against Galilee. 27 And when he was come forth to

occurrit illi vir quidam qui habebat daemonium iam temporibus multis, et vestimento non induebatur, neque in domo manebat sed in monumentis. <sup>28</sup> Is ut vidit Iesum, procidit ante illum, et exclamans voce magna dixit, "Quid mihi et tibi est, Iesu, Fili Dei altissimi? Obsecro te, ne me torqueas!" <sup>29</sup> Praecipiebat enim spiritui immundo ut exiret ab homine. Multis enim temporibus arripiebat illum, et vinciebatur catenis et conpedibus custoditus, et ruptis vinculis agebatur a daemonio in deserta.

<sup>30</sup> Interrogavit autem illum Iesus, dicens, "Quod tibi nomen est?"

At ille dixit, "Legio," quia intraverunt daemonia multa in eum. <sup>31</sup> Et rogabant illum ne imperaret illis ut in abyssum irent. <sup>32</sup> Erat autem ibi grex porcorum multorum pascentium in monte, et rogabant eum ut permetteret eos in illos ingredi. Et permisit illos. <sup>33</sup> Exierunt ergo daemonia ab homine et intraverunt in porcos, et impetu abiit grex per praecipit in stagnum et suffocatus est. <sup>34</sup> Quod ut viderunt factum qui pascebant, fugerunt et nuntiaverunt in civitatem et in villas. <sup>35</sup> Exierunt autem videre quod factum est, et venerunt ad Iesum et invenerunt hominem sedentem a quo daemonia exierant, vestitum ac sana mente, ad pedes eius, et timuerunt. <sup>36</sup> Nuntiaverunt autem illis et qui viderant quomodo sanus factus esset a legione. <sup>37</sup> Et rogaverunt illum omnis multitudo regionis Gerasenorum ut discederet ab ipsis, quia timore magno tenebantur. Ipse autem ascendens navem reversus est.

the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide in a house but in the sepulchres. <sup>28</sup> And when he saw Jesus, he fell down before him, and crying out with a loud voice he said, "What have I to do with thee, Jesus, Son of the most high God?" I beseech thee, do not torment me!" <sup>29</sup> For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains and kept in fetters, and he broke the bonds and was driven by the devil into the deserts.

<sup>30</sup> And Jesus asked him, saying, "What is thy name?"

But he said, "Legion," because many devils were entered into him. <sup>31</sup> And they besought him that he would not command them to go into the deep. <sup>32</sup> And there was there a herd of many swine feeding on the mountain, and they besought him that he would suffer them to enter into them. And he suffered them. <sup>33</sup> The devils therefore went out of the man and entered into the swine, and the herd ran violently down a steep place into the lake and were stifled. <sup>34</sup> Which when they that fed them saw done, they fled away and told it in the city and in the villages. <sup>35</sup> And they went out to see what was done, and they came to Jesus and found the man out of whom the devils were departed sitting at his feet, clothed and in his right mind, and they were afraid. <sup>36</sup> And they also that had seen told them how he had been healed from the legion. <sup>37</sup> And all the multitude of the country of the Gerasenes besought him to depart from them, for they were taken with great fear. And he went up into the ship and returned *back again*.

<sup>38</sup> Et rogabat illum vir a quo daemonia exierant ut cum eo esset. Dimisit autem eum Iesus, dicens, <sup>39</sup> “Redi in domum tuam, et narra quanta tibi fecit Deus.” Et abiit per universam civitatem praedicans quanta illi fecisset Iesus.

<sup>40</sup> Factum est autem cum redisset Iesus excepit illum turba, erant enim omnes expectantes eum. <sup>41</sup> Et ecce: venit vir cui nomen Iairus, et ipse princeps synagogae erat; et cecidit ad pedes Iesu, rogans eum ut intraret in domum eius, <sup>42</sup> quia filia unica erat illi, fere annorum duodecim, et haec moriebatur.

Et contigit dum iret a turbis conprimebatur. <sup>43</sup> Et mulier quaedam erat in fluxu sanguinis ab annis duodecim, quae in medicos erogaverat omnem substantiam suam nec ab ullo potuit curari; <sup>44</sup> accessit retro et tetigit fimbriam vestimenti eius, et confestim stetit fluxus sanguinis eius.

<sup>45</sup> Et ait Iesus, “Quis est qui me tetigit?”

Negantibus autem omnibus, dixit Petrus et qui cum illo erant, “Praeceptor, turbae te conprimunt et adfligunt, et dicis, ‘Quis me tetigit?’”

<sup>46</sup> Et dixit Iesus, “Tetigit me aliquis, nam ego novi virtutem de me exisse.” <sup>47</sup> Videns autem mulier quia non latuit, tremens venit et procidit ante pedes illius et ob quam causam tetigisset eum indicavit coram omni populo et quemadmodum confestim sanata sit. <sup>48</sup> At ipse dixit illi, “Filia, fides tua te salvam fecit; vade in pace.”

<sup>38</sup> Now the man out of whom the devils were departed besought him that he might be with him. But Jesus sent him away, saying, <sup>39</sup> "Return to thy house, and tell how great things God hath done to thee." And he went through the whole city publishing how great things Jesus had done to him.

<sup>40</sup> And it came to pass that when Jesus was returned the multitude received him, for they were all waiting for him. <sup>41</sup> And behold: there came a man whose name was Jairus, and he was a ruler of the synagogue; and he fell down at the feet of Jesus, beseeching him that he would come into his house, <sup>42</sup> for he had an only daughter, almost twelve years old, and she was dying.

And it happened as he went that he was thronged by the multitudes. <sup>43</sup> And there was a certain woman *having* an issue of blood twelve years, who had bestowed all her substance on physicians and could not be healed by any; <sup>44</sup> she came behind him and touched the hem of his garment, and immediately the issue of her blood stopped.

<sup>45</sup> And Jesus said, "Who is it that touched me?"

And when all denied, Peter and they that were with him said, "Master, the multitudes throng thee and press thee, and dost thou say, 'Who touched me?'"

<sup>46</sup> And Jesus said, "Somebody hath touched me, for I know that virtue is gone out from me." <sup>47</sup> And the woman, seeing that she was not hid, came trembling and fell down before his feet and declared before all the people for what cause she had touched him and how she was immediately healed. <sup>48</sup> But he said to her, "Daughter, thy faith hath made thee whole; go thy way in peace."

<sup>49</sup> Adhuc illo loquente, venit quidam ad principem synagogae, dicens ei quia "Mortua est filia tua; noli vexare illum."

<sup>50</sup> Iesus autem audito hoc verbo respondit patri puellae, "Noli timere; crede tantum, et salva erit." <sup>51</sup> Et cum venisset domum, non permisit intrare secum quemquam nisi Petrum et Iacobum et Iohannem et patrem et matrem puellae. <sup>52</sup> Flebant autem omnes et plangebant illam. At ille dixit, "Nolite flere; non est mortua puella sed dormit." <sup>53</sup> Et deridebant eum, scientes quia mortua esset. <sup>54</sup> Ipse autem tenens manum eius clamavit, dicens, "Puella, surge." <sup>55</sup> Et reversus est spiritus eius, et surrexit continuo. Et iussit illi dari manducare. <sup>56</sup> Et stupuerunt parentes eius, quibus praecepit ne alicui dicerent quod factum erat.

## Caput 9

**C**onvocatis autem duodecim apostolis, dedit illis virtutem et potestatem super omnia daemonia et ut languores curarent. <sup>2</sup> Et misit illos praedicare regnum Dei et sanare infirmos. <sup>3</sup> Et ait ad illos, "Nihil tuleritis in via, neque virgam neque peram neque panem neque pecuniam, neque duas



<sup>49</sup> While he was yet speaking, there cometh one to the ruler of the synagogue, saying to him, "Thy daughter is dead; trouble him not."

<sup>50</sup> But Jesus hearing this word answered the father of the maid, "Fear not; believe only, and she shall be safe." <sup>51</sup> And when he was come to the house, he suffered not any man to go in with him but Peter and James and John and the father and mother of the maiden. <sup>52</sup> And all wept and mourned for her. But he said, "Weep not; the maid is not dead but sleepeth." <sup>53</sup> And they laughed him to scorn, knowing that she was dead. <sup>54</sup> But he taking her by the hand cried out, saying, "Maid, arise." <sup>55</sup> And her spirit returned, and she rose immediately. And he bid them give her to eat. <sup>56</sup> And her parents were astonished, *but* he charged them to tell no man what was done.

## Chapter 9

Christ sends forth his apostles, feeds five thousand with five loaves, is transfigured and casts out a devil.

**T**hen calling together the twelve apostles, he gave them power and authority over all devils and to cure diseases. <sup>2</sup> And he sent them to preach the kingdom of God and to heal the sick. <sup>3</sup> And he said to them, "Take nothing for your journey, neither staff nor scrip nor bread nor money, neither

tunicas habeatis. <sup>4</sup> Et in quamcumque domum intraveritis, ibi manete, et inde ne exeatis. <sup>5</sup> Et quicumque non receperint vos, exeuntes de civitate illa etiam pulverem pedum vestrorum excutite in testimonium supra illos.” <sup>6</sup> Egressi autem circumibant per castella evangelizantes et curantes ubique.

<sup>7</sup> Audivit autem Herodes, tetrarcha, omnia quae fiebant ab eo, et haesitabat eo quod diceretur <sup>8</sup> a quibusdam quia Iohannes surrexit a mortuis, a quibusdam vero quia Helias apparuit, ab aliis autem quia propheta unus de antiquis surrexit. <sup>9</sup> Et ait Herodes, “Iohannem ego decollavi. Quis autem est iste de quo audio ego talia?” Et quaerebat videre eum.

<sup>10</sup> Et reversi apostoli narraverunt illi quaecumque fecerunt. Et adsumptis illis secessit seorsum in locum desertum, qui est Bethsaida, <sup>11</sup> quod turbae cognoscentes, secutae sunt illum. Et excepit illos et loquebatur illis de regno Dei et eos qui cura indigebant sanabat.

<sup>12</sup> Dies autem coeperat declinare. Et accedentes duodecim dixerunt illi, “Dimitte turbas, ut euntes in castella villasque quae circa sunt devertant et inveniant escas, quia hic in loco deserto sumus.”

<sup>13</sup> Ait autem ad illos, “Vos date illis manducare.”

At illi dixerunt, “Non sunt nobis plus quam quinque panes et duo pisces—nisi forte nos eamus et emamus in omnem hanc turbam escas.” <sup>14</sup> Erant autem fere viri quinque milia.

Ait autem ad discipulos suos, “Facite illos discumbere per convivia quinquagenos.” <sup>15</sup> Et ita fecerunt et discumbere fecerunt omnes. <sup>16</sup> Acceptis autem quinque panibus et duobus piscibus respexit in caelum et benedixit illis; et fregit et

have two coats. <sup>4</sup> And whatsoever house you shall enter into, abide there, and depart not from thence. <sup>5</sup> And whosoever will not receive you, when ye go out of that city shake off even the dust of your feet for a testimony against them.” <sup>6</sup> And going out they went about through the towns preaching the gospel and healing everywhere.

<sup>7</sup> Now Herod, the tetrarch, heard of all that was done by him, and he was in a doubt because it was said <sup>8</sup> by some that John was risen from the dead, but by other some that Elijah *had* appeared, and by others that one of the old prophets was risen *again*. <sup>9</sup> And Herod said, “John I have beheaded. But who is this of whom I hear such things?” And he sought to see him.

<sup>10</sup> And the apostles when they were returned told him all they had done. And he took them and went aside into a desert place apart, which belongeth to Bethsaida, <sup>11</sup> which *when* the people *knew*, they followed him. And he received them and spoke to them of the kingdom of God and healed them who had need of healing.

<sup>12</sup> Now the day began to decline. And the twelve came and said to him, “Send away the multitude, that going into the towns and villages round about they may lodge and get victuals, for we are here in a desert place.”

<sup>13</sup> But he said to them, “Give you them to eat.”

And they said, “We have no more than five loaves and two fishes — unless perhaps we should go and buy food for all this multitude.” <sup>14</sup> Now there were about five thousand men.

And he said to his disciples, “Make them sit down by fifties in a company.” <sup>15</sup> And they did so and made them all sit down. <sup>16</sup> And taking the five loaves and the two fishes he looked up to heaven and blessed them; and he broke and

distribuit discipulis suis ut ponerent ante turbas. <sup>17</sup> Et manducaverunt omnes et saturati sunt. Et sublatum est quod superfuit illis fragmentorum cofini duodecim.

<sup>18</sup> Et factum est cum solus esset orans, erant cum illo et discipuli eius, et interrogavit illos, dicens, "Quem me dicunt esse turbae?"

<sup>19</sup> At illi responderunt et dixerunt, "Iohannem Baptistam; alii autem Heliam, alii vero quia propheta unus de prioribus surrexit."

<sup>20</sup> Dixit autem illis, "Vos autem quem me esse dicitis?"

Respondens Simon Petrus dixit, "Christum Dei."

<sup>21</sup> At ille increpans illos praecepit ne cui dicerent hoc, <sup>22</sup> dicens quia "Oportet Filium hominis multa pati et reprobari a senioribus et principibus sacerdotum et scribis et occidi et tertia die resurgere." <sup>23</sup> Dicebat autem ad omnes, "Si quis vult post me venire, abneget se ipsum et tollat crucem suam cotidie et sequatur me. <sup>24</sup> Qui enim voluerit animam suam salvam facere perdet illam, nam qui perdiderit animam suam propter me salvam faciet illam. <sup>25</sup> Quid enim proficit homo si lucretur universum mundum, se autem ipsum perdat et detrimentum sui faciat? <sup>26</sup> Nam qui me erubuerit et meos sermones, hunc Filius hominis erubescet cum venerit in maiestate sua et Patris et sanctorum angelorum. <sup>27</sup> Dico autem vobis vere, sunt aliqui hic stantes qui non gustabunt mortem donec videant regnum Dei."

<sup>28</sup> Factum est autem post haec verba fere dies octo et adsumpsit Petrum et Iacobum et Iohannem et ascendit in

distributed to his disciples to set before the multitude.  
 17 And they did all eat and were filled. And there were taken up of fragments that remained to them twelve baskets.

18 And it came to pass as he was alone praying, his disciples also were with him, and he asked them, saying, "Whom do the people say that I am?"

19 But they answered and said, "John the Baptist; but some say Elijah, and others say that one of the former prophets is risen *again*."

20 And he said to them, "But whom do you say that I am?"

Simon Peter answering said, "The Christ of God."

21 But he strictly charging them commanded they should tell this to no man, 22 saying, "The Son of man must suffer many things and be rejected by the ancients and chief priests and scribes and be killed and the rise again the third day." 23 And he said to all, "If any man will come after me, let him deny himself and take up his cross daily and follow me. 24 For whosoever will save his life shall lose it, for he that shall lose his life for my sake shall save it. 25 For what is a man advantaged if he gain the whole world, and lose himself and cast away himself? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his glory and that of his Father and of the holy angels. 27 But I tell you of a truth, there are some standing here that shall not taste death till they see the kingdom of God."

28 And it came to pass about eight days after these words *that* he took Peter and James and John and went up into a

montem ut oraret. <sup>29</sup> Et facta est dum oraret species vultus eius altera, et vestitus eius albus et refulgens, <sup>30</sup> et ecce: duo viri loquebantur cum illo. Erant autem Moses et Helias <sup>31</sup> visi in maiestate, et dicebant excessum eius quem completurus erat in Hierusalem.

<sup>32</sup> Petrus vero et qui cum illo erant gravati erant somno, et evigilantes viderunt maiestatem eius et duos viros qui stabant cum illo. <sup>33</sup> Et factum est cum discederent ab illo, ait Petrus ad Iesum, "Praeceptor, bonum est nos hic esse. Et faciamus tria tabernacula: unum tibi et unum Mosi et unum Heliae," nesciens quid diceret.

<sup>34</sup> Haec autem illo loquente, facta est nubes et obumbravit eos, et timuerunt intrantibus illis in nubem. <sup>35</sup> Et vox facta est de nube, dicens, "Hic est Filius meus dilectus; ipsum audite." <sup>36</sup> Et dum fieret vox, inventus est Iesus solus. Et ipsi tacuerunt et nemini dixerunt in illis diebus quicquam ex his quae viderant.

<sup>37</sup> Factum est autem in sequenti die, descendentibus illis de monte, occurrit illi turba multa. <sup>38</sup> Et ecce: vir de turba exclamavit, dicens, "Magister, obsecro te, respice in filium meum, quia unicus est mihi. <sup>39</sup> Et ecce: spiritus adprehendit illum, et subito clamat, et elidit et dissipat eum cum spuma; et vix discedit dilanians eum. <sup>40</sup> Et rogavi discipulos tuos ut eicerent illum, et non potuerunt."

<sup>41</sup> Respondens autem Iesus dixit, "O generatio infidelis et perversa, usquequo ero apud vos et patiar vos? Adduc

mountain to pray. <sup>29</sup> And whilst he prayed the shape of his countenance was altered, and his raiment became white and glittering, <sup>30</sup> and behold: two men were talking with him. And they were Moses and Elijah <sup>31</sup> appearing in glory, and they spoke of his decease that he should accomplish in Jerusalem.

<sup>32</sup> But Peter and they that were with him were heavy with sleep, and waking they saw his glory and the two men that stood with him. <sup>33</sup> And it came to pass that as they were departing from him, Peter saith to Jesus, "Master, it is good for us to be here. And let us make three tabernacles: one for thee and one for Moses and one for Elijah," not knowing what he said.

<sup>34</sup> And as he spoke these things, there came a cloud and overshadowed them, and they were afraid when they entered into the cloud. <sup>35</sup> And a voice came out of the cloud, saying, "This is my beloved Son; hear him." <sup>36</sup> And whilst the voice was uttered, Jesus was found alone. And they held their peace and told no man in those days any of these things which they had seen.

<sup>37</sup> And it came to pass the day following, when they came down from the mountain, there met him a great multitude. <sup>38</sup> And behold: a man among the crowd cried out, saying, "Master, I beseech thee, look upon my son, because he is my only one. <sup>39</sup> And lo: a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him *so that he foameth*; and bruising him he hardly departeth *from him*. <sup>40</sup> And I desired thy disciples to cast him out, and they could not."

<sup>41</sup> And Jesus answering said, "O faithless and perverse generation, how long shall I be with you and suffer you?"

huc filium tuum.” <sup>42</sup> Et cum accederet, elisit illum daemodium et dissipavit. <sup>43</sup> Et increpavit Iesus spiritum immundum et sanavit puerum et reddidit illum patri eius.

<sup>44</sup> Stupebant autem omnes in magnitudine Dei, omnibusque mirantibus in omnibus quae faciebat, dixit ad discipulos suos, “Ponite vos in cordibus vestris sermones istos, Filius enim hominis futurum est ut tradatur in manus hominum.”

<sup>45</sup> At illi ignorabant verbum istud, et erat velatum ante eos ut non sentirent illud. Et timebant interrogare eum de hoc verbo.

<sup>46</sup> Intravit autem cogitatio in eos quis eorum maior esset.

<sup>47</sup> At Iesus videns cogitationes cordis illorum, adprehendit puerum et statuit eum secus se <sup>48</sup> et ait illis, “Quicumque susceperit puerum istum in nomine meo me recipit, et quicumque me recipit recipit eum qui me misit. Nam qui minor est inter omnes vos, hic maior est.”

<sup>49</sup> Respondens autem Iohannes dixit, “Praeceptor, vidimus quendam in nomine tuo eicientem daemodia, et prohibuimus eum, quia non sequitur nobiscum.”

<sup>50</sup> Et ait ad illum Iesus, “Nolite prohibere, qui enim non est adversum vos pro vobis est.”

<sup>51</sup> Factum est autem, dum conplerentur dies adsumptionis eius, et ipse faciem suam firmavit ut iret in Hierusalem.

<sup>52</sup> Et misit nuntios ante conspectum suum, et euntes intraverunt in civitatem Samaritanorum ut pararent illi. <sup>53</sup> Et non receperunt eum, quia facies eius erat pergens Hierusalem.

<sup>54</sup> Cum vidissent autem discipuli eius Iacobus et Iohannes, dixerunt, “Domine, vis dicimus ut ignis descendat de caelo et consumat illos?”

<sup>55</sup> Et conversus increpavit illos, dicens, “Nescitis cuius



Bring thy son hither.” <sup>42</sup> And as he was coming to him, the devil threw him down and tore him. <sup>43</sup> And Jesus rebuked the unclean spirit and cured the boy and restored him to his father.

<sup>44</sup> And all were astonished at the mighty power of God, *but* while they all wondered at all the things he did, he said to his disciples, “Lay you up in your hearts these words, for it shall come to pass that the Son of man shall be delivered into the hands of men.” <sup>45</sup> But they understood not this word, and it was hid *from* them so that they perceived it not. And they were afraid to ask him concerning this word.

<sup>46</sup> And there entered a thought into them which of them should be greater. <sup>47</sup> But Jesus seeing the thoughts of their heart, took a child and set him by him <sup>48</sup> and said to them, “Whosoever shall receive this child in my name receiveth me, and whosoever shall receive me receiveth him that sent me. For he that is the *least* among you all, he is the *greatest*.”

<sup>49</sup> And John answering said, “Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.”

<sup>50</sup> And Jesus said to him, “Forbid him not, for he that is not against you is for you.”

<sup>51</sup> And it came to pass, when the days *that he should be received up* were accomplishing, *that* he steadfastly set his face to go to Jerusalem. <sup>52</sup> And he sent messengers before his face, and going they entered into a city of the Samaritans to prepare for him. <sup>53</sup> And they received him not, because his face was *of one* going to Jerusalem.

<sup>54</sup> And when his disciples James and John had seen this, they said, “Lord, wilt thou that we command fire to come down from heaven and consume them?”

<sup>55</sup> And turning he rebuked them, saying, “You know not

spiritus estis. <sup>56</sup> Filius hominis non venit animas perdere sed salvare." Et abierunt in aliud castellum.

<sup>57</sup> Factum est autem ambulantiis illis in via dixit quidam ad illum, "Sequar te quocumque ieris."

<sup>58</sup> Dixit illi Iesus, "Vulpes foveas habent, et volucres caeli nidos, Filius autem hominis non habet ubi caput suum reclinet." <sup>59</sup> Ait autem ad alterum, "Sequere me."

Ille autem dixit, "Domine, permitte mihi primum ire et sepelire patrem meum."

<sup>60</sup> Dixitque ei Iesus, "Sine ut mortui sepeliant mortuos suos. Tu autem vade; adnuntia regnum Dei."

<sup>61</sup> Et ait alter, "Sequar te, Domine, sed primum permitte mihi renuntiare his qui domi sunt."

<sup>62</sup> Ait ad illum Iesus, "Nemo mittens manum suam in aratrum et aspiciens retro aptus est regno Dei."

## Caput 10

**P**ost haec autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum quo erat ipse venturus. <sup>2</sup> Et dicebat illis, "Messis quidem multa, operarii autem pauci. Rogate

of what spirit you are. <sup>56</sup> The Son of man came not to destroy souls but to save." And they went into another town.

<sup>57</sup> And it came to pass as they walked in the way that a certain man said to him, "I will follow thee whithersoever thou goest."

<sup>58</sup> Jesus said to him, "The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay his head." <sup>59</sup> But he said to another, "Follow me."

And he said, "Lord, suffer me first to go and to bury my father."

<sup>60</sup> And Jesus said to him, "Let the dead bury their dead. But go thou, *and* preach the kingdom of God."

<sup>61</sup> And another said, "I will follow thee, Lord, but let me first take my leave of them that are at my house."

<sup>62</sup> Jesus said to him, "No man putting his hand to the plough and looking back is fit for the kingdom of God."

## Chapter 10

Christ sends forth and instructs his seventy-two disciples.

The good Samaritan.

And after these things the Lord appointed also other seventy-two, and he sent them two and two before his face into every city and place whither he himself was to come. <sup>2</sup> And he said to them, "The harvest indeed is great, but the

ergo Dominum messis ut mittat operarios in messem suam. <sup>3</sup> Ite; ecce: ego mitto vos sicut agnos inter lupos. <sup>4</sup> Nolite portare sacculum neque peram neque calciamenta, et neminem per viam salutaveritis. <sup>5</sup> In quamcumque domum intraveritis, primum dicite, 'Pax huic domui,' <sup>6</sup> et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. <sup>7</sup> In eadem autem domo manete, edentes et bibentes quae apud illos sunt, dignus enim est operarius mercede sua. Nolite transire de domo in domum.

<sup>8</sup> "Et in quamcumque civitatem intraveritis et susceperint vos, manducate quae adponuntur vobis, <sup>9</sup> et curate infirmos qui in illa sunt, et dicite illis, 'Adpropinquavit in vos regnum Dei.' <sup>10</sup> In quamcumque autem civitatem intraveritis et non receperint vos, exeuntes in plateas eius dicite, <sup>11</sup> 'Etiam pulverem qui adhesit nobis de civitate vestra extergimus in vos. Tamen hoc scitote, quia adpropinquavit regnum Dei.' <sup>12</sup> Dico vobis: Sodomis in die illa remissius erit quam illi civitati.

<sup>13</sup> "Vae tibi, Corazain; vae tibi, Bethsaida! Quia si in Tyro et Sidone factae fuissent virtutes quae in vobis factae sunt, olim in cilicio et cinere sedentes paeniterent. <sup>14</sup> Verumtamen Tyro et Sidoni remissius erit in iudicio quam vobis. <sup>15</sup> Et tu, Capharnaum, usque in caelum exaltata, usque ad infernum demergeris.

<sup>16</sup> "Qui vos audit me audit, et qui vos spernit me spernit. Qui autem me spernit spernit eum qui me misit."

<sup>17</sup> Reversi sunt autem septuaginta duo cum gaudio, dicentes, "Domine, etiam daemonia subiciuntur nobis in nomine tuo."

labourers are few. Pray ye therefore the Lord of the harvest that he send labourers into his harvest. <sup>3</sup> Go; behold: I send you as lambs among wolves. <sup>4</sup> Carry neither purse nor scrip nor shoes, and salute no man by the way. <sup>5</sup> Into whatsoever house you enter, first say, 'Peace be to this house,' <sup>6</sup> and if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. <sup>7</sup> And in the same house remain, eating and drinking such things as they have, for the labourer is worthy of his hire. Remove not from house to house.

<sup>8</sup> "And into what city soever you enter and they receive you, eat such things as are set before you, <sup>9</sup> and heal the sick that are therein, and say to them, 'The kingdom of God is come nigh unto you.' <sup>10</sup> But into whatsoever city you enter and they receive you not, going forth into the streets thereof say, <sup>11</sup> 'Even the *very* dust of your city that cleaveth to us we wipe off against you. Yet know this, that the kingdom of God is at hand.' <sup>12</sup> I say to you: it shall be more tolerable at that day for Sodom than for that city.

<sup>13</sup> "Woe to thee, Chorazin, woe to thee, Bethsaida! For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. <sup>14</sup> But it shall be more tolerable for Tyre and Sidon at the judgment than for you. <sup>15</sup> And thou, Capernaum, which art exalted unto heaven, thou shalt be thrust down to hell.

<sup>16</sup> "He that heareth you heareth me, and he that despiseth you despiseth me. And he that despiseth me despiseth him that sent me."

<sup>17</sup> And the seventy-two returned with joy, saying, "Lord, the devils also are subject to us in thy name."

18 Et ait illis, "Videbam Satanam sicut fulgur de caelo cadentem. 19 Ecce: dedi vobis potestatem calcandi supra serpentes et scorpiones et supra omnem virtutem inimici, et nihil vobis nocebit. 20 Verumtamen in hoc nolite gaudere, quia spiritus vobis subiciuntur; sed in hoc gaudete, quod nomina vestra scripta sunt in caelis."

21 In ipsa hora exultavit Spiritu Sancto et dixit, "Confiteor tibi, Pater, Domine caeli et terrae, quod abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis. Etiam Pater, quia sic placuit ante te. 22 Omnia mihi tradita sunt a Patre meo, et nemo scit qui sit Filius nisi Pater, et qui sit Pater nisi Filius et cui voluerit Filius revelare."

23 Et conversus ad discipulos suos dixit, "Beati oculi qui vident quae videtis. 24 Dico enim vobis quod multi prophetae et reges voluerunt videre quae vos videtis et non viderunt et audire quae auditis et non audierunt."

25 Et ecce: quidam legis peritus surrexit, temptans illum et dicens, "Magister, quid faciendo vitam aeternam possidebo?"

26 At ille dixit ad eum, "In lege quid scriptum est? Quomodo legis?"

27 Ille respondens dixit, "Diliges Dominum, Deum tuum, ex toto corde tuo et ex tota anima tua et ex omnibus viribus tuis et ex omni mente tua, et proximum tuum sicut te ipsum."

28 Dixitque illi, "Recte respondisti; hoc fac, et vives."

29 Ille autem, volens iustificare se ipsum, dixit ad Iesum, "Et quis est meus proximus?"

18 And he said to them, "I saw Satan like lightning falling from heaven. 19 Behold: I have given you power to tread upon serpents and scorpions and upon all the power of the enemy, and nothing shall hurt you. 20 But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven."

21 In that same hour he rejoiced in the Holy Ghost and said, "I give thanks to thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. 22 All things are delivered to me by my Father, and no one knoweth who the Son is but the Father, and who the Father is but the Son and to whom the Son will reveal him."

23 And turning to his disciples he said, "Blessed are the eyes that see the things which you see. 24 For I say to you that many prophets and kings have desired to see the things that you see and have not seen them and to hear the things that you hear and have not heard them."

25 And behold: a certain lawyer stood up, tempting him and saying, "Master, *what must I do to possess eternal life?*"

26 But he said to him, "What is written in the law? How readest thou?"

27 He answering said, "Thou shalt love the Lord, thy God, with thy whole heart and with thy whole soul and with all thy strength and with all thy mind, and thy neighbour as thyself."

28 And he said to him, "Thou hast answered right; this do, and thou shalt live."

29 But he, willing to justify himself, said to Jesus, "And who is my neighbour?"

<sup>30</sup> Susciciens autem Iesus dixit, "Homo quidam descendebat ab Hierusalem in Hiericho et incidit in latrones, qui etiam despoliaverunt eum, et plagis inpositis abierunt, semivivo relicto. <sup>31</sup> Accidit autem ut sacerdos quidam descenderet eadem via, et viso illo praeterivit. <sup>32</sup> Similiter et Levita, cum esset secus locum et videret eum, pertransiit. <sup>33</sup> Samaritanus autem quidam iter faciens venit secus eum, et videns eum misericordia motus est. <sup>34</sup> Et adpropians alligavit vulnera eius, infundens oleum et vinum, et inponens illum in iumentum suum duxit in stabulum et curam eius egit. <sup>35</sup> Et altera die protulit duos denarios et dedit stabulario et ait, 'Curam illius habe, et quodcumque supererogaveris ego cum rediero reddam tibi.' <sup>36</sup> Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones?"

<sup>37</sup> At ille dixit, "Qui fecit misericordiam in illum."

Et ait illi Iesus, "Vade, et tu fac similiter."

<sup>38</sup> Factum est autem dum irent et ipse intravit in quodam castellum, et mulier quaedam Martha nomine excepit illum in domum suam. <sup>39</sup> Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini audiebat verbum illius. <sup>40</sup> Martha autem satagebat circa frequens ministerium, quae stetit et ait, "Domine, non est tibi curae quod soror mea reliquit me solam ministrare? Dic ergo illi ut me adiuvet."

<sup>41</sup> Et respondens dixit illi Dominus, "Martha, Martha, sollicita es et turbaris erga plurima. <sup>42</sup> Porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea."



<sup>30</sup> And Jesus answering said, "A certain man went down from Jerusalem to Jericho and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. <sup>31</sup> And it chanced that a certain priest went down the same way, and seeing him he passed by. <sup>32</sup> In like manner also a Levite, when he was near the place and saw him, passed by. <sup>33</sup> But a certain Samaritan being on his journey came near him, and seeing him was moved with compassion. <sup>34</sup> And going up to him bound up his wounds, pouring in oil and wine, and setting him upon his own beast brought him to an inn and took care of him. <sup>35</sup> And the next day he took out two pence and gave to the host and said, 'Take care of him, and whatsoever thou shalt spend over and above I at my return will repay thee.' <sup>36</sup> Which of these three in thy opinion was neighbour to him that fell among the robbers?"

<sup>37</sup> But he said, "He that shewed mercy to him."

And Jesus said to him, "Go, and do thou in like manner."

<sup>38</sup> Now it came to pass as they went *that* he entered into a certain town, and a certain woman named Martha received him into her house. <sup>39</sup> And she had a sister called Mary, who sitting also at the Lord's feet heard his word. <sup>40</sup> But Martha was busy about much serving, and she stood and said, "Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore that she help me."

<sup>41</sup> And the Lord answering said to her, "Martha, Martha, thou art careful and art troubled about *many* things. <sup>42</sup> But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her."

## Caput II

**E**t factum est cum esset in loco quodam orans, ut cessavit, dixit unus ex discipulis eius ad eum, "Domine, doce nos orare, sicut et Iohannes docuit discipulos suos."

<sup>2</sup> Et ait illis, "Cum oratis, dicite, 'Pater, sanctificetur nomen tuum. Adveniat regnum tuum. <sup>3</sup> Panem nostrum cotidianum da nobis hodie. <sup>4</sup> Et dimitte nobis peccata nostra, siquidem et ipsi dimittimus omni debenti nobis. Et ne nos inducas in temptationem.'"

<sup>5</sup> Et ait ad illos, "Quis vestrum habebit amicum et ibit ad illum media nocte et dicet illi, 'Amice, commoda mihi tres panes, <sup>6</sup> quoniam amicus meus venit de via ad me et non habeo quod ponam ante illum,' <sup>7</sup> et ille de intus respondens dicat, 'Noli mihi molestus esse; iam ostium clausum est, et pueri mei mecum sunt in cubili; non possum surgere et dare tibi?' <sup>8</sup> Et si ille perseveraverit pulsans, dico vobis, et si non dabit illi surgens eo quod amicus eius sit, propter improbitatem tamen eius surget et dabit illi quotquot habet necessarios. <sup>9</sup> Et ego vobis dico: petite, et dabitur vobis; quaerite, et invenietis; pulsate, et aperietur vobis. <sup>10</sup> Omnis enim qui petit accipit, et qui quaerit invenit, et pulsanti aperietur. <sup>11</sup> Quis autem ex vobis patrem petit panem, numquid

## Chapter II

He teaches his disciples to pray, casts out a dumb devil, confutes the Pharisees and pronounces woes against them for their hypocrisy.

**A**ND it came to pass that as he was praying in a certain place, when he ceased, one of his disciples said to him, "Lord, teach us to pray, as John also taught his disciples."

<sup>2</sup> And he said to them, "When you pray, say, 'Father, hallowed be thy name. Thy kingdom come. <sup>3</sup> Give us this day our daily bread. <sup>4</sup> And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation.'"

<sup>5</sup> And he said to them, "Which of you shall have a friend and shall go to him at midnight and shall say to him, 'Friend, lend me three loaves, <sup>6</sup> for a friend of mine is come off his journey to me and I have not what to set before him,' <sup>7</sup> and he from within should answer and say, 'Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee?' <sup>8</sup> Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. <sup>9</sup> And I say to you: ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you. <sup>10</sup> For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. <sup>11</sup> And which of you, if he ask his father

lapidem dabit illi? Aut piscem, numquid pro pisce serpentem dabit illi? <sup>12</sup> Aut si petierit ovum, numquid porriget illi scorpionem? <sup>13</sup> Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester de caelo dabit Spiritum bonum petentibus se?"

<sup>14</sup> Et erat eiciens daemonium, et illud erat mutum. Et cum eiecisset daemonium, locutus est mutus, et admiratae sunt turbae. <sup>15</sup> Quidam autem ex eis dixerunt, "In Beelzebub, principe daemoniorum, eicit daemonia."

<sup>16</sup> Et alii, temptantes, signum de caelo quaerebant ab eo. <sup>17</sup> Ipse autem, videns cogitationes eorum, dixit eis, "Omne regnum in se ipsum divisum desolabitur, et domus supra domum cadet. <sup>18</sup> Si autem et Satanias in se ipsum divisus est, quomodo stabit regnum ipsius? Quia dicitis in Beelzebub eicere me daemonia: <sup>19</sup> si autem ego in Beelzebub eicio daemonia, filii vestri in quo eiciunt? Ideo ipsi iudices vestri erunt. <sup>20</sup> Porro si in digito Dei eicio daemonia, profecto pervenit in vos regnum Dei.

<sup>21</sup> "Cum fortis, armatus, custodit atrium suum, in pace sunt ea quae possidet. <sup>22</sup> Si autem fortior illo superveniens vicerit eum, universa arma eius auferet in quibus confidebat et spolia eius distribuet. <sup>23</sup> Qui non est mecum adversum me est, et qui non colligit mecum dispergit.

<sup>24</sup> "Cum immundus spiritus exierit de homine, perambulat per loca inaquosa quaerens requiem, et non inveniens dicit, 'Revertar in domum meam unde exivi.' <sup>25</sup> Et cum venerit, invenit eam scopis mundatam et ornatam. <sup>26</sup> Tunc vadit

bread, will he give him a stone? Or a fish, will he for a fish give him a serpent? <sup>12</sup> Or if he shall ask an egg, will he reach him a scorpion? <sup>13</sup> If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?"

<sup>14</sup> And he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitudes were in admiration at it. <sup>15</sup> But some of them said, "He casteth out devils by Beelzebub, the prince of devils."

<sup>16</sup> And others, tempting, asked of him a sign from heaven. <sup>17</sup> But he, seeing their thoughts, said to them, "Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. <sup>18</sup> And if Satan also be divided against himself, how shall his kingdom stand? Because you say that through Beelzebub I cast out devils: <sup>19</sup> now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. <sup>20</sup> But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you.

<sup>21</sup> "When a strong man, armed, keepeth his court, those things which he possesseth are in peace. <sup>22</sup> But if a stronger than he come upon him and overcome him, he will take away all his armour wherein he trusted and will distribute his spoils. <sup>23</sup> He that is not with me is against me, and he that gathereth not with me scattereth.

<sup>24</sup> "When the unclean spirit is gone out of a man, he walketh through places without water seeking rest, and not finding he saith, 'I will return into my house whence I came out.' <sup>25</sup> And when he is come, he findeth it swept and garnished. <sup>26</sup> Then he goeth and taketh with him seven

et adsumit septem alios spiritus nequiores se, et ingressi habitant ibi. Et fiunt novissima hominis illius peiora prioribus."

27 Factum est autem cum haec diceret, extollens vocem quaedam mulier de turba dixit, "Illi beatus venter qui te portavit et ubera quae suxisti."

28 At ille dixit, "Quinimmo beati qui audiunt verbum Dei et custodiunt illud."

29 Turbis autem concurrentibus, coepit dicere, "Generatio haec generatio nequam est. Signum quaerit, et signum non dabitur illi nisi signum Ioniae, prophetae. 30 Nam sicut Ionas fuit signum Ninevitis, ita erit et Filius hominis generationi isti. 31 Regina austri surget in iudicio cum viris generationis huius et condemnabit illos, quia venit a finibus terrae audire sapientiam Salomonis, et ecce plus Salomone hic. 32 Viri Ninevitarum surgent in iudicio cum generatione hac et condemnabunt illam, quia paenitentiam egerunt ad praedicationem Ioniae, et ecce plus Iona hic.

33 "Nemo lucernam accendit et in abscondito ponit neque sub modio, sed supra candelabrum, ut qui ingrediuntur lumen videant. 34 Lucerna corporis tui est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit, si autem nequam fuerit, etiam corpus tuum tenebrosum erit. 35 Vide ergo ne lumen quod in te est tenebrae sint. 36 Si ergo corpus tuum totum lucidum fuerit, non habens aliquam partem tenebrarum, erit lucidum totum et sicut lucerna fulgoris inluminabit te."

37 Et cum loqueretur, rogavit illum quidam Pharisaeus ut

other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first."

27 And it came to pass as he spoke these things that a certain woman from the crowd lifting up her voice said to him, "Blessed is the womb that bore thee and the paps that gave thee suck."

28 But he said, "Yea rather, blessed are they who hear the word of God and keep it."

29 And when the people were gathered together, he began to say, "This generation is a wicked generation. It asketh a sign, and a sign shall not be given it but the sign of Jonah, the prophet. 30 For as Jonah was a sign to the Ninevites, so shall the Son of man also be to this generation. 31 The queen of the south shall rise in the judgment with the men of this generation and shall condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. 32 The men of Nineveh shall rise in the judgment with this generation and shall condemn it, because they did penance at the preaching of Jonah, and behold more than Jonah here.

33 "No man lighteth a candle and putteth it in a hidden place nor under a bushel, but upon a candlestick, that they that come in may see the light. 34 The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome, but if it be evil, thy body also will be darksome. 35 Take heed therefore that the light which is in thee be not darkness. 36 If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome and as a bright lamp shall enlighten thee."

37 And as he was speaking, a certain Pharisee prayed him

pranderet apud se. Et ingressus recubuit. <sup>38</sup> Pharisaeus autem coepit, intra se reputans, dicere quare non baptizatus esset ante prandium.

<sup>39</sup> Et ait Dominus ad illum, "Nunc vos Pharisei quod de foris est calicis et catini mundatis, quod autem intus est vestrum plenum est rapina et iniquitate. <sup>40</sup> Stulti, nonne qui fecit quod de foris est etiam id quod de intus est fecit? <sup>41</sup> Verumtamen quod superest, date elemosynam, et ecce: omnia munda sunt vobis. <sup>42</sup> Sed vae vobis Phariseis, quia decimatis mentam et rutam et omne holus, et praeteritis iudicium et caritatem Dei; haec autem oportuit facere et illa non omittere. <sup>43</sup> Vae vobis Phariseis, quia diligitis primas cathedras in synagogis et salutationes in foro. <sup>44</sup> Vae vobis, quia estis ut monumenta quae non parent, et homines ambulantes supra nesciunt."

<sup>45</sup> Respondens autem quidam ex legis peritis ait illi, "Magister, haec dicens etiam nobis contumeliam facis."

<sup>46</sup> At ille ait, "Et vobis legis peritis vae, quia oneratis homines oneribus quae portare non possunt, et ipsi uno digitorum vestrorum non tangitis sarcinas. <sup>47</sup> Vae vobis qui aedificatis monumenta prophetarum, patres autem vestri occiderunt illos. <sup>48</sup> Profecto testificamini quod consentitis operibus patrum vestrorum, quoniam ipsi quidem eos occiderunt, vos autem aedificatis eorum sepulchra. <sup>49</sup> Propterea et sapientia Dei dixit, 'Mittam ad illos prophetas et apostolos, et ex illis occident et persequentur, <sup>50</sup> ut inquiratur sanguis omnium prophetarum qui effusus est a constitutione mundi a generatione ista, <sup>51</sup> a sanguine Abel usque ad sanguinem Zacchariae, qui periit inter altare et aedem. Ita dico



to dine with him. And he went in and sat down to eat. <sup>38</sup> And the Pharisee began to say, thinking within himself, why he was not washed before dinner.

<sup>39</sup> And the Lord said to him, "Now do you Pharisees make clean *the* outside of the cup and of the platter, but *your* inside is full of rapine and iniquity. <sup>40</sup> Foolish men, did not he that made that which is without make also that which is within? <sup>41</sup> But yet that which remaineth, give alms, and behold: all things are clean unto you. <sup>42</sup> But woe to you Pharisees, because you tithe mint and rue and every herb, and pass over judgment and the charity of God; now these things you ought to have done and not to leave the other undone. <sup>43</sup> Woe to you Pharisees, because you love the uppermost seats in the synagogues and salutations in the marketplace. <sup>44</sup> Woe to you, because you are as sepulchres that appear not, and men that walk over them are not aware."

<sup>45</sup> Then one of the lawyers answering saith to him, "Master, in saying these things thou reproachest us also."

<sup>46</sup> And he said, "Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers. <sup>47</sup> Woe to you who build the monuments of the prophets, and your fathers killed them. <sup>48</sup> Truly you bear witness that you consent to the doings of your fathers, for they indeed killed them, and you build their sepulchres. <sup>49</sup> For this cause also the wisdom of God said, 'I will send to them prophets and apostles, and some of them they will kill and persecute, <sup>50</sup> that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, <sup>51</sup> from the blood of Abel unto the blood of Zechariah, who was slain between the altar and the temple. Yea I say to

vobis: requiretur ab hac generatione. <sup>52</sup> Vae vobis legis peritis, quia tulistis clavem scientiae; ipsi non introistis, et eos qui introibant prohibuistis.”

<sup>53</sup> Cum autem haec ad illos diceret, coeperunt Pharisei et legis periti graviter insistere et os eius opprimere de multis, <sup>54</sup> insidiantes ei et quaerentes capere aliquid ex ore eius, ut accusarent eum.

## Caput 12

**M**ultis autem turbis circumstantibus, ita ut se invicem conculcarent, coepit dicere ad discipulos suos, “Adtendite a fermento Phariseorum, quod est hypocrisis. <sup>2</sup> Nihil enim opertum est quod non reveletur neque absconditum quod non sciatur. <sup>3</sup> Quoniam quae in tenebris dixistis in lumine dicentur, et quod in aurem locuti estis in cubiculis praedicabitur in tectis. <sup>4</sup> Dico autem vobis, amicis meis, ne terreamini ab his qui occidunt corpus et post haec non habent amplius quod faciant. <sup>5</sup> Ostendam autem vobis quem timeatis:

you: it shall be required of this generation. <sup>52</sup> Woe to you lawyers, for you have taken away the key of knowledge; you yourselves have not entered in, and those that were entering in you have hindered.”

<sup>53</sup> And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him and to oppress his mouth about many things, <sup>54</sup> lying in wait for him and seeking to catch something out of his mouth, that they might accuse him.

## Chapter 12

Christ warns us against hypocrisy, the fear of the world and covetousness and admonishes all to watch.

**A**nd when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples, “Beware ye of the leaven of the Pharisees, which is hypocrisy. <sup>2</sup> For there is nothing covered that shall not be revealed nor hidden that shall not be known. <sup>3</sup> For whatsoever things you have spoken in darkness shall be published in the light, and that which you have spoken in the ear in the chambers shall be proclaimed on the housetops. <sup>4</sup> And I say to you, my friends, be not afraid of them that kill the body and after that have no more that they can do. <sup>5</sup> But I will shew you

timete eum qui postquam occiderit habet potestatem mittere in gehennam. Ita dico vobis: hunc timete.

6 "Nonne quinque passeress veniunt dipundio, et unus ex illis non est in oblivione coram Deo? 7 Sed et capilli capitis vestri omnes numerati sunt. Nolite ergo timere; multis passeribus pluris estis vos.

8 "Dico autem vobis: omnis quicumque confessus fuerit me coram hominibus, et Filius hominis confitebitur illum coram angelis Dei. 9 Qui autem negaverit me coram hominibus denegabitur coram angelis Dei. 10 Et omnis qui dicit verbum in Filium hominis, remittetur illi; ei autem qui in Spiritum Sanctum blasphemaverit non remittetur. 11 Cum autem inducent vos in synagogas et ad magistratus et potestates, nolite solliciti esse qualiter aut quid respondeatis aut quid dicatis. 12 Spiritus enim Sanctus docebit vos in ipsa hora quid oporteat vos dicere."

13 Ait autem quidam ei de turba, "Magister, dic fratri meo ut dividat mecum hereditatem."

14 At ille dixit ei, "Homo, quis me constituit iudicem aut divisorem super vos?" 15 Dixitque ad illos, "Videte, et cavete ab omni avaritia, quia non in abundantia cuiusquam vita eius est ex his quae possidet."

16 Dixit autem similitudinem ad illos, dicens, "Hominis cuiusdam divitis uberes fructus ager adtulit. 17 Et cogitabat intra se, dicens, 'Quid faciam? Quod non habeo quo congregem fructus meos.' 18 Et dixit, 'Hoc faciam: destruam horrea mea et maiora faciam, et illuc congregabo omnia quae nata sunt mihi et bona mea. 19 Et dicam animae meae, 'Anima,

whom ye shall fear: fear ye him who after he hath killed hath power to cast into hell. Yea I say to you: fear him.

6 "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore; you are of more value than many sparrows.

8 "And I say to you: whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. 9 But he that shall deny me before men shall be denied before the angels of God. 10 And whosoever speaketh a word against the Son of man, it shall be forgiven him; but to him that shall blaspheme against the Holy Ghost it shall not be forgiven. 11 And when they shall bring you into the synagogues and to magistrates and powers, be not solicitous how or what you shall answer or what you shall say. 12 For the Holy Ghost shall teach you in the same hour what you must say."

13 And one of the multitude said to him, "Master, speak to my brother that he divide the inheritance with me."

14 But he said to him, "Man, who hath made me a judge or a divider over you?" 15 And he said to them, "Take heed, and beware of all covetousness, for a man's life doth not consist in the abundance of things which he possesseth."

16 And he spoke a similitude to them, saying, "The land of a certain rich man brought forth plenty of fruits. 17 And he thought within himself, saying, 'What shall I do? Because I have no *room* where to *bestow* my fruits.' 18 And he said, 'This will I do: I will pull down my barns and will build greater, and into them will I gather all things that are grown to me and my goods. 19 And I will say to my soul, "Soul, thou hast

habes multa bona posita in annos multos. Requiesce: comede; bibe; epulare.”

<sup>20</sup> “Dixit autem illi Deus, ‘Stulte, hac nocte animam tuam repetunt a te, quae autem parasti cuius erunt?’ <sup>21</sup> Sic est qui sibi thesaurizat et non est in Deum dives.”

<sup>22</sup> Dixitque ad discipulos suos, “Ideo dico vobis: nolite solliciti esse animae vestrae, quid manducetis, neque corpori, quid induamini. <sup>23</sup> Anima plus est quam esca, et corpus plus quam vestimentum. <sup>24</sup> Considerate corvos, quia non seminant, neque metunt, quibus non est cellarium neque horreum, et Deus pascit illos. Quanto magis vos pluris estis illis? <sup>25</sup> Quis autem vestrum cogitando potest adicere ad staturam suam cubitum unum? <sup>26</sup> Si ergo neque quod minimum est potestis, quid de ceteris solliciti estis? <sup>27</sup> Considerate lilia, quomodo crescunt: non laborant, neque nent. Dico autem vobis: nec Salomon in omni gloria sua vestiebatur sicut unum ex istis. <sup>28</sup> Si autem faenum quod hodie in agro est et cras in clibanum mittitur Deus sic vestit, quanto magis vos, pusillae fidei? <sup>29</sup> Et vos nolite quaerere quid manducetis aut quid bibatis, et nolite in sublime tolli. <sup>30</sup> Haec enim omnia gentes mundi quaerunt. Pater autem vester scit quoniam his indigetis. <sup>31</sup> Verumtamen quaerite primum regnum Dei, et haec omnia adicientur vobi.

<sup>32</sup> “Nolite timere, pusillus grex, quia conplacuit Patri vestro dare vobis regnum. <sup>33</sup> Vendite quae possidetis, et date elemosynam. Facite vobis sacculos qui non veterescunt, thesaurum non deficientem in caelis, quo fur non adpropiat

much goods laid up for many years. Take thy rest: eat; drink; make good cheer.”

20 “But God said to him, ‘Thou fool, this night do they require thy soul of thee, and whose shall those things be which thou hast provided?’ 21 So is he that layeth up treasure for himself and is not rich towards God.”

22 And he said to his disciples, “Therefore I say to you: be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. 23 The life is more than the meat, and the body is more than the raiment. 24 Consider the ravens, for they do not sow, nor do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? 25 And which of you by taking thought can add to his stature one cubit? 26 If then you be not able to do so much as the least thing, why are you solicitous for the rest? 27 Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you: not even Solomon in all his glory was clothed like one of these. 28 Now if God clothe in this manner the grass that is today in the field and tomorrow is cast into the oven, how much more you, O ye of little faith? 29 And seek not you what you shall eat or what you shall drink, and be not lifted up on high. 30 For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. 31 But seek ye first the kingdom of God *and his justice*, and all these things shall be added unto you.

32 “Fear not, little flock, for it hath pleased your Father to give you a kingdom. 33 Sell what you possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth nor

neque tinea corrumpit. <sup>34</sup> Ubi enim thesaurus vester est, ibi et cor vestrum erit.

<sup>35</sup> "Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris, <sup>36</sup> et vos similes hominibus expectantibus dominum suum quando revertatur a nuptiis, ut cum venerit et pulsaverit, confestim aperiant ei. <sup>37</sup> Beati servi illi quos cum venerit Dominus invenerit vigilantes. Amen dico vobis quod praecinet se et faciet illos discumbere et transiens ministrabit illis. <sup>38</sup> Et si venerit in secunda vigilia et si in tertia vigilia venerit et ita invenerit, beati sunt servi illi. <sup>39</sup> Hoc autem scitote, quia si sciret pater familias qua hora fur veniret, vigilet utique et non sineret perfodiri domum suam. <sup>40</sup> Et vos estote parati, quia qua hora non putatis, Filius hominis veniet."

<sup>41</sup> Ait autem ei Petrus, "Domine, ad nos dicis hanc parabolam an et ad omnes?"

<sup>42</sup> Dixit autem Dominus, "Quis, putas, est fidelis dispensator et prudens quem constituit dominus super familiam suam ut det illis in tempore tritici mensuram? <sup>43</sup> Beatus ille servus quem cum venerit dominus invenerit ita facientem. <sup>44</sup> Vere dico vobis quia supra omnia quae possidet constituet illum. <sup>45</sup> Quod si dixerit servus ille in corde suo, 'Moram facit dominus meus venire,' et coeperit percutere pueros et ancillas et edere et bibere et inebriari, <sup>46</sup> veniet dominus servi illius in die qua non sperat et hora qua nescit et dividet eum partemque eius cum infidelibus ponet. <sup>47</sup> Ille autem



moth corrupteth. <sup>34</sup> For where your treasure is, there will your heart be also.

<sup>35</sup> "Let your loins be girt, and lamps burning in your hands, <sup>36</sup> and you yourselves like to men who wait for their lord when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately. <sup>37</sup> Blessed are those servants whom the Lord when he cometh shall find watching. Amen I say to you that he will gird himself and make them sit down to meat and passing will minister to them. <sup>38</sup> And if he shall come in the second watch *or* if he shall come in the third watch and find them so, blessed are those servants. <sup>39</sup> But this know ye, that if the householder did know at what hour the thief would come, he would surely watch and would not suffer his house to be broken open. <sup>40</sup> Be you *then* also ready, for at what hour you think not, the Son of man will come."

<sup>41</sup> And Peter said to him, "Lord, dost thou speak this parable to us or likewise to all?"

<sup>42</sup> And the Lord said, "Who, thinkest thou, is the faithful and wise steward whom his lord setteth over his family to give them their measure of wheat in due season? <sup>43</sup> Blessed is that servant whom when his lord shall come he shall find so doing. <sup>44</sup> Verily I say to you: he will set him over all that he possesseth. <sup>45</sup> But if that servant shall say in his heart, 'My lord is long a coming,' and shall begin to strike the menservants and maidservants and to eat and to drink and be drunk, <sup>46</sup> the lord of that servant will come in the day that he looketh not for him and at the hour that he knoweth not and shall separate him and shall appoint him his portion with unbelievers. <sup>47</sup> And that servant who

servus qui cognovit voluntatem domini sui et non se praeparavit et non fecit secundum voluntatem eius plagis vapulabit multis. <sup>48</sup> Qui autem non cognovit et fecit digna plagis vapulabit paucis. Omni autem cui multum datum est, multum quaeretur ab eo, et cui commendaverunt multum, plus petent ab eo.

<sup>49</sup> "Ignem veni mittere in terram, et quid volo nisi ut accendatur? <sup>50</sup> Baptismo autem habeo baptizari, et quomodo coartor usque dum perficiatur? <sup>51</sup> Putatis quia pacem veni dare in terram? Non, dico vobis, sed separationem. <sup>52</sup> Erunt enim ex hoc quinque in domo una divisi; tres in duo et duo in tres <sup>53</sup> dividentur: pater in filium et filius in patrem suum, mater in filiam et filia in matrem, socrus in nurum suam et nurus in socrum suam."

<sup>54</sup> Dicebat autem et ad turbas, "Cum videritis nubem orientem ab occasu, statim dicitis, 'Nimbus venit,' et ita fit. <sup>55</sup> Et cum austrum flantem, dicitis quia 'Aestus erit,' et fit. <sup>56</sup> Hypocritae, faciem caeli et terrae nostis probare, hoc autem tempus quomodo non probatis? <sup>57</sup> Quid autem et a vobis ipsis non iudicatis quod iustum est? <sup>58</sup> Cum autem vadis cum adversario tuo ad principem, in via da operam liberari ab illo, ne forte trahat te apud iudicem et iudex tradat te exactori et exactor mittat te in carcerem. <sup>59</sup> Dico tibi: non exies inde donec etiam novissimum minutum reddas."

knew the will of his lord and prepared not himself and did not according to his will shall be beaten with many stripes. <sup>48</sup> But he that knew not and did things worthy of stripes shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required, and to whom they have committed much, of him they will demand the more.

<sup>49</sup> "I am come to cast fire on the earth, and what will I but that it be kindled? <sup>50</sup> And I have *a baptism* wherewith I am to be baptized, and how am I straitened until it be accomplished? <sup>51</sup> Think ye that I am come to give peace on earth? I tell you no, but separation; <sup>52</sup> For there shall be from henceforth five in one house divided; three against two and two against three <sup>53</sup> shall be divided: the father against the son and the son against his father, the mother against the daughter and the daughter against the mother, the mother-in-law against her daughter-in-law and the daughter-in-law against her mother-in-law."

<sup>54</sup> And he said also to the multitudes, "When you see a cloud rising from the west, presently you say, 'A shower is coming,' and so it happeneth. <sup>55</sup> And when *ye see* the south wind blow, you say, 'There will be heat,' and it cometh to pass. <sup>56</sup> You hypocrites, you know how to discern the face of the heaven and of the earth, but how is it that you do not discern this time? <sup>57</sup> And why even of yourselves do you not judge that which is just? <sup>58</sup> And when thou goest with thy adversary to the prince, whilst thou art in the way endeavour to be delivered from him, lest perhaps he draw thee to the judge and the judge deliver thee to the exacter and the exacter cast thee into prison. <sup>59</sup> I say to thee: thou shalt not go out thence until thou pay the very last mite."

## Caput 13

**A**derant autem quidam ipso in tempore nuntiantes illi de Galilaeis quorum sanguinem Pilatus miscuit cum sacrificiis eorum. <sup>2</sup> Et respondens dixit illis, "Putatis quod hii Galilaei prae omnibus Galilaeis peccatores fuerint quia talia passi sunt? <sup>3</sup> Non, dico vobis, sed nisi paenitentiam habueritis, omnes similiter peribitis. <sup>4</sup> Sicut illi decem et octo supra quos cecidit turris in Siloe et occidit eos—putatis quia et ipsi debitores fuerint praeter omnes homines habitantes in Hierusalem? <sup>5</sup> Non, dico vobis, sed si non paenitentiam egeritis, omnes similiter peribitis."

<sup>6</sup> Dicebat autem hanc similitudinem: "Arborem fici habebat quidam plantatam in vinea sua, et venit quaerens fructum in illa et non invenit. <sup>7</sup> Dixit autem ad cultorem vineae, 'Ecce: anni tres sunt ex quo venio quaerens fructum in ficulnea hac, et non invenio. Succide ergo illam; ut quid etiam terram occupat?' <sup>8</sup> At ille respondens dicit illi, "Domine, dimitte illam et hoc anno, usque dum fodiam circa illam et mittam stercora, <sup>9</sup> et si quidem fecerit fructum; sin autem, in futurum succides eam."

<sup>10</sup> Erat autem docens in synagoga eorum sabbatis. <sup>11</sup> Et ecce: mulier quae habebat spiritum infirmitatis annis decem et octo, et erat inclinata nec omnino poterat sursum respicere. <sup>12</sup> Quam cum videret Iesus, vocavit eam ad se et ait illi,

## Chapter 13

The necessity of penance. The barren fig tree. The cure of the crooked woman, etc.

And there were present at that very time some that told him of the Galileans whose blood Pilate *had* mingled with their sacrifices. <sup>2</sup> And he answering said to them, "Think you that these Galileans were sinners above all the men of Galilee because they suffered such things? <sup>3</sup> I say to you no, but unless you shall do penance, you shall all likewise perish. <sup>4</sup> Or those eighteen upon whom the tower fell in Siloam and slew them—think you that they also were debtors above all the men that dwelt in Jerusalem? <sup>5</sup> I tell you no, but except you do penance, you shall all likewise perish."

<sup>6</sup> He spoke also this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. <sup>7</sup> And he said to the dresser of the vineyard, 'Behold: for these three years I come seeking fruit on this fig tree, and I find none. Cut it down therefore; why *cumbereth it* the ground?' <sup>8</sup> But he answering *said* to him, "Lord, let it alone this year also, until I dig about it and dung it, <sup>9</sup> and if happily it bear fruit; but if not, *then* after that thou shalt cut it down."

<sup>10</sup> And he was teaching in their synagogue on the sabbath. <sup>11</sup> And behold: there was a woman who had a spirit of infirmity eighteen years, and she was bowed together and could not look upwards at all. <sup>12</sup> And when Jesus saw her, he called

“Mulier, dimissa es ab infirmitate tua.” <sup>13</sup> Et inposuit illi manus, et confestim erecta est et glorificabat Deum.

<sup>14</sup> Respondens autem archisynagogus, indignans quia sabbato curasset Iesus, dicebat turbae, “Sex dies sunt in quibus oportet operari. In his ergo venite, et curamini, et non in die sabbati.”

<sup>15</sup> Respondens autem ad illum Dominus dixit, “Hypocritae, unusquisque vestrum sabbato non solvit bovem suum aut asinum a praeseptio et ducit adquare? <sup>16</sup> Hanc autem filiam Abrahae, quam alligavit Satanas, ecce, decem et octo annis, non oportuit solvi a vinculo isto die sabbati?” <sup>17</sup> Et cum haec diceret, erubescabant omnes adversarii eius, et omnis populus gaudebat in universis quae gloriose fiebant ab eo.

<sup>18</sup> Dicebat ergo, “Cui simile est regnum Dei, et cui simile existimabo illud? <sup>19</sup> Simile est grano sinapis quod acceptum homo misit in hortum suum, et crevit et factum est in arborem magnam, et volucres caeli requieverunt in ramis eius.” <sup>20</sup> Et iterum dixit, “Cui simile aestimabo regnum Dei? <sup>21</sup> Simile est fermento quod acceptum mulier abscondit in farinae sata tria, donec fermentaretur totum.”

<sup>22</sup> Et ibat per civitates et castella docens et iter faciens in Hierusalem. <sup>23</sup> Ait autem illi quidam, “Domine, si pauci sunt qui salvantur?”

Ipse autem dixit ad illos, <sup>24</sup> “Contendite intrare per angustam portam, quia multi, dico vobis, quaerent intrare et non poterunt. <sup>25</sup> Cum autem intraverit pater familias et cluserit ostium, et incipietis foris stare et pulsare ostium, dicentes, ‘Domine, aperi nobis,’ et respondens dicet vobis,

her to him and said to her, "Woman, thou art delivered from thy infirmity." <sup>13</sup> And he laid his hands upon her, and immediately she was made straight and glorified God.

<sup>14</sup> And the ruler of the synagogue, being angry that Jesus had healed on the sabbath, answering said to the multitude, "There are six days wherein you ought to work. In them therefore come, and be healed, and not on the sabbath day."

<sup>15</sup> And the Lord answering him said, "Ye hypocrites, doth not every one of you on the sabbath day loose his ox or his ass from the manger and lead them to water? <sup>16</sup> And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" <sup>17</sup> And when he said these things, all his adversaries were ashamed, and all the people rejoiced for all the things that were gloriously done by him.

<sup>18</sup> He said therefore, "To what is the kingdom of God like, and whereunto shall I resemble it? <sup>19</sup> It is like to a grain of mustard seed which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in the branches thereof." <sup>20</sup> And again he said, "Whereunto shall I esteem the kingdom of God to be like? <sup>21</sup> It is like to leaven which a woman took and hid in three measures of meal, till the whole was leavened."

<sup>22</sup> And he went through the cities and towns teaching and making his journey to Jerusalem. <sup>23</sup> And a certain man said to him, "Lord, are they few that are saved?"

But he said to them, <sup>24</sup> "Strive to enter by the narrow gate; for many, I say to you, shall seek to enter and shall not be able. <sup>25</sup> But when the master of the house shall be gone in and shall shut to the door, *you* shall begin to stand without and knock at the door, saying, 'Lord, open to us,' and

'Nescio vos unde sitis,' <sup>26</sup> tunc incipietis dicere, 'Manducavimus coram te et bibimus, et in plateis nostris docuisti.' <sup>27</sup> Et dicet vobis, 'Nescio vos unde sitis; discedite a me, omnes operarii iniquitatis.' <sup>28</sup> Ibi erit fletus et stridor dentium, cum videritis Abraham et Isaac et Iacob et omnes prophetas in regno Dei, vos autem expelli foras. <sup>29</sup> Et venient ab oriente et occidente et aquilone et austro et accumbent in regno Dei. <sup>30</sup> Et ecce: sunt novissimi qui erunt primi, et sunt primi qui erunt novissimi."

<sup>31</sup> In ipsa die accesserunt quidam Phariseorum, dicentes illi, "Exi, et vade hinc, quia Herodes vult te occidere."

<sup>32</sup> Et ait illis, "Ite, et dicite vulpi illi, 'Ecce: eicio daemonia et sanitates perficio hodie et cras, et tertia die consummor. <sup>33</sup> Verumtamen oportet me hodie et cras et sequenti die ambulare, quia non capit prophetam perire extra Hierusalem.' <sup>34</sup> Hierusalem, Hierusalem, quae occidis prophetas et lapidas eos qui mittuntur ad te, quotiens volui congregare filios tuos quemadmodum avis nidum suum sub pinnis, et noluisti? <sup>35</sup> Ecce: relinquetur vobis domus vestra deserta. Dico autem vobis quia non videbitis me donec veniat cum dicetis, 'Benedictus qui venit in nomine Domini.'"



he answering shall say to you, 'I know you not whence you are,' <sup>26</sup> then you shall begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' <sup>27</sup> And he shall say to you, 'I know you not whence you are; depart from me, all ye workers of iniquity.' <sup>28</sup> There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out. <sup>29</sup> And there shall come from the east and the west and the north and the south and shall sit down in the kingdom of God. <sup>30</sup> And behold: they are last that shall be first, and they are first that shall be last."

<sup>31</sup> The same day there came some of the Pharisees, saying to him, "Depart, and get thee hence, for Herod hath a mind to kill thee."

<sup>32</sup> And he said to them, "Go, and tell that fox, 'Behold: I cast out devils and do cures today and tomorrow, and the third day I am consummated. <sup>33</sup> Nevertheless I must walk today and tomorrow and the day following, because it cannot be that a prophet perish out of Jerusalem.' <sup>34</sup> Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not? <sup>35</sup> Behold: your house shall be left to you desolate. And I say to you that you shall not see me till *the time* come when you shall say, 'Blessed is he that cometh in the name of the Lord.'"

## Caput 14

**E**t factum est, cum intraret Iesus in domum cuiusdam principis Phariseorum sabbato manducare panem, et ipsi observabant eum. <sup>2</sup> Et ecce: homo quidam hydropicus erat ante illum. <sup>3</sup> Et respondens Iesus dixit ad legis peritos et Phariseos, dicens, "Si licet sabbato curare?" <sup>4</sup> At illi tacuerunt. Ipse vero adprehensum sanavit eum ac dimisit. <sup>5</sup> Et respondens ad illos dixit, "Cuius vestrum asinus aut bos in puteum cadet et non continuo extrahet illum die sabbati?" <sup>6</sup> Et non poterant ad haec respondere illi.

<sup>7</sup> Dicebat autem et ad invitatos parabolam, intendens quomodo primos accubitus eligerent, dicens ad illos, <sup>8</sup> "Cum invitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab eo, <sup>9</sup> et veniens is qui te et illum vocavit dicat tibi, 'Da huic locum,' et tunc incipias cum rubore novissimum locum tenere. <sup>10</sup> Sed cum vocatus fueris, vade; recumbe in novissimo loco, ut cum venerit qui

## Chapter 14

Christ heals the dropsy. The parable of the supper. The necessity of renouncing all to follow Christ.

**A**ND it came to pass, when Jesus went into the house of one of the chief of the Pharisees on the sabbath day to eat bread, *that* they watched him. <sup>2</sup> And behold: there was a certain man before him that had the dropsy. <sup>3</sup> And Jesus answering spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?" <sup>4</sup> But they held their peace. But he taking him healed him and sent him away. <sup>5</sup> And answering them he said, "Which of you shall have an ass or an ox fall into a pit and will not immediately draw him out on the sabbath day?" <sup>6</sup> And they could not answer him to these things.

<sup>7</sup> And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, <sup>8</sup> "When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honourable than thou be invited by him, <sup>9</sup> and he that invited thee and him come and say to thee, 'Give this man place,' and then thou begin with shame to take the lowest place. <sup>10</sup> But when thou art invited, go; sit down in the lowest place, that when he who invited thee cometh, he may say to thee, 'Friend, go up

te invitavit, dicat tibi, 'Amice, ascende superius.' Tunc erit tibi gloria coram simul discumbentibus. <sup>11</sup> Quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur."

<sup>12</sup> Dicebat autem et ei qui se invitaverat, "Cum facis prandium aut cenam, noli vocare amicos tuos neque fratres tuos neque cognatos neque vicinos divites, ne forte et ipsi te invitent et fiat tibi retributio. <sup>13</sup> Sed cum facis convivium, voca pauperes, debiles, claudos et caecos. <sup>14</sup> Et beatus eris, quia non habent retribuere tibi; retribuetur enim tibi in resurrectione iustorum."

<sup>15</sup> Haec cum audisset quidam de simul discumbentibus, dixit illi, "Beatus qui manducabit panem in regno Dei."

<sup>16</sup> At ipse dixit ei, "Homo quidam fecit cenam magnam et vocavit multos. <sup>17</sup> Et misit servum suum hora cenae dicere invitatis ut venirent, quia iam parata sunt omnia. <sup>18</sup> Et coeperunt simul omnes excusare. Primus dixit ei, 'Villam emi, et necesse habeo exire et videre illam; rogo te, habe me excusatum.' <sup>19</sup> Et alter dixit, 'Iuga boum emi quinque, et eo probare illa; rogo te, habe me excusatum.' <sup>20</sup> Et alius dixit, 'Uxorem duxi, et ideo non possum venire.' <sup>21</sup> Et reversus servus nuntiavit haec domino suo. Tunc iratus pater familias dixit servo suo, 'Exi cito in plateas et vicos civitatis, et pauperes ac debiles et caecos et claudos introduc huc.' <sup>22</sup> Et ait servus, 'Domine, factum est ut imperasti, et adhuc locus

higher.' Then shalt thou have glory before them that sit at table with thee. <sup>11</sup> Because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

<sup>12</sup> And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor thy neighbours who are rich, *lest* they also invite thee again and a recompense be made to thee. <sup>13</sup> But when thou makest a feast, call the poor, the maimed, the lame and the blind. <sup>14</sup> And thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just."

<sup>15</sup> When one of them that sat at table with him had heard these things, he said to him, "Blessed is he that shall eat bread in the kingdom of God."

<sup>16</sup> But he said to him, "A certain man made a great supper and invited many. <sup>17</sup> And he sent his servant at supper time to say to them that were invited that they should come, for now all things are ready. <sup>18</sup> And they began all at once to make excuse. The first said to him, 'I have bought a farm, and I must needs go out and see it; I pray thee, hold me excused.' <sup>19</sup> And another said, 'I have bought five yoke of oxen, and I go to try them; I pray thee, hold me excused.' <sup>20</sup> And another said, 'I have married a wife, and therefore I cannot come.' <sup>21</sup> And the servant returning told these things to his lord. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame.' <sup>22</sup> And the servant said, 'Lord, it is done as thou

est.' <sup>23</sup> Et ait dominus servo, 'Exi in vias et sepes, et conpelle intrare, ut impleatur domus mea. <sup>24</sup> Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit cenam meam.'"

<sup>25</sup> Ibant autem turbae multae cum eo, et conversus dixit ad illos, <sup>26</sup> "Si quis venit ad me et non odit patrem suum et matrem et uxorem et filios et fratres et sorores, adhuc autem et animam suam, non potest esse meus discipulus. <sup>27</sup> Et qui non baiulat crucem suam et venit post me non potest esse meus discipulus. <sup>28</sup> Quis enim ex vobis, volens turrem aedificare, non prius sedens computat sumptus qui necessarii sunt, si habeat ad perficiendum, <sup>29</sup> ne posteaquam posuerit fundamentum et non potuerit perficere, omnes qui vident incipiant inludere ei, <sup>30</sup> dicentes quia 'Hic homo coepit aedificare et non potuit consummare'? <sup>31</sup> Aut qui rex iturus committere bellum adversus alium regem non sedens prius cogitat si possit cum decem milibus occurrere ei qui cum viginti milibus venit ad se? <sup>32</sup> Alioquin adhuc illo longe agente, legationem mittens rogat ea quae pacis sunt. <sup>33</sup> Sic ergo omnis ex vobis qui non renuntiat omnibus quae possidet non potest meus esse discipulus.

<sup>34</sup> "Bonum est sal. Si autem sal evanuerit, in quo condietur? <sup>35</sup> Neque in terram neque in sterquilinum utile est sed foras mittetur. Qui habet aures audiendi, audiat."

hast commanded, and yet there is room.' <sup>23</sup> And the lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. <sup>24</sup> But I say to you that none of those men that were invited shall taste of my supper.'"

<sup>25</sup> And there went great multitudes with him, and turning he said to them, <sup>26</sup> "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple. <sup>27</sup> And whosoever doth not carry his cross and come after me cannot be my disciple. <sup>28</sup> For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it, <sup>29</sup> lest after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, <sup>30</sup> saying, 'This man began to build and was not able to finish?' <sup>31</sup> Or what king about to go to make war against another king doth not first sit down and think whether he be able with ten thousand to meet him that with twenty thousand cometh against him? <sup>32</sup> Or else whilst the other is yet afar off, sending an embassy he desireth conditions of peace. <sup>33</sup> So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple.

<sup>34</sup> "Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? <sup>35</sup> It is neither profitable for the land nor for the dunghill but shall be cast out. He that hath ears to hear, let him hear."

## Caput 15

**E**rant autem adpropinquantes ei publicani et peccatores ut audirent illum, <sup>2</sup> et murmurabant Pharisei et scribae, dicentes quia “Hic peccatores recipit et manducat cum illis.”

<sup>3</sup> Et ait ad illos parabolam istam, dicens, <sup>4</sup> “Quis ex vobis homo qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonaginta novem in deserto et vadit ad illam quae perierat donec inveniatur illam? <sup>5</sup> Et cum invenerit eam, inponit in umeros suos, gaudens, <sup>6</sup> et veniens domum convocat amicos et vicinos, dicens illis, ‘Congratulamini mihi, quia inveni ovem meam quae perierat?’ <sup>7</sup> Dico vobis quod ita gaudium erit in caelo super uno peccatore paenitentiam agente quam super nonaginta novem iustis qui non indigent paenitentia. <sup>8</sup> Aut quae mulier habens dragmas decem, si perdiderit dragmam unam, nonne accendit lucernam et everrit domum et quaerit diligenter donec inveniatur, <sup>9</sup> et cum invenerit, convocat amicas et vicinas, dicens, ‘Congratulamini mihi, quia inveni dragmam quam perdideram?’ <sup>10</sup> Ita dico vobis: gaudium erit coram angelis Dei super uno peccatore paenitentiam agente.”

<sup>11</sup> Ait autem, “Homo quidam habuit duos filios, <sup>12</sup> et dixit adolescentior ex illis patri, ‘Pater, da mihi portionem substantiae quae me contingit.’ Et divisit illis substantiam. <sup>13</sup> Et non post multos dies, congregatis omnibus, adolescentior



## Chapter 15

The parables of the lost sheep and of the prodigal son.

**N**OW the publicans and sinners drew near unto him to hear him, <sup>2</sup> and the Pharisees and the scribes murmured, saying, "This man receiveth sinners and eateth with them."

<sup>3</sup> And he spoke to them this parable, saying, <sup>4</sup> "What man is there of you that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert and go after that which was lost until he find it? <sup>5</sup> And when he hath found it, doth he not lay it upon his shoulders, rejoicing, <sup>6</sup> and coming home call together his friends and neighbours, saying to them, 'Rejoice with me, because I have found my sheep that was lost'? <sup>7</sup> I say to you that even so there shall be joy in heaven upon one sinner that doth penance *more* than upon ninety-nine just who need not penance. <sup>8</sup> Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently until she find it, <sup>9</sup> and when she hath found it, call together her friends and neighbours, saying, 'Rejoice with me, because I have found the groat which I had lost'? <sup>10</sup> So I say to you: there shall be joy before the angels of God upon one sinner doing penance."

<sup>11</sup> And he said, "A certain man had two sons, <sup>12</sup> and the younger of them said to his father, 'Father, give me the portion of substance that falleth to me.' And he divided unto them his substance. <sup>13</sup> And not many days after, the younger

filius peregre profectus est in regionem longinquam et ibi dissipavit substantiam suam vivendo luxuriose. <sup>14</sup> Et postquam omnia consummasset, facta est fames valida in regione illa, et ipse coepit egere. <sup>15</sup> Et abiit et adhesit uni civium regionis illius. Et misit illum in villam suam ut pasceret porcos. <sup>16</sup> Et cupiebat implere ventrem suum de siliquis quas porci manducabant, et nemo illi dabat.

<sup>17</sup> "In se autem reversus dixit, 'Quanti mercennarii patris mei abundant panibus, ego autem hic fame pereor?' <sup>18</sup> Surgam et ibo ad patrem meum et dicam illi, 'Pater, peccavi in caelum et coram te. <sup>19</sup> Iam non sum dignus vocari filius tuus; fac me sicut unum de mercennariis tuis.'" <sup>20</sup> Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius et misericordia motus est et adcurrrens cecidit supra collum eius et osculatus est illum. <sup>21</sup> Dixitque ei filius, 'Pater, peccavi in caelum et coram te; iam non sum dignus vocari filius tuus.' <sup>22</sup> Dixit autem pater ad servos suos, 'Cito proferte stolam primam, et induite illum, et date anulum in manum eius, et calciamenta in pedes eius, <sup>23</sup> et adducite vitulum saginatum, et occidite, et manducemus et epulemur, <sup>24</sup> quia hic filius meus mortuus erat et revixit; perierat et inventus est.' Et coeperunt epulari.

<sup>25</sup> "Erat autem filius eius senior in agro, et cum veniret et adpropinquaret domui, audivit symphoniam et chorum, <sup>26</sup> et vocavit unum de servis et interrogavit quae haec essent. <sup>27</sup> Isque dixit illi, 'Frater tuus venit, et occidit pater tuus

son, gathering all together, went abroad into a far country and there wasted his substance with living riotously. <sup>14</sup> And after he had spent all, there came a mighty famine in that country, and he began to be in want. <sup>15</sup> And he went and joined himself to one of the citizens of that country. And he sent him into his farm to feed swine. <sup>16</sup> And he would fain have filled his belly with the husks the swine did eat, and no man gave unto him.

<sup>17</sup> "And returning to himself he said, 'How many hired servants *in* my father's *house* have plenty of bread, and I here perish with hunger? <sup>18</sup> I will arise and will go to my father and say to him, "Father, I have sinned against heaven and before thee. <sup>19</sup> I am not now worthy to be called thy son; make me as one of thy hired servants."' <sup>20</sup> And rising up he went to his father. And when he was yet a great way off, his father saw him and was moved with compassion and running to him fell upon his neck and kissed him. <sup>21</sup> And the son said to him, 'Father, I have sinned against heaven and before thee; I am not now worthy to be called thy son.' <sup>22</sup> And the father said to his servants, 'Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet, <sup>23</sup> and bring hither the fatted calf, and kill it, and let us eat and make merry, <sup>24</sup> because this my son was dead and is come to life again; he was lost and is found.' And they began to be merry.

<sup>25</sup> "Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing, <sup>26</sup> and he called one of the servants and asked what these things meant. <sup>27</sup> And he said to him, 'Thy brother is come, and thy father hath killed the fatted calf, because he hath

vitulum saginatum, quia salvum illum recepit.’ <sup>28</sup> Indignatus est autem et nolebat introire. Pater ergo illius egressus coepit rogare illum. <sup>29</sup> At ille respondens dixit patri suo, ‘Ecce: tot annis servio tibi, et numquam mandatum tuum praeterii, et numquam dedisti mihi hedum ut cum amicis meis epularer. <sup>30</sup> Sed postquam filius tuus hic, qui devoravit substantiam suam cum meretricibus, venit, occidisti illi vitulum saginatum.’ <sup>31</sup> At ipse dixit illi, ‘Fili, tu semper mecum es, et omnia mea tua sunt. <sup>32</sup> Epulari autem et gaudere oportebat, quia frater tuus hic mortuus erat et revixit; perierat et inventus est.’”

## Caput 16

**D**icebat autem et ad discipulos suos, “Homo quidam erat dives qui habebat vilicum, et hic diffamatus est apud illum quasi dissipasset bona ipsius. <sup>2</sup> Et vocavit illum et ait illi, ‘Quid hoc audio de te? Redde rationem vilicationis tuae, iam enim non poteris vilicare.’ <sup>3</sup> Ait autem vilicus intra se, ‘Quid faciam, quia dominus meus aufert a me vilicationem? Fodere

received him safe.' <sup>28</sup> And he was angry and would not go in. His father therefore coming out began to entreat him. <sup>29</sup> And he answering said to his father, 'Behold: for so many years do I serve thee, and I have never transgressed thy commandment, and *yet* thou hast never given me a kid to make merry with my friends. <sup>30</sup> But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.' <sup>31</sup> But he said to him, 'Son, thou art always with me, and all I have is thine. <sup>32</sup> But it was fit that we should make merry and be glad, for this thy brother was dead and is come to life again; he was lost and is found.'"

## Chapter 16

The parable of the unjust steward. Of Dives and Lazarus.

**A**ND he said also to his disciples, "There was a certain rich man who had a steward, and the same was accused unto him *that* he had wasted his goods. <sup>2</sup> And he called him and said to him, 'How is it that I hear this of thee? Give an account of thy stewardship, for now thou canst be steward no longer.' <sup>3</sup> And the steward said within himself, 'What shall I do, for my lord taketh away from me the stewardship? To dig I am

non valeo; mendicare erubescio. <sup>4</sup> Scio quid faciam, ut cum amotus fuero a vilicatione, recipiant me in domos suas.' <sup>5</sup> Convocatis itaque singulis debitoribus domini sui, dicebat primo, 'Quantum debes domino meo?' <sup>6</sup> At ille dixit, 'Centum cados olei.' Dixitque illi, 'Accipe cautionem tuam, et sede cito; scribe quinquaginta.' <sup>7</sup> Deinde alio dixit, 'Tu vero quantum debes?' Qui ait, 'Centum choros tritici.' Ait illi, 'Accipe litteras tuas, et scribe octoginta.' <sup>8</sup> Et laudavit dominus vilicum iniquitatis, quia prudenter fecisset; quia filii huius saeculi prudentiores filiis lucis in generatione sua sunt.

<sup>9</sup> "Et ego vobis dico: Facite vobis amicos de mamona iniquitatis, ut cum defeceritis, recipiant vos in aeterna tabernacula. <sup>10</sup> Qui fidelis est in minimo et in maiori fidelis est, et qui in modico iniquus est et in maiori iniquus est. <sup>11</sup> Si ergo in iniquo mamona fideles non fuistis, quod verum est quis credet vobis? <sup>12</sup> Et si in alieno fideles non fuistis, quod vestrum est quis dabit vobis? <sup>13</sup> Nemo servus potest duobus dominis, servire aut enim unum odiet et alterum diliget, aut uni adhaerebit et alterum contemnet. Non potestis Deo servire et mamonae."

<sup>14</sup> Audiebant autem omnia haec Pharisei, qui erant avari, et deridebant illum. <sup>15</sup> Et ait illis, "Vos estis qui iustificatis vos coram hominibus. Deus autem novit corda vestra, quia quod hominibus altum est abominatio est ante Deum.

not able; to beg I am ashamed. <sup>4</sup> I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.' <sup>5</sup> Therefore calling together every one of his lord's debtors, he said to the first, 'How much dost thou owe my lord?' <sup>6</sup> But he said, 'A hundred barrels of oil.' And he said to him, 'Take thy bill, and sit down quickly, *and* write fifty.' <sup>7</sup> Then he said to another, 'And how much dost thou owe?' Who said, 'A hundred quarters of wheat.' He said to him, 'Take thy bill, and write eighty.' <sup>8</sup> And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light.

<sup>9</sup> "And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings. <sup>10</sup> He that is faithful in that which is least is faithful also in that which is greater, and he that is unjust in that which is little is unjust also in that which is greater. <sup>11</sup> If then you have not been faithful in the unjust mammon, who will trust you with that which is the true? <sup>12</sup> And if you have not been faithful in that which is another's, who will give you that which is your own? <sup>13</sup> No servant can serve two masters, for either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon."

<sup>14</sup> Now the Pharisees, who were covetous, heard all these things, and they derided him. <sup>15</sup> And he said to them, "You are they who justify yourselves before men. But God knoweth your hearts, for that which is high to men is an abomination before God.

16 "Lex et prophetae usque ad Iohannem; ex eo regnum Dei evangelizatur, et omnis in illud vim facit. 17 Facilius est autem caelum et terram praeterire quam de lege unum apicem cadere.

18 "Omnis qui dimittit uxorem suam et ducit alteram moechatur, et qui dimissam a viro ducit moechatur.

19 "Homo quidam erat dives, et induebatur purpura et bysso et epulabatur cotidie splendide. 20 Et erat quidam mendicus nomine Lazarus qui iacebat ad ianuam eius ulceribus plenus, 21 cupiens saturari de micis quae cadebant de mensa divitis, sed et canes veniebant et lingeabant ulcera eius. 22 Factum est autem ut moreretur mendicus et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives, et sepultus est in inferno. 23 Elevans autem oculos suos cum esset in tormentis, videbat Abraham a longe et Lazarum in sinu eius, 24 et ipse clamans dixit, 'Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam ut refrigeret linguam meam, quia crucior in hac flamma.' 25 Et dixit illi Abraham, 'Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris. 26 Et in his omnibus, inter nos et vos chaos magnum firmatum est, ut hii qui volunt hinc transire ad vos non possint, neque inde huc transmeare.' 27 Et ait, 'Rogo ergo te, pater, ut mittas eum in domum patris mei—28 habeo enim quinque fratres—ut testetur illis, ne et ipsi veniant in locum hunc tormentorum.' 29 Et ait illi



16 "The law and the prophets were until John; from that time the kingdom of God is preached, and every one useth violence towards it. 17 And it is easier for heaven and earth to pass than one tittle of the law to fall.

18 "Every one that putteth away his wife and marrieth another committeth adultery, and he that marrieth her that is put away from her husband committeth adultery.

19 "There was a certain rich man, *who* was clothed in purple and fine linen and feasted sumptuously every day. 20 And there was a certain beggar named Lazarus who lay at his gate full of sores, 21 desiring to be filled with the crumbs that fell from the rich man's table, *and no one did give him*; moreover the dogs came and licked his sores. 22 And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell. 23 And lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom, 24 and he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger *in* water to cool my tongue, for I am tormented in this flame.' 25 And Abraham said to him, 'Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. 26 And besides all this, between us and you there is fixed a great chaos, so that they who would pass from hence to you cannot, nor from thence come hither.' 27 And he said, 'Then, father, I beseech thee that thou wouldst send him to my father's house—28 for I have five brethren—that he may testify unto them, lest they also come into this place of torments.' 29 And Abraham said to him, 'They

Abraham, 'Habent Mosen et prophetas; audiant illos.' <sup>30</sup> At ille dixit, 'Non, pater Abraham, sed si quis ex mortuis ierit ad eos, paenitentiam agent.' <sup>31</sup> Ait autem illi, 'Si Mosen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent.'"

## Caput 17

**E**t ad discipulos suos ait, "Impossibile est ut non veniant scandala, vae autem illi per quem veniunt! <sup>2</sup> Utilius est illi si lapis molaris inponatur circa collum eius et proiciatur in mare quam ut scandalizet unum de pusillis istis. <sup>3</sup> Adtendite vobis. Si peccaverit in te frater tuus, increpa illum, et si paenitentiam egerit, dimitte illi. <sup>4</sup> Et si septies in die peccaverit in te et septies in die conversus fuerit ad te, dicens, 'Paenitet me,' dimitte illi."

<sup>5</sup> Et dixerunt apostoli Domino, "Aduge nobis fidem."

<sup>6</sup> Dixit autem Dominus, "Si haberetis fidem sicut granum sinapis, diceretis huic arbori moro, 'Eradicare, et transplantare in mare,' et oboediret vobis. <sup>7</sup> Quis autem vestrum, habens servum arantem aut boves pascentem, qui regresso de

have Moses and the prophets; let them hear them.’<sup>30</sup> But he said, ‘No, father Abraham, but if one went to them from the dead, they will do penance.’<sup>31</sup> And he said to him, ‘If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.’”

## Chapter 17

Lessons of avoiding scandal, of the efficacy of faith etc. The ten lepers. The manner of the coming of Christ.

And he said to his disciples, “It is impossible but that scandals will come, but woe to him through whom they come! <sup>2</sup> It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should scandalize one of these little ones. <sup>3</sup> Take heed to yourselves. If thy brother sin against thee, reprove him, and if he be penitent, forgive him. <sup>4</sup> And if he sin against thee seven times in a day and seven times in a day turn again to thee, saying, ‘I repent,’ forgive him.”

<sup>5</sup> And the apostles said to the Lord, “Increase our faith.”

<sup>6</sup> And the Lord said, “If you had faith like a grain of mustard seed, you might say to this mulberry tree, ‘Be thou plucked up by the root, and be thou transplanted into the sea,’ and it would obey you. <sup>7</sup> But which of you, having a servant ploughing or feeding cattle, will say to him when he is

agro dicet illi, 'Statim transi; recumbe,' <sup>8</sup> et non dicit ei, 'Para quod cenem, et praecinge te, et ministra mihi donec manducem et bibam; et post haec tu manducabis et bibes?' <sup>9</sup> Numquid gratiam habet servo illi quia fecit quae ei imperaverit? <sup>10</sup> Non puto. Sic et vos, cum feceritis omnia quae praecepta sunt vobis, dicite, 'Servi inutiles sumus; quod debuimus facere fecimus.'"

<sup>11</sup> Et factum est, dum iret in Hierusalem, transiebat per mediam Samariam et Galilaeam. <sup>12</sup> Et cum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt a longe <sup>13</sup> et levaverunt vocem, dicentes, "Iesu, praeceptor, miserere nostri."

<sup>14</sup> Quos ut vidit dixit, "Ite; ostendite vos sacerdotibus." Et factum est dum irent mundati sunt. <sup>15</sup> Unus autem ex illis, ut vidit quia mundatus est, regressus est cum magna voce magnificans Deum, <sup>16</sup> et cecidit in faciem ante pedes eius, gratias agens; et hic erat Samaritanus. <sup>17</sup> Respondens autem Iesus dixit, "Nonne decem mundati sunt? Et novem ubi sunt? <sup>18</sup> Non est inventus qui rediret et daret gloriam Deo nisi hic alienigena." <sup>19</sup> Et ait illi, "Surge; vade, quia fides tua te salvum fecit."

<sup>20</sup> Interrogatus autem a Pharisaeis, "Quando venit regnum Dei?" respondit eis et dixit, "Non venit regnum Dei cum observatione, <sup>21</sup> neque dicent, 'Ecce: hic,' aut 'Ecce: illic.' Ecce enim: regnum Dei intra vos est."

<sup>22</sup> Et ait ad discipulos suos, "Venient dies quando desideretis videre unum diem Filii hominis, et non videbitis. <sup>23</sup> Et dicent vobis, 'Ecce: hic,' et 'Ecce: illic.' Nolite ire, neque

come from the field, 'Immediately go, sit down to meat,'  
 8 and *will* not *rather* say to him, 'Make ready my supper, and gird thyself, and serve me whilst I eat and drink; and afterwards thou shalt eat and drink?' 9 Doth he thank that servant for doing the things which he commanded him? 10 I think not. So you also, when you shall have done all the things that are commanded you, say, 'We are unprofitable servants; we have done that which we ought to do.'

11 And it came to pass, as he was going to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain town, there met him ten men that were lepers, who stood afar off 13 and lifted up their voice, saying, "Jesus, master, have mercy on us."

14 And when he saw them he said, "Go; shew yourselves to the priests." And it came to pass that as they went they were made clean. 15 And one of them, when he saw that he was cleansed, went back and with a loud voice glorified God, 16 and he fell on his face before his feet, giving thanks; and this man was a Samaritan. 17 And Jesus answering said, "Were there not ten made clean? And where are the nine? 18 There is no one found to return and give glory to God but this stranger." 19 And he said to him, "Arise; go thy way, for thy faith hath made thee whole."

20 And when he was asked by the Pharisees, "when the kingdom of God *should* come," he answered them and said, "The kingdom of God cometh not with observation, 21 neither shall they say, 'Behold: here,' or 'Behold: there.' For lo: the kingdom of God is within you."

22 And he said to his disciples, "The days will come when you shall desire to see one day of the Son of man, and you shall not see it. 23 And they will say to you, 'Lo: here, and lo:

sectemini, <sup>24</sup> nam sicut fulgur coruscans de sub caelo in ea quae sub caelo sunt fulget, ita erit Filius hominis in die sua. <sup>25</sup> Primum autem oportet illum multa pati et reprobari a generatione hac.

<sup>26</sup> "Et sicut factum est in diebus Noe, ita erit et in diebus Filii hominis. <sup>27</sup> Edebant et bibebant; uxores ducebant et dabantur ad nuptias, usque in diem qua intravit Noe in arcam, et venit diluvium et perdidit omnes. <sup>28</sup> Similiter sicut factum est in diebus Loth: edebant et bibebant; emebant et vendebant; plantabant et aedificabant, <sup>29</sup> qua die autem exiit Loth a Sodomis, pluit ignem et sulphur de caelo et omnes perdidit. <sup>30</sup> Secundum haec erit qua die Filius hominis revelabitur. <sup>31</sup> In illa hora, qui fuerit in tecto et vasa eius in domo, ne descendat tollere illa, et qui in agro, similiter non redeat retro. <sup>32</sup> Memores estote uxoris Loth. <sup>33</sup> Quicumque quaesierit animam suam salvare perdet illam, et quicumque perdidit illam vivificabit eam. <sup>34</sup> Dico vobis: in illa nocte erunt duo in lecto uno; unus adsumetur, et alter relinquetur. <sup>35</sup> Duae erunt molentes in unum; una adsumetur, et altera relinquetur. Duo in agro; unus adsumetur, et alter relinquetur."

<sup>36</sup> Respondentes dicunt illi, "Ubi, Domine?"

<sup>37</sup> Qui dixit eis, "Ubicumque fuerit corpus, illuc congregabuntur et aquilae."

there.' Go ye not after, nor follow them, <sup>24</sup> for as the lightning that lighteneth from under heaven shineth unto the parts that are under heaven, so shall the Son of man be in his day. <sup>25</sup> But first he must suffer many things and be rejected by this generation.

<sup>26</sup> "And as it came to pass in the days of Noah, so shall it be also in the days of the Son of man. <sup>27</sup> They did eat and drink; they married wives and were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. <sup>28</sup> Likewise as it was in the days of Lot: they did eat and drink; they bought and sold; they planted and built, <sup>29</sup> and in the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. <sup>30</sup> *Even* thus shall it be in the day when the Son of man shall be revealed. <sup>31</sup> In that hour, he that shall be on the housetop and his goods in the house, let him not go down to take them away, and he that shall be in the field, in like manner let him not return back. <sup>32</sup> Remember Lot's wife. <sup>33</sup> Whosoever shall seek to save his life shall lose it, and whosoever shall lose it shall *preserve* it. <sup>34</sup> I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. <sup>35</sup> Two women shall be grinding together; the one shall be taken, and the other shall be left. Two men shall be in the field; the one shall be taken, and the other shall be left."

<sup>36</sup> They answering say to him, "Where, Lord?"

<sup>37</sup> And he said to them, "Wheresoever the body shall be, thither will the eagles also be gathered together."

## Caput 18

**D**icebat autem et parabolam ad illos quoniam oportet semper orare et non deficere, <sup>2</sup> dicens, "Iudex quidam erat in quadam civitate qui Deum non timebat et hominem non verebatur. <sup>3</sup> Vidua autem quaedam erat in civitate illa, et veniebat ad eum, dicens, 'Vindica me de adversario meo.' <sup>4</sup> Et nolebat per multum tempus. Post haec autem dixit intra se, 'Et si Deum non timeo nec hominem revereor, <sup>5</sup> tamen quia molesta est mihi haec vidua, vindicabo illam, ne in novissimo veniens suggillet me.'"

<sup>6</sup> Ait autem Dominus, "Audite quid iudex iniquitatis dicit. <sup>7</sup> Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte et patientiam habebit in illis? <sup>8</sup> Dico vobis quia cito faciet vindictam illorum. Verumtamen Filius hominis veniens, putas, inveniet fidem in terra?"

<sup>9</sup> Dixit autem et ad quosdam qui in se confidebant tamquam iusti et aspernabantur ceteros parabolam istam: <sup>10</sup> "Duo homines ascenderunt in templum ut orarent; unus Pharisaeus, et alter publicanus. <sup>11</sup> Pharisaeus stans haec apud se orabat: 'Deus, gratias ago tibi quia non sum sicut ceteri hominum: raptores, iniusti, adulteri, vel ut etiam hic publicanus. <sup>12</sup> Ieiuno bis in sabbato; decimas do omnium quae possideo.' <sup>13</sup> Et publicanus a longe stans nolebat nec oculos ad caelum levare sed percutiebat pectus suum, dicens,



## Chapter 18

We must pray always. The Pharisee and the publican. The danger of riches. The blind man is restored to sight.

**A**nd he spoke also a parable to them that *we* ought always to pray and not to faint, <sup>2</sup> saying, "There was a judge in a certain city who feared not God nor regarded man. <sup>3</sup> And there was a certain widow in that city, and she came to him, saying, 'Avenge me of my adversary.' <sup>4</sup> And he would not for a long time. But afterwards he said within himself, 'Although I fear not God nor regard man, <sup>5</sup> yet because this widow is troublesome to me, I will avenge her, lest *continually* coming she *weary* me out.'"

<sup>6</sup> And the Lord said, "Hear what the unjust judge saith. <sup>7</sup> And will not God revenge his elect that cry to him day and night and have patience in their regard? <sup>8</sup> I say to you: he will quickly avenge them. But yet when the Son of man cometh, shall he find, think you, faith on earth?"

<sup>9</sup> *He* spoke also this parable to some who trusted in themselves as just and despised others: <sup>10</sup> "Two men went up into the temple to pray; the one was a Pharisee, and the other a publican. <sup>11</sup> The Pharisee standing prayed thus with himself: 'O God, I give thee thanks that I am not as the rest of men: extortioners, unjust, adulterers, as also is this publican. <sup>12</sup> I fast twice in the week; I give tithes of all that I possess.' <sup>13</sup> And the publican standing afar off would not so much as lift up his eyes towards heaven but struck his breast, saying,

‘Deus, propitius esto mihi, peccatori.’ <sup>14</sup> Dico vobis: descendit hic iustificatus in domum suam magis quam ille, quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur.”

<sup>15</sup> Adferebant autem ad illum et infantes, ut eos tangeret. Quod cum viderent discipuli, increpabant illos. <sup>16</sup> Iesus autem convocans illos dixit, “Sinite pueros venire ad me, et nolite eos vetare, talium est enim regnum Dei. <sup>17</sup> Amen dico vobis: quicumque non acceperit regnum Dei sicut puer non intrabit in illud.”

<sup>18</sup> Et interrogavit eum quidam princeps, dicens, “Magister bone, quid faciendo vitam aeternam possidebo?”

<sup>19</sup> Dixit autem ei Iesus, “Quid me dicis bonum? Nemo bonus nisi solus Deus. <sup>20</sup> Mandata nosti: Non occides; non moechaberis; non furtum facies; non falsum testimonium dices; honora patrem tuum et matrem.”

<sup>21</sup> Qui ait, “Haec omnia custodivi a iuventute mea.”

<sup>22</sup> Quo audito, Iesus ait ei, “Adhuc unum tibi deest: omnia quaecumque habes vende, et da pauperibus, et habebis thesaurum in caelo. Et veni; sequere me.” <sup>23</sup> His ille auditis contristatus est, quia dives erat valde. <sup>24</sup> Videns autem illum Iesus tristem factum dixit, “Quam difficile qui pecunias habent in regnum Dei intrabunt! <sup>25</sup> Facilius est enim camelum per foramen acus transire quam divitem intrare in regnum Dei.”

<sup>26</sup> Et dixerunt qui audiebant, “Et quis potest salvus fieri?”

'O God, be merciful to me, a sinner.' <sup>14</sup> I say to you: this man went down to his house justified rather than the other, because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."

<sup>15</sup> And they brought unto him also infants, that he might touch them. And when the disciples saw it, they rebuked them. <sup>16</sup> But Jesus calling them together said, "Suffer children to come to me, and forbid them not, for of such is the kingdom of God. <sup>17</sup> Amen I say to you: whosoever shall not receive the kingdom of God as a child shall not enter into it."

<sup>18</sup> And a certain ruler asked him, saying, "Good master, what *shall I do to possess everlasting life?*"

<sup>19</sup> And Jesus said to him, "Why dost thou call me good? None is good but God alone. <sup>20</sup> Thou knowest the commandments: Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honour thy father and mother."

<sup>21</sup> And he said, "All these things have I kept from my youth."

<sup>22</sup> Now when Jesus had heard this, he said to him, "Yet one thing is wanting to thee: sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven. And come; follow me." <sup>23</sup> He having heard these things was sorrowful, for he was very rich. <sup>24</sup> And Jesus seeing him become sorrowful said, "How hardly shall they that have riches enter into the kingdom of God! <sup>25</sup> For it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God."

<sup>26</sup> And they that heard it said, "Who then can be saved?"

27 Ait illis, "Quae impossibilia sunt apud homines possibilia sunt apud Deum."

28 Ait autem Petrus, "Ecce: nos dimisimus omnia et secuti sumus te."

29 Qui dixit eis, "Amen dico vobis: nemo est qui relinquit domum aut parentes aut fratres aut uxorem aut filios propter regnum Dei, <sup>30</sup> et non recipiat multo plura in hoc tempore, et in saeculo venturo, vitam aeternam."

31 Adsumpsit autem Iesus duodecim et ait illis, "Ecce: ascendimus Hierosolymam, et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis. <sup>32</sup> Tradetur enim Gentibus et inludetur et flagellabitur et conspuetur, <sup>33</sup> et postquam flagellaverint, occident eum, et die tertia resurget." <sup>34</sup> Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intellegebant quae dicebantur.

35 Factum est autem cum adpropinquaret Hiericho, caecus quidam sedebat secus viam mendicans. <sup>36</sup> Et cum audiret turbam praetereuntem, interrogabat quid hoc esset. <sup>37</sup> Dixerunt autem ei quod Iesus Nazarenus transiret. <sup>38</sup> Et clamavit, dicens, "Iesu, Fili David, miserere mei." <sup>39</sup> Et qui praeibant increpabant eum ut taceret. Ipse vero multo magis clamabat, "Fili David, miserere mei."

40 Stans autem Iesus iussit illum adduci ad se. Et cum adpropinquasset, interrogavit illum, <sup>41</sup> dicens, "Quid tibi vis faciam?"

At ille dixit, "Domine, ut videam."

27 He said to them, "The things that are impossible with men are possible with God."

28 Then Peter said, "Behold: we have left all things and have followed thee."

29 And he said to them, "Amen I say to you: there is no man that hath left house or parents or brethren or wife or children for the kingdom of God's sake 30 *who* shall not receive much more in this present time, and in the world to come, life everlasting."

31 Then Jesus took unto him the twelve and said to them, "Behold: we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. 32 For he shall be delivered to the Gentiles and shall be mocked and scourged and spit upon, 33 and after they have scourged him, they will put him to death, and the third day he shall rise again." 34 And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

35 Now it came to pass that when he drew nigh to Jericho, a certain blind man sat by the wayside begging. 36 And when he heard the multitude passing by, he asked what this meant. 37 And they told him that Jesus of Nazareth was passing by. 38 And he cried out, saying, "Jesus, Son of David, have mercy on me." 39 And they that went before rebuked him that he should hold his peace. But he cried out much more, "Son of David, have mercy on me."

40 And Jesus stood and commanded him to be brought to him. And when he was come near, he asked him, 41 saying, "What wilt thou that I do to thee?"

But he said, "Lord, that I may see."

<sup>42</sup> Et Iesus dixit illi, "Respice; fides tua te salvum fecit."  
<sup>43</sup> Et confestim vidit et sequebatur illum, magnificans Deum. Et omnis plebs ut vidit dedit laudem Deo.

## Caput 19

**E**t ingressus perambulabat Hiericho. <sup>2</sup> Et ecce: vir nomine Zaccheus, et hic erat princeps publicanorum, et ipse dives. <sup>3</sup> Et quaerebat videre Iesum, quis esset, et non poterat prae turba, quia statura pusillus erat. <sup>4</sup> Et praecurrens ascendit in arborem sycomorum ut videret illum, quia inde erat transiturus. <sup>5</sup> Et cum venisset ad locum, suspiciens Iesus vidit illum et dixit ad eum, "Zacchee, festinans descende, quia hodie in domo tua oportet me manere." <sup>6</sup> Et festinans descendit et excepit illum gaudens.

<sup>7</sup> Et cum viderent omnes, murmurabant, dicentes quod ad hominem peccatorem devertisset. <sup>8</sup> Stans autem Zaccheus dixit ad Dominum, "Ecce, dimidium bonorum meorum, Domine, do pauperibus, et si quid aliquem defraudavi, reddo quadruplum."

<sup>42</sup> And Jesus said to him, "*Receive thy sight; thy faith hath made thee whole.*" <sup>43</sup> And immediately he saw and followed him, glorifying God. And all the people when they saw it gave praise to God.

## Chapter 19

Zacchaeus entertains Christ. The parable of the pounds.

Christ rides upon an ass and weeps over Jerusalem.

**A**nd entering in he walked through Jericho. <sup>2</sup> And behold: there was a man named Zacchaeus, *who* was the chief of the publicans, and he was rich. <sup>3</sup> And he sought to see Jesus, who he was, and he could not for the crowd, because he was little of stature. <sup>4</sup> And he ran before and climbed up into a sycamore tree that he might see him, for he was to pass that way. <sup>5</sup> And when Jesus was come to the place, he looked up and saw him and said to him, "Zacchaeus, make haste, and come down, for this day I must abide in thy house." <sup>6</sup> And he made haste and came down and received him with joy.

<sup>7</sup> And when they all saw it, they murmured, saying that he was gone to be a guest with a man that is a sinner. <sup>8</sup> But Zacchaeus standing said to the Lord, "Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man of any thing, I restore him fourfold."

<sup>9</sup> Ait Iesus ad eum quia "Hodie salus domui huic facta est, eo quod et ipse filius sit Abrahae. <sup>10</sup> Venit enim Filius hominis quaerere et salvum facere quod perierat."

<sup>11</sup> Haec illis audientibus adiciens dixit parabolam, eo quod esset prope Hierusalem et quia existimarent quod confestim regnum Dei manifestaretur. <sup>12</sup> Dixit ergo, "Homo quidam nobilis abiit in regionem longinquam accipere sibi regnum et reverti. <sup>13</sup> Vocatis autem decem servis suis dedit illis decem mnas et ait ad illos, 'Negotiamini dum venio.' <sup>14</sup> Cives autem eius oderant illum, et miserunt legationem post illum, dicentes, 'Nolumus hunc regnare super nos.' <sup>15</sup> Et factum est ut rediret, accepto regno, et iussit vocari servos quibus dedit pecuniam, ut sciret quantum quisque negotiatus esset. <sup>16</sup> Venit autem primus, dicens, 'Domine, mna tua decem mnas adquisivit.' <sup>17</sup> "Et ait illi, 'Euge, bone serve; quia in modico fidelis fuisti, eris potestatem habens supra decem civitates.' <sup>18</sup> Et alter venit, dicens, 'Domine, mna tua fecit quinque mnas.' <sup>19</sup> Et huic ait, 'Et tu esto supra quinque civitates.' <sup>20</sup> Et alter venit, dicens, "Domine, ecce: mna tua, quam habui repositam in sudario; <sup>21</sup> timui enim te, quia homo austerus es. Tollis quod non posuisti, et metis quod non seminasti.' <sup>22</sup> Dicit ei, 'De ore tuo te iudico, serve nequam. Sciebas quod ego homo austerus sum, tollens quod non posui et metens quod non seminavi; <sup>23</sup> et quare non dedisti pecuniam meam ad mensam, et ego veniens cum usuris utique exegissem illam?' <sup>24</sup> Et adstantibus dixit, 'Auferte ab



<sup>9</sup> Jesus said to him, "This day is salvation come to this house, because he also is a son of Abraham. <sup>10</sup> For the Son of man is come to seek and to save that which was lost."

<sup>11</sup> As they were hearing these things he added and spoke a parable, because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately be manifested. <sup>12</sup> He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom and to return. <sup>13</sup> And calling his ten servants he delivered them ten pounds and said to them, 'Trade till I come.' <sup>14</sup> But his citizens hated him, and they sent an embassy after him, saying, 'We will not have this man to reign over us.' <sup>15</sup> And it came to pass that he returned, having received the kingdom, and he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. <sup>16</sup> And the first came, saying, 'Lord, thy pound hath gained ten pounds.' <sup>17</sup> And he said to him, 'Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities.' <sup>18</sup> And the second came, saying, 'Lord, thy pound hath gained five pounds.' <sup>19</sup> And he said to him, 'Be thou also over five cities.' <sup>20</sup> And another came, saying, 'Lord, behold: here is thy pound, which I have kept laid up in a napkin; <sup>21</sup> for I feared thee, because thou art an austere man. Thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow.' <sup>22</sup> He saith to him, 'Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down and reaping that which I did not sow; <sup>23</sup> and why *then* didst thou not give

illo mnam, et date illi qui decem mnas habet.’<sup>25</sup> Et dixerunt ei, ‘Domine, habet decem mnas.’<sup>26</sup> Dico autem vobis quia omni habenti dabitur, ab eo autem qui non habet et quod habet auferetur ab eo.<sup>27</sup> Verumtamen inimicos meos illos, qui noluerunt me regnare super se, adducite huc, et interficite ante me.”

<sup>28</sup> Et his dictis, praecedebat, ascendens Hierosolymam.  
<sup>29</sup> Et factum est, cum adpropinquasset ad Bethfage et Bethaniam, ad montem qui vocatur Oliveti, misit duos ex discipulis suis,<sup>30</sup> dicens, “Ite in castellum quod contra est, in quod introeuntes invenietis pullum asinae alligatum, cui nemo umquam hominum sedit; solvite illum, et adducite.<sup>31</sup> Et si quis vos interrogaverit, ‘Quare solvitis?’ sic dicetis ei: ‘Quia Dominus operam eius desiderat.’”

<sup>32</sup> Abierunt autem qui missi erant et invenerunt, sicut dixit illis, stantem pullum.<sup>33</sup> Solventibus autem illis pullum, dixerunt domini eius ad illos, “Quid solvitis pullum?”

<sup>34</sup> At illi dixerunt, “Quia Dominus eum necessarium habet.”

<sup>35</sup> Et duxerunt illum ad Iesum, et iactantes vestimenta sua supra pullum, inposuerunt Iesum.<sup>36</sup> Eunte autem illo substernebant vestimenta sua in via.<sup>37</sup> Et cum adpropinquaret iam ad descensum Montis Oliveti, coeperunt omnes

my money into the bank, *that* at my coming I *might* have required it with usury?' <sup>24</sup> And he said to them that stood by, 'Take the pound away from him, and give it to him that hath the ten pounds.' <sup>25</sup> And they said to him, 'Lord, he hath ten pounds.' <sup>26</sup> But I say to you that to every one that hath shall be given, *and he shall abound*, and from him that hath not even that which he hath shall be taken from him. <sup>27</sup> But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me."

<sup>28</sup> And when he had said these things, he went before, going up to Jerusalem. <sup>29</sup> And it came to pass, when he was come nigh to Bethphage and Bethany, unto the mount called Olivet, he sent two of his disciples, <sup>30</sup> saying, "Go ye into the town which is over against you, and at your entering into it you shall find the colt of an ass tied, on which no man ever hath sitten; loose him, and bring him hither. <sup>31</sup> And if any man shall ask you, 'Why do you loose him?' you shall say thus unto him: 'Because the Lord hath need of his service.'"

<sup>32</sup> And they that were sent went their way and found the colt standing, as he *had* said to them. <sup>33</sup> And as they were loosing the colt, the owners thereof said to them, "Why loose you the colt?"

<sup>34</sup> But they said, "Because the Lord hath need of him."

<sup>35</sup> And they brought him to Jesus, and casting their garments on the colt, they set Jesus thereon. <sup>36</sup> And as he went they spread their clothes underneath in the way. <sup>37</sup> And when he was now coming near the descent of Mount Olivet, the whole multitude of *his disciples* began with joy to

turbæ descendentium gaudentes laudare Deum voce magna super omnibus quas viderant virtutibus, <sup>38</sup> dicentes, "Benedictus qui venit rex in nomine Domini! Pax in caelo et gloria in excelsis!"

<sup>39</sup> Et quidam Phariseorum de turbis dixerunt ad illum, "Magister, increpa discipulos tuos."

<sup>40</sup> Quibus ipse ait, "Dico vobis quia si hii tacuerint, lapides clamabunt."

<sup>41</sup> Et ut adpropinquavit, videns civitatem flevit super illam, dicens <sup>42</sup> quia "Si cognovisses et tu, et quidem in hac die tua, quæ ad pacem tibi! Nunc autem abscondita sunt ab oculis tuis. <sup>43</sup> Quia venient dies in te, et circumdabunt te inimici tui vallo et circumdabunt te et coangustabunt te undique <sup>44</sup> et ad terram prosternent te et filios tuos qui in te sunt. Et non relinquent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuæ."

<sup>45</sup> Et ingressus in templum coepit eicere vendentes in illo et ementes, <sup>46</sup> dicens illis, "Scriptum est quia: 'Domus mea domus orationis est,' vos autem fecistis illam speluncam latronum." <sup>47</sup> Et erat docens cotidie in templo. Principes autem sacerdotum et scribae et principes plebis quaerebant illum perdere, <sup>48</sup> et non inveniebant quid facerent illi, omnis enim populus suspensus erat audiens illum.

praise God with a loud voice for all the mighty works they had seen, <sup>38</sup> saying, "Blessed be the king who cometh in the name of the Lord! Peace in heaven and glory on high!"

<sup>39</sup> And some of the Pharisees from amongst the multitude said to him, "Master, rebuke thy disciples."

<sup>40</sup> And he said to them, "I say to you that if these *should* hold their peace, the stones *would* cry out."

<sup>41</sup> And when he drew near, seeing the city he wept over it, saying, <sup>42</sup> "If thou also hadst known, and that in this thy day, the things that are for thy peace! But now they are hidden from thy eyes. <sup>43</sup> For the days shall come upon thee, and thy enemies shall cast a trench about thee and compass thee round and straiten thee on every side <sup>44</sup> and beat thee flat to the ground and thy children who are in thee. And they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation."

<sup>45</sup> And entering into the temple he began to cast out them that sold therein and them that bought, <sup>46</sup> saying to them, "It is written: 'My house is the house of prayer,' but you have made it a den of thieves." <sup>47</sup> And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him, <sup>48</sup> and they found not what to do to him, for all the people were very attentive to hear him.

## Caput 20

**E**t factum est in una dierum, docente illo populum in templo et evangelizante, convenerunt principes sacerdotum et scribae cum senioribus <sup>2</sup> et aiunt, dicentes ad illum, "Dic nobis, in qua potestate haec facis? Aut quis est qui dedit tibi hanc potestatem?"

<sup>3</sup> Respondens autem Iesus dixit ad illos, "Interrogabo vos et ego unum verbum. Respondete mihi: <sup>4</sup> baptismum Iohannis, de caelo erat an ex hominibus?"

<sup>5</sup> At illi cogitabant intra se, dicentes quia "Si dixerimus, 'De caelo,' dicet, 'Quare ergo non credidistis illi?'" <sup>6</sup> Si autem dixerimus, 'Ex hominibus,' plebs universa lapidabit nos, certi sunt enim Iohannem prophetam esse." <sup>7</sup> Et responderunt se nescire unde esset.

<sup>8</sup> Et Iesus ait illis, "Neque ego dico vobis in qua potestate haec facio."

<sup>9</sup> Coepit autem dicere ad plebem parabolam hanc: "Vineam plantavit homo quidam et locavit eam colonis, et ipse peregre fuit multis temporibus. <sup>10</sup> Et in tempore misit ad cultores servum, ut de fructu vineae darent illi. Qui caesum dimiserunt eum inanem. <sup>11</sup> Et addidit alterum servum mittere, illi autem hunc quoque caedentes et adficientes

## Chapter 20

The parable of the husbandmen. Of paying tribute to Caesar and of the resurrection of the dead.

And it came to pass that on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the ancients met together <sup>2</sup> and spoke to him, saying, "Tell us, by what authority dost thou these things? Or who is he that hath given thee this authority?"

<sup>3</sup> And Jesus answering said to them, "I will also ask you one thing. Answer me: <sup>4</sup> the baptism of John, was it from heaven or of men?"

<sup>5</sup> But they thought within themselves, saying, "If we shall say, 'From heaven,' he will say, 'Why then did you not believe him?'" <sup>6</sup> But if we say, 'Of men,' the whole people will stone us, for they are persuaded that John *was* a prophet." <sup>7</sup> And they answered that they knew not whence it was.

<sup>8</sup> And Jesus said to them, "Neither do I tell thee by what authority I do these things."

<sup>9</sup> And he began to speak to the people this parable: "A certain man planted a vineyard and let it out to husbandmen, and he was abroad for a long time. <sup>10</sup> And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. *But* they beat him and sent him away empty. <sup>11</sup> And again he sent another servant, and they beat him also and treating him reproachfully sent

contumelia dimiserunt inanem. <sup>12</sup> Et addidit tertium mittere, qui et illum vulnerantes eiecerunt. <sup>13</sup> Dixit autem dominus vineae, 'Quid faciam? Mittam filium meum dilectum; forsitan cum hunc viderint, verebuntur.' <sup>14</sup> Quem cum viderent coloni, cogitaverunt intra se, dicentes, 'Hic est heres; occidamus illum, ut nostra fiat hereditas.' <sup>15</sup> Et eiectionem illum extra vineam occiderunt. Quid ergo faciet illis dominus vineae? <sup>16</sup> Veniet et perdet colonos istos et dabit vineam aliis."

Quo audito, dixerunt illi, "Absit."

<sup>17</sup> Ille autem aspiciens eos ait, "Quid est ergo hoc quod scriptum est: 'Lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli.' <sup>18</sup> Omnis qui ceciderit supra illum lapidem conquassabitur, supra quem autem ceciderit, comminuet illum."

<sup>19</sup> Et quaerebant principes sacerdotum et scribae mittere in illum manus illa hora, et timuerunt populum, cognoverunt enim quod ad ipsos dixerit similitudinem istam. <sup>20</sup> Et observantes miserunt insidiatores qui se iustos simularent, ut caperent eum in sermone et traderent illum principatui et potestati praesidis. <sup>21</sup> Et interrogaverunt illum, dicentes, "Magister, scimus quia recte dicis et doces, et non accipis personam sed in veritate viam Dei doces. <sup>22</sup> Licet nobis dare tributum Caesari, an non?"

<sup>23</sup> Considerans autem dolum illorum dixit ad eos, "Quid me temptatis? <sup>24</sup> Ostendite mihi denarium. Cuius habet imaginem et inscriptionem?"

Respondentes dixerunt, "Caesaris."



him away empty. <sup>12</sup> And again he sent the third, and they wounded him also and cast him out. <sup>13</sup> Then the lord of the vineyard said, 'What shall I do? I will send my beloved son; it may be when they see him, they will reverence him.' <sup>14</sup> *But* when the husbandmen saw him, they thought within themselves, saying, 'This is the heir; let us kill him, that the inheritance may be ours.' <sup>15</sup> So casting him out of the vineyard they killed him. What therefore will the lord of the vineyard do to them? <sup>16</sup> He will come and will destroy these husbandmen and will give the vineyard to others."

And when they heard this, they said to him, "God forbid."

<sup>17</sup> But he looking on them said, "What is this then that is written: 'The stone which the builders rejected, the same is become the head of the corner?' <sup>18</sup> Whosoever shall fall upon that stone shall be bruised, and upon whomsoever it shall fall, it will grind him to powder."

<sup>19</sup> And the chief priests and the scribes sought to lay hands on him the same hour, *but* they feared the people, for they knew that he spoke this parable to them. <sup>20</sup> And being upon the watch they sent spies who should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor. <sup>21</sup> And they asked him, saying, "Master, we know that thou speakest and teachest rightly, and thou hast no respect of person but teachest the way of God in truth. <sup>22</sup> Is it lawful for us to give tribute to Caesar, or no?"

<sup>23</sup> But he considering their craftiness said to them, "Why tempt you me? <sup>24</sup> Shew me a penny. Whose image and inscription hath it?"

They answered and said *to him*, "Caesar's."

<sup>25</sup> Et ait illis, "Reddite ergo quae Caesaris sunt Caesari, et quae Dei sunt Deo." <sup>26</sup> Et non potuerunt verbum eius reprehendere coram plebe, et mirati in responso eius tacuerunt.

<sup>27</sup> Accesserunt autem quidam Sadducaeorum, qui negant esse resurrectionem, et interrogaverunt eum, <sup>28</sup> dicentes, "Magister, Moses scripsit nobis, si frater alicuius mortuus fuerit habens uxorem, et hic sine liberis fuerit, ut accipiat eam frater eius uxorem et suscitet semen fratri suo. <sup>29</sup> Septem ergo fratres erant, et primus accepit uxorem et mortuus est sine filiis. <sup>30</sup> Et sequens accepit illam, et ipse mortuus est sine filio. <sup>31</sup> Et tertius accepit illam; similiter et omnes septem, et non reliquerunt semen et mortui sunt. <sup>32</sup> Novissima omnium mortua est et mulier. <sup>33</sup> In resurrectione ergo cuius eorum erit uxor? Siquidem septem habuerunt eam uxorem."

<sup>34</sup> Et ait illis Iesus, "Filii saeculi huius nubunt et traduntur ad nuptias, <sup>35</sup> illi autem qui digni habebuntur saeculo illo et resurrectione ex mortuis neque nubunt neque ducunt uxores, <sup>36</sup> neque ultra mori poterunt, aequales enim angelis sunt et filii sunt Dei, cum sint filii resurrectionis. <sup>37</sup> Quia vero resurgant mortui et Moses ostendit secus rubum, sicut dicit Dominum 'Deum Abraham et Deum Isaac et Deum Iacob.' <sup>38</sup> Deus ergo non est mortuorum sed vivorum, omnes enim vivunt ei."

<sup>39</sup> Respondentes autem quidam scribarum dixerunt ei, "Magister, bene dixisti." <sup>40</sup> Et amplius non audebant eum quicquam interrogare.

<sup>41</sup> Dixit autem ad illos, "Quomodo dicunt Christum Filium David esse, <sup>42</sup> et ipse David dicit in libro Psalmorum,

<sup>25</sup> And he said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." <sup>26</sup> And they could not reprehend his word before the people, and wondering at his answer they held their peace.

<sup>27</sup> And there came to him some of the Sadducees, who deny that there is any resurrection, and they asked him, <sup>28</sup> saying, "Master, Moses wrote unto us, if any man's brother die having a wife, and he leave no children, that his brother should take her to wife and raise up seed to his brother. <sup>29</sup> There were therefore seven brethren, and the first took a wife and died without children. <sup>30</sup> And the next took her *to wife*, and he *also* died childless. <sup>31</sup> And the third took her; and in like manner all the seven, and they left no children and died. <sup>32</sup> Last of all the woman died also. <sup>33</sup> In the resurrection therefore whose wife of them shall she be? For *all* the seven had her to wife."

<sup>34</sup> And Jesus said to them, "The children of this world marry and are given in marriage, <sup>35</sup> but they that shall be accounted worthy of that world and of the resurrection from the dead *shall* neither *be married* nor take wives, <sup>36</sup> neither can they die any more, for they are equal to the angels and are the children of God, being the children of the resurrection. <sup>37</sup> Now that the dead rise again Moses also shewed at the bush, when he calleth the Lord 'The God of Abraham and the God of Isaac and the God of Jacob.' <sup>38</sup> For he is not the God of the dead but of the living, for all live to him."

<sup>39</sup> And some of the scribes answering said to him, "Master, thou hast said well." <sup>40</sup> And *after that* they durst not ask him any more questions.

<sup>41</sup> But he said to them, "How say they that Christ is the Son of David, <sup>42</sup> and David himself saith in the book of

'Dixit Dominus Domino meo, "Sede a dextris meis <sup>43</sup> donec ponam inimicos tuos scabillum pedum tuorum"? <sup>44</sup> David ergo Dominum illum vocat. Et quomodo filius eius est?"

<sup>45</sup> Audiente autem omni populo dixit discipulis suis, <sup>46</sup> "Adtendite a scribis, qui volunt ambulare in stolis et amant salutationes in foro et primas cathedras in synagogis et primos discubitus in conviviis, <sup>47</sup> qui devorant domos viduarum, simulantes longam orationem. Hii accipient damnationem maiorem."

## Caput 21

**R**espiciens autem vidit eos qui mittebant munera sua in gazofilacium divites. <sup>2</sup> Vidit autem et quandam viduam pauperulam mittentem aera minuta duo. <sup>3</sup> Et dixit, "Vere dico vobis quia vidua haec pauper plus quam omnes misit. <sup>4</sup> Nam omnes hii ex abundanti sibi miserunt in munera Dei, haec autem de inopia sua omnem victum suum quem habuit misit."

<sup>5</sup> Et quibusdam dicentibus de templo quod lapidibus bonis et donis ornatum esset, dixit, <sup>6</sup> "Haec quae videtis, venient dies in quibus non relinquetur lapis super lapidem qui non destruat."

Psalms, "The Lord said to my Lord, "Sit thou on my right hand <sup>43</sup> till I make thy enemies thy footstool"? <sup>44</sup> David then calleth him Lord. And how is he his son?"

<sup>45</sup> And in the hearing of all the people he said to his disciples, <sup>46</sup> "Beware of the scribes, who desire to walk in long robes and love salutations in the marketplace and the first chairs in the synagogues and the chief rooms at feasts, <sup>47</sup> who devour the houses of widows, feigning long prayer. These shall receive greater damnation."

## Chapter 21

The widow's mites. The signs that should forerun the destruction of Jerusalem and the end of the world.

And looking on he saw the rich men cast their gifts into the treasury. <sup>2</sup> And he saw also a certain poor widow casting in two brass mites. <sup>3</sup> And he said, "Verily I say to you that this poor widow hath cast in more than they all. <sup>4</sup> For all these have of their abundance cast into the offerings of God, but she of her want hath cast in all the living that she had."

<sup>5</sup> And as some were saying of the temple that it was adorned with goodly stones and gifts, he said, <sup>6</sup> "These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down."

7 Interrogaverunt autem illum, dicentes, "Praeceptor, quando haec erunt? Et quod signum cum fieri incipient?"

8 Qui dixit, "Videte ne seducamini, multi enim venient in nomine meo, dicentes quia 'Ego sum, et tempus adpropinquavit.' Nolite ergo ire post illos. 9 Cum autem audieritis proelia et seditiones, nolite terreri; oportet primum haec fieri, sed nondum statim finis." 10 Tunc dicebat illis, "Surget gens contra gentem, et regnum adversus regnum. 11 Et terraemotus magni erunt per loca et pestilentiae et fames terroresque de caelo, et signa magna erunt. 12 Sed ante haec omnia incipient vobis manus suas et persequentur, tradentes in synagogas et custodias, trahentes ad reges et praesides propter nomen meum, 13 continget autem vobis in testimonium. 14 Ponite ergo in cordibus vestris non praemeditari quemadmodum respondeatis, 15 ego enim dabo vobis os et sapientiam cui non poterunt resistere et contradicere omnes adversarii vestri. 16 Trademini autem a parentibus et fratribus et cognatis et amicis, et morte adficient ex vobis. 17 Et eritis odio omnibus propter nomen meum, 18 et capillus de capite vestro non peribit. 19 In patientia vestra possidebitis animas vestras.

20 "Cum autem videritis circumdari ab exercitu Hierusalem, tunc scitote quia adpropinquavit desolatio eius. 21 Tunc qui in Iudaea sunt fugiant ad montes, et qui in medio eius discedant, et qui in regionibus non intrent in eam. 22 Quia dies ultionis hii sunt, ut impleantur omnia quae scripta sunt. 23 Vae autem praegnatibus et nutrientibus in illis diebus,

7 And they asked him, saying, "Master, when shall these things be? And what shall be the sign when they shall begin to come to pass?"

8 And he said, "Take heed that you be not seduced, for many will come in my name, saying, 'I am he, and the time is at hand.' Go ye not therefore after them. 9 And when you shall hear of wars and seditions, be not terrified; these things must first come to pass, but the end is not yet presently." 10 Then he said to them, "Nation shall rise against nation, and kingdom against kingdom. 11 And there shall be great earthquakes in *divers* places and pestilences and famines and terrors from heaven, and there shall be great signs. 12 But before all these things they will lay their hands upon you and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake, 13 and it shall happen unto you for a testimony. 14 Lay it up therefore into your hearts not to meditate before how you shall answer, 15 for I will give you a mouth and wisdom which all your adversaries shall not be able to resist and gainsay. 16 And you shall be betrayed by your parents and brethren and kinsmen and friends, and some of you they will put to death. 17 And you shall be hated by all men for my name's sake, 18 *but* a hair of your head shall not perish. 19 In your patience you shall possess your souls.

20 "And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. 21 Then let those who are in Judea flee to the mountains, and let them that are in the midst thereof depart out, and let not them that are in the countries enter into it. 22 For these are the days of vengeance, that all things may be fulfilled that are written. 23 But woe to them that are with child

erit enim pressura magna supra terram et ira populo huic.  
 24 Et cadent in ore gladii et captivi ducentur in omnes gentes, et Hierusalem calcabitur a Gentibus donec impleantur tempora nationum.

25 "Et erunt signa in sole et luna et stellis, et in terris pressura gentium prae confusione sonitus maris et fluctuum,  
 26 arescentibus hominibus prae timore et expectatione quae supervenient universo orbi. Nam virtutes caelorum movebuntur, 27 et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate. 28 His autem fieri incipientibus, respicite, et levate capita vestra, quoniam adpropinquat redemptio vestra."

29 Et dixit illis similitudinem: "Videte ficulneam et omnes arbores: 30 cum producunt iam ex se fructum, scitis quoniam prope est aestas. 31 Ita et vos: cum videritis haec fieri, scitote quoniam prope est regnum Dei. 32 Amen dico vobis quia non praeteribit generatio haec donec omnia fiant. 33 Caelum et terra transibunt, verba autem mea non transient.

34 "Adtendite autem vobis, ne forte graventur corda vestra in crapula et ebrietate et curis huius vitae, et superveniat in vos repentina dies illa. 35 Tamquam laqueus enim superveniet in omnes qui sedent super faciem omnis terrae. 36 Vigilate itaque, omni tempore orantes, ut digni habeamini fugere ista omnia quae futura sunt et stare ante Filium hominis."

37 Erat autem diebus docens in templo, noctibus vero



and give suck in those days, for there shall be great distress in the land and wrath upon this people. <sup>24</sup> And they shall fall by the edge of the sword and shall be led away captives into all nations, and Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled.

<sup>25</sup> "And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations by reason of the confusion of the roaring of the sea and of the waves, <sup>26</sup> men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved, <sup>27</sup> and then they shall see the Son of man coming in a cloud with great power and majesty. <sup>28</sup> But when these things begin to come to pass, look up, and lift up your heads, because your redemption is at hand."

<sup>29</sup> And he spoke to them a similitude: "See the fig tree and all the trees: <sup>30</sup> when they now shoot forth their *fruit*, you know that summer is nigh. <sup>31</sup> So you also: when you shall see these things come to pass, know that the kingdom of God is at hand. <sup>32</sup> Amen I say to you: this generation shall not pass away till all things be fulfilled. <sup>33</sup> Heaven and earth shall pass away, but my words shall not pass away.

<sup>34</sup> "And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life, and that day come upon you suddenly. <sup>35</sup> For as a snare shall it come upon all that sit upon the face of the whole earth. <sup>36</sup> Watch ye therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come and to stand before the Son of man."

<sup>37</sup> And in the daytime he was teaching in the temple, but

exiens morabatur in monte qui vocatur Oliveti. <sup>38</sup> Et omnis populus manicabat ad eum in templo audire eum.

## Caput 22

**A**dpropinquabat autem dies festus azymorum, qui dicitur Pascha. <sup>2</sup> Et quaerebant principes sacerdotum et scribae quomodo eum interficerent, timebant vero plebem. <sup>3</sup> Intravit autem Satanas in Iudam qui cognominabatur Iscariotes, unum de duodecim. <sup>4</sup> Et abiit et locutus est cum principibus sacerdotum et magistratibus, quemadmodum illum traderet eis. <sup>5</sup> Et gavisi sunt et pacti sunt pecuniam illi dare. <sup>6</sup> Et spondit, et quaerebat oportunitatem ut traderet illum sine turbis.

<sup>7</sup> Venit autem dies azymorum, in qua necesse erat occidi Pascha. <sup>8</sup> Et misit Petrum et Iohannem, dicens, "Euntes parate nobis Pascha, ut manducemus."

<sup>9</sup> At illi dixerunt, "Ubi vis paremus?"

<sup>10</sup> Et dixit ad eos, "Ecce: introeuntibus vobis in civitatem occurret vobis homo amphoram aquae portans; sequimini eum in domum in quam intrat. <sup>11</sup> Et dicetis patri familias

at night going out he abode in the mount that is called Olivet. <sup>38</sup> And all the people came early in the morning to him in the temple to hear him.

## Chapter 22

The treason of Judas. The last supper. The first part of the history of the passion.

**N**ow the *feast* of unleavened bread, which is called the Pasch, was at hand. <sup>2</sup> And the chief priests and the scribes sought how they might put *Jesus* to death, but they feared the people. <sup>3</sup> And Satan entered into Judas who was surnamed Iscariot, one of the twelve. <sup>4</sup> And he went and discoursed with the chief priests and the magistrates, how he might betray him to them. <sup>5</sup> And they were glad and covenanted to give him money. <sup>6</sup> And he promised, and he sought opportunity to betray him in the absence of the multitude.

<sup>7</sup> And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed. <sup>8</sup> And he sent Peter and John, saying, "Go, and prepare us the Pasch, that we may eat."

<sup>9</sup> But they said, "Where wilt thou that we prepare?"

<sup>10</sup> And he said to them, "Behold: as you go into the city there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth in. <sup>11</sup> And you

domus, 'Dicit tibi magister, "Ubi est diversorium ubi Pascha cum discipulis meis manducem?"' <sup>12</sup> Et ipse vobis ostendet cenaculum magnum stratum, et ibi parate."

<sup>13</sup> Euntes autem invenerunt sicut dixit illis, et paraverunt Pascha. <sup>14</sup> Et cum facta esset hora, discubuit et duodecim apostoli cum eo. <sup>15</sup> Et ait illis, "Desiderio desideravi hoc Pascha manducare vobiscum antequam patiar, <sup>16</sup> dico enim vobis quia ex hoc non manducabo illud donec impleatur in regno Dei." <sup>17</sup> Et accepto calice, gratias egit et dixit, "Accipite, et dividite inter vos. <sup>18</sup> Dico enim vobis quod non bibam de generatione vitis donec regnum Dei veniat." <sup>19</sup> Et accepto pane, gratias egit et fregit et dedit eis, dicens, "Hoc est corpus meum, quod pro vobis datur; hoc facite in meam commemorationem." <sup>20</sup> Similiter et calicem postquam cenavit, dicens, "Hic est calix, novum testamentum in sanguine meo, qui pro vobis fundetur. <sup>21</sup> Verumtamen ecce: manus tradentis me mecum est in mensa. <sup>22</sup> Et quidem Filius hominis, secundum quod definitum est, vadit; verumtamen vae illi homini per quem tradetur."

<sup>23</sup> Et ipsi coeperunt quaerere inter se quis esset ex eis qui hoc facturus esset. <sup>24</sup> Facta est autem et contentio inter eos quis eorum videretur esse maior. <sup>25</sup> Dixit autem eis, "Reges Gentium dominantur eorum, et qui potestatem habent super eos benefici vocantur. <sup>26</sup> Vos autem non sic: sed qui maior est in vobis, fiat sicut iunior, et qui praecessor est sicut ministrator. <sup>27</sup> Nam quis maior est, qui recumbit an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum

shall say to the goodman of the house, "The master saith to thee, "Where is the guest chamber where I may eat the Pasch with my disciples?"'" <sup>12</sup> And he will shew you a large dining room furnished, and there prepare."

<sup>13</sup> And they going found as he had said to them, and they made ready the Pasch. <sup>14</sup> And when the hour was come, he sat down and the twelve apostles with him. <sup>15</sup> And he said to them, "With desire I have desired to eat this Pasch with you before I suffer, <sup>16</sup> for I say to you that from this time I will not eat it till it be fulfilled in the kingdom of God." <sup>17</sup> And having taken the chalice, he gave thanks and said, "Take, and divide it among you. <sup>18</sup> For I say to you that I will not drink of the fruit of the vine till the kingdom of God come." <sup>19</sup> And taking bread, he gave thanks and brake and gave to them, saying, "This is my body, which is given for you; do this for a commemoration of me." <sup>20</sup> In like manner the chalice also after he *had* supped, saying, "This is the chalice, the new testament in my blood, which shall be shed for you. <sup>21</sup> But yet behold: the hand of him that betrayeth me is with me on the table. <sup>22</sup> And the Son of man indeed goeth, according to that which is determined; but yet woe to that man by whom he shall be betrayed."

<sup>23</sup> And they began to enquire among themselves which of them it was that should do this thing. <sup>24</sup> And there was also a strife amongst them which of them should seem to be greater. <sup>25</sup> And he said to them, "The kings of the Gentiles lord it over them, and they that have power over them are called beneficent. <sup>26</sup> But you not so: but he that is the greater among you, let him be as the younger, and he that is the leader as he that serveth. <sup>27</sup> For which is greater, he that sitteth at table or he that serveth? Is it not he that sitteth at

sum sicut qui ministrat. <sup>28</sup> Vos autem estis qui permansistis mecum in temptationibus meis; <sup>29</sup> et ego dispono vobis, sicut disposuit mihi Pater meus, regnum, <sup>30</sup> ut edatis et bibatis super mensam meam in regno meo et sedeat super thronos, iudicantes duodecim tribus Israel."

<sup>31</sup> Ait autem Dominus, "Simon, Simon, ecce: Satanás expetivit vos, ut cribraret sicut triticum, <sup>32</sup> ego autem rogavi pro te ut non deficiat fides tua. Et tu, aliquando conversus, confirma fratres tuos."

<sup>33</sup> Qui dixit ei, "Domine, tecum paratus sum et in carcerem et in mortem ire."

<sup>34</sup> Et ille dixit, "Dico tibi, Petre: non cantabit hodie gallus donec ter abneges nosse me."

<sup>35</sup> Et dixit eis, "Quando misi vos sine sacco et pera et calciamentis, numquid aliquid defuit vobis?"

At illi dixerunt, "Nihil."

<sup>36</sup> Dixit ergo eis, "Sed nunc qui habet sacculum, tollat, similiter et peram; et qui non habet, vendat tunicam suam et emat gladium. <sup>37</sup> Dico enim vobis quoniam adhuc hoc quod scriptum est oportet impleri in me: 'Et cum iniquis deputatus est.' Etenim ea quae sunt de me finem habent."

<sup>38</sup> At illi dixerunt, "Domine, ecce: gladii duo hic."

At ille dixit eis, "Satis est."

<sup>39</sup> Et egressus ibat secundum consuetudinem in Montem Olivarum, secuti sunt autem illum et discipuli. <sup>40</sup> Et cum pervenisset ad locum, dixit illis, "Orate, ne intretis in temptationem."

<sup>41</sup> Et ipse avulsus est ab eis quantum iactus est lapidis,

table? But I am in the midst of you as he that serveth. <sup>28</sup> And you are they who have continued with me in my temptations; <sup>29</sup> and I appoint to you, as my Father hath appointed to me, a kingdom, <sup>30</sup> that you may eat and drink at my table in my kingdom and may sit upon thrones, judging the twelve tribes of Israel."

<sup>31</sup> And the Lord said, "Simon, Simon, behold: Satan hath desired to have you, that he may sift you as wheat, <sup>32</sup> but I have prayed for thee that thy faith fail not. And thou, being once converted, confirm thy brethren."

<sup>33</sup> And he said to him, "Lord, I am ready to go with thee both into prison and to death."

<sup>34</sup> And he said, "I say to thee, Peter: the cock shall not crow this day till thou thrice deniest that thou knowest me."

<sup>35</sup> And he said to them, "When I sent you without purse and scrip and shoes, did you want anything?"

But they said, "Nothing."

<sup>36</sup> Then said he to them, "But now he that hath a purse, let him take it, and likewise a scrip; and he that hath no sword, let him sell his coat and buy one. <sup>37</sup> For I say to you that this that is written must yet be fulfilled in me: 'And he was reckoned among the wicked.' For the things concerning me have an end."

<sup>38</sup> But they said "Lord, behold: here are two swords."

And he said to them, "It is enough."

<sup>39</sup> And going out he went according to his custom to the Mount of Olives, and his disciples also followed him. <sup>40</sup> And when he was come to the place, he said to them, "Pray, lest ye enter into temptation."

<sup>41</sup> And he was withdrawn away from them a stone's cast,

et positis genibus orabat, <sup>42</sup> dicens, "Pater, si vis, transfer calicem istum a me; verumtamen non mea voluntas sed tua fiat." <sup>43</sup> Apparuit autem illi angelus de caelo confortans eum. Et factus in agonia prolixius orabat, <sup>44</sup> et factus est sudor eius sicut guttae sanguinis decurrentis in terram.

<sup>45</sup> Et cum surrexisset ab oratione et venisset ad discipulos suos, invenit eos dormientes prae tristitia. <sup>46</sup> Et ait illis, "Quid dormitis? Surgite; orate, ne intretis in temptationem."

<sup>47</sup> Adhuc eo loquente, ecce: turba, et qui vocabatur Iudas, unus de duodecim, antecedebat eos et adpropinquavit Iesu ut oscularetur eum. <sup>48</sup> Iesus autem dixit ei, "Iuda, osculo Filium hominis tradis?"

<sup>49</sup> Videntes autem hii qui circa ipsum erant quod futurum esset, dixerunt ei, "Domine, si percutimus in gladio?" <sup>50</sup> Et percussit unus ex illis servum principis sacerdotum et amputavit auriculam eius dextram.

<sup>51</sup> Respondens autem Iesus ait, "Sinite usque huc." Et cum tetigisset auriculam eius, sanavit eum. <sup>52</sup> Dixit autem Iesus ad eos qui venerant ad se, principes sacerdotum et magistratus templi et seniores, "Quasi ad latronem existis, cum gladiis et fustibus? <sup>53</sup> Cum cotidie vobiscum fuerim in templo, non extendistis manus in me, sed haec est hora vestra et potestas tenebrarum." <sup>54</sup> Conprehendentes autem eum duxerunt ad domum principis sacerdotum, Petrus vero sequebatur a longe.

<sup>55</sup> Accenso autem igni in medio atrio et circumsedentibus illis, erat Petrus in medio eorum. <sup>56</sup> Quem cum vidisset



and kneeling down he prayed, <sup>42</sup> saying, "Father, if thou wilt, remove this chalice from me; but yet not my will but thine be done." <sup>43</sup> And there appeared to him an angel from heaven strengthening him. And being in an agony he prayed the longer, <sup>44</sup> and his sweat became as drops of blood trickling down upon the ground.

<sup>45</sup> And when he *rose* up from prayer and was come to his disciples, he found them sleeping for sorrow. <sup>46</sup> And he said to them, "Why sleep you? Arise; pray, lest you enter into temptation."

<sup>47</sup> As he was yet speaking, behold: a multitude, and he that was called Judas, one of the twelve, went before them and drew near to Jesus to kiss him. <sup>48</sup> And Jesus said to him, "Judas, dost thou betray the Son of man with a kiss?"

<sup>49</sup> And they that were about him, seeing what would follow, said to him, "Lord, shall we strike with the sword?" <sup>50</sup> And one of them struck the servant of the high priest and cut off his right ear.

<sup>51</sup> But Jesus answering said, "Suffer ye thus far." And when he had touched his ear, he healed him. <sup>52</sup> And Jesus said to the chief priests and magistrates of the temple and the ancients, that were come unto him, "Are ye come out as it were against a thief, with swords and clubs? <sup>53</sup> When I was daily with you in the temple, you did not stretch forth your hands against me, but this is your hour and the power of darkness." <sup>54</sup> Then they laid hold on him and led him to the high priest's house, but Peter followed afar off.

<sup>55</sup> And when they had kindled a fire in the midst of the hall and were sitting about it, Peter was in the midst of them. <sup>56</sup> And when a certain servant maid had seen him

ancilla quaedam sedentem ad lumen et eum fuisset intuita, dixit, "Et hic cum illo erat."

<sup>57</sup> At ille negavit eum, dicens, "Mulier, non novi illum."

<sup>58</sup> Et post pusillum alius videns eum dixit, "Et tu de illis es."

Petrus vero ait, "O homo, non sum."

<sup>59</sup> Et intervallo facto quasi horae unius, alius quidam adfirmabat, dicens, "Vere et hic cum illo erat, nam et Galilaeus est."

<sup>60</sup> Et ait Petrus, "Homo, nescio quod dicis." Et continuo adhuc illo loquente cantavit gallus. <sup>61</sup> Et conversus Dominus respexit Petrum, et recordatus est Petrus verbi Domini, sicut dixerat quia "Priusquam gallus cantet, ter me negabis."

<sup>62</sup> Et egressus foras Petrus flevit amare.

<sup>63</sup> Et viri qui tenebant illum includebant ei caedentes. <sup>64</sup> Et velaverunt eum et percutiebant faciem eius, et interrogabant eum, dicentes, "Prophetiza: quis est qui te percussit?"

<sup>65</sup> Et alia multa blasphemantes dicebant in eum.

<sup>66</sup> Et ut factus est dies, convenerunt seniores plebis et principes sacerdotum et scribae, et duxerunt illum in concilium suum, dicentes, "Si tu es Christus, dic nobis."

<sup>67</sup> Et ait illis, "Si vobis dixero, non credetis mihi, <sup>68</sup> si autem et interrogavero, non respondebitis mihi neque dimittetis. <sup>69</sup> Ex hoc autem erit Filius hominis sedens a dextris virtutis Dei."

sitting at the light and had earnestly looked upon him, she said, "This man also was with him."

57 But he denied him, saying, "Woman, I know him not."

58 And after a little while another seeing him said, "Thou also art one of them."

But Peter said, "O man, I am not."

59 And after the space as it were of one hour, *another* man affirmed, saying, "Of a truth this man was also with him, for he is also a Galilean."

60 And Peter said, "Man, I know not what thou sayest." And immediately as he was yet speaking the cock crew. 61 And the Lord turning looked on Peter, and Peter remembered the word of the Lord, how he had said, "Before the cock crow, thou shalt deny me thrice." 62 And Peter going out wept bitterly.

63 And the men that held him mocked him and struck him. 64 And they blindfolded him and smote his face, and they asked him, saying, "Prophecy: who is it that struck thee?" 65 And many other things blaspheming they said against him.

66 And as soon as it was day, the ancients of the people and the chief priests and scribes came together, and they brought him into their council, saying, "If thou be the Christ, tell us."

67 And he saith to them, "If I shall tell you, you will not believe me, 68 and if I shall also ask you, you will not answer me nor let me go. 69 But hereafter the Son of man shall be sitting on the right hand of the power of God."

70 Dixerunt autem omnes, "Tu ergo es Filius Dei?"

Qui ait, "Vos dicitis quia ego sum."

71 At illi dixerunt, "Quid adhuc desideramus testimonium? Ipsi enim audivimus de ore eius."

## Caput 23

**E**t surgens omnis multitudo eorum duxerunt illum ad Pilatum. <sup>2</sup> Coeperunt autem accusare illum, dicentes, "Hunc invenimus subvertentem gentem nostram et prohibentem tributa dare Caesari et dicentem se Christum, regem, esse."

<sup>3</sup> Pilatus autem interrogavit eum, dicens, "Tu es rex Iudaeorum?"

At ille respondens ait, "Tu dicis."

<sup>4</sup> Ait autem Pilatus ad principes sacerdotum et turbas, "Nihil invenio causae in hoc homine."

<sup>5</sup> At illi invalescebant, dicentes, "Commovet populum, docens per universam Iudaeam, incipiens a Galilaea usque huc."

<sup>6</sup> Pilatus autem audiens Galilaeam interrogavit si homo Galilaeus esset. <sup>7</sup> Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Hierosolymis erat illis diebus. <sup>8</sup> Herodes autem viso Iesu gavisus est valde, erat enim cupiens ex multo tempore videre eum, eo quod

<sup>70</sup> Then said they all, "Art thou then the Son of God?"

And he said, "You say that I am."

<sup>71</sup> Then they said, "What need we any farther testimony?  
For we ourselves have heard it from his own mouth."

## Chapter 23

The continuation of the history of the passion.

**A**ND the whole multitude of them rose up and led him to Pilate. <sup>2</sup> And they began to accuse him, saying, "We have found this man perverting our nation and forbidding to give tribute to Caesar and saying that he is Christ, the king."

<sup>3</sup> And Pilate asked him, saying, "Art thou the king of the Jews?"

And he answered and said, "Thou sayest it."

<sup>4</sup> And Pilate said to the chief priests and to the multitudes, "I find no cause in this man."

<sup>5</sup> But they were more earnest, saying, "He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place."

<sup>6</sup> And Pilate hearing of Galilee asked if the man were a Galilean. <sup>7</sup> And when he understood that he belonged to Herod's jurisdiction, he sent him away to Herod, who himself was also at Jerusalem in those days. <sup>8</sup> And Herod seeing Jesus was very glad, for he was desirous of a long time to see

audiret multa de illo, et sperabat signum aliquod videre ab eo fieri. <sup>9</sup> Interrogabat autem illum multis sermonibus. At ipse nihil illi respondebat. <sup>10</sup> Stabant autem principes sacerdotum et scribae constanter accusantes eum. <sup>11</sup> Sprevit autem illum Herodes cum exercitu suo et inludit, indutum veste alba, et remisit ad Pilatum. <sup>12</sup> Et facti sunt amici Herodes et Pilatus in ipsa die, nam antea inimici erant ad invicem.

<sup>13</sup> Pilatus autem convocatis principibus sacerdotum et magistratibus et plebe <sup>14</sup> dixit ad illos, "Obtulistis mihi hunc hominem quasi avertentem populum, et ecce: ego coram vobis interrogans nullam causam inveni in homine isto ex his in quibus eum accusatis. <sup>15</sup> Sed neque Herodes; nam remisi vos ad illum, et ecce: nihil dignum morte actum est ei. <sup>16</sup> Emendatum ergo illum dimittam."

<sup>17</sup> Necesse autem habebat dimittere eis per diem festum unum. <sup>18</sup> Exclamavit autem simul universa turba, dicens, "Tolle hunc, et dimitte nobis Barabban," <sup>19</sup> qui erat propter seditionem quandam factam in civitate et homicidium missus in carcerem.

<sup>20</sup> Iterum autem Pilatus locutus est ad illos, volens dimittere Iesum. <sup>21</sup> At illi succlamabant, dicentes, "Crucifige! Crucifige illum!"

<sup>22</sup> Ille autem tertio dixit ad illos, "Quid enim mali fecit iste? Nullam causam mortis invenio in eo; corripiam ergo illum et dimittam." <sup>23</sup> At illi instabant vocibus magnis, postulantes ut crucifigeretur, et invalescebant voces eorum. <sup>24</sup> Et Pilatus adiudicavit fieri petitionem eorum. <sup>25</sup> Dimisit autem illis eum qui propter homicidium et seditionem missus

him, because he *bad* heard many things of him, and he hoped to see some miracle wrought by him. <sup>9</sup> And he questioned him in many words. But he answered him nothing. <sup>10</sup> And the chief priests and the scribes stood by earnestly accusing him. <sup>11</sup> And Herod with his army set him at nought and mocked him, putting on him a white garment, and sent him back to Pilate. <sup>12</sup> And Herod and Pilate were made friends that same day, for before they were enemies one to another.

<sup>13</sup> And Pilate calling together the chief priests and the magistrates and the people <sup>14</sup> said to them, "You have brought this man to me as one that perverteth the people, and behold: I having examined him before you *find* no cause in this man touching those things wherein you accuse him. <sup>15</sup> No, nor Herod neither; for I sent you to him, and behold: nothing worthy of death is done to him. <sup>16</sup> I will chastise him therefore and release him."

<sup>17</sup> Now of necessity he was to release them one upon the feast day. <sup>18</sup> But the whole multitude cried out at once, saying, "Away with this man, and release unto us Barabbas," <sup>19</sup> who for a certain sedition made in the city and for a murder was cast into prison.

<sup>20</sup> And Pilate again spoke to them, desiring to release Jesus. <sup>21</sup> But they cried again, saying, "Crucify him! Crucify him!"

<sup>22</sup> And he said to them the third time, "Why, what evil hath this man done? I find no cause of death in him; I will chastise him therefore and let him go." <sup>23</sup> But they were instant with loud voices, requiring that he might be crucified, and their voices prevailed. <sup>24</sup> And Pilate gave sentence that it should be as they required. <sup>25</sup> And he released unto them him who for murder and sedition had been cast into prison,

fuerat in carcerem, quem petebant; Iesum vero tradidit voluntati eorum. <sup>26</sup> Et cum ducerent eum, adprehenderunt Simonem quendam Cyrenensem venientem de villa, et inposuerunt illi crucem portare post Iesum.

<sup>27</sup> Sequebatur autem illum multa turba populi et mulierum quae plangebant et lamentabant eum. <sup>28</sup> Conversus autem ad illas Iesus dixit, "Filiae Hierusalem, nolite flere super me, sed super vos ipsas flete et super filios vestros. <sup>29</sup> Quoniam ecce: venient dies in quibus dicent, 'Beatae steriles et ventres qui non genuerunt et ubera quae non lactaverunt.' <sup>30</sup> Tunc incipient dicere montibus, 'Cadite super nos,' et collibus, 'Operite nos.' <sup>31</sup> Quia si in viridi ligno haec faciunt, in arido quid fiet?"

<sup>32</sup> Ducebantur autem et alii duo nequam cum eo ut interficerentur. <sup>33</sup> Et postquam venerunt in locum qui vocatur Calvariae, ibi crucifixerunt eum et latrones, unum a dextris et alterum a sinistris. <sup>34</sup> Iesus autem dicebat, "Pater, dimitte illis, non enim sciunt quid faciunt."

Dividentes vero vestimenta eius miserunt sortes. <sup>35</sup> Et stabat populus expectans, et deridebant illum principes cum eis, dicentes, "Alios salvos fecit; se salvum faciat si hic est Christus, Dei electus." <sup>36</sup> Includebant autem ei et milites, accedentes et acetum offerentes illi <sup>37</sup> dicentes, "Si tu es rex Iudaeorum, salvum te fac." <sup>38</sup> Erat autem et superscriptio scripta super illum litteris Graecis et Latinis et Hebraicis: "Hic est rex Iudaeorum."

<sup>39</sup> Unus autem de his qui pendebant latronibus blasphemabat eum, dicens, "Si tu es Christus, salvum fac temet ipsum et nos."



whom they *had* desired; but Jesus he delivered up to their will. <sup>26</sup> And as they led him away, they laid hold on one Simon of Cyrene that was coming out of the country, and they laid the cross on him to carry after Jesus.

<sup>27</sup> And there followed him a great multitude of people and of women who bewailed and lamented him. <sup>28</sup> But Jesus turning to them said, "Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children. <sup>29</sup> For behold: the days shall come wherein they will say, 'Blessed are the barren and the wombs that have not borne and the paps that have not given suck.' <sup>30</sup> Then shall they begin to say to the mountains, 'Fall upon us,' and to the hills, 'Cover us.' <sup>31</sup> For if in the green wood they do these things, what shall be done in the dry?"

<sup>32</sup> And there were also two other malefactors led with him to be put to death. <sup>33</sup> And when they were come to the place which is called Calvary, they crucified him there and the robbers, one on the right hand and the other on the left. <sup>34</sup> And Jesus said, "Father, forgive them, for they know not what they do."

But they divided his garments and cast lots. <sup>35</sup> And the people stood *beholding*, and the rulers with them derided him, saying, "He saved others; let him save himself if he be Christ, the elect of God." <sup>36</sup> And the soldiers also mocked him, coming to him and offering him vinegar <sup>37</sup> *and* saying, "If thou be the king of the Jews, save thyself." <sup>38</sup> And there was also a superscription written over him in letters of Greek and Latin and Hebrew: "This is the king of the Jews."

<sup>39</sup> And one of those robbers who were hanged blasphemed him, saying, "If thou be Christ, save thyself and us."

40 Respondens autem alter increpabat illum, dicens, "Neque tu times Deum, quod in eadem damnatione es? 41 Et nos quidem iuste, nam digna factis recipimus, hic vero nihil mali gessit." 42 Et dicebat ad Iesum, "Domine, memento mei cum veneris in regnum tuum."

43 Et dixit illi Iesus, "Amen dico tibi: hodie mecum eris in paradiso."

44 Erat autem fere hora sexta, et tenebrae factae sunt in universa terra usque in nonam horam. 45 Et obscuratus est sol, et velum templi scissum est medium. 46 Et clamans voce magna Iesus ait, "Pater, in manus tuas commendo spiritum meum." Et haec dicens exspiravit.

47 Videns autem centurio quod factum fuerat glorificavit Deum, dicens, "Vere hic homo iustus erat." 48 Et omnis turba eorum qui simul aderant ad spectaculum istud et videbant quae fiebant, percutientes pectora sua, revertebantur. 49 Stabant autem omnes noti eius a longe et mulieres quae secutae erant eum a Galilaea, haec videntes.

50 Et ecce: vir nomine Ioseph, qui erat decurio, vir bonus et iustus 51 (hic non consenserat consilio et actibus eorum) ab Arimathia, civitate Iudaeae, qui expectabat et ipse regnum Dei. 52 Hic accessit ad Pilatum et petiit corpus Iesu. 53 Et depositum involvit sindone et posuit eum in monumento exciso in petra, in quo nondum quisquam positus fuerat. 54 Et dies erat Parasceves, et sabbatum inlucescebat. 55 Subsecutae autem mulieres quae cum ipso venerant de Galilaea viderunt monumentum et quemadmodum positum

40 But the other answering rebuked him, saying, "Neither dost thou fear God, seeing thou art under the same condemnation? 41 And we indeed justly, for we receive the due *reward* of our deeds, but this man hath done no evil." 42 And he said to Jesus, "Lord, remember me when thou shalt come into thy kingdom."

43 And Jesus said to him, "Amen I say to thee: this day thou shalt be with me in paradise."

44 And it was almost the sixth hour, and there was darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And Jesus crying out with a loud voice said, "Father, into thy hands I commend my spirit." And saying this he gave up the ghost.

47 Now the centurion seeing what was done glorified God, saying, "Indeed this was a just man." 48 And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts. 49 And all his acquaintance and the women that had followed him from Galilee stood afar off, beholding these things.

50 And behold: there was a man named Joseph, who was a counsellor, a good and a just man 51 (the same had not consented to their counsel and doings) of Arimathea, a city of Judea, who also himself looked for the kingdom of God. 52 This man went to Pilate and begged the body of Jesus. 53 And taking him down he wrapped him in fine linen and laid him in a sepulchre that was hewed in stone, wherein never yet any man had been laid. 54 And it was the day of the Parasceve, and the sabbath *drew on*. 55 And the women that were come with him from Galilee following after saw the

erat corpus eius. <sup>56</sup> Et revertentes paraverunt aromata et unguenta, et sabbato quidem siluerunt secundum mandatum.

## Caput 24

**U**na autem sabbati, valde diluculo venerunt ad monumentum, portantes quae paraverant aromata, <sup>2</sup> et invenerunt lapidem revolutum a monumento. <sup>3</sup> Et ingressae non invenerunt corpus Domini Iesu. <sup>4</sup> Et factum est, dum mente consternatae essent de isto, ecce: duo viri steterunt secus illas in veste fulgenti. <sup>5</sup> Cum timerent autem et declinarent vultum in terram, dixerunt ad illas, "Quid quaeritis viventem cum mortuis? <sup>6</sup> Non est hic sed surrexit. Recordamini qualiter locutus est vobis cum adhuc in Galilaea esset, <sup>7</sup> dicens quia 'Oportet Filium hominis tradi in manus hominum peccatorum et crucifigi et die tertia resurgere.'" <sup>8</sup> Et recordatae sunt verborum eius.

<sup>9</sup> Et regressae a monumento, nuntiaverunt haec omnia illis undecim et ceteris omnibus. <sup>10</sup> Erat autem Maria Magdalene et Iohanna et Maria Iacobi et ceterae quae cum eis erant

sepulchre and how his body was laid. <sup>56</sup> And returning they prepared spices and ointments, and on the sabbath day they rested according to the commandment.

## Chapter 24

Christ's resurrection and manifestation of himself to his disciples.

**B**ut on the first day of the week, very early in the morning they came to the sepulchre, bringing the spices which they had prepared, <sup>2</sup> and they found the stone rolled back from the sepulchre. <sup>3</sup> And going in, they found not the body of the Lord Jesus. <sup>4</sup> And it came to pass, as they were astonished in their mind at this, behold: two men stood by them in shining apparel. <sup>5</sup> And as they were afraid and bowed down their countenance towards the ground, they said to them, "Why seek you the living among the dead? <sup>6</sup> He is not here but is risen. Remember how he spoke unto you when he was in Galilee, <sup>7</sup> saying, 'The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again.'" <sup>8</sup> And they remembered his words.

<sup>9</sup> And going back from the sepulchre, they told all these things to *the* eleven and to all the rest. <sup>10</sup> Now it was Mary Magdalene and Joanna and Mary of James and the other women that were with them that told these things to the

quae dicebant ad apostolos haec. <sup>11</sup> Et visa sunt ante illos sicut deliramentum verba ista, et non credebant illis. <sup>12</sup> Petrus autem surgens cucurrit ad monumentum, et procumbens vidit lintheamina sola posita et abiit secum mirans quod factum fuerat.

<sup>13</sup> Et ecce: duo ex illis ibant ipsa die in castellum quod erat in spatio stadiorum sexaginta ab Hierusalem, nomine Emmaus. <sup>14</sup> Et ipsi loquēbantur ad invicem de his omnibus quae acciderant. <sup>15</sup> Et factum est dum fabularentur et secum quaererent, et ipse Iesus adpropinquans ibat cum illis. <sup>16</sup> Oculi autem illorum tenebantur, ne eum agnoscerent. <sup>17</sup> Et ait ad illos, "Qui sunt hii sermones quos confertis ad invicem ambulantes et estis tristes?"

<sup>18</sup> Et respondens unus cui nomen Cleopas dixit ei, "Tu solus peregrinus es in Hierusalem et non cognovisti quae facta sunt in illa his diebus?"

<sup>19</sup> Quibus ille dixit, "Quae?"

Et dixerunt, "De Iesu Nazareno, qui fuit vir, propheta, potens in opere et sermone coram Deo et omni populo, <sup>20</sup> et quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis et crucifixerunt eum. <sup>21</sup> Nos autem sperabamus quia ipse esset redempturus Israhel; et nunc super haec omnia tertia dies est hodie quod haec facta sunt. <sup>22</sup> Sed et mulieres quaedam ex nostris terruerunt nos, quae ante lucem fuerunt ad monumentum, <sup>23</sup> et non invento corpore eius venerunt, dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere. <sup>24</sup> Et abierunt quidam ex nostris ad monumentum et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt."

apostles. <sup>11</sup> And these words seemed to them as *idle tales*, and they did not believe them. <sup>12</sup> But Peter rising up ran to the sepulchre, and stooping down he saw the linen cloths laid by themselves and went away wondering in himself at that which was come to pass.

<sup>13</sup> And behold: two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. <sup>14</sup> And they talked together of all these things which had happened. <sup>15</sup> And it came to pass that while they talked and reasoned with one another, Jesus himself also drew near and went with them. <sup>16</sup> But their eyes were held, that they should not know him. <sup>17</sup> And he said to them, "What are these discourses that you hold one with another as you walk and are sad?"

<sup>18</sup> And the one of them whose name was Cleopas answering said to him, "Art thou only a stranger in Jerusalem and hast not known the things that have been done there in these days?"

<sup>19</sup> And he said to them, "What things?"

And they said, "Concerning Jesus of Nazareth, who was a *prophet*, mighty in work and word before God and all the people, <sup>20</sup> and how our chief priests and princes delivered him to be condemned to death and crucified him. <sup>21</sup> But we hoped that it was he that should have redeemed Israel; and now besides all this today is the third day since these things were done. <sup>22</sup> Yea and certain women also of our company affrighted us, who before it was light were at the sepulchre, <sup>23</sup> and not finding his body came, saying that they had also seen a vision of angels, who say that he is alive. <sup>24</sup> And some of our people went to the sepulchre and found it so as the women *had* said, but him they found not."

<sup>25</sup> Et ipse dixit ad eos, "O stulti et tardi corde ad credendum in omnibus quae locuti sunt prophetae! <sup>26</sup> Nonne haec oportuit pati Christum et ita intrare in gloriam suam?" <sup>27</sup> Et incipiens a Mose et omnibus prophetis, interpretabatur illis in omnibus scripturis quae de ipso erant.

<sup>28</sup> Et adpropinquaverunt castello quo ibant, et ipse se finxit longius ire. <sup>29</sup> Et coegerunt illum, dicentes, "Mane nobiscum, quoniam advesperascit et inclinata est iam dies." Et intravit cum illis. <sup>30</sup> Et factum est, dum recumberet cum illis, accepit panem et benedixit ac fregit et porrigebat illis. <sup>31</sup> Et aperti sunt oculi eorum, et cognoverunt eum; et ipse evanuit ex oculis eorum.

<sup>32</sup> Et dixerunt ad invicem, "Nonne cor nostrum ardens erat in nobis dum loqueretur in via et aperiret nobis scripturas?" <sup>33</sup> Et surgentes eadem hora regressi sunt in Hierusalem, et invenerunt congregatos undecim et eos qui cum ipsis erant, <sup>34</sup> dicentes quod "Surrexit Dominus vere et apparuit Simoni." <sup>35</sup> Et ipsi narrabant quae gesta erant in via et quomodo cognoverunt eum in fractione panis.

<sup>36</sup> Dum haec autem loquuntur, Iesus stetit in medio eorum et dicit eis, "Pax vobis. Ego sum; nolite timere." <sup>37</sup> Conturbati vero et conterriti existimabant se spiritum videre. <sup>38</sup> Et dixit eis, "Quid turbati estis et cogitationes ascendunt in corda vestra? <sup>39</sup> Videte manus meas et pedes, quia ego ipse sum. Palpate, et videte, quia spiritus carnem et ossa non habet, sicut me videtis habere." <sup>40</sup> Et cum hoc dixisset, ostendit eis manus et pedes. <sup>41</sup> Adhuc autem illis non credentibus



<sup>25</sup> Then he said to them, "O foolish and slow of heart to believe in all things which the prophets have spoken! <sup>26</sup> Ought not Christ to have suffered these things and so to enter into his glory?" <sup>27</sup> And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him.

<sup>28</sup> And they drew nigh to the town whither they were going, and he made as though he would go farther. <sup>29</sup> But they constrained him, saying, "Stay with us, because it is towards evening and the day is now far spent." And he went in with them. <sup>30</sup> And it came to pass, whilst he was at table with them, he took bread and blessed and brake and gave to them. <sup>31</sup> And their eyes were opened, and they knew him; and he vanished out of their sight.

<sup>32</sup> And they said one to the other, "Was not our heart burning within us whilst he was speaking in the way and opened to us the scriptures?" <sup>33</sup> And they rose up the same hour and went back to Jerusalem, and they found the eleven gathered together and those that were with them, <sup>34</sup> saying, "The Lord is risen indeed and hath appeared to Simon." <sup>35</sup> And they told what things were done in the way and how they knew him in the breaking of the bread.

<sup>36</sup> Now whilst they were speaking these things, Jesus stood in the midst of them and saith to them, "Peace be to you. It is I; fear not." <sup>37</sup> But they being troubled and affrighted supposed that they saw a spirit. <sup>38</sup> And he said to them, "Why are you troubled, and why do thoughts arise in your hearts? <sup>39</sup> See my hands and my feet, that it is I myself. Handle, and see, for a spirit hath not flesh and bones, as you see me to have." <sup>40</sup> And when he had said this, he shewed them his hands and feet. <sup>41</sup> But while they yet believed not

et mirantibus prae gaudio, dixit, "Habetis hic aliquid quod manducetur?" <sup>42</sup> At illi obtulerunt ei partem piscis assi et favum mellis. <sup>43</sup> Et cum manducasset coram eis, sumens reliquias dedit eis.

<sup>44</sup> Et dixit ad eos, "Haec sunt verba quae locutus sum ad vos cum adhuc essem vobiscum, quoniam necesse est impleri omnia quae scripta sunt in lege Mosi et prophetis et psalmis de me." <sup>45</sup> Tunc aperuit eorum sensum, ut intellegerent scripturas. <sup>46</sup> Et dixit eis quoniam "Sic scriptum est, et sic oportebat Christum pati et resurgere a mortuis die tertia <sup>47</sup> et praedicari in nomine eius paenitentiam et remissionem peccatorum in omnes gentes, incipientibus ab Hierosolyma. <sup>48</sup> Vos autem estis testes horum. <sup>49</sup> Et ego mitto promissum Patris mei in vos, vos autem sedete in civitate quoadusque induamini virtute ex alto."

<sup>50</sup> Eduxit autem eos foras in Bethaniam, et elevatis manibus suis benedixit eis. <sup>51</sup> Et factum est, dum benediceret illis, recessit ab eis et ferebatur in caelum. <sup>52</sup> Et ipsi adorantes regressi sunt in Hierusalem cum gaudio magno. <sup>53</sup> Et erant semper in templo laudantes et benedicentes Deum. Amen.

and wondered for joy, he said, "Have you here any thing to eat?" <sup>42</sup> And they offered him a piece of a broiled fish and a honeycomb. <sup>43</sup> And when he had eaten before them, taking the remains he gave to them.

<sup>44</sup> And he said to them, "These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and in the prophets and in the psalms concerning me." <sup>45</sup> Then he opened their understanding, that they might understand the scriptures. <sup>46</sup> And he said to them, "Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead the third day <sup>47</sup> and that penance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. <sup>48</sup> And you are witnesses of these things. <sup>49</sup> And I send the promise of my Father upon you, but stay you in the city till you be endued with power from on high."

<sup>50</sup> And he led them out *as far as to* Bethany, and lifting up his hands he blessed them. <sup>51</sup> And it came to pass, whilst he blessed them, that he departed from them and was carried up to heaven. <sup>52</sup> And they adoring went back into Jerusalem with great joy. <sup>53</sup> And they were continually in the temple praising and blessing God. Amen.



JOHN

## Caput 1

**I**n principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. <sup>2</sup> Hoc erat in principio apud Deum. <sup>3</sup> Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est. <sup>4</sup> In ipso vita erat, et vita erat lux hominum. <sup>5</sup> Et lux in tenebris lucet, et tenebrae eam non comprehendunt.

<sup>6</sup> Fuit homo missus a Deo, cui nomen erat Iohannes. <sup>7</sup> Hic venit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. <sup>8</sup> Non erat ille lux, sed ut testimonium perhiberet de lumine.

<sup>9</sup> Erat lux vera, quae inluminat omnem hominem venientem in hunc mundum. <sup>10</sup> In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. <sup>11</sup> In propria venit, et sui eum non receperunt. <sup>12</sup> Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius, <sup>13</sup> qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex Deo nati sunt.

## Chapter 1

The divinity and incarnation of Christ. John bears witness of him. He begins to call his disciples.

**I**n the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> The same was in the beginning with God. <sup>3</sup> All things were made by him, and without him was made nothing that was made. <sup>4</sup> In him was life, and the life was the light of men. <sup>5</sup> And the light shineth in darkness, and the darkness did not comprehend it.

<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> This man came for a witness, to bear witness of the light, that all men might believe through him. <sup>8</sup> He was not the light, but was to bear witness of the light.

<sup>9</sup> *That* was the true light, which enlighteneth every man that cometh into this world. <sup>10</sup> He was in the world, and the world was made by him, and the world knew him not. <sup>11</sup> He came unto his own, and his own received him not. <sup>12</sup> But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name, <sup>13</sup> who are born not of blood nor of the will of the flesh nor of the will of man but of God.

14 Et Verbum caro factum est et habitavit in nobis (et vidimus gloriam eius, gloriam quasi unigeniti a Patre), plenum gratiae et veritatis. 15 Iohannes testimonium perhibet de ipso et clamat, dicens, "Hic erat quem dixi, 'Qui post me venturus est ante me factus est, quia prior me erat.'" 16 Et de plenitudine eius nos omnes accepimus, et gratiam pro gratia. 17 Quia lex per Moysen data est; gratia et veritas per Iesum Christum facta est. 18 Deum nemo vidit umquam; unigenitus Filius, qui est in sinu Patris, ipse enarravit.

19 Et hoc est testimonium Iohannis quando miserunt Iudaei ab Hierosolymis sacerdotes et Levitas ad eum ut interrogarent eum, "Tu quis es?"

20 Et confessus est et non negavit; et confessus est quia "Non sum ego Christus."

21 Et interrogaverunt eum, "Quid ergo? Helias es tu?"

Et dixit, "Non sum."

"Propheta es tu?"

Et respondit, "Non."

22 Dixerunt ergo ei, "Quis es, ut responsum demus his qui miserunt nos? Quid dicis de te ipso?"

23 Ait, "Ego vox clamantis in deserto, 'Dirigite viam Domini,' sicut dixit Esaias propheta."

24 Et qui missi fuerant erant ex Phariseis, 25 et interrogaverunt eum et dixerunt ei, "Quid ergo baptizas, si tu non es Christus neque Helias neque propheta?"

26 Respondit eis Iohannes, dicens, "Ego baptizo in aqua,



14 And the Word was made flesh and dwelt among us (and we saw his glory, the glory as of the only-begotten of the Father), full of grace and truth. 15 John beareth witness of him and crieth out, saying, "This was he of whom I spoke, 'He that shall come after me is *preferred* before me, because he was before me.'" 16 And of his fulness we all have received, and grace for grace. 17 For the law was given by Moses; grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him.

19 And this is the testimony of John when the Jews sent from Jerusalem priests and Levites to him to ask him, "Who art thou?"

20 And he confessed and did not deny; and he confessed, "I am not the Christ."

21 And they asked him, "What then? Art thou Elijah?"

And he said, "I am not."

"Art thou the prophet?"

And he answered, "No."

22 Then they said to him, "Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?"

23 He said, "I am the voice of one crying out in the wilderness, 'Make straight the way of the Lord,' as said the prophet Isaiah."

24 And they that were sent were of the Pharisees, 25 and they asked him and said to him, "Why then dost thou baptize, if thou be not Christ nor Elijah nor the prophet?"

26 John answered them, saying, "I baptize with water,

medius autem vestrum stetit quem vos non scitis. <sup>27</sup> Ipse est qui post me venturus est, qui ante me factus est, cuius ego non sum dignus ut solvam eius corrigiam calciamenti.”

<sup>28</sup> Haec in Bethania facta sunt trans Iordanen, ubi erat Iohannes baptizans.

<sup>29</sup> Altera die vidit Iohannes Iesum venientem ad se, et ait, “Ecce: agnus Dei. Ecce: qui tollit peccatum mundi. <sup>30</sup> Hic est de quo dixi, ‘Post me venit vir qui ante me factus est, quia prior me erat.’ <sup>31</sup> Et ego nesciebam eum, sed ut manifestetur in Israhel; propterea veni ego in aqua baptizans.” <sup>32</sup> Et testimonium perhibuit Iohannes, dicens quia “Vidi Spiritum descendantem quasi columbam de caelo, et mansit super eum. <sup>33</sup> Et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit, ‘Super quem videris Spiritum descendantem et manentem super eum, hic est qui baptizat in Spiritu Sancto.’ <sup>34</sup> Et ego vidi, et testimonium perhibui quia hic est Filius Dei.”

<sup>35</sup> Altera die iterum stabat Iohannes et ex discipulis eius duo. <sup>36</sup> Et respiciens Iesum ambulantiem, dicit, “Ecce: agnus Dei.” <sup>37</sup> Et audierunt eum duo discipuli loquentem, et secuti sunt Iesum.

<sup>38</sup> Conversus autem Iesus et videns eos sequentes se dicit eis, “Quid quaeritis?”

Qui dixerunt ei, “Rabbi,” (quod dicitur, interpretatum, “Magister”) “ubi habitas?”

<sup>39</sup> Dicit eis, “Venite, et videte.” Venerunt et viderunt ubi maneret, et apud eum manserunt die illo; hora autem erat quasi decima.

<sup>40</sup> Erat autem Andreas, frater Simonis Petri, unus ex

but there hath stood one in the midst of you whom you know not. <sup>27</sup> The same is he that shall come after me, who is *preferred* before me, the latchet of whose shoe I am not worthy to loose." <sup>28</sup> These things were done in Bethany beyond the Jordan, where John was baptizing.

<sup>29</sup> The next day, John saw Jesus coming to him, and he saith, "Behold: the Lamb of God. Behold: he who taketh away the sin of the world. <sup>30</sup> This is he of whom I said, 'After me cometh a man who is *preferred* before me, because he was before me.' <sup>31</sup> And I knew him not, but that he may be made manifest in Israel; therefore am I come baptizing with water." <sup>32</sup> And John gave testimony, saying, "I saw the Spirit coming down as a dove from heaven, and he remained upon him. <sup>33</sup> And I knew him not, but he who sent me to baptize with water said to me, 'He upon whom thou shalt see the Spirit descending and remaining on him, he it is that baptizeth with the Holy Ghost.' <sup>34</sup> And I saw, and I gave testimony that this is the Son of God."

<sup>35</sup> Again the following day John stood and two of his disciples. <sup>36</sup> And looking upon Jesus as he was walking, he saith, "Behold: the lamb of God." <sup>37</sup> And the two disciples heard him speak, and they followed Jesus.

<sup>38</sup> And Jesus, turning and seeing them following him, saith to them, "What seek you?"

They said to him, "Rabbi," (which is to say, being interpreted, "Master") "where dwellest thou?"

<sup>39</sup> He saith to them, "Come, and see." They came and saw where he abode, and they stayed with him that day; now it was about the tenth hour.

<sup>40</sup> And Andrew, the brother of Simon Peter, was one of

duobus qui audierant ab Iohanne et secuti fuerant eum.

41 Invenit hic primum fratrem suum Simonem et dicit ei, "Invenimus Messiam" (quod est interpretatum, "Christus").

42 Et adduxit eum ad Iesum.

Intuitus autem eum Iesus dixit, "Tu es Simon, filius Iona; tu vocaberis Cephas" (quod interpretatur, "Petrus").

43 In crastinum voluit exire in Galilaeam, et invenit Philippum. Et dicit ei Iesus, "Sequere me." 44 Erat autem Philippus a Bethsaida, civitate Andreae et Petri.

45 Invenit Philippus Nathanahel et dicit ei, "Quem scripsit Moses in lege et prophetae invenimus: Iesum, filium Ioseph a Nazareth."

46 Et dicit ei Nathanahel, "A Nazareth potest aliquid boni esse?"

Dicit ei Philippus, "Veni, et vide."

47 Vidit Iesus Nathanahel venientem ad se, et dicit de eo, "Ecce: vere Israhelita in quo dolus non est."

48 Dicit ei Nathanahel, "Unde me nosti?"

Respondit Iesus et dicit ei, "Priusquam te Philippus vocaret, cum esses sub ficu, vidi te."

49 Respondit ei Nathanahel et ait, "Rabbi, tu es Filius Dei; tu es rex Israhel."

50 Respondit Iesus et dicit ei, "Quia dixi tibi, 'Vidi te sub ficu,' credis; maius his videbis." 51 Et dicit ei, "Amen, amen dico vobis: videbitis caelum apertum et angelos Dei ascendentes et descendentes supra Filium hominis."

the two who had heard of John and followed him. <sup>41</sup> He first findeth his brother Simon and saith to him, "We have found the Messiah" (which is, being interpreted, "The Christ"). <sup>42</sup> And he brought him to Jesus.

And Jesus looking upon him said, "Thou art Simon, the son of Jona; thou shalt be called Cephas" (which is interpreted, "Peter").

<sup>43</sup> On the following day he would go forth into Galilee, and he findeth Philip. And Jesus saith to him, "Follow me."

<sup>44</sup> Now Philip was of Bethsaida, the city of Andrew and Peter.

<sup>45</sup> Philip findeth Nathanael and saith to him, "We have found him of whom Moses in the law and the prophets did write: Jesus, the son of Joseph of Nazareth."

<sup>46</sup> And Nathanael said to him, "Can any thing of good come from Nazareth?"

Philip saith to him, "Come, and see."

<sup>47</sup> Jesus saw Nathanael coming to him, and he saith of him, "Behold: an Israelite indeed in whom there is no guile."

<sup>48</sup> Nathanael saith to him, "Whence knowest thou me?"

Jesus answered and said to him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

<sup>49</sup> Nathanael answered him and said, "Rabbi, thou art the Son of God; thou art the king of Israel."

<sup>50</sup> Jesus answered and said to him, "Because I said unto thee, 'I saw thee under the fig tree,' thou believest; greater *things* than these shalt thou see." <sup>51</sup> And he saith to him, "Amen, amen I say to you: you shall see the heaven opened and the angels of God ascending and descending upon the Son of man."

## Caput 2

**E**t die tertio nuptiae factae sunt in Cana Galilaeae, et erat mater Iesu ibi. <sup>2</sup> Vocatus est autem et Iesus et discipuli eius ad nuptias. <sup>3</sup> Et deficiente vino, dicit mater Iesu ad eum, "Vinum non habent."

<sup>4</sup> Et dicit ei Iesus, "Quid mihi et tibi est, mulier? Nondum venit hora mea."

<sup>5</sup> Dicit mater eius ministris, "Quodcumque dixerit vobis facite." <sup>6</sup> Erant autem ibi lapideae hydriae sex positae secundum purificationem Iudaeorum, capientes singulae metretas binas vel ternas.

<sup>7</sup> Dicit eis Iesus, "Implete hydrias aqua." Et impleverunt eas usque ad summum. <sup>8</sup> Et dicit eis Iesus, "Haurite nunc, et ferte architriclino." Et tulerunt.

<sup>9</sup> Ut autem gustavit architriclinus aquam vinum factam et non sciebat unde esset (ministri autem sciebant qui haurierant aquam), vocat sponsum architriclinus <sup>10</sup> et dicit ei, "Omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est. Tu autem servasti bonum vinum usque adhuc." <sup>11</sup> Hoc fecit initium signorum Iesus in Cana Galilaeae et manifestavit gloriam suam, et crediderunt in eum discipuli eius.

## Chapter 2

Christ changes water into wine. He casts the sellers out of the temple.

And the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> And Jesus also was invited and his disciples to the marriage. <sup>3</sup> And the wine failing, the mother of Jesus saith to him, "They have no wine."

<sup>4</sup> And Jesus saith to her, "Woman, what is to me and to thee? My hour is not yet come."

<sup>5</sup> His mother saith to the waiters, "Whatsoever he shall say to you do ye." <sup>6</sup> Now there were set there six water pots of stone according to the manner of the purifying of the Jews, containing two or three measures apiece.

<sup>7</sup> Jesus saith to them, "Fill the water pots with water." And they filled them up to the brim. <sup>8</sup> And Jesus saith to them, "Draw out now, and carry to the chief steward of the feast." And they carried it.

<sup>9</sup> And when the chief steward *had* tasted the water made wine and knew not whence it was (but the waiters knew who had drawn the water), the chief steward calleth the bridegroom <sup>10</sup> and saith to him, "Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now." <sup>11</sup> This beginning of miracles did Jesus in Cana of Galilee and manifested his glory, and his disciples believed in him.

12 Post hoc descendit Capharnaum, ipse et mater eius et fratres eius et discipuli eius, et ibi manserunt non multis diebus.

13 Et prope erat Pascha Iudaeorum, et ascendit Iesus Hierosolymam. 14 Et invenit in templo vendentes boves et oves et columbas, et nummularios sedentes. 15 Et cum fecisset quasi flagellum de funiculis, omnes eiecit de templo, oves quoque et boves, et nummulariorum effudit aes, et mensas subvertit. 16 Et his qui columbas vendebant dixit, "Auferte ista hinc, et nolite facere domum Patris mei domum negotiationis." 17 Recordati vero sunt discipuli eius quia scriptum est: "Zelus domus tuae comedit me."

18 Responderunt ergo Iudaei et dixerunt ei, "Quod signum ostendis nobis, quia haec facis?"

19 Respondit Iesus et dixit eis, "Solvite templum hoc, et in tribus diebus excitabo illud."

20 Dixerunt ergo Iudaei, "Quadraginta et sex annis aedificatum est templum hoc, et tu in tribus diebus excitabis illud?" 21 Ille autem dicebat de templo corporis sui. 22 Cum ergo resurrexisset a mortuis, recordati sunt discipuli eius quia hoc dicebat, et crediderunt scripturae et sermoni quem dixit Iesus.

23 Cum autem esset Hierosolymis in Pascha in die festo, multi crediderunt in nomine eius, videntes signa eius quae faciebat. 24 Ipse autem Iesus non credebat semet ipsum eis, eo quod ipse nosset omnes 25 et quia opus ei non erat ut quis testimonium perhiberet de homine, ipse enim sciebat quid esset in homine.



<sup>12</sup> After this he went down to Capernaum, he and his mother and his brethren and his disciples, and they remained there not many days.

<sup>13</sup> And the Pasch of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. <sup>15</sup> And when he had made as it were a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. <sup>16</sup> And he said to them that sold doves, "Take these things hence, and make not the house of my Father a house of traffic." <sup>17</sup> And his disciples remembered that it was written: "The zeal of thy house hath eaten me up."

<sup>18</sup> Then the Jews answered and said to him, "What sign dost thou shew us, seeing thou dost these things?"

<sup>19</sup> Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> The Jews then said, "Six and forty years was this temple in building, and wilt thou raise it up in three days?" <sup>21</sup> But he spoke of the temple of his body. <sup>22</sup> When therefore he was risen again from the dead, his disciples remembered that he *had* said this, and they believed the scripture and the word that Jesus *had* said.

<sup>23</sup> Now when he was at Jerusalem at the Pasch upon the festival day, many believed in his name, seeing his signs which he did. <sup>24</sup> But Jesus did not trust himself to them, because he knew all men <sup>25</sup> and because he needed not that any should give testimony of man, for he knew what was in man.

## Caput 3

**E**rat autem homo ex Phariseis Nicodemus nomine, princeps Iudaeorum. <sup>2</sup> Hic venit ad Iesum nocte et dixit ei, "Rabbi, scimus quia a Deo venisti magister, nemo enim potest haec signa facere quae tu facis nisi fuerit Deus cum eo."

<sup>3</sup> Respondit Iesus et dixit ei, "Amen, amen dico tibi: nisi quis natus fuerit denuo, non potest videre regnum Dei."

<sup>4</sup> Dicit ad eum Nicodemus, "Quomodo potest homo nasci cum senex sit? Numquid potest in ventrem matris suae iterato introire et nasci?"

<sup>5</sup> Respondit Iesus, "Amen, amen dico tibi: nisi quis renatus fuerit ex aqua et Spiritu, non potest introire in regnum Dei. <sup>6</sup> Quod natum est ex carne caro est, et quod natum est ex Spiritu spiritus est. <sup>7</sup> Non mireris quia dixi tibi, 'Oportet vos nasci denuo.' <sup>8</sup> Spiritus ubi vult spirat, et vocem eius audis, sed non scis unde veniat et quo vadat; sic est omnis qui natus est ex Spiritu."

<sup>9</sup> Respondit Nicodemus et dixit ei, "Quomodo possunt haec fieri?"

## Chapter 3

Christ's discourse with Nicodemus. John's testimony.

**A**nd there was a man of the Pharisees named Nicodemus, a ruler of the Jews. <sup>2</sup> This man came to Jesus by night and said to him, "Rabbi, we know that thou art come a teacher from God, for no man can do these miracles which thou dost unless God be with him."

<sup>3</sup> Jesus answered and said to him, "Amen, amen I say to thee: unless a man be born again, he cannot see the kingdom of God."

<sup>4</sup> Nicodemus saith to him, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born *again*?"

<sup>5</sup> Jesus answered, "Amen, amen I say to thee: except a man be born again of water and the *Holy* Ghost, he cannot enter into the kingdom of God. <sup>6</sup> That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. <sup>7</sup> Wonder not that I said to thee, 'You must be born again.' <sup>8</sup> The Spirit breatheth where he will, and thou hearest his voice, but thou knowest not whence he cometh nor whither he goeth; so is every one that is born of the Spirit."

<sup>9</sup> Nicodemus answered and said to him, "How can these things be done?"

<sup>10</sup> Respondit Iesus et dixit ei, "Tu es magister in Israhel et haec ignoras? <sup>11</sup> Amen, amen dico tibi quia quod scimus loquimur, et quod vidimus testamur, et testimonium nostrum non accipitis. <sup>12</sup> Si terrena dixi vobis et non creditis, quomodo si dixero vobis caelestia credetis? <sup>13</sup> Et nemo ascendit in caelum nisi qui descendit de caelo, Filius hominis, qui est in caelo. <sup>14</sup> Et sicut Moses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, <sup>15</sup> ut omnis qui credit in ipsum non pereat sed habeat vitam aeternam.

<sup>16</sup> "Sic enim dilexit Deus mundum ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat sed habeat vitam aeternam. <sup>17</sup> Non enim misit Deus Filium suum in mundum ut iudicet mundum sed ut salvetur mundus per ipsum. <sup>18</sup> Qui credit in eum non iudicatur, qui autem non credit iam iudicatus est, quia non credidit in nomine unigeniti Filii Dei. <sup>19</sup> Hoc est autem iudicium, quia lux venit in mundum et dilexerunt homines magis tenebras quam lucem, erant enim eorum mala opera. <sup>20</sup> Omnis enim qui male agit odit lucem et non venit ad lucem, ut non arguantur opera eius. <sup>21</sup> Qui autem facit veritatem venit ad lucem, ut manifestentur eius opera, quia in Deo sunt facta."

<sup>22</sup> Post haec venit Iesus et discipuli eius in Iudaeam terram, et illic demorabatur cum eis et baptizabat. <sup>23</sup> Erat autem et Iohannes baptizans in Aenon iuxta Salim, quia aquae multae erant illic, et adveniebant et baptizabantur. <sup>24</sup> Nondum enim missus fuerat in carcerem Iohannes.

<sup>10</sup> Jesus answered and said to him, "Art thou a master in Israel and knowest not these things? <sup>11</sup> Amen, amen I say to thee: we speak what we know, and we testify what we have seen, and you receive not our testimony. <sup>12</sup> If I have spoken to you earthly things and you believe not, how will you believe if I shall speak to you heavenly things? <sup>13</sup> And no man hath ascended into heaven but he that descended from heaven, the Son of man, who is in heaven. <sup>14</sup> And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up, <sup>15</sup> that whosoever believeth in him may not perish but may have life everlasting.

<sup>16</sup> "For God so loved the world as to give his only-begotten Son, that whosoever believeth in him may not perish but may have life everlasting. <sup>17</sup> For God sent not his Son into the world to judge the world but that the world may be saved by him. <sup>18</sup> He that believeth in him is not judged, but he that doth not believe is already judged, because he *believeth* not in the name of the only-begotten Son of God. <sup>19</sup> And this is the judgment, because the light is come into the world and men loved darkness rather than the light, for their works were evil. <sup>20</sup> For every one that doth evil hateth the light and cometh not to the light, that his works may not be reproved. <sup>21</sup> But he that doth truth cometh to the light, that his works may be made manifest, because they are done in God."

<sup>22</sup> After these things Jesus and his disciples came into the land of Judea, and there he abode with them and baptized. <sup>23</sup> And John also was baptizing in Aenon near Salim, because there was much water there, and they came and were baptized. <sup>24</sup> For John was not yet cast into prison.

<sup>25</sup> Facta est autem quaestio ex discipulis Iohannis cum Iudaeis de purificatione, <sup>26</sup> et venerunt ad Iohannem et dixerunt ei, "Rabbi, qui erat tecum trans Iordanen, cui tu testimonium perhibuisti, ecce: hic baptizat, et omnes veniunt ad eum."

<sup>27</sup> Respondit Iohannes et dixit, "Non potest homo accipere quicquam nisi fuerit ei datum de caelo. <sup>28</sup> Ipsi vos mihi testimonium perhibetis quod dixerim, 'Ego non sum Christus,' sed quia missus sum ante illum. <sup>29</sup> Qui habet sponsam sponsus est, amicus autem sponsi, qui stat et audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est. <sup>30</sup> Illum oportet crescere, me autem minui."

<sup>31</sup> Qui desursum venit supra omnes est. Qui est de terra, de terra est, et de terra loquitur. Qui de caelo venit supra omnes est. <sup>32</sup> Et quod vidit et audivit, hoc testatur, et testimonium eius nemo accipit. <sup>33</sup> Qui accepit eius testimonium signavit quia Deus verax est. <sup>34</sup> Quem enim misit Deus verba Dei loquitur; non enim ad mensuram dat Deus Spiritum. <sup>35</sup> Pater diligit Filium, et omnia dedit in manu eius. <sup>36</sup> Qui credit in Filium habet vitam aeternam, qui autem incredulus est Filio non videbit vitam, sed ira Dei manet super eum.

<sup>25</sup> And there arose a question *between some* of John's disciples and the Jews concerning purification, <sup>26</sup> and they came to John and said to him, "Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold: he baptizeth, and all men come to him."

<sup>27</sup> John answered and said, "A man cannot receive any thing except it be given him from heaven. <sup>28</sup> You yourselves do bear me witness that I said, 'I am not the Christ,' but that I am sent before him. <sup>29</sup> He that hath the bride is the bridegroom, but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. <sup>30</sup> He must increase, but I must decrease."

<sup>31</sup> He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all. <sup>32</sup> And what he hath seen and heard, that he testifieth, and no man receiveth his testimony. <sup>33</sup> He that hath received his testimony hath set to his seal that God is true. <sup>34</sup> For he whom God hath sent speaketh the words of God; for God doth not give the Spirit by measure. <sup>35</sup> The Father loveth the Son, and he hath given all things into his hand. <sup>36</sup> He that believeth in the Son hath life everlasting, but he that believeth not the Son shall not see life, but the wrath of God abideth on him.

## Caput 4

**U**t ergo cognovit Iesus quia audierunt Pharisei quia Iesus plures discipulos facit et baptizat quam Iohannes <sup>2</sup> (quamquam Iesus non baptizaret, sed discipuli eius), <sup>3</sup> reliquit Iudaeam et abiit iterum in Galilaeam. <sup>4</sup> Oportebat autem eum transire per Samariam. <sup>5</sup> Venit ergo in civitatem Samariae quae dicitur Sychar, iuxta praedium quod dedit Iacob Ioseph, filio suo. <sup>6</sup> Erat autem ibi fons Iacob. Iesus ergo fatigatus ex itinere sedebat sic super fontem. Hora erat quasi sexta. <sup>7</sup> Venit mulier de Samaria haurire aquam. Dicit ei Iesus, "Da mihi bibere." <sup>8</sup> (Discipuli enim eius abierant in civitatem ut cibos emerent.)

<sup>9</sup> Dicit ergo ei mulier illa Samaritana, "Quomodo tu, Iudaeus cum sis, bibere a me poscis, quae sum mulier Samaritana?" (Non enim coutuntur Iudaei Samaritanis.)

<sup>10</sup> Respondit Iesus et dixit ei, "Si scires donum Dei et quis est qui dicit tibi, 'Da mihi bibere,' tu forsitan petisses ab eo, et dedisset tibi aquam vivam."

<sup>11</sup> Dicit ei mulier, "Domine, neque in quo haurias habes,



## Chapter 4

Christ talks with the Samaritan woman. He heals the ruler's son.

When Jesus therefore understood that the Pharisees *had* heard that Jesus maketh more disciples and baptizeth more than John <sup>2</sup> (though Jesus *himself* did not baptize, but his disciples), <sup>3</sup> he left Judea and departed again into Galilee. <sup>4</sup> And he was of necessity to pass through Samaria. <sup>5</sup> He cometh therefore to a city of Samaria which is called Sychar, near the parcel of ground which Jacob gave to his son Joseph. <sup>6</sup> Now Jacob's well was there. Jesus therefore being wearied with his journey sat thus on the well. It was about the sixth hour. <sup>7</sup> There cometh a woman of Samaria to draw water. Jesus saith to her, "Give me to drink." <sup>8</sup> (For his disciples were gone into the city to buy food.)

<sup>9</sup> Then that Samaritan woman saith to him, "How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman?" (For the Jews do not communicate with the Samaritans.)

<sup>10</sup> Jesus answered and said to her, "If thou didst know the gift of God and who it is that saith to thee, 'Give me to drink,' thou perhaps wouldst have asked of him, and he would have given thee living water."

<sup>11</sup> The woman saith to him, "Sir, thou hast nothing

et puteus altus est; unde ergo habes aquam vivam? <sup>12</sup> Numquid tu maior es patre nostro Iacob, qui dedit nobis puteum et ipse ex eo bibit et filii eius et pecora eius?"

<sup>13</sup> Respondit Iesus et dixit ei, "Omnis qui bibit ex aqua hac sitiet iterum, qui autem biberit ex aqua quam ego dabo ei non sitiet in aeternum. <sup>14</sup> Sed aqua quam ego dabo ei fiet in eo fons aquae salientis in vitam aeternam."

<sup>15</sup> Dicit ad eum mulier, "Domine, da mihi hanc aquam, ut non sitiam neque veniam huc haurire."

<sup>16</sup> Dicit ei Iesus, "Vade; voca virum tuum, et veni huc."

<sup>17</sup> Respondit mulier et dixit, "Non habeo virum."

Dicit ei Iesus, "Bene dixisti quia 'Non habeo virum,' <sup>18</sup> quinque enim viros habuisti, et nunc quem habes non est tuus vir. Hoc vere dixisti."

<sup>19</sup> Dicit ei mulier, "Domine, video quia propheta es tu. <sup>20</sup> Patres nostri in monte hoc adoraverunt, et vos dicitis quia Hierosolymis est locus ubi adorare oportet."

<sup>21</sup> Dicit ei Iesus, "Mulier, crede mihi quia veniet hora quando neque in monte hoc neque in Hierosolymis adorabitis Patrem. <sup>22</sup> Vos adoratis quod nescitis; nos adoramus quod scimus, quia salus ex Iudaeis est. <sup>23</sup> Sed venit hora et nunc est quando veri adoratores adorabunt Patrem in spiritu et veritate. Nam et Pater tales quaerit qui adorent eum. <sup>24</sup> Spiritus est Deus, et eos qui adorant eum in spiritu et veritate oportet adorare."

<sup>25</sup> Dicit ei mulier, "Scio quia Messias venit" (qui dicitur Christus). "Cum ergo venerit ille, nobis adnuntiabit omnia."

wherein to draw, and the well is deep; from whence then hast thou living water? <sup>12</sup> Art thou greater than our father Jacob, who gave us the well and drank thereof himself and his children and his cattle?"

<sup>13</sup> Jesus answered and said to her, "Whosoever drinketh of this water shall thirst again, but he that shall drink of the water that I shall give him shall not thirst for ever. <sup>14</sup> But the water that I shall give him shall become in him a fountain of water springing up into everlasting life."

<sup>15</sup> The woman saith to him, "Sir, give me this water, that I may not thirst nor come hither to draw."

<sup>16</sup> Jesus saith to her, "Go; call thy husband, and come hither."

<sup>17</sup> The woman answered and said, "I have no husband."

Jesus *said* to her, "Thou hast said well, 'I have no husband,' <sup>18</sup> for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly."

<sup>19</sup> The woman saith to him, "Sir, I perceive that thou art a prophet. <sup>20</sup> Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore."

<sup>21</sup> Jesus saith to her, "Woman, believe me that the hour *cometh* when you shall neither on this mountain nor in Jerusalem adore the Father. <sup>22</sup> You adore that which you know not; we adore that which we know, for salvation is of the Jews. <sup>23</sup> But the hour cometh and now is when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. <sup>24</sup> God is a spirit, and they that adore him must adore him in spirit and in truth."

<sup>25</sup> The woman saith to him, "I know that the Messiah cometh" (who is called Christ). "Therefore when he is come, he will tell us all things."

26 Dicit ei Iesus, "Ego sum, qui loquor tecum." 27 Et continuo venerunt discipuli eius, et mirabantur quia cum muliere loquebatur. Nemo tamen dixit, "Quid quaeris?" aut "Quid loqueris cum ea?"

28 Reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus, 29 "Venite, et videte hominem qui dixit mihi omnia quaecumque feci. Numquid ipse est Christus?" 30 Exierunt ergo de civitate et veniebant ad eum.

31 Interea rogabant eum discipuli, dicentes, "Rabbi, manduca."

32 Ille autem dixit eis, "Ego cibum habeo manducare quem vos nescitis."

33 Dicebant ergo discipuli ad invicem, "Numquid aliquis adtulit ei manducare?"

34 Dicit eis Iesus, "Meus cibus est ut faciam voluntatem eius qui misit me, ut perficiam opus eius. 35 Nonne vos dicitis quod 'Adhuc quattuor menses sunt, et messis venit'? Ecce: dico vobis, levate oculos vestros, et videte regiones, quia albae sunt iam ad messem. 36 Et qui metit mercedem accipit et congregat fructum in vitam aeternam, ut et qui seminat simul gaudeat et qui metit. 37 In hoc enim est verbum verum, quia alius est qui seminat et alius est qui metit. 38 Ego misi vos metere quod vos non laborastis; alii laboraverunt, et vos in labores eorum introistis."

39 Ex civitate autem illa multi crediderunt in eum Samaritanorum propter verbum mulieris testimonium perhibentis quia "Dixit mihi omnia quaecumque feci." 40 Cum venissent ergo ad illum Samaritani, rogaverunt eum ut ibi maneret, et mansit ibi duos dies. 41 Et multo plures crediderunt propter

<sup>26</sup> Jesus saith to her, "I am he, who am speaking with thee." <sup>27</sup> And immediately his disciples came, and they wondered that he talked with the woman. Yet no man said, "What seekest thou?" or "Why talkest thou with her?"

<sup>28</sup> The woman therefore left her water pot and went her way into the city and saith to *the men there*, <sup>29</sup> "Come, and see a man who hath told me all things that ever I did. Is not he the Christ?" <sup>30</sup> Then they went out of the city and came to him.

<sup>31</sup> In the mean time the disciples prayed him, saying, "Rabbi, eat."

<sup>32</sup> But he said to them, "I have meat to eat which you know not of."

<sup>33</sup> The disciples therefore said one to another, "Hath any man brought him to eat?"

<sup>34</sup> Jesus saith to them, "My meat is to do the will of him that sent me, that I may perfect his work. <sup>35</sup> Do you not say, 'There are yet four months, and *then* the harvest cometh'? Behold: I say to you, lift up your eyes, and see the countries, for they are white already to harvest. <sup>36</sup> And he that reapeth receiveth wages and gathereth fruit unto life everlasting, that both he that soweth and he that reapeth may rejoice together. <sup>37</sup> For in this is *that* saying true, that it is one man that soweth and it is another that reapeth. <sup>38</sup> I have sent you to reap that in which you did not labour; others have laboured, and you have entered into their labours."

<sup>39</sup> Now of that city many of the Samaritans believed in him for the word of the woman giving testimony: "He told me all that I ever did." <sup>40</sup> So when the Samaritans were come to him, they desired that he would tarry there, and he abode there two days. <sup>41</sup> And many more believed *in him* because of

sermonem eius. <sup>42</sup> Et mulieri dicebant quia "Iam non propter tuam loquellam credimus, ipsi enim audivimus et scimus quia hic est vere salvator mundi."

<sup>43</sup> Post duos autem dies exiit inde et abiit in Galilaeam. <sup>44</sup> Ipse enim Iesus testimonium perhibuit quia propheta in sua patria honorem non habet. <sup>45</sup> Cum ergo venisset in Galilaeam, exceperunt eum Galilaei, cum omnia vidissent quae fecerat Hierosolymis in die festo, et ipsi enim venerant ad diem festum.

<sup>46</sup> Venit ergo iterum in Cana Galilaeae, ubi fecit aquam vinum. Et erat quidam regulus cuius filius infirmabatur Capharnaum. <sup>47</sup> Hic, cum audisset quia Iesus adveniret a Iudaea in Galilaeam, abiit ad eum et rogabat eum ut descenderet et sanaret filium eius, incipiebat enim mori. <sup>48</sup> Dixit ergo Iesus ad eum, "Nisi signa et prodigia videritis, non creditis."

<sup>49</sup> Dicit ad eum regulus, "Domine, descende priusquam moriatur filius meus."

<sup>50</sup> Dicit ei Iesus, "Vade; filius tuus vivit." Credidit homo sermoni quem dixit ei Iesus et ibat.

<sup>51</sup> Iam autem eo descendente, servi occurrerunt ei, et nuntiaverunt, dicentes quia filius eius viveret. <sup>52</sup> Interrogabat ergo horam ab eis in qua melius habuerit. Et dixerunt ei quia "Heri hora septima reliquit eum febris." <sup>53</sup> Cognovit ergo pater quia illa hora erat in qua dixit ei Iesus, "Filius tuus vivit," et credidit ipse et domus eius tota. <sup>54</sup> Hoc iterum secundum signum fecit Iesus cum venisset a Iudaea in Galilaeam.

his own word. <sup>42</sup> And they said to the woman, "We now believe not for thy saying, for we ourselves have heard him and know that this is indeed the saviour of the world."

<sup>43</sup> Now after two days he departed thence and went into Galilee. <sup>44</sup> For Jesus himself gave testimony that a prophet hath no honour in his own country. <sup>45</sup> And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day, for they also went to the festival day.

<sup>46</sup> He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at Capernaum. <sup>47</sup> He, having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son, for he *was at the point of death*. <sup>48</sup> Then Jesus said to him, "Unless you see signs and wonders, you believe not."

<sup>49</sup> The ruler saith to him, "Lord, come down before that my son die."

<sup>50</sup> Jesus saith to him, "Go thy way; thy son liveth." The man believed the word which Jesus said to him and went his way.

<sup>51</sup> And as he was going down, his servants met him, and they brought word, saying that his son lived. <sup>52</sup> He asked therefore of them the hour wherein he *grew* better. And they said to him, "Yesterday at the seventh hour the fever left him." <sup>53</sup> The father therefore knew that it was at the same hour that Jesus said to him, "Thy son liveth," and himself believed and his whole house. <sup>54</sup> This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

## Caput 5

**P**ost haec erat dies festus Iudaeorum, et ascendit Iesus Hierosolymam. <sup>2</sup> Est autem Hierosolymis super Probatica piscina, quae cognominatur Hebraice Bethsaida, quinque porticus habens. <sup>3</sup> In his iacebat multitudo magna languentium, caecorum, claudorum, aridorum, expectantium aquae motum. <sup>4</sup> Angelus autem Domini descendebat secundum tempus in piscinam, et movebatur aqua. Et qui prior descendisset in piscinam post motionem aquae sanus fiebat a quacumque detinebatur infirmitate. <sup>5</sup> Erat autem quidam homo ibi triginta et octo annos habens in infirmitate sua. <sup>6</sup> Hunc cum vidisset Iesus iacentem et cognovisset quia multum iam tempus haberet, dicit ei, “Vis sanus fieri?”

<sup>7</sup> Respondit ei languidus, “Domine, hominem non habeo ut cum turbata fuerit aqua mittat me in piscinam. Dum venio enim ego, alius ante me descendit.”

<sup>8</sup> Dicit ei Iesus, “Surge, tolle grabattum tuum, et ambula.”

<sup>9</sup> Et statim sanus factus est, et sustulit grabattum suum et ambulabat.

Erat autem sabbatum in illo die. <sup>10</sup> Dicebant ergo Iudaei illi qui sanatus fuerat, “Sabbatum est; non licet tibi tollere grabattum tuum.”



## Chapter 5

Christ heals the impotent man. His discourse upon this occasion.

**A**fter these things was a festival day of the Jews, and Jesus went up to Jerusalem. <sup>2</sup> Now there is at Jerusalem a pond *called* Probatica, which in Hebrew is named Bethesda, having five porches. <sup>3</sup> In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. <sup>4</sup> And an angel of the Lord went down at certain times into the pond, and the water was moved. And he that *went* down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under. <sup>5</sup> And there was a certain man there that had been eight and thirty years under his infirmity. <sup>6</sup> Him when Jesus had seen lying and knew that he had been now a long time, he saith to him, "Wilt thou be made whole?"

<sup>7</sup> The infirm man answered him, "Sir, I have no man when the water is troubled to put me into the pond. For whilst I am coming, another goeth down before me."

<sup>8</sup> Jesus saith to him, "Arise, take up thy bed, and walk."  
<sup>9</sup> And immediately *the man* was made whole, and he took up his bed and walked.

And it was the sabbath that day. <sup>10</sup> The Jews therefore said to him that was cured, "It is the sabbath; it is not lawful for thee to take up thy bed."

11 Respondit eis, "Qui me fecit sanum, ille mihi dixit, 'Tolle grabattum tuum, et ambula.'"

12 Interrogaverunt ergo eum, "Quis est ille homo qui dixit tibi, 'Tolle grabattum tuum, et ambula?'" 13 Is autem qui sanus fuerat effectus nesciebat quis esset, Iesus enim declinavit a turba constituta in loco.

14 Postea invenit eum Iesus in templo et dixit illi, "Ecce: sanus factus es; iam noli peccare, ne deterius tibi aliquid contingat." 15 Abiit ille homo et nuntiavit Iudaeis quia Iesus esset qui fecit eum sanum. 16 Propterea persequiebantur Iudaei Iesum, quia haec faciebat in sabbato. 17 Iesus autem respondit eis, "Pater meus usque modo operatur, et ego operor." 18 Propterea ergo magis quaerebant eum Iudaei interficere, quia non solum solvebat sabbatum sed et Patrem suum dicebat Deum, aequalem se faciens Deo.

Respondit itaque Iesus et dixit eis, 19 "Amen, amen dico vobis: non potest Filius a se facere quicquam nisi quod viderit Patrem facientem, quaecumque enim ille fecerit, haec et Filius similiter facit. 20 Pater enim diligit Filium et omnia demonstrat ei quae ipse facit, et maiora his demonstrabit ei opera, ut vos miremini. 21 Sicut enim Pater suscitavit mortuos et vivificat, sic et Filius quos vult vivificat. 22 Neque enim Pater iudicat quemquam sed iudicium omne dedit Filio, 23 ut omnes honorificent Filium sicut honorificant Patrem. Qui non honorificat Filium non honorificat Patrem qui misit illum. 24 Amen, amen dico vobis quia qui verbum meum audit et credit ei qui misit me habet vitam aeternam et in iudicium non venit sed transiet a morte in vitam.

<sup>11</sup> He answered them, "He that made me whole, he said to me, 'Take up thy bed, and walk.'"

<sup>12</sup> They asked him therefore, "Who is that man that said to thee, 'Take up thy bed, and walk?'" <sup>13</sup> But he that was healed knew not who it was, for Jesus went aside from the multitude that was standing in the place.

<sup>14</sup> Afterwards Jesus findeth him in the temple and *saith* to him, "Behold: thou art made whole; sin no more, lest some worse thing happen to thee." <sup>15</sup> *The* man went his way and told the Jews that it was Jesus that *had* made him whole. <sup>16</sup> Therefore did the Jews persecute Jesus, because he did these things on the sabbath. <sup>17</sup> But Jesus answered them: "My Father worketh until now, and I work." <sup>18</sup> Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath but also said God was his Father, making himself equal to God.

Then Jesus answered and said to them, <sup>19</sup> "Amen, amen I say unto you: the Son cannot do any thing of himself but what he seeth the Father do, for what things soever he doth, these the Son also doth in like manner. <sup>20</sup> For the Father loveth the Son and sheweth him all things which himself doth, and greater works than these will he shew him, that you may wonder. <sup>21</sup> For as the Father raiseth up the dead and giveth life, so the Son also giveth life to whom he will. <sup>22</sup> For neither doth the Father judge any man but hath committed all judgment to the Son, <sup>23</sup> that all men may honour the Son as they honour the Father. He who honoureth not the Son honoureth not the Father who hath sent him. <sup>24</sup> Amen, amen I say unto you: he that heareth my word and believeth him that sent me hath life everlasting and cometh not into judgment but *is passed* from death to life.

<sup>25</sup> "Amen, amen dico vobis quia venit hora et nunc est quando mortui audient vocem Filii Dei et qui audierint vivent. <sup>26</sup> Sicut enim Pater habet vitam in semet ipso, sic dedit et Filio vitam habere in semet ipso; <sup>27</sup> et potestatem dedit ei et iudicium facere, quia Filius hominis est. <sup>28</sup> Nolite mirari hoc, quia venit hora in qua omnes qui in monumentis sunt audient vocem eius. <sup>29</sup> Et procedent qui bona fecerunt in resurrectionem vitae, qui vero mala egerunt in resurrectionem iudicii.

<sup>30</sup> "Non possum ego a me ipso facere quicquam. Sicut audio, iudico, et iudicium meum iustum est, quia non quaero voluntatem meam sed voluntatem eius qui misit me. <sup>31</sup> Si ego testimonium perhibeo de me, testimonium meum non est verum. <sup>32</sup> Alius est qui testimonium perhibet de me, et scio quia verum est testimonium quod perhibet de me. <sup>33</sup> Vos misistis ad Iohannem, et testimonium perhibuit veritati. <sup>34</sup> Ego autem non ab homine testimonium accipio; sed haec dico ut vos salvi sitis. <sup>35</sup> Ille erat lucerna ardens et lucens, vos autem voluistis exultare ad horam in luce eius. <sup>36</sup> Ego autem habeo testimonium maius Iohanne, opera enim quae dedit mihi Pater ut perficiam, ea ipsa opera quae ego facio, testimonium perhibent de me quia Pater me misit. <sup>37</sup> Et qui misit me Pater ipse testimonium perhibuit de me; neque vocem eius umquam audistis neque speciem eius vidistis. <sup>38</sup> Et verbum eius non habetis in vobis manens, quia quem misit ille, huic vos non creditis. <sup>39</sup> Scrutamini scripturas, quia vos putatis in ipsis vitam aeternam habere, et illae sunt quae testimonium perhibent de me, <sup>40</sup> et non vultis venire ad me ut vitam habeatis. <sup>41</sup> Claritatem ab hominibus non accipio, <sup>42</sup> sed cognovi vos, quia dilectionem Dei non habetis in vobis. <sup>43</sup> Ego veni in nomine Patris mei, et non

<sup>25</sup> "Amen, amen I say unto you that the hour cometh and now is when the dead shall hear the voice of the Son of God and they that hear shall live. <sup>26</sup> For as the Father hath life in himself, so he hath given to the Son also to have life in himself; <sup>27</sup> and he hath given him authority to execute *judgment*, because he is the Son of man. <sup>28</sup> Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of *the Son of God*. <sup>29</sup> And they that have done good things shall come forth unto the resurrection of life, but they that have done evil unto the resurrection of judgment.

<sup>30</sup> "I can do nothing of myself. As I hear, so I judge, and my judgment is just, because I seek not my own will but the will of him that sent me. <sup>31</sup> If I bear witness of myself, my witness is not true. <sup>32</sup> There is another that beareth witness of me, and I know that the witness which he witnesseth of me is true. <sup>33</sup> You sent to John, and he gave testimony to the truth. <sup>34</sup> But I receive not testimony from man; but I say these things that you may be saved. <sup>35</sup> He was a burning and a shining light, and you were willing for a time to rejoice in his light. <sup>36</sup> But I have a greater testimony than *that of* John, for the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me that the Father hath sent me. <sup>37</sup> And the Father himself who hath sent me hath given testimony of me; neither have you heard his voice at any time nor seen his shape. <sup>38</sup> And you have not his word abiding in you, for whom he hath sent, him you believe not. <sup>39</sup> Search the scriptures, for you think in them to have life everlasting, and the same are they that give testimony of me, <sup>40</sup> and you will not come to me that you may have life. <sup>41</sup> I receive glory not from men, <sup>42</sup> but I know you, that you have not the love of God in you. <sup>43</sup> I am come in the

accipitis me; si alius venerit in nomine suo, illum accipietis. <sup>44</sup> Quomodo potestis vos credere, qui gloriam ab invicem accipitis, et gloriam quae a solo est Deo non quaeritis? <sup>45</sup> Nolite putare quia ego accusaturus sim vos apud Patrem. Est qui accusat vos, Moses, in quo vos speratis. <sup>46</sup> Si enim crederetis Mosi, crederetis forsitan et mihi. De me enim ille scripsit. <sup>47</sup> Si autem illius litteris non creditis, quomodo meis verbis credetis?"

## Caput 6

**P**ost haec abiit Iesus trans mare Galilaeae, quod est Tiberiadis. <sup>2</sup> Et sequebatur eum multitudo magna, quia videbant signa quae faciebat super his qui infirmabantur. <sup>3</sup> Subiit ergo in montem Iesus, et ibi sedebat cum discipulis suis. <sup>4</sup> Erat autem proximum Pascha, dies festus Iudaeorum. <sup>5</sup> Cum sublevasset ergo oculos Iesus et vidisset quia multitudo maxima venit ad eum, dicit ad Philippum, "Unde ememus panes, ut manducent hii?" <sup>6</sup> Hoc autem dicebat temptans eum, ipse enim sciebat quid esset factururus.

name of my Father, and you receive me not; if another shall come in his own name, him you will receive. <sup>44</sup> How can you believe, who receive glory one from another, and the glory which is from God alone you do not seek? <sup>45</sup> Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. <sup>46</sup> For if you did believe Moses, you would perhaps believe me also. For he wrote of me. <sup>47</sup> But if you do not believe his writings, how will you believe my words?"

## Chapter 6

Christ feeds five thousand with five loaves. He walks upon the sea and discourses of the bread of life.

**A**fter these things Jesus went over the sea of Galilee, which is that of Tiberias. <sup>2</sup> And a great multitude followed him, because they saw the miracles which he did on them that were diseased. <sup>3</sup> Jesus therefore went up into a mountain, and there he sat with his disciples. <sup>4</sup> Now the Pasch, the festival day of the Jews, was near at hand. <sup>5</sup> When Jesus therefore had lifted up his eyes and seen that a very great multitude cometh to him, he *said* to Philip, "Whence shall we buy bread, that these may eat?" <sup>6</sup> And this he said to try him, for he himself knew what he would do.

7 Respondit ei Philippus, "Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat."

8 Dicit ei unus ex discipulis eius, Andreas, frater Simonis Petri, 9 "Est puer unus hic qui habet quinque panes hordiacios et duos pisces, sed haec quid sunt inter tantos?"

10 Dixit ergo Iesus, "Facite homines discumbere." Erat autem faenum multum in loco. Discubuerunt ergo viri, numero quasi quinque milia. 11 Accepit ergo panes Iesus, et cum gratias egisset, distribuit discumbentibus; similiter et ex piscibus, quantum volebant. 12 Ut autem impleti sunt, dixit discipulis suis, "Colligite quae superaverunt fragmenta, ne pereant." 13 Collegerunt ergo et impleverunt duodecim cofinos fragmentorum ex quinque panibus hordiaciis quae superfuerunt his qui manducaverant.

14 Illi ergo homines, cum vidissent quod Iesus fecerat signum, dicebant quia "Hic est vere propheta qui venturus est in mundum." 15 Iesus ergo cum cognovisset quia venturi essent ut raperent eum et facerent eum regem, fugit iterum in montem ipse solus.

16 Ut autem sero factum est, descenderunt discipuli eius ad mare. 17 Et cum ascendissent navem, venerunt trans mare in Capharnaum. Et tenebrae iam factae erant, et non venerat ad eos Iesus. 18 Mare autem vento magno flante exsurgebat. 19 Cum remigassent ergo quasi stadia viginti quinque aut triginta, vident Iesum ambulans super mare et proximum navi fieri, et timuerunt. 20 Ille autem dicit eis, "Ego sum; nolite timere." 21 Voluerunt ergo accipere eum in navem, et statim fuit navis ad terram in quam ibant.



7 Philip answered him, "Two hundred pennyworth of bread is not sufficient for them, that every one may take a little."

8 One of his disciples, Andrew, the brother of Simon Peter, saith to him, 9 "There is a boy here that hath five barley loaves and two fishes, but what are these among so many?"

10 Then Jesus said, "Make the men sit down." Now there was much grass in the place. The men therefore sat down, in number about five thousand. 11 And Jesus took the loaves, and when he had given thanks, he distributed to them that were set down; in like manner also of the fishes, as much as they would. 12 And when they were filled, he said to his disciples, "Gather up the fragments that remain, lest they be lost." 13 So they gathered them up and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten.

14 Then those men, when they had seen what a miracle Jesus had done, said, "This is of a truth the prophet that is to come into the world." 15 When Jesus therefore perceived that they would come to take him by force and make him king, he fled again into the mountain himself alone.

16 And when evening was come, his disciples went down to the sea. 17 And when they had entered into a ship, they went over the sea to Capernaum. And it was now dark, and Jesus was not come unto them. 18 And the sea arose by reason of a great wind that blew. 19 When they had rowed therefore about five and twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were afraid. 20 But he saith to them, "It is I; be not afraid." 21 They were willing therefore to take him into the ship, and presently the ship was at the land to which they were going.

22 Altera die turba quae stabat trans mare vidit quia navicula alia non erat ibi nisi una et quia non introisset cum discipulis suis Iesus in navem sed soli discipuli eius abissent. 23 Aliae vero supervenerunt naves a Tiberiade iuxta locum ubi manducaverant panem, gratias agente Domino. 24 Cum ergo vidisset turba quia Iesus non esset ibi neque discipuli eius, ascenderunt in naviculas et venerunt Capharnaum quaerentes Iesum. 25 Et cum invenissent eum trans mare, dixerunt ei, "Rabbi, quando huc venisti?"

26 Respondit eis Iesus et dixit, "Amen, amen dico vobis: quaeritis me non quia vidistis signa sed quia manducastis ex panibus et saturati estis. 27 Operamini non cibum qui perit sed qui permanet in vitam aeternam, quem Filius hominis vobis dabit. Hunc enim Pater signavit, Deus."

28 Dixerunt ergo ad eum, "Quid faciemus ut operemur opera Dei?"

29 Respondit Iesus et dixit eis, "Hoc est opus Dei, ut credatis in eum quem misit ille."

30 Dixerunt ergo ei, "Quod ergo tu facis signum, ut videamus et credamus tibi? Quid operaris? 31 Patres nostri manna manducaverunt in deserto, sicut scriptum est: 'Panem de caelo dedit eis manducare.'"

32 Dixit ergo eis Iesus, "Amen, amen dico vobis: non Moses dedit vobis panem de caelo, sed Pater meus dat vobis panem de caelo verum. 33 Panis enim Dei est qui descendit de caelo et dat vitam mundo."

<sup>22</sup> The next day the multitude that stood on the other side of the sea saw that there was no other ship there but one and that Jesus had not entered into the ship with his disciples but that his disciples were gone away alone. <sup>23</sup> But other ships came in from Tiberias nigh unto the place where they had eaten the bread, the Lord giving thanks. <sup>24</sup> When the people therefore saw that Jesus was not there nor his disciples, they took shipping and came to Capernaum seeking for Jesus. <sup>25</sup> And when they had found him on the other side of the sea, they said to him, "Rabbi, when camest thou hither?"

<sup>26</sup> Jesus answered them and said, "Amen, amen I say to you: you seek me not because you have seen miracles but because you did eat of the loaves and were filled. <sup>27</sup> Labour not for the meat which perisheth but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed."

<sup>28</sup> They said therefore unto him, "What shall we do that we may work the works of God?"

<sup>29</sup> Jesus answered and said to them, "This is the work of God, that you believe in him whom he hath sent."

<sup>30</sup> They said therefore to him, "What sign therefore dost thou shew, that we may see and may believe thee? What dost thou work? <sup>31</sup> Our fathers did eat manna in the desert, as it is written: 'He gave them bread from heaven to eat.'"

<sup>32</sup> Then Jesus said to them, "Amen, amen I say to you: Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. <sup>33</sup> For the bread of God is that which cometh down from heaven and giveth life to the world."

34 Dixerunt ergo ad eum, "Domine, semper da nobis panem hunc."

35 Dixit autem eis Iesus, "Ego sum panis vitae; qui venit ad me non esuriet, et qui credit in me non sitiet umquam. 36 Sed dixi vobis quia et vidistis me et non creditis. 37 Omne quod dat mihi Pater ad me veniet, et eum qui venit ad me non eiciam foras, 38 quia descendi de caelo non ut faciam voluntatem meam sed voluntatem eius qui misit me. 39 Haec est autem voluntas eius qui misit me Patris, ut omne quod dedit mihi non perdam ex eo sed resuscitem illud in novissimo die. 40 Haec est autem voluntas Patris mei qui misit me, ut omnis qui videt Filium et credit in eum habeat vitam aeternam, et resuscitabo ego eum in novissimo die."

41 Murmurabant ergo Iudaei de illo, quia dixisset, "Ego sum panis qui de caelo descendi." 42 Et dicebant, "Nonne hic est Iesus, filius Ioseph, cuius nos novimus patrem et matrem? Quomodo ergo dicit hic quia 'De caelo descendi?'"

43 Respondit ergo Iesus et dixit eis, "Nolite murmurare in invicem. 44 Nemo potest venire ad me, nisi Pater, qui misit me, traxerit eum, et ego resuscitabo eum in novissimo die. 45 Est scriptum in prophetis: 'Et erunt omnes docibiles Dei.' Omnis qui audivit a Patre et didicit venit ad me. 46 Non quia Patrem vidit quisquam, nisi is qui est a Deo, hic vidit Patrem. 47 Amen, amen dico vobis: qui credit in me habet vitam aeternam. 48 Ego sum panis vitae. 49 Patres vestri manducaverunt in deserto manna et mortui sunt. 50 Hic est panis de caelo descendens, ut si quis ex ipso manducaverit, non moriatur. 51 Ego sum panis vivus qui de caelo descendi.

<sup>34</sup> Then they said to him, "Lord, give us always this bread."

<sup>35</sup> And Jesus said to them, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me shall never thirst. <sup>36</sup> But I said unto you that you also have seen me and do not believe. <sup>37</sup> All that the Father giveth me shall come to me, and him that cometh to me I will not cast out, <sup>38</sup> because I came down from heaven not to do my own will but the will of him that sent me. <sup>39</sup> Now this is the will of the Father who sent me, that of all that he hath given me I should lose nothing but should raise it up again in the last day. <sup>40</sup> And this is the will of my Father that sent me, that every one who seeth the Son and believeth in him may have life everlasting, and I will raise him up in the last day."

<sup>41</sup> The Jews then murmured at him, because he had said, "I am the *living* bread which came down from heaven." <sup>42</sup> And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, 'I came down from heaven?'"

<sup>43</sup> Jesus therefore answered and said to them, "Murmur not among yourselves. <sup>44</sup> No man can come to me, except the Father, who hath sent me, draw him, and I will raise him up at the last day. <sup>45</sup> It is written in the prophets: 'And they shall all be taught of God.' Every one that hath heard of the Father and hath learned cometh to me. <sup>46</sup> Not that any man hath seen the Father, but he who is of God, he hath seen the Father. <sup>47</sup> Amen, amen I say unto you: he that believeth in me hath everlasting life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers did eat manna in the desert and are dead. <sup>50</sup> This is the bread which cometh down from heaven, that if any man eat of it, he may not die. <sup>51</sup> I am the living bread which came

<sup>52</sup> Si quis manducaverit ex hoc pane, vivet in aeternum, et panis quem ego dabo caro mea est pro mundi vita.”

<sup>53</sup> Litigabant ergo Iudaei ad invicem, dicentes, “Quomodo potest hic nobis carnem suam dare ad manducandum?”

<sup>54</sup> Dixit ergo eis Iesus, “Amen, amen dico vobis: nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem, non habebitis vitam in vobis. <sup>55</sup> Qui manducat meam carnem et bibit meum sanguinem habet vitam aeternam, et ego resuscitabo eum in novissimo die. <sup>56</sup> Caro enim mea vere est cibus, et sanguis meus vere est potus. <sup>57</sup> Qui manducat meam carnem et bibit meum sanguinem in me manet, et ego in illo. <sup>58</sup> Sicut misit me vivens Pater et ego vivo propter Patrem, et qui manducat me; et ipse vivet propter me. <sup>59</sup> Hic est panis qui de caelo descendit. Non sicut manducaverunt patres vestri manna et mortui sunt, qui manducat hunc panem vivet in aeternum.” <sup>60</sup> Haec dixit in synagoga docens in Capharnaum.

<sup>61</sup> Multi ergo audientes ex discipulis eius dixerunt, “Durus est hic sermo, et quis potest eum audire?”

<sup>62</sup> Sciens autem Iesus apud semet ipsum quia murmurent de hoc discipuli eius, dixit eis, “Hoc vos scandalizat? <sup>63</sup> Si ergo videritis Filium hominis ascendentem ubi erat prius? <sup>64</sup> Spiritus est qui vivificat; caro non prodest quicquam. Verba quae ego locutus sum vobis spiritus et vita sunt. <sup>65</sup> Sed sunt quidam ex vobis qui non credunt.” Sciebat enim ab initio Iesus qui essent non credentes et quis traditurus esset eum. <sup>66</sup> Et dicebat, “Propterea dixi vobis quia nemo potest venire ad me nisi fuerit ei datum a Patre meo.” <sup>67</sup> Ex hoc multi discipulorum eius abierunt retro et iam non cum illo

down from heaven. <sup>52</sup> If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh for the life of the world."

<sup>53</sup> The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?"

<sup>54</sup> Then Jesus said to them, "Amen, amen I say unto you: except you eat the flesh of the son of man and drink his blood, you shall not have life in you. <sup>55</sup> He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day. <sup>56</sup> For my flesh is meat indeed, and my blood is drink indeed. <sup>57</sup> He that eateth my flesh and drinketh my blood abideth in me, and I in him. <sup>58</sup> As the living Father hath sent me and I live by the Father, so he that eateth me; the same also shall live by me. <sup>59</sup> This is the bread that came down from heaven. Not as your fathers did eat manna and are dead, he that eateth this bread shall live for ever." <sup>60</sup> These things he said teaching in the synagogue in Capernaum.

<sup>61</sup> Many therefore of his disciples hearing it said, "This saying is hard, and who can hear it?"

<sup>62</sup> But Jesus, knowing in himself that his disciples murmured at this, said to them, "Doth this scandalize you? <sup>63</sup> If then you shall see the Son of man ascend up where he was before? <sup>64</sup> It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life. <sup>65</sup> But there are some of you that believe not." For Jesus knew from the beginning who they were that did not believe and who he was that would betray him. <sup>66</sup> And he said, "Therefore did I say to you that no man can come to me unless it be given him by my Father." <sup>67</sup> After this many of his

ambulabant. <sup>68</sup> Dixit ergo Iesus ad duodecim, "Numquid et vos vultis abire?"

<sup>69</sup> Respondit ergo ei Simon Petrus, "Domine, ad quem ibimus? Verba vitae aeternae habes. <sup>70</sup> Et nos credidimus et cognovimus quia tu es Christus, Filius Dei."

<sup>71</sup> Respondit eis Iesus, "Nonne ego vos duodecim elegi, et ex vobis unus diabolus est?" <sup>72</sup> Dicebat autem Iudam Simonis Iscariotem, hic enim erat traditurus eum, cum esset unus ex duodecim.

## Caput 7

**P**ost haec ambulabat Iesus in Galilaeam, non enim volebat in Iudaeam ambulare, quia quaerebant eum Iudaei interficere. <sup>2</sup> Erat autem in proximo dies festus Iudaeorum, scenopagia. <sup>3</sup> Dixerunt autem ad eum fratres eius, "Transi hinc, et vade in Iudaeam, ut et discipuli tui videant opera tua quae facis. <sup>4</sup> Nemo quippe in occulto quid facit, et quaerit ipse in palam esse. Si haec facis, manifesta te ipsum mundo." <sup>5</sup> Neque enim fratres eius credebant in eum.



disciples went back and walked no more with him. <sup>68</sup> Then Jesus said to the twelve, "Will you also go away?"

<sup>69</sup> And Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life. <sup>70</sup> And we have believed and have known that thou art the Christ, the Son of God."

<sup>71</sup> Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?" <sup>72</sup> Now he meant Judas Iscariot, the son of Simon, for this same was about to betray him, whereas he was one of the twelve.

## Chapter 7

Christ goes up to the feast of the tabernacles. He teaches in the temple.

**A**fter these things Jesus walked *in* Galilee, for he would not walk *in* Judea, because the Jews sought to kill him. <sup>2</sup> Now the *Jews'* feast of tabernacles was at hand. <sup>3</sup> And his brethren said to him, "Depart from hence, and go into Judea, that thy disciples also may see thy works which thou dost. <sup>4</sup> For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world." <sup>5</sup> For neither did his brethren believe in him.

6 Dicit ergo eis Iesus, "Tempus meum nondum advenit, tempus autem vestrum semper est paratum. 7 Non potest mundus odisse vos, me autem odit, quia ego testimonium perhibeo de illo quia opera eius mala sunt. 8 Vos ascendite ad diem festum hunc; ego non ascendo ad diem festum istum, quia meum tempus nondum impletum est." 9 Haec cum dixisset, ipse mansit in Galilaea.

10 Ut autem ascenderunt fratres eius, tunc et ipse ascendit ad diem festum, non manifeste sed quasi in occulto. 11 Iudaei ergo quaerebant eum in die festo et dicebant, "Ubi est ille?" 12 Et murmur multus de eo erat in turba. Quidam enim dicebant quia "Bonus est," alii autem dicebant, "Non, sed seducit turbas." 13 Nemo tamen palam loquebatur de illo propter metum Iudaeorum.

14 Iam autem festivitate mediante, ascendit Iesus in templum et docebat. 15 Et mirabantur Iudaei, dicentes, "Quomodo hic litteras scit, cum non didicerit?"

16 Respondit eis Iesus et dixit, "Mea doctrina non est mea sed eius qui misit me. 17 Si quis voluerit voluntatem eius facere, cognoscet de doctrina, utrum ex Deo sit, an ego a me ipso loquar. 18 Qui a semet ipso loquitur gloriam propriam quaerit, qui autem quaerit gloriam eius qui misit illum, hic verax est, et iniustitia in illo non est. 19 Nonne Moses dedit vobis legem, et nemo ex vobis facit legem? 20 Quid me quaeritis interficere?"

Respondit turba et dixit, "Daemonium habes! Quis te quaerit interficere?"

21 Respondit Iesus et dixit eis, "Unum opus feci, et omnes miramini; 22 propterea Moses dedit vobis circumcisionem (non quia ex Mose est sed ex patribus), et in sabbato

<sup>6</sup> Then Jesus said to them, "My time is not yet come; but your time is always ready. <sup>7</sup> The world cannot hate you, but me it hateth, because I give testimony of it that the works thereof are evil. <sup>8</sup> Go you up to this festival day, *but* I go not up to this festival day, because my time is not fully come." <sup>9</sup> When he had said these things, he himself stayed in Galilee.

<sup>10</sup> But after his brethren were gone up, then he also went up to the *feast*, not openly but as it were in secret. <sup>11</sup> The Jews therefore sought him on the festival day and said, "Where is he?" <sup>12</sup> And there was much murmuring among the multitude concerning him. For some said, "He is a good man," and others said, "No, but he seduceth the people." <sup>13</sup> Yet no man spoke openly of him for fear of the Jews.

<sup>14</sup> Now *about* the midst of the feast, Jesus went up into the temple and taught. <sup>15</sup> And the Jews wondered, saying, "How doth this man know letters, having never learned?"

<sup>16</sup> Jesus answered them and said, "My doctrine is not mine but his that sent me. <sup>17</sup> If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself. <sup>18</sup> He that speaketh of himself seeketh his own glory, but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. <sup>19</sup> Did not Moses give you the law, and *yet* none of you keepeth the law? <sup>20</sup> Why seek you to kill me?"

The multitude answered and said, "Thou hast a devil! Who seeketh to kill thee?"

<sup>21</sup> Jesus answered and said to them, "One work I have done, and you all wonder; <sup>22</sup> therefore Moses gave you circumcision (not because it is of Moses but of the fathers),

circumciditis hominem. <sup>23</sup> Si circumcisionem accipit homo in sabbato, ut non solvatur lex Mosi, mihi indignamini quia totum hominem sanum feci in sabbato? <sup>24</sup> Nolite iudicare secundum faciem, sed iustum iudicium iudicate.”

<sup>25</sup> Dicebant ergo quidam ex Hierosolymis, “Nonne hic est quem quaerunt interficere? <sup>26</sup> Et ecce: palam loquitur, et nihil ei dicunt. Numquid vere cognoverunt principes quia hic est Christus? <sup>27</sup> Sed hunc scimus, unde sit; Christus autem cum venerit, nemo scit unde sit.”

<sup>28</sup> Clamabat ergo docens in templo Iesus et dicens, “Et me scitis, et unde sim scitis; et a me ipso non veni, sed est verus qui misit me, quem vos non scitis. <sup>29</sup> Ego scio eum, quia ab ipso sum et ipse me misit.”

<sup>30</sup> Quaerebant ergo eum adprehendere, et nemo misit in illum manus, quia nondum venerat hora eius. <sup>31</sup> De turba autem multi crediderunt in eum et dicebant, “Christus cum venerit, numquid plura signa faciet quam quae hic facit?”

<sup>32</sup> Audierunt Pharisei turbam murmurantem de illo haec, et miserunt principes et Pharisei ministros ut adprehenderent eum. <sup>33</sup> Dixit ergo eis Iesus, “Adhuc modicum tempus vobiscum sum, et vado ad eum qui misit me. <sup>34</sup> Quaeritis me et non invenietis, et ubi sum ego, vos non potestis venire.”

<sup>35</sup> Dixerunt ergo Iudaei ad semet ipsos, “Quo hic iturus est quia non inveniemus eum? Numquid in dispersionem Gentium iturus est et docturus Gentes? <sup>36</sup> Quis est hic sermo quem dixit: ‘Quaeritis me et non invenietis, et ubi sum ego, vos non potestis venire?’”

and on the sabbath day you circumcise a man. <sup>23</sup> If a man receive circumcision on the sabbath day, that the law of Moses may not be broken, are you angry at me because I have healed the whole man on the sabbath day? <sup>24</sup> Judge not according to the appearance, but judge just judgment."

<sup>25</sup> Then some of them of Jerusalem said, "Is not this he whom they seek to kill? <sup>26</sup> And behold: he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? <sup>27</sup> But we know this man, whence he is; but when the Christ cometh, no man knoweth whence he is."

<sup>28</sup> Jesus therefore cried out in the temple, teaching and saying, "You both know me, and you know whence I am; and I am not come of myself, but he that sent me is true, whom you know not. <sup>29</sup> I know him, because I am from him and he hath sent me."

<sup>30</sup> They sought therefore to apprehend him, *but* no man laid hands on him, because his hour was not yet come. <sup>31</sup> But of the people many believed in him and said, "When the Christ cometh, shall he do more miracles than these which this man doth?"

<sup>32</sup> The Pharisees heard the people murmuring these things concerning him, and the rulers and Pharisees sent ministers to apprehend him. <sup>33</sup> Jesus therefore said to them, "Yet a little while I am with you, and *then* I go to him that sent me. <sup>34</sup> You shall seek me and shall not find me, and where I am, *thither* you cannot come."

<sup>35</sup> The Jews therefore said among themselves, "Whither will he go that we shall not find him? Will he go to the dispersed among the Gentiles and teach the Gentiles? <sup>36</sup> What is this saying that he hath said: 'You shall seek me and shall not find me, and where I am you cannot come?'"

<sup>37</sup> In novissimo autem die magno festivitatis stabat Iesus et clamabat, dicens, "Si quis sitit, veniat ad me et bibat. <sup>38</sup> Qui credit in me, sicut dicit scriptura: 'Flumina de ventre eius fluent aquae vivae.'" <sup>39</sup> Hoc autem dixit de Spiritu quem accepturi erant credentes in eum, nondum enim erat Spiritus datus, quia Iesus nondum erat glorificatus.

<sup>40</sup> Ex illa ergo turba, cum audissent hos sermones eius, dicebant, "Hic est vere propheta." <sup>41</sup> Alii dicebant, "Hic est Christus." Quidam autem dicebant, "Numquid a Galilaea Christus venit?" <sup>42</sup> Nonne scriptura dicit quia ex semine David et de Bethleem, castello ubi erat David, venit Christus?" <sup>43</sup> Dissensio itaque facta est in turba propter eum. <sup>44</sup> Quidam autem ex ipsis volebant adprehendere eum, sed nemo misit super illum manus.

<sup>45</sup> Venerunt ergo ministri ad pontifices et Phariseos, et dixerunt eis illi, "Quare non adduxistis eum?"

<sup>46</sup> Responderunt ministri, "Numquam sic locutus est homo sicut hic homo."

<sup>47</sup> Responderunt ergo eis Pharisei, "Numquid et vos seducti estis?" <sup>48</sup> Numquid aliquis ex principibus credidit in eum, aut ex Phariseis? <sup>49</sup> Sed turba haec quae non novit legem maledicti sunt."

<sup>50</sup> Dixit Nicodemus ad eos (ille qui venit ad eum nocte, qui unus erat ex ipsis), <sup>51</sup> "Numquid lex nostra iudicat hominem, nisi audierit ab ipso prius et cognoverit quid faciat?"

<sup>37</sup> And on the last *and* great day of the festivity Jesus stood and cried, saying, "If any man thirst, let him come to me and drink. <sup>38</sup> He that believeth in me, as the scripture saith: 'Out of his belly shall flow rivers of living water.'" <sup>39</sup> Now this he said of the Spirit which they should receive who believed in him, for as yet the Spirit was not given, because Jesus was not yet glorified.

<sup>40</sup> Of that multitude, therefore, when they had heard these words of his, some said, "This is the prophet indeed." <sup>41</sup> Others said, "This is the Christ." But some said, "Doth the Christ come out of Galilee?" <sup>42</sup> Doth not the scripture say that Christ cometh of the seed of David and out of Bethlehem, the town where David was?" <sup>43</sup> So there arose a dissension among the people because of him. <sup>44</sup> And some of them would have apprehended him, but no man laid hands on him.

<sup>45</sup> The ministers therefore came to the chief priests and the Pharisees, and they said to them, "Why have you not brought him?"

<sup>46</sup> The ministers answered, "Never did *man* speak like this man."

<sup>47</sup> Then the Pharisees answered them: "Are you also seduced? <sup>48</sup> Hath any one of the rulers believed in him, or of the Pharisees? <sup>49</sup> But this multitude that knoweth not the law are accursed."

<sup>50</sup> Nicodemus said to them (he that came to him by night, who was one of them), <sup>51</sup> "Doth our law judge *any* man, unless it first hear him and know what he doth?"

<sup>52</sup> Responderunt et dixerunt ei, "Numquid et tu Galilaeus es? Scrutare, et vide quia propheta a Galilaea non surgit."  
<sup>53</sup> Et reversi sunt unusquisque in domum suam.

## Caput 8

**I**esus autem perrexit in Montem Oliveti. <sup>2</sup> Et diluculo iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos. <sup>3</sup> Adducunt autem scribae et Pharisei mulierem in adulterio deprehensam, et statuerunt eam in medio <sup>4</sup> et dixerunt ei, "Magister, haec mulier modo deprehensa est in adulterio. <sup>5</sup> In lege autem Moses mandavit nobis huiusmodi lapidare. Tu ergo quid dicis?" <sup>6</sup> Hoc autem dicebant temptantes eum, ut possent accusare eum.

Iesus autem inclinans se deorsum digito scribebat in terra. <sup>7</sup> Cum ergo perseverarent interrogantes eum, erexit se et dixit eis, "Qui sine peccato est vestrum, primus in illam lapidem mittat." <sup>8</sup> Et iterum se inclinans scribebat in terra.

<sup>9</sup> Audientes autem unus post unum exiebant, incipientes a senioribus; et remansit solus Iesus et mulier in medio



<sup>52</sup> They answered and said to him, "Art thou also a Galilean? Search *the scriptures*, and see that out of Galilee a prophet riseth not." <sup>53</sup> And every man returned to his own house.

## Chapter 8

The woman taken in adultery. Christ justifies his doctrine.

And Jesus went to Mount Olivet. <sup>2</sup> And early in the morning he came again into the temple, and all the people came to him, and he sat down and taught them. <sup>3</sup> And the scribes and Pharisees bring *to him* a woman taken in adultery, and they set her in the midst <sup>4</sup> and said to him, "Master, this woman was even now taken in adultery. <sup>5</sup> Now Moses in the law commanded us to stone such a one. *But* what sayest thou?" <sup>6</sup> And this they said tempting him, that they might accuse him.

But Jesus stooping down wrote with his finger on the ground. <sup>7</sup> And when they continued asking him, he lifted up himself and said to them, "He that is without sin among you, let him first cast a stone at her." <sup>8</sup> And again stooping down he wrote on the ground.

<sup>9</sup> But they hearing this went out one by one, beginning at the *eldest*; and Jesus alone remained, and the woman

stans. <sup>10</sup> Erigens autem se Iesus dixit ei, "Mulier, ubi sunt qui te accusabant? Nemo te condemnavit?"

<sup>11</sup> Quae dixit, "Nemo, Domine."

Dixit autem Iesus, "Nec ego te condemnabo; vade, et amplius iam noli peccare."

<sup>12</sup> Iterum ergo locutus est eis Iesus, dicens, "Ego sum lux mundi; qui sequitur me non ambulat in tenebris sed habebit lucem vitae."

<sup>13</sup> Dixerunt ergo ei Pharisei, "Tu de te ipso testimonium perhibes; testimonium tuum non est verum."

<sup>14</sup> Respondit Iesus et dixit eis, "Et si ego testimonium perhibeo de me ipso, verum est testimonium meum, quia scio unde veni et quo vado; vos autem nescitis unde venio aut quo vado. <sup>15</sup> Vos secundum carnem iudicatis; ego non iudico quemquam. <sup>16</sup> Et si iudico ego, iudicium meum verum est, quia solus non sum sed ego et qui me misit Pater. <sup>17</sup> Et in lege vestra scriptum est quia duorum hominum testimonium verum est. <sup>18</sup> Ego sum qui testimonium perhibeo de me ipso, et testimonium perhibet de me qui misit me Pater."

<sup>19</sup> Dicebant ergo ei, "Ubi est Pater tuus?"

Respondit Iesus, "Neque me scitis neque Patrem meum; si me sciretis, forsitan et Patrem meum sciretis." <sup>20</sup> Haec verba locutus est Iesus in gazofilacio, docens in templo, et nemo adprehendit eum, quia necdum venerat hora eius.

<sup>21</sup> Dixit ergo iterum eis Iesus, "Ego vado, et quaeretis me, et in peccato vestro moriemini. Quo ego vado vos non potestis venire."

<sup>22</sup> Dicebant ergo Iudaei, "Numquid interficiet semet ipsum, quia dicit, 'Quo ego vado vos non potestis venire?'"

standing in the midst. <sup>10</sup> Then Jesus lifting up himself said to her, "Woman, where are they that accused thee? Hath no man condemned thee?"

<sup>11</sup> And she said, "No man, Lord."

And Jesus said, "Neither will I condemn thee. Go, and now sin no more."

<sup>12</sup> And again Jesus spoke to them, saying, "I am the light of the world; he that followeth me walketh not in darkness but shall have the light of life."

<sup>13</sup> The Pharisees therefore said to him, "Thou givest testimony of thyself; thy testimony is not true."

<sup>14</sup> Jesus answered and said to them, "Although I give testimony of myself, my testimony is true, for I know whence I came and whither I go; but you know not whence I come or whither I go. <sup>15</sup> You judge according to the flesh; I judge not any man. <sup>16</sup> And if I do judge, my judgment is true, because I am not alone but I and the Father that sent me. <sup>17</sup> And in your law it is written that the testimony of two men is true. <sup>18</sup> I am one that give testimony of myself, and the Father that sent me giveth testimony of me."

<sup>19</sup> They said therefore to him, "Where is thy Father?"

Jesus answered, "Neither me do you know nor my Father; if you did know me, *you* would know my Father also." <sup>20</sup> These words Jesus spoke in the treasury, teaching in the temple, and no man laid hands on him, because his hour was not yet come.

<sup>21</sup> Then Jesus said to them again, "I go, and you shall seek me, and you shall die in your sin. Whither I go you cannot come."

<sup>22</sup> The Jews therefore said, "Will he kill himself, because he *said*, 'Whither I go you cannot come?'"

<sup>23</sup> Et dicebat eis, "Vos de deorsum estis; ego de supernis sum. Vos de mundo hoc estis; ego non sum de hoc mundo.

<sup>24</sup> Dixi ergo vobis quia moriemini in peccatis vestris. Si enim non credideritis quia ego sum, moriemini in peccato vestro.

<sup>25</sup> Dicebant ergo ei, "Tu quis es?"

Dixit eis Iesus, "Principium, qui et loquor vobis. <sup>26</sup> Multa habeo de vobis loqui et iudicare. Sed qui misit me verax est; et ego quae audivi ab eo, haec loquor in mundo." <sup>27</sup> Et non cognoverunt quia Patrem eis dicebat Deum. <sup>28</sup> Dixit ergo eis Iesus, "Cum exaltaveritis Filium hominis, tunc cognoscetis quia ego sum et a me ipso facio nihil; sed sicut docuit me Pater, haec loquor. <sup>29</sup> Et qui me misit mecum est, et non reliquit me solum, quia ego quae placita sunt ei facio semper." <sup>30</sup> Haec illo loquente, multi crediderunt in eum.

<sup>31</sup> Dicebat ergo Iesus ad eos qui crediderunt ei Iudaeos, "Si vos manseritis in sermone meo, vere discipuli mei eritis, <sup>32</sup> et cognoscetis veritatem, et veritas liberabit vos."

<sup>33</sup> Responderunt ei, "Semen Abrahae sumus, et nemini servivimus umquam. Quomodo tu dicis, 'Liberi eritis?'"

<sup>34</sup> Respondit eis Iesus, "Amen, amen dico vobis quia omnis qui facit peccatum servus est peccati. <sup>35</sup> Servus autem non manet in domo in aeternum; filius manet in aeternum. <sup>36</sup> Si ergo filius vos liberaverit, vere liberi eritis. <sup>37</sup> Scio quia filii Abrahae estis, sed quaeritis me interficere, quia sermo meus non capit in vobis. <sup>38</sup> Ego quod vidi apud Patrem meum loquor, et vos quae vidistis apud patrem vestrum facitis."

<sup>23</sup> And he said to them, "You are from beneath; I am from above. You are of this world; I am not of this world. <sup>24</sup> Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sin."

<sup>25</sup> They said therefore to him, "Who art thou?"

Jesus said to them, "The beginning, who also speak to you. <sup>26</sup> I have many things to speak and to judge of you. But he that sent me is true; and the things I have heard of him, the same I speak in the world." <sup>27</sup> Now they did not know that he *said* God was his Father. <sup>28</sup> Jesus therefore said to them, "When you shall have lifted up the Son of man, then shall you know that I am he and that I do nothing of myself; but as the Father hath taught me, I speak these things. <sup>29</sup> And he that sent me is with me, and he hath not left me alone, for I do always the things that please him." <sup>30</sup> As he spoke these things, many believed in him.

<sup>31</sup> Then Jesus said to those Jews that believed him, "If you continue in my word, you shall be my disciples indeed, <sup>32</sup> and you shall know the truth, and the truth shall make you free."

<sup>33</sup> They answered him, "We are the seed of Abraham, and we have never been slaves to any man. How sayest thou, 'You shall be free?'"

<sup>34</sup> Jesus answered them, "Amen, amen I say unto you that whosoever committeth sin is the servant of sin. <sup>35</sup> Now the servant abideth not in the house for ever, *but* the son abideth for ever. <sup>36</sup> If therefore the son shall make you free, you shall be free indeed. <sup>37</sup> I know that you are the children of Abraham, but you seek to kill me, because my word hath no place in you. <sup>38</sup> I speak that which I have seen with my Father, and you do the things that you have seen with your father."

<sup>39</sup> Responderunt et dixerunt ei, "Pater noster Abraham est."

Dicit eis Iesus, "Si filii Abrahae estis, opera Abrahae facite. <sup>40</sup> Nunc autem quaeritis me interficere, hominem qui veritatem vobis locutus sum, quam audivi a Deo. Hoc Abraham non fecit. <sup>41</sup> Vos facitis opera patris vestri."

Dixerunt itaque ei, "Nos ex fornicatione non sumus nati; unum patrem habemus, Deum."

<sup>42</sup> Dixit ergo eis Iesus, "Si Deus pater vester esset, diligeretis utique me, ego enim ex Deo processi et veni. Neque enim a me ipso veni, sed ille me misit. <sup>43</sup> Quare loquellam meam non cognoscitis? Quia non potestis audire sermonem meum. <sup>44</sup> Vos ex patre, diabolo, estis, et desideria patris vestri vultis facere. Ille homicida erat ab initio, et in veritate non stetit, quia non est veritas in eo. Cum loquitur mendacium, ex propriis loquitur, quia mendax est et pater eius. <sup>45</sup> Ego autem quia veritatem dico, non creditis mihi. <sup>46</sup> Quis ex vobis arguet me de peccato? Si veritatem dico, quare vos non creditis mihi? <sup>47</sup> Qui est ex Deo verba Dei audit. Propterea vos non auditis, quia ex Deo non estis."

<sup>48</sup> Responderunt igitur Iudaei et dixerunt ei, "Nonne bene dicimus nos quia Samaritanus es tu et daemonium habes?"

<sup>49</sup> Respondit Iesus, "Ego daemonium non habeo, sed honorifico Patrem meum, et vos inhonorastis me. <sup>50</sup> Ego autem non quaero gloriam meam; est qui quaerit et iudicat. <sup>51</sup> Amen, amen dico vobis: si quis sermonem meum servaverit, mortem non videbit in aeternum."

<sup>52</sup> Dixerunt ergo Iudaei, "Nunc cognovimus quia daemonium habes. Abraham mortuus est, et prophetae, et tu dicis,

<sup>39</sup> They answered and said to him, "Abraham is our father."

Jesus saith to them, "If you be the children of Abraham, do the works of Abraham. <sup>40</sup> But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did not. <sup>41</sup> You do the deeds of your father."

They said then to him, "We are not born of fornication; we have one Father, *even* God."

<sup>42</sup> But Jesus said to them, "If God were your father, verily you would love me, for I proceeded forth and came from God. For I came not of myself, but he sent me. <sup>43</sup> Why do you not know my speech? Because you cannot hear my word. <sup>44</sup> You are of your father, the devil, and the desires of your father you will do. He was a murderer from the beginning, and he abode not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father thereof. <sup>45</sup> But *if* I say the truth, you believe me not. <sup>46</sup> Which of you shall convince me of sin? If I say the truth *to you*, why do you not believe me? <sup>47</sup> He that is of God heareth the words of God. Therefore you hear them not, because you are not of God."

<sup>48</sup> The Jews therefore answered and said to him, "Do not we say well that thou art a Samaritan and hast a devil?"

<sup>49</sup> Jesus answered, "I have not a devil, but I honour my Father, and you have dishonoured me. <sup>50</sup> But I seek not my own glory; there is one that seeketh and judgeth. <sup>51</sup> Amen, amen I say to you: if any man keep my word, he shall not see death for ever."

<sup>52</sup> The Jews therefore said, "Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest,

‘Si quis sermonem meum servaverit, non gustabit mortem in aeternum.’ <sup>53</sup> Numquid tu maior es patre nostro Abraham, qui mortuus est? Et prophetae mortui sunt. Quem te ipsum facis?”

<sup>54</sup> Respondit Iesus, “Si ego glorifico me ipsum, gloria mea nihil est. Est Pater meus qui glorificat me, quem vos dicitis quia Deus vester est. <sup>55</sup> Et non cognovistis eum, ego autem novi eum. Et si dixero quia non scio eum, ero similis vobis, mendax. Sed scio eum et sermonem eius servo. <sup>56</sup> Abraham, pater vester, exultavit ut videret diem meum, et vidit et gavisus est.”

<sup>57</sup> Dixerunt ergo Iudaei ad eum, “Quinquaginta annos nondum habes, et Abraham vidisti?”

<sup>58</sup> Dixit eis Iesus, “Amen, amen dico vobis: antequam Abraham fieret, ego sum.” <sup>59</sup> Tulerunt ergo lapides ut iacerent in eum, Iesus autem abscondit se et exivit de templo.

## Caput 9

**E**t praeteriens Iesus vidit hominem caecum a nativitate.  
<sup>2</sup> Et interrogaverunt eum discipuli sui, “Rabbi, quis peccavit, hic aut parentes eius, ut caecus nasceretur?”



'If any man keep my word, he shall not taste death for ever.'  
<sup>53</sup> Art thou greater than our father Abraham, who is dead?  
 And the prophets are dead. Whom dost thou make thyself?"

<sup>54</sup> Jesus answered, "If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. <sup>55</sup> And you have not known him, but I know him. And if I should say that I know him not, I should be like to you, a liar. But I know him and keep his word. <sup>56</sup> Abraham, your father, rejoiced that he might see my day; *he* saw it and was glad."

<sup>57</sup> The Jews therefore said to him, "Thou art not yet fifty years old, and hast thou seen Abraham?"

<sup>58</sup> Jesus said to them, "Amen, amen I say to you: before Abraham was made, I am." <sup>59</sup> They took up stones therefore to cast at him, but Jesus hid himself and went out of the temple.

## Chapter 9

He restores to sight the man born blind.

**A**ND Jesus passing by saw a man who was blind from his birth. <sup>2</sup> And his disciples asked him, "Rabbi, who hath sinned, this man or his parents, that he should be born blind?"

<sup>3</sup> Respondit Iesus, "Neque hic peccavit neque parentes eius, sed ut manifestentur opera Dei in illo. <sup>4</sup> Me oportet operari opera eius qui misit me donec dies est; venit nox, quando nemo potest operari. <sup>5</sup> Quamdiu in mundo sum, lux sum mundi." <sup>6</sup> Haec cum dixisset, expuit in terram et fecit lutum ex sputo et linuit lutum super oculos eius <sup>7</sup> et dixit ei, "Vade; lava in natatoria Siloae," quod interpretatur, "Missus." Abiit ergo et lavit, et venit videns.

<sup>8</sup> Itaque vicini et qui viderant eum prius, quia mendicus erat, dicebant, "Nonne hic est qui sedebat et mendicabat?" Alii dicebant quia "Hic est," <sup>9</sup> alii autem, "Nequaquam, sed similis est eius."

Ille vero dicebat quia "Ego sum."

<sup>10</sup> Dicebant ergo ei, "Quomodo aperti sunt oculi tibi?"

<sup>11</sup> Respondit, "Ille homo qui dicitur Iesus lutum fecit et unxit oculos meos et dixit mihi, 'Vade ad natatoriam Siloae, et lava.' Et abii, et lavi, et vidi."

<sup>12</sup> Et dixerunt ei, "Ubi est ille?"

Ait, "Nescio."

<sup>13</sup> Adducunt eum ad Phariseos qui caecus fuerat. <sup>14</sup> Erat autem sabbatum quando lutum fecit Iesus et aperuit oculos eius. <sup>15</sup> Iterum ergo interrogabant eum Pharisei quomodo vidisset. Ille autem dixit eis, "Lutum posuit mihi super oculos, et lavi, et video."

<sup>16</sup> Dicebant ergo ex Phariseis quidam, "Non est hic homo a Deo, qui sabbatum non custodit." Alii autem dicebant, "Quomodo potest homo peccator haec signa facere?"

<sup>3</sup> Jesus answered, "Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him. <sup>4</sup> I must work the works of him that sent me whilst it is day; the night cometh, when no man can work. <sup>5</sup> As long as I am in the world, I am the light of the world." <sup>6</sup> When he had said these things, he spat on the ground and made clay of the spittle and spread the clay on his eyes <sup>7</sup> and said to him, "Go; wash in the pool of Siloam," which is interpreted, "Sent." He went his way therefore and washed, and he came seeing.

<sup>8</sup> The neighbours therefore and they who had seen him before, that he was a beggar, said, "Is not this he that sat and begged?" Some said, "This is he," <sup>9</sup> but others *said*, "No, but he is like him."

But he said, "I am he."

<sup>10</sup> They said therefore to him, "How were thy eyes opened?"

<sup>11</sup> He answered, "That man that is called Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam, and wash.' And I *went*, I washed and I *see*."

<sup>12</sup> And they said to him, "Where is he?"

He saith, "I know not."

<sup>13</sup> They bring him that had been blind to the Pharisees. <sup>14</sup> Now it was the sabbath when Jesus made the clay and opened his eyes. <sup>15</sup> Again therefore the Pharisees asked him how he had *received his sight*. But he said to them, "He put clay upon my eyes, and I washed, and I see."

<sup>16</sup> Some therefore of the Pharisees said, "This man is not of God, who keepeth not the sabbath." But others said, "How can a man that is a sinner do such miracles?"

Et scisma erat inter eos. <sup>17</sup> Dicunt ergo caeco iterum, "Tu quid dicis de eo qui aperuit oculos tuos?"

Ille autem dixit quia "Propheta est."

<sup>18</sup> Non crediderunt ergo Iudaei de illo quia caecus fuisset et vidisset donec vocaverunt parentes eius qui viderat <sup>19</sup> et interrogaverunt eos, dicentes, "Hic est filius vester, quem vos dicitis quia caecus natus est? Quomodo ergo nunc videt?"

<sup>20</sup> Responderunt eis parentes eius et dixerunt, "Scimus quia hic est filius noster et quia caecus natus est, <sup>21</sup> quomodo autem nunc videat nescimus, aut quis eius aperuit oculos nos nescimus. Ipsum interrogate: aetatem habet; ipse de se loquatur." <sup>22</sup> Haec dixerunt parentes eius quia timebant Iudaeos; iam enim conspiraverant Iudaei ut si quis eum confiteretur esse Christum, extra synagogam fieret. <sup>23</sup> Propterea parentes eius dixerunt quia "Aetatem habet; ipsum interrogate."

<sup>24</sup> Vocaverunt ergo rursum hominem qui fuerat caecus et dixerunt ei, "Da gloriam Deo. Nos scimus quia hic homo peccator est."

<sup>25</sup> Dixit ergo eis, "Ille si peccator est nescio; unum scio, quia caecus cum essem, modo video."

<sup>26</sup> Dixerunt ergo illi, "Quid fecit tibi? Quomodo aperuit tibi oculos?"

<sup>27</sup> Respondit eis, "Dixi vobis iam, et audistis. Quid iterum vultis audire? Numquid et vos vultis discipuli eius fieri?"

<sup>28</sup> Maledixerunt ergo ei et dixerunt, "Tu discipulus illius

And there was a division among them. <sup>17</sup> They say therefore to the blind man again, "What sayest thou of him that hath opened thy eyes?"

And he said, "He is a prophet."

<sup>18</sup> The Jews then did not believe concerning him that he had been blind and had *received his sight* until they called the parents of him that had *received his sight* <sup>19</sup> and asked them, saying, "Is this your son, who you say was born blind? How then doth he now see?"

<sup>20</sup> His parents answered them and said, "We know that this is our son and that he was born blind, <sup>21</sup> but how he now seeth we know not, or who hath opened his eyes we know not. Ask himself: he is of age; let him speak for himself."

<sup>22</sup> These things his parents said because they feared the Jews; for the Jews had already agreed among themselves that if any man should confess him to be Christ, he should be put out of the synagogue. <sup>23</sup> Therefore did his parents say, "He is of age; ask him."

<sup>24</sup> They therefore called the man again that had been blind and said to him, "Give glory to God. We know that this man is a sinner."

<sup>25</sup> He said then to them, "If he be a sinner I know not; one thing I know, that whereas I was blind, now I see."

<sup>26</sup> They said then to him, "What did he to thee? How did he open thy eyes?"

<sup>27</sup> He answered them, "I have told you already, and you have heard. Why would you hear it again? Will you also become his disciples?"

<sup>28</sup> They reviled him therefore and said, "Be thou his

sis, nos autem Mosi discipuli sumus. <sup>29</sup> Nos scimus quia Mosi locutus est Deus, hunc autem nescimus unde sit."

<sup>30</sup> Respondit ille homo et dixit eis, "In hoc enim mirabile est, quia vos nescitis unde sit et aperuit meos oculos. <sup>31</sup> Scimus autem quia peccatores Deus non audit, sed si quis Dei cultor est et voluntatem eius facit, hunc exaudit. <sup>32</sup> A saeculo non est auditum quia aperuit quis oculos caeci nati. <sup>33</sup> Nisi esset hic a Deo, non poterat facere quicquam."

<sup>34</sup> Responderunt et dixerunt ei, "In peccatis natus es totus, et tu doces nos?" Et eiecerunt eum foras.

<sup>35</sup> Audivit Iesus quia eiecerunt eum foras, et cum invenisset eum, dixit ei, "Tu credis in Filium Dei?"

<sup>36</sup> Respondit ille et dixit, "Quis est, Domine, ut credam in eum?"

<sup>37</sup> Et dixit ei Iesus, "Et vidisti eum, et qui loquitur tecum ipse est."

<sup>38</sup> At ille ait, "Credo, Domine." Et procidens adoravit eum.

<sup>39</sup> Et dixit ei Iesus, "In iudicium ego in hunc mundum veni, ut qui non vident videant et qui vident caeci fiant."

<sup>40</sup> Et audierunt quidam ex Phariseis qui cum ipso erant, et dixerunt ei, "Numquid et nos caeci sumus?"

<sup>41</sup> Dixit eis Iesus, "Si caeci essetis, non haberetis peccatum; nunc vero dicitis quia 'Videmus.' Peccatum vestrum manet."

disciple, but we are the disciples of Moses. <sup>29</sup> We know that God spoke to Moses; but as to this man, we know not from whence he is."

<sup>30</sup> The man answered and said to them, "Why, herein is a wonderful thing, that you know not from whence he is and he hath opened my eyes. <sup>31</sup> Now we know that God doth not hear sinners, but if a man be a server of God and doth his will, him he heareth. <sup>32</sup> From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. <sup>33</sup> Unless this man were of God, he could not do any thing."

<sup>34</sup> They answered and said to him, "Thou wast wholly born in sins, and dost thou teach us?" And they cast him out.

<sup>35</sup> Jesus heard that they *had* cast him out, and when he had found him, he said to him, "Dost thou believe in the Son of God?"

<sup>36</sup> He answered and said, "Who is he, Lord, that I may believe in him?"

<sup>37</sup> And Jesus said to him, "Thou hast both seen him, and it is he that talketh with thee."

<sup>38</sup> And he said, "I believe, Lord." And falling down he adored him.

<sup>39</sup> And Jesus *said*, "For judgment I am come into this world, that they that see not may see and they that see may become blind."

<sup>40</sup> And some of the Pharisees that were with him heard, and they said to him, "Are we also blind?"

<sup>41</sup> Jesus said to them, "If you were blind, you should not have sin; but now you say, 'We see.' Your sin remaineth."

## Caput 10

**A**men, amen dico vobis: qui non intrat per ostium in ovile ovium sed ascendit aliunde, ille fur est et latro. <sup>2</sup> Qui autem intrat per ostium pastor est ovium. <sup>3</sup> Huic ostiarius aperit, et oves vocem eius audiunt, et proprias oves vocat nominatim et educit eas. <sup>4</sup> Et cum proprias oves emiseric, ante eas vadit, et oves illum sequuntur, quia sciunt vocem eius. <sup>5</sup> Alienum autem non sequuntur sed fugiunt ab eo, quia non noverunt vocem alienorum.” <sup>6</sup> Hoc proverbium dixit eis Iesus. Illi autem non cognoverunt quid loqueretur eis.

<sup>7</sup> Dixit ergo eis iterum Iesus, “Amen, amen dico vobis quia ego sum ostium ovium. <sup>8</sup> Omnes quotquot venerunt fures sunt et latrones, sed non audierunt eos oves. <sup>9</sup> Ego sum ostium: per me si quis introierit salvabitur, et ingredietur et egredietur et pascua inveniet. <sup>10</sup> Fur non venit nisi ut furetur et mactet et perdat. Ego veni ut vitam habeant et abundantius habeant. <sup>11</sup> Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis. <sup>12</sup> Mercennarius autem et qui non est pastor, cuius non sunt oves propriae, videt lupum



## Chapter 10

Christ is the door and the good shepherd. He and his Father are one.

**A**men, amen I say to you: he that entereth not by the door into the sheepfold but climbeth up another way, the same is a thief and a robber. <sup>2</sup> But he that entereth in by the door is the shepherd of the sheep. <sup>3</sup> To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name and leadeth them out. <sup>4</sup> And when he hath let out his own sheep, he goeth before them, and the sheep follow him, because they know his voice. <sup>5</sup> But a stranger they follow not but fly from him, because they know not the voice of strangers.” <sup>6</sup> This proverb Jesus spoke to them. But they understood not what he spoke to them.

<sup>7</sup> Jesus therefore said to them again, “Amen, amen I say to you: I am the door of the sheep. <sup>8</sup> All that ever came before are thieves and robbers, *and* the sheep heard them not. <sup>9</sup> I am the door: by me if any man enter in he shall be saved, and he shall go in and go out and shall find pastures. <sup>10</sup> The thief cometh not but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly. <sup>11</sup> I am the good shepherd. The good shepherd giveth his life for his sheep. <sup>12</sup> But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf

venientem et dimittit oves et fugit, et lupus rapit et dispergit oves; <sup>13</sup> mercennarius autem fugit, quia mercennarius est et non pertinet ad eum de ovibus. <sup>14</sup> Ego sum pastor bonus, et cognosco meas, et cognoscunt me meae, <sup>15</sup> sicut novit me Pater, et ego agnosco Patrem; et animam meam pono pro ovibus meis. <sup>16</sup> Et alias oves habeo quae non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor. <sup>17</sup> Propterea me Pater diligit, quia ego pono animam meam ut iterum sumam eam. <sup>18</sup> Nemo tollit eam a me, sed ego pono eam a me ipso, et potestatem habeo ponendi eam, et potestatem habeo iterum sumendi eam. Hoc mandatum accepi a Patre meo."

<sup>19</sup> Dissensio iterum facta est inter Iudaeos propter sermones hos. <sup>20</sup> Dicebant autem multi ex ipsis, "Daemonium habet et insanit; quid eum auditis?" <sup>21</sup> Alii dicebant, "Haec verba non sunt daemonium habentis. Numquid daemonium potest caecorum oculos aperire?"

<sup>22</sup> Facta sunt autem Encenia in Hierosolymis, et hiemps erat. <sup>23</sup> Et ambulabat Iesus in templo in porticu Salomonis. <sup>24</sup> Circumdederunt ergo eum Iudaei et dicebant ei, "Quousque animam nostram suspendis? Si tu es Christus, dic nobis palam."

<sup>25</sup> Respondit eis Iesus, "Loquor vobis, et non creditis; opera quae ego facio in nomine Patris mei, haec testimonium perhibent de me. <sup>26</sup> Sed vos non creditis, quia non estis ex ovibus meis. <sup>27</sup> Oves meae vocem meam audiunt, et ego cognosco eas, et sequuntur me. <sup>28</sup> Et ego vitam aeternam do eis, et non peribunt in aeternum, et non rapiet eas quisquam

coming and leaveth the sheep and flieth, and the wolf catcheth and scattereth the sheep; <sup>13</sup> and the hireling flieth, because he is a hireling and he hath no care for the sheep. <sup>14</sup> I am the good shepherd, and I know mine, and mine know me, <sup>15</sup> as the Father knoweth me, and I know the Father; and I lay down my life for my sheep. <sup>16</sup> And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. <sup>17</sup> Therefore doth the Father love me, because I lay down my life that I may take it again. <sup>18</sup> No man taketh it away from me, but I lay it down of myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father."

<sup>19</sup> A dissension rose again among the Jews for these words. <sup>20</sup> And many of them said, "He hath a devil and is mad; why hear you him?" <sup>21</sup> Others said, "These are not the words of one that hath a devil. Can a devil open the eyes of the blind?"

<sup>22</sup> And it was the Feast of the Dedication at Jerusalem, and it was winter. <sup>23</sup> And Jesus walked in the temple in Solomon's porch. <sup>24</sup> The Jews therefore came round about him and said to him, "How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly."

<sup>25</sup> Jesus answered them, "I speak to you, and you believe not; the works that I do in the name of my Father, they give testimony of me. <sup>26</sup> But you do not believe, because you are not of my sheep. <sup>27</sup> My sheep hear my voice, and I know them, and they follow me. <sup>28</sup> And I give them eternal life, and they shall not perish for ever, and no man shall snatch

de manu mea. <sup>29</sup> Pater meus quod dedit mihi maius omnibus est, et nemo potest rapere de manu Patris mei. <sup>30</sup> Ego et Pater unum sumus."

<sup>31</sup> Sustulerunt lapides Iudaei ut lapidarent eum. <sup>32</sup> Respondit eis Iesus, "Multa opera bona ostendi vobis ex Patre meo; propter quod eorum opus me lapidatis?"

<sup>33</sup> Responderunt ei Iudaei, "De bono opere non lapidamus te, sed de blasphemia et quia tu, homo cum sis, facis te ipsum Deum."

<sup>34</sup> Respondit eis Iesus, "Nonne scriptum est in lege vestra quia 'Ego dixi, 'Dii estis'?' <sup>35</sup> Si illos dixit deos ad quos sermo Dei factus est et non potest solvi scriptura, <sup>36</sup> quem Pater sanctificavit et misit in mundum vos dicitis quia 'Blasphemas,' quia dixi, 'Filius Dei sum'? <sup>37</sup> Si non facio opera Patris mei, nolite credere mihi. <sup>38</sup> Si autem facio, et si mihi non vultis credere, operibus credite, ut cognoscatis et credatis quia in me est Pater et ego in Patre."

<sup>39</sup> Quaerebant ergo eum prendere, et exivit de manibus eorum. <sup>40</sup> Et abiit iterum trans Iordanen, in eum locum ubi erat Iohannes baptizans primum, et mansit illic. <sup>41</sup> Et multi venerunt ad eum, et dicebant quia "Iohannes quidem signum fecit nullum. <sup>42</sup> Omnia autem quaecumque dixit Iohannes de hoc vera erant." Et multi crediderunt in eum.

them out of my hand. <sup>29</sup> That which my Father hath given me is greater than all, and no one can snatch them out of the hand of my Father. <sup>30</sup> I and the Father are one."

<sup>31</sup> The Jews *then* took up stones to stone him. <sup>32</sup> Jesus answered them: "Many good works I have shewed you from my Father; for which of these works do you stone me?"

<sup>33</sup> The Jews answered him: "For a good work we stone thee not, but for blasphemy and because that thou, being a man, maketh thyself God."

<sup>34</sup> Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'? <sup>35</sup> If he called them gods to whom the word of God was spoken and the scripture cannot be broken, <sup>36</sup> do you say of him whom the Father hath sanctified and sent into the world, 'Thou blasphemest,' because I said, 'I am the Son of God'? <sup>37</sup> If I do not the works of my Father, believe me not. <sup>38</sup> But if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me and I in the Father."

<sup>39</sup> They sought therefore to take him, and he escaped out of their hands. <sup>40</sup> And he went away again beyond the Jordan, into that place where John was baptizing first, and there he abode. <sup>41</sup> And many resorted to him, and they said, "John indeed did no sign. <sup>42</sup> But all things whatsoever John said of this man were true." And many believed in him.

## Caput II

**E**rat autem quidam languens, Lazarus, a Bethania, de castello Mariae et Marthae, sororis eius. <sup>2</sup> (Maria autem erat quae unxit Dominum unguento et extersit pedes eius capillis suis, cuius frater Lazarus infirmabatur.) <sup>3</sup> Miserunt ergo sorores eius ad eum, dicentes, “Domine, ecce: quem amas infirmatur.”

<sup>4</sup> Audiens autem Iesus dixit eis, “Infirmas haec non est ad mortem sed pro gloria Dei, ut glorificetur Filius Dei per eam.” <sup>5</sup> Diligebat autem Iesus Martham et sororem eius Mariam et Lazarum. <sup>6</sup> Ut ergo audivit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus. <sup>7</sup> Deinde post haec dicit discipulis suis, “Eamus in Iudaeam iterum.”

<sup>8</sup> Dicunt ei discipuli, “Rabbi, nunc quaerebant te Iudaei lapidare, et iterum vadis illuc?”

<sup>9</sup> Respondit Iesus, “Nonne duodecim horae sunt diei? Si quis ambulaverit in die, non offendit, quia lucem huius mundi videt. <sup>10</sup> Si autem ambulaverit in nocte, offendit, quia lux non est in eo.” <sup>11</sup> Haec ait; et post hoc dicit eis, “Lazarus, amicus noster, dormit; sed vado ut a somno excitem eum.”

<sup>12</sup> Dixerunt ergo discipuli eius, “Domine, si dormit, salvus erit.” <sup>13</sup> Dixit autem Iesus de morte eius, illi autem putaverunt quia de dormitione somni diceret.

## Chapter II

Christ raises Lazarus to life. The rulers resolve his death.

Now there was a certain man sick, *named* Lazarus, of Bethany, of the town of Mary and Martha, her sister. <sup>2</sup> (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.) <sup>3</sup> His sisters therefore sent to him, saying, "Lord, behold: he whom thou lovest is sick."

<sup>4</sup> And Jesus hearing it said to them, "This sickness is not unto death but for the glory of God, that the Son of God may be glorified by it." <sup>5</sup> Now Jesus loved Martha and her sister Mary and Lazarus. <sup>6</sup> When he *had* heard therefore that he was sick, he still remained in the same place two days. <sup>7</sup> Then after that he *said* to his disciples, "Let us go into Judea again."

<sup>8</sup> The disciples say to him, "Rabbi, the Jews but now sought to stone thee, and goest thou thither again?"

<sup>9</sup> Jesus answered, "Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. <sup>10</sup> But if he walk in the night, he stumbleth, because the light is not in him." <sup>11</sup> These things he said; and after that he *said* to them, "Lazarus, our friend, sleepeth; but I go that I may awake him out of sleep."

<sup>12</sup> His disciples therefore said, "Lord, if he sleep, he shall do well." <sup>13</sup> But Jesus spoke of his death, and they thought that he spoke of the repose of sleep.

14 Tunc ergo dixit eis Iesus manifeste, "Lazarus mortuus est. 15 Et gaudeo propter vos, ut credatis, quoniam non eram ibi. Sed eamus ad eum."

16 Dixit ergo Thomas, qui dicitur Didymus, ad condiscipulos, "Eamus et nos, ut moriamur cum eo."

17 Venit itaque Iesus et invenit eum quattuor dies iam in monumento habentem. 18 (Erat autem Bethania iuxta Hierosolymam, quasi stadiis quindecim.) 19 Multi autem ex Iudaeis venerant ad Martham et Mariam ut consolarentur eas de fratre suo. 20 Martha ergo, ut audivit quia Iesus venerat, occurrit illi; Maria autem domi sedebat. 21 Dixit ergo Martha ad Iesum, "Domine, si fuisses hic, frater meus non fuisset mortuus. 22 Sed et nunc scio quia quaecumque poposceris a Deo, dabit tibi Deus."

23 Dicit illi Iesus, "Resurget frater tuus."

24 Dicit ei Martha, "Scio quia resurget in resurrectione in novissima die."

25 Dixit ei Iesus, "Ego sum resurrectio et vita. Qui credit in me, et si mortuus fuerit, vivet; 26 et omnis qui vivit et credit in me non morietur in aeternum. Credis hoc?"

27 Ait illi, "Utique, Domine, ego credidi quia tu es Christus, Filius Dei, qui in hunc mundum venisti."

28 Et cum haec dixisset, abiit et vocavit Mariam, sororem suam, silentio, dicens, "Magister adest et vocat te." 29 Illa ut audivit surgit cito et venit ad eum. 30 Nondum enim venerat Iesus in castellum, sed erat adhuc in illo loco ubi occurrerat ei Martha.



14 Then therefore Jesus said to them plainly, "Lazarus is dead. 15 And I am glad for your sakes that I was not there, that you may believe. But let us go to him."

16 Then Thomas, who is called Didymus, said to his fellow disciples, "Let us also go, that we may die with him."

17 So Jesus came and found that he had been four days already in the grave. 18 (Now Bethany was near Jerusalem, about fifteen furlongs off.) 19 And many of the Jews were come to Martha and Mary to comfort them concerning their brother. 20 Martha therefore, as soon as she heard that Jesus had come, went to meet him; but Mary sat at home. 21 Martha therefore said to Jesus, "Lord, if thou hadst been here, my brother had not died. 22 But now also I know that whatsoever thou wilt ask of God, God will give it thee."

23 Jesus saith to her, "Thy brother shall rise again."

24 Martha saith to him, "I know that he shall rise again in the resurrection at the last day."

25 Jesus said to her, "I am the resurrection and the life. He that believeth in me, although he be dead, shall live; 26 and every one that liveth and believeth in me shall not die for ever. Believest thou this?"

27 She saith to him, "Yea, Lord, I have believed that thou art Christ, the Son of *the living* God, who art come into this world."

28 And when she had said these things, she went and called her sister Mary secretly, saying, "The master is come and calleth for thee." 29 She as soon as she heard this riseth quickly and cometh to him. 30 For Jesus was not yet come into the town, but he was still in that place where Martha had met him.

31 Iudaei igitur qui erant cum ea in domo et consolabantur eam, ut viderunt Mariam, quia cito surrexit et exiit, secuti sunt eam, dicentes quia "Vadit ad monumentum ut ploret ibi."

32 Maria ergo cum venisset ubi erat Iesus, videns eum cecidit ad pedes eius et dicit ei, "Domine, si fuisses hic, non esset mortuus frater meus."

33 Iesus ergo ut vidit eam plorantem et Iudaeos qui venerant cum ea plorantes, fremuit spiritu et turbavit se ipsum 34 et dixit, "Ubi posuistis eum?"

Dicunt ei, "Domine, veni, et vide." 35 Et lacrimatus est Iesus.

36 Dixerunt ergo Iudaei, "Ecce quomodo amabat eum." 37 Quidam autem dixerunt ex ipsis, "Non poterat hic qui aperuit oculos caeci facere ut hic non moreretur?"

38 Iesus ergo rursum fremens in semet ipso venit ad monumentum. Erat autem spelunca, et lapis superpositus erat ei. 39 Ait Iesus, "Tollite lapidem."

Dicit ei Martha, soror eius qui mortuus fuerat, "Domine, iam fetet; quadriduanus enim est."

40 Dicit ei Iesus, "Nonne dixi tibi quoniam si credideris, videbis gloriam Dei?" 41 Tulerunt ergo lapidem. Iesus autem elevatis sursum oculis dixit, "Pater, gratias ago tibi quoniam audisti me. 42 Ego autem sciebam quia semper me audis, sed propter populum qui circumstat dixi, ut credant quia tu me misisti." 43 Haec cum dixisset, voce magna clamavit,

31 The Jews therefore who were with her in the house and comforted her, when they saw Mary, that she rose up speedily and went out, followed her, saying, "She goeth to the grave to weep there."

32 When Mary therefore was come where Jesus was, seeing him she fell down at his feet and saith to him, "Lord, if thou hadst been here, my brother had not died."

33 When Jesus therefore saw her weeping and the Jews that were come with her weeping, he groaned in the spirit and troubled himself 34 and said, "Where have you laid him?"

They say to him, "Lord, come, and see." 35 And Jesus wept.

36 The Jews therefore said, "Behold how he loved him." 37 But some of them said, "Could not he that opened the eyes of the man *born* blind have caused that this man should not die?"

38 Jesus therefore again groaning in himself cometh to the sepulchre. Now it was a cave, and a stone was laid over it. 39 Jesus saith, "Take away the stone."

Martha, the sister of him that was dead, saith to him, "Lord, by this time he stinketh, for he is now of four days."

40 Jesus saith to her, "Did not I say to thee that if thou wilt believe, thou shalt see the glory of God?" 41 They took therefore the stone away. And Jesus lifting up his eyes said, "Father, I give thee thanks that thou hast heard me. 42 And I knew that thou hearest me always, but because of the people who stand about have I said it, that they may believe that thou hast sent me." 43 When he had said these things, he

“Lazare, veni foras!” <sup>44</sup> Et statim prodiit qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dixit Iesus eis, “Solvite eum, et sinite abire.”

<sup>45</sup> Multi ergo ex Iudaeis qui venerant ad Mariam et Martham et viderant quae fecit Iesus crediderunt in eum. <sup>46</sup> Quidam autem ex ipsis abierunt ad Phariseos et dixerunt eis quae fecit Iesus. <sup>47</sup> Collegerunt ergo pontifices et Pharisei concilium et dicebant, “Quid facimus? Quia hic homo multa signa facit. <sup>48</sup> Si dimittimus eum sic, omnes credent in eum, et venient Romani et tollent nostrum locum et gentem.”

<sup>49</sup> Unus autem ex ipsis Caiaphas nomine, cum esset pontifex anni illius, dixit eis, “Vos nescitis quicquam, <sup>50</sup> nec cogitatis quia expedit nobis ut unus moriatur homo pro populo et non tota gens pereat.” <sup>51</sup> Hoc autem a semet ipso non dixit, sed cum esset pontifex anni illius, prophetavit quia Iesus moriturus erat pro gente <sup>52</sup> — et non tantum pro gente, sed ut filios Dei qui erant dispersi congregaret in unum. <sup>53</sup> Ab illo ergo die cogitaverunt ut interficerent eum.

<sup>54</sup> Iesus ergo iam non in palam ambulabat apud Iudaeos, sed abiit in regionem iuxta desertum in civitatem quae dicitur Efrem, et ibi morabatur cum discipulis suis. <sup>55</sup> Proximum autem erat Pascha Iudaeorum, et ascenderunt multi Hierosolymam de regione ante Pascha ut sanctificarent se ipsos. <sup>56</sup> Quaerebant ergo Iesum, et conloquebantur ad invicem in templo stantes, “Quid putatis quia non venit ad diem

cried with a loud voice, "Lazarus, come forth!" <sup>44</sup> And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them, "Loose him, and let him go."

<sup>45</sup> Many therefore of the Jews who were come to Mary and Martha and had seen the things that Jesus did believed in him. <sup>46</sup> But some of them went to the Pharisees and told them the things that Jesus *had done*. <sup>47</sup> The chief priests therefore and the Pharisees gathered a council and said, "What do we? For this man doth many miracles. <sup>48</sup> If we let him alone so, all will believe in him, and the Romans will come and take away our place and nation."

<sup>49</sup> But one of them, named Caiaphas being the high priest that year, said to them, "You know nothing at all, <sup>50</sup> neither do you consider that it is expedient for *you* that one man should die for the people and that the whole nation perish not." <sup>51</sup> And this he spoke not of himself, but being the high priest of that year, he prophesied that Jesus should die for the nation <sup>52</sup>—and not only for the nation, but to gather together *in* one the children of God that were dispersed. <sup>53</sup> From that day therefore they devised to put him to death.

<sup>54</sup> Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert unto a city that is called Ephraim, and there he abode with his disciples. <sup>55</sup> And the Pasch of the Jews was at hand, and many from the country went up to Jerusalem before the Pasch to purify themselves. <sup>56</sup> They sought therefore for Jesus, and they discoursed one with another standing in the temple, "What think you that he is not come to the festival day?" And the

festum?” Dederant autem pontifices et Pharisei mandatum ut si quis cognoverit ubi sit, indicet, ut adprehendant eum.

## Caput 12

**I**esus ergo ante sex dies Paschae venit Bethaniam, ubi fuerat Lazarus mortuus, quem suscitavit Iesus. <sup>2</sup> Fecerunt autem ei cenam ibi, et Martha ministrabat, Lazarus vero unus erat ex discumbentibus cum eo. <sup>3</sup> Maria ergo accepit libram unguenti nardi pistici pretiosi et unxit pedes Iesu et extersit capillis suis pedes eius, et domus impleta est ex odore unguenti. <sup>4</sup> Dixit ergo unus ex discipulis eius, Iudas Iscariotes, qui erat eum traditurus, <sup>5</sup> “Quare hoc unguentum non veniit trecentis denariis et datum est egenis?” <sup>6</sup> Dixit autem hoc non quia de egenis pertinebat ad eum sed quia fur erat et loculos habens ea quae mittebantur portabat.

<sup>7</sup> Dixit ergo Iesus, “Sine illam, ut in diem sepulturae meae servet illud. <sup>8</sup> Pauperes enim semper habetis vobiscum, me autem non semper habetis.”

<sup>9</sup> Cognovit ergo turba multa ex Iudaeis quia illic est, et

chief priests and Pharisees had given a commandment that if any man knew where he was, he should tell, that they might apprehend him.

## Chapter 12

The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

**N**ow Jesus six days before the Pasch came to Bethany, where Lazarus had been dead, whom Jesus raised to life. <sup>2</sup> And they made him a supper there, and Martha served, but Lazarus was one of them that were at table with him. <sup>3</sup> Mary therefore took a pound of ointment of right spikenard of great price and anointed the feet of Jesus and wiped his feet with her hair, and the house was filled with the odour of the ointment. <sup>4</sup> Then one of his disciples, Judas Iscariot, he that was about to betray him, said, <sup>5</sup> "Why was not this ointment sold for three hundred pence and given to the poor?" <sup>6</sup> Now he said this not because he cared for the poor but because he was a thief and having the purse carried what was put therein.

<sup>7</sup> But Jesus said, "Let her alone, that she may keep it against the day of my burial. <sup>8</sup> For the poor you have always with you, but me you have not always."

<sup>9</sup> A great multitude therefore of the Jews knew that he

venerunt non propter Iesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis. <sup>10</sup> Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent, <sup>11</sup> quia multi propter illum abibant ex Iudaeis et credebant in Iesum.

<sup>12</sup> In crastinum autem turba multa quae venerat ad diem festum, cum audissent quia venit Iesus Hierosolymam, <sup>13</sup> acceperunt ramos palmarum et processerunt obviam ei et clamabant, "Osanna, benedictus qui venit in nomine Domini, rex Israhel!" <sup>14</sup> Et invenit Iesus asellum et sedit super eum, sicut scriptum est: <sup>15</sup> "Noli timere, filia Sion; ecce: rex tuus venit sedens super pullum asinae."

<sup>16</sup> Haec non cognoverunt discipuli eius primum, sed quando glorificatus est Iesus, tunc recordati sunt quia haec erant scripta de eo et haec fecerunt ei.

<sup>17</sup> Testimonium ergo perhibebat turba quae erat cum eo quando Lazarum vocavit de monumento et suscitavit eum a mortuis. <sup>18</sup> Propterea et obviam venit ei turba, quia audierunt eum fecisse hoc signum.

<sup>19</sup> Pharisei ergo dixerunt ad semet ipsos, "Videtis quia nihil proficimus? Ecce: mundus totus post eum abiit."

<sup>20</sup> Erant autem Gentiles quidam ex his qui ascenderunt ut adorarent in die festo. <sup>21</sup> Hii ergo accesserunt ad Philippum, qui erat a Bethsaida Galilaeae, et rogabant eum, dicentes, "Domine, volumus Iesum videre." <sup>22</sup> Venit Philippus et dicit Andreae. Andreas rursum et Philippus dixerunt Iesu.



was there, and they came not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead. <sup>10</sup> But the chief priests thought to kill Lazarus also, <sup>11</sup> because many of the Jews by reason of him went away and believed in Jesus.

<sup>12</sup> And on the next day a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, <sup>13</sup> took branches of palm trees and went forth to meet him and cried, "Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel!" <sup>14</sup> And Jesus found a young ass and sat upon it, as it is written: <sup>15</sup> "Fear not, daughter of Zion; behold: thy king cometh sitting on an ass's colt."

<sup>16</sup> These things his disciples did not know at the first, but when Jesus was glorified, then they remembered that these things were written of him and that they had done these things to him.

<sup>17</sup> The multitude therefore gave testimony which was with him when he called Lazarus out of the grave and raised him from the dead. <sup>18</sup> For which reason also the people came to meet him, because they heard that he had done this miracle.

<sup>19</sup> The Pharisees therefore said among themselves, "Do you see that we prevail nothing? Behold: the whole world is gone after him."

<sup>20</sup> Now there were certain Gentiles among them who came up to adore on the festival day. <sup>21</sup> These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." <sup>22</sup> Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus.

<sup>23</sup> Iesus autem respondit eis, dicens, "Venit hora ut clarificetur Filius hominis. <sup>24</sup> Amen, amen dico vobis: nisi granum frumenti cadens in terram mortuum fuerit, <sup>25</sup> ipsum solum manet. Si autem mortuum fuerit, multum fructum adfert. Qui amat animam suam perdet eam, et qui odit animam suam in hoc mundo in vitam aeternam custodit eam. <sup>26</sup> Si quis mihi ministrat, me sequatur, et ubi sum ego, illic et minister meus erit. Si quis mihi ministraverit, honorificabit eum Pater meus. <sup>27</sup> Nunc anima mea turbata est. Et quid dicam? Pater, salvifica me ex hora hac. Sed propterea veni in horam hanc. <sup>28</sup> Pater, clarifica tuum nomen."

Venit ergo vox de caelo: "Et clarificavi et iterum clarificabo."

<sup>29</sup> Turba ergo, quae stabat et audierat, dicebat tonitruum factum esse. Alii dicebant, "Angelus ei locutus est."

<sup>30</sup> Respondit Iesus et dixit, "Non propter me vox haec venit sed propter vos. <sup>31</sup> Nunc iudicium est mundi; nunc princeps huius mundi eicietur foras. <sup>32</sup> Et ego, si exaltatus fuero a terra, omnia traham ad me ipsum." <sup>33</sup> Hoc autem dicebat significans qua morte esset moriturus.

<sup>34</sup> Respondit ei turba, "Nos audivimus ex lege quia Christus manet in aeternum; et quomodo tu dicis, 'Oportet exaltari Filium hominis'? Quis est iste Filius hominis?"

<sup>35</sup> Dixit ergo eis Iesus, "Adhuc modicum lumen in vobis est. Ambulate dum lucem habetis, ut non tenebrae vos

<sup>23</sup> But Jesus answered them, saying, "The hour is come that the Son of man should be glorified. <sup>24</sup> Amen, amen I say to you: unless the grain of wheat fall into the ground and die, <sup>25</sup> itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world keepeth it unto life eternal. <sup>26</sup> If any man minister to me, let him follow me, and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. <sup>27</sup> Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. <sup>28</sup> Father, glorify thy name."

A voice therefore came from heaven: "I have both glorified it and will glorify it again."

<sup>29</sup> The multitude therefore, that stood and *heard*, said that it thundered. Others said, "An angel spoke to him."

<sup>30</sup> Jesus answered and said, "This voice came not because of me but for your sakes. <sup>31</sup> Now is the judgment of the world; now shall the prince of this world be cast out. <sup>32</sup> And I, if I be lifted up from the earth, will draw all things to myself." <sup>33</sup> Now this he said signifying what death he should die.

<sup>34</sup> The multitude answered him, "We have heard out of the law that Christ abideth for ever; and how sayest thou, 'The Son of man must be lifted up'? Who is this Son of man?"

<sup>35</sup> Jesus therefore said to them, "Yet a little while the light is among you. Walk whilst you have the light, that the

comprehendant, et qui ambulat in tenebris nescit quo vadat. <sup>36</sup> Dum lucem habetis credite in lucem, ut filii lucis sitis.” Haec locutus est Iesus, et abiit et abscondit se ab eis.

<sup>37</sup> Cum autem tanta signa fecisset coram eis, non credebant in eum, <sup>38</sup> ut sermo Esaiae, prophetae, impleretur quem dixit: “Domine, quis credidit auditui nostro? Et brachium Domini cui revelatum est?” <sup>39</sup> Propterea non poterant credere, quia iterum dixit Esaias, <sup>40</sup> “Excaecavit oculos eorum et induravit eorum cor, ut non videant oculis et non intellegant corde et convertantur et sanem eos.” <sup>41</sup> Haec dixit Esaias quando vidit gloriam eius et locutus est de eo.

<sup>42</sup> Verumtamen et ex principibus multi crediderunt in eum, sed propter Phariseos non confitebantur, ut de synagoga non eicerentur. <sup>43</sup> Dilexerunt enim gloriam hominum magis quam gloriam Dei.

<sup>44</sup> Iesus autem clamavit et dixit, “Qui credit in me non credit in me sed in eum qui misit me. <sup>45</sup> Et qui videt me videt eum qui misit me. <sup>46</sup> Ego lux in mundum veni, ut omnis qui credit in me in tenebris non maneat. <sup>47</sup> Et si quis audierit verba mea et non custodierit, ego non iudico eum; non enim veni ut iudicem mundum sed ut salvificem mundum. <sup>48</sup> Qui spernit me et non accipit verba mea habet qui iudicet eum. Sermo quem locutus sum, ille iudicabit eum in novissimo die, <sup>49</sup> quia ego ex me ipso non sum locutus, sed qui misit me Pater, ipse mihi mandatum dedit quid dicam et quid

darkness overtake you not, and he that walketh in darkness knoweth not whither he goeth. <sup>36</sup> Whilst you have the light believe in the light, that you may be the children of light." These things Jesus spoke, and he went away and hid himself from them.

<sup>37</sup> And whereas he had done so many miracles before them, they believed not in him, <sup>38</sup> that the saying of Isaiah, the prophet, might be fulfilled which he said: "Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?" <sup>39</sup> Therefore they could not believe, because Isaiah said again, <sup>40</sup> "He hath blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart and be converted and I should heal them." <sup>41</sup> These things said Isaiah when he saw his glory and spoke of him.

<sup>42</sup> However, many of the chief men also believed in him, but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue. <sup>43</sup> For they loved the glory of men more than the glory of God.

<sup>44</sup> But Jesus cried and said, "He that believeth in me doth not believe in me but in him that sent me. <sup>45</sup> And he that seeth me seeth him that sent me. <sup>46</sup> I am come a light into the world, that whosoever believeth in me may not remain in darkness. <sup>47</sup> And if any man hear my words and keep them not, I do not judge him; for I came not to judge the world but to save the world. <sup>48</sup> He that despiseth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day, <sup>49</sup> for I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say and what I should

loquar. <sup>50</sup> Et scio quia mandatum eius vita aeterna est. Quae ergo ego loquor, sicut dixit mihi Pater, sic loquor.”

## Caput 13

**A**nte diem autem festum Paschae, sciens Iesus quia venit eius hora ut transeat ex hoc mundo ad Patrem, cum dilexisset suos qui erant in mundo, in finem dilexit eos. <sup>2</sup> Et cena facta (cum diabolus iam misisset in cor ut traderet eum Iudas Simonis Iscariotae), <sup>3</sup> sciens quia omnia dedit ei Pater in manus et quia a Deo exivit et ad Deum vadit, <sup>4</sup> surgit a cena et ponit vestimenta sua et cum accepisset linteum praecinxit se. <sup>5</sup> Deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo quo erat praecinctus.

<sup>6</sup> Venit ergo ad Simonem Petrum. Et dicit ei Petrus, “Domine, tu mihi lavas pedes?”

<sup>7</sup> Respondit Iesus et dixit ei, “Quod ego facio tu nescis, modo scies autem postea.”

50 And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak."

## Chapter 13

Christ washes his disciples' feet. The treason of Judas; the new commandment of love.

*B*efore the festival day of the Pasch, Jesus, knowing that his hour was come that he should pass out of this world to the Father, having loved his own who were in the world, he loved them to the end. <sup>2</sup> And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), <sup>3</sup> knowing that the Father had given him all things into his hands and that he came from God and goeth to God, <sup>4</sup> he riseth from supper and layeth aside his garments and having taken a towel girded himself. <sup>5</sup> After that he poureth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded.

<sup>6</sup> He cometh therefore to Simon Peter, and Peter saith to him, "Lord, dost thou wash my feet?"

<sup>7</sup> Jesus answered and said to him, "What I do thou knowest not now, but thou shalt know hereafter."

8 Dicit ei Petrus, "Non lavabis mihi pedes in aeternum."

Respondit Iesus ei, "Si non lavero te, non habebis partem mecum."

9 Dicit ei Simon Petrus, "Domine, non tantum pedes meos sed et manus et caput."

10 Dicit ei Iesus, "Qui lotus est non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes." 11 Sciebat enim quisnam esset qui traderet eum; propterea dixit, "Non estis mundi omnes."

12 Postquam ergo lavit pedes eorum et accepit vestimenta sua, cum recubisset iterum dixit eis, "Scitis quid fecerim vobis? 13 Vos vocatis me magister et Domine, et bene dicitis, sum etenim. 14 Si ergo ego lavi vestros pedes, Dominus et magister, et vos debetis alter alterius lavare pedes. 15 Exemplum enim dedi vobis ut quemadmodum ego feci vobis, ita et vos faciatis. 16 Amen, amen dico vobis: Non est servus maior domino suo, neque apostolus maior est eo qui misit illum. 17 Si haec scitis, beati eritis si feceritis ea. 18 Non de omnibus vobis dico; ego scio quos elegerim; sed ut impleatur scriptura: 'Qui manducat mecum panem levabit contra me calcaneum suum.' 19 Amodo dico vobis priusquam fiat, ut credatis cum factum fuerit quia ego sum. 20 Amen, amen dico vobis: qui accipit si quem misero me accipit, qui autem me accipit accipit eum qui me misit."

21 Cum haec dixisset Iesus, turbatus est spiritu, et protestatus est et dixit, "Amen, amen dico vobis quia unus ex vobis tradet me." 22 Aspiciebant ergo ad invicem discipuli, haesitantes de quo diceret.



<sup>8</sup> Peter saith to him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou shalt have no part with me."

<sup>9</sup> Simon Peter saith to him, "Lord, not only my feet but also my hands and my head."

<sup>10</sup> Jesus saith to him, "He that is washed needeth not but to wash his feet, but is clean wholly. And you are clean, but not all." <sup>11</sup> For he knew who he was that would betray him; therefore he said, "You are not all clean."

<sup>12</sup> Then after he had washed their feet and taken his garments, being set down again he said to them, "Know you what I have done to you? <sup>13</sup> You call me Master and Lord, and you say well, for so I am. <sup>14</sup> If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. <sup>15</sup> For I have given you an example that as I have done to you, so you do also. <sup>16</sup> Amen, amen I say to you: The servant is not greater than his lord, neither is the apostle greater than he that sent him. <sup>17</sup> If you know these things, you shall be blessed if you do them. <sup>18</sup> I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled: 'He that eateth bread with me shall lift up his heel against me.' <sup>19</sup> At present I tell you before it come to pass, that when it shall come to pass you may believe that I am he. <sup>20</sup> Amen, amen I say to you: he that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me."

<sup>21</sup> When Jesus had said these things, he was troubled in spirit, and he testified and said, "Amen, amen I say to you: one of you shall betray me." <sup>22</sup> The disciples therefore looked one upon another, doubting of whom he spoke.

<sup>23</sup> Erat ergo recumbens unus ex discipulis eius in sinu Iesu, quem diligebat Iesus. <sup>24</sup> Innuit ergo huic Simon Petrus et dixit ei, "Quis est de quo dicit?"

<sup>25</sup> Itaque cum recubisset ille supra pectus Iesu, dicit ei, "Domine, quis est?"

<sup>26</sup> Respondit Iesus, "Ille est cui ego intinctum panem porrexero." Et cum intinxisset panem, dedit Iudae Simonis Iscariotae. <sup>27</sup> Et post buccellam tunc introivit in illum Satanas. Et dicit ei Iesus, "Quod facis fac citius." <sup>28</sup> Hoc autem nemo scivit discumbentium ad quid dixerit ei. <sup>29</sup> Quidam enim putabant, quia loculos habebat Iudas, quod dixisset ei Iesus, "Eme ea quae opus sunt nobis ad diem festum," aut egenis ut aliquid daret. <sup>30</sup> Cum ergo accepisset ille buccellam, exivit continuo. Erat autem nox.

<sup>31</sup> Cum ergo exisset, dixit Iesus, "Nunc clarificatus est Filius hominis, et Deus clarificatus est in eo. <sup>32</sup> Si Deus clarificatus est in eo, et Deus clarificabit eum in semet ipso, et continuo clarificabit eum. <sup>33</sup> Filioli, adhuc modicum vobiscum sum. Quaeritis me, et sicut dixi Iudaeis, 'Quo ego vado vos non potestis venire,' et vobis dico modo. <sup>34</sup> Mandatum novum do vobis, ut diligatis invicem sicut dilexi vos, ut et vos diligatis invicem. <sup>35</sup> In hoc cognoscent omnes quia mei discipuli estis, si dilectionem habueritis ad invicem."

<sup>36</sup> Dicit ei Simon Petrus, "Domine, quo vadis?"

Respondit Iesus, "Quo ego vado non potes me modo sequi, sequeris autem postea."

<sup>37</sup> Dicit ei Petrus, "Quare non possum sequi te modo? Animam meam pro te ponam."

<sup>23</sup> Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved. <sup>24</sup> Simon Peter therefore beckoned to him and said to him, "Who is it of whom he speaketh?"

<sup>25</sup> He therefore, leaning on the breast of Jesus, saith to him, "Lord, who is it?"

<sup>26</sup> Jesus answered, "He it is to whom I shall reach bread dipped." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. <sup>27</sup> And after the *morsel* Satan entered into him. And Jesus *said* to him, "That which thou dost do quickly." <sup>28</sup> Now no man at the table knew for what intent he said this to him. <sup>29</sup> For some thought, because Judas had the purse, that Jesus had said to him, "Buy those things which we have need of for the festival day," or that he should give something to the poor. <sup>30</sup> He then having received the morsel went out immediately. And it was night.

<sup>31</sup> When he therefore was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. <sup>32</sup> If God be glorified in him, God also will glorify him in himself, and immediately will he glorify him. <sup>33</sup> Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews, 'Whither I go you cannot come,' so now I say to you. <sup>34</sup> I give you a new commandment, that you love one another as I have loved you, that you also love one another. <sup>35</sup> By this shall all men know that you are my disciples, if you have love one for another."

<sup>36</sup> Simon Peter saith to him, "Lord, whither goest thou?"

Jesus answered, "Whither I go thou canst not follow me now, but thou shalt follow me afterwards."

<sup>37</sup> Peter saith to him, "Why cannot I follow thee now? I will lay down my life for thee."

<sup>38</sup> Respondit ei Iesus, "Animam tuam pro me pones? Amen, amen dico tibi: non cantabit gallus donec me ter neges."

## Caput 14

<sup>1</sup> **N**on turbetur cor vestrum. Creditis in Deum; et in me credite. <sup>2</sup> In domo Patris mei mansiones multae sunt. Si quominus, dixissem vobis quia vado parare vobis locum. <sup>3</sup> Et si abiero et praeparavero vobis locum, iterum venio et accipiam vos ad me ipsum, ut ubi sum ego, et vos sitis. <sup>4</sup> Et quo ego vado scitis, et viam scitis."

<sup>5</sup> Dicit ei Thomas, "Domine, nescimus quo vadis, et quomodo possumus viam scire?"

<sup>6</sup> Dicit ei Iesus, "Ego sum via et veritas et vita. Nemo venit ad Patrem nisi per me. <sup>7</sup> Si cognovissetis me, et Patrem meum utique cognovissetis; et amodo cognoscetis eum, et vidistis eum."

<sup>8</sup> Dicit ei Philippus, "Domine, ostende nobis Patrem, et sufficit nobis."

<sup>9</sup> Dicit ei Iesus, "Tanto tempore vobiscum sum, et non cognovistis me? Philippe, qui videt me videt et Patrem.

<sup>38</sup> Jesus answered him: "Wilt thou lay down thy life for me? Amen, amen I say to thee: the cock shall not crow till thou deny me thrice."

## Chapter 14

Christ's discourse after his last supper.

**L**et not your heart be troubled. You believe in God; believe also in me. <sup>2</sup> In my Father's house there are many mansions. If not, I would have told you that I go to prepare a place for you. <sup>3</sup> And if I shall go and prepare a place for you, I *will* come again and will take you to myself, that where I am, you also may be. <sup>4</sup> And whither I go you know, and the way you know."

<sup>5</sup> Thomas saith to him, "Lord, we know not whither thou goest, and how can we know the way?"

<sup>6</sup> Jesus saith to him, "I am the way and the truth and the life. No man cometh to the Father but by me. <sup>7</sup> If you had known me, you would surely have known my Father also; and from henceforth you shall know him, and you have seen him."

<sup>8</sup> Philip saith to him, "Lord, shew us the Father, and it is enough for us."

<sup>9</sup> Jesus saith to him, "*Have I been* so long a time with you, and have you not known me? Philip, he that seeth me seeth

Quomodo tu dicis, 'Ostende nobis Patrem'? <sup>10</sup> Non credis quia ego in Patre et Pater in me est? Verba quae ego loquor vobis a me ipso non loquor; Pater autem in me manens, ipse facit opera. <sup>11</sup> Non creditis quia ego in Patre et Pater in me est? <sup>12</sup> Alioquin propter opera ipsa credite. Amen, amen dico vobis: qui credit in me, opera quae ego facio et ipse faciet, et maiora horum faciet, quia ego ad Patrem vado. <sup>13</sup> Et quodcumque petieritis in nomine meo, hoc faciam, ut glorificetur Pater in Filio. <sup>14</sup> Si quid petieritis me in nomine meo, hoc faciam.

<sup>15</sup> "Si diligitis me, mandata mea servate. <sup>16</sup> Et ego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in aeternum: <sup>17</sup> Spiritum veritatis, quem mundus non potest accipere, quia non videt eum nec scit eum; vos autem cognoscitis eum, quia apud vos manebit et in vobis erit. <sup>18</sup> Non relinquam vos orfanos; veniam ad vos. <sup>19</sup> Adhuc modicum et mundus me iam non videt. Vos autem videtis me, quia ego vivo, et vos vivetis. <sup>20</sup> In illo die vos cognoscetis quia ego sum in Patre meo et vos in me et ego in vobis. <sup>21</sup> Qui habet mandata mea et servat ea, ille est qui diligit me. Qui autem diligit me diligetur a Patre meo, et ego diligam eum et manifestabo ei me ipsum."

<sup>22</sup> Dicit ei Iudas (non ille Iscariotes), "Domine, quid factum est quia nobis manifestaturus es te ipsum et non mundo?"

<sup>23</sup> Respondit Iesus et dixit ei, "Si quis diligit me, sermonem meum servabit; et Pater meus diliget eum, et ad eum veniemus et mansionem apud eum faciemus. <sup>24</sup> Qui non diligit me sermones meos non servat. Et sermonem quem

the Father also. How sayest thou, 'Shew us the Father'? <sup>10</sup> Do you not believe that I am in the Father and the Father in me? The words that I speak to you I speak not of myself; but the Father who abideth in me, he doth the works. <sup>11</sup> Believe you not that I am in the Father and the Father in me? <sup>12</sup> Otherwise believe for the very works' sake. Amen, amen I say to you: he that believeth in me, the works that I do he also shall do, and greater than these shall he do, because I go to the Father. <sup>13</sup> And whatsoever you shall ask *the Father* in my name, that will I do, that the Father may be glorified in the Son. <sup>14</sup> If you shall ask me any thing in my name, that I will do.

<sup>15</sup> "If you love me, keep my commandments. <sup>16</sup> And I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever: <sup>17</sup> the Spirit of truth, whom the world cannot receive, because it seeth him not nor knoweth him; but you *shall* know him, because he shall abide with you and shall be in you. <sup>18</sup> I will not leave you orphans; I will come to you. <sup>19</sup> Yet a little while and the world seeth me no more. But you see me, because I live, and you shall live. <sup>20</sup> In that day you shall know that I am in my Father and you in me and I in you. <sup>21</sup> He that hath my commandments and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him."

<sup>22</sup> Judas saith to him (not the Iscariot), "Lord, how is it that thou wilt manifest thyself to us and not to the world?"

<sup>23</sup> Jesus answered and said to him, "If any one love me, he will keep my word; and my Father will love him, and we will come to him and will make our abode with him. <sup>24</sup> He that loveth me not keepeth not my words. And the word which

audistis non est meus sed eius qui misit me Patris. <sup>25</sup> Haec locutus sum vobis apud vos manens. <sup>26</sup> Paracletus autem, Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia et suggeret vobis omnia, quaecumque dixerō vobis.

<sup>27</sup> "Pacem relinquo vobis; pacem meam do vobis. Non quomodo mundus dat ego do vobis. Non turbetur cor vestrum, neque formidet. <sup>28</sup> Audistis quia ego dixi vobis, 'Vado, et venio ad vos.' Si diligeretis me, gauderetis utique, quia vado ad Patrem; quia Pater maior me est. <sup>29</sup> Et nunc dixi vobis priusquam fiat, ut cum factum fuerit credatis. <sup>30</sup> Iam non multa loquar vobiscum, venit enim princeps mundi huius, et in me non habet quicquam. <sup>31</sup> Sed ut cognoscat mundus quia diligo Patrem, et sicut mandatum dedit mihi Pater, sic facio. Surgite; eamus hinc."

## Caput 15

**E**go sum vitis vera, et Pater meus agricola est. <sup>2</sup> Omnem palmitem in me non ferentem fructum, tollet eum, et omnem qui fert fructum, purgabit eum, ut fructum plus adferat. <sup>3</sup> Iam vos mundi estis propter sermonem quem locutus



you have heard is not mine but the Father's who sent me.  
<sup>25</sup> These things have I spoken to you abiding with you. <sup>26</sup> But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.

<sup>27</sup> "Peace I leave with you; my peace I give to you. Not as the world giveth do I give to you. Let not your heart be troubled, nor let it be afraid. <sup>28</sup> You have heard that I said to you, 'I go away, and I come *again* to you.' If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. <sup>29</sup> And now I have told you before it come to pass, that when it shall come to pass you may believe. <sup>30</sup> I will not now speak many things with you, for the prince of this world cometh, and in me he hath not any thing. <sup>31</sup> But that the world may know that I love the Father, and as the Father hath given me commandment, so do I. Arise; let us go hence."

## Chapter 15

A continuation of Christ's discourse to his disciples.

**I** am the true vine, and my Father is the husbandman.  
<sup>2</sup> Every branch in me that beareth not fruit he will take away, and every one that beareth fruit, he will purge it, that it may bring forth more fruit. <sup>3</sup> Now you are clean by reason of the

sum vobis. <sup>4</sup> Manete in me, et ego in vobis. Sicut palmes non potest ferre fructum a semet ipso nisi manserit in vite, sic nec vos nisi in me manseritis. <sup>5</sup> Ego sum vitis, vos palmites; qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere. <sup>6</sup> Si quis in me non manserit, mittetur foras sicut palmes et arescet, et colligent eum et in ignem mittent, et ardet. <sup>7</sup> Si manseritis in me et verba mea in vobis manserint, quodcumque volueritis petetis, et fiet vobis. <sup>8</sup> In hoc clarificatus est Pater meus, ut fructum plurimum adferatis et efficiamini mei discipuli. <sup>9</sup> Sicut dilexit me Pater, et ego dilexi vos. Manete in dilectione mea. <sup>10</sup> Si praecepta mea servaveritis, manebitis in dilectione mea, sicut et ego Patris mei praecepta servavi et maneo in eius dilectione. <sup>11</sup> Haec locutus sum vobis ut gaudium meum in vobis sit et gaudium vestrum impleatur.

<sup>12</sup> "Hoc est praeceptum meum, ut diligatis invicem, sicut dilexi vos. <sup>13</sup> Maiorem hac dilectionem nemo habet, ut animam suam quis ponat pro amicis suis. <sup>14</sup> Vos amici mei estis, si feceritis quae ego praecipio vobis. <sup>15</sup> Iam non dico vos servos, quia servus nescit quid facit dominus eius. Vos autem dixi amicos, quia omnia quaecumque audivi a Patre meo nota feci vobis. <sup>16</sup> Non vos me elegistis, sed ego elegi vos et posui vos, ut eatis et fructum adferatis et fructus vester maneat, ut quodcumque petieritis Patrem in nomine meo, det vobis. <sup>17</sup> Haec mando vobis, ut diligatis invicem.

<sup>18</sup> "Si mundus vos odit, scitote quia me priorem vobis odio habuit. <sup>19</sup> Si de mundo fuissetis, mundus quod suum

word which I have spoken to you. <sup>4</sup> Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in me. <sup>5</sup> I am the vine, you the branches; he that abideth in me and I in him, the same beareth much fruit, for without me you can do nothing. <sup>6</sup> If any one abide not in me, he shall be cast forth as a branch and shall wither, and they shall gather him up and cast him into the fire, and he burneth. <sup>7</sup> If you abide in me and my words abide in you, you shall ask whatever you will, and it shall be done unto you. <sup>8</sup> In this is my Father glorified, that you bring forth very much fruit and become my disciples. <sup>9</sup> As the Father hath loved me, I also have loved you. Abide in my love. <sup>10</sup> If you keep my commandments, you shall abide in my love, as I also have kept my Father's commandments and do abide in his love. <sup>11</sup> These things I have spoken to you that my joy may be in you and your joy may be filled.

<sup>12</sup> "This is my commandment, that you love one another, as I have loved you. <sup>13</sup> Greater love than this no man hath, that a man lay down his life for his friends. <sup>14</sup> You are my friends, if you do the things that I command you. <sup>15</sup> I *will* not now call you servants, for the servant knoweth not what his lord doth. But I have called you friends, because all things whatsoever I have heard of my Father I have made known to you. <sup>16</sup> You have not chosen me, but I have chosen you and have appointed you, that you should go and should bring forth fruit and your fruit should remain, that whatsoever you shall ask of the Father in my name, he may give it you. <sup>17</sup> These things I command you, that you love one another.

<sup>18</sup> "If the world hate you, know ye that it hath hated me before you. <sup>19</sup> If you had been of the world, the world would

erat diligeret; quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus. <sup>20</sup> Mementote sermonis mei quem ego dixi vobis: non est servus maior domino suo. Si me persecuti sunt, et vos persequentur; si sermonem meum servaverunt, et vestrum servabunt. <sup>21</sup> Sed haec omnia facient vobis propter nomen meum, quia nesciunt eum qui misit me. <sup>22</sup> Si non venissem et locutus fuisset eis, peccatum non haberent; nunc autem excusationem non habent de peccato suo. <sup>23</sup> Qui me odit et Patrem meum odit. <sup>24</sup> Si opera non fecissem in eis quae nemo alius fecit, peccatum non haberent; nunc autem et viderunt et oderunt et me et Patrem meum, <sup>25</sup> sed ut impleatur sermo qui in lege eorum scriptus est quia: "Odio me habuerunt gratis." <sup>26</sup> Cum autem venerit Paracletus, quem ego mittam vobis a Patre, Spiritum veritatis qui a Patre procedit, ille testimonium perhibebit de me; <sup>27</sup> et vos testimonium perhibebitis, quia ab initio mecum estis."

## Caput 16

<sup>6, 1</sup> **H**aec locutus sum vobis ut non scandalizemini. <sup>2</sup> Absque synagogis facient vos; sed venit hora ut omnis qui interficit vos arbitretur obsequium se praestare Deo. <sup>3</sup> Et haec

love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. <sup>20</sup> Remember my word that I said to you: the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep yours also. <sup>21</sup> But all these things they will do to you for my name's sake, because they know not him who sent me. <sup>22</sup> If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. <sup>23</sup> He that hateth me hateth my Father also. <sup>24</sup> If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father, <sup>25</sup> but that the word may be fulfilled which is written in their law: 'They hated me without cause.' <sup>26</sup> But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth who proceedeth from the Father, he shall give testimony of me; <sup>27</sup> and you shall give testimony, because you are with me from the beginning."

## Chapter 16

The conclusion of Christ's last discourse to his disciples.

**T**hese things have I spoken to you that you may not be scandalized. <sup>2</sup> They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think that he doth a service to God. <sup>3</sup> And these things will they

facient vobis quia non noverunt Patrem neque me. <sup>4</sup> Sed haec locutus sum vobis ut cum venerit hora, eorum reminiscamini quia ego dixi vobis. <sup>5</sup> Haec autem vobis ab initio non dixi, quia vobiscum eram, et nunc vado ad eum qui me misit, et nemo ex vobis interrogat me, 'Quo vadis?' <sup>6</sup> Sed quia haec locutus sum vobis, tristitia implevit cor vestrum. <sup>7</sup> Sed ego veritatem dico vobis; expedit vobis ut ego vadam. Si enim non abiero, Paracletus non veniet ad vos; si autem abiero, mittam eum ad vos. <sup>8</sup> Et cum venerit ille, arguet mundum de peccato et de iustitia et de iudicio: <sup>9</sup> de peccato quidem quia non credunt in me, <sup>10</sup> de iustitia vero quia ad Patrem vado et iam non videbitis me, <sup>11</sup> de iudicio autem quia princeps mundi huius iam iudicatus est.

<sup>12</sup> "Adhuc multa habeo vobis dicere, sed non potestis portare modo. <sup>13</sup> Cum autem venerit ille, Spiritus veritatis, docebit vos omnem veritatem. Non enim loquetur a semet ipso, sed quaecumque audiet loquetur, et quae ventura sunt adnuntiabit vobis. <sup>14</sup> Ille me clarificabit, quia de meo accipiet et adnuntiabit vobis. <sup>15</sup> Omnia quaecumque habet Pater mea sunt; propterea dixi quia de meo accipiet et adnuntiabit vobis. <sup>16</sup> Modicum et iam non videbitis me, et iterum modicum et videbitis me, quia vado ad Patrem."

<sup>17</sup> Dixerunt ergo ex discipulis eius ad invicem, "Quid est hoc quod dicit nobis, 'Modicum et non videbitis me, et iterum modicum et videbitis me,' et 'Quia vado ad Patrem?'" <sup>18</sup> Dicebant ergo, "Quid est hoc quod dicit 'Modicum'? Nescimus quid loquitur."

<sup>19</sup> Cognovit autem Iesus quia volebant eum interrogare,

do to you because they have not known the Father nor me. <sup>4</sup> But these things I have told you that when the hour shall come, you may remember that I told you of them. <sup>5</sup> But I told you not these things from the beginning, because I was with you, and now I go to him that sent me, and none of you asketh me, 'Whither goest thou?' <sup>6</sup> But because I have spoken these things to you, sorrow hath filled your heart. <sup>7</sup> But I tell you the truth; it is expedient to you that I go. For if I go not, the Paraclete will not come to you; but if I go, I will send him to you. <sup>8</sup> And when he is come, he will convince the world of sin and of justice and of judgment: <sup>9</sup> of sin because they *believed* not in me, <sup>10</sup> and of justice because I go to the Father and you shall see me no longer, <sup>11</sup> and of judgment because the prince of this world is already judged.

<sup>12</sup> "I have yet many things to say to you, but you cannot bear them now. <sup>13</sup> But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself, but what things soever he shall hear he shall speak, and the things that are to come he shall shew you. <sup>14</sup> He shall glorify me, because he shall receive of mine and shall shew it to you. <sup>15</sup> All things whatsoever the Father hath are mine; therefore I said that he shall receive of mine and shew it to you. <sup>16</sup> A little while and now you shall not see me, and again a little while and you shall see me, because I go to the Father."

<sup>17</sup> Then some of the disciples said one to another, "What is this that he saith to us, 'A little while and you shall not see me, and again a little while and you shall see me,' and 'Because I go to the Father?'" <sup>18</sup> They said therefore, "What is this that he saith, 'A little while'? We know not what he speaketh."

<sup>19</sup> And Jesus knew that they had a mind to ask him, and

et dixit eis, "De hoc quaeritis inter vos, quia dixi, 'Modicum et non videbitis me, et iterum modicum et videbitis me'?  
<sup>20</sup> Amen, amen dico vobis quia plorabitis et flebitis vos, mundus autem gaudebit; vos autem contristabimini, sed tristitia vestra vertetur in gaudium. <sup>21</sup> Mulier cum parit tristitiam habet quia venit hora eius, cum autem pepererit puerum, iam non meminit pressurae propter gaudium quia natus est homo in mundum. <sup>22</sup> Et vos igitur nunc quidem tristitiam habetis, iterum autem videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo tollet a vobis. <sup>23</sup> Et in illo die me non rogabitis quicquam. Amen, amen dico vobis: si quid petieritis Patrem in nomine meo, dabit vobis. <sup>24</sup> Usque modo non petistis quicquam in nomine meo; petite, et accipietis, ut gaudium vestrum sit plenum.

<sup>25</sup> "Haec in proverbiiis locutus sum vobis. Venit hora cum iam non in proverbiiis loquar vobis sed palam de Patre annuntiabo vobis. <sup>26</sup> In illo die in nomine meo petetis. Et non dico vobis quia ego rogabo Patrem de vobis, <sup>27</sup> ipse enim Pater amat vos quia vos me amastis et credidistis quia ego a Deo exivi. <sup>28</sup> Exivi a Patre et veni in mundum; iterum relinquo mundum, et vado ad Patrem."

<sup>29</sup> Dicunt ei discipuli eius, "Ecce: nunc palam loqueris et proverbium nullum dicis. <sup>30</sup> Nunc scimus quia scis omnia, et non opus est tibi ut quis te interroget. In hoc credimus quia a Deo existi."

<sup>31</sup> Respondit eis Iesus: "Modo creditis? <sup>32</sup> Ecce: venit hora et iam venit ut dispergamini unusquisque in propria et me



he said to them, "Of this do you enquire among yourselves, because I said, 'A little while and you shall not see me, and again a little while and you shall see me'? <sup>20</sup> Amen, amen I say to you that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy. <sup>21</sup> A woman when she is in labour hath sorrow because her hour is come, but when she hath brought forth the child, she remembereth no more the anguish for joy that a man is born into the world. <sup>22</sup> So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. <sup>23</sup> And in that day you shall not ask me any thing. Amen, amen I say to you: if you ask the Father any thing in my name, he will give it you. <sup>24</sup> Hitherto you have not asked any thing in my name; ask, and you shall receive, that your joy may be full.

<sup>25</sup> "These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs but will shew you plainly of the Father. <sup>26</sup> In that day you shall ask in my name. And I say not to you that I will ask the Father for you, <sup>27</sup> for the Father himself loveth you because you have loved me and have believed that I came out from God. <sup>28</sup> I came forth from the Father and am come into the world; again I leave the world, and I go to the Father."

<sup>29</sup> His disciples say to him, "Behold: now thou speakest plainly and speakest no proverb. <sup>30</sup> Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou camest forth from God."

<sup>31</sup> Jesus answered them: "Do you now believe? <sup>32</sup> Behold: the hour cometh and is now come that you shall be scattered

solum relinquantis; et non sum solus, quia Pater mecum est. <sup>33</sup> Haec locutus sum vobis ut in me pacem habeatis. In mundo pressuram habebitis, sed confidite: ego vici mundum."

## Caput 17

**H**aec locutus est Iesus, et sublevatis oculis in caelum dixit, "Pater, venit hora. Clarifica Filium tuum, ut Filius tuus clarificet te, <sup>2</sup> sicut dedisti ei potestatem omnis carnis, ut omne quod dedisti ei, det eis vitam aeternam. <sup>3</sup> Haec est autem vita aeterna, ut cognoscant te, solum verum Deum, et quem misisti, Iesum Christum. <sup>4</sup> Ego te clarificavi super terram; opus consummavi quod dedisti mihi ut faciam. <sup>5</sup> Et nunc clarifica me tu, Pater, apud te ipsum, claritate quam habui, priusquam mundus esset, apud te.

<sup>6</sup> "Manifestavi nomen tuum hominibus quos dedisti mihi de mundo. Tui erant, et mihi eos dedisti, et sermonem tuum servaverunt. <sup>7</sup> Nunc cognoverunt quia omnia quae dedisti mihi abs te sunt, <sup>8</sup> quia verba quae dedisti mihi dedi eis, et ipsi acceperunt et cognoverunt vere quia a te exivi, et

every man to his own and shall leave me alone; and *yet* I am not alone, because the Father is with me. <sup>33</sup> These things I have spoken to you that in me you may have peace. In the world you shall have distress, but have confidence: I have overcome the world."

## Chapter 17

Christ's prayer for his disciples.

**T**hese things Jesus spoke, and lifting up his eyes to heaven he said, "Father, the hour is come. Glorify thy Son, that thy Son may glorify thee, <sup>2</sup> as thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. <sup>3</sup> Now this is eternal life, that they may know thee, the only true God, and Jesus Christ, whom thou hast sent. <sup>4</sup> I have glorified thee on the earth; I have finished the work which thou gavest me to do. <sup>5</sup> And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

<sup>6</sup> "I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them, and they have kept thy word. <sup>7</sup> Now they have known that all things which thou hast given me are from thee, <sup>8</sup> because the words which thou gavest me I have given to them, and they have received them and have

crediderunt quia tu me misisti. <sup>9</sup> Ego pro eis rogo; non pro mundo rogo sed pro his quos dedisti mihi, quia tui sunt. <sup>10</sup> Et mea omnia tua sunt, et tua mea sunt, et clarificatus sum in eis. <sup>11</sup> Et iam non sum in mundo, et hii in mundo sunt, et ego ad te venio. Pater sancte, serva eos in nomine tuo quos dedisti mihi, ut sint unum sicut et nos. <sup>12</sup> Cum essem cum eis, ego servabam eos in nomine tuo. Quos dedisti mihi custodivi, et nemo ex his perivit nisi filius perditionis, ut scriptura impleatur. <sup>13</sup> Nunc autem ad te venio, et haec loquor in mundo, ut habeant gaudium meum impletum in semet ipsis. <sup>14</sup> Ego dedi eis sermonem tuum, et mundus odio eos habuit, quia non sunt de mundo, sicut et ego non sum de mundo. <sup>15</sup> Non rogo ut tollas eos de mundo sed ut serves eos a malo. <sup>16</sup> De mundo non sunt, sicut et ego non sum de mundo. <sup>17</sup> Sanctifica eos in veritate. Sermo tuus veritas est. <sup>18</sup> Sicut me misisti in mundum, et ego misi eos in mundum. <sup>19</sup> Et pro eis ego sanctifico me ipsum, ut sint et ipsi sanctificati in veritate.

<sup>20</sup> "Non pro his autem rogo tantum sed et pro eis qui credituri sunt per verbum eorum in me, <sup>21</sup> ut omnes unum sint, sicut tu, Pater, in me et ego in te, ut et ipsi in nobis unum sint, ut mundus credat quia tu me misisti. <sup>22</sup> Et ego claritatem quam dedisti mihi dedi eis, ut sint unum, sicut et nos unum sumus, <sup>23</sup> ego in eis et tu in me, ut sint consummati in unum et cognoscat mundus quia tu me misisti et dilexisti eos sicut et me dilexisti. <sup>24</sup> Pater, quos dedisti mihi, volo ut

known in very deed that I came out from thee, and they have believed that thou didst send me. <sup>9</sup> I pray for them; I pray not for the world but for them whom thou hast given me, because they are thine. <sup>10</sup> And all my things are thine, and thine are mine, and I am glorified in them. <sup>11</sup> And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name whom thou has given me, that they may be one as we also are. <sup>12</sup> While I was with them, I kept them in thy name. Those whom thou gavest me have I kept, and none of them is lost but the son of perdition, that the scripture may be fulfilled. <sup>13</sup> And now I come to thee, and these things I speak in the world, that they may have my joy filled in themselves. <sup>14</sup> I have given them thy word, and the world hath hated them, because they are not of the world, as I also am not of the world. <sup>15</sup> I pray not that thou shouldst take them out of the world but that thou shouldst keep them from evil. <sup>16</sup> They are not of the world, as I also am not of the world. <sup>17</sup> Sanctify them in truth. Thy word is truth. <sup>18</sup> As thou hast sent me into the world, I also have sent them into the world. <sup>19</sup> And for them do I sanctify myself, that they also may be sanctified in truth.

<sup>20</sup> "And not for them only do I pray but for them also who through their word shall believe in me, <sup>21</sup> that they all may be one, as thou, Father, in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. <sup>22</sup> And the glory which thou hast given me I have given to them, that they may be one, as we also are one, <sup>23</sup> I in them and thou in me, that they may be made perfect in one and the world may know that thou hast sent me and hast loved them as thou hast also loved me. <sup>24</sup> Father, I will

ubi ego sum, et illi sint mecum, ut videant claritatem meam quam dedisti mihi quia dilexisti me ante constitutionem mundi. <sup>25</sup> Pater iuste, mundus te non cognovit, ego autem te cognovi, et hii cognoverunt quia tu me misisti. <sup>26</sup> Et notum feci eis nomen tuum et notum faciam, ut dilectio qua dilexisti me in ipsis sit et ego in ipsis.

## Caput 18

**H**aec cum dixisset Iesus egressus est cum discipulis suis trans torrentem Cedron, ubi erat hortus, in quem introivit ipse et discipuli eius. <sup>2</sup> Sciebat autem et Iudas, qui tradebat eum, locum, quia frequenter Iesus convenerat illuc cum discipulis suis. <sup>3</sup> Iudas ergo cum accepisset cohortem et a pontificibus et Pharisaeis ministros venit illuc cum lanternis et facibus et armis. <sup>4</sup> Iesus itaque, sciens omnia quae ventura erant super eum, processit et dixit eis, "Quem quaeritis?"

<sup>5</sup> Responderunt ei, "Iesum Nazarenum."

Dicit eis Iesus, "Ego sum." Stabat autem et Iudas, qui

that where I am, they also whom thou hast given me may be with me, that they may see my glory which thou hast given me because thou hast loved me before the creation of the world. <sup>25</sup> Just Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. <sup>26</sup> And I have made known thy name to them and will make it known, that the love wherewith thou hast loved me may be in them and I in them.

## Chapter 18

The history of the passion of Christ.

**W**hen Jesus had said these things he went forth with his disciples over the brook Kidron, where there was a garden, into which he entered with his disciples. <sup>2</sup> And Judas also, who betrayed him, knew the place, because Jesus had often resorted thither together with his disciples. <sup>3</sup> Judas therefore having received a band of men and servants from the chief priests and the Pharisees cometh thither with lanterns and torches and weapons. <sup>4</sup> Jesus therefore, knowing all things that should come upon him, went forth and said to them, "Whom seek ye?"

<sup>5</sup> They answered him, "Jesus of Nazareth."

Jesus saith to them, "I am he." And Judas also, who

tradebat eum, cum ipsis. <sup>6</sup> Ut ergo dixit eis, "Ego sum," abierunt retrorsum et ceciderunt in terram. <sup>7</sup> Iterum ergo eos interrogavit, "Quem quaeritis?"

Illi autem dixerunt, "Iesum Nazarenum."

<sup>8</sup> Respondit Iesus, "Dixi vobis quia ego sum. Si ergo me quaeritis, sinite hos abire," <sup>9</sup> ut impleretur sermo quem dixit quia: "Quos dedisti mihi, non perdidi ex ipsis quemquam." <sup>10</sup> Simon ergo Petrus, habens gladium, eduxit eum et percussit pontificis servum et abscidit eius auriculam dextram. Erat autem nomen servo Malchus. <sup>11</sup> Dixit ergo Iesus Petro, "Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non bibam illum?"

<sup>12</sup> Cohors ergo et tribunus et ministri Iudaeorum comprehenderunt Iesum et ligaverunt eum, <sup>13</sup> et adduxerunt eum ad Annam primum, erat enim socer Caiaphae, qui erat pontifex anni illius. <sup>14</sup> Erat autem Caiaphas qui consilium dederat Iudaeis quia expedit unum hominem mori pro populo.

<sup>15</sup> Sequebatur autem Iesum Simon Petrus et alius discipulus. Discipulus autem ille erat notus pontifici et introivit cum Iesu in atrium pontificis. <sup>16</sup> Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariae et introduxit Petrum. <sup>17</sup> Dicit ergo Petro ancilla ostiaria, "Numquid et tu ex discipulis es hominis istius?"

Dicit ille, "Non sum."

<sup>18</sup> Stabant autem servi et ministri ad prunas, quia frigus



betrayed him, stood with them. <sup>6</sup> As soon therefore as he *had* said to them, "I am he," they went backward and fell to the ground. <sup>7</sup> Again therefore he asked them, "Whom seek ye?"

And they said, "Jesus of Nazareth."

<sup>8</sup> Jesus answered, "I have told you that I am he. If therefore you seek me, let these go their way," <sup>9</sup> that the word might be fulfilled which he said: "Of them whom thou hast given me I have not lost any one." <sup>10</sup> Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus. <sup>11</sup> Jesus therefore said to Peter, "Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?"

<sup>12</sup> Then the band and the tribune and the servants of the Jews took Jesus and bound him, <sup>13</sup> and they led him away to Annas first, for he was father-in-law to Caiaphas, who was the high priest of that year. <sup>14</sup> Now Caiaphas was he who had given the counsel to the Jews that it was expedient that one man should die for the people.

<sup>15</sup> And Simon Peter followed Jesus, and *so did* another disciple. And that disciple was known to the high priest and went in with Jesus into the court of the high priest. <sup>16</sup> But Peter stood at the door without. Then the other disciple, who was known to the high priest, went out and spoke to the portress and brought in Peter. <sup>17</sup> The maid therefore that was portress saith to Peter, "Art not thou also one of this man's disciples?"

He saith, "I am not."

<sup>18</sup> Now the servants and ministers stood at a fire of coals,

erat, et calefaciebant se. Erat autem cum eis et Petrus, stans et calefaciens se.

19 Pontifex ergo interrogavit Iesum de discipulis suis et de doctrina eius. 20 Respondit ei Iesus: "Ego palam locutus sum mundo; ego semper docui in synagoga et in templo, quo omnes Iudaei conveniunt, et in occulto locutus sum nihil. 21 Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis. Ecce: hii sciunt quae dixerim ego."

22 Haec autem cum dixisset, unus adsistens ministrorum dedit alapam Iesu, dicens, "Sic respondes pontifici?"

23 Respondit ei Iesus, "Si male locutus sum, testimonium perhibe de malo; si autem bene, quid me caedis?" 24 Et misit eum Annas ligatum ad Caiaphan, pontificem.

25 Erat autem Simon Petrus stans et calefaciens se. Dixerunt ergo ei, "Numquid et tu ex discipulis eius es?"

Negavit ille et dixit, "Non sum."

26 Dicit ei unus ex servis pontificis, cognatus eius cuius abscidit Petrus auriculam, "Nonne ego te vidi in horto cum illo?" 27 Iterum ergo negavit Petrus, et statim gallus cantavit.

28 Adducunt ergo Iesum a Caiapha in praetorium. Erat autem mane, et ipsi non introierunt in praetorium, ut non contaminarentur sed ut manducarent Pascha. 29 Exivit ergo Pilatus ad eos foras et dixit, "Quam accusationem adfertis adversus hominem hunc?"

30 Responderunt et dixerunt ei, "Si non esset hic malefactor, non tibi tradidissemus eum."

because it was cold, and warmed themselves. And with them was Peter also, standing and warming himself.

<sup>19</sup> The high priest therefore asked Jesus of his disciples and of his doctrine. <sup>20</sup> Jesus answered him: "I have spoken openly to the world; I have always taught in the synagogue and in the temple, whither all the Jews resort, and in secret I have spoken nothing. <sup>21</sup> Why askest thou me? Ask them who have heard what I have spoken to them. Behold: they know what things I have said."

<sup>22</sup> And when he had said these things, one of the servants standing by gave Jesus a blow, saying, "Answerest thou the high priest so?"

<sup>23</sup> Jesus answered him, "If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?" <sup>24</sup> And Annas sent him bound to Caiaphas, the high priest.

<sup>25</sup> And Simon Peter was standing and warming himself. They said therefore to him, "Art not thou also one of his disciples?"

He denied it and said, "I am not."

<sup>26</sup> One of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him, "Did I not see thee in the garden with him?" <sup>27</sup> Then again Peter denied, and immediately the cock crew.

<sup>28</sup> Then they lead Jesus from Caiaphas to the governor's hall. And it was morning, and they went not into the hall, that they might not be defiled but that they might eat the Pasch. <sup>29</sup> Pilate therefore went out to them and said, "What accusation bring you against this man?"

<sup>30</sup> They answered and said to him, "If he were not a malefactor, we would not have delivered him up to thee."

<sup>31</sup> Dixit ergo eis Pilatus, "Accipite eum vos, et secundum legem vestram iudicate eum."

Dixerunt ergo ei Iudaei, "Nobis non licet interficere quemquam," <sup>32</sup> ut sermo Iesu impleretur quem dixit, significans qua esset morte moriturus.

<sup>33</sup> Introivit ergo iterum in praetorium Pilatus et vocavit Iesum et dixit ei, "Tu es rex Iudaeorum?"

<sup>34</sup> Respondit Iesus, "A temet ipso hoc dicis, an alii tibi dixerunt de me?"

<sup>35</sup> Respondit Pilatus, "Numquid ego Iudaeus sum? Gens tua et pontifices tradiderunt te mihi. Quid fecisti?"

<sup>36</sup> Respondit Iesus, "Regnum meum non est de mundo hoc. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traderer Iudaeis; nunc autem meum regnum non est hinc."

<sup>37</sup> Dixit itaque ei Pilatus, "Ergo rex es tu?"

Respondit Iesus, "Tu dicis quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum: ut testimonium perhibeam veritati. Omnis qui est ex veritate audit meam vocem."

<sup>38</sup> Dicit ei Pilatus, "Quid est veritas?" Et cum hoc dixisset iterum exivit ad Iudaeos et dicit eis, "Ego nullam invenio in eo causam. <sup>39</sup> Est autem consuetudo vobis ut unum dimittam vobis in Pascha. Vultis ergo dimittam vobis regem Iudaeorum?"

<sup>40</sup> Clamaverunt ergo rursum omnes, dicentes, "Non hunc, sed Barabban." Erat autem Barabbas latro.

31 Pilate therefore said to them, "Take him you, and judge him according to your law."

The Jews therefore said to him, "It is not lawful for us to put any man to death," 32 that the word of Jesus might be fulfilled which he said, signifying what death he should die.

33 Pilate therefore went into the hall again and called Jesus and said to him, "Art thou the king of the Jews?"

34 Jesus answered, "Sayest thou this thing of thyself, or have others told it thee of me?"

35 Pilate answered, "Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done?"

36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence."

37 Pilate therefore said to him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. For this was I born, and for this came I into the world: that I should give testimony to the truth. Every one that is of the truth heareth my voice."

38 Pilate saith to him, "What is truth?" And when he had said this he went out again to the Jews and saith to them, "I find no cause in him. 39 But you have a custom that I should release one unto you at the Pasch. Will you therefore that I release unto you the king of the Jews?"

40 Then cried they all again, saying, "Not this man, but Barabbas." Now Barabbas was a robber.

## Caput 19

**T**unc ergo adprehendit Pilatus Iesum et flagellavit. <sup>2</sup> Et milites plectentes coronam de spinis inposuerunt capiti eius, et veste purpurea circumdederunt eum. <sup>3</sup> Et veniebant ad eum et dicebant, "Have, rex Iudaeorum," et dabant ei alapas.

<sup>4</sup> Exiit iterum Pilatus foras et dicit eis, "Ecce: adduco vobis eum foras, ut cognoscatis quia in eo nullam causam invenio." <sup>5</sup> Exiit ergo Iesus portans spineam coronam et purpureum vestimentum. Et dicit eis, "Ecce homo."

<sup>6</sup> Cum ergo vidissent eum pontifices et ministri, clamabant, dicentes, "Crucifige! Crucifige eum!"

Dicit eis Pilatus, "Accipite eum vos, et crucifigite; ego enim non invenio in eo causam."

<sup>7</sup> Responderunt ei Iudaei: "Nos legem habemus, et secundum legem debet mori, quia Filium Dei se fecit."

<sup>8</sup> Cum ergo audisset Pilatus hunc sermonem, magis timuit. <sup>9</sup> Et ingressus est praetorium iterum, et dicit ad Iesum, "Unde es tu?" Iesus autem responsum non dedit ei. <sup>10</sup> Dicit ergo ei Pilatus, "Mihi non loqueris? Nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te?"

<sup>11</sup> Respondit Iesus, "Non haberes potestatem adversum

## Chapter 19

The continuation of the history of the Passion of Christ.

**T**hen therefore Pilate took Jesus and scourged him. <sup>2</sup> And the soldiers plating a crown of thorns put it upon his head, and they put on him a purple garment. <sup>3</sup> And they came to him and said, "Hail, king of the Jews," and they gave him blows.

<sup>4</sup> Pilate *therefore* went forth again and saith to them, "Behold: I bring him forth to you, that you may know that I find no cause in him." <sup>5</sup> So Jesus came forth bearing the crown of thorns and the purple garment. And he saith to them, "Behold the man."

<sup>6</sup> When the chief priests therefore and the servants had seen him, they cried out, saying, "Crucify him! crucify him!"

Pilate saith to them, "Take him you, and crucify him; for I find no cause in him."

<sup>7</sup> The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself the Son of God."

<sup>8</sup> When Pilate therefore had heard this saying, he feared the more. <sup>9</sup> And he entered into the hall again, and he *said* to Jesus, "Whence art thou?" But Jesus gave him no answer. <sup>10</sup> Pilate therefore saith to him, "Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee?"

<sup>11</sup> Jesus answered, "Thou shouldst not have any power

me ullam, nisi tibi esset datum desuper. Propterea qui tradidit me tibi maius peccatum habet."

12 Exinde quaerebat Pilatus dimittere eum. Iudaei autem clamabant, dicentes, "Si hunc dimittis, non es amicus Caesaris. Omnis qui se regem facit contradicit Caesari."

13 Pilatus autem cum audisset hos sermones, adduxit foras Iesum et sedit pro tribunali in loco qui dicitur Lithostrotus, Hebraice autem Gabbatha. 14 Erat autem Parasceve Paschae, hora quasi sexta, et dicit Iudaeis, "Ecce rex vester!"

15 Illi autem clamabant, "Tolle! Tolle! Crucifige eum!"

Dicit eis Pilatus, "Regem vestrum crucifigam?"

Responderunt pontifices, "Non habemus regem nisi Caesarem."

16 Tunc ergo tradidit eis illum ut crucifigeretur. Susceperunt autem Iesum et eduxerunt. 17 Et baiulans sibi crucem exivit in eum qui dicitur Calvariae locum, Hebraice Golgotha, 18 ubi eum crucifixerunt et cum eo alios duos, hinc et hinc, medium autem Iesum. 19 Scripsit autem et titulum Pilatus, et posuit super crucem. Erat autem scriptum, "Iesus Nazarenus, rex Iudaeorum." 20 Hunc ergo titulum multi legerunt Iudaeorum, quia prope civitatem erat locus ubi crucifixus est Iesus, et erat scriptum Hebraice, Graece et Latine. 21 Dicebant ergo Pilato pontifices Iudaeorum, "Noli scribere, 'Rex Iudaeorum,' sed quia 'Ipse dixit, 'Rex sum Iudaeorum.''"

22 Respondit Pilatus, "Quod scripsi, scripsi."



against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin."

12 *And* from thenceforth Pilate sought to release him. But the Jews cried out, saying, "If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar."

13 Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat in the place that is called Lithostrotos, and in Hebrew, Gabbatha. 14 And it was the Parasceve of the Pasch, about the sixth hour, and he saith to the Jews, "Behold your king!"

15 But they cried out, "Away with him! Away with him! Crucify him!"

Pilate saith to them, "Shall I crucify your king?"

The chief priests answered, "We have no king but Caesar."

16 Then therefore he delivered him to them to be crucified. And they took Jesus and led him forth. 17 And bearing his own cross he went forth to that place which is called Calvary, *but* in Hebrew Golgotha, 18 where they crucified him and with him two others, one on each side, and Jesus in the midst. 19 And Pilate wrote a title also, and he put it upon the cross. And the writing was, "Jesus of Nazareth, the king of the Jews." 20 This title therefore many of the Jews did read, because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek and in Latin. 21 Then the chief priests of the Jews said to Pilate, "Write not, 'The king of the Jews,' but that 'He said, 'I am the king of the Jews.''"

22 Pilate answered, "What I have written, I have written."

<sup>23</sup> Milites ergo cum crucifixissent eum acceperunt vestimenta eius (et fecerunt quattuor partes, unicuique militi partem) et tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. <sup>24</sup> Dixerunt ergo ad invicem, "Non scindamus eam, sed sortiamur de illa, cuius sit," ut scriptura impleretur dicens, "Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem." Et milites quidem haec fecerunt.

<sup>25</sup> Stabant autem iuxta crucem Iesu mater eius et soror matris eius, Maria Cleopae, et Maria Magdalene. <sup>26</sup> Cum vidisset ergo Iesus matrem et discipulum stantem quem diligebat, dicit matri suae, "Mulier, ecce filius tuus." <sup>27</sup> Deinde dicit discipulo, "Ecce mater tua." Et ex illa hora accepit eam discipulus in sua.

<sup>28</sup> Postea sciens Iesus quia iam omnia consummata sunt ut consummaretur scriptura, dicit, "Sitio." <sup>29</sup> Vas ergo positum erat aceto plenum, illi autem spongiam plenam aceto hysopo circumponentes obtulerunt ori eius. <sup>30</sup> Cum ergo accepisset Iesus acetum dixit, "Consummatum est," et inclinato capite tradidit spiritum.

<sup>31</sup> Iudaei ergo, quoniam Parasceve erat, ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum ut frangerentur eorum crura et tollerentur. <sup>32</sup> Venerunt ergo milites, et primi quidem fregerunt crura et alterius qui crucifixus est cum eo. <sup>33</sup> Ad Iesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura. <sup>34</sup> Sed unus militum lancea latus eius

<sup>23</sup> The soldiers therefore when they had crucified him took his garments (and they made four parts, to every soldier a part) and *also* his coat. Now the coat was without seam, woven from the top throughout. <sup>24</sup> They said then one to another, "Let us not cut it, but let us cast lots for it, whose it shall be," that the scripture might be fulfilled which saith "They have parted my garments among them, and upon my vesture they have cast lots." And the soldiers indeed did these things.

<sup>25</sup> Now there stood by the cross of Jesus his mother and his mother's sister, Mary of Clopas, and Mary Magdalene. <sup>26</sup> When Jesus therefore *saw* his mother and the disciple standing whom he loved, he saith to his mother, "Woman, behold thy son." <sup>27</sup> After that he saith to the disciple, "Behold thy mother." And from that hour the disciple took her to his own.

<sup>28</sup> Afterwards Jesus, knowing that all things were now accomplished that the scripture might be fulfilled, *said*, "I thirst." <sup>29</sup> Now there was a vessel set there full of vinegar, and they put a sponge full of vinegar about hyssop and put it to his mouth. <sup>30</sup> When Jesus therefore had taken the vinegar he said, "It is consummated," and bowing his head he gave up the ghost.

<sup>31</sup> Then the Jews, because it was the Parasceve, that the bodies might not remain on the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken and that they might be taken away. <sup>32</sup> The soldiers therefore came, and they broke the legs of the first and of the other that was crucified with him. <sup>33</sup> But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. <sup>34</sup> But one of the soldiers opened his side with a spear, and immediately

aperuit, et continuo exivit sanguis et aqua. <sup>35</sup> Et qui vidit testimonium perhibuit, et verum est eius testimonium. Et ille scit quia vera dicit, ut et vos credatis. <sup>36</sup> Facta sunt enim haec ut scriptura impleretur: "Os non comminuetis ex eo." <sup>37</sup> Et iterum alia scriptura dicit, "Videbunt in quem transfixerunt."

<sup>38</sup> Post haec autem rogavit Pilatum Ioseph ab Arimathia, eo quod esset discipulus Iesu, occultus autem propter metum Iudaeorum, ut tolleretur corpus Iesu. Et permisit Pilatus. Venit ergo et tulit corpus Iesu. <sup>39</sup> Venit autem et Nicodemus, qui venit ad Iesum nocte primum, ferens mixturam murrae et aloes, quasi libras centum. <sup>40</sup> Acceperunt ergo corpus Iesu et ligaverunt illud linteis cum aromatibus, sicut mos Iudaeis est sepelire. <sup>41</sup> Erat autem in loco ubi crucifixus est hortus et in horto monumentum novum, in quo nondum quisquam positus erat. <sup>42</sup> Ibi ergo, propter Parasceven Iudaeorum, quia iuxta erat monumentum, posuerunt Iesum.

## Caput 20

**U**na autem sabbati Maria Magdalene venit mane, cum adhuc tenebrae essent, ad monumentum, et vidit lapidem sublatum a monumento. <sup>2</sup> Cucurrit ergo et venit ad

there came out blood and water. <sup>35</sup> And he that saw it gave testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. <sup>36</sup> For these things were done that the scripture might be fulfilled: "You shall not break a bone of him." <sup>37</sup> And again another scripture saith, "They shall look on him whom they pierced."

<sup>38</sup> And after these things Joseph of Arimathea, because he was a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus. And Pilate gave him leave. He came therefore and took away the body of Jesus. <sup>39</sup> And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. <sup>40</sup> They took therefore the body of Jesus and wound it in linen cloths with the spices, as the manner of the Jews is to bury. <sup>41</sup> Now there was a garden in the place where he was crucified and in the garden a new sepulchre, wherein no man yet had been laid. <sup>42</sup> There therefore, because of the Parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

## Chapter 20

Christ's resurrection and manifestation to his disciples.

**A**nd on the first day of the week Mary Magdalene cometh early, when it was yet dark, to the sepulchre, and she saw the stone taken away from the sepulchre. <sup>2</sup> She ran therefore

Simonem Petrum et ad alium discipulum quem amabat Iesus et dicit eis, "Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum." <sup>3</sup> Exiit ergo Petrus et ille alius discipulus, et venerunt ad monumentum. <sup>4</sup> Currebant autem duo simul, et ille alius discipulus praecucurrit citius Petro et venit primus ad monumentum. <sup>5</sup> Et cum se inclinasset vidit posita linteamina, non tamen introivit. <sup>6</sup> Venit ergo Simon Petrus sequens eum et introivit in monumentum et vidit linteamina posita <sup>7</sup> et sudarium quod fuerat super caput eius non cum linteaminibus positum sed separatim, involutum in unum locum. <sup>8</sup> Tunc ergo introivit et ille alius discipulus qui venit primus ad monumentum, et vidit et credidit. <sup>9</sup> Non dum enim sciebant scripturam quia oportebat eum a mortuis resurgere. <sup>10</sup> Abierunt ergo iterum ad semet ipsos discipuli.

<sup>11</sup> Maria autem stabat ad monumentum foris, plorans. Dum ergo fleret inclinavit se et prospexit in monumentum, <sup>12</sup> et vidit duos angelos in albis, sedentes unum ad caput et unum ad pedes ubi positum fuerat corpus Iesu. <sup>13</sup> Dicunt ei illi, "Mulier, quid ploras?"

Dicit eis, "Quia tulerunt Dominum meum, et nescio ubi posuerunt eum." <sup>14</sup> Haec cum dixisset, conversa est retrorsum et vidit Iesum stantem, et non sciebat quia Iesus est.

<sup>15</sup> Dicit ei Iesus, "Mulier, quid ploras? Quem quaeris?"

Illa, existimans quia hortulanus esset, dicit ei, "Domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, et ego eum tollam."

<sup>16</sup> Dicit ei Iesus, "Maria."

and cometh to Simon Peter and to the other disciple whom Jesus loved and saith to them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." <sup>3</sup> Peter therefore went out and that other disciple, and they came to the sepulchre. <sup>4</sup> And they both ran together, and that other disciple did overrun Peter and came first to the sepulchre. <sup>5</sup> And when he stooped down he saw the linen cloths lying, but yet he went not in. <sup>6</sup> Then cometh Simon Peter following him and went into the sepulchre and saw the linen cloths lying <sup>7</sup> and the napkin that had been about his head not lying with the linen cloths but apart, wrapped up into one place. <sup>8</sup> *Then* that other disciple also went in who came first to the sepulchre, and he saw and believed. <sup>9</sup> For as yet they knew not the scripture that he must rise again from the dead. <sup>10</sup> So the disciples went away again to their home.

<sup>11</sup> But Mary stood at the sepulchre without, weeping. Now as she was weeping she stooped down and looked into the sepulchre, <sup>12</sup> and she saw two angels in white, sitting one at the head and one at the feet where the body of Jesus had been laid. <sup>13</sup> They say to her, "Woman, why weepest thou?"

She saith to them, "Because they have taken away my Lord, and I know not where they have laid him." <sup>14</sup> When she had thus said, she turned herself back and saw Jesus standing, and she knew not that it was Jesus.

<sup>15</sup> Jesus saith to her, "Woman, why weepest thou? Whom seekest thou?"

She, thinking it was the gardener, saith to him, "Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away."

<sup>16</sup> Jesus saith to her, "Mary."

Conversa illa dicit ei, "Rabboni" (quod dicitur, "Magister").

17 Dicit ei Iesus, "Noli me tangere, nondum enim ascendi ad Patrem meum. Vade autem ad fratres meos, et dic eis, 'Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum.'"

18 Venit Maria Magdalene adnuntians discipulis quia "Vidi Dominum, et haec dixit mihi."

19 Cum esset ergo sero die illo, una sabbatorum, et fores essent clausae ubi erant discipuli congregati propter metum Iudaeorum, venit Iesus et stetit in medio et dicit eis, "Pax vobis." 20 Et hoc cum dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli viso Domino. 21 Dixit ergo eis iterum, "Pax vobis. Sicut misit me Pater, et ego mitto vos." 22 Hoc cum dixisset insuflavit, et dicit eis, "Accipite Spiritum Sanctum. 23 Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt."

24 Thomas autem, unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Iesus. 25 Dixerunt ergo ei alii discipuli, "Vidimus Dominum."

Ille autem dicit eis, "Nisi videro in manibus eius figuram clavorum et mittam digitum meum in locum clavorum et mittam manum meam in latus eius, non credam."

26 Et post dies octo iterum erant discipuli eius intus et Thomas cum eis. Venit Iesus, ianuis clausis, et stetit in medio et dixit, "Pax vobis." 27 Deinde dicit Thomae, "Infer digitum tuum huc, et vide manus meas, et adfer manum tuam, et mitte in latus meum; et noli esse incredulus sed fidelis."



She turning saith to him, "Rabbouni" (which is to say, "Master").

17 Jesus saith to her, "Do not touch me, for I am not yet ascended to my Father. But go to my brethren, and say to them, 'I ascend to my Father and to your Father, to my God and your God.'"

18 Mary Magdalen cometh and telleth the disciples, "I have seen the Lord, and these things he said to me."

19 Now when it was late that *same* day, being the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst and *said* to them, "Peace be to you." 20 And when he had said this, he shewed them his hands and his side. The disciples therefore were glad when they saw the Lord. 21 He said therefore to them again, "Peace be to you. As the Father hath sent me, I also send you." 22 When he had said this he breathed on them, and he *said* to them, "Receive ye the Holy Ghost. 23 Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."

24 Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. 25 The other disciples therefore said to him, "We have seen the Lord."

But he said to them, "Except I shall see in his hands the print of the nails and put my finger into the place of the nails and put my hand into his side, I will not believe."

26 And after eight days again his disciples were within and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said, "Peace be to you." 27 Then he saith to Thomas, "Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless but believing."

28 Respondit Thomas et dixit ei, "Dominus meus et Deus meus."

29 Dicit ei Iesus, "Quia vidisti me, Thoma, credidisti; beati qui non viderunt et crediderunt."

30 Multa quidem et alia signa fecit Iesus in conspectu discipulorum suorum, quae non sunt scripta in libro hoc.

31 Haec autem scripta sunt ut credatis quia Iesus est Christus, Filius Dei, et ut credentes vitam habeatis in nomine eius.

## Caput 21

**P**ostea manifestavit se iterum Iesus ad mare Tiberiadis, manifestavit autem sic. <sup>2</sup> Erant simul Simon Petrus et Thomas, qui dicitur Didymus, et Nathanahel, qui erat a Cana Galilaeae, et filii Zebedaei et alii ex discipulis eius duo. <sup>3</sup> Dicit eis Simon Petrus, "Vado piscari."

Dicunt ei, "Venimus et nos tecum." Et exierunt et ascenderunt in navem, et illa nocte nihil prendiderunt.

<sup>4</sup> Mane autem iam facto, stetit Iesus in litore; non tamen

<sup>28</sup> Thomas answered and said to him, "My Lord and my God."

<sup>29</sup> Jesus saith to him, "Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen and have believed."

<sup>30</sup> Many other signs also did Jesus in the sight of his disciples, which are not written in this book. <sup>31</sup> But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

## Chapter 21

Christ manifests himself to his disciples by the sea side and gives Peter the charge of his sheep.

After this Jesus shewed himself again *to the disciples* at the sea of Tiberias, and he shewed *himself* after this manner. <sup>2</sup> There were together Simon Peter and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee and two others of his disciples. <sup>3</sup> Simon Peter saith to them, "I go a fishing."

They say to him, "We also come with thee." And they went forth and entered into a ship, and that night they caught nothing.

<sup>4</sup> But when the morning was *come*, Jesus stood on the

cognoverunt discipuli quia Iesus est. <sup>5</sup> Dicit ergo eis Iesus, "Pueri, numquid pulmentarium habetis?"

Responderunt ei, "Non."

<sup>6</sup> Dicit eis, "Mittite in dexteram navigii rete, et invenietis." Miserunt ergo, et iam non valebant illud trahere prae multitudine piscium.

<sup>7</sup> Dicit ergo discipulus ille quem diligebat Iesus Petro, "Dominus est." Simon Petrus, cum audisset quia Dominus est, tunicam succinxit se, erat enim nudus, et misit se in mare. <sup>8</sup> Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis), trahentes rete piscium.

<sup>9</sup> Ut ergo descenderunt in terram, viderunt prunas positas et piscem superpositum et panem. <sup>10</sup> Dicit eis Iesus, "Adferre de piscibus quos prendidistis nunc."

<sup>11</sup> Ascendit Simon Petrus et traxit rete in terram, plenum magnis piscibus, centum quinquaginta tribus. Et cum tanti essent, non est scissum rete. <sup>12</sup> Dicit eis Iesus, "Venite; prandete." Et nemo audebat discumbentium interrogare eum, "Tu quis es?" scientes quia Dominus est. <sup>13</sup> Et venit Iesus et accipit panem et dat eis, et piscem similiter. <sup>14</sup> Hoc iam tertio manifestatus est Iesus discipulis suis cum surrexisset a mortuis.

<sup>15</sup> Cum ergo prandissent, dicit Simoni Petro Iesus, "Simon Iohannis, diligis me plus his?"

Dicit ei, "Etiam Domine; tu scis quia amo te."

Dicit ei, "Pasce agnos meos." <sup>16</sup> Dicit ei iterum, "Simon Iohannis, diligis me?"

shore; yet the disciples knew not that it was Jesus. <sup>5</sup> Jesus therefore *said* to them, "Children, have you any meat?"

They answered him, "No."

<sup>6</sup> He saith to them, "Cast the net on the right side of the ship, and you shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

<sup>7</sup> That disciple therefore whom Jesus loved *said* to Peter, "It is the Lord." Simon Peter, when he heard that it was the Lord, girt his coat about him, for he was naked, and cast himself into the sea. <sup>8</sup> But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net *with* fishes.

<sup>9</sup> As soon then as they came to land, they saw hot coals lying and a fish laid thereon and bread. <sup>10</sup> Jesus saith to them, "Bring hither of the fishes which you have now caught."

<sup>11</sup> Simon Peter went up and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. <sup>12</sup> Jesus saith to them, "Come, *and* dine." And none of them who were at meat durst ask him, "Who art thou?" knowing that it *was* the Lord. <sup>13</sup> And Jesus cometh and taketh bread and giveth them, and fish in like manner. <sup>14</sup> This is now the third time that Jesus was manifested to his disciples after he was risen from the dead.

<sup>15</sup> So when they had dined, Jesus saith to Simon Peter, "Simon, *son* of John, lovest thou me more than these?"

He saith to him, "Yea, Lord; thou knowest that I love thee."

He saith to him, "Feed my lambs." <sup>16</sup> He saith to him again, "Simon, *son* of John, lovest thou me?"

Ait illi, "Etiam Domine; tu scis quia amo te."

Dicit ei, "Pasce agnos meos." <sup>17</sup> Dicit ei tertio, "Simon Iohannis, amas me?"

Contristatus est Petrus, quia dixit ei tertio, "Amas me?" Et dixit ei, "Domine, tu omnia scis; tu scis quia amo te."

Dicit ei, "Pasce oves meas. <sup>18</sup> Amen, amen dico tibi: cum esses iunior, cingebas te et ambulabas ubi volebas. Cum autem senueris, extends manus tuas, et alius te cinget et ducet quo non vis." <sup>19</sup> Hoc autem dixit significans qua morte clarificaturus esset Deum. Et hoc cum dixisset, dicit ei, "Sequere me."

<sup>20</sup> Conversus Petrus vidit illum discipulum quem diligebat Iesus sequentem, qui et recubuit in cena super pectus eius et dixit, "Domine, quis est qui tradet te?" <sup>21</sup> Hunc ergo, cum vidisset Petrus, dicit Iesu, "Domine, hic autem quid?"

<sup>22</sup> Dicit ei Iesus, "Sic eum volo manere donec veniam. Quid ad te? Tu me sequere."

<sup>23</sup> Exivit ergo sermo iste inter fratres, quia discipulus ille non moritur. Et non dixit ei Iesus, "Non moritur," sed "Sic eum volo manere donec veniam. Quid ad te?" <sup>24</sup> Hic est discipulus ille qui testimonium perhibet de his et scripsit haec, et scimus quia verum est testimonium eius. <sup>25</sup> Sunt autem et alia multa quae fecit Iesus, quae si scribantur per singula, nec ipsum arbitror mundum capere posse eos qui scribendi sunt libros.

He saith to him, "Yea, Lord; thou knowest that I love thee."

He saith to him, "Feed my lambs." <sup>17</sup> He saith to him the third time, "Simon, *son* of John, lovest thou me?"

Peter was grieved, because he said to him the third time, "Lovest thou me?" And he said to him, "Lord, thou knowest all things; thou knowest that I love thee."

He *said* to him, "Feed my sheep. <sup>18</sup> Amen, amen I say to thee: when thou wast younger, thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not." <sup>19</sup> And this he said signifying by what death he should glorify God. And when he had said this, he saith to him, "Follow me."

<sup>20</sup> Peter turning about saw that disciple whom Jesus loved following, who also leaned on his breast at supper and said, "Lord, who is he that shall betray thee?" <sup>21</sup> Him therefore, when Peter had seen, he saith to Jesus, "Lord, and what *shall* this man *do*?"

<sup>22</sup> Jesus saith to him, "So I will have him to remain till I come. What is it to thee? Follow thou me."

<sup>23</sup> This saying therefore went abroad among the brethren, that that disciple *should* not die. And Jesus did not say to him, "He *should* not die," but, "So I will have him to remain till I come. What is it to thee?" <sup>24</sup> This is that disciple who giveth testimony of these things and hath written these things, and we know that his testimony is true. <sup>25</sup> But there are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not be able to contain the books that should be written.





ACTS OF  
THE APOSTLES

## Caput I

**P**rimum quidem sermonem feci de omnibus, O Theophile, quae coepit Iesus facere et docere,<sup>2</sup> usque in diem qua, praeci- piens apostolis per Spiritum Sanctum quos elegit, adsump- tus est.<sup>3</sup> Quibus et praebuit se ipsum vivum post passionem suam in multis argumentis, per dies quadraginta apparens eis et loquens de regno Dei.<sup>4</sup> Et convescens praecepit eis ab Hierosolymis ne discederent sed expectarent promissionem Patris, “quam audistis” (inquit) “per os meum.<sup>5</sup> Quia Iohan- nes quidem baptizavit aqua, vos autem baptizabimini Spi- ritu Sancto non post multos hos dies.”

<sup>6</sup> Igitur qui convenerant interrogabant eum, dicentes, “Domine, si in tempore hoc restitues regnum Israhel?”

<sup>7</sup> Dixit autem eis, “Non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate,<sup>8</sup> sed accipietis virtutem supervenientis Spiritus Sancti in vos, et eritis mihi testes in Hierusalem et in omni Iudaea et Samaria et usque

## Chapter I

The ascension of Christ. Matthias is chosen in place of Judas.

**T**he *former* treatise I made, O Theophilus, of all things which Jesus began to do and to teach, <sup>2</sup> until the day on which, giving commandments by the Holy Ghost to the apostles whom he *had chosen*, he was taken up. <sup>3</sup> To whom also he shewed himself alive after his passion by many proofs, for forty days appearing to them and speaking of the kingdom of God. <sup>4</sup> And eating together with them he commanded them that they should not depart from Jerusalem but should wait for the promise of the Father, "which you have heard" (saith he) "by my mouth. <sup>5</sup> For John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence."

<sup>6</sup> They therefore who were come together asked him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?"

<sup>7</sup> But he said to them, "It is not for you to know the times or moments which the Father hath put in his own power, <sup>8</sup> but you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses to me in Jerusalem and in all Judea and Samaria and even to the uttermost part

ad ultimum terrae.” <sup>9</sup> Et cum haec dixisset, videntibus illis elevatus est, et nubes suscepit eum ab oculis eorum.

<sup>10</sup> Cumque intuerentur in caelum euntem illum, ecce: duo viri adstiterunt iuxta illos in vestibus albis <sup>11</sup> qui et dixerunt, “Viri Galilaei, quid statis aspicientes in caelum? Hic Iesus, qui adsumptus est a vobis in caelum, sic veniet quemadmodum vidistis eum euntem in caelum.”

<sup>12</sup> Tunc reversi sunt Hierosolymam a monte qui vocatur Oliveti, qui est iuxta Hierusalem, sabbati habens iter. <sup>13</sup> Et cum introissent, in cenaculum ascenderunt, ubi manebant Petrus et Iohannes, Iacobus et Andreas, Philippus et Thomas, Bartholomeus et Mattheus, Iacobus Alphei et Simon Zelotes et Iudas Iacobi. <sup>14</sup> Hii omnes erant perseverantes unanimiter in oratione cum mulieribus et Maria, matre Iesu, et fratribus eius.

<sup>15</sup> In diebus illis exsurgens Petrus in medio fratrum dixit (erat autem turba hominum simul fere centum viginti), <sup>16</sup> “Viri, fratres, oportet impleri scripturam quam praedixit Spiritus Sanctus per os David de Iuda, qui fuit dux eorum qui comprehenderunt Iesum, <sup>17</sup> qui connumeratus erat in nobis et sortitus est sortem ministerii huius.” <sup>18</sup> (Et hic quidem possedit agrum de mercede iniquitatis et suspensus crepuit medius, et diffusa sunt omnia viscera eius. <sup>19</sup> Et notum factum est omnibus habitantibus Hierusalem, ita ut appellaretur ager ille lingua eorum Acheldemach, hoc est, Ager Sanguinis.) <sup>20</sup> “Scriptum est enim in libro Psalmorum: ‘Fiat commoratio eorum deserta, et non sit qui inhabitet in ea,’ et

of the earth." <sup>9</sup> And when he had said these things, while they looked on he was raised up, and a cloud received him out of their sight.

<sup>10</sup> And while they were beholding him going *up* to heaven, behold: two men stood by them in white garments <sup>11</sup> who also said, "Ye men of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven."

<sup>12</sup> Then they returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath day's journey. <sup>13</sup> And when they were come in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon Zelotes and Jude, *the brother of James*. <sup>14</sup> All these were persevering with one mind in prayer with the women and Mary, the mother of Jesus, and with his brethren.

<sup>15</sup> In those days Peter rising up in the midst of the brethren said (now the number of persons together was about a hundred and twenty), <sup>16</sup> "Men, brethren, the scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus, <sup>17</sup> who was numbered with us and *had* obtained part of this ministry." <sup>18</sup> (And he indeed hath possessed a field of the reward of iniquity and being hanged burst asunder in the midst, and all his bowels gushed out. <sup>19</sup> And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Hakeldama, that is to say, The Field of Blood.) <sup>20</sup> "For it is written in the book of Psalms: 'Let their habitation become desolate, and let there be none to dwell therein,' and

‘Episcopatum eius accipiat alius.’ <sup>21</sup> Oportet ergo ex his viris qui nobiscum congregati sunt in omni tempore quo intravit et exivit inter nos Dominus Iesus, <sup>22</sup> incipiens a baptismo Iohannis usque in diem qua adsumptus est a nobis, testem resurrectionis eius nobiscum fieri unum ex istis.”

<sup>23</sup> Et statuerunt duos: Ioseph, qui vocabatur Barsabas, qui cognominatus est Iustus, et Matthiam. <sup>24</sup> Et orantes dixerunt, “Tu, Domine, qui corda nosti omnium, ostende quem elegeris ex his duobus unum <sup>25</sup> accipere locum ministerii huius et apostolatus, de quo praevaricatus est Iudas ut abiret in locum suum.” <sup>26</sup> Et dederunt sortes eis, et cecidit sors super Matthiam, et adnumeratus est cum undecim apostolis.

## Caput 2

**E**t cum conplerentur dies Pentecostes, erant omnes pariter in eodem loco, <sup>2</sup> et factus est repente de caelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. <sup>3</sup> Et apparuerunt illis dispertitae

'His bishopric let another take.' <sup>21</sup> Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us, <sup>22</sup> beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection."

<sup>23</sup> And they appointed two: Joseph, called Barsabbas, who was surnamed Justus, and Matthias. <sup>24</sup> And praying they said, "Thou, Lord, who knowest the hearts of all men, shew *whether* of these *two* thou hast chosen <sup>25</sup> to take the place of this ministry and apostleship, from which Judas hath *by transgression fallen* that he might go to his own place." <sup>26</sup> And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

## Chapter 2

The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.

And when the days of the Pentecost were accomplished, they were all together in one place, <sup>2</sup> and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. <sup>3</sup> And there appeared to them parted tongues as it were of fire,

linguae tamquam ignis, seditque supra singulos eorum. <sup>4</sup> Et repleti sunt omnes Spiritu Sancto, et coeperunt loqui variis linguis, prout Spiritus Sanctus dabat eloqui illis.

<sup>5</sup> Erant autem in Hierusalem habitantes Iudaei, viri religiosi ex omni natione quae sub caelo est. <sup>6</sup> Facta autem hac voce, convenit multitudo et mente confusa est, quoniam audiebat unusquisque lingua sua illos loquentes. <sup>7</sup> Stupebant autem omnes et mirabantur, dicentes, "Nonne, ecce, omnes isti qui loquuntur Galilaei sunt?" <sup>8</sup> Et quomodo nos audivimus unusquisque linguam nostram in qua nati sumus? <sup>9</sup> Parthi et Medi et Elamitae et qui habitant Mesopotamiam, Iudaeam et Cappadociam, Pontum et Asiam, <sup>10</sup> Frygiam et Pamphiliam, Aegyptum et partes Lybiae quae est circa Cyrenen et advenae Romani, <sup>11</sup> Iudaei quoque et proselyti, Cretes et Arabes: audivimus loquentes eos nostris linguis magnalia Dei." <sup>12</sup> Stupebant autem omnes et mirabantur, ad invicem dicentes, "Quidnam hoc vult esse?" <sup>13</sup> Alii autem inridentes dicebant quia "Musto pleni sunt isti."

<sup>14</sup> Stans autem Petrus cum undecim levavit vocem suam et locutus est eis, "Viri Iudaei et qui habitatis Hierusalem universi, hoc vobis notum sit, et auribus percipite verba mea. <sup>15</sup> Non enim sicut vos aestimatis hii ebrii sunt, cum sit hora diei tertia, <sup>16</sup> sed hoc est quod dictum est per prophetam Iohel: <sup>17</sup> "Et erit in novissimis diebus," dicit Dominus, "effundam de Spiritu meo super omnem carnem, et prophetabunt filii vestri et filiae vestrae, et iuvenes vestri visiones videbunt, et seniores vestri somnia somniabunt. <sup>18</sup> Et quidem super servos meos et super ancillas meas in diebus illis effundam de Spiritu meo, et prophetabunt. <sup>19</sup> Et dabo



and it sat upon every one of them. <sup>4</sup> And they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

<sup>5</sup> Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. <sup>6</sup> And when *this was noised abroad*, the multitude came together and were confounded in mind, because that every man heard them speak in his own tongue. <sup>7</sup> And they were all amazed and wondered, saying, "Behold, are not all these that speak Galileans? <sup>8</sup> And how have we heard every man our own tongue wherein we were born? <sup>9</sup> Parthians and Medes and Elamites and inhabitants of Mesopotamia, Judea and Cappadocia, Pontus and Asia, <sup>10</sup> Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene and strangers of Rome, <sup>11</sup> Jews also and proselytes, Cretes and Arabians: we have heard them speak in our own tongues the wonderful works of God." <sup>12</sup> And they were all astonished and wondered, saying one to another, "What meaneth this?" <sup>13</sup> But others mocking said, "These men are full of new wine."

<sup>14</sup> But Peter standing up with the eleven lifted up his voice and spoke to them, "Ye men of Judea and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. <sup>15</sup> For these are not drunk as you suppose, seeing it is *but* the third hour of the day, <sup>16</sup> but this is that which was spoken of by the prophet Joel: <sup>17</sup> "And it shall come to pass in the last days," saith the Lord, "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. <sup>18</sup> And upon my servants indeed and upon my handmaids will I pour out in those days of my Spirit, and they shall prophesy. <sup>19</sup> And I will

prodigia in caelo sursum et signa in terra deorsum: sanguinem et ignem et vaporem fumi. <sup>20</sup> Sol convertetur in tenebras, et luna in sanguinem, antequam veniat dies Domini magnus et manifestus. <sup>21</sup> Et erit omnis quicumque invocaverit nomen Domini salvus erit.”

<sup>22</sup> “Viri Israhelitae, audite verba haec: Iesum Nazarenum—virum adprobatum a Deo in vobis virtutibus et prodigiis et signis quae fecit per illum Deus in medio vestri, sicut vos scitis—<sup>23</sup> hunc, definito consilio et praescientia Dei traditum, per manus iniquorum adfigentes interemistis; <sup>24</sup> quem Deus suscitavit, solutis doloribus inferni, iuxta quod impossibile erat teneri illum ab eo. <sup>25</sup> David enim dicit in eum, ‘Providebam Dominum in conspectu meo semper, quoniam a dextris meis est ne commovear. <sup>26</sup> Propter hoc laetatum est cor meum et exultavit lingua mea; insuper et caro mea requiescet in spe, <sup>27</sup> quoniam non derelinques animam meam in inferno neque dabis Sanctum tuum videre corruptionem. <sup>28</sup> Notas fecisti mihi vias vitae; replebis me iucunditate cum facie tua.’

<sup>29</sup> “Viri, fratres, liceat audenter dicere ad vos de patriarcha David, quoniam defunctus est et sepultus est, et sepulchrum eius est apud nos usque in hodiernum diem. <sup>30</sup> Propheta igitur cum esset et sciret quia ‘Iureiurando iurasset illi Deus de fructu lumbi eius sedere super sedem eius,’ <sup>31</sup> providens locutus est de resurrectione Christi, quia neque derelictus est in inferno, neque caro eius vidit corruptionem. <sup>32</sup> Hunc Iesum resuscitavit Deus, cuius omnes nos testes

shew wonders in the heaven above and signs on the earth beneath: blood and fire and vapour of smoke. <sup>20</sup> The sun shall be turned into darkness, and the moon into blood, before the great and manifest day of the Lord come. <sup>21</sup> And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved.”

<sup>22</sup> “Ye men of Israel, hear these words: Jesus of Nazareth—a man approved of God among you by mighty works and wonders and signs which God did by him in the midst of you, as you *also* know—<sup>23</sup> this same, being delivered up by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain; <sup>24</sup> whom God hath raised up, having loosed the sorrows of hell, as it was impossible that he should be holden by it. <sup>25</sup> For David saith concerning him, ‘I foresaw the Lord always *before my face*, because he is at my right hand that I may not be moved. <sup>26</sup> For this my heart hath been glad and my tongue hath rejoiced; moreover my flesh also shall rest in hope, <sup>27</sup> because thou wilt not leave my soul in hell nor suffer thy Holy One to see corruption. <sup>28</sup> Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.’

<sup>29</sup> “Ye men, brethren, let me freely speak to you of the patriarch David, that he died and was buried, and his sepulchre is with us to this present day. <sup>30</sup> Whereas therefore he was a prophet and knew that ‘God had sworn to him with an oath that of the fruit of his loins one should sit upon his throne,’ <sup>31</sup> foreseeing he spoke of the resurrection of Christ, for neither was he left in hell, neither did his flesh see corruption. <sup>32</sup> This Jesus hath God raised up again, whereof all we are

sumus. <sup>33</sup> Dexteram igitur Dei exaltatus et promissione Spiritus Sancti accepta a Patre, effudit hunc quem vos videtis et auditis. <sup>34</sup> Non enim David ascendit in caelum, dicit autem ipse, 'Dixit Dominus Domino meo, "Sede a dextris meis, <sup>35</sup> donec ponam inimicos tuos scabillum pedum tuorum."' <sup>36</sup> Certissime ergo sciat omnis domus Israhel quia et Dominum eum et Christum Deus fecit hunc Iesum, quem vos crucifixistis."

<sup>37</sup> His autem auditis, conpuncti sunt corde, et dixerunt ad Petrum et ad reliquos apostolos, "Quid faciemus, viri, fratres?"

<sup>38</sup> Petrus vero ad illos "Paenitentiam," inquit, "agite, et baptizetur unusquisque vestrum in nomine Iesu Christi in remissionem peccatorum vestrorum, et accipietis donum Sancti Spiritus. <sup>39</sup> Vobis enim est repromissio et filiis vestris et omnibus qui longe sunt, quoscumque advocaverit Dominus, Deus noster." <sup>40</sup> Aliis etiam verbis plurimis testificatus est et exhortabatur eos, dicens, "Salvamini a generatione ista prava."

<sup>41</sup> Qui ergo receperunt sermonem eius baptizati sunt, et adpositae sunt in illa die animae circiter tria milia. <sup>42</sup> Erant autem perseverantes in doctrina apostolorum et communicatione fractionis panis et orationibus. <sup>43</sup> Fiebat autem omni animae timor; multa quoque prodigia et signa per apostolos fiebant in Hierusalem, et metus erat magnus in universis. <sup>44</sup> Omnes etiam qui credebant erant pariter et habebant omnia communia. <sup>45</sup> Possessiones et substantias vendebant et dividebant illa omnibus, prout cuique opus erat. <sup>46</sup> Cotidie quoque perdurantes unanimiter in templo et frangentes

witnesses. <sup>33</sup> Being exalted therefore by the right hand of God and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you see and hear. <sup>34</sup> For David ascended not into heaven, but he himself *said*, "The Lord said to my Lord, "Sit thou on my right hand, <sup>35</sup> until I make thy enemies thy footstool." <sup>36</sup> Therefore let all the house of Israel know most assuredly that God hath made this same Jesus, whom you have crucified, both Lord and Christ."

<sup>37</sup> Now when they had heard these things, they had compunction in their heart, and they said to Peter and to the rest of the apostles, "What shall we do, men *and* brethren?"

<sup>38</sup> But Peter said to them, "Do penance, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. <sup>39</sup> For the promise is to you and to your children and to all that are far off, whomsoever the Lord, our God, shall call." <sup>40</sup> And with very many other words did he testify and exhort them, saying, "Save yourselves from this perverse generation."

<sup>41</sup> They therefore that received his word were baptized, and there were added *to them* in that day about three thousand souls. <sup>42</sup> And they were persevering in the doctrine of the apostles and in the communication of the breaking of bread and in prayers. <sup>43</sup> And fear came upon every soul; and many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all. <sup>44</sup> And all they that believed were together and had all things common. <sup>45</sup> They sold their possessions and goods and divided them to all, according as every man had need. <sup>46</sup> And continuing daily with one accord in the temple and breaking bread from

circa domos panem, sumebant cibum cum exultatione et simplicitate cordis, <sup>47</sup> conlaudantes Deum et habentes gratiam ad omnem plebem. Dominus autem augebat qui salvi fierent cotidie in id ipsum.

### Caput 3

**P**etrus autem et Iohannes ascendebant in templum ad horam orationis nonam. <sup>2</sup> Et quidam vir qui erat claudus ex utero matris suae baiulabatur, quem ponebant cotidie ad portam templi quae dicitur Speciosa, ut peteret elemosynam ab introeuntibus in templum. <sup>3</sup> Is cum vidisset Petrum et Iohannem incipientes introire in templum, rogabat ut elemosynam acciperet. <sup>4</sup> Intuens autem in eum Petrus cum Iohanne dixit, "Respice in nos." <sup>5</sup> At ille intendeabat in eos, sperans se aliquid accepturum ab eis. <sup>6</sup> Petrus autem dixit, "Argentum et aurum non est mihi; quod autem habeo, hoc tibi do. In nomine Iesu Christi Nazareni surge, et ambula." <sup>7</sup> Et adprehensa manu eius dextera adlevavit eum, et protinus consolidatae sunt bases eius et plantae. <sup>8</sup> Et exiliens stetit et ambulabat et intravit cum illis in templum, ambulans et exiliens et laudans Deum. <sup>9</sup> Et vidit omnis populus eum

house to house, they took their meat with gladness and simplicity of heart, <sup>47</sup> praising God and having favour with all the people. And the Lord *added daily to their society* such as should be saved.

## Chapter 3

The miracle upon the lame man, followed by the conversion of many.

**N**ow Peter and John went up into the temple at the *hour* of prayer, *being the ninth hour*. <sup>2</sup> And a certain man who was lame from his mother's womb was carried, whom they laid every day at the gate of the temple which is called Beautiful, that he might ask alms of them that went into the temple. <sup>3</sup> He, when he had seen Peter and John about to go into the temple, asked to receive an alms. <sup>4</sup> But Peter with John, fastening his eyes upon him, said, "Look upon us." <sup>5</sup> But he looked earnestly upon them, hoping that he should receive something of them. <sup>6</sup> But Peter said, "Silver and gold I have none; but what I have, I give thee. In the name of Jesus Christ of Nazareth rise up, and walk." <sup>7</sup> And taking him by the right hand he lifted him up, and forthwith his feet and soles received strength. <sup>8</sup> And he leaping up stood and walked and went in with them into the temple, walking and leaping and praising God. <sup>9</sup> And all the people saw him

ambulantem et laudantem Deum. <sup>10</sup> Cognoscebant autem illum, quoniam ipse erat qui ad elemosynam sedebat ad Speciosam Portam templi, et impleti sunt stupore et extasi in eo quod contigerat illi. <sup>11</sup> Cum teneret autem Petrum et Iohannem, cucurrit omnis populus ad eos ad porticum quae appellatur Salomonis, stupentes.

<sup>12</sup> Videns autem Petrus respondit ad populum, "Viri Israelitae, quid miramini in hoc? Aut nos quid intuemini quasi nostra virtute aut pietate fecerimus hunc ambulare? <sup>13</sup> Deus Abraham et Deus Isaac et Deus Iacob, Deus patrum nostrorum, glorificavit Filium suum, Iesum, quem vos quidem tradidistis et negastis ante faciem Pilati iudicante illo dimitti. <sup>14</sup> Vos autem Sanctum et Iustum negastis et petistis virum homicidam donari vobis. <sup>15</sup> Auctorem vero vitae interfecistis, quem Deus suscitavit a mortuis, cuius nos testes sumus. <sup>16</sup> Et in fide nominis eius hunc quem videtis et nostis confirmavit nomen eius, et fides quae per eum est dedit integram sanitatem istam in conspectu omnium vestrum.

<sup>17</sup> "Et nunc, fratres, scio quia per ignorantiam fecistis, sicut et principes vestri. <sup>18</sup> Deus autem quae praenuntiavit per os omnium prophetarum pati Christum suum implevit sic. <sup>19</sup> Paenitemini igitur, et convertimini, ut deleantur vestra peccata; <sup>20</sup> ut cum venerint tempora refrigerii a conspectu Domini et miserit eum qui praedicatus est vobis, Iesum Christum, <sup>21</sup> quem oportet caelum quidem suscipere usque in tempora restitutionis omnium, quae locutus est Deus per os sanctorum suorum a saeculo prophetarum. <sup>22</sup> Moses quidem dixit quia 'Prophetam vobis suscitabit Dominus, Deus vester, de fratribus vestris, tamquam me; ipsum



walking and praising God. <sup>10</sup> And they knew him, that it was he who sat *begging* alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened to him. <sup>11</sup> And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

<sup>12</sup> *Which* Peter seeing made answer to the people: "Ye men of Israel, why wonder you at this? Or why look you upon us as if by our strength or *power we had* made this man to walk? <sup>13</sup> The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, hath glorified his Son, Jesus, whom you indeed delivered up and denied before the face of Pilate when he judged he should be released. <sup>14</sup> But you denied the Holy One and the Just and desired a murderer to be granted unto you. <sup>15</sup> But the author of life you killed, whom God hath raised from the dead, of which we are witnesses. <sup>16</sup> And his name, through the faith of his name, hath made this man strong whom you *have seen* and know, and the faith which is by him hath given this perfect soundness in the sight of you all.

<sup>17</sup> "And now, brethren, I know that you did it through ignorance, as did also your rulers. <sup>18</sup> But those things which God before had shewed by the mouth of all the prophets that his Christ should suffer he hath so fulfilled. <sup>19</sup> Repent ye therefore, and be converted, that your sins may be blotted out; <sup>20</sup> that when the times of refreshment shall come from the presence of the Lord and he shall send him who hath been preached unto you, Jesus Christ, <sup>21</sup> whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets from the beginning of the world. <sup>22</sup> For Moses said, 'A prophet shall the Lord, your God, raise up unto you of

audietis iuxta omnia quaecumque locutus fuerit vobis. <sup>23</sup> Erit autem omnis anima quae non audierit prophetam illum exterminabitur de plebe.' <sup>24</sup> Et omnes prophetae a Samuhel et deinceps qui locuti sunt adnuntiaverunt dies istos. <sup>25</sup> Vos estis filii prophetarum et testamenti quod disposuit Deus ad patres nostros, dicens ad Abraham, 'Et in semine tuo benedicentur omnes familiae terrae.' <sup>26</sup> Vobis primum Deus, suscitans Filium suum, misit eum benedicentem vobis, ut convertat se unusquisque a nequitia sua."

## Caput 4

**L**oquentibus autem illis ad populum, supervenerunt sacerdotes et magistratus templi et Sadducaeï, <sup>2</sup> dolentes quod docerent populum et adnuntiarent in Iesu resurrectionem ex mortuis, <sup>3</sup> et iniecerunt in eis manus et posuerunt eos in custodiam in crastinum, erat enim iam vespera. <sup>4</sup> Multi autem eorum qui audierant verbum crediderunt, et factus est numerus virorum quinque milia.

your brethren, like unto me; him you shall hear according to all things whatsoever he shall speak to you. <sup>23</sup> And it shall be that every soul which will not hear that prophet shall be destroyed from among the people.’ <sup>24</sup> And all the prophets from Samuel and afterwards who have spoken have told of these days. <sup>25</sup> You are the children of the prophets and of the covenant which God made to our fathers, saying to Abraham, ‘And in thy seed shall all the kindreds of the earth be blessed.’ <sup>26</sup> To you first God, raising up his Son, hath sent him to bless you, that every one may convert himself from his wickedness.”

## Chapter 4

Peter and John are apprehended. Their constancy. The church is increased.

And as they were speaking to the people, the priests and the officer of the temple and the Sadducees came upon them, <sup>2</sup> being grieved that they taught the people and preached in Jesus the resurrection from the dead, <sup>3</sup> and they laid hands on them and put them in hold till the next day, for it was now evening. <sup>4</sup> But many of them who had heard the word believed, and the number of the men was made five thousand.

5 Factum est autem in crastinum ut congregarentur principes eorum et seniores et scribae in Hierusalem, 6 et Annas, princeps sacerdotum, et Caiphas et Iohannes et Alexander et quotquot erant de genere sacerdotali, 7 et statuantes eos in medio interrogabant, "In qua virtute aut in quo nomine fecistis hoc vos?"

8 Tunc Petrus, repletus Spiritu Sancto, dixit ad eos, "Principes populi et seniores: 9 si nos hodie diiudicamur in beneficio hominis infirmi, in quo iste salvus factus est, 10 notum sit omnibus vobis et omni plebi Israhel quia in nomine Iesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste adstat coram vobis sanus. 11 Hic est 'lapis qui reprobatus est a vobis, aedificantibus, qui factus est in caput anguli.' 12 Et non est in alio aliquo salus, nec enim nomen aliud est sub caelo datum hominibus in quo oportet nos salvos fieri."

13 Videntes autem Petri constantiam et Iohannis, conperto quod homines essent sine litteris et idiotae, admirabantur, et cognoscebant eos, quoniam cum Iesu fuerant. 14 Hominem quoque videntes stantem cum eis qui curatus fuerat, nihil poterant contradicere. 15 Iusserunt autem eos foras extra concilium secedere, et conferebant ad invicem, 16 dicentes, "Quid faciemus hominibus istis? Quoniam quidem notum signum factum est per eos omnibus habitantibus Hierusalem; manifestum est, et non possumus negare. 17 Sed ne amplius divulgetur in populum, comminemur eis, ne ultra loquantur in nomine hoc ulli hominum." 18 Et vocantes eos denuntiaverunt ne omnino loquerentur neque docerent in nomine Iesu.

<sup>5</sup> And it came to pass on the morrow that their rulers and ancients and scribes were gathered together in Jerusalem, <sup>6</sup> and Annas, the high priest, and Caiaphas and John and Alexander and as many as were of the kindred of the high priest, <sup>7</sup> and setting them in the midst they asked, "By what power or by what name have you done this?"

<sup>8</sup> Then Peter, filled with the Holy Ghost, said to them, "Ye rulers of the people and ancients, *hear*: <sup>9</sup> if we this day are examined concerning the good deed *done to* the infirm man, by what means he hath been made whole, <sup>10</sup> be it known to you all and to all the people of Israel that by the name of *our Lord*, Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, *even* by him doth this man stand here before you whole. <sup>11</sup> This is 'the stone which was rejected by you, the builders, which is become the head of the corner.' <sup>12</sup> Neither is there salvation in any other, for there is no other name under heaven given to men whereby we must be saved."

<sup>13</sup> Now seeing the constancy of Peter and of John, understanding that they were illiterate and ignorant men, they wondered, and they knew them, that they had been with Jesus. <sup>14</sup> Seeing also the man that had been healed standing with them, they could say nothing against it. <sup>15</sup> But they commanded them to go aside out of the council, and they conferred among themselves, <sup>16</sup> saying, "What shall we do to these men? For indeed a known miracle hath been done by them to all the inhabitants of Jerusalem; it is manifest, and we cannot deny it. <sup>17</sup> But that it may be no farther spread among the people, let us threaten them, that they speak no more in this name to any man." <sup>18</sup> And calling them they charged them not to speak at all nor teach in the name of Jesus.

19 Petrus vero et Iohannes respondentes dixerunt ad eos, "Si iustum est in conspectu Dei vos potius audire quam Deum, iudicate. 20 Non enim possumus quae vidimus et audivimus non loqui."

21 At illi comminantes dimiserunt eos, non invenientes quomodo punirent eos propter populum, quia omnes clarificabant id quod factum fuerat in eo quod acciderat. 22 Annorum enim erat amplius quadraginta homo in quo factum fuerat signum istud sanitatis.

23 Dimissi autem venerunt ad suos et adnuntiaverunt eis quanta ad eos principes sacerdotum et seniores dixissent. 24 Qui cum audissent unanimiter levaverunt vocem ad Deum et dixerunt, "Domine, tu qui fecisti caelum et terram, mare et omnia quae in eis sunt, 25 qui Spiritu Sancto per os patris nostri David, pueri tui, dixisti, 'Quare fremuerunt Gentes et populi meditati sunt inania, 26 adstiterunt reges terrae et principes convenerunt in unum adversus Dominum et adversus Christum eius?' 27 Convenerunt enim vere in civitate ista adversus sanctum puerum tuum Iesum, quem unxisti, Herodes et Pontius Pilatus cum Gentibus et populis Israhel 28 facere quae manus tua et consilium tuum decreverunt fieri. 29 Et nunc, Domine, respice in minas eorum, et da servis tuis cum omni fiducia loqui verbum tuum, 30 in eo quod manum tuam extendas ad sanitates et signa et prodigia fieri per nomen sancti Filii tui, Iesu."

31 Et cum orassent, motus est locus in quo erant congregati, et repleti sunt omnes Spiritu Sancto, et loquebantur verbum Dei cum fiducia. 32 Multitudinis autem credentium

19 But Peter and John answering said to them, "If it be just in the sight of God to hear you rather than God, judge ye. 20 For we cannot but speak the things which we have seen and heard."

21 But they threatening them sent them away, not finding how they might punish them because of the people, for all men glorified what had been done in that which had come to pass. 22 For the man was above forty years old in whom that *miraculous cure* had been wrought.

23 And being let go they came to their own company and related all that the chief priests and ancients had said to them. 24 And they having heard it with one accord lifted up their voice to God and said, "Lord, thou *art he* that didst make heaven and earth, the sea and all things that are in them, 25 who by the Holy Ghost by the mouth of our father David, thy servant, hast said, 'Why have the Gentiles raged and the people devised vain things, 26 the kings of the earth stood up and the princes assembled together against the Lord and against his Christ?' 27 For of a truth there assembled together in this city against thy holy child Jesus, whom thou hast anointed, Herod and Pontius Pilate with the Gentiles and the people of Israel 28 to do what thy hand and thy counsel decreed to be done. 29 And now, Lord, behold their threatenings, and grant unto thy servants, that with all confidence they may speak thy word 30 by stretching forth thy hand to cures and signs and wonders to be done by the name of thy holy Son, Jesus."

31 And when they had prayed, the place was moved wherein they were assembled, and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. 32 And the multitude of believers had *but* one

erat cor unum et anima una, nec quisquam eorum quae possidebat aliquid suum esse dicebat, sed erant illis omnia communia. <sup>33</sup> Et virtute magna reddebant apostoli testimonium resurrectionis Iesu Christi, Domini nostri, et gratia magna erat in omnibus illis. <sup>34</sup> Neque enim quisquam egens erat inter illos. Quotquot enim possessores agrorum aut domorum erant vendentes adferebant pretia eorum quae vendebant <sup>35</sup> et ponebant ante pedes apostolorum. Dividebatur autem singulis prout cuique opus erat. <sup>36</sup> Ioseph autem, qui cognominatus est Barnabas ab apostolis (quod est interpretatum "Filius Consolationis"), Levites, Cyprius genere, <sup>37</sup> cum haberet agrum vendidit illum et adtulit pretium et posuit ante pedes apostolorum.

## Caput 5

**V**ir autem quidam nomine Ananias cum Saffira, uxore sua, vendidit agrum <sup>2</sup> et fraudavit de pretio agri, conscia uxore sua, et adferens partem quandam ad pedes apostolorum posuit. <sup>3</sup> Dixit autem Petrus, "Anania, cur temptavit Satanas cor tuum mentiri te Spiritui Sancto et fraudare de pretio



heart and one soul, neither did any one say that ought of the things which he possessed was his own, but all things were common to them. <sup>33</sup> And with great power did the apostles give testimony of the resurrection of Jesus Christ, our Lord, and great grace was in them all. <sup>34</sup> For neither was there any one among them that wanted. For as many as were owners of lands or houses sold them and brought the price of the things they sold <sup>35</sup> and laid it down before the feet of the apostles. And distribution was made to every man according as he had need. <sup>36</sup> And Joseph, who by the apostles was surnamed Barnabas (which is by interpretation "The Son of Consolation"), a Levite, a Cyprian born, <sup>37</sup> having land sold it and brought the price and laid it at the feet of the apostles.

## Chapter 5

The judgment of God upon Ananias and Sapphira. The apostles are cast into prison.

**B**ut a certain man named Ananias with Sapphira, his wife, sold a piece of land <sup>2</sup> and by fraud kept back *part* of the price of the land, his wife being privy thereunto, and bringing a certain part of it laid it at the feet of the apostles. <sup>3</sup> But Peter said, "Ananias, why hath Satan tempted thy heart that thou shouldst lie to the Holy Ghost and by fraud keep *part* of the

agri? <sup>4</sup> Nonne manens tibi manebat? Et venundatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? Non es mentitus hominibus sed Deo.” <sup>5</sup> Audiens autem Ananias haec verba cecidit et exspiravit. Et factus est timor magnus in omnes qui audierunt. <sup>6</sup> Surgentes autem iuvenes amoverunt eum et efferentes sepelierunt.

<sup>7</sup> Factum est autem quasi horarum trium spatium, et uxor ipsius, nesciens quod factum fuerat, introiit. <sup>8</sup> Respondit autem ei Petrus, “Dic mihi, mulier, si tanti agrum vendidistis.”

At illa dixit, “Etiam tanti.”

<sup>9</sup> Petrus autem ad eam, “Quid convenit vobis temptare Spiritum Domini? Ecce: pedes eorum qui sepelierunt virum tuum ad ostium, et efferent te.” <sup>10</sup> Confestim cecidit ante pedes eius et exspiravit. Intrantes autem iuvenes invenerunt illam mortuam et extulerunt et sepelierunt ad virum suum. <sup>11</sup> Et factus est timor magnus in universa ecclesia et in omnes qui audierunt haec.

<sup>12</sup> Per manus autem apostolorum fiebant signa et prodigia multa in plebe. Et erant unianimiter omnes in porticu Salomonis. <sup>13</sup> Ceterorum autem nemo audebat coniungere se illis, sed magnificabat eos populus. <sup>14</sup> Magis autem augebatur credentium in Domino multitudo virorum ac mulierum, <sup>15</sup> ita ut in plateas eicerent infirmos et ponerent in lectulis et grabattis, ut veniente Petro saltim umbra illius obumbraret quemquam illorum et liberarentur ab infirmitatibus

price of the land? <sup>4</sup> Whilst it remained did it not remain to thee? And after it was sold was it not in thy power? Why hast thou conceived this thing in thy heart? Thou hast not lied to men but to God.” <sup>5</sup> And Ananias hearing these words fell down and gave up the ghost. And there came great fear upon all that heard it. <sup>6</sup> And the young men rising up removed him and carrying him out buried him.

<sup>7</sup> And it was about the space of three hours *after, when* his wife, not knowing what had happened, came in. <sup>8</sup> And Peter *said* to her, “Tell me, woman, whether you sold the land for so much.”

And she said, “Yea, for so much.”

<sup>9</sup> And Peter *said* to her, “Why have you agreed together to tempt the Spirit of the Lord? Behold: the feet of them who have buried thy husband are at the door, and they shall carry thee out.” <sup>10</sup> Immediately she fell down before his feet and gave up the ghost. And the young men coming in found her dead and carried her out and buried her by her husband. <sup>11</sup> And there came great fear upon the whole church and upon all that heard these things.

<sup>12</sup> And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon’s porch. <sup>13</sup> But of the rest no man durst join himself to them, but the people magnified them. <sup>14</sup> And the multitude of men and women who believed in the Lord was more increased, <sup>15</sup> insomuch that they brought forth the sick into the streets and laid them on beds and couches, that when Peter came his shadow at the least might overshadow any of them and they might be delivered from

suis. <sup>16</sup> Concurrerat autem et multitudo vicinarum civitatum Hierusalem adferentes aegros et vexatos ab spiritibus inmundis, qui curabantur omnes.

<sup>17</sup> Exsurgens autem princeps sacerdotum et omnes qui cum illo erant (quae est heresis Sadducaeorum) repleti sunt zelo. <sup>18</sup> Et iniecerunt manus in apostolos et posuerunt illos in custodia publica. <sup>19</sup> Angelus autem Domini per noctem aperiens ianuas carceris et educens eos dixit, <sup>20</sup> "Ite, et stantes loquimini in templo plebi omnia verba vitae huius." <sup>21</sup> Qui cum audissent intraverunt diluculo in templum et docebant.

Adveniens autem princeps sacerdotum et qui cum eo erant convocaverunt concilium et omnes seniores filiorum Israhel, et miserunt ad carcerem ut adducerentur. <sup>22</sup> Cum venissent autem ministri et aperto carcere non invenissent illos, reversi nuntiaverunt, <sup>23</sup> dicentes, "Carcerem quidem invenimus clausum cum omni diligentia et custodes stantes ante ianuas, aperiennes autem neminem intus invenimus."

<sup>24</sup> Ut audierunt autem hos sermones magistratus templi et principes sacerdotum, ambigebant de illis, quidnam fieret. <sup>25</sup> Adveniens autem quidam nuntiavit eis quia "Ecce: viri quos posuistis in carcere sunt in templo stantes et docentes populum." <sup>26</sup> Tunc abiit magistratus cum ministris et adduxit illos sine vi, timebant enim populum ne lapidarentur.

<sup>27</sup> Et cum adduxissent illos, statuerunt in concilio. Et interrogavit eos princeps sacerdotum, <sup>28</sup> dicens, "Praecipiendo praecepimus vobis ne doceretis in nomine isto, et ecce:

their infirmities. <sup>16</sup> And there came also together to Jerusalem a multitude *out* of the neighbouring cities bringing sick persons and such as were troubled with unclean spirits, who were all healed.

<sup>17</sup> Then the high priest rose up and all they that were with him (which is the heresy of the Sadducees) and were filled with *indignation*. <sup>18</sup> And they laid hands on the apostles and put them in the common prison. <sup>19</sup> But an angel of the Lord by night opening the doors of the prison and leading them out said, <sup>20</sup> "Go, and standing speak in the temple to the people all the words of this life." <sup>21</sup> And they having heard this early in the morning entered into the temple and taught.

And the high priest came and they that were with him and called together the council and all the ancients of the children of Israel, and they sent to the prison to have them brought. <sup>22</sup> But when the ministers *came* and opening the prison found them not there, they returned and told, <sup>23</sup> saying, "The prison indeed we found shut with all diligence and the keepers standing before the doors, but opening it we found no man within."

<sup>24</sup> Now when the magistrate of the temple and the chief priests heard these words, they were in doubt concerning them, what would come to pass. <sup>25</sup> But one came and told them, "Behold: the men whom you put in prison are standing in the temple and teaching the people." <sup>26</sup> Then went the magistrate with the officers and brought them without violence, for they feared the people lest they should be stoned.

<sup>27</sup> And when they had brought them, they set them before the council. And the high priest asked them, <sup>28</sup> saying, "Commanding we commanded you that you should not

replestis Hierusalem doctrina vestra, et vultis inducere super nos sanguinem hominis istius.”

29 Respondens autem Petrus et apostoli dixerunt, “Oboedire oportet Deo magis quam hominibus. 30 Deus patrum nostrorum suscitavit Iesum, quem vos interemistis, suspendentes in ligno. 31 Hunc Deus principem et salvatorem exaltavit dextera sua, ad dandam paenitentiam Israhel et remissionem peccatorum. 32 Et nos sumus testes horum verborum et Spiritus Sanctus, quem dedit Deus omnibus oboedientibus sibi.”

33 Haec cum audissent dissecabantur, et cogitabant interficere illos. 34 Surgens autem quidam in concilio, Pharisaeus nomine Gamalihel, legis doctor honorabilis universae plebi, iussit foras ad breve homines fieri. 35 Dixitque ad illos, “Viri Israhelitae, adtendite vobis super hominibus istis quid acturi sitis. 36 Ante hos enim dies extitit Theodas, dicens esse se aliquem, cui consensit virorum numerus, circiter quadringentorum; qui occisus est, et omnes qui credebant ei dissipati sunt et redacti sunt ad nihilum. 37 Post hunc extitit Iudas Galilaeus in diebus proscriptionis et avertit populum post se; et ipse periit, et omnes, quotquot consenserunt ei, dispersi sunt. 38 Et nunc itaque dico vobis: discedite ab hominibus istis, et sinite illos, quoniam si est ex hominibus consilium hoc aut opus, dissolvetur. 39 Si vero ex Deo est, non poteritis dissolvere eos, ne forte et Deo repugnare inveniamini.” Consenserunt autem illi. 40 Et convocantes apostolos, caesis denuntiaverunt ne loquerentur in nomine Iesu, et dimiserunt eos. 41 Et illi quidem ibant gaudentes a conspectu concilii quoniam digni habiti sunt pro nomine

teach in this name, and behold: you have filled Jerusalem with your doctrine, and you have a mind to bring the blood of this man upon us."

<sup>29</sup> But Peter and the apostles answering said, "We ought to obey God rather than men. <sup>30</sup> The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree. <sup>31</sup> Him hath God exalted with his right hand to be prince and saviour, to give repentance to Israel and remission of sins. <sup>32</sup> And we are witnesses of these things and the Holy Ghost, whom God hath given to all that obey him."

<sup>33</sup> When they had heard these things they were cut to the heart, and they thought to put them to death. <sup>34</sup> But one in the council rising up, a Pharisee named Gamaliel, a doctor of the law respected by all the people, commanded the men to be put forth a little while. <sup>35</sup> And he said to them, "Ye men of Israel, take heed to yourselves what you intend to do as touching these men. <sup>36</sup> For before these days rose up Theudas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves; and he was slain, and all that believed him were scattered and brought to nothing. <sup>37</sup> After this man rose up Judas of Galilee in the days of the enrolling and drew away the people after him; he also perished, and all, *even* as many as consented to him, were dispersed. <sup>38</sup> And now therefore I say to you: refrain from these men, and let them alone, for if this council or this work be of men, it will come to nought. <sup>39</sup> But if it be of God, you cannot overthrow *it*, lest perhaps you be found even to fight against God." And they consented to him. <sup>40</sup> And calling in the apostles, after they had scourged them they charged them that they should not speak *at all* in the name of Jesus, and they dismissed them. <sup>41</sup> And they indeed went from the presence of the council rejoicing that they

Iesu contumeliam pati. <sup>42</sup> Omni autem die in templo et circa domos non cessabant docentes et evangelizantes Christum Iesum.

## Caput 6

**I**n diebus autem illis, crescente numero discipulorum, factus est murmur Graecorum adversus Hebraeos, eo quod despicerentur in ministerio cotidiano viduae eorum. <sup>2</sup> Convocantes autem duodecim multitudinem discipulorum dixerunt, "Non est aequum nos derelinquere verbum Dei et ministrare mensis. <sup>3</sup> Considerate ergo, fratres, viros ex vobis boni testimonii septem, plenos Spiritu Sancto et sapientia, quos constituamus super hoc opus. <sup>4</sup> Nos vero orationi et ministerio verbi instantes erimus."

<sup>5</sup> Et placuit sermo coram omni multitudine. Et elegerunt Stephanum, virum plenum fide et Spiritu Sancto, et Philip-pum et Prochorum et Nicanorem et Timonem et Parmenam et Nicolaum, advenam Antiochenum. <sup>6</sup> Hos statuerunt in conspectu apostolorum, et orantes inposuerunt eis manus. <sup>7</sup> Et verbum Dei crescebat, et multiplicabatur numerus discipulorum in Hierusalem valde; multa etiam turba sacerdotum



were accounted worthy to suffer reproach for the name of Jesus. <sup>42</sup> And every day they ceased not in the temple and from house to house to teach and preach Christ Jesus.

## Chapter 6

The ordaining of the seven deacons. The zeal of Stephen.

**A**nd in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, for that their widows were neglected in the daily ministration. <sup>2</sup> Then the twelve calling together the multitude of the disciples said, "It is not reason that we should leave the word of God and serve tables. <sup>3</sup> Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. <sup>4</sup> But we will *give ourselves* continually to prayer and to the ministry of the word."

<sup>5</sup> And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte of Antioch. <sup>6</sup> These they set *before* the apostles, and they praying imposed hands upon them. <sup>7</sup> And the word of *the Lord* increased, and the number of the disciples was multiplied in Jerusalem exceedingly; a great multitude also of the priests obeyed the

oboediebat fidei. <sup>8</sup> Stephanus autem, plenus gratia et fortitudine, faciebat prodigia et signa magna in populo.

<sup>9</sup> Surrexerunt autem quidam de synagoga quae appellatur Libertinorum et Cyrenensium et Alexandrinorum et eorum qui erant a Cilicia et Asia disputantes cum Stephano. <sup>10</sup> Et non poterant resistere sapientiae et Spiritui qui loquebatur. <sup>11</sup> Tunc in miserunt viros qui dicerent se audisse eum dicentem verba blasphemiae in Mosen et Deum. <sup>12</sup> Commoverunt itaque plebem et seniores et scribas, et concurrentes rapuerunt eum et adduxerunt in concilium. <sup>13</sup> Et statuerunt testes falsos qui dicerent, "Homo iste non cessat loqui verba adversus locum sanctum et legem. <sup>14</sup> Audivimus enim eum dicentem quoniam Iesus Nazareus hic destruet locum istum et mutabit traditiones quas tradidit nobis Moses." <sup>15</sup> Et intuentes eum omnes qui sedebant in concilio viderunt faciem eius tamquam faciem angeli.

## Caput 7

**D**ixit autem princeps sacerdotum, "Si haec ita se habent?"

<sup>2</sup> Qui ait, "Viri, fratres et patres, audite. Deus gloriae apparuit patri nostro Abraham cum esset in Mesopotamia priusquam moraretur in Charan <sup>3</sup> et dixit ad illum, 'Exi de

faith. <sup>8</sup> And Stephen, full of grace and fortitude, did great wonders and signs among the people.

<sup>9</sup> Now there arose some of that which is called the synagogue of the Libertines and of the Cyrenians and of the Alexandrians and of them that were of Cilicia and Asia disputing with Stephen. <sup>10</sup> And they were not able to resist the wisdom and the Spirit that spoke. <sup>11</sup> Then they suborned men to say they had heard him speak words of blasphemy against Moses and against God. <sup>12</sup> And they stirred up the people and the ancients and the scribes, and running together they took him and brought him to the council. <sup>13</sup> And they set up false witnesses who said, "This man ceaseth not to speak words against the holy place and the law. <sup>14</sup> For we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the traditions which Moses delivered to us." <sup>15</sup> And all that sat in the council looking on him saw his face as if it had been the face of an angel.

## Chapter 7

Stephen's speech before the council. His martyrdom.

**T**hen the high priest said, "Are these things so?"

<sup>2</sup> And he said, "Ye men, brethren and fathers, give ear. The God of glory appeared to our father Abraham when he was in Mesopotamia before he dwelt in Haran <sup>3</sup> and said to him, 'Go forth out of thy country and from thy

terra tua et de cognatione tua, et veni in terram quam tibi monstravero.' <sup>4</sup> Tunc exiit de terra Chaldeorum et habitavit in Charan. Et inde postquam mortuus est pater eius transtulit illum in terram istam in qua nunc vos habitatis. <sup>5</sup> Et non dedit illi hereditatem in ea, nec passum pedis, et repromisit dare illi eam in possessionem et semini eius post ipsum, cum non haberet filium. <sup>6</sup> Locutus est autem ei Deus 'quia erit semen eius accola in terra aliena et servituti eos subicient et male tractabunt eos annis quadringentis; <sup>7</sup> et gentem cui servierint iudicabo ego,' dixit Deus. 'Et post haec exhibunt et deservient mihi in loco isto.' <sup>8</sup> Et dedit illi testamentum circumcisionis, et sic genuit Isaac et circumcidit eum die octavo, et Isaac Iacob, et Iacob duodecim patriarchas.

<sup>9</sup> "Et patriarchae aemulantes Ioseph vendiderunt in Aegyptum, et erat Deus cum eo, <sup>10</sup> et eripuit eum ex omnibus tribulationibus eius, et dedit ei gratiam et sapientiam in conspectu Pharaonis, regis Aegypti, et constituit eum praepositum super Aegyptum et super omnem domum suam. <sup>11</sup> Venit autem fames in universam Aegyptum et Chanaan et tribulatio magna, et non inveniebant cibos patres nostri. <sup>12</sup> Cum audisset autem Iacob esse frumentum in Aegypto, misit patres nostros primum, <sup>13</sup> et in secundo cognitus est Ioseph a fratribus suis, et manifestatum est Pharaoni genus eius. <sup>14</sup> Mittens autem Ioseph accersivit Iacob, patrem suum, et omnem cognationem suam, in animabus septuaginta quinque. <sup>15</sup> Et descendit Iacob in Aegyptum, et defunctus est ipse et patres nostri. <sup>16</sup> Et translati sunt in Sychem et positi sunt in sepulchro quod emit Abraham pretio argenti a filiis Emmor, filii Sychem.

kindred, and come into the land which I shall shew thee.' 4 Then he went out of the land of the Chaldeans and dwelt in Haran. And from thence after his father was dead he removed him into this land wherein you now dwell. 5 And he gave him no inheritance in it, no, not the pace of a foot, *but* he promised to give it him in possession and to his seed after him, when *as yet* he had no child. 6 And God said to him 'that his seed should sojourn in a strange country and that they should bring them under bondage and treat them evil four hundred years; 7 and the nation which they shall serve will I judge,' said *the Lord*. 'And after these things they shall go out and shall serve me in this place.' 8 And he gave him the covenant of circumcision, and so he begot Isaac and circumcised him the eighth day, and Isaac *begot* Jacob, and Jacob the twelve patriarchs.

9 "And the patriarchs through envy sold Joseph into Egypt, and God was with him, 10 and he delivered him out of all his tribulations, and he gave him favour and wisdom in the sight of Pharaoh, king of Egypt, and he appointed him governor over Egypt and over all his house. 11 Now there came a famine upon all Egypt and Canaan and great tribulation, and our fathers found no food. 12 But when Jacob had heard that there was corn in Egypt, he sent our fathers first, 13 and at the second time Joseph was known by his brethren, and his kindred was made known to Pharaoh. 14 And Joseph sending called thither Jacob, his father, and all his kindred in seventy-five souls. 15 So Jacob went down into Egypt, and he died and our fathers. 16 And they were translated into Shechem and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hamor, the son of Sichem.

17 "Cum adpropinquaret autem tempus promissionis quam confessus erat Deus Abrahæ, crevit populus et multiplicatus est in Aegypto 18 quoadusque surrexit rex alius in Aegypto, qui non sciebat Ioseph. 19 Hic circumveniens genus nostrum adflixit patres nostros, ut exponerent infantes suos, ne vivificarentur. 20 Eodem tempore natus est Moses, et fuit gratus Deo, qui nutritus est tribus mensibus in domo patris sui. 21 Exposito autem illo, sustulit eum filia Pharaonis et enutrivit eum sibi in filium. 22 Et eruditus est Moses omni sapientia Aegyptiorum, et erat potens in verbis et in operibus suis. 23 Cum autem impleretur ei quadraginta annorum tempus, ascendit in cor eius ut visitaret fratres suos, filios Israhel. 24 Et cum vidisset quendam iniuriam patientem, vindicavit illum et fecit ultionem ei qui iniuriam sustinebat percusso Aegyptio. 25 Existimabat autem intellegere fratres quoniam Deus per manum ipsius daret salutem illis; at illi non intellexerunt. 26 Sequenti vero die apparuit illis litigantibus et reconciliabat eos in pacem, dicens, 'Viri, fratres estis; ut quid nocetis alterutrum?'

27 "Qui autem iniuriam faciebat proximo reppulit eum, dicens, 'Quis te constituit principem et iudicem super nos? 28 Numquid interficere me tu vis, quemadmodum interfecisti heri Aegyptium?' 29 Fugit autem Moses in verbo isto, et factus est advena in terra Madiam, ubi generavit filios duos.

30 "Et expletis annis quadraginta, apparuit illi in deserto Montis Sina angelus in igne flammæ rubi. 31 Moses autem videns admiratus est visum, et accedente illo ut consideraret,

17 "And when the time of the promise drew near which God had promised to Abraham, the people increased and were multiplied in Egypt 18 till another king arose in Egypt, who knew not Joseph. 19 This same dealing craftily with our race afflicted our fathers, that they should expose their children, to the end they might not be kept alive. 20 At the same time was Moses born, and he was acceptable to God, and he was was nourished three months in his father's house. 21 And when he was exposed, Pharaoh's daughter took him up and nourished him for her own son. 22 And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and in his deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel. 24 And when he had seen one of them suffer wrong, he defended him, and striking the Egyptian he avenged him who suffered the injury. 25 And he thought that his brethren understood that God by his hand would save them; but they understood it not. 26 And the next day he shewed himself to them when they were at strife and *would have* reconciled them *in* peace, saying, 'Men, ye are brethren; why hurt you one another?'

27 "But he that did the injury to his neighbour thrust him away, saying, 'Who hath appointed thee prince and judge over us? 28 What, wilt thou kill me, as thou didst yesterday kill the Egyptian?' 29 And Moses fled upon this word, and he was a stranger in the land of Midian, where he begot two sons.

30 "And when forty years were expired, there appeared to him in the desert of Mount Sinai an angel in a flame of fire in a bush. 31 And Moses seeing it wondered at the sight, and as he drew near to view it, the voice of the Lord came unto

facta est ad eum vox Domini: <sup>32</sup> 'Ego sum Deus patrum tuorum, Deus Abraham, Deus Isaac et Deus Iacob.' Tremefactus autem Moses non audebat considerare. <sup>33</sup> Dixit autem illi Dominus, 'Solve calciamentum pedum tuorum, locus enim in quo stas terra sancta est. <sup>34</sup> Videns vidi afflictionem populi mei, qui est in Aegypto, et gemitum eorum audivi et descendi liberare eos. Et nunc veni, et mittam te in Aegyptum.'

<sup>35</sup> "Hunc Mosen, quem negaverunt, dicentes, 'Quis te constituit principem et iudicem?' hunc Deus principem et redemptorem misit cum manu angeli qui apparuit illi in rubo. <sup>36</sup> Hic eduxit illos, faciens prodigia et signa in terra Aegypti et in Rubro Mari et in deserto annis quadraginta. <sup>37</sup> Hic est Moses qui dixit filiis Israhel, 'Prophetam vobis suscitabit Deus de fratribus vestris tamquam me; ipsum audietis.' <sup>38</sup> Hic est qui fuit in ecclesia in solitudine cum angelo qui loquebatur ei in Monte Sina et cum patribus nostris, qui accepit verba vitae dare nobis, <sup>39</sup> cui noluerunt oboedire patres nostri sed reppulerunt et aversi sunt cordibus suis in Aegyptum, <sup>40</sup> dicentes ad Aaron, 'Fac nobis deos qui praece-  
dant nos; Moses enim hic, qui eduxit nos de terra Aegypti, nescimus quid factum sit ei.' <sup>41</sup> Et vitulum fecerunt in illis diebus et obtulerunt hostiam simulacro et laetabantur in operibus manuum suarum. <sup>42</sup> Convertit autem Deus et tradidit eos servire militiae caeli, sicut scriptum est in libro prophetarum: 'Numquid victimas et hostias obtulistis mihi annis quadraginta in deserto, domus Israhel? <sup>43</sup> Et suscepistis tabernaculum Moloch et sidus dei vestri Rempham, figuras quas fecistis adorare eas. Et transferam vos trans Babylo-  
nem.'



him, *saying*, <sup>32</sup> 'I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob.' And Moses being terrified durst not behold. <sup>33</sup> And the Lord said to him, 'Loose the shoes from thy feet, for the place wherein thou standest is holy ground. <sup>34</sup> Seeing I have seen the affliction of my people, which is in Egypt, and I have heard their groaning and am come down to deliver them. And now come, and I will send thee into Egypt.'

<sup>35</sup> "This Moses, whom they refused, saying, 'Who hath appointed thee prince and judge?' him God sent to be prince and redeemer by the hand of the angel who appeared to him in the bush. <sup>36</sup> He brought them out, doing wonders and signs in the land of Egypt and in the Red Sea and in the desert forty years. <sup>37</sup> This is that Moses who said to the children of Israel, 'A prophet shall God raise up to you of your own brethren as myself; him shall you hear.' <sup>38</sup> This is he that was in the church in the wilderness with the angel who spoke to him on Mount Sinai and with our fathers, who received the words of life to give to us, <sup>39</sup> to whom our fathers would not obey but thrust him away and in their hearts turned back into Egypt, <sup>40</sup> saying to Aaron, 'Make us gods to go before us; for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him.' <sup>41</sup> And they made a calf in those days and offered sacrifices to the idol and rejoiced in the works of their own hands. <sup>42</sup> And God turned and gave them up to serve the host of heaven, as it is written in the book of the prophets: 'Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel? <sup>43</sup> And you took unto you the tabernacle of Moloch and the star of your god Rephan, figures which you made to adore them. And I will carry you away beyond Babylon.'

44 "Tabernaculum testimonii fuit cum patribus nostris in deserto, sicut disposuit Deus, loquens ad Moysen ut 'faceret illud secundum formam quam viderat.' 45 Quod et induxerunt suscipientes patres nostri cum Iesu in possessionem Gentium, quas expulit Deus a facie patrum nostrorum, usque in diebus David, 46 qui invenit gratiam ante Deum et petiit ut inveniret tabernaculum Deo Iacob. 47 Salomon autem aedificavit illi domum. 48 Sed non Excelsus in manufactis habitat, sicut propheta dicit, 49 'Caelum mihi sedis est, terra autem scabillum pedum meorum. Quam domum aedificabitis mihi?' dicit Dominus, 'aut quis locus requietionis meae est?' 50 Nonne manus mea fecit haec omnia?"

51 "Dura cervice et incircumcisis cordibus et auribus, vos semper Spiritui Sancto resistitis; sicut patres vestri, et vos. 52 Quem prophetarum non sunt persecuti patres vestri? Et occiderunt eos qui praenuntiabant de adventu Iusti, cuius vos nunc proditores et homicidae fuistis, 53 qui accepistis legem in dispositione angelorum et non custodistis."

54 Audientes autem haec dissecabantur cordibus suis, et stridebant dentibus in eum. 55 Cum autem esset plenus Spiritu Sancto, intendens in caelum vidit gloriam Dei et Iesum stantem a dextris Dei. Et ait, "Ecce: video caelos apertos et Filium hominis a dextris stantem Dei." 56 Exclamantes autem voce magna conpresserunt aures suas et impetum fecerunt unianimiter in eum. 57 Et eicientes eum extra civitatem lapidabant, et testes deposuerunt vestimenta sua secus pedes adolescentis qui vocabatur Saulus. 58 Et lapidabant Stephanum invocantem et dicentem, "Domine Iesu, suscipe spiritum meum." 59 Positis autem genibus clamavit voce

44 "The tabernacle of the testimony was with our fathers in the desert, as God ordained *for them*, speaking to Moses that 'he should make it according to the form which he had seen.' 45 Which also our fathers receiving brought in with Joshua into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David, 46 who found grace before God and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him a house. 48 Yet the Most High dwelleth not in houses made by hands, as the prophet saith, 49 'Heaven is my throne, and the earth my footstool. What house will you build me?' saith the Lord, 'or what is the place of my resting?' 50 Hath not my hand made all these things?"

51 "You stiffnecked and uncircumcised in heart and ears, you always resist the Holy Ghost; as your fathers *did*, so do you also. 52 Which of the prophets have not your fathers persecuted? And they have slain them who foretold of the coming of the Just One, of whom you have been now the betrayers and murderers, 53 who have received the law by the disposition of angels and have not kept it."

54 Now hearing these things they were cut to the heart, and they gnashed with their teeth at him. 55 But he being full of the Holy Ghost, looking up steadfastly to heaven saw the glory of God and Jesus standing on the right hand of God. And he said, "Behold: I see the heavens opened and the Son of man standing on the right hand of God." 56 And they crying out with a loud voice stopped their ears and with one accord ran violently upon him. 57 And casting him forth without the city they stoned him, and the witnesses laid down their garments at the feet of a young man whose name was Saul. 58 And they stoned Stephen invoking and saying, "Lord Jesus, receive my spirit." 59 And falling on his knees he

magna, dicens, "Domine, ne statuas illis hoc peccatum." Et cum hoc dixisset obdormivit. Saulus autem erat consentiens neci eius.

## Caput 8

**F**acta est autem in illa die persecutio magna in ecclesia quae erat Hierosolymis, et omnes dispersi sunt per regiones Iudaeae et Samariae praeter apostolos. <sup>2</sup> Curaverunt autem Stephanum viri timorati et fecerunt planctum magnum super illum. <sup>3</sup> Saulus vero devastabat ecclesiam, per domos intrans, et trahens viros ac mulieres tradebat in custodiam.

<sup>4</sup> Igitur qui dispersi erant pertransiebant evangelizantes verbum. <sup>5</sup> Philippus autem descendens in civitatem Samariae praedicabat illis Christum. <sup>6</sup> Intendebant autem turbae his quae a Philippo dicebantur unanimiter, audientes et videntes signa quae faciebat. <sup>7</sup> Multi enim eorum qui habebant spiritus inmundos, clamantes voce magna, exiebant. Multi autem paralytici et claudi curati sunt. <sup>8</sup> Factum est ergo magnum gaudium in illa civitate.

<sup>9</sup> Vir autem quidam nomine Simon, qui ante fuerat in civitate magus, seducens gentem Samariae, dicens esse se aliquem magnum, <sup>10</sup> cui auscultabant omnes a minimo usque

cried with a loud voice, saying, "Lord, lay not this sin to their charge." And when he had said this he fell asleep *in the Lord*. And Saul was consenting to his death.

## Chapter 8

Philip converts the Samaritans and baptizes the eunuch.

**A**nd at that time there was raised a great persecution against the church which was at Jerusalem, and they were all dispersed through the countries of Judea and Samaria except the apostles. <sup>2</sup> And devout men took order for *Stephen's funeral* and made great mourning over him. <sup>3</sup> But Saul made havoc of the church, entering in from house to house, and dragging away men and women committed them to prison.

<sup>4</sup> They therefore that were dispersed went about preaching the word *of God*. <sup>5</sup> And Philip going down to the city of Samaria preached Christ to them. <sup>6</sup> And the people with one accord were attentive to those things which were said by Philip, hearing and seeing the miracles which he did. <sup>7</sup> For many of them who had unclean spirits, crying with a loud voice, went out. And many taken with the palsy and that were lame were healed. <sup>8</sup> And there was great joy in that city.

<sup>9</sup> Now there was a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria, *giving out* that he was some great one, <sup>10</sup> to whom

ad maximum, dicentes, "Hic est virtus Dei, quae vocatur magna." <sup>11</sup> Adtendebant autem eum, propter quod multo tempore magicis suis dementasset eos. <sup>12</sup> Cum vero credidissent Philippo evangelizanti de regno Dei et de nomine Iesu Christi, baptizabantur, viri ac mulieres. <sup>13</sup> Tunc Simon et ipse credidit, et cum baptizatus esset adherebat Philippo, videns etiam signa et virtutes maximas fieri, stupens admirabatur.

<sup>14</sup> Cum autem audissent apostoli qui erant Hierosolymis quod recepisset Samaria verbum Dei, miserunt ad illos Petrum et Iohannem, <sup>15</sup> qui cum venissent oraverunt pro ipsis, ut acciperent Spiritum Sanctum. <sup>16</sup> Nondum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Iesu. <sup>17</sup> Tunc inponebant manus super illos, et accipiebant Spiritum Sanctum. <sup>18</sup> Cum vidisset autem Simon quia per inpositionem manus apostolorum daretur Spiritus Sanctus, obtulit eis pecuniam, <sup>19</sup> dicens, "Date et mihi hanc potestatem, ut cuicumque inposuero manus, accipiat Spiritum Sanctum."

Petrus autem dixit ad eum, <sup>20</sup> "Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri. <sup>21</sup> Non est tibi pars neque sors in sermone isto, cor enim tuum non est rectum coram Deo. <sup>22</sup> Paenitentiam itaque age ab hac nequitia tua, et roga Deum, si forte remittatur tibi haec cogitatio cordis tui. <sup>23</sup> In felle enim amaritudinis et obligatione iniquitatis video te esse."

<sup>24</sup> Respondens autem Simon dixit, "Precamini vos pro me ad Dominum ut nihil veniat super me horum quae dixistis."

they all gave ear from the least to the greatest, saying, "This man is the power of God, which is called great." <sup>11</sup> And they gave heed to him, because for a long time he had bewitched them with his magical practices. <sup>12</sup> But when they had believed Philip preaching of the kingdom of God *in* the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup> Then Simon himself believed also, and being baptized he adhered to Philip and being astonished wondered to see the signs and exceeding great miracles which were done.

<sup>14</sup> Now when the apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent to them Peter and John, <sup>15</sup> who when they were come prayed for them, that they might receive the Holy Ghost. <sup>16</sup> For he was not as yet come upon any of them, but they were only baptized in the name of the Lord Jesus. <sup>17</sup> Then they laid their hands upon them, and they received the Holy Ghost. <sup>18</sup> And when Simon saw that by the imposition of the hands of the apostles the Holy Ghost was given, he offered them money, <sup>19</sup> saying, "Give me also this power, that on whomsoever I shall lay my hands, he may receive the Holy Ghost."

But Peter said to him, <sup>20</sup> "*Keep thy money to thyself* to perish with thee, because thou hast thought that the gift of God may be purchased with money. <sup>21</sup> Thou hast no part nor lot in this matter, for thy heart is not right in the sight of God. <sup>22</sup> Do penance therefore from this thy wickedness, and pray to God, if perhaps this thought of thy heart may be forgiven thee. <sup>23</sup> For I see thou art in the gall of bitterness and in the bonds of iniquity."

<sup>24</sup> Then Simon answering said, "Pray you for me to the Lord that none of these things which you have spoken may come upon me."

25 Et illi quidem testificati et locuti verbum Domini rediebant Hierosolymam et multis regionibus Samaritanorum evangelizabant.

26 Angelus autem Domini locutus est ad Philippum, dicens, "Surge, et vade contra meridianum ad viam quae descendit ab Hierusalem in Gazam; haec est deserta." 27 Et surgens abiit. Et ecce: vir Aethiops, eunuchus potens Candacis, reginae Aethiopum, qui erat super omnes gazas eius, venerat adorare in Hierusalem. 28 Et revertebatur, sedens super currum suum legensque Esaiam, prophetam.

29 Dixit autem Spiritus Philippo, "Accede, et adiunge te ad currum istum."

30 Adcurrens autem Philippus audivit illum legentem Esaiam, prophetam. Et dixit, "Putasne intellegis quae legis?"

31 Qui ait, "Et quomodo possum, si non aliquis ostenderit mihi?" Rogavitque Philippum ut ascenderet et sederet secum. 32 Locus autem scripturae quam legebat erat hic: "Tamquam ovis ad occisionem ductus est, et sicut agnus coram tondente se sine voce, sic non aperuit os suum. 33 In humilitate iudicium eius sublatum est. Generationem illius quis enarrabit? Quoniam tolletur de terra vita eius."

34 Respondens autem eunuchus Philippo dixit, "Obsecro te, de quo propheta dicit hoc? De se an de alio aliquo?" 35 Aperiens autem Philippus os suum et incipiens ab scriptura ista evangelizavit illi Iesum. 36 Et dum irent per viam venerunt ad quandam aquam, et ait eunuchus, "Ecce: aqua; quid prohibet me baptizari?"



<sup>25</sup> And they indeed having testified and preached the word of the Lord returned to Jerusalem and preached the gospel to many countries of the Samaritans.

<sup>26</sup> And an angel of the Lord spoke to Philip, saying, "Arise; *go* towards the south to the way that goeth down from Jerusalem to Gaza; this is desert." <sup>27</sup> And rising up he went. And behold: a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. <sup>28</sup> And he was returning, sitting in his chariot and reading Isaiah, the prophet.

<sup>29</sup> And the Spirit said to Philip, "Go near, and join thyself to this chariot."

<sup>30</sup> And Philip running thither heard him reading the prophet Isaiah. And he said, "Thinkest thou that thou understandest what thou readest?"

<sup>31</sup> And he said, "And how can I, unless some man shew me?" And he desired Philip that he would come up and sit with him. <sup>32</sup> And the place of the scripture which he was reading was this: "He was led as a sheep to the slaughter, and like a lamb without voice before his shearer, so opened he not his mouth. <sup>33</sup> In humility his judgment was taken away. Who shall declare his generation? For his life shall be taken from the earth."

<sup>34</sup> And the eunuch answering Philip said, "I beseech thee, of whom doth the prophet speak this? Of himself or of some other man?" <sup>35</sup> Then Philip opened his mouth and beginning at this scripture preached to him Jesus. <sup>36</sup> And as they went on their way they came to a certain water, and the eunuch said, "See: here is water; what doth hinder me from being baptized?"

<sup>37</sup> Dixit autem Philippus, "Si credis ex toto corde, licet."

Et respondens ait, "Credo Filium Dei esse Iesum Christum." <sup>38</sup> Et iussit stare currum, et descenderunt uterque in aquam, Philippus et eunuchus, et baptizavit eum. <sup>39</sup> Cum autem ascendissent de aqua, Spiritus Domini rapuit Philippum, et amplius non vidit eum eunuchus. Ibat autem per viam suam gaudens. <sup>40</sup> Philippus autem inventus est in Azoto, et pertransiens evangelizabat civitatibus cunctis donec veniret Caesaream.

## Caput 9

**S**aulus autem, adhuc spirans minarum et caedis in discipulos Domini, accessit ad principem sacerdotum <sup>2</sup> et petiit ab eo epistulas in Damascum ad synagogas, ut si quos invenisset huius viae viros ac mulieres, vinctos perduceret in Hierusalem. <sup>3</sup> Et cum iter faceret, contigit ut adpropinquaret Damasco, et subito circumfulsit eum lux de caelo. <sup>4</sup> Et cadens in terram audivit vocem dicentem sibi, "Saule, Saule, quid me persequeris?"

<sup>37</sup> And Philip said, "If thou believest with all thy heart, thou mayst."

And he answering said, "I believe that Jesus Christ is the Son of God." <sup>38</sup> And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and he baptized him. <sup>39</sup> And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing. <sup>40</sup> But Philip was found in Azotus, and passing through he preached the gospel to all the cities till he came to Caesarea.

## Chapter 9

Paul's conversion and zeal. Peter heals Aeneas and raises Tabitha to life.

**A**ND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest <sup>2</sup> and asked of him letters to Damascus to the synagogues, that if he *found* any men and women of this way, he might bring them bound to Jerusalem. <sup>3</sup> And as he went on his journey, it came to pass that he drew nigh to Damascus, and suddenly a light from heaven shined round about him. <sup>4</sup> And falling on the ground he heard a voice saying to him, "Saul, Saul, why persecutest thou me?"

ei manus dixit, "Saul frater, Dominus misit me Iesus, qui apparuit tibi in via qua veniebas, ut videas et implearis Spiritu Sancto." <sup>18</sup> Et confestim ceciderunt ab oculis eius tamquam squamae, et visum recepit, et surgens baptizatus est. <sup>19</sup> Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis qui erant Damasci per dies aliquot. <sup>20</sup> Et continuo in synagogis praedicabat Iesum, quoniam hic est Filius Dei.

<sup>21</sup> Stupebant autem omnes qui audiebant et dicebant, "Nonne hic est qui expugnabat in Hierusalem eos qui invocabant nomen istud et huc ad hoc venit, ut vinctos illos duceret ad principes sacerdotum?" <sup>22</sup> Saulus autem multo magis convalescebat et confundeabat Iudaeos qui habitabant Damasci, adfirmans quoniam hic est Christus. <sup>23</sup> Cum implerentur autem dies multi, consilium fecerunt Iudaei ut eum interficerent. <sup>24</sup> Notae autem factae sunt Saulo insidiae eorum. Custodiebant autem et portas die ac nocte, ut eum interficerent. <sup>25</sup> Accipientes autem eum discipuli nocte per murum dimiserunt eum, submittentes in sporta.

<sup>26</sup> Cum autem venisset in Hierusalem, temptabat iungere se discipulis, et omnes timebant eum, non credentes quia esset discipulus. <sup>27</sup> Barnabas autem adprehensum illum duxit ad apostolos et narravit illis quomodo in via vidisset Dominum et quia locutus est ei et quomodo in Damasco fiducialiter egerit in nomine Iesu. <sup>28</sup> Et erat cum illis intrans et exiens in Hierusalem et fiducialiter agens in nomine Domini. <sup>29</sup> Loquebatur quoque Gentibus et disputabat cum Graecis, illi autem quaerebant occidere eum; <sup>30</sup> quod cum cognovissent

and laying his hands upon him he said, "Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayst *receive thy sight* and be filled with the Holy Ghost." <sup>18</sup> And immediately there fell from his eyes as it were scales, and he received his sight, and rising up he was baptized. <sup>19</sup> And when he had taken meat, he was strengthened. And he was with the disciples that were at Damascus for some days. <sup>20</sup> And immediately he preached Jesus in the synagogues, that he is the Son of God.

<sup>21</sup> And all that heard him were astonished and said, "Is not this he who persecuted in Jerusalem those that called upon this name and came hither for that intent, that he might carry them bound to the chief priests?" <sup>22</sup> But Saul increased much more in strength and confounded the Jews who dwelt at Damascus, affirming that this is the Christ. <sup>23</sup> And when many days were passed, the Jews consulted *together* to kill him. <sup>24</sup> But their laying in wait was made known to Saul. And they watched the gates also day and night, that they might kill him. <sup>25</sup> But the disciples taking him in the night conveyed him away by the wall, letting him down in a basket.

<sup>26</sup> And when he was come into Jerusalem, he essayed to join himself to the disciples, and they all were afraid of him, not believing that he was a disciple. <sup>27</sup> But Barnabas took him and brought him to the apostles and told them how he had seen the Lord in the way and that he *had spoken* to him and how in Damascus he *had* dealt confidently in the name of Jesus. <sup>28</sup> And he was with them coming in and going out in Jerusalem and dealing confidently in the name of the Lord. <sup>29</sup> He spoke also to the Gentiles and disputed with the Grecians, but they sought to kill him; <sup>30</sup> which when the

fratres, deduxerunt eum Caesaream et dimiserunt Tarsum.  
<sup>31</sup> Ecclesia quidem per totam Iudaeam et Galilaeam et Samariam habebat pacem et aedificabatur, ambulans in timore Domini, et consolatione Sancti Spiritus replebatur.

<sup>32</sup> Factum est autem ut Petrus, dum pertransiret universos, deveniret ad sanctos qui habitabant Lyddae. <sup>33</sup> Invenit autem ibi hominem quendam nomine Aeneam ab annis octo iacentem in grabatto, qui erat paralyticus. <sup>34</sup> Et ait illi Petrus, "Aeneas, sanet te Dominus Iesus Christus. Surge, et sterne tibi." Et continuo surrexit. <sup>35</sup> Et viderunt illum omnes qui habitabant Lyddae et Saronae, qui conversi sunt ad Dominum.

<sup>36</sup> In Ioppe autem fuit quaedam discipula nomine Tabita, quae interpretata dicitur Dorcas. Haec erat plena operibus bonis et elemosynis quas faciebat. <sup>37</sup> Factum est autem in diebus illis ut infirmata moreretur; quam cum lavissent posuerunt eam in cenaculo. <sup>38</sup> Cum autem prope esset Lydda ad Ioppen, discipuli audientes quia Petrus esset in ea miserunt duos viros ad eum, rogantes, "Ne pigeret pervenire usque ad nos." <sup>39</sup> Exsurgens autem Petrus venit cum illis, et cum advenisset duxerunt illum in cenaculum, et circumsteterunt illum omnes viduae flentes et ostendentes ei tunicas et vestes quas faciebat illis Dorcas. <sup>40</sup> Eiectis autem omnibus foras, Petrus ponens genua oravit, et conversus ad corpus dixit, "Tabita, surge." At illa aperuit oculos suos, et viso Petro resedit. <sup>41</sup> Dans autem illi manum erexit eam. Et cum vocasset sanctos et viduas, adsignavit eam vivam. <sup>42</sup> Notum autem factum est per universam Ioppen, et crediderunt multi in

brethren had known, they brought him down to Caesarea and sent him away to Tarsus. <sup>31</sup> Now the church had peace throughout all Judea and Galilee and Samaria and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

<sup>32</sup> And it came to pass that Peter, as he passed through *visiting* all, came to the saints who dwelt at Lydda. <sup>33</sup> And he found there a certain man named Aeneas who had kept his bed for eight years, who was ill of the palsy. <sup>34</sup> And Peter said to him, "Aeneas, the Lord Jesus Christ *healeth* thee. Arise, and make thy bed." And immediately he arose. <sup>35</sup> And all that dwelt at Lydda and Sharon saw him, and they were converted to the Lord.

<sup>36</sup> And in Joppa there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and almsdeeds which she did. <sup>37</sup> And it came to pass in those days that she was sick and died; whom when they had washed they laid her in an upper chamber. <sup>38</sup> And forasmuch as Lydda was nigh to Joppa, the disciples hearing that Peter was there sent to him two men, desiring him *that he would not delay to come to them*. <sup>39</sup> And Peter rising up went with them, and when he was come they brought him into the upper chamber, and all the widows stood about him weeping and shewing him the coats and garments which Dorcas made them. <sup>40</sup> And they all being put forth, Peter kneeling down prayed, and turning to the body he said, "Tabitha, arise." And she opened her eyes, and seeing Peter she sat up. <sup>41</sup> And giving her his hand he lifted her up. And when he had called the saints and the widows, he presented her alive. <sup>42</sup> And it was made known throughout all Joppa, and many believed in the

Domino. <sup>43</sup> Factum est autem ut dies multos moraretur in Ioppe apud quendam Simonem, coriarium.

## Caput 10

**V**ir autem quidam erat in Caesarea nomine Cornelius, centurio cohortis quae dicitur Italica, <sup>2</sup> religiosus et timens Deum cum omni domo sua, faciens elemosynas multas plebi et deprecans Deum semper; <sup>3</sup> vidit in visu manifeste, quasi hora nona diei, angelum Dei introeuntem ad se et dicentem sibi, "Corneli."

<sup>4</sup> At ille intuens eum, timore correptus dixit, "Quis es, Domine?"

Dixit autem illi, "Orationes tuae et elemosynae tuae ascenderunt in memoriam in conspectu Dei. <sup>5</sup> Et nunc mitte viros in Ioppen, et accersi Simonem quendam, qui cognominatur Petrus; <sup>6</sup> hic hospitatur apud Simonem quendam, coriarium, cuius est domus iuxta mare. Hic dicet tibi quid te oporteat facere." <sup>7</sup> Et cum discessisset angelus qui loquebatur illi, vocavit duos domesticos suos et militem metuentem Dominum ex his qui illi parebant. <sup>8</sup> Quibus cum narrasset omnia misit illos in Ioppen.



Lord. <sup>43</sup> And it came to pass that he abode many days in Joppa with one Simon, a tanner.

## Chapter 10

Cornelius is received into the church. Peter's vision.

And there was a certain man in Caesarea named Cornelius, a centurion of that which is called the Italian band, <sup>2</sup> a religious man and one that feared God with all his house, who gave much alms to the people and prayed to God always; <sup>3</sup> *this* man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him and saying to him, "Cornelius."

<sup>4</sup> And he beholding him, being seized with fear said, "*What is it, Lord?*"

And he said to him, "Thy prayers and thy alms are ascended for a memorial in the sight of God. <sup>5</sup> And now send men to Joppa, and call hither one Simon, who is surnamed Peter; <sup>6</sup> he lodgeth with one Simon, a tanner, whose house is by the sea side. He will tell thee what thou must do." <sup>7</sup> And when the angel who spoke to him was departed, he called two of his household servants and a soldier who feared the Lord of them that were under him. <sup>8</sup> And when he had related all to them he sent them to Joppa.

9 Postera autem die, iter illis facientibus et adpropinquantibus civitati, ascendit Petrus in superiora ut oraret, circa horam sextam. 10 Et cum esuriret, voluit gustare. Parantibus autem eis cecidit super eum mentis excessus. 11 Et vidit caelum apertum et descendens vas quoddam, velut linteum magnum, quattuor initiis submitti de caelo in terram, 12 in quo erant omnia quadrupedia et serpentina terrae et volatilia caeli. 13 Et facta est vox ad eum: "Surge, Petre; occide, et manduca."

14 Ait autem Petrus, "Absit, Domine, quia numquam manducavi omne commune et inmundum."

15 Et facta est vox iterum secundo ad eum: "Quod Deus purificavit, ne tu commune dixeris." 16 Hoc autem factum est per ter, et statim receptum est vas in caelum.

17 Et dum intra se haesitaret Petrus quidnam esset visio quam vidisset, ecce: viri qui missi erant a Cornelio inquirentes domum Simonis adstiterunt ad ianuam. 18 Et cum vocassent, interrogabant si Simon, qui cognominatur Petrus, illic haberet hospitium. 19 Petro autem cogitante de visione, dixit Spiritus ei, "Ecce: viri tres quaerunt te. 20 Surge itaque, et descende, et vade cum eis, nihil dubitans, quia ego misi illos."

21 Descendens autem Petrus ad viros dixit, "Ecce: ego sum quem quaeritis. Quae causa est propter quam venistis?"

22 Qui dixerunt, "Cornelius, centurio, vir iustus et timens Deum et testimonium habens ab universa gente Iudaeorum, responsum accepit ab angelo sancto accersire te in domum

9 And on the next day, whilst they were going on their journey and drawing nigh to the city, Peter went up to the higher parts *of the house* to pray, about the sixth hour. 10 And being hungry, he was desirous to taste somewhat. And as they were preparing there came upon him an *ecstasy* of mind. 11 And he saw the heaven opened and a certain vessel descending, as it were a great linen sheet, let down by the four corners from heaven to the earth, 12 wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the air. 13 And there came a voice to him: "Arise, Peter; kill, and eat."

14 But Peter said, "Far be it from me, Lord, for I never did eat any thing that is common and unclean."

15 And the voice *spoke* to him again the second time: "That which God hath cleansed, do not thou call common." 16 And this was done thrice, and presently the vessel was taken up into heaven.

17 Now whilst Peter was doubting within himself what the vision that he had seen should mean, behold: the men who were sent from Cornelius inquiring for Simon's house stood at the gate. 18 And when they had called, they asked if Simon, who is surnamed Peter, were lodged there. 19 And as Peter was thinking of the vision, the Spirit said to him, "Behold: three men seek thee. 20 Arise therefore; *get* thee down, and go with them, doubting nothing, for I have sent them."

21 Then Peter going down to the men said, "Behold: I am he whom you seek. What is the cause for which you are come?"

22 And they said, "Cornelius, a centurion, a just man and one that feareth God and that hath good testimony from all the nation of the Jews, received an answer of a holy angel

suam et audire verba abs te.”<sup>23</sup> Introducens igitur eos recepit hospitio. Sequenti autem die surgens profectus est cum eis, et quidam ex fratribus ab Ioppe comitati sunt eum.

<sup>24</sup> Altera autem die introivit Caesaream. Cornelius vero expectabat illos, convocatis cognatis suis et necessariis amicis. <sup>25</sup> Et factum est cum introisset Petrus, obvius venit ei Cornelius et procidens ad pedes eius adoravit. <sup>26</sup> Petrus vero levavit eum, dicens, “Surge; et ego ipse homo sum.” <sup>27</sup> Et loquens cum illo intravit et invenit multos qui convenerant. <sup>28</sup> Dixitque ad illos, “Vos scitis quomodo abominatum sit viro Iudaeo coniungi aut accedere ad alienigenam, sed mihi ostendit Deus neminem communem aut immundum dicere hominem. <sup>29</sup> Propter quod sine dubitatione veni accersitus. Interrogo ergo quam ob causam accersistis me.”

<sup>30</sup> Et Cornelius ait, “A nudius quartana die usque in hanc horam, orans eram hora nona in domo mea, et ecce: vir stetit ante me in veste candida et ait, <sup>31</sup> ‘Corneli, exaudita est oratio tua, et elemosynae tuae commemoratae sunt in conspectu Dei. <sup>32</sup> Mitte ergo in Ioppen, et accersi Simonem, qui cognominatur Petrus; hic hospitatur in domo Simonis, coriarii, iuxta mare.’ <sup>33</sup> Confestim igitur misi ad te, et tu benefecisti veniendo. Nunc ergo omnes nos in conspectu tuo adsumus audire omnia quaecumque tibi praecepta sunt a Domino.”

<sup>34</sup> Aperiens autem Petrus os suum dixit, “In veritate conperi quoniam non est personarum acceptor Deus, <sup>35</sup> sed in omni gente qui timet eum et operatur iustitiam acceptus est illi. <sup>36</sup> Verbum misit Deus filiis Israhel, adnuntians pacem

to send for thee into his house and to hear words of thee.”  
<sup>23</sup> Then bringing them in he lodged them. And the day following he arose and went with them, and some of the brethren from Joppa accompanied him.

<sup>24</sup> And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends. <sup>25</sup> And it came to pass that when Peter was come in, Cornelius came to meet him and falling at his feet worshipped. <sup>26</sup> But Peter lifted him up, saying, “Arise; I myself also am a man.” <sup>27</sup> And talking with him he went in and found many that were come together. <sup>28</sup> And he said to them, “You know how abominable a thing it is for a man that is a Jew to keep company or to come to one of another nation, but God hath shewed to me to call no man common or unclean. <sup>29</sup> For which cause making no doubt I came when I was sent for. I ask therefore for what cause you have sent for me.”

<sup>30</sup> And Cornelius said, “Four days ago until this hour, I was praying in my house at the ninth hour, and behold: a man stood before me in white apparel and said, <sup>31</sup> ‘Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God. <sup>32</sup> Send therefore to Joppa, and call hither Simon, who is surnamed Peter; he lodgeth in the house of Simon, a tanner, by the sea side.’ <sup>33</sup> Immediately therefore I sent to thee, and thou hast done well in coming. Now therefore all we are present in thy sight to hear all things whatsoever are commanded thee by the Lord.”

<sup>34</sup> And Peter opening his mouth said, “In very deed I perceive that God is not a respecter of persons, <sup>35</sup> but in every nation he that feareth him and worketh justice is acceptable to him. <sup>36</sup> God sent the word to the children of Israel,

per Iesum Christum; hic est omnium Dominus. <sup>37</sup> Vos scitis quod factum est verbum per universam Iudaeam, incipiens enim a Galilaea post baptismum quod praedicavit Iohannes: <sup>38</sup> Iesum a Nazareth, quomodo unxit eum Deus Spiritu Sancto et virtute, qui pertransivit benefaciendo et sanando omnes oppressos a diabolo, quoniam Deus erat cum illo. <sup>39</sup> Et nos testes sumus omnium quae fecit in regione Iudaeorum et Hierusalem, quem occiderunt, suspendentes in ligno. <sup>40</sup> Hunc Deus suscitavit tertia die et dedit eum manifestum fieri, <sup>41</sup> non omni populo sed testibus praeordinatis a Deo — nobis qui manducavimus et bibimus cum illo postquam resurrexit a mortuis. <sup>42</sup> Et praecepit nobis praedicare populo et testificari quia ipse est qui constitutus est a Deo iudex vivorum et mortuorum. <sup>43</sup> Huic omnes prophetae testimonium perhibent remissionem peccatorum accipere per nomen eius omnes qui credunt in eum.”

<sup>44</sup> Adhuc loquente Petro verba haec, cecidit Spiritus Sanctus super omnes qui audiebant verbum. <sup>45</sup> Et obstipuerunt ex circumcissione fideles qui venerant cum Petro, quia et in nationes gratia Spiritus Sancti effusa est. <sup>46</sup> Audiebant enim illos loquentes linguis et magnificantes Deum. <sup>47</sup> Tunc respondit Petrus, “Numquid aquam quis prohibere potest, ut non baptizentur hii qui Spiritum Sanctum acceperunt sicut et nos?” <sup>48</sup> Et iussit eos baptizari in nomine Domini Iesu Christi. Tunc rogaverunt eum ut maneret apud eos aliquot diebus.

preaching peace by Jesus Christ; he is Lord of all. <sup>37</sup> You know the word which hath been published through all Judea, for it began from Galilee after the baptism which John preached: <sup>38</sup> Jesus of Nazareth, how God anointed him with the Holy Ghost and with power, who went about doing good and healing all that were oppressed by the devil, for God was with him. <sup>39</sup> And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. <sup>40</sup> Him God raised up the third day and gave him to be made manifest, <sup>41</sup> not to all the people but to witnesses preordained by God—*even* to us who did eat and drink with him after he arose again from the dead. <sup>42</sup> And he commanded us to preach to the people and to testify that it is he who was appointed by God to be judge of the living and of the dead. <sup>43</sup> To him all the prophets give testimony that by his name all receive remission of sins who believe in him.”

<sup>44</sup> While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. <sup>45</sup> And the faithful of the circumcision who came with Peter were astonished, for that the grace of the Holy Ghost was poured out upon the Gentiles also. <sup>46</sup> For they heard them speaking with tongues and magnifying God. <sup>47</sup> Then Peter answered “Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?” <sup>48</sup> And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

## Caput II

**A**udierunt autem apostoli et fratres qui erant in Iudaea quoniam et Gentes receperunt verbum Dei. <sup>2</sup> Cum ascendisset autem Petrus Hierosolymam, disceptabant adversus illum qui erant ex circumcissione, <sup>3</sup> dicentes, “Quare introisti ad viros praeputium habentes et manducasti cum illis?”

<sup>4</sup> Incipiens autem Petrus exponebat illis ordinem, dicens, <sup>5</sup> “Ego eram in civitate Ioppe orans, et vidi in excessu mentis visionem: descendens vas quoddam, velut linteum magnum quattuor initiis submitti de caelo, et venit usque ad me. <sup>6</sup> In quod intuens considerabam et vidi quadrupedia terrae et bestias et reptilia et volatilia caeli. <sup>7</sup> Audivi autem et vocem dicentem mihi, ‘Surge, Petre; occide, et manduca.’ <sup>8</sup> Dixi autem, ‘Nequaquam, Domine; quia commune aut inmundum numquam introivit in os meum.’ <sup>9</sup> Respondit autem vox secundo de caelo: ‘Quae Deus mundavit, tu ne commune dixeris.’ <sup>10</sup> Hoc autem factum est per ter, et recepta sunt rursum omnia in caelum.

<sup>11</sup> “Et ecce: confestim tres viri adstiterunt in domo in qua eram, missi a Caesarea ad me. <sup>12</sup> Dixit autem Spiritus mihi ut irem cum illis, nihil haesitans. Venerunt autem mecum et sex fratres isti, et ingressi sumus in domum viri. <sup>13</sup> Narravit



## Chapter II

Peter defends his having received the Gentiles into the church. Many are converted at Antioch.

And the apostles and brethren who were in Judea heard that the Gentiles also had received the word of God. <sup>2</sup> And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, <sup>3</sup> saying, "Why didst thou go in to men uncircumcised and didst eat with them?"

<sup>4</sup> But Peter began and declared to them the *matter in order*, saying, <sup>5</sup> "I was in the city of Joppa praying, and I saw in an *ecstasy* of mind a vision: a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even to me. <sup>6</sup> Into which looking I considered and saw four-footed creatures of the earth and beasts and creeping things and fowls of the air. <sup>7</sup> And I heard also a voice saying to me, 'Arise, Peter; kill, and eat.' <sup>8</sup> And I said, 'Not so, Lord; for nothing common or unclean hath ever entered into my mouth.' <sup>9</sup> And the voice answered again from heaven: 'What God hath made clean, do not thou call common.' <sup>10</sup> And this was done three times, and all were taken up again into heaven.

<sup>11</sup> "And behold: immediately there were three men come to the house wherein I was, sent to me from Caesarea. <sup>12</sup> And the Spirit said to me that I should go with them, nothing doubting. And these six brethren went with me also, and we entered into the man's house. <sup>13</sup> And he told us how he had

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autem nobis quomodo vidisset angelum in domo sua stantem et dicentem sibi, 'Mitte in Ioppen, et accersi Simonem, qui cognominatur Petrus, <sup>14</sup> qui loquetur tibi verba in quibus salvus eris tu et universa domus tua.' <sup>15</sup> Cum autem coepissem loqui, cecidit Spiritus Sanctus super eos, sicut et in nos in initio. <sup>16</sup> Recordatus sum autem verbi Domini, sicut dicebat, 'Iohannes quidem baptizavit aqua, vos autem baptizabimini Spiritu Sancto.' <sup>17</sup> Si ergo eandem gratiam dedit illis Deus sicut et nobis qui credidimus in Dominum Iesum Christum, ego quis eram qui possem prohibere Deum?"

<sup>18</sup> His auditis tacuerunt et glorificaverunt Deum, dicentes, "Ergo et Gentibus Deus paenitentiam ad vitam dedit."

<sup>19</sup> Et illi quidem qui dispersi fuerant a tribulatione quae facta fuerat sub Stephano perambulaverunt usque Foenicen et Cyprum et Antiochiam, nemini loquentes verbum nisi solis Iudaeis. <sup>20</sup> Erant autem quidam ex eis viri Cyprii et Cyrenaei, qui cum introissent Antiochiam loquebantur et ad Graecos, adnuntiantes Dominum Iesum. <sup>21</sup> Et erat manus Domini cum eis, multusque numerus credentium conversus est ad Dominum.

<sup>22</sup> Pervenit autem sermo ad aures ecclesiae quae erat Hierosolymis super istis, et miserunt Barnaban usque ad Antiochiam, <sup>23</sup> qui cum pervenisset et vidisset gratiam Dei gavisus est, et hortabatur omnes proposito cordis permanere in Domino. <sup>24</sup> Quia erat vir bonus et plenus Spiritu Sancto et fide. Et adposita est turba multa Domino. <sup>25</sup> Profectus est autem Tarsum ut quaereret Saulum, quem cum invenisset, perduxit Antiochiam. <sup>26</sup> Et annum totum conversati sunt ibi in

seen an angel in his house standing and saying to him, 'Send to Joppa, and call hither Simon, who is surnamed Peter, <sup>14</sup> who shall speak to thee words whereby thou and all thy house shalt be saved.' <sup>15</sup> And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. <sup>16</sup> And I remembered the word of the Lord, *how that* he said, 'John indeed baptized with water, but you shall be baptized with the Holy Ghost.' <sup>17</sup> If then God gave them the same grace as to us also who believed in the Lord Jesus Christ, who was I that could withstand God?"

<sup>18</sup> Having heard these things they held their peace and glorified God, saying, "God then hath also to the Gentiles given repentance unto life."

<sup>19</sup> Now they who had been dispersed by the persecution that arose on occasion of Stephen went about as far as Phoenicia and Cyprus and Antioch, speaking the word to none but to the Jews only. <sup>20</sup> But some of them were men of Cyprus and Cyrene, who when they were entered into Antioch spoke also to the Greeks, preaching the Lord Jesus. <sup>21</sup> And the hand of the Lord was with them, and a great number *believing* were converted to the Lord.

<sup>22</sup> And the tidings came to the ears of the church that was at Jerusalem touching these things, and they sent Barnabas as far as Antioch, <sup>23</sup> who when he was come and had seen the grace of God rejoiced, and he exhorted them all with purpose of heart to continue in the Lord. <sup>24</sup> For he was a good man and full of the Holy Ghost and of faith. And a great multitude was added to the Lord. <sup>25</sup> And *Barnabas* went to Tarsus to seek Saul, and when he had found him, he brought him to Antioch. <sup>26</sup> And they conversed there in the church a

ecclesia, et docuerunt turbam multam, ita ut cognominarentur primum Antiochiae discipuli Christiani.

<sup>27</sup> In his autem diebus supervenerunt ab Hierosolymis prophetae Antiochiam, <sup>28</sup> et surgens unus ex eis nomine Agabus significabat per Spiritum famem magnam futuram in universo orbe terrarum, quae facta est sub Claudio. <sup>29</sup> Discipuli autem, prout quis habebat, proposuerunt singuli in ministerium mittere habitantibus in Iudaea fratribus, <sup>30</sup> quod et fecerunt, mittentes ad seniores per manus Barnabae et Sauli.

## Caput 12

**E**odem autem tempore misit Herodes, rex, manus ut affligeret quosdam de ecclesia. <sup>2</sup> Occidit autem Iacobum, fratrem Iohannis, gladio. <sup>3</sup> Videns autem quia placeret Iudaeis, adposuit adprehendere et Petrum. (Erant autem dies Azymorum.) <sup>4</sup> Quem cum adprehendisset misit in carcerem, tradens quattuor quaternionibus militum custodiendum,

whole year, and they taught a great multitude, so that at Antioch the disciples were first named Christians.

<sup>27</sup> And in these days there came prophets from Jerusalem to Antioch, <sup>28</sup> and one of them named Agabus rising up signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius. <sup>29</sup> And the disciples, every man according to his ability, purposed to send relief to the brethren who dwelt in Judea, <sup>30</sup> which also they did, sending it to the ancients by the hands of Barnabas and Saul.

## Chapter 12

Herod's persecution. Peter's deliverance by an angel.

Herod's punishment.

And at the same time Herod, the king, stretched forth his hands to afflict some of the church. <sup>2</sup> And he killed James, the brother of John, with the sword. <sup>3</sup> And seeing that it pleased the Jews, he proceeded farther to take up Peter also. (Now it was in the days of the Azymes.) <sup>4</sup> And when he had apprehended him he cast him into prison, delivering him to four files of soldiers to be kept, intending after the

volens post Pascha producere eum populo. <sup>5</sup> Et Petrus quidem servabatur in carcere, oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo.

<sup>6</sup> Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vinctus catenis duabus, et custodes ante ostium custodiebant carcerem. <sup>7</sup> Et ecce: angelus Domini adstitit, et lumen refulsit in habitaculo, percussoque latere Petri suscitavit eum, dicens, "Surge velociter." Et ceciderunt catenae de manibus eius. <sup>8</sup> Dixit autem angelus ad eum, "Praecingere, et calcia te gallicas tuas." Et fecit sic. Et dixit illi, "Circumda tibi vestimentum tuum, et sequere me." <sup>9</sup> Et exiens sequebatur eum, et nesciebat quia verum est quod fiebat per angelum, aestimabat autem se visum videre. <sup>10</sup> Transeuntes autem primam et secundam custodiam venerunt ad portam ferream quae ducit ad civitatem, quae ultro aperta est eis. Et exeuntes processerunt vicum unum, et continuo discessit angelus ab eo.

<sup>11</sup> Et Petrus ad se reversus dixit, "Nunc scio vere quia misit Dominus angelum suum et eripuit me de manu Herodis et de omni expectatione plebis Iudaeorum." <sup>12</sup> Consideransque venit ad domum Mariae, matris Iohannis, qui cognominatus est Marcus, ubi erant multi congregati et orantes. <sup>13</sup> Pulsante autem eo ostium ianuae, processit puella ad audiendum nomine Rhode. <sup>14</sup> Et ut cognovit vocem Petri, prae gaudio non aperuit ianuam, sed intro currens nuntiavit stare Petrum ante ianuam.



Pasch to bring him forth to the people. <sup>5</sup> Peter *therefore* was kept in prison, but prayer was made without ceasing by the church to God for him.

<sup>6</sup> And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. <sup>7</sup> And behold: an angel of the Lord stood by him, and a light shined in the room, and he striking Peter on the side raised him up, saying, "Arise quickly." And the chains fell off from his hands. <sup>8</sup> And the angel said to him, "Gird thyself, and put on thy sandals." And he did so. And he said to him, "Cast thy garment about thee, and follow me." <sup>9</sup> And going out he followed him, and he knew not that what was done by the angel was true, but he thought he saw a vision. <sup>10</sup> And passing through the first and the second ward they came to the iron gate that leadeth to the city, which of itself opened to them. And going out they passed on through one street, and immediately the angel departed from him.

<sup>11</sup> And Peter coming to himself said, "Now I know in very deed that the Lord hath sent his angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews." <sup>12</sup> And considering he came to the house of Mary, the mother of John, who was surnamed Mark, where many were gathered together and praying. <sup>13</sup> And when he knocked at the door of the gate, a damsel came to hearken whose name was Rhoda. <sup>14</sup> And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate.

15 At illi dixerunt ad eam, "Insanis." Illa autem adfirmabat sic se habere. Illi autem dicebant, "Angelus eius est."

16 Petrus autem perseverabat pulsans, cum autem aperuissent, viderunt eum et obstipuerunt. 17 Annuens autem eis manu ut tacerent enarravit quomodo Dominus eduxisset eum de carcere, dixitque, "Nuntiate Iacobo et fratribus haec." Et egressus abiit in alium locum.

18 Facta autem die, erat non parva turbatio inter milites, quidnam de Petro factum esset. 19 Herodes autem cum requisisset eum et non invenisset, inquisitione facta de custodibus, iussit eos duci, descendensque a Iudaea in Caesaream, ibi commoratus est. 20 Erat autem iratus Tyriis et Sidoniis. At illi unianimes venerunt ad eum, et persuaso Blasto, qui erat super cubiculum regis, postulabant pacem, eo quod alerentur regiones eorum ab illo. 21 Statuto autem die Herodes vestitus veste regia sedit pro tribunali et contionabatur ad eos. 22 Populus autem adclamabat, "Dei voces et non hominis." 23 Confestim autem percussit eum angelus Domini, eo quod non dedisset honorem Deo, et consumptus a vermibus exspiravit. 24 Verbum autem Domini crescebat et multiplicabatur.

25 Barnabas autem et Saulus reversi sunt ab Hierosolymis expleto ministerio, adsumpto Iohanne, qui cognominatus est Marcus.

15 But they said to her, "Thou art mad." But she affirmed that it was so. Then said they, "It is his angel."

16 But Peter continued knocking, and when they had opened, they saw him and were astonished. 17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said, "Tell these things to James and to the brethren." And going out he went into another place.

18 Now when day was come, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him and found him not, having examined the keepers he commanded *they should be put to death*, and going down from Judea to Caesarea, he abode there. 20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him. 21 And upon a day appointed Herod being arrayed in kingly apparel sat in the judgment seat and made an oration to them. 22 And the people made acclamation, *saying, "It is the voice of a god and not of a man."* 23 And forthwith an angel of the Lord struck him, because he had not given the honour to God, and being eaten up by worms he gave up the ghost. 24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem having fulfilled their ministry, taking with them John, who was surnamed Mark.

## Caput 13

**E**rant autem in ecclesia quae erat Antiochiae prophetae et doctores, in quibus Barnabas et Simon, qui vocabatur Nigler, et Lucius Cyrenensis et Manaen, qui erat Herodis, tetrarchae, conlactaneus, et Saulus. <sup>2</sup> Ministrantibus autem illis Domino et ieiunantibus dixit Spiritus Sanctus, "Separate mihi Saulum et Barnabam in opus ad quod adsumpsi eos." <sup>3</sup> Tunc ieiunantes et orantes inponentesque eis manus dimiserunt illos.

<sup>4</sup> Et ipsi quidem missi ab Spiritu Sancto abierunt Seleuciam, et inde navigaverunt Cyprum. <sup>5</sup> Et cum venissent Salaminam, praedicabant verbum Dei in synagogis Iudaeorum. Habebant autem et Iohannem in ministerio. <sup>6</sup> Et cum perambulassent universam insulam usque Paphum, invenerunt quendam virum, magum, pseudoprophetam, Iudaeum, cui nomen erat Bariesu, <sup>7</sup> qui erat cum proconsule, Sergio Paulo, viro prudente. Hic accitis Barnaba et Saulo desiderabat audire verbum Dei. <sup>8</sup> Resistebat autem illis Elymas, magus (sic enim interpretatur nomen eius), quaerens avertere proconsulem a fide. <sup>9</sup> Saulus autem, qui et Paulus, repletus Spiritu Sancto, intuens in eum <sup>10</sup> dixit, "O plene omni dolo et

## Chapter 13

Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

**N**ow there were in the church which was at Antioch prophets and teachers, among whom was Barnabas and Simon, who was called Niger, and Lucius of Cyrene and Manaen, who was the foster brother of Herod, the tetrarch, and Saul. <sup>2</sup> And as they were ministering to the Lord and fasting, the Holy Ghost said *to them*, "Separate me Saul and Barnabas for the work whereunto I have taken them." <sup>3</sup> Then they, fasting and praying and imposing their hands upon them, sent them away.

<sup>4</sup> So they being sent by the Holy Ghost went to Seleucia, and from thence they sailed to Cyprus. <sup>5</sup> And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in the ministry. <sup>6</sup> And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-Jesu, <sup>7</sup> who was with the proconsul, Sergius Paulus, a prudent man. He sending for Barnabas and Saul desired to hear the word of God. <sup>8</sup> But Elymas, the magician (for so his name is interpreted), withstood them, seeking to turn away the proconsul from the faith. <sup>9</sup> Then Saul, otherwise Paul, filled with the Holy Ghost, looking upon him <sup>10</sup> said, "O full of all guile and of all

omni fallacia, fili diaboli, inimice omnis iustitiae, non desinis subvertere vias Domini rectas? <sup>11</sup> Et nunc ecce: manus Domini super te, et eris caecus, non videns solem usque ad tempus." Et confestim cecidit in eum caligo et tenebrae, et circumiens quaerebat qui ei manum daret. <sup>12</sup> Tunc proconsul cum vidisset factum credidit, admirans super doctrinam Domini.

<sup>13</sup> Et cum a Papho navigassent Paulus et qui cum eo erant, venerunt Pergen Pamphiliae. Iohannes autem discedens ab eis reversus est Hierosolymam. <sup>14</sup> Illi vero pertranseunt Pergen venerunt Antiochiam Pisidia, et ingressi synagogam die sabbatorum sederunt. <sup>15</sup> Post lectionem autem legis et prophetarum miserunt principes synagogae ad eos, dicentes, "Viri, fratres, si quis est in vobis sermo exhortationis ad plebem, dicite."

<sup>16</sup> Surgens autem Paulus et manu silentium indicens ait, "Viri Israhelitae et qui timetis Deum, audite. <sup>17</sup> Deus plebis Israhel elegit patres nostros et plebem exaltavit cum essent incolae in terra Aegypti et in brachio excelso eduxit eos ex ea <sup>18</sup> et per quadraginta annorum tempus mores eorum sustinuit in deserto <sup>19</sup> et destruens gentes septem in terra Chanaan sorte distribuit eis terram eorum <sup>20</sup> quasi post quadringentos et quinquaginta annos. Et post haec dedit iudices usque ad Samuhel, prophetam. <sup>21</sup> Et exinde postulaverunt regem, et dedit illis Deus Saul, filium Cis, virum de tribu Benjamin, annis quadraginta. <sup>22</sup> Et amoto illo, suscitavit illis David regem, cui testimonium perhibens dixit, 'Inveni David, filium Iesse, virum secundum cor meum, qui faciet

deceit, thou child of the devil, enemy of all justice, wilt thou not cease to pervert the right ways of the Lord? <sup>11</sup> And now behold: the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time." And immediately there fell on him a mist and darkness, and he went about seeking someone to *lead him by the hand*. <sup>12</sup> Then the proconsul when he had seen what was done believed, admiring at the doctrine of the Lord.

<sup>13</sup> Now when Paul and they that were with him had sailed from Paphos, they came to Perga in Pamphylia. And John departing from them returned to Jerusalem. <sup>14</sup> But they passing through Perga came to Antioch in Pisidia, and entering into the synagogue on the sabbath day they sat down. <sup>15</sup> And after the reading of the law and the prophets the rulers of the synagogue sent to them, saying, "Ye men, brethren, if you have any word of exhortation to make to the people, speak."

<sup>16</sup> Then Paul rising up and with his hand bespeaking silence said, "Ye men of Israel and you that fear God, give ear. <sup>17</sup> The God of the people of Israel chose our fathers and exalted the people when they were sojourners in the land of Egypt and with an high arm brought them out from thence <sup>18</sup> and for the space of forty years endured their manners in the desert <sup>19</sup> and destroying seven nations in the land of Canaan divided their land among them by lot <sup>20</sup> after about four hundred and fifty years. And after that he gave them judges until Samuel, the prophet. <sup>21</sup> And after that they desired a king, and God gave them Saul, the son of Kish, a man of the tribe of Benjamin, forty years. <sup>22</sup> And when he had removed him, he raised them up David to be king, to whom giving testimony he said, 'I have found David, the son of Jesse, a man according to my own heart, who shall do all

omnes voluntates meas.' <sup>23</sup> Huius Deus ex semine secundum promissionem eduxit Israhel salvatorem, Iesum, <sup>24</sup> praedicante Iohanne ante faciem adventus eius baptismum paenitentiae omni populo Israhel. <sup>25</sup> Cum impleret autem Iohannes cursum suum dicebat, 'Quem me arbitramini esse non sum ego, sed ecce: venit post me cuius non sum dignus calciamenta pedum solvere.'

<sup>26</sup> "Viri, fratres, filii generis Abraham et qui in vobis timeant Deum, vobis verbum salutis huius missum est. <sup>27</sup> Qui enim habitabant Hierusalem et principes eius, hunc ignorantes et voces prophetarum, quae per omne sabbatum leguntur, iudicantes impleverunt, <sup>28</sup> et nullam causam mortis invenientes in eo petierunt a Pilato ut interficerent eum. <sup>29</sup> Cumque consummassent omnia quae de eo scripta erant, deponentes eum de ligno posuerunt eum in monumento. <sup>30</sup> Deus vero suscitavit eum a mortuis tertia die, <sup>31</sup> qui visus est per dies multos his qui simul ascenderant cum eo de Galilaea in Hierusalem, qui usque nunc sunt testes eius ad plebem. <sup>32</sup> Et nos vobis adnuntiamus eam quae ad patres nostros repromissio facta est, <sup>33</sup> quoniam hanc Deus adimplevit filiis nostris, resuscitans Iesum, sicut et in psalmo secundo scriptum est: 'Filius meus es tu; ego hodie genui te.' <sup>34</sup> Quod autem suscitaverit eum a mortuis amplius iam non reversurum in corruptionem, ita dixit, quia 'Dabo vobis sancta David fidelia.' <sup>35</sup> Ideoque et alias dicit, 'Non dabis Sanctum tuum videre corruptionem.' <sup>36</sup> David enim, in sua generatione cum administrasset voluntati Dei, dormivit et adpositus est ad patres suos et vidit corruptionem. <sup>37</sup> Quem vero Deus suscitavit non vidit corruptionem. <sup>38</sup> Notum igitur sit vobis, viri, fratres, quia per hunc vobis remissio peccatorum



my wills.' <sup>23</sup> Of this man's seed God according to his promise hath raised up to Israel a saviour, Jesus, <sup>24</sup> John first preaching before his coming the baptism of penance to all the people of Israel. <sup>25</sup> And when John was fulfilling his course he said, 'I am not he whom you think me to be, but behold: there cometh one after me whose shoes of his feet I am not worthy to loose.'

<sup>26</sup> "Men, brethren, children of the stock of Abraham and whosoever among you fear God, to you the word of this salvation is sent. <sup>27</sup> For they that inhabited Jerusalem and the rulers thereof, not knowing him nor the voices of the prophets, which are read every sabbath, judging him have fulfilled them, <sup>28</sup> and finding no cause of death in him they desired of Pilate that they might kill him. <sup>29</sup> And when they had fulfilled all things that were written of him, taking him down from the tree they laid him in a sepulchre. <sup>30</sup> But God raised him up from the dead the third day, <sup>31</sup> and he was seen for many days by them who came up with him from Galilee to Jerusalem, who are to this present time his witnesses to the people. <sup>32</sup> And we declare to you that the promise which was made to our fathers, <sup>33</sup> this same hath God fulfilled to our children, raising up Jesus again, as in the second psalm also it is written: 'Thou art my Son; this day have I begotten thee.' <sup>34</sup> And *to shew* that he raised him up from the dead to return no more to corruption, he said thus, 'I will give you the holy things of David faithful.' <sup>35</sup> And therefore in another place also he saith, 'Thou shalt not suffer thy Holy One to see corruption.' <sup>36</sup> For David, when he had served in his generation according to the will of God, slept and was laid unto his fathers and saw corruption. <sup>37</sup> But he whom God hath raised *from the dead* saw no corruption. <sup>38</sup> Be it known therefore to you, men, brethren, that through him

adnuntiatur ab omnibus quibus non potuistis in lege Mosi iustificari. <sup>39</sup> In hoc omnis qui credit iustificatur. <sup>40</sup> Videte ergo ne superveniat vobis quod dictum est in prophetis: <sup>41</sup> 'Videte, contemptores, et admiramini, et disperdimini, quia opus operor ego in diebus vestris, opus quod non creditis si quis enarraverit vobis.'

<sup>42</sup> Exeuntibus autem illis rogabant ut sequenti sabbato loquerentur sibi verba haec. <sup>43</sup> Cumque dimissa esset synagoga, secuti sunt multi Iudaeorum et colentium advenarum Paulum et Barnaban, qui loquentes suadebant eis ut permanerent in gratia Dei.

<sup>44</sup> Sequenti vero sabbato paene universa civitas convenit audire verbum Dei. <sup>45</sup> Videntes autem turbas Iudaei, repleti sunt zelo et contradicebant his quae a Paulo dicebantur, blasphemantes. <sup>46</sup> Tunc constanter Paulus et Barnabas dixerunt, "Vobis oportebat primum loqui verbum Dei, sed quoniam repellitis illud et indignos vos iudicatis aeternae vitae, ecce: convertimur ad Gentes. <sup>47</sup> Sic enim praecepit nobis Dominus: 'Posui te in lumen Gentium, ut sis in salutem usque ad extremum terrae.'" <sup>48</sup> Audientes autem Gentes gavissae sunt et glorificabant verbum Domini, et crediderunt quotquot erant praeordinati ad vitam aeternam. <sup>49</sup> Disseminabatur autem verbum Domini per universam regionem. <sup>50</sup> Iudaei autem concitaverunt religiosas mulieres et honestas et primos civitatis et excitaverunt persecutionem in Paulum et Barnaban et eiecerunt eos de finibus suis. <sup>51</sup> At illi, excusso pulvere pedum in eos, venerunt Iconium. <sup>52</sup> Discipuli quoque replebantur gaudio et Spiritu Sancto.

forgiveness of sins is preached to you *and* from all the things from which you could not be justified by the law of Moses. <sup>39</sup> In him every one that believeth is justified. <sup>40</sup> Beware therefore lest that come upon you which is spoken in the prophets: <sup>41</sup> 'Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which you will not believe if any man shall tell it you.'

<sup>42</sup> And as they went out they desired them that on the next sabbath they would speak these words to them. <sup>43</sup> And when the synagogue was broken up, many of the Jews and of the strangers who served God followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God.

<sup>44</sup> But the next sabbath day the whole city almost came together to hear the word of God. <sup>45</sup> And when the Jews saw the multitudes, they were filled with envy and contradicted those things which were said by Paul, blaspheming. <sup>46</sup> Then Paul and Barnabas said boldly, "To you it behoved us first to speak the word of God, but seeing you reject it and judge yourselves unworthy of eternal life, behold: we turn to the Gentiles. <sup>47</sup> For so the Lord hath commanded us: 'I have set thee to be the light of the Gentiles, that thou mayest be for salvation unto the utmost part of the earth.'" <sup>48</sup> And the Gentiles hearing it were glad and glorified the word of the Lord, and as many as were ordained to eternal life believed. <sup>49</sup> And the word of the Lord was published throughout the whole country. <sup>50</sup> But the Jews stirred up religious and honourable women and the chief men of the city and raised persecution against Paul and Barnabas and cast them out of their coasts. <sup>51</sup> But they, shaking off the dust of their feet against them, came to Iconium. <sup>52</sup> And the disciples were filled with joy and with the Holy Ghost.

## Caput 14

**F**actum est autem Iconii ut simul introirent in synagogam Iudaeorum et loquerentur ita ut crederet Iudaeorum et Graecorum copiosa multitudo, <sup>2</sup> qui vero increduli fuerunt Iudaei suscitaverunt et ad iracundiam concitaverunt animas Gentium adversus fratres. <sup>3</sup> Multo igitur tempore demorati sunt fiducialiter agentes in Domino, testimonium perhibente verbo gratiae suae, dante signa et prodigia fieri per manus eorum. <sup>4</sup> Divisa est autem multitudo civitatis, et quidam quidem erant cum Iudaeis, quidam vero cum apostolis. <sup>5</sup> Cum autem factus esset impetus Gentilium et Iudaeorum cum principibus suis ut contumeliis adficerent et lapidarent eos, <sup>6</sup> intellegentes confugerunt ad civitates Lycaoniae, Lystram et Derben, et universam in circuitu regionem, et ibi evangelizantes erant.

<sup>7</sup> Et quidam vir Lystris infirmus pedibus sedebat, claudus ex utero matris suae qui numquam ambulaverat. <sup>8</sup> Hic audiuit Paulum loquentem, qui intuitus eum et videns quia haberet fidem ut salvus fieret <sup>9</sup> dixit magna voce, "Surge super pedes tuos rectus." Et exilivit et ambulabat.

## Chapter 14

Paul and Barnabas preach in Iconium and Lystra; Paul heals a cripple. They are taken for gods. Paul is stoned. They preach in Derbe and Perga.

And it came to pass in Iconium that they entered together into the synagogue of the Jews and so spoke that a very great multitude both of the Jews and of the Greeks did believe, <sup>2</sup> but the unbelieving Jews stirred up and incensed the minds of the Gentiles *against* the brethren. <sup>3</sup> A long time therefore they abode there dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. <sup>4</sup> And the multitude of the city was divided, and some of them held with the Jews, but some with the apostles. <sup>5</sup> And when there was an assault made by the Gentiles and the Jews with their rulers to use them contumeliously and to stone them, <sup>6</sup> they understanding it fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

<sup>7</sup> Now there sat a certain man at Lystra impotent in his feet, a cripple from his mother's womb who never had walked. <sup>8</sup> This same heard Paul speak, who looking upon him and perceiving that he had faith to be healed <sup>9</sup> said with a loud voice, "Stand up right on thy feet." And he leaped up and walked.

<sup>10</sup> Turbae autem cum vidissent quod fecerat Paulus leverunt vocem suam Lycaonice, dicentes, "Dii similes facti hominibus descenderunt ad nos." <sup>11</sup> Et vocabant Barnaban Iovem, Paulum vero Mercurium, quoniam ipse erat dux verbi. <sup>12</sup> Sacerdos quoque Iovis qui erat ante civitatem, tauros et coronas ante ianuas adferens, cum populis volebat sacrificare.

<sup>13</sup> Quod ubi audierunt apostoli Barnabas et Paulus, conscissis tunicis suis exilierunt in turbas, clamantes <sup>14</sup> et dicentes, "Viri, quid haec facitis? Et nos mortales sumus, similes vobis homines, adnuntiantes vobis ab his vanis converti ad Deum vivum, qui fecit caelum et terram et mare et omnia quae in eis sunt, <sup>15</sup> qui in praeteritis generationibus dimisit omnes gentes ingredi vias suas. <sup>16</sup> Et quidem non sine testimonio semet ipsum reliquit, benefaciens de caelo, dans pluvias et tempora fructifera, implens cibo et laetitia corda nostra." <sup>17</sup> Et haec dicentes vix sedaverunt turbas ne sibi immolarent.

<sup>18</sup> Supervenerunt autem quidam ab Antiochia et Iconio Iudaei, et persuasis turbis lapidantesque Paulum traxerunt extra civitatem, aestimantes eum mortuum esse. <sup>19</sup> Circumdantibus autem eum discipulis, surgens intravit civitatem, et postera die profectus est cum Barnaba in Derben.

<sup>20</sup> Cumque evangelizassent civitati illi et docuissent multos, reversi sunt Lystram et Iconium et Antiochiam, <sup>21</sup> confirmantes animas discipulorum exhortantesque ut permanerent in fide et quoniam per multas tribulationes oportet nos intrare in regnum Dei. <sup>22</sup> Et cum constituissent illis per

<sup>10</sup> And when the multitudes had seen what Paul had done they lifted up their voice in the Lycaonian tongue, saying, "The gods are come down to us in the likeness of men."

<sup>11</sup> And they called Barnabas Jupiter, but Paul Mercury, because he was chief speaker. <sup>12</sup> The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

<sup>13</sup> Which when the apostles Barnabas and Paul had heard, rending their clothes they leaped out among the people, crying out <sup>14</sup> and saying, "Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made heaven and earth and the sea and all things that are in them, <sup>15</sup> who in times past suffered all nations to walk in their own ways. <sup>16</sup> Nevertheless he left not himself without testimony, doing good from heaven, giving rains and fruitful seasons, filling our hearts with food and gladness." <sup>17</sup> And speaking these things they scarce restrained the people from sacrificing to them.

<sup>18</sup> Now there came thither certain Jews from Antioch and Iconium, and having persuaded the multitude, *stoned* Paul and drew him out of the city, thinking him to be dead. <sup>19</sup> But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

<sup>20</sup> And when they had preached the gospel to that city and had taught many, they returned again to Lystra and to Iconium and to Antioch, <sup>21</sup> confirming the souls of the disciples and exhorting them to continue in the faith and that through many tribulations we must enter into the kingdom of God. <sup>22</sup> And when they had ordained them priests in

singulas ecclesias presbyteros et orassent cum ieiunationibus, commendaverunt eos Domino, in quem crediderunt.

<sup>23</sup> Transeuntesque Pisidiam venerunt in Pamphiliam, <sup>24</sup> et loquentes in Pergen verbum Domini descenderunt in Attaliam, <sup>25</sup> et inde navigaverunt Antiochiam, unde erant traditi gratiae Dei in opus quod conpleverunt. <sup>26</sup> Cum autem venissent et congregassent ecclesiam, rettulerunt quanta fecisset Deus cum illis et quia aperuisset Gentibus ostium fidei. <sup>27</sup> Morati sunt autem tempus non modicum cum discipulis.

## Caput 15

**E**t quidam descendentes de Iudaea docebant fratres quia "Nisi circumcidamini secundum morem Mosi, non potestis salvi fieri." <sup>2</sup> Facta ergo seditione non minima Paulo et Barnabae adversum illos, statuerunt ut ascenderent Paulus et Barnabas et quidam alii ex aliis ad apostolos et presbyteros in Hierusalem super hac quaestione. <sup>3</sup> Illi igitur deducti ab ecclesia pertransiebant Foenicen et Samariam, narrantes conversionem Gentium, et faciebant gaudium magnum



every church and had prayed with fasting, they commended them to the Lord, in whom they believed.

<sup>23</sup> And passing through Pisidia they came into Pamphylia, <sup>24</sup> and having spoken the word of the Lord in Perga they went down into Attalia, <sup>25</sup> and thence they sailed to Antioch, from whence they had been delivered to the grace of God unto the work which they accomplished. <sup>26</sup> And when they were come and had assembled the church, they related what great things God had done with them and how he had opened the door of faith to the Gentiles. <sup>27</sup> And they abode no small time with the disciples.

## Chapter 15

A dissension about circumcision. The decision and letter of the council of Jerusalem.

**A**ND some coming down from Judea taught the brethren that "Except you be circumcised after the manner of Moses, you cannot be saved." <sup>2</sup> And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side should go up to the apostles and priests to Jerusalem about this question. <sup>3</sup> They therefore being brought on their way by the church passed through Phoenicia and Samaria, relating the conversion of the Gentiles, and they caused great joy to all the

omnibus fratribus. 4 Cum autem venissent Hierosolymam, suscepti sunt ab ecclesia et ab apostolis et senioribus, adnuntiantes quanta Deus fecisset cum illis.

5 Surrexerunt autem quidam de heresi Pharisaeorum qui crediderunt, dicentes quia "Oportet circumcidi eos, praecipere quoque servare legem Mosi."

6 Conveneruntque apostoli et seniores videre de verbo hoc. 7 Cum autem magna conquisitio fieret, surgens Petrus dixit ad eos, "Viri, fratres, vos scitis quoniam ab antiquis diebus in nobis elegit Deus per os meum audire Gentes verbum evangelii et credere. 8 Et qui novit corda, Deus, testimonium perhibuit, dans illis Spiritum Sanctum sicut et nobis 9 et nihil discrevit inter nos et illos, fide purificans corda eorum. 10 Nunc ergo quid temptatis Deum inponere iugum super cervices discipulorum quod neque patres nostri neque nos portare potuimus? 11 Sed per gratiam Domini Iesu Christi credimus salvari quemadmodum et illi." 12 Tacuit autem omnis multitudo, et audiebant Barnaban et Paulum narrantes quanta fecisset Deus signa et prodigia in Gentibus per eos.

13 Et postquam tacuerunt, respondit Iacobus, dicens, "Viri, fratres, audite me. 14 Simon narravit quemadmodum primum Deus visitavit sumere ex Gentibus populum nomini suo. 15 Et huic concordant verba prophetarum, sicut scriptum est: 16 "Post haec revertar et reaedificabo tabernaculum David, quod decidit, et diruta eius reaedificabo, et erigam illud, 17 ut requirant ceteri hominum Dominum et omnes gentes super quas invocatum est nomen meum," dicit Dominus, faciens haec.' 18 Notum a saeculo est Domino opus

brethren. <sup>4</sup> And when they were come to Jerusalem, they were received by the church and by the apostles and ancients, declaring how great things God had done with them.

<sup>5</sup> But there arose some of the sect of the Pharisees that believed, saying, "They must be circumcised and be commanded to observe the law of Moses."

<sup>6</sup> And the apostles and ancients came together to consider of this matter. <sup>7</sup> And when there had been much disputing, Peter rising up said to them, "Men, brethren, you know that in former days God made choice among us that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup> And God, who knoweth the hearts, gave testimony, giving to them the Holy Ghost as well as to us <sup>9</sup> and put no difference between us and them, purifying their hearts by faith. <sup>10</sup> Now therefore why tempt you God to put a yoke upon the necks of the disciples which neither our fathers nor we were able to bear? <sup>11</sup> But we believe to be saved by the grace of the Lord Jesus Christ in like manner as they also." <sup>12</sup> And all the multitude held their peace, and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

<sup>13</sup> And after they had held their peace, James answered, saying, "Men, brethren, hear me. <sup>14</sup> Simon hath related how God first visited to take of the Gentiles a people to his name. <sup>15</sup> And to this agree the words of the prophets, as it is written: <sup>16</sup> "After these things I will return and will rebuild the tabernacle of David, which is fallen down, and I will rebuild the ruins thereof, and I will set it up, <sup>17</sup> that the residue of men may seek after the Lord and all nations upon whom my name is invoked," saith the Lord, who doth these things.' <sup>18</sup> To the Lord was his own work known from the beginning

suum. <sup>19</sup> Propter quod ego iudico non inquietari eos qui ex Gentibus convertuntur ad Deum, <sup>20</sup> sed scribere ad eos ut abstineant se a contaminationibus simulacrorum et fornicatione et suffocatis et sanguine. <sup>21</sup> Moses enim a temporibus antiquis habet in singulis civitatibus qui eum praedicent in synagogis, ubi per omne sabbatum legitur."

<sup>22</sup> Tunc placuit apostolis et senioribus cum omni ecclesia eligere viros ex eis et mittere Antiochiam cum Paulo et Barnaba Iudam, qui cognominabatur Barsabas, et Silam, viros primos in fratribus, <sup>23</sup> scribentes per manus eorum:

"Apostoli et seniores, fratres, his qui sunt Antiochiae et Syriae et Ciliciae fratribus ex Gentibus, salutem.

<sup>24</sup> "Quoniam audivimus quia quidam ex nobis exeuntes turbaverunt vos verbis, evertentes animas vestras, quibus non mandavimus, <sup>25</sup> placuit nobis collectis in unum eligere viros et mittere ad vos cum carissimis nostris Barnaba et Paulo, <sup>26</sup> hominibus qui tradiderunt animas suas pro nomine Domini nostri, Iesu Christi. <sup>27</sup> Misimus ergo Iudam et Silam, qui et ipsi vobis verbis referent eadem. <sup>28</sup> Visum est enim Spiritui Sancto et nobis nihil ultra inponere vobis oneris quam haec necessaria: <sup>29</sup> ut abstineatis vos ab immolatis simulacrorum et sanguine et suffocato et fornicatione, a quibus custodientes vos bene agetis. Valet."

of the world. <sup>19</sup> For which cause I judge that they who from among the Gentiles are converted to God are not to be disquieted, <sup>20</sup> but that we write to them that they refrain themselves from the pollutions of idols and from fornication and from things strangled and from blood. <sup>21</sup> For Moses of old time hath in every city them that preach him in the synagogues, where he is read every sabbath."

<sup>22</sup> Then it pleased the apostles and ancients with the whole church to choose men of their own company and to send to Antioch with Paul and Barnabas *namely* Judas, who was surnamed Barsabas, and Silas, chief men among the brethren, <sup>23</sup> writing by their hands:

"The apostles and ancients, brethren, to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting.

<sup>24</sup> "Forasmuch as we have heard that some that went out from us have troubled you with words, subverting your souls, to whom we gave no commandment, <sup>25</sup> it hath seemed good to us being assembled together to choose out men and to send them to you with our well beloved Barnabas and Paul, <sup>26</sup> men that have given their lives for the name of our Lord, Jesus Christ. <sup>27</sup> We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things. <sup>28</sup> For it hath seemed good to the Holy Ghost and to us to lay no farther burden upon you than these necessary things: <sup>29</sup> that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication, from which things keeping yourselves you shall do well. Fare ye well."

<sup>30</sup> Illi igitur dimissi descenderunt Antiochiam, et congregata multitudine tradiderunt epistulam, <sup>31</sup> quam cum legis-  
sent gavisi sunt super consolatione. <sup>32</sup> Iudas autem et Silas,  
et ipsi cum essent prophetae, verbo plurimo consolati sunt  
fratres et confirmaverunt. <sup>33</sup> Facto autem ibi aliquanto tem-  
pore, dimissi sunt cum pace a fratribus ad eos qui miserant  
illos. <sup>34</sup> Visum est autem Silae ibi remanere, Iudas autem so-  
lus abiit Hierusalem. <sup>35</sup> Paulus autem et Barnabas demora-  
bantur Antiochiae, docentes et evangelizantes cum aliis plu-  
ribus verbum Domini.

<sup>36</sup> Post aliquot autem dies dixit ad Barnaban Paulus, "Re-  
vertentes visitemus fratres per universas civitates in quibus  
praedicavimus verbum Domini, quomodo se habeant."  
<sup>37</sup> Barnabas autem volebat secum adsumere et Iohannem,  
qui cognominabatur Marcus; <sup>38</sup> Paulus autem rogabat eum  
(ut qui discessisset ab eis a Pamphilia et non isset cum eis in  
opus) non debere recipi. <sup>39</sup> Facta est autem dissensio, ita ut  
discederent ab invicem, et Barnabas quidem adsumpto  
Marco navigaret Cyprum. <sup>40</sup> Paulus vero electo Sila profec-  
tus est, traditus gratiae Dei a fratribus. <sup>41</sup> Perambulabat au-  
tem Syriam et Ciliciam, confirmans ecclesias, praecipiens  
custodire praecepta apostolorum et seniorum.

<sup>30</sup> So they being dismissed went down to Antioch, and when they had gathered together the multitude they delivered the epistle, <sup>31</sup> which when they had read they rejoiced for the consolation. <sup>32</sup> But Judas and Silas, being prophets also themselves, comforted the brethren with many words and confirmed them. <sup>33</sup> And after they had spent some time there, they were let go with peace by the brethren to them that had sent them. <sup>34</sup> But it seemed good to Silas to remain there, and Judas alone departed to Jerusalem. <sup>35</sup> But Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

<sup>36</sup> And after some days Paul said to Barnabas, "Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord *to see* how they do." <sup>37</sup> And Barnabas would have taken with them John also, that was surnamed Mark; <sup>38</sup> but Paul desired that he (as having departed from them out of Pamphylia and not gone with them to the work) might not be received. <sup>39</sup> And there was a dissension, so that they departed one from another, and Barnabas took Mark and sailed to Cyprus. <sup>40</sup> But Paul choosing Silas departed, being delivered by the brethren to the grace of God. <sup>41</sup> And he went through Syria and Cilicia, confirming the churches, commanding them to keep the precepts of the apostles and the ancients.

## Caput 16

**P**ervenit autem Derben et Lystram. Et ecce: discipulus quidam erat ibi nomine Timotheus, filius mulieris viduae fidelis, patre Gentili. <sup>2</sup> Huic testimonium bonum reddebant qui in Lystris erant et Iconio fratres. <sup>3</sup> Hunc voluit Paulus secum proficisci, et adsumens circumcidit eum propter Iudaeos qui erant in illis locis. Sciebant enim omnes quod pater eius Gentilis esset. <sup>4</sup> Cum autem pertransirent civitates tradebant eis custodire dogmata quae erant decreta ab apostolis et senioribus qui essent Hierosolymis. <sup>5</sup> Et ecclesiae quidem confirmabantur fide et abundabant numero cotidie.

<sup>6</sup> Transeuntes autem Frygiam et Galatiae regionem, vetati sunt a Sancto Spiritu loqui verbum in Asia. <sup>7</sup> Cum venissent autem in Mysiam temptabant ire in Bithyniam, et non permisit eos Spiritus Iesu. <sup>8</sup> Cum autem pertransissent Mysiam descenderunt Troadem, <sup>9</sup> et visio per noctem Paulo ostensa est: vir Macedo quidam erat stans et deprecans eum et dicens, "Transiens in Macedoniam adiuva nos." <sup>10</sup> Ut autem visum vidit, statim quaesivimus proficisci in Macedoniam,



## Chapter 16

Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

And he came to Derbe and Lystra. And behold: there was a certain disciple there named Timothy, the son of a *Jewish* woman that believed, *but his* father was a Gentile. <sup>2</sup> To this man the brethren that were in Lystra and Iconium gave a good testimony. <sup>3</sup> Him Paul would have to go along with him, and taking him he circumcised him because of the Jews who were in those places. For they all knew that his father was a Gentile. <sup>4</sup> And as they passed through the cities they delivered to them the decrees for to keep that were decreed by the apostles and ancients who were at Jerusalem. <sup>5</sup> And the churches were confirmed in faith and increased in number daily.

<sup>6</sup> And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. <sup>7</sup> And when they were come into Mysia they attempted to go into Bithynia, and the Spirit of Jesus suffered them not. <sup>8</sup> And when they had passed through Mysia they went down to Troas, <sup>9</sup> and a vision was shewed to Paul in the night, *which was a* man of Macedonia standing and beseeching him and saying, "Pass over into Macedonia, and help us." <sup>10</sup> And as soon as he had seen the vision, immediately we sought to go into Macedonia, being

certi facti quia vocasset nos Deus evangelizare eis. <sup>11</sup> Navigantes autem a Troade recto cursu venimus Samothraciam et sequenti die Neapolim <sup>12</sup> et inde Philippos, quae est prima partis Macedoniae civitas, colonia. Eramus autem in hac urbe diebus aliquot conferentes.

<sup>13</sup> Die autem sabbatorum egressi sumus foras portam iuxta flumen, ubi videbatur oratio esse, et sedentes loquebamur mulieribus quae convenerant. <sup>14</sup> Et quaedam mulier nomine Lydia, purpuraria civitatis Thyatirenorum, colens Deum, audivit, cuius Dominus aperuit cor intendere his quae dicebantur a Paulo. <sup>15</sup> Cum autem baptizata esset et domus eius, deprecata est, dicens, "Si iudicastis me fidelem Domino esse, introite in domum meam, et manete." Et coegit nos.

<sup>16</sup> Factum est autem euntibus nobis ad orationem puellam quandam habentem spiritum pythonem obviare nobis, quae quaestum magnum praestabat dominis suis divinando. <sup>17</sup> Haec subsecuta Paulum et nos clamabat, dicens, "Isti homines servi Dei excelsi sunt, qui adnuntiant vobis viam salutis!" <sup>18</sup> Hoc autem faciebat multis diebus. Dolens autem Paulus et conversus spiritui dixit, "Praecipio tibi in nomine Iesu Christi exire ab ea." Et exiit eadem hora.

<sup>19</sup> Videntes autem domini eius, quia exivit spes quaestus eorum, adprehendentes Paulum et Silam perduxerunt in forum ad principes. <sup>20</sup> Et offerentes eos magistratibus dixerunt, "Hii homines conturbant civitatem nostram, cum sint Iudaei, <sup>21</sup> et adnuntiant morem quem non licet nobis suscipere neque facere, cum simus Romani." <sup>22</sup> Et cucurrit plebs adversus eos, et magistratus scissis tunicis eorum

assured that God had called us to preach the gospel to them. <sup>11</sup> So sailing from Troas we came with a straight course to Samothrace and the day following to Neapolis <sup>12</sup> and from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

<sup>13</sup> And upon the sabbath day we went forth without the gate by a river side, where it seemed that there was prayer, and sitting down we spoke to the women that were assembled. <sup>14</sup> And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us, whose heart the Lord opened to attend to those things which were said by Paul. <sup>15</sup> And when she was baptised and her household, she besought us, saying, "If you have judged me to be faithful to the Lord, come into my house, and abide there." And she constrained us.

<sup>16</sup> And it came to pass as we went to prayer a certain girl having a pythonical spirit met us, who brought her masters much gain by divining. <sup>17</sup> This same following Paul and us cried out, saying, "These men are the servants of the most high God, who shew you the way to salvation!" <sup>18</sup> And this she did many days. But Paul being grieved turned and said to the spirit, "I command thee in the name of Jesus Christ to go out from her." And he went out the same hour.

<sup>19</sup> But her masters, seeing that the hope of their gain was gone, apprehended Paul and Silas and brought them into the marketplace to the rulers. <sup>20</sup> And presenting them to the magistrates they said, "These men disturb our city, being Jews, <sup>21</sup> and preach a fashion which it is not lawful for us to receive nor observe, being Romans." <sup>22</sup> And the people ran *together* against them, and the magistrates rending off their

iusserunt eos virgis caedi. <sup>23</sup> Et cum multas plagas eis inposuissent miserunt eos in carcerem, praecipientes custodi ut diligenter custodiret eos, <sup>24</sup> qui cum tale praeceptum accepisset, misit eos in interiorum carcerem et pedes eorum strinxit in ligno.

<sup>25</sup> Media autem nocte Paulus et Silas orantes laudabant Deum, et audiebant eos qui in custodia erant. <sup>26</sup> Subito vero terraemotus factus est magnus, ita ut moverentur fundamenta carceris. Et aperta sunt statim ostia omnia, et universorum vincula soluta sunt. <sup>27</sup> Expergefactus autem custos carceris et videns apertas ianuas carceris, evaginato gladio volebat se interficere, aestimans fugisse vinctos. <sup>28</sup> Clamavit autem Paulus magna voce, dicens, "Nihil feceris tibi mali, universi enim hic sumus."

<sup>29</sup> Petitoque lumine introgressus est et tremefactus proci-dit Paulo et Silae ad pedes. <sup>30</sup> Et producens eos foras ait, "Domini, quid me oportet facere ut salvus fiam?"

<sup>31</sup> At illi dixerunt, "Crede in Dominum Iesum, et salvus eris tu et domus tua." <sup>32</sup> Et locuti sunt ei verbum Domini cum omnibus qui erant in domo eius. <sup>33</sup> Et tollens eos in illa hora noctis lavit plagas eorum et baptizatus est ipse et omnis domus eius continuo. <sup>34</sup> Cumque perduxisset eos in domum suam adposuit eis mensam et laetatus est cum omni domo sua, credens Deo.

<sup>35</sup> Et cum dies factus esset, miserunt magistratus lictores, dicentes, "Dimitte homines illos."

<sup>36</sup> Nuntiavit autem custos carceris verba haec Paulo quia "Miserunt magistratus ut dimittamini; nunc igitur exeuntes ite in pace."

clothes commanded them to be beaten with rods. <sup>23</sup> And when they had laid many stripes upon them they cast them into prison, charging the jailer to keep them diligently, <sup>24</sup> who having received such a charge, thrust them into the inner prison and made their feet fast in the stocks.

<sup>25</sup> And at midnight Paul and Silas praying praised God, and they that were in prison heard them. <sup>26</sup> And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and every one's bands were loosed. <sup>27</sup> And the keeper of the prison awaking out of his sleep and seeing the doors of the prison open, drawing his sword would have killed himself, supposing that the prisoners had been fled. <sup>28</sup> But Paul cried with a loud voice, saying, "Do thyself no harm, for we all are here."

<sup>29</sup> Then calling for a light he went in and trembling fell down at the feet of Paul and Silas. <sup>30</sup> And bringing them out he said, "Masters, what must I do that I may be saved?"

<sup>31</sup> But they said, "Believe in the Lord Jesus, and thou shalt be saved and thy house." <sup>32</sup> And they spoke the word of the Lord to him and to all that were in his house. <sup>33</sup> And he taking them the same hour of the night washed their stripes and himself was baptized and all his house immediately. <sup>34</sup> And when he had brought them into his own house he laid the table for them and rejoiced with all his house, believing God.

<sup>35</sup> And when it was day, the magistrates sent the serjeants, saying, "Let those men go."

<sup>36</sup> And the keeper of the prison told these words to Paul: "The magistrates have sent to let you go; now therefore depart, and go in peace."

<sup>37</sup> Paulus autem dixit eis, "Caesos nos publice, indemnatos, homines Romanos, miserunt in carcerem, et nunc occulte nos eiciunt? Non ita, sed veniant <sup>38</sup> et ipsi nos eiciant." Nuntiaverunt autem magistratibus lictores verba haec, timueruntque, audito quod Romani essent. <sup>39</sup> Et venientes deprecati sunt eos, et educentes rogabant ut egrederentur urbem. <sup>40</sup> Exeuntes autem de carcere introierunt ad Lydiam, et visis fratribus consolati sunt eos et profecti sunt.

## Caput 17

Cum autem perambulassent Amphipolim et Apolloniam, venerunt Thessalonicam, ubi erat synagoga Iudaeorum. <sup>2</sup> Secundum consuetudinem autem Paulus introivit ad eos, et per sabbata tria disserebat eis de scripturis, <sup>3</sup> adaperiens et insinuans quia Christum oportuit pati et resurgere a mortuis et quia "hic est Iesus Christus, quem ego adnuntio vobis." <sup>4</sup> Et quidam ex eis crediderunt et adiuncti sunt Paulo et Silae, et de colentibus Gentilibusque multitudo magna, et mulieres nobiles non paucae.

<sup>37</sup> But Paul said to them, "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison, and now do they thrust us out privately? Not so, but let them come <sup>38</sup> and fetch us out themselves." And the sergeants told these words to the magistrates, and they were afraid, hearing that they were Romans. <sup>39</sup> And coming they besought them, and bringing them out they desired them to depart out of the city. <sup>40</sup> And they went out of the prison and entered *into the house of* Lydia, and having seen the brethren they comforted them and departed.

## Chapter 17

Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. <sup>2</sup> And Paul according to his custom went in to them, and for three sabbath days he reasoned with them out of the scriptures, <sup>3</sup> declaring and insinuating that the Christ was to suffer and to rise again from the dead and that "this is Jesus Christ, whom I preach to you." <sup>4</sup> And some of them believed and were associated to Paul and Silas, and of those that served God and of the Gentiles a great multitude, and *of* women of note not a few.

<sup>5</sup> Zelantes autem Iudaei adsumentesque de vulgo viros quosdam malos et turba facta concitaverunt civitatem et ad-sistentes domui Iasonis quaerebant eos producere in popu-lum. <sup>6</sup> Non invenientes autem eos, trahebant Iasonem et quosdam fratres ad principes civitatis, clamantes quoniam "Hii qui orbem concitant et huc venerunt, <sup>7</sup> quos suscepit Iason, et hii omnes contra decreta Caesaris faciunt, regem alium dicentes esse: Iesum." <sup>8</sup> Concitaverunt autem plebem et principes civitatis audientes haec. <sup>9</sup> Et accepta satisfac-tione ab Iasone et a ceteris dimiserunt eos.

<sup>10</sup> Fratres vero confestim per noctem dimiserunt Paulum et Silam in Beroeam, qui cum advenissent in synagogam Iu-daeorum introierunt. <sup>11</sup> Hii autem erant nobiliores eorum qui sunt Thessalonicae, qui susceperunt verbum cum omni aviditate, cotidie scrutantes scripturas si haec ita se habe-rent. <sup>12</sup> Et multi quidem crediderunt ex eis et Gentilium mulierum honestarum et viri non pauci. <sup>13</sup> Cum autem cog-novissent in Thessalonica Iudaei quia et Beroeae praedica-tum est a Paulo verbum Dei, venerunt et illuc, commoventes et turbantes multitudinem. <sup>14</sup> Statimque tunc Paulum dimi-serunt fratres ut iret usque ad mare, Silas autem et Timo-theus remanserunt ibi. <sup>15</sup> Qui autem deducebant Paulum perduxerunt eum usque Athenas, et accepto mandato ab eo ad Silam et Timotheum ut quam celeriter venirent ad illum, profecti sunt.

<sup>16</sup> Paulus autem cum Athenis eos expectaret, incitabatur spiritus eius in ipso, videns idolatriae deditam civitatem. <sup>17</sup> Disputabat igitur in synagoga cum Iudaeis et colentibus Deum et in foro per omnes dies ad eos qui aderant. <sup>18</sup> Qui-dam autem Epicurei et Stoici philosophi disserebant cum



<sup>5</sup> But the Jews being moved with envy *took* unto them some wicked men of the vulgar sort and making a tumult set the city on an uproar and besetting Jason's house sought to bring them out to the people. <sup>6</sup> And not finding them, they drew Jason and certain brethren to the rulers of the city, crying, "They that set the *city* in an uproar are come hither also, <sup>7</sup> whom Jason hath received, and these all do contrary to the decrees of Caesar, saying that there is another king: Jesus." <sup>8</sup> And they stirred up the people and the rulers of the city hearing these things. <sup>9</sup> And when they had taken satisfaction of Jason and of the rest they let them go.

<sup>10</sup> But the brethren immediately sent away Paul and Silas by night to Beroea, who when they were come thither went into the synagogue of the Jews. <sup>11</sup> Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures whether these things were so. <sup>12</sup> And many indeed of them believed and of honourable women that were Gentiles and *of* men not a few. <sup>13</sup> But when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Beroea, they came thither also, stirring up and troubling the multitude. <sup>14</sup> And then immediately the brethren sent away Paul to go to the sea, but Silas and Timothy remained there. <sup>15</sup> And they that conducted Paul brought him as far as Athens, and receiving a commandment from him to Silas and Timothy that they should come to him with all speed, they departed.

<sup>16</sup> Now whilst Paul waited for them at Athens, his spirit was stirred within him, when he saw the city wholly given to idolatry. <sup>17</sup> He disputed therefore in the synagogue with the Jews and with them that served God and in the marketplace every day with them that were there. <sup>18</sup> And certain philosophers of the Epicureans and of the Stoics disputed with him,

eo, et quidam dicebant, "Quid vult seminiverbius hic dicere?" Alii vero: "Novorum daemoniorum videtur adnuntiator esse," quia Iesum et resurrectionem adnuntiabat eis. <sup>19</sup> Et adprehensum eum ad Ariopagum duxerunt, dicentes, "Possumus scire quae est haec nova quae a te dicitur doctrina?" <sup>20</sup> Nova enim quaedam infers auribus nostris. Volumus ergo scire quidnam velint haec esse." <sup>21</sup> Athenienses autem omnes et advenae hospites ad nihil aliud vacabant nisi aut dicere aut audire aliquid novi.

<sup>22</sup> Stans autem Paulus in medio Ariopagi ait, "Viri Athenienses, per omnia quasi superstitiosos vos video. <sup>23</sup> Praeteriens enim et videns simulacra vestra, inveni et aram in qua scriptum erat, 'Ignoto Deo.' Quod ergo ignorantes colitis, hoc ego adnuntio vobis. <sup>24</sup> Deus, qui fecit mundum et omnia quae in eo sunt, hic caeli et terrae cum sit Dominus, non in manufactis templis inhabitat, <sup>25</sup> nec manibus humanis colitur indigens aliquo, cum ipse det omnibus vitam et inspirationem et omnia <sup>26</sup> fecitque ex uno omne genus hominum inhabitare super universam faciem terrae, definiens statuta tempora et terminos habitationis eorum <sup>27</sup> quaerere Deum, si forte adtractent eum aut inveniant, quamvis non longe sit ab unoquoque nostrum. <sup>28</sup> In ipso enim vivimus et movemur et sumus, sicut et quidam vestrorum poetarum dixerunt: 'Ipsius enim et genus sumus.' <sup>29</sup> Genus ergo cum simus Dei, non debemus aestimare auro aut argento aut lapidi, sculpturae artis et cogitationis hominis Divinum esse simile. <sup>30</sup> Et tempora quidem huius ignorantiae despiciens Deus nunc adnuntiat hominibus ut omnes ubique paeniten-

and some said, "What is it that this babbler would say?" But others: "He seemeth to be a setter forth of new gods," because he preached to them Jesus and the resurrection. <sup>19</sup> And taking him they brought him to the Areopagus, saying, "May we know what this new doctrine is which thou speakest of? <sup>20</sup> For thou bringest in certain new things to our ears. We would know therefore what these things mean." <sup>21</sup> Now all the Athenians and strangers that were there employed themselves in nothing else but either in telling or in hearing some new thing.

<sup>22</sup> But Paul standing in the midst of the Areopagus said, "Ye men of Athens, I perceive that in all things you *are too* superstitious. <sup>23</sup> For passing by and seeing your idols, I found an altar also on which was written, 'To the unknown God.' What therefore you worship without knowing it, that I preach to you. <sup>24</sup> God, who made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands, <sup>25</sup> neither is he served with men's hands *as though he needed* any thing, seeing it is he who giveth to all life and breath and all things <sup>26</sup> and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times and the limits of their habitation <sup>27</sup> that they should seek God, if happily they may feel after him or find him, although he be not far from every one of us. <sup>28</sup> For in him we live and move and be, as some also of your own poets said: 'For we are also his offspring.' <sup>29</sup> Being therefore the offspring of God, we must not suppose the Divinity to be like unto gold or silver or stone, the graving of art and device of man. <sup>30</sup> And God indeed having winked at the times of this ignorance now declareth to men that

tiam agant, <sup>31</sup> eo quod statuit diem in qua iudicaturus est orbem in aequitate in viro in quo statuit, fidem praebens omnibus, suscitans eum a mortuis."

<sup>32</sup> Cum audissent autem resurrectionem mortuorum, quidam quidem inridebant, quidam vero dixerunt, "Audiemus te de hoc iterum." <sup>33</sup> Sic Paulus exivit de medio eorum. <sup>34</sup> Quidam vero viri adherentes ei crediderunt, in quibus et Dionisius Ariopagita et mulier nomine Damaris et alii cum eis.

## Caput 18

**P**ost haec egressus ab Athenis venit Corinthum. <sup>2</sup> Et inveniens quendam Iudaeum nomine Aquilam, Ponticum genere, qui nuper venerat ab Italia et Priscillam, uxorem eius (eo quod praecepisset Claudius discedere omnes Iudaeos a Roma), accessit ad eos. <sup>3</sup> Et quia eiusdem erat artis, manebat apud eos et operabatur. (Erant autem scenofactoriae artis.) <sup>4</sup> Et disputabat in synagoga per omne sabbatum, interponens nomen Domini Iesu, suadebatque Iudaeis et Graecis.

all should every where do penance, <sup>31</sup> because he hath appointed a day wherein he will judge the world in equity by the man whom he hath appointed, giving faith to all by raising him up from the dead."

<sup>32</sup> And when they had heard of the resurrection of the dead, some indeed mocked, but others said, "We will hear thee again concerning this matter." <sup>33</sup> So Paul went out from among them. <sup>34</sup> But certain men adhered to him and believed, among whom was also Dionysius the Areopagite and a woman named Damaris and others with them.

## Chapter 18

Paul founds the church of Corinth and preaches at Ephesus  
etc. Apollos goes to Corinth.

**A**fter these things departing from Athens he came to Corinth. <sup>2</sup> And finding a certain Jew named Aquila, born in Pontus, lately come from Italy with Priscilla, his wife (because that Claudius had commanded all Jews to depart from Rome), he came to them. <sup>3</sup> And because he was of the same trade, he remained with them and wrought. (Now they were tentmakers by trade.) <sup>4</sup> And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus, and he persuaded the Jews and the Greeks.

<sup>5</sup> Cum venissent autem de Macedonia Silas et Timotheus, instabat verbo Paulus, testificans Iudaeis esse Christum Iesum. <sup>6</sup> Contradicientibus autem eis et blasphemantibus, excutiens vestimenta sua dixit ad eos, "Sanguis vester super caput vestrum; mundus ego. Ex hoc ad Gentes vadam." <sup>7</sup> Et migrans inde intravit in domum cuiusdam nomine Titi Iusti, colentis Deum, cuius domus erat coniuncta synagogae. <sup>8</sup> Crispus autem, archisynagogus, credidit Domino cum omni domo sua, et multi Corinthiorum audientes credebant et baptizabantur.

<sup>9</sup> Dixit autem Dominus nocte per visionem Paulo, "Noli timere, sed loquere, et ne taceas, <sup>10</sup> propter quod ego sum tecum, et nemo adponetur tibi ut noceat te, quoniam populus est mihi multus in hac civitate." <sup>11</sup> Sedit autem ibi annum et sex menses, docens apud eos verbum Dei.

<sup>12</sup> Gallione autem proconsule Achaiae, insurrexerunt uno animo Iudaei in Paulum et adduxerunt eum ad tribunal, <sup>13</sup> dicentes quia "Contra legem hic persuadet hominibus colere Deum."

<sup>14</sup> Incipiente autem Paulo aperire os, dixit Gallio ad Iudaeos, "Si quidem esset iniquum aliquid aut facinus pessimum, O viri Iudaei, recte vos sustinerem. <sup>15</sup> Si vero quaestiones sunt de verbo et nominibus et legis vestrae, vos ipsi videritis; iudex ego horum nolo esse." <sup>16</sup> Et minavit eos a tribunali. <sup>17</sup> Adprehendentes autem omnes Sosthenen, principem synagogae, percutiebant eum ante tribunal, et nihil eorum Gallioni curae erat.

<sup>5</sup> And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ. <sup>6</sup> But they gainsaying and blaspheming, he shook his garments and said to them, "Your blood be upon your own heads; I am clean. From henceforth I will go to the Gentiles." <sup>7</sup> And departing thence he entered into the house of a certain man named Titus Justus, one that worshipped God, whose house joined to the synagogue. <sup>8</sup> And Crispus, the ruler of the synagogue, believed in the Lord with all his house, and many of the Corinthians hearing believed and were baptized.

<sup>9</sup> And the Lord said to Paul in the night by a vision, "Do not fear, but speak, and hold not thy peace, <sup>10</sup> because I am with thee, and no man shall set upon thee to hurt thee, for I have much people in this city." <sup>11</sup> And he stayed there a year and six months, teaching the word of God among them.

<sup>12</sup> But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul and brought him to the judgment seat, <sup>13</sup> saying, "This man persuadeth men to worship God contrary to the law."

<sup>14</sup> And when Paul was beginning to open his mouth, Gallio said to the Jews, "If it were some matter of wrong or a heinous deed, O Jews, it would be reasonable I should bear with you. <sup>15</sup> But if they be questions of word and names and of your law, look you to it; I will not be judge of such matters. <sup>16</sup> And he drove them from the judgment seat. <sup>17</sup> And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment seat, and Gallio cared for none of those things.

18 Paulus vero, cum adhuc sustinuisset dies multos, fratribus valefaciens navigavit Syriam (et cum eo Priscilla et Aquila), qui sibi totonderat in Cencris caput, habebat enim votum. 19 Devenitque Ephesum et illos ibi reliquit. Ipse vero ingressus synagogam disputavit cum Iudaeis. 20 Rogantibus autem eis ut ampliori tempore maneret, non consensit, 21 sed valefaciens et dicens, "Iterum revertar ad vos, Deo volente," profectus est ab Epheso.

22 Et descendens Caesaream, ascendit et salutavit ecclesiam et descendit Antiochiam. 23 Et facto ibi aliquanto tempore, profectus est perambulans ex ordine Galaticam regionem et Frygiam, confirmans omnes discipulos.

24 Iudaeus autem quidam Apollo nomine, Alexandrinus natione, vir eloquens, devenit Ephesum, potens in scripturis. 25 Hic erat edoctus viam Domini, et fervens spiritu loquebatur et docebat diligenter ea quae sunt Iesu, sciens tantum baptisma Iohannis. 26 Hic ergo coepit fiducialiter agere in synagoga, quem cum audissent Priscilla et Aquila, adsumpserunt eum et diligentius exposuerunt ei viam Domini. 27 Cum autem vellet ire Achaïam, exhortati fratres scripserunt discipulis ut susciperent eum, qui cum venisset contulit multum his qui crediderant. 28 Vehementer enim Iudaeos revincebat publice, ostendens per scripturas esse Christum Iesum.



18 But Paul, when he had stayed yet many days, taking his leave of the brethren sailed from thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchreae, for he had a vow. 19 And he came to Ephesus and left them there. But he himself entering into the synagogue reasoned with the Jews. 20 And when they desired him that he would tarry a longer time, he consented not, 21 but taking his leave and saying, "I will return to you again, God willing," he departed from Ephesus.

22 And going down to Caesarea, he went up *to Jerusalem* and saluted the church and *so* came down to Antioch. 23 And after he had spent some time there, he departed and went through the country of Galatia and Phrygia in order, confirming all the disciples.

24 Now a certain Jew named Apollos, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the scriptures. 25 This man was instructed in the way of the Lord, and being fervent in spirit spoke and taught diligently the things that are of Jesus, knowing only the baptism of John. 26 This man therefore began to speak boldly in the synagogue, whom when Priscilla and Aquila had heard, they took him to them and expounded to him the way of the Lord more diligently. 27 And whereas he was desirous to go to Achaia, the brethren exhorting wrote to the disciples to receive him, who when he was come helped them much who had believed. 28 For with much vigour he convinced the Jews publicly, shewing by the scriptures that Jesus is the Christ.

## Caput 19

**F**actum est autem cum Apollo esset Corinthi ut Paulus peragratis superioribus partibus veniret Ephesum et inveni-  
ret quosdam discipulos. <sup>2</sup> Dixitque ad eos, "Si Spiritum  
Sanctum accepistis credentes?"

At illi dixerunt ad eum, "Sed neque si Spiritus Sanctus est  
audivimus."

<sup>3</sup> Ille vero ait, "In quo ergo baptizati estis?"

Qui dixerunt, "In Iohannis baptismate."

<sup>4</sup> Dixit autem Paulus, "Iohannes baptizavit baptismo pae-  
nitentiae populum, dicens in eum qui venturus esset post  
ipsum ut crederent, hoc est, in Iesum." <sup>5</sup> His auditis bap-  
tizati sunt in nomine Domini Iesu. <sup>6</sup> Et cum inposuisset illis  
manus Paulus, venit Spiritus Sanctus super eos, et loqueban-  
tur linguis et prophetabant. <sup>7</sup> Erant autem omnes viri fere  
duodecim.

<sup>8</sup> Introgressus autem synagogam, cum fiducia loquebatur  
per tres menses, disputans et suadens de regno Dei. <sup>9</sup> Cum  
autem quidam indurarentur et non crederent, maledicentes  
viam Domini coram multitudine, discedens ab eis segregavit  
discipulos, cotidie disputans in scola Tyranni cuiusdam.  
<sup>10</sup> Hoc autem factum est per biennium, ita ut omnes qui ha-  
bitabant in Asia audirent verbum Domini, Iudaei atque  
Gentiles.

## Chapter 19

Paul establishes the church at Ephesus. The tumult of the silversmiths.

And it came to pass while Apollos was at Corinth that Paul having passed through the upper coasts came to Ephesus and found certain disciples. <sup>2</sup> And he said to them, "Have you received the Holy Ghost *since ye believed?*"

But they said to him, "We have not so much as heard whether there be a Holy Ghost."

<sup>3</sup> And he said, "In what then were you baptised?"

Who said, "In John's baptism."

<sup>4</sup> Then Paul said, "John baptised the people with the baptism of penance, saying that they should believe in him who was to come after him, that is to say, in Jesus." <sup>5</sup> Having heard these things they were baptised in the name of the Lord Jesus. <sup>6</sup> And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke with tongues and prophesied. <sup>7</sup> And all the men were about twelve.

<sup>8</sup> And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God. <sup>9</sup> But when some were hardened and believed not *but* spoke evil of the way of the Lord before the multitude, departing from them he separated the disciples, disputing daily in the school of one Tyrannus. <sup>10</sup> And this continued for the space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and Gentiles.

<sup>11</sup> Virtutesque non quaslibet Deus faciebat per manum Pauli, <sup>12</sup> ita ut etiam super languidos deferrentur a corpore eius sudaria vel semicintia, et recedebant ab eis languores et spiritus nequam egrediebantur. <sup>13</sup> Temptaverunt autem quidam et de circumeuntibus Iudaeis exorcistis invocare super eos qui habebant spiritus malos nomen Domini Iesu, dicentes, "Adiuro vos per Iesum, quem Paulus praedicat." <sup>14</sup> Erant autem quidam, Scevae, Iudaei, principis sacerdotum, septem filii, qui hoc faciebant.

<sup>15</sup> Respondens autem spiritus nequam dixit eis, "Iesum novi, et Paulum scio, vos autem qui estis?" <sup>16</sup> Et insiliens homo in eos in quo erat daemonium pessimum et dominatus amborum invaluit contra eos, ita ut nudi et vulnerati effugerent de domo illa. <sup>17</sup> Hoc autem notum factum est omnibus Iudaeis atque Gentilibus qui habitabant Ephesi, et cecidit timor super omnes illos, et magnificabatur nomen Domini Iesu. <sup>18</sup> Multique credentium veniebant confitentes et adnuntiantes actus suos. <sup>19</sup> Multi autem ex his qui fuerant curiosa sectati contulerunt libros et conbuserunt coram omnibus, et computatis pretiis illorum invenerunt pecuniam denariorum quinquaginta milium. <sup>20</sup> Ita fortiter verbum Dei crescebat et confirmabatur.

<sup>21</sup> His autem expletis, proposuit Paulus in Spiritu transita Macedonia et Achaia ire Hierosolymam, dicens quoniam "Postquam fuero ibi, oportet me et Romam videre." <sup>22</sup> Mittens autem in Macedoniam duos ex ministrantibus sibi, Timotheum et Erastum, ipse remansit ad tempus in Asia.

<sup>23</sup> Facta est autem illo tempore turbatio non minima de via Domini. <sup>24</sup> Demetrius enim quidam nomine, argentarius faciens aedes argenteas Dianae, praestabat artificibus non

<sup>11</sup> And God wrought by the hand of Paul more than common miracles, <sup>12</sup> so that even there were brought from his body to the sick handkerchiefs *and* aprons, and the diseases departed from them and the wicked spirits went out of them. <sup>13</sup> Now some also of the Jewish exorcists who went about attempted to invoke over them that had evil spirits the name of the Lord Jesus, saying, "I conjure you by Jesus, whom Paul preacheth." <sup>14</sup> And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this.

<sup>15</sup> But the evil spirit answering said to them, "Jesus I know, and Paul I know, but who are you?" <sup>16</sup> And the man in whom the evil spirit was, leaping upon them and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. <sup>17</sup> And this became known to all the Jews and the Gentiles that dwelt at Ephesus, and fear fell on them all, and the name of the Lord Jesus was magnified. <sup>18</sup> And many of them that believed came confessing and declaring their deeds. <sup>19</sup> And many of them who had followed curious arts brought their books together and burnt them before all, and counting the price of them they found the money to be fifty thousand pieces of silver. <sup>20</sup> So mightily grew the word of God and was confirmed.

<sup>21</sup> And when these things were ended, Paul purposed in the Spirit when he had passed through Macedonia and Achaia to go to Jerusalem, saying, "After I have been there, I must see Rome also." <sup>22</sup> So sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

<sup>23</sup> Now at that time there arose no small disturbance about the way of the Lord. <sup>24</sup> For a certain man named Demetrius, a silversmith who made silver temples for Diana,

modicum quaestum, <sup>25</sup> quos convocans et eos qui eiusmodi erant opifices dixit, "Viri, scitis quia de hoc artificio adquisitio est nobis. <sup>26</sup> Et videtis et auditis quia non solum Ephesi sed paene totius Asiae Paulus hic suadens avertit multam turbam, dicens quoniam non sunt dii qui manibus fiunt; <sup>27</sup> non solum autem haec periclitabitur nobis pars in redargutionem venire, sed et magnae Dianae templum in nihilum reputabitur, sed et destrui incipiet maiestas eius quam tota Asia et orbis colit."

<sup>28</sup> His auditis repleti sunt ira et exclamaverunt, dicentes, "Magna Diana Ephesiorum!" <sup>29</sup> Et impleta est civitas tota confusione, et impetum fecerunt uno animo in theatrum, rapti Gaio et Aristarcho, Macedonibus, comitibus Pauli. <sup>30</sup> Paulo autem volente intrare in populum, non permiserunt discipuli. <sup>31</sup> Quidam autem et de Asiae principibus qui erant amici eius miserunt ad eum, rogantes ne se daret in theatrum. <sup>32</sup> Alii autem aliud clamabant. Erat enim ecclesia confusa, et plures nesciebant qua ex causa convenissent. <sup>33</sup> De turba autem detraxerunt Alexandrum, propellentibus eum Iudaeis. Alexander autem manu silentio postulato volebat rationem reddere populo. <sup>34</sup> Quem ut cognoverunt Iudaeum esse, vox facta est una omnium quasi per horas duas, clamantium, "Magna Diana Ephesiorum!"

<sup>35</sup> Et cum sedasset scriba turbas, dixit, "Viri Ephesii, quis enim est hominum qui nesciat Ephesiorum civitatem cultricem esse magnae Dianae Iovisque prolis? <sup>36</sup> Cum ergo his

brought no small gain to the craftsmen, <sup>25</sup> whom he calling together with the workmen of like occupation said, "Sirs, you know that our gain is by this trade. <sup>26</sup> Now you see and hear that this Paul by persuasion hath drawn away a great multitude not only at Ephesus but almost *throughout* all Asia, saying that they are not gods which are made by hands, <sup>27</sup> *so that* not only this our craft is in danger to be set at nought, but also the temple of great Diana shall be set at naught, yea and her majesty shall begin to be destroyed whom all Asia and the world worshippeth."

<sup>28</sup> Having heard these things they were full of anger and cried out, saying, "Great is Diana of the Ephesians!" <sup>29</sup> And the whole city was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre. <sup>30</sup> And when Paul would have entered in unto the people, the disciples suffered him not. <sup>31</sup> And some also of the rulers of Asia who were his friends sent unto him, desiring that he would not venture himself into the theatre. <sup>32</sup> Now some cried one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together. <sup>33</sup> And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander beckoning with his hand for silence would have given the people satisfaction. <sup>34</sup> *But* as soon as they perceived him to be a Jew, all with one voice for the space of about two hours cried out, "Great is Diana of the Ephesians!"

<sup>35</sup> And when the town clerk had appeased the multitudes, he said, "Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana and of Jupiter's offspring? <sup>36</sup> Forasmuch

contradici non possit, oportet vos sedatos esse et nihil temere agere. <sup>37</sup> Adduxistis enim homines istos, neque sacrilegos neque blasphemantes deam vestram. <sup>38</sup> Quod si Demetrius et qui cum eo sunt artifices habent adversus aliquem causam, conventus forenses aguntur, et proconsules sunt; accusent invicem. <sup>39</sup> Si quid autem alterius rei quaeritis, in legitima ecclesia poterit absolvi. <sup>40</sup> Nam et periclitamur argui seditionis hodiernae, cum nullus obnoxius sit (de quo possimus reddere rationem) concursus istius." Et cum haec dixisset dimisit ecclesiam.

## Caput 20

**P**ostquam autem cessavit tumultus, vocatis Paulus discipulis et exhortatus eos, valedixit et profectus est ut iret in Macedoniam. <sup>2</sup> Cum autem perambulasset partes illas et exhortatus eos fuisset multo sermone, venit ad Graeciam, <sup>3</sup> ubi cum fecisset menses tres, factae sunt illi insidiae a Iudaeis



therefore as these things cannot be gainsaid, you ought to be quiet and do nothing rashly. <sup>37</sup> For you have brought hither these men, who are neither guilty of sacrilege nor of blasphemy against your goddess. <sup>38</sup> But if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open, and there are proconsuls; let them accuse one another. <sup>39</sup> And if you enquire after any other matter, it may be decided in a lawful assembly. <sup>40</sup> For we are even in danger to be called in question for this day's uproar, there being no man guilty (of whom we may give account) of this concourse." And when he had said these things he dismissed the assembly.

## Chapter 20

Paul passes through Macedonia and Greece. He raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

**A**nd after the tumult was ceased, Paul, calling to him the disciples and exhorting them, took his leave and set forward to go into Macedonia. <sup>2</sup> And when he had gone over those parts and had exhorted them with many words, he came into Greece, <sup>3</sup> where when he had spent three months, the Jews

navigaturo in Syriam, habuitque consilium ut reverteretur per Macedoniam. <sup>4</sup> Comitatus est autem eum Sopater Pyrrii Beroensis, Thessalonicensium vero Aristarchus et Secundus et Gaius Derbeus et Timotheus, Asiani vero Tychicus et Trophimus. <sup>5</sup> Hii cum praecessissent sustinebant nos Troade. <sup>6</sup> Nos vero navigavimus post dies Azymorum a Philippis et venimus ad eos Troadem in diebus quinque, ubi demorati sumus diebus septem.

<sup>7</sup> In una autem sabbati, cum convenissemus ad frangendum panem, Paulus disputabat cum eis, profecturus in crastinum, protraxitque sermonem usque in mediam noctem. <sup>8</sup> Erant autem lampades copiosae in cenaculo ubi eramus congregati. <sup>9</sup> Sedens autem quidam adulescens nomine Eutychus super fenestram, cum mergeretur somno gravi (disputante diu Paulo), ductus somno cecidit de tertio cenaculo deorsum et sublatus est mortuus. <sup>10</sup> Ad quem cum descendisset Paulus incubuit super eum et complexus dixit, "Nolite turbari, anima enim ipsius in eo est." <sup>11</sup> Ascendens autem frangensque panem et gustans satisque adlocutus usque in lucem, sic profectus est. <sup>12</sup> Adduxerunt autem puerum viventem et consolati sunt non minime.

<sup>13</sup> Nos autem ascendentes navem enavigavimus in Asson, inde suscepturi Paulum, sic enim disposuerat, ipse per terram iter facturus. <sup>14</sup> Cum autem convenisset nos in Asson, adsumpto eo venimus Mytilenen. <sup>15</sup> Et inde navigantes, sequenti die venimus contra Chium, et alia die adplicuimus Samum, et sequenti die venimus Miletum. <sup>16</sup> Proposuerat enim Paulus transnavigare Ephesum, ne qua mora illi fieret in Asia. Festinabat enim, si possibile sibi esset, ut diem Pentecostes faceret Hierosolymis.

laid wait for him as he was about to sail into Syria, so he took a resolution to return through Macedonia. <sup>4</sup> And there accompanied him Sopater, *the son* of Pyrrhus of Beroea, and of the Thessalonians Aristarchus and Secundus and Gaius of Derbe and Timothy, and of Asia Tychicus and Trophimus. <sup>5</sup> These going before stayed for us at Troas. <sup>6</sup> But we sailed from Philippi after the days of the Azymes and came to them to Troas in five days, where we abode seven days.

<sup>7</sup> And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight. <sup>8</sup> And there were a great number of lamps in the upper chamber where we were assembled. <sup>9</sup> And a certain young man named Eutychus sitting on the window, being oppressed with a deep sleep (as Paul was long preaching), *by occasion of his* sleep fell from the third loft down and was taken up dead. <sup>10</sup> And *Paul went* down to him *and* laid himself upon him and embracing him said, "Be not troubled, for his soul is in him." <sup>11</sup> Then going up and breaking bread and tasting and having talked a long time to them until daylight, so he departed. <sup>12</sup> And they brought the youth alive and were not a little comforted.

<sup>13</sup> But we going aboard the ship sailed to Assos, being there to take in Paul, for so he had appointed, himself purposing to travel by land. <sup>14</sup> And when he had met with us at Assos, we took him in and came to Mitylene. <sup>15</sup> And sailing thence, the day following we came over against Chios, and the next day we arrived at Samos, and the day following we came to Miletus. <sup>16</sup> For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17 A Mileto autem mittens Ephesum vocavit maiores natu ecclesiae, 18 qui cum venissent ad eum et simul essent, dixit eis, "Vos scitis a prima die qua ingressus sum in Asiam qualiter vobiscum per omne tempus fuerim, 19 serviens Domino cum omni humilitate et lacrimis et temptationibus quae mihi acciderunt ex insidiis Iudaeorum, 20 quomodo nihil subtraxerim utilium quo minus adnuntiarem vobis et docerem vos publice et per domos, 21 testificans Iudaeis atque Gentilibus in Deum paenitentiam et fidem in Dominum nostrum, Iesum Christum. 22 Et nunc ecce: alligatus ego Spiritu vado in Hierusalem, quae in ea eventura sint mihi ignorans, 23 nisi quod Spiritus Sanctus per omnes civitates protestatur mihi, dicens quoniam vincula et tribulationes Hierosolymis me manent. 24 Sed nihil horum vereor, nec facio animam meam pretiosiore quam me, dummodo consummem cursum meum et ministerium quod accepi a Domino Iesu testificari evangelium gratiae Dei. 25 Et nunc ecce: ego scio quia amplius non videbitis faciem meam vos omnes per quos transivi praedicans regnum Dei. 26 Quapropter contestor vos hodierna die quia mundus sum a sanguine omnium, 27 non enim subterfugi quo minus adnuntiarem omne consilium Dei vobis. 28 Adtendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere ecclesiam Dei, quam adquisivit sanguine suo. 29 Ego scio quoniam intrabunt post discessionem meam lupi rapaces in vos, non parcentes gregi. 30 Et ex vobis ipsis exsurgent viri loquentes perversa ut abducant discipulos post se. 31 Propter quod vigilate, memoria retinentes quoniam per triennium nocte

17 And sending from Miletus to Ephesus he called the ancients of the church, 18 and when they were come to him and were together, he said to them, "You know from the first day that I came into Asia in what manner I have been with you for all the time, 19 serving the Lord with all humility and with tears and temptations which befell me by the conspiracies of the Jews, 20 how I have kept back nothing that was profitable to you but have preached it to you and taught you publicly and from house to house, 21 testifying both to Jews and Gentiles penance towards God and faith in our Lord, Jesus Christ. 22 And now behold: I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there, 23 save that the Holy Ghost in every city witnesseth to me, saying that bands and afflictions wait for me at Jerusalem. 24 But I fear none of these things, neither do I count my life more precious than myself, so that I may consummate my course and the ministry *of the word* which I received from the Lord Jesus to testify the gospel of the grace of God. 25 And now behold: I know that all you among whom I have gone preaching the kingdom of God shall see my face no more. 26 Wherefore I take you to witness this day that I am clear from the blood of all men, 27 for I have not spared to declare to you all the counsel of God. 28 Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you bishops to rule the church of God, which he hath purchased with his own blood. 29 I know that after my departure ravening wolves will enter in among you, not sparing the flock. 30 And of your own selves shall arise men speaking perverse things to draw away disciples after them. 31 Therefore watch, keeping in memory that for three years I ceased

et die non cessavi cum lacrimis monens unumquemque vestrum. <sup>32</sup> Et nunc commendo vos Deo et verbo gratiae ipsius, qui potens est aedificare et dare hereditatem in sanctificatis omnibus. <sup>33</sup> Argentum et aurum aut vestem nullius concupivi. <sup>34</sup> Ipsi scitis, quoniam ad ea quae mihi opus erant et his qui mecum sunt ministraverunt manus istae. <sup>35</sup> Omnia ostendi vobis, quoniam sic laborantes oportet suscipere infirmos ac meminisse verbi Domini Iesu, quoniam ipse dixit, 'Beatius est magis dare quam accipere.'"

<sup>36</sup> Et cum haec dixisset, positis genibus suis cum omnibus illis oravit. <sup>37</sup> Magnus autem fletus factus est omnium, et procumbentes super collum Pauli osculabantur eum, <sup>38</sup> dolentes maxime in verbo quod dixerat, quoniam amplius faciem eius non essent visuri. Et deducebant eum ad navem.

## Caput 21

Cum autem factum esset ut navigaremus abstracti ab eis, recto cursu venimus Coum et sequenti die Rhodum et inde Patara. <sup>2</sup> Et cum invenissemus navem transfretantem

not with tears to admonish every one of you night and day. <sup>32</sup> And now I commend you to God and to the word of his grace, who is able to build up and to give an inheritance among all the sanctified. <sup>33</sup> I have not coveted any man's silver, *gold* or apparel, *as* <sup>34</sup> you yourselves know, for such things as were needful for me and them that are with me these hands have furnished. <sup>35</sup> I have shewed you all things, *how* that so labouring you ought to support the weak and to remember the word of the Lord Jesus, *how* he said, 'It is a more blessed thing to give rather than to receive.'"

<sup>36</sup> And when he had said these things, kneeling down he prayed with them all. <sup>37</sup> And there was much weeping among them all, and falling on the neck of Paul they kissed him, <sup>38</sup> being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

## Chapter 21

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

**A**nd when it came to pass that being parted from them we set sail, we came with a strait course to Cos and the day following to Rhodes and from thence to Patara. <sup>2</sup> And when

in Foenicen, ascendentes navigavimus. <sup>3</sup> Cum paruissemus autem Cypro, relinquentes eam ad sinistram navigabamus in Syriam et venimus Tyrum, ibi enim navis erat expositura onus. <sup>4</sup> Inventis autem discipulis mansimus ibi diebus septem, qui Paulo dicebant per Spiritum ne ascenderet Hierosolymam. <sup>5</sup> Et expletis diebus, profecti ibamus, deducentibus nos omnibus cum uxoribus et filiis usque foras civitatem, et positis genibus in litore oravimus. <sup>6</sup> Et cum valefecissemus invicem, ascendimus in navem, illi autem redierunt in sua.

<sup>7</sup> Nos vero navigatione expleta a Tyro descendimus Ptolomaidam, et salutatis fratribus mansimus die una apud illos. <sup>8</sup> Alia autem die profecti venimus Caesaream. Et intrantes in domum Philippi, evangelistae, qui erat unus de septem, mansimus apud eum. <sup>9</sup> Huic autem erant filiae quattuor, virgines, prophetantes. <sup>10</sup> Et cum moraremur per dies aliquot, supervenit quidam a Iudaea propheta nomine Agabus. <sup>11</sup> Is cum venisset ad nos tulit zonam Pauli, et alligans sibi pedes et manus dixit, "Haec dicit Spiritus Sanctus: 'Virus cuius est zona haec sic alligabunt in Hierusalem Iudaei et tradent in manus Gentium.'"

<sup>12</sup> Quod cum audissemus, rogabamus nos et qui loci illius erant ne ascenderet Hierosolymam. <sup>13</sup> Tunc respondit Paulus et dixit, "Quid facitis flentes et adfligentes cor meum? Ego enim non solum alligari sed et mori in Hierusalem paratus sum propter nomen Domini Iesu."

<sup>14</sup> Et cum ei suadere non possemus, quievimus, dicentes,



we had found a ship sailing over to Phoenicia, we went aboard and set forth. <sup>3</sup> And when we had discovered Cyprus, leaving it on the left hand we sailed into Syria and came to Tyre, for there the ship was to unlade her burden. <sup>4</sup> And finding disciples we tarried there seven days, who said to Paul through the Spirit that he should not go up to Jerusalem. <sup>5</sup> And the days being expired, departing we went forward, they all bringing us on our way with their wives and children till we were out of the city, and we kneeled down on the shore, and we prayed. <sup>6</sup> And when we had bid one another farewell, we took ship, and they returned home.

<sup>7</sup> But we having finished the voyage by sea from Tyre came down to Ptolemais, and saluting the brethren we abode one day with them. <sup>8</sup> And the next day departing we came to Caesarea. And entering into the house of Philip, the evangelist, who was one of the seven, we abode with him. <sup>9</sup> And he had four daughters, virgins, who did prophesy. <sup>10</sup> And as we tarried there for some days, there came from Judea a certain prophet named Agabus. <sup>11</sup> And when he was come to us he took Paul's girdle, and binding his own feet and hands he said, "Thus saith the Holy Ghost: 'The man whose girdle this is the Jews shall bind in this manner at Jerusalem and shall deliver him into the hands of the Gentiles.'"

<sup>12</sup> And when we had heard this, both we and they that were of that place desired him that he would not go up to Jerusalem. <sup>13</sup> Then Paul answered and said, "What do you mean weeping and afflicting my heart? For I am ready not only to be bound but to die also in Jerusalem for the name of the Lord Jesus."

<sup>14</sup> And when we could not persuade him, we ceased,

“Domini voluntas fiat.” <sup>15</sup> Post dies autem istos praeparati ascendebarus in Hierusalem. <sup>16</sup> Venerunt autem et ex discipulis a Caesarea nobiscum, adducentes secum, apud quem hospitaremur, Mnasonem quendam, Cyprium, antiquum discipulum.

<sup>17</sup> Et cum venissemus Hierosolymam, libenter exceperunt nos fratres. <sup>18</sup> Sequenti autem die introibat Paulus nobiscum ad Iacobum, omnesque collecti sunt seniores. <sup>19</sup> Quos cum salutasset, narrabat per singula quae fecisset Deus in Gentibus per ministerium ipsius. <sup>20</sup> At illi cum audissent magnificabant Deum dixeruntque ei, “Vides, frater, quot milia sint in Iudaeis qui crediderunt, et omnes aemulatores sunt legis. <sup>21</sup> Audierunt autem de te quia discessionem doceas a Mose eorum qui per Gentes sunt Iudaeorum, dicens non debere circumcidere eos filios suos neque secundum consuetudinem ingredi. <sup>22</sup> Quid ergo est? Utique oportet convenire multitudinem, audient enim te supervenisse. <sup>23</sup> Hoc ergo fac quod tibi dicimus. Sunt nobis viri quattuor votum habentes super se; <sup>24</sup> his adsumptis, sanctifica te cum illis, et inpende in illis ut radant capita, et scient omnes quia quae de te audierunt falsa sunt sed ambulas et ipse custodiens legem. <sup>25</sup> De his autem qui crediderunt ex Gentibus, nos scripsimus iudicantes ut abstineant se ab idolis immolato et sanguine et suffocato et fornicatione.” <sup>26</sup> Tunc Paulus adsumptis viris postera die purificatus cum illis intravit in templum, adnuntians expletionem dierum purificationis donec offerretur pro unoquoque eorum oblatio.

saying, "The will of the Lord be done." <sup>15</sup> And after those days being prepared we went up to Jerusalem. <sup>16</sup> And there went also with us some of the disciples from Caesarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge.

<sup>17</sup> And when we were come to Jerusalem, the brethren received us gladly. <sup>18</sup> And the day following Paul went in with us to James, and all the ancients were assembled. <sup>19</sup> And when he had saluted them, he related particularly what things God had wrought among the Gentiles by his ministry. <sup>20</sup> But they hearing it glorified God and said to him, "Thou seest, brother, how many thousands there are among the Jews that have believed, and they are all zealous for the law. <sup>21</sup> Now they have heard of thee that thou teachest those Jews who are among the Gentiles to depart from Moses, saying that they ought not to circumcise their children nor to walk according to the custom. <sup>22</sup> What is it therefore? The multitude must needs come together, for they will hear that thou art come. <sup>23</sup> Do therefore this that we say to thee. We have four men who have a vow on them; <sup>24</sup> take these, and purify thyself with them, and bestow on them that they may shave their heads, and all will know that the things which they have heard of thee are false but that thou thyself also walkest keeping the law. <sup>25</sup> But as touching the Gentiles that believe, we have written decreeing that they should only refrain themselves from that which has been offered to idols and from blood and from things strangled and from fornication." <sup>26</sup> Then Paul took the men and the next day being purified with them entered into the temple, giving notice of the accomplishment of the days of purification until an oblation should be offered for every one of them.

27 Dum autem septem dies consummarentur, hii qui de Asia erant Iudaei, cum vidissent eum in templo, concitaverunt omnem populum et iniecerunt ei manus, clamantes, 28 "Viri Israhelitae, adiuvate! Hic est homo qui adversus populum et legem et locum hunc omnes ubique docens insuper et Gentiles induxit in templum et violavit sanctum locum istum." 29 (Viderant enim Trophimum, Ephesium, in civitate cum ipso, quem aestimaverunt quoniam in templum induxisset Paulus.) 30 Commotaque est civitas tota, et facta est concursio populi. Et adprehendentes Paulum trahebant eum extra templum, et statim clausae sunt ianuae. 31 Quaerentibus autem eum occidere, nuntiatum est tribuno cohortis quia tota confunditur Hierusalem, 32 qui statim adsumptis militibus et centurionibus decucurrit ad illos. Qui cum vidissent tribunum et milites, cessaverunt percutere Paulum. 33 Tunc accedens tribunus adprehendit eum et iussit eum alligari catenis duabus et interrogabat quis esset et quid fecisset. 34 Alii autem aliud clamabant in turba. Et cum non posset certum cognoscere prae tumultu, iussit duci eum in castra. 35 Et cum venisset ad gradus, contigit ut portaretur a militibus propter vim populi. 36 Sequebatur enim multitudo populi, clamans, "Tolle eum!"

37 Et cum coepisset induci in castra Paulus dicit tribuno, "Si licet mihi loqui aliquid ad te?"

Qui dixit, "Graece nosti? 38 Nonne tu es Aegyptius qui ante hos dies tumultum concitasti et eduxisti in desertum quattuor milia virorum sicariorum?"

27 But when the seven days were drawing to an end, the Jews that were of Asia, when they saw him in the temple, stirred up all the people and laid hands upon him, crying out, 28 "Men of Israel, help! This is the man that teacheth all men everywhere against the people and the law and this place and moreover hath brought in Gentiles into the temple and hath violated this holy place." 29 (For they had seen Trophimus, the Ephesian, in the city with him, whom they supposed that Paul had brought into the temple.) 30 And the whole city was in an uproar, and the people ran together. And taking Paul they drew him out of the temple, and immediately the doors were shut. 31 And as they went about to kill him, it was told the tribune of the band that all Jerusalem was in confusion, 32 who forthwith taking with him soldiers and centurions ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul. 33 Then the tribune coming near took him and commanded him to be bound with two chains and demanded who he was and what he had done. 34 And some cried one thing, some another among the multitude. And when he could not know the certainty for the multitude, he commanded him to be carried into the castle. 35 And when he was come to the stairs, it fell out that he was carried by the soldiers because of the violence of the people. 36 For the multitude of the people followed after, crying, "Away with him!"

37 And as Paul was about to be brought into the castle he saith to the tribune, "May I speak something to thee?"

Who said, "*Canst thou speak* Greek? 38 Art not thou *that* Egyptian who before these days didst raise a tumult and didst lead forth into the desert four thousand men that were murderers?"

<sup>39</sup> Et dixit ad eum Paulus, "Ego homo sum quidem Iudaeus a Tarso Ciliciae, non ignotae civitatis municeps. Rogo autem te, permitte mihi loqui ad populum." <sup>40</sup> Et cum ille permisisset, Paulus stans in gradibus annuit manu ad plebem. Et magno silentio facto, adlocutus est Hebraea lingua, dicens:

## Caput 22

**V**iri, fratres et patres, audite quam ad vos nunc reddo rationem." <sup>2</sup> (Cum audissent autem quia Hebraea lingua loqueretur ad illos, magis praestiterunt silentium.) <sup>3</sup> Et dicit, "Ego sum vir Iudaeus, natus Tarso Ciliciae, nutritus autem in ista civitate secus pedes Gamaliel, eruditus iuxta veritatem paternae legis, aemulator legis, sicut et vos omnes estis hodie. <sup>4</sup> Qui hanc viam persecutus sum usque ad mortem, alligans et tradens in custodias viros ac mulieres, <sup>5</sup> sicut princeps sacerdotum testimonium mihi reddit et omnes maiores, a quibus et epistulas accipiens ad fratres, Damascum pergebam ut adducerem inde vinctos in Hierusalem uti punirentur.

<sup>39</sup> *But* Paul said to him, "I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people." <sup>40</sup> And when he had given him leave, Paul standing on the stairs beckoned with his hand to the people. And a great silence being made, he spoke to them in the Hebrew tongue, saying:

## Chapter 22

Paul declares to the people the history of his conversion.

He escapes scourging by claiming the privilege of a Roman citizen.

**M**en, brethren and fathers, hear ye the account which I now give you." <sup>2</sup> (And when they *heard* that he spoke to them in the Hebrew tongue, they kept the more silence.) <sup>3</sup> And he saith, "I am a Jew, born at Tarsus in Cilicia, but brought up in this city at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day. <sup>4</sup> And I persecuted this way unto death, binding and delivering into prisons both men and women, <sup>5</sup> as the high priest doth bear me witness and all the ancients, from whom also receiving letters to the brethren, I went to Damascus that I might bring them bound from thence to Jerusalem to be punished.

6 "Factum est autem eunte me et adpropinquante Damasco media die subito de caelo circumfulsit me lux copiosa, 7 et decidens in terram audiui vocem dicentem mihi, 'Saule, Saule, quid me persequeris?'

8 "Ego autem respondi, 'Quis es, Domine?'

"Dixitque ad me, 'Ego sum Iesus Nazarenus, quem tu persequeris.' 9 Et qui mecum erant lumen quidem viderunt, vocem autem non audierunt eius qui loquebatur mecum.

10 "Et dixi, 'Quid faciam, Domine?'

"Dominus autem dixit ad me, 'Surgens vade Damascum, et ibi tibi dicetur de omnibus quae te oporteat facere.'

11 "Et cum non viderem prae claritate luminis illius, ad manum deductus a comitibus veni Damascum. 12 Ananias autem quidam, vir secundum legem testimonium habens ab omnibus habitantibus Iudaeis, 13 veniens ad me et adstans dixit mihi, 'Saule, frater, respice.' Et ego eadem hora respexi in eum.

14 "At ille dixit, 'Deus patrum nostrorum praeordinavit te, ut cognosceres voluntatem eius et videres Iustum et audires vocem ex ore eius. 15 Quia eris testis illius ad omnes homines eorum quae vidisti et audisti. 16 Et nunc quid moraris? Exsurge, et baptizare, et ablue peccata tua, invocato nomine ipsius.'

17 "Factum est autem revertenti mihi in Hierusalem et oranti in templo fieri me in stupore 18 et videre illum dicentem mihi, "Festina, et exi velociter ex Hierusalem, quoniam non recipient testimonium tuum de me.'



6 "And it came to pass as I was going and drawing nigh to Damascus at midday that suddenly there shone from heaven a great light round about me, 7 and falling on the ground I heard a voice saying to me, 'Saul, Saul, why persecutest thou me?'

8 "And I answered, 'Who art thou, Lord?'

"And he said to me, 'I am Jesus of Nazareth, whom thou persecutest.' 9 And they that were with me saw indeed the light, but they heard not the voice of him that spoke with me.

10 "And I said, 'What shall I do, Lord?'

"And the Lord said to me, 'Arise, and go to Damascus, and there it shall be told thee of all things that thou must do.'

11 "And whereas I did not see for the brightness of that light, being led by the hand by my companions I came to Damascus. 12 And one Ananias, a man having good report according to the law of all the Jews who dwelt there, 13 coming to me and standing by me said to me, 'Brother Saul, look up.' And I the same hour looked upon him.

14 "But he said, 'The God of our fathers hath preordained thee, that thou shouldst know his will and see the Just One and shouldst hear the voice from his mouth. 15 For thou shalt be his witness to all men of those things which thou hast seen and heard. 16 And now why tarriest thou? Rise up, and be baptised, and wash away thy sins, calling upon his name.'

17 "And it came to pass when I was come again to Jerusalem and was praying in the temple that I was in a trance 18 and saw him saying unto me, 'Make haste, and get thee quickly out of Jerusalem, because they will not receive thy testimony concerning me.'

19 "Et ego dixi, 'Domine, ipsi sciunt quia ego eram concludens in carcerem et caedens per synagogas eos qui credebant in te. 20 Et cum funderetur sanguis Stephani, testis tui, ego adstabam et consentiebam et custodiebam vestimenta interficientium illum.'

21 "Et dixit ad me, 'Vade, quoniam ego in nationes longe mittam te.'"

22 Audiebant autem eum usque ad hoc verbum et levaverunt vocem suam, dicentes, "Tolle de terra eiusmodi, non enim fas est eum vivere." 23 Vociferantibus autem eis et proicientibus vestimenta sua et pulverem iactantibus in aerem, 24 iussit tribunus induci eum in castra et flagellis caedi et torqueri eum, ut sciret propter quam causam sic adclamarerent ei.

25 Et cum adstrinxissent eum loris, dicit adstanti sibi centurioni Paulus, "Si hominem Romanum et indemnatum licet vobis flagellare?"

26 Quo audito centurio accessit ad tribunum et nuntiavit ei, dicens, "Quid acturus es? Hic enim homo civis Romanus est."

27 Accedens autem tribunus dixit illi, "Dic mihi, si tu Romanus es?"

At ille dixit, "Etiam."

28 Et respondit tribunus, "Ego multa summa civitatem hanc consecutus sum."

Et Paulus ait, "Ego autem et natus sum."

29 Protinus ergo discesserunt ab illo qui eum torturi erant. Tribunus quoque timuit postquam rescivit quia civis Romanus esset et quia alligasset eum. 30 Postera autem die, volens scire diligentius qua ex causa accusaretur a Iudaeis, solvit

19 "And I said, 'Lord, they know that I cast into prison and beat in every synagogue them that believed in thee. 20 And when the blood of Stephen, thy witness, was shed, I stood by and consented and kept the garments of them that killed him.'

21 "And he said to me, 'Go, for unto the Gentiles afar off will I send thee.'"

22 And they heard him until this word and *then* lifted up their voice, saying, "Away with such a one from the earth, for it is not fit that he should live." 23 And as they cried out and threw off their garments and cast dust into the air, 24 the tribune commanded him to be brought into the castle and that he should be scourged and tortured, to know for what cause they cried so out against him.

25 And when they had bound him with thongs, Paul saith to the centurion that stood by him, "Is it lawful for you to scourge a man that is a Roman and uncondemned?"

26 Which the centurion hearing went to the tribune and told him, saying, "What art thou about to do? For this man is a Roman citizen."

27 Then the tribune came and said to him, "Tell me, art thou a Roman?"

But he said, "Yea."

28 And the tribune answered, "I obtained *the being free of* this city with a great sum."

And Paul said, "But I was *born so*."

29 Immediately therefore they that were about to torture him departed from him. The tribune also was afraid after he understood that he was a Roman citizen and because he had bound him. 30 But on the next day, meaning to know more diligently for what cause he was accused by the Jews,

eum et iussit sacerdotes convenire et omne concilium, et producens Paulum statuit inter illos.

## Caput 23

**I**ntendens autem concilium Paulus ait, "Viri, fratres, ego omni conscientia bona conversatus sum ante Deum usque in hodiernum diem."

<sup>2</sup> Princeps autem sacerdotum, Ananias, praecepit adstantibus sibi percutere os eius. <sup>3</sup> Tunc Paulus ad eum dixit, "Percutiet te Deus, paries dealbate. Et tu sedens iudicas me secundum legem et contra legem iubes me percuti?"

<sup>4</sup> Et qui adstabant dixerunt, "Summum sacerdotem Dei maledicis?"

<sup>5</sup> Dixit autem Paulus, "Nesciebam, fratres, quia princeps est sacerdotum. Scriptum est enim: 'Principem populi tui non maledices.'"

<sup>6</sup> Sciens autem Paulus quia una pars esset Sadducaeorum et altera Phariseorum, exclamavit in concilio, "Viri, fratres,

he loosed him and commanded the priests to come together and all the council, and bringing forth Paul he set him before them.

## Chapter 23

Paul stands before the council. The Jews conspire his death.  
He is sent away to Caesarea.

And Paul looking upon the council said, "Men, brethren, I have conversed with all good conscience before God until this present day."

<sup>2</sup> And the high priest, Ananias, commanded them that stood by him to strike him on the mouth. <sup>3</sup> Then Paul said to him, "God shall strike thee, thou whited wall. *For* sittest thou *there* to judge me according to law and contrary to the law commandest me to be struck?"

<sup>4</sup> And they that stood by said, "Dost thou revile the high priest of God?"

<sup>5</sup> And Paul said, "I knew not, brethren, that he is the high priest. For it is written: 'Thou shalt not speak evil of the prince of thy people.'"

<sup>6</sup> And Paul, knowing that the one part were Sadducees and the other Pharisees, cried out in the council, "Men,

ego Pharisaeus sum, filius Pharisaeorum; de spe et resurrectione mortuorum ego iudicor.” <sup>7</sup> Et cum haec dixisset, facta est dissensio inter Pharisaeos et Sadducaeos, et soluta est multitudo. <sup>8</sup> Sadducaei enim dicunt non esse resurrectionem, neque angelum neque spiritum, Pharisei autem utraque confitentur.

<sup>9</sup> Factus est autem clamor magnus. Et surgentes quidam Pharisaeorum pugnabant, dicentes, “Nihil mali invenimus in homine isto. Quid si spiritus locutus est ei, aut angelus?” <sup>10</sup> Et cum magna dissensio facta esset, timens tribunus ne discerperetur Paulus ab ipsis iussit milites descendere et raper eum de medio eorum ac deducere eum in castra.

<sup>11</sup> Sequenti autem nocte adsistens ei Dominus ait, “Constans esto, sicut enim testificatus es de me in Hierusalem, sic te oportet et Romae testificari.”

<sup>12</sup> Facta autem die, collegerunt se quidam ex Iudaeis et devoverunt se, dicentes neque manducaturos neque bibitu-ros donec occiderent Paulum. <sup>13</sup> Erant autem plus quam quadraginta viri qui hanc coniurationem fecerant. <sup>14</sup> Qui accesserunt ad principes sacerdotum et seniores et dixerunt, “Devotione devovimus nos nihil gustatu-ros donec occidamus Paulum. <sup>15</sup> Nunc ergo vos notum facite tribuno cum concilio ut producat illum ad vos, tamquam aliquid certius cognituri de eo, nos vero priusquam adpropriet parati sumus interficere illum.”

<sup>16</sup> Quod cum audisset filius sororis Pauli insidias, venit et

brethren, I am a Pharisee, the son of Pharisees; concerning the hope and resurrection of the dead I am called in question." <sup>7</sup> And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided. <sup>8</sup> For the Sadducees say that there is no resurrection, neither angel nor spirit, but the Pharisees confess both.

<sup>9</sup> And there was a great cry. And some of the Pharisees rising up strove, saying, "We find no evil in this man. What if a spirit hath spoken to him, or an angel?" <sup>10</sup> And when there arose a great dissension, the tribune, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down and to take him by force from among them and to bring him into the castle.

<sup>11</sup> And the night following the Lord stood by him and said, "Be constant, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

<sup>12</sup> And when it was day, some of the Jews gathered together and bound themselves with a curse, saying that they would neither eat nor drink till they had killed Paul. <sup>13</sup> And they were more than forty men that had made this conspiracy. <sup>14</sup> And they came to the chief priests and the ancients and said, "We have bound ourselves under a *great* curse that we will eat nothing till we have slain Paul. <sup>15</sup> Now therefore do you with the council signify to the tribune that he bring him forth to you, as if you meant to know something more certain touching him, and we before he come near are ready to kill him."

<sup>16</sup> And when Paul's sister's son had heard of their lying

intravit in castra nuntiavitque Paulo. <sup>17</sup> Vocans autem Paulus ad se unum ex centurionibus ait, "Adulescentem hunc perduc ad tribunum, habet enim aliquid indicare illi."

<sup>18</sup> Et ille quidem adsumens eum duxit ad tribunum et ait, "Vinctus, Paulus, rogavit me hunc adulescentem perducere ad te habentem aliquid loqui tibi."

<sup>19</sup> Adprehendens autem tribunus manum illius secessit cum eo seorsum et interrogavit illum, "Quid est quod habes indicare mihi?"

<sup>20</sup> Ille autem dixit, "Iudaeis convenit rogare te ut crastina die Paulum producas in concilium, quasi aliquid certius inquisituri sint de illo; <sup>21</sup> tu vero ne credideris illis, insidiantur enim ei ex eis viri amplius quam quadraginta, qui se devoverunt non manducare neque bibere donec interficiant eum, et nunc parati sunt, expectantes promissum tuum."

<sup>22</sup> Tribunus igitur dimisit adulescentem, praecipiens ne cui loqueretur quoniam haec nota sibi fecisset. <sup>23</sup> Et vocatis duobus centurionibus dixit illis, "Parate milites ducentos ut eant usque Caesaream et equites septuaginta et lancearios ducentos a tertia hora noctis, <sup>24</sup> et iumenta praeparate, ut inponentes Paulum saluum perducerent ad Felicem, praesidem." <sup>25</sup> (Timuit enim ne forte raperent eum Iudaei et occiderent et ipse postea calumniam sustineret tamquam accepturus pecuniam.) <sup>26</sup> Scribens epistulam continentem haec:

"Claudius Lysias optimo praesidi, Felici, salutem.

<sup>27</sup> "Virum hunc, comprehensum a Iudaeis et incipientem



in wait, he came and entered into the castle and told Paul.  
 17 And Paul calling to him one of the centurions said, "Bring this young man to the tribune, for he hath something to tell him."

18 So he took him and brought him to the tribune and said, "Paul, the prisoner, desired me to bring this young man to thee, who hath some thing to say to thee."

19 And the tribune taking him by the hand went aside with him privately and asked him, "What is it that thou hast to tell me?"

20 And he said, "The Jews have agreed to desire thee that thou wouldst bring forth Paul tomorrow into the council, as if they meant to inquire something more certain touching him; 21 but do not thou give credit to them, for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink till they have killed him, and they are now ready, looking for a promise from thee."

22 The tribune therefore dismissed the young man, charging him to tell no man that he had made known these things to him. 23 Then having called two centurions he said to them, "Make ready two hundred soldiers to go as far as Caesarea and seventy horsemen and two hundred spearmen for the third hour of the night, 24 and provide beasts, that they may set Paul on and bring him safe to Felix, the governor." 25 (For he feared lest perhaps the Jews might take him away by force and kill him and he should afterwards be slandered as if he was to receive money.) 26 And he wrote a letter after this manner:

"Claudius Lysias to the most excellent governor, Felix, greeting.

27 "This man, who was taken by the Jews and ready to be

interfici ab eis, superveniens cum exercitu eripui, cognito quia Romanus est, <sup>28</sup> volensque scire causam quam obiciebant illi deduxi eum in concilium eorum. <sup>29</sup> Quem inveni accusari de quaestionibus legis ipsorum, nihil vero dignum morte aut vinculis habentem criminis. <sup>30</sup> Et cum mihi perlatum esset de insidiis quas paraverant ei, misi eum ad te, denuntians et accusatoribus ut dicant apud te. Vale.”

<sup>31</sup> Milites ergo secundum praeceptum sibi adsumentes Paulum duxerunt per noctem in Antipatridem. <sup>32</sup> Et postera die dimissis equitibus ut irent cum eo reversi sunt ad castra, <sup>33</sup> qui cum venissent Caesaream et tradidissent epistolam praesidi statuerunt ante illum et Paulum. <sup>34</sup> Cum legisset autem et interrogasset de qua provincia esset et cognoscens quia de Cilicia, <sup>35</sup> “Audiam te,” inquit, “cum accusatores tui venerint.” Iussitque in praetorio Herodis custodiri eum.

## Caput 24

**P**ost quinque autem dies descendit princeps sacerdotum, Ananias, cum senioribus quibusdam et Tertullo quodam, oratore, qui adierunt praesidem adversus Paulum. <sup>2</sup> Et citato

killed by them, I rescued coming in with an army, understanding that he is a Roman, <sup>28</sup> and desiring to know the cause which they objected to him I brought him forth into their council. <sup>29</sup> Whom I found to be accused concerning questions of their law, but to have nothing laid to his charge worthy of death or of bands. <sup>30</sup> And when it was told me that they had prepared an ambush for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell."

<sup>31</sup> Then the soldiers according as it was commanded them taking Paul brought him by night to Antipatris. <sup>32</sup> And the next day leaving the horsemen to go with him they returned to the castle, <sup>33</sup> who when they were come to Caesarea and had delivered the letter to the governor presented Paul also before him. <sup>34</sup> And when he had read it and had asked of what province he was and understood that he was of Cilicia, <sup>35</sup> "I will hear thee," said he, "when thy accusers come." And he commanded him to be kept in Herod's judgment hall.

## Chapter 24

Paul defends his innocence before Felix, the governor. He preaches the faith to him.

And after five days the high priest, Ananias, came down with some of the ancients and one Tertullus, an orator, who went to the governor against Paul. <sup>2</sup> And Paul being called

Paulo coepit accusare Tertullus, dicens, "Cum in multa pace agamus per te et multa corrigantur per tuam providentiam, <sup>3</sup> semper et ubique suscipimus, optime Felix, cum omni gratiarum actione. <sup>4</sup> Ne diutius autem te protraham, oro breviter audias nos pro tua clementia. <sup>5</sup> Invenimus hunc hominem pestiferum et concitantem seditiones omnibus Iudaeis in universo orbe et auctorem seditionis sectae Nazarenorum, <sup>6</sup> qui etiam templum violare conatus est, quem et adprehensum voluimus secundum legem nostrum iudicare. <sup>7</sup> Superveniens autem tribunus, Lysias, cum vi magna eripuit eum de manibus nostris, <sup>8</sup> iubens accusatores eius ad te venire, a quo poteris ipse iudicans de omnibus istis cognoscere de quibus nos accusamus eum." <sup>9</sup> Adiecerunt autem et Iudaei, dicentes haec ita se habere.

<sup>10</sup> Respondit autem Paulus (annuente sibi praeside dicere): "Ex multis annis esse te iudicem genti huic sciens, bono animo pro me satisfaciam. <sup>11</sup> Potes enim cognoscere quia non plus sunt dies mihi quam duodecim ex quo ascendi adorare in Hierusalem, <sup>12</sup> et neque in templo invenerunt me cum aliquo disputantem aut concursum facientem turbae, neque in synagogis neque in civitate; <sup>13</sup> neque probare possunt tibi de quibus nunc accusant me. <sup>14</sup> Confiteor autem hoc tibi, quod secundum sectam quam dicunt heresim, sic deservio Patri, Deo meo, credens omnibus quae in lege et prophetis scripta sunt, <sup>15</sup> spem habens in Deum, quam et hii ipsi expectant, resurrectionem futuram iustorum et iniquorum. <sup>16</sup> In hoc et ipse studeo sine offendiculo conscientiam

for, Tertullus began to accuse him, saying, "Whereas through thee we live in much peace and many things are rectified by thy providence, <sup>3</sup> we accept it always and in all places, most excellent Felix, with all thanksgiving. <sup>4</sup> But that I be no farther tedious to thee, I desire thee of thy clemency to hear us in few words. <sup>5</sup> We have found this to be a pestilent man and a raiser of seditions among all the Jews throughout the world and author of the sedition of the sect of the Nazarenes, <sup>6</sup> who also hath gone about to profane the temple, whom we apprehended and would also have judged according to our law. <sup>7</sup> But Lysias, the tribune, coming upon us with great violence took him away out of our hands, <sup>8</sup> commanding his accusers to come to thee, of whom thou mayst thyself by examination have knowledge of all these things whereof we accuse him." <sup>9</sup> And the Jews also *assented* and said that these things were so.

<sup>10</sup> Then Paul answered (the governor making a sign to him to speak): "Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself. <sup>11</sup> For thou mayst understand that there are yet but twelve days since I went up to adore in Jerusalem, <sup>12</sup> and neither in the temple did they find me disputing with any man or causing any concourse of the people, neither in the synagogues nor in the city; <sup>13</sup> neither can they prove to thee the things whereof they now accuse me. <sup>14</sup> But this I confess to thee, that according to the way which they call a heresy, so do I serve the Father *and* my God, believing all things which are written in the law and the prophets, <sup>15</sup> having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. <sup>16</sup> In this I myself study to have always a conscience void of offence toward

habere ad Deum et ad homines semper. <sup>17</sup> Post annos autem plures elemosynas facturus in gentem meam veni et oblationes et vota, <sup>18</sup> in quibus invenerunt me purificatum in templo non cum turba neque cum tumultu. <sup>19</sup> Quidam autem ex Asia Iudaei, quos oportebat apud te praesto esse et accusare, si quid haberent adversum me, <sup>20</sup> aut hii ipsi dicant si quid invenerunt in me iniquitatis cum stem in concilio, <sup>21</sup> nisi de una hac solummodo voce, qua clamavi inter eos stans, quoniam 'De resurrectione mortuorum ego iudicor hodie a vobis.'"

<sup>22</sup> Distulit autem illos Felix, certissime sciens de via hac, dicens, "Cum tribunus, Lysias, descenderit audiam vos." <sup>23</sup> Iussitque centurioni custodire eum et habere requiem nec quemquam prohibere de suis ministrare ei.

<sup>24</sup> Post aliquot autem dies veniens Felix cum Drusilla, uxore sua, quae erat Iudaea, vocavit Paulum et audivit ab eo fidem quae est in Christum Iesum. <sup>25</sup> Disputante autem illo de iustitia et castitate et de iudicio futuro, timefactus Felix respondit, "Quod nunc adtinet, vade, tempore autem opportuno accersiam te," <sup>26</sup> simul et sperans quia pecunia ei daretur a Paulo, propter quod et frequenter accersiens eum loquebatur cum eo. <sup>27</sup> Biennio autem expleto, accepit successorem Felix Porcium Festum. Volens autem gratiam praestare Iudaeis, Felix reliquit Paulum vinctum.

God and towards men. <sup>17</sup> Now after many years I came to bring alms to my nation and offerings and vows, <sup>18</sup> in which *I was* found purified in the temple neither with multitude nor with tumult. <sup>19</sup> But certain Jews of Asia, who ought to have been present before thee and to accuse, if they had any thing against me, <sup>20</sup> or let these men themselves say if they found in me any iniquity when standing before the council, <sup>21</sup> except it be for this one voice only, that I cried standing among them, ‘Concerning the resurrection of the dead am I judged this day by you.’”

<sup>22</sup> And Felix put them off, having most certain knowledge of this way, saying, “When Lysias, the tribune, shall come down I will hear you.” <sup>23</sup> And he commanded a centurion to keep him and to let him be easy and that he should not forbid any of his friends to minister to him.

<sup>24</sup> And after some days Felix came with Drusilla, his wife, who was a Jew, and sent for Paul and heard of him the faith that is in Christ Jesus. <sup>25</sup> And as he treated of justice and chastity and of the judgment to come, Felix being terrified answered, “For this time go thy way, but when I have a convenient time I will send for thee,” <sup>26</sup> hoping also withal that money should be given him by Paul, for which cause also he oftentimes sent for him and spoke with him. <sup>27</sup> But when two years were ended, Felix had for his successor Porcius Festus. And Felix, being willing to shew the Jews a pleasure, left Paul bound.

## Caput 25

**F**estus ergo cum venisset in provinciam, post triduum ascendit Hierosolymam a Caesarea. <sup>2</sup>Adieruntque eum principes sacerdotum et primi Iudaeorum adversus Paulum, et rogabant eum, <sup>3</sup>postulantes gratiam adversum eum ut iuberet perducere eum in Hierusalem, insidias tendentes ut eum interficerent in via. <sup>4</sup>Festus autem respondit servari Paulum in Caesarea, se autem maturius profecturum. <sup>5</sup>“Qui ergo in vobis,” ait, “potentes sunt descendentes simul, si quod est in viro crimen, accusent eum.” <sup>6</sup>Demoratus autem inter eos dies non amplius quam octo aut decem, descendit Caesaream, et altera die sedit pro tribunali et iussit Paulum adduci.

<sup>7</sup>Qui cum perductus esset, circumsteterunt eum qui ab Hierosolyma descenderant Iudaei, multas et graves causas obicientes quas non poterant probare, <sup>8</sup>Paulo rationem reddente quoniam “Neque in legem Iudaeorum neque in templum neque in Caesarem quicquam peccavi.”



## Chapter 25

Paul appeals to Caesar. King Agrippa desires to hear him.

**N**ow when Festus was come into the province, after three days he went up to Jerusalem from Caesarea. <sup>2</sup> And the chief priests and principal men of the Jews went to him against Paul, and they besought him, <sup>3</sup> requesting favour against him that he would command him to be brought to Jerusalem, laying wait to kill him in the way. <sup>4</sup> But Festus answered that Paul was kept in Caesarea and that he himself would very shortly depart thither. <sup>5</sup> "Let them therefore," saith he, "among you that are able go down with me and accuse him, if there be any crime in the man." <sup>6</sup> And having tarried among them no more than eight or ten days, he went down to Caesarea, and the next day he sat in the judgment seat and commanded Paul to be brought.

<sup>7</sup> And when he was brought, the Jews that were come down from Jerusalem stood about him, objecting many and grievous accusations which they could not prove, <sup>8</sup> while Paul answered for himself, "Neither against the law of the Jews nor against the temple nor against Caesar have I offended in any thing."

<sup>9</sup> Festus autem, volens Iudaeis gratiam praestare, respondens Paulo dixit, "Vis Hierosolymam ascendere et ibi de his iudicari apud me?"

<sup>10</sup> Dixit autem Paulus, "Ad tribunal Caesaris sto, ubi me oportet iudicari; Iudaeis non nocui, sicut tu melius nosti. <sup>11</sup> Si enim nocui aut dignum morte aliquid feci, non recuso mori. Si vero nihil est eorum quae hii accusant me, nemo potest me illis donare; Caesarem appello."

<sup>12</sup> Tunc Festus, cum concilio locutus, respondit, "Caesarem appellasti? Ad Caesarem ibis."

<sup>13</sup> Et cum dies aliquot transacti essent, Agrippa Rex et Bernice descenderunt Caesaream ad salutandum Festum. <sup>14</sup> Et cum dies plures ibi demorarentur, Festus regi indicavit de Paulo, dicens, "Vir quidam est derelictus a Felice vinctus, <sup>15</sup> de quo, cum essem Hierosolymis, adierunt me principes sacerdotum et seniores Iudaeorum postulantes adversus illum damnationem. <sup>16</sup> Ad quos respondi quia 'Non est consuetudo Romanis donare aliquem hominem priusquam is qui accusatur praesentes habeat accusatores locumque defendendi accipiat ad abluenda crimina.' <sup>17</sup> Cum ergo huc convenissent, sine ulla dilatione sequenti die sedens pro tribunali iussi adduci virum. <sup>18</sup> De quo stantes accusatores nullam causam deferebant de quibus ego suspicabar malum, <sup>19</sup> quaestiones vero quasdam de sua superstitione habebant adversus eum et de quodam Iesu defuncto, quem adfirmabat

<sup>9</sup> But Festus, willing to do the Jews pleasure, answered Paul and said, "Wilt thou go up to Jerusalem and there be judged of these things before me?"

<sup>10</sup> Then Paul said, "I stand at Caesar's judgment seat, where I ought to be judged; to the Jews I have done no injury, as thou very well knowest. <sup>11</sup> For if I have injured them or have committed any thing worthy of death, I refuse not to die. But if there be none of these things whereof they accuse me, no man may deliver me to them; I appeal to Caesar."

<sup>12</sup> Then Festus, having conferred with the council, answered, "Hast thou appealed to Caesar? To Caesar shalt thou go."

<sup>13</sup> And after some days King Agrippa and Bernice came down to Caesarea to salute Festus. <sup>14</sup> And as they tarried there many days, Festus told the king of Paul, saying, "A certain man was left prisoner by Felix, <sup>15</sup> about whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came to me desiring condemnation against him. <sup>16</sup> To whom I answered, 'It is not the custom of the Romans to *condemn* any man before that he who is accused have his accusers present and have liberty to make his answer to clear himself of the things laid to his charge.' <sup>17</sup> When therefore they were come hither, without any delay on the day following I sat on the judgment seat and commanded the man to be brought. <sup>18</sup> Against whom when the accusers stood up they brought no accusation of things which I thought ill of, <sup>19</sup> but had certain questions of their own superstition against him and of one Jesus deceased, whom Paul affirmed

Paulus vivere. <sup>20</sup> Haesitans autem ego de huiusmodi quaestione dicebam si vellet ire Hierosolymam et ibi iudicari de istis. <sup>21</sup> Paulo autem appellante ut servaretur ad Augusti cognitionem, iussi servari eum donec mittam eum ad Caesarem."

<sup>22</sup> Agrippa autem dixit ad Festum, "Volebam et ipse hominem audire."

"Cras," inquit, "audies eum."

<sup>23</sup> Altera autem die, cum venisset Agrippa et Bernice cum multa ambitione et introissent in auditorium cum tribunis et viris principalibus civitatis, iubente Festo adductus est Paulus. <sup>24</sup> Et dicit Festus, "Agrippa Rex et omnes qui simul adestis nobiscum viri, videtis hunc, de quo omnis multitudo Iudaeorum interpellavit me Hierosolymis, petentes et acclamantes non oportere eum vivere amplius. <sup>25</sup> Ego vero conperi nihil dignum eum morte admisisse. Ipso autem hoc appellante ad Augustum, iudicavi mittere, <sup>26</sup> de quo quid certum scribam domino non habeo. Propter quod produxi eum ad vos et maxime ad te, Rex Agrippa, ut interrogatione facta habeam quid scribam. <sup>27</sup> Sine ratione enim mihi videtur mittere vinctum et causas eius non significare."

to be alive. <sup>20</sup> I *therefore* being in a doubt of this manner of question asked him whether he would go to Jerusalem and there be judged of these things. <sup>21</sup> But Paul appealing to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Caesar."

<sup>22</sup> Then Agrippa said to Festus, "I would also hear the man myself."

"Tomorrow," said he, "thou shalt hear him."

<sup>23</sup> And on the next day, when Agrippa and Bernice were come with great pomp and had entered into the hall of audience with the tribunes and principal men of the city, at Festus's commandment Paul was brought forth. <sup>24</sup> And Festus saith, "King Agrippa and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer. <sup>25</sup> Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him, <sup>26</sup> of whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you and especially before thee, O King Agrippa, that examination being made I may have somewhat to write. <sup>27</sup> For it seemeth to me unreasonable to send a prisoner and not to signify the things laid to his charge."

## Caput 26

**A**grippa vero ad Paulum ait, "Permittitur tibi loqui pro temet ipso."

Tunc Paulus extenta manu coepit rationem reddere: <sup>2</sup> "De omnibus quibus accusor a Iudaeis, Rex Agrippa, aestimo me beatum, apud te cum sim defensurus me hodie. <sup>3</sup> Maxime te sciente omnia quae apud Iudaeos sunt, consuetudines et quaestiones; propter quod obsecro patienter me audias. <sup>4</sup> Et quidem vitam meam a iuventute, quae ab initio fuit in gente mea in Hierosolymis, noverunt omnes Iudaei, <sup>5</sup> praescientes me ab initio (si velint testimonium perhibere) quoniam secundum certissimam sectam nostrae religionis vixi Pharisaeus. <sup>6</sup> Et nunc in spe quae ad patres nostros repromissionis facta est a Deo sto iudicio subiectus, <sup>7</sup> in quam duodecim tribus nostrae, nocte ac die deservientes, sperant devenire. De qua spe accusor a Iudaeis, rex. <sup>8</sup> Quid incredibile iudicatur apud vos si Deus mortuos suscitatur? <sup>9</sup> Et ego quidem existimaveram me adversus nomen Iesu Nazareni debere multa contraria agere, <sup>10</sup> quod et feci Hierosolymis, et multos

## Chapter 26

Paul gives an account to Agrippa of his life, conversion and calling.

**T**hen Agrippa said to Paul, "Thou art permitted to speak for thyself."

Then Paul stretching forth his hand began to make his answer: <sup>2</sup> "I think myself happy, O King Agrippa, that I am to answer for myself this day before thee touching all the things whereof I am accused by the Jews. <sup>3</sup> Especially as thou knowest all, both customs and questions, that are among the Jews; wherefore I beseech thee to hear me patiently. <sup>4</sup> And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know, <sup>5</sup> having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee. <sup>6</sup> And now I stand under judgment for the hope of the promise that was made by God to our fathers, <sup>7</sup> unto which our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews. <sup>8</sup> Why should it be thought a thing incredible with you that God should raise the dead? <sup>9</sup> And I indeed did formerly think that I ought to do many things contrary to the name of Jesus of Nazareth, <sup>10</sup> which also I did at Jerusalem, and many of the saints did I shut

sanctorum ego in carceribus inclusi, a principibus sacerdotum potestate accepta, et cum occiderentur detuli sententiam. <sup>11</sup> Et per omnes synagogas frequenter puniens eos conpellebam blasphemare, et amplius insaniens in eos persequabar usque in exterarum civitates.

<sup>12</sup> "In quibus dum irem Damascum cum potestate et permissu principum sacerdotum, <sup>13</sup> die media in via vidi, rex, de caelo supra splendorem solis circumfulsisse me lumen et eos qui mecum simul erant. <sup>14</sup> Omnesque nos cum decidissemus in terram, audivi vocem loquentem mihi Hebraica lingua: 'Saule, Saule, quid me persequeris? Durum est tibi contra stimulum calcitrare.'

<sup>15</sup> "Ego autem dixi, 'Quis es, Domine?'

"Dominus autem dixit, 'Ego sum Iesus, quem tu persequeris. <sup>16</sup> Sed exsurge, et sta super pedes tuos; ad hoc enim apparui tibi, ut constituam te ministrum et testem eorum quae vidisti et eorum quibus apparebo tibi, <sup>17</sup> eripiens te de populo et gentibus, in quas nunc ego mitto te <sup>18</sup> aperire oculos eorum ut convertantur a tenebris ad lucem et de potestate Satanae ad Deum, ut accipiant remissionem peccatorum et sortem inter sanctos per fidem quae est in me.'

<sup>19</sup> "Unde, Rex Agrippa, non fui incredulus caelesti visioni <sup>20</sup> sed his qui sunt Damasci primum et Hierosolymis et in omnem regionem Iudaeae et Gentibus adnuntiabam ut paenitentiam agerent et converterentur ad Deum, digna paenitentiae opera facientes. <sup>21</sup> Hac ex causa me Iudaei, cum essem in templo, comprehensum temptabant interficere. <sup>22</sup> Auxilio autem adiutus Dei usque in hodiernum diem sto,



up in prison, having received authority from the chief priests, and when they were put to death I brought the sentence. <sup>11</sup> And I punished them often in every synagogue and compelled them to blaspheme, and being yet more mad against them I persecuted them even unto foreign cities.

<sup>12</sup> "Whereupon when I was going to Damascus with authority and permission of the chief priests, <sup>13</sup> at midday, O king, I saw in the way a light from heaven above the brightness of the sun shining round about me and them that were in company with me. <sup>14</sup> And when we were all fallen down on the ground, I heard a voice speaking to me in the Hebrew tongue: 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.'

<sup>15</sup> "And I said, 'Who art thou, Lord?'

"And the Lord *answered*, 'I am Jesus, whom thou persecutest. <sup>16</sup> But rise up, and stand upon thy feet; for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen and of those things wherein I will appear to thee, <sup>17</sup> delivering thee from the people and from the nations, unto which now I send thee <sup>18</sup> to open their eyes that they may be converted from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a lot among the saints by the faith that is in me.'

<sup>19</sup> "Whereupon, O King Agrippa, I was not incredulous to the heavenly vision <sup>20</sup> but shewed first to them that are at Damascus and at Jerusalem and throughout all the country of Judea and to the Gentiles that they should do penance and turn to God, doing works worthy of penance. <sup>21</sup> For this cause the Jews, when I was in the temple, having apprehended me went about to kill me. <sup>22</sup> But being aided by the help of God I continue to this day, witnessing both to

testificans minori atque maiori, nihil extra dicens quam ea quae prophetae sunt locuti futura esse et Moses: <sup>23</sup> si passibilis Christus, si primus ex resurrectione mortuorum lumen adnuntiaturus est populo et Gentibus.”

<sup>24</sup> Haec loquente eo et rationem reddente, Festus magna voce dixit, “Insanis, Paule; multae te litterae ad insaniam convertunt.”

<sup>25</sup> Et Paulus “Non insanio,” inquit, “optime Feste, sed veritatis et sobrietatis verba eloquor. <sup>26</sup> Scit enim de his rex, ad quem et constanter loquor. Latere enim eum nihil horum arbitror. Neque enim in angulo quicquam horum gestum est. <sup>27</sup> Credis, Rex Agrippa, prophetis? Scio quia credis.”

<sup>28</sup> Agrippa autem ad Paulum ait, “In modico suades me Christianum fieri.”

<sup>29</sup> Et Paulus ait, “Opto apud Deum et in modico et in magno non tantum te sed et omnes qui audiunt hodie fieri tales qualis et ego sum, exceptis vinculis his.”

<sup>30</sup> Et exsurrexit rex et praeses et Bernice et qui adsidebant eis. <sup>31</sup> Et cum secessissent, loquebantur ad invicem, dicentes quia “Nihil morte aut vinculis dignum quid fecit homo iste.” <sup>32</sup> Agrippa autem Festo dixit, “Dimitti poterat homo hic, si non appellasset Caesarem.”

small and great, saying no other thing than those which the prophets and Moses did say should come to pass: <sup>23</sup> *that* Christ should suffer *and that* he should be the first that should rise from the dead *and* should shew light to the people and to the Gentiles.”

<sup>24</sup> *Now* as he spoke these things and made his answer, Festus said with a loud voice, “Paul, thou art beside thyself; much learning doth make thee mad.”

<sup>25</sup> And Paul said, “I am not mad, most excellent Festus, but I speak words of truth and soberness. <sup>26</sup> For the king knoweth of these things, to whom also I speak with confidence. For I am persuaded that none of these things are hidden from him. For neither were any of these things done in a corner. <sup>27</sup> Believest thou the prophets, O King Agrippa? I know that thou believest.”

<sup>28</sup> Then Agrippa said to Paul, “In a little thou persuadest me to become a Christian.”

<sup>29</sup> And Paul said, “I would to God that both in a little and in much not only thou but also all that hear me this day should become such as I also am, except these bands.”

<sup>30</sup> And the king rose up and the governor and Bernice and they that sat with them. <sup>31</sup> And when they were gone aside, they spoke among themselves, saying, “This man hath done nothing worthy of death or of bands.” <sup>32</sup> And Agrippa said to Festus, “This man might have been set at liberty, if he had not appealed to Caesar.”

## Caput 27

**U**t autem iudicatum est eum navigare in Italiam et tradi Paulum cum reliquis custodiis centurioni nomine Iulio cohortis Augustae, <sup>2</sup> ascendentes navem Hadrumetinam, incipientes navigare circa Asiae loca sustulimus, perseverante nobiscum Aristarcho, Macedone Thessalonicense. <sup>3</sup> Sequenti autem die devenimus Sidonem, humane autem tractans Iulius Paulum permisit ad amicos ire et curam sui agere. <sup>4</sup> Et inde cum sustulissemus subnavigavimus Cyprum, propterea quod essent venti contrarii. <sup>5</sup> Et pelagus Ciliciae et Pamphiliae navigantes venimus Lystram, quae est Lyciae, <sup>6</sup> et ibi inveniens centurio navem Alexandrinam navigantem in Italiam transposuit nos in eam.

<sup>7</sup> Et cum multis diebus tarde navigaremus et vix devenissemus contra Cnidum, prohibente nos vento, adnavigavimus Cretae iuxta Salmonem, <sup>8</sup> et vix iuxta navigantes venimus in locum quendam qui vocatur Boni Portus, cui iuxta erat civitas Thalassa. <sup>9</sup> Multo autem tempore peracto, et cum iam non esset tuta navigatio, eo quod et ieiunium iam praeterisset, consolabatur eos Paulus, <sup>10</sup> dicens eis, "Viri, video quoniam cum iniuria et multo damno non solum oneris et navis sed etiam animarum nostrarum incipit esse navigatio."

## Chapter 27

Paul is shipped for Rome. His voyage and shipwreck.

**A**nd when it was determined that he should sail into Italy and that Paul with the other prisoners should be delivered to a centurion named Julius of the band Augusta, <sup>2</sup> going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us. <sup>3</sup> And the next day we came to Sidon, and Julius, treating Paul courteously, permitted him to go to his friends and to take care of himself. <sup>4</sup> And when we had launched from thence we sailed under Cyprus, because the winds were contrary. <sup>5</sup> And sailing over the sea of Cilicia and Pamphylia we came to Lystra, which is in Lycia, <sup>6</sup> and there the centurion finding a ship of Alexandria sailing into Italy removed us into it.

<sup>7</sup> And when for many days we *had* sailed slowly and were scarce come over against Cnidus, the wind not suffering us, we sailed near Crete by Salmone, <sup>8</sup> and with much ado sailing by it we came into a certain place which is called Good Havens, nigh to which was the city of Thalassa. <sup>9</sup> And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them, <sup>10</sup> saying to them, "Ye men, I see that the voyage beginneth to be with hurt and much damage not only of the lading and ship but also of our lives."

11 Centurio autem gubernatori et nauclerio magis credebatur quam his quae a Paulo dicebantur. 12 Et cum aptus portus non esset ad hiemandum, plurimi statuerunt consilium navigare inde, si quo modo possent devenientes Phoenicen hiemare, portum Cretae respicientem ad Africum et ad Corum. 13 Adspirante autem austro, aestimantes propositum se tenere, cum sustulissent de Asson, legebant Cretam. 14 Non post multum autem misit se contra ipsam ventus typhonicus qui vocatur Euroaquilo, 15 cumque arrepta esset navis et non posset conari in ventum, data nave flatibus ferebamur. 16 In insulam autem quandam decurrentes quae vocatur Cauda, potuimus vix obtinere scapham, 17 qua sublata, adiutoriis utebantur, accingentes navem, timentesque ne in Syrtim inciderent submisso vase sic ferebantur. 18 Valide autem nobis tempestate iactatis, sequenti die iactum fecerunt. 19 Et tertia die suis manibus armamenta navis proiecerunt. 20 Neque sole autem neque sideribus apparentibus per plures dies et tempestate non exigua imminente, iam ablata erat spes omnis salutis nostrae.

21 Et cum multa ieiunatio fuisset, tunc stans Paulus in medio eorum dixit, "Oportebat quidem, O viri, audito me non tollere a Creta lucrique facere iniuriam hanc et iacturam. 22 Et nunc suadeo vobis bono animo esse. Amissio enim nullius animae erit ex vobis praeterquam navis. 23 Adstitit enim mihi hac nocte angelus Dei, cuius sum ego et cui deservio, 24 dicens, 'Ne timeas, Paule; Caesari te oportet adsistere, et

<sup>11</sup> But the centurion believed the pilot and the master of the ship more than those things which were said by Paul. <sup>12</sup> And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phoenice to winter *there*, which is a haven of Crete looking towards *the southwest and northwest*. <sup>13</sup> And the south wind blowing gently, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete. <sup>14</sup> But not long after there arose against it a tempestuous wind called Euroaquilo, <sup>15</sup> and when the ship was caught and could not bear up against the wind, giving up the ship to the winds we were driven. <sup>16</sup> And running *under* a certain island that is called Cauda, we had much work to come by the boat, <sup>17</sup> which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the *quicksands* they let down the sail yard and so were driven. <sup>18</sup> And we being mightily tossed with the tempest, the next day they *lightened the ship*. <sup>19</sup> And the third day they cast out with their own hands the tackling of the ship. <sup>20</sup> And when neither sun nor stars appeared for many days and no small storm lay on us, all hope of our being saved was now taken away.

<sup>21</sup> And after they had fasted a long time, *Paul* standing forth in the midst of them said, "You should indeed, O ye men, have hearkened unto me and not have loosed from Crete and to have gained this harm and loss. <sup>22</sup> And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you but only of the ship. <sup>23</sup> For an angel of God, whose I am and whom I serve, stood by me this night, <sup>24</sup> saying, 'Fear not, Paul; thou must be brought before

ecce: donavit tibi Deus omnes qui navigant tecum.' <sup>25</sup> Propter quod bono animo estote, viri, credo enim Deo quia sic erit quemadmodum dictum est mihi. <sup>26</sup> In insulam autem quandam oportet nos devenire."

<sup>27</sup> Sed posteaquam quartadecima nox supervenit, navigantibus nobis in Hadria circa mediam noctem, suspicabantur nautae apparere sibi aliquam regionem. <sup>28</sup> Qui et submittentes bolidem invenerunt passus viginti, et pusillum inde separati invenerunt passus quindecim. <sup>29</sup> Timentes autem ne in aspera loca incideremus, de puppi mittentes anchoras quattuor optabant diem fieri. <sup>30</sup> Nautis vero quaerentibus fugere de navi, cum misissent scapham in mare sub obtentu quasi a prora inciperent anchoras extendere, <sup>31</sup> dixit Paulus centurioni et militibus, "Nisi hii in navi manserint, vos salvi fieri non potestis." <sup>32</sup> Tunc absciderunt milites funes scaphae et passi sunt eam excidere.

<sup>33</sup> Et cum lux inciperet fieri rogabat Paulus omnes sumere cibum, dicens, "Quartadecima hodie die expectantes ieiuni permanetis, nihil accipientes. <sup>34</sup> Propter quod rogo vos accipere cibum pro salute vestra, quia nullius vestrum capillus de capite peribit." <sup>35</sup> Et cum haec dixisset, sumens panem gratias egit Deo in conspectu omnium, et cum fregisset coepit manducare. <sup>36</sup> Animaequiores autem facti omnes, et ipsi adsumpserunt cibum. <sup>37</sup> Eramus vero universae animae in navi ducentae septuaginta sex.

<sup>38</sup> Et satiati cibo adleviabant navem, iactantes triticum in mare. <sup>39</sup> Cum autem dies factus esset, terram non agnoscebant, sinum vero quendam considerabant habentem litus, in



Caesar, and behold: God hath given thee all them that sail with thee.’<sup>25</sup> Wherefore, sirs, be of good cheer, for I believe God that it shall so be as it hath been told me.<sup>26</sup> But we must come upon a certain island.”

<sup>27</sup> But after the fourteenth night was come, as we were sailing in Adria about midnight, the shipmen deemed that they discovered some country.<sup>28</sup> And they *sounded* and found twenty fathoms, and going on a little further they found fifteen fathoms.<sup>29</sup> Then fearing lest we should fall upon rough places, they cast four anchors out of the stern and wished for the day.<sup>30</sup> But as the shipmen sought to fly out of the ship, having let down the boat into the sea under colour as though they would have cast anchors out of the foreship,<sup>31</sup> Paul said to the centurion and to the soldiers, “Except these stay in the ship, you cannot be saved.”<sup>32</sup> Then the soldiers cut off the ropes of the boat and let her fall off.

<sup>33</sup> And when it began to be light Paul besought them all to take meat, saying, “This day is the fourteenth day that you expect and remain fasting, taking nothing.<sup>34</sup> Wherefore I pray you to take some meat for your health’s sake, for there shall not a hair of the head of any of you perish.”<sup>35</sup> And when he had said these things, he took bread and he gave thanks to God in the sight of them all, and when he had broken it he began to eat.<sup>36</sup> Then were they all of better cheer, and they also took some meat.<sup>37</sup> And we were in all in the ship two hundred threescore and sixteen souls.

<sup>38</sup> And when they had eaten enough they lightened the ship, casting out the wheat into the sea.<sup>39</sup> And when it was day, they knew not the land, but they discovered a certain creek that had a shore, into which they minded, if they

quem cogitabant, si possent, eicere navem. <sup>40</sup> Et cum anchoras sustulissent, committebant se mari, simul laxantes iuncturas gubernaculorum, et levato artemone secundum flatum auræ, tendebant ad litus. <sup>41</sup> Et cum incidissemus in locum bithalassum, inpegerunt navem, et prora quidem fixa manebat immobilis, puppis vero solvebatur a vi maris. <sup>42</sup> Militum autem consilium fuit ut custodias occiderent, ne quis cum enatasset effugeret. <sup>43</sup> Centurio autem, volens servare Paulum, prohibuit fieri, iussitque eos qui possent natare emittere se primos et evadere et ad terram exire. <sup>44</sup> Et ceteros, alios in tabulis ferebant, quosdam super ea quæ de navi essent. Et sic factum est ut omnes animæ evaderent ad terram.

## Caput 28

**E**t cum evasissemus, tunc cognovimus quia Militene insula vocabatur. Barbari vero præstabant non modicam humanitatem nobis. <sup>2</sup> Accensa enim pyra reficiebant nos omnes propter imbrem qui iminebat et frigus. <sup>3</sup> Cum congregasset autem Paulus sarmentorum aliquantam multitudinem et inposuisset super ignem, vipera a calore exiens

could, to thrust in the ship. <sup>40</sup> And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder bands, and hoisting up the mainsail to the wind, they made towards shore. <sup>41</sup> And when we were fallen into a place where two seas met, they run the ship aground, and the forepart indeed sticking fast remained unmoveable, but the hinder part was broken with the violence of the sea. <sup>42</sup> And the soldiers' counsel was that they should kill the prisoners, lest any of them swimming out should escape. <sup>43</sup> But the centurion, willing to save Paul, forbad it to be done, and he commanded that they who could swim should cast themselves first into the sea and save themselves and get to land. <sup>44</sup> And the rest, some they carried on boards, *and* some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.

## Chapter 28

Paul after three months' stay in Malta continues his voyage and arrives at Rome. His conference there with the Jews.

**A**ND when we had escaped, then we knew that the island was called Malta. But the barbarians shewed us no small courtesy. <sup>2</sup> For kindling a fire they refreshed us all because of the present rain and of the cold. <sup>3</sup> And when Paul had gathered together a bundle of sticks and had laid them on the fire, a viper coming out of the heat fastened on

invasit manum eius. <sup>4</sup> Ut vero viderunt barbari pendentem bestiam de manu eius, ad invicem dicebant, "Utique homicida est homo hic, qui cum evaserit de mari, ultio non sinit eum vivere." <sup>5</sup> Et ille quidem excutiens bestiam in ignem nihil mali passus est. <sup>6</sup> At illi existimabant eum in tumorem convertendum et subito casurum et mori. Diu autem illis expectantibus et videntibus nihil mali in eo fieri, convertentes se dicebant eum esse deum.

<sup>7</sup> In locis autem illis erant praedia principis insulae nomine Publii, qui nos suscipiens triduo benigne exhibuit. <sup>8</sup> Contigit autem patrem Publii febribus et dysenteria vexatum iacere. Ad quem Paulus intravit, et cum orasset et inposuisset ei manus salvavit eum. <sup>9</sup> Quo facto, et omnes qui in insula habebant infirmitates accedebant et curabantur, <sup>10</sup> qui etiam multis honoribus nos honoraverunt, et navigantibus inposuerunt quae necessaria erant.

<sup>11</sup> Post menses autem tres navigavimus in nave Alexandrina quae in insula hiemaverat, cui erat insigne Castorum. <sup>12</sup> Et cum venissemus Syracusam mansimus ibi triduo. <sup>13</sup> Inde circumlegentes devenimus Regium, et post unum diem, flante austro, secunda die venimus Puteolos, <sup>14</sup> ubi inventis fratribus rogati sumus manere apud eos dies septem, et sic venimus Romam. <sup>15</sup> Et inde cum audissent fratres occurrerunt nobis usque ad Appii Forum et Tres Tabernas, quos cum vidisset Paulus gratias agens Deo accepit fiduciam. <sup>16</sup> Cum venissemus autem Romam, permissum est Paulo manere sibimet cum custodiente se milite.

his hand. <sup>4</sup> And when the barbarians saw the beast hanging on his hand, they said one to another, "Undoubtedly this man is a murderer, who though he hath escaped the sea, *yet* vengeance suffereth him not to live." <sup>5</sup> And he indeed shaking off the beast into the fire suffered no harm. <sup>6</sup> But they supposed that he would begin to swell up and that he would suddenly fall down and die. But after they had looked a great while and saw no harm come to him, changing their minds they said he was a god.

<sup>7</sup> Now in these places were possessions of the chief man of the island named Publius, who received us and for three days entertained us courteously. <sup>8</sup> And it happened that the father of Publius lay sick of a fever and of a bloody flux. To whom Paul entered in, and when he had prayed and laid his hands on him he healed him. <sup>9</sup> Which being done, all that had diseases in the *island* came and were healed, <sup>10</sup> who also honoured us with many honours, and when we were to set sail they laded us with such things as were necessary.

<sup>11</sup> And after three months we sailed in a ship of Alexandria that had wintered in the island, whose sign was the Castors. <sup>12</sup> And when we were come to Syracuse we tarried there three days. <sup>13</sup> From thence compassing by the shore we came to Rhegium, and after one day, the south wind blowing, we came the second day to Puteoli, <sup>14</sup> where we found brethren and were desired to tarry with them seven days, and so we went to Rome. <sup>15</sup> And from thence when the brethren had heard of us they came to meet us as far as Appii Forum and the Three Taverns, whom when Paul *saw* he gave thanks to God and took courage. <sup>16</sup> And when we were come to Rome, Paul was suffered to dwell by himself with a soldier that kept him.

17 Post tertium autem diem convocavit primos Iudaeorum. Cumque convenissent dicebat eis, "Ego, viri, fratres, nihil adversus plebem faciens aut morem paternum vinctus ab Hierosolymis traditus sum in manus Romanorum, 18 qui cum interrogationem de me habuissent voluerunt me dimittere, eo quod nulla causa esset mortis in me. 19 Contradictibus autem Iudaeis, coactus sum appellare Caesarem, non quasi gentem meam habens aliquid accusare. 20 Propter hanc igitur causam rogavi vos videre et adloqui. Propter spem enim Israhel catena hac circumdatus sum."

21 At illi dixerunt ad eum, "Nos neque litteras accepimus de te a Iudaea, neque adveniens aliquis fratrum nuntiavit aut locutus est quid de te malum. 22 Rogamus autem a te audire quae sentis, nam de secta hac notum est nobis quia ubique ei contradicitur."

23 Cum constituissent autem illi diem, venerunt ad eum in hospitium plurimi quibus exponebat, testificans regnum Dei suadensque eis de Iesu ex lege Mosi et prophetis a mane usque ad vesperam. 24 Et quidam credebant his quae dicebantur, quidam vero non credebant. 25 Cumque invicem non essent consentientes discedebant, dicente Paulo unum verbum, quia "Bene Spiritus Sanctus locutus est per Esaiam, prophetam, ad patres nostros, 26 dicens, 'Vade ad populum istum, et dic ad eos, "Aure audietis et non intellegitis, et videntes videbitis et non perspicietis. 27 Incrassatum est enim cor populi huius, et auribus graviter audierunt, et oculos suos conpresserunt, ne forte videant oculis et auribus

<sup>17</sup> And after the third day he called together the chief of the Jews. And when they were assembled he said to them, "Men, brethren, I, having done nothing against the people or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans, <sup>18</sup> who when they had examined me would have let me go, for that there was no cause of death in me. <sup>19</sup> But the Jews contradicting it, I was constrained to appeal to Caesar, not that I had any thing to accuse my nation of. <sup>20</sup> For this cause therefore I desired to see you and to speak to you. Because that for the hope of Israel I am bound with this chain."

<sup>21</sup> But they said to him, "We neither received letters concerning thee out of Judea, neither did any of the brethren that came hither relate or speak any evil of thee. <sup>22</sup> But we desire to hear of thee what thou thinkest, for as concerning this sect, we know that it is gainsaid everywhere."

<sup>23</sup> And when they had appointed him a day, there came very many to him to his lodgings to whom he expounded, testifying the kingdom of God and persuading them concerning Jesus out of the law of Moses and the prophets from morning until evening. <sup>24</sup> And some believed the things that were said, but some believed not. <sup>25</sup> And when they agreed not among themselves they departed, Paul speaking this one word: "Well did the Holy Ghost speak to our fathers by Isaiah, the prophet, <sup>26</sup> saying, 'Go to this people, and say to them, "With the ear you shall hear and shall not understand, and seeing you shall see and shall not perceive. <sup>27</sup> For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut, lest perhaps they should see with their eyes and hear with their ears

audiant et corde intellegant et convertantur et sanem illos.”  
<sup>28</sup> Notum ergo sit vobis quoniam Gentibus missum est hoc  
 salutare Dei, et ipsi audient.”

<sup>29</sup> Et cum haec dixisset, exierunt ab eo Iudaei, multam  
 habentes inter se quaestionem. <sup>30</sup> Mansit autem biennio  
 toto in suo conducto, et suscipiebat omnes qui ingrediebantur  
 ad eum, <sup>31</sup> praedicans regnum Dei et docens quae sunt  
 de Domino Iesu Christo cum omni fiducia, sine prohibi-  
 tione.



and understand with their heart and should be converted and I should heal them.”<sup>28</sup> Be it known therefore to you that this salvation of God is sent to the Gentiles, and they will hear it.”

<sup>29</sup> And when he had said these things, the Jews went out from him, having much reasoning among themselves. <sup>30</sup> And he remained two whole years in his own hired lodging, and he received all that came in to him, <sup>31</sup> preaching the kingdom of God and teaching the things which concern the Lord Jesus Christ with all confidence, without prohibition.



# ROMANS

## Caput I

**P**aulus, servus Christi Iesu vocatus apostolus, segregatus in evangelium Dei, <sup>2</sup> quod ante promiserat per prophetas suos in scripturis sanctis <sup>3</sup> de Filio suo, qui factus est ei ex semine David secundum carnem, <sup>4</sup> qui praedestinatus est Filius Dei in virtute secundum spiritum sanctificationis ex resurrectione mortuorum Iesu Christi, Domini nostri, <sup>5</sup> per quem accepimus gratiam et apostolatum ad oboediendum fidei in omnibus gentibus pro nomine eius, <sup>6</sup> in quibus estis et vos vocati Iesu Christi, <sup>7</sup> omnibus qui sunt Romae, dilectis Dei, vocatis sanctis. Gratia vobis, et pax a Deo, Patre nostro, et Domino Iesu Christo.

<sup>8</sup> Primum quidem gratias ago Deo meo per Iesum Christum pro omnibus vobis, quia fides vestra adnuntiatur in universo mundo. <sup>9</sup> Testis enim mihi est Deus, cui servio in spiritu meo in evangelio Filii eius, quod sine intermissione memoriam vestri facio, <sup>10</sup> semper in orationibus meis obsecrans, si quo modo tandem aliquando prosperum iter

## Chapter 1

He commends the faith of the Romans, whom he longs to see. The philosophy of the heathens, being void of faith and humility, betrayed them into shameful sins.

**P**aul, a servant of Jesus Christ called to be an apostle, separated unto the gospel of God, <sup>2</sup> which he had promised before by his prophets in the holy scriptures <sup>3</sup> concerning his Son, who was made to him of the seed of David according to the flesh, <sup>4</sup> who was predestinated the Son of God in power according to the spirit of sanctification by the resurrection of our Lord, Jesus Christ, from the dead, <sup>5</sup> by whom we have received grace and apostleship for obedience to the faith in all nations for his name, <sup>6</sup> among whom are you also the called of Jesus Christ, <sup>7</sup> to all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

<sup>8</sup> First I give thanks to my God through Jesus Christ for you all, because your faith is spoken of in the whole world. <sup>9</sup> For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make a commemoration of you, <sup>10</sup> always in my prayers making request, if by any means now at length I may have a prosperous journey by

habeam in voluntate Dei veniendi ad vos. <sup>11</sup> Desidero enim videre vos ut aliquid inperitiam gratiae vobis spiritalis ad confirmandos vos, <sup>12</sup> id est, simul consolari in vobis per eam quae invicem est: fidem vestram atque meam. <sup>13</sup> Nolo autem vos ignorare, fratres, quia saepe proposui venire ad vos et prohibitus sum usque adhuc, ut aliquem fructum habeam et in vobis, sicut et in ceteris Gentibus. <sup>14</sup> Graecis ac barbaris, sapientibus et insipientibus, debitor sum. <sup>15</sup> Ita quod in me est, promptus sum et vobis qui Romae estis evangelizare, <sup>16</sup> non enim erubesco evangelium. Virtus enim Dei est in salutem omni credenti, Iudaeo primum et Graeco. <sup>17</sup> Iustitia enim Dei in eo revelatur ex fide in fidem, sicut scriptum est: "Iustus autem ex fide vivit."

<sup>18</sup> Revelatur enim ira Dei de caelo super omnem impietatem et iniustitiam hominum eorum qui veritatem Dei in iniustitia detinent, <sup>19</sup> quia quod notum est Dei manifestum est in illis, Deus enim illis manifestavit. <sup>20</sup> Invisibilia enim ipsius a creatura mundi, per ea quae facta sunt intellecta, conspiciuntur, sempiterna quoque eius virtus et divinitas, ita ut sint inexcusabiles. <sup>21</sup> Quia cum cognoverunt Deum, non sicut Deum glorificaverunt aut gratias egerunt, sed evanuerunt in cogitationibus suis, et obscuratum est insipiens cor eorum. <sup>22</sup> Dicentes enim se esse sapientes, stulti facti sunt, <sup>23</sup> et mutaverunt gloriam incorruptibilis Dei in similitudinem imaginis corruptibilis hominis et volucrum et quadrupedum et serpentium.

the will of God to come to you. <sup>11</sup> For I long to see you that I may impart unto you some spiritual grace to strengthen you, <sup>12</sup> that is to say, that I may be comforted together in you by that which is common to us both: your faith and mine. <sup>13</sup> And I would not have you ignorant, brethren, that I have often purposed to come to you and have been hindered hitherto, that I might have some fruit among you also, even as among other Gentiles. <sup>14</sup> To the Greeks and to the barbarians, to the wise and to the unwise, I am a debtor. <sup>15</sup> So as much as is in me, I am ready to preach the gospel to you also that are at Rome, <sup>16</sup> for I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and to the Greek. <sup>17</sup> For the justice of God is revealed therein from faith unto faith, as it is written: "*The just man liveth by faith.*"

<sup>18</sup> For the wrath of God is revealed from heaven against all ungodliness and injustice of those men that detain the truth of God in injustice, <sup>19</sup> because that which is known of God is manifest in them, for God hath manifested it unto them. <sup>20</sup> For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, his eternal power also and divinity, so that they are inexcusable. <sup>21</sup> Because that when they knew God, they have not glorified him as God or given thanks, but became vain in their thoughts, and their foolish heart was darkened. <sup>22</sup> For professing themselves to be wise, they became fools, <sup>23</sup> and they changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds and of four-footed beasts and of creeping things.

<sup>24</sup> Propter quod tradidit illos Deus in desideria cordis eorum in inmunditiam ut contumeliis adficiant corpora sua in semet ipsis, <sup>25</sup> qui commutaverunt veritatem Dei in mendacium et coluerunt et servierunt creaturae potius quam creatori, qui est benedictus in saecula. Amen.

<sup>26</sup> Propterea tradidit illos Deus in passiones ignominiae, nam feminae eorum inmutaverunt naturalem usum in eum usum qui est contra naturam. <sup>27</sup> Similiter autem et masculi, relicto naturali usu feminae, exarserunt in desideriis suis in invicem, masculi in masculos turpitudinem operantes et mercedem quam oportuit erroris sui in semet ipsis recipientes.

<sup>28</sup> Et sicut non probaverunt Deum habere in notitia, tradidit eos Deus in reprobum sensum ut faciant quae non conveniunt, <sup>29</sup> repletos omni iniquitate, malitia, fornicatione, avaritia, nequitia, plenos invidia, homicidio, contentione, dolo, malignitate, susurrones, <sup>30</sup> detractores, Deo odibiles, contumeliosos, superbos, elatos, inventores malorum, parentibus non oboedientes, <sup>31</sup> insipientes, inconpositos, sine affectione, absque foedere, sine misericordia, <sup>32</sup> qui cum iustitiam Dei cognoverunt, non intellexerunt quoniam qui talia agunt digni sunt morte, non solum qui ea faciunt, sed etiam consentiunt facientibus.



<sup>24</sup> Wherefore God gave them up to the desires of their heart to uncleanness to dishonour their own bodies among themselves, <sup>25</sup> who changed the truth of God into a lie and worshipped and served the creature rather than the creator, who is blessed for ever. Amen.

<sup>26</sup> For this cause God delivered them up to shameful affections, for their women have changed the natural use into that use which is against nature. <sup>27</sup> And in like manner the men also, leaving the natural use of the women, have burned in their lusts one towards another, men with men working that which is filthy and receiving in themselves the recompence which was due to their error.

<sup>28</sup> And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense to do those things which are not convenient, <sup>29</sup> being filled with all iniquity, malice, fornication, covetousness, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, <sup>30</sup> detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents, <sup>31</sup> foolish, dissolute, without affection, without fidelity, without mercy, <sup>32</sup> who, having known the justice of God, did not understand that they who do such things are worthy of death, *and* not only they that do them, but they also that consent to them that do them.

## Caput 2

**P**ropter quod inexcusabilis es, O homo, omnis qui iudicas. In quo enim iudicas alterum, te ipsum condemnas. Eadem enim agis quae iudicas. <sup>2</sup> Scimus enim quoniam iudicium Dei est secundum veritatem in eos qui talia agunt. <sup>3</sup> Existimas autem hoc, O homo qui iudicas eos qui talia agunt et facis ea, quia tu effugies iudicium Dei? <sup>4</sup> An divitias bonitatis eius et patientiae et longanimitatis contemnis? Ignorans quoniam benignitas Dei ad paenitentiam te adducit?

<sup>5</sup> Secundum duritiam autem tuam et inpaenitens cor, thesaurizas tibi iram in die irae et revelationis iusti iudicii Dei, <sup>6</sup> qui reddet unicuique secundum opera eius. <sup>7</sup> His quidem qui secundum patientiam boni operis gloriam et honorem et incorruptionem quaerunt: vitam aeternam. <sup>8</sup> His autem qui sunt ex contentione et qui non adquiescunt veritati, credunt autem iniquitati: ira et indignatio. <sup>9</sup> Tribulatio et angustia in omnem animam hominis operantis malum, Iudaei primum et Graeci. <sup>10</sup> Gloria autem et honor et pax omni operanti bonum, Iudaeo primum et Graeco. <sup>11</sup> Non est enim personarum acceptio apud Deum.

## Chapter 2

The Jews are censured who make their boast of the law and keep it not. He declares who are the true Jews.

Wherefore thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest. <sup>2</sup> For we know that the judgment of God is according to truth against them that do such things. <sup>3</sup> And thinkest thou this, O man that judgest them who do such things and dost the same, that thou shalt escape the judgment of God? <sup>4</sup> Or despisest thou the riches of his goodness and patience and long-suffering? Knowest thou not that the benignity of God leadeth thee to penance?

<sup>5</sup> But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath against the day of wrath and revelation of the just judgment of God, <sup>6</sup> who will render to every man according to his works. <sup>7</sup> To them indeed who according to patience in good work seek glory and honour and incorruption: eternal life. <sup>8</sup> But to them that are contentious and who obey not the truth, but give credit to iniquity: wrath and indignation. <sup>9</sup> Tribulation and anguish upon every soul of man that worketh evil, of the Jew first and *also* of the Greek. <sup>10</sup> But glory and honour and peace to every one that worketh good, to the Jew first and *also* to the Greek. <sup>11</sup> For there is no respect of persons with God.

<sup>12</sup> Quicumque enim sine lege peccaverunt sine lege peribunt, et quicumque in lege peccaverunt per legem iudicabuntur. <sup>13</sup> Non enim auditores legis iusti sunt apud Deum, sed factores legis iustificabuntur. <sup>14</sup> Cum enim Gentes quae legem non habent naturaliter ea quae legis sunt faciunt, eiusmodi legem non habentes ipsi sibi sunt lex, <sup>15</sup> qui ostendunt opus legis scriptum in cordibus suis, testimonium reddente illis conscientia ipsorum et inter se invicem cogitationibus accusantibus aut etiam defendentibus <sup>16</sup> in die cum iudicabit Deus occulta hominum secundum evangelium meum per Iesum Christum.

<sup>17</sup> Si autem tu Iudaeus cognominaris et requiescis in lege et gloriaris in Deo <sup>18</sup> et nosti voluntatem eius et probas utiliora, instructus per legem, <sup>19</sup> confidis te ipsum ducem esse caecorum, lumen eorum qui in tenebris sunt, <sup>20</sup> eruditorem insipientium, magistrum infantium, habentem formam scientiae et veritatis in lege, <sup>21</sup> qui ergo alium doces te ipsum non doces. Qui praedicas non furandum furaris. <sup>22</sup> Qui dicis non moechandum moecharis. Qui abominaris idola sacrilegium facis. <sup>23</sup> Qui in lege gloriaris per praevaricationem legis Deum inhonoras. <sup>24</sup> "Nomen enim Dei per vos blasphemat inter Gentes," sicut scriptum est.

<sup>25</sup> Circumcisio quidem prodest si legem observes, si autem praevaricator legis sis, circumcisio tua praeputium facta est. <sup>26</sup> Si igitur praeputium iustitias legis custodiat, nonne praeputium illius in circumcisionem reputabitur? <sup>27</sup> Et iudicabit id quod ex natura est praeputium, legem consummans,

<sup>12</sup> For whosoever have sinned without the law shall perish without the law, and whosoever have sinned in the law shall be judged by the law. <sup>13</sup> For not the hearers of the law are just before God, but the doers of the law shall be justified. <sup>14</sup> For when the Gentiles who have not the law do by nature those things that are of the law, these having not the law are a law to themselves, <sup>15</sup> who shew the work of the law written in their hearts, their conscience bearing witness to them and their thoughts between themselves accusing or also defending one another <sup>16</sup> in the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

<sup>17</sup> But if thou art called a Jew and retest in the law and makest thy boast of God <sup>18</sup> and knowest his will and approvest the things that are more profitable, being instructed by the law, <sup>19</sup> art confident that thou thyself art a guide of the blind, a light of them that are in darkness, <sup>20</sup> an instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law, <sup>21</sup> thou therefore that teachest another teachest not thyself. Thou that preachest that men should not steal stealest. <sup>22</sup> Thou that sayest men should not commit adultery committest adultery. Thou that abhorrest idols committest sacrilege. <sup>23</sup> Thou that makest thy boast of the law by transgression of the law dishonourest God. <sup>24</sup> "For the name of God through you is blasphemed among the Gentiles," as it is written.

<sup>25</sup> Circumcision profiteth indeed if thou keep the law, but if thou be a transgressor of the law, thy circumcision is made uncircumcision. <sup>26</sup> If then the uncircumcised keep the justices of the law, shall not his uncircumcision be counted for circumcision? <sup>27</sup> And shall not that which by nature is uncircumcision, *if it fulfill* the law, judge thee

te qui per litteram et circumcisionem praevaricator legis es?  
<sup>28</sup> Non enim qui in manifesto Iudaeus est, neque quae in  
 manifesto in carne est circumcisio. <sup>29</sup> Sed qui in abscondito  
 Iudaeus est, et circumcisio cordis in spiritu, non littera,  
 cuius laus non ex hominibus, sed ex Deo est.

### Caput 3

**Q**uid ergo amplius est Iudaeo, aut quae utilitas circumci-  
 sionis? <sup>2</sup> Multum per omnem modum. Primum quidem quia  
 credita sunt illis eloquia Dei. <sup>3</sup> Quid enim si quidam illorum  
 non crediderunt? Numquid incredulitas illorum fidem Dei  
 evacuabit? Absit. <sup>4</sup> Est autem Deus verax, omnis autem  
 homo mendax, sicut scriptum est: "Ut iustificeris in sermo-  
 nibus tuis et vincas cum iudicaris." <sup>5</sup> Si autem iniquitas  
 nostra iustitiam Dei commendat, quid dicemus? Numquid  
 iniquus est Deus, qui infert iram? (Secundum hominem  
 dico.) <sup>6</sup> Absit. Alioquin quomodo iudicabit Deus hunc mun-  
 dum? <sup>7</sup> Si enim veritas Dei in meo mendacio abundavit  
 in gloriam ipsius, quid adhuc et ego tamquam peccator  
 iudicor? <sup>8</sup> Et non (sicut blasphemamur et sicut aiunt nos

who by the letter and circumcision art a transgressor of the law? <sup>28</sup> For it is not he is a Jew that is so outwardly, nor is that circumcision which is outward in the flesh. <sup>29</sup> But he is a Jew that is one inwardly, and the circumcision is that of the heart in the spirit, not in the letter, whose praise is not of men, but of God.

## Chapter 3

The advantages of the Jews. All men are sinners and none can be justified by the works of the law, but only by the grace of Christ.

What advantage then hath the Jew, or what is the profit of circumcision? <sup>2</sup> Much every way. First indeed because the oracles of God were committed to them. <sup>3</sup> For what if some of them have not believed? Shall their unbelief make the faith of God without effect? God forbid. <sup>4</sup> But God is true, and every man a liar, as it is written: "That thou mayst be justified in thy words and mayst overcome when thou art judged." <sup>5</sup> But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath? (I speak according to man.) <sup>6</sup> God forbid. Otherwise how shall God judge this world? <sup>7</sup> For if the truth of God hath *more* abounded through my lie unto his glory, why am I also yet judged as a sinner? <sup>8</sup> And not *rather* (as we are slandered and

quidam dicere) faciamus mala, ut veniant bona, quorum damnatio iusta est.

<sup>9</sup> Quid igitur? Praecellimus eos? Nequaquam. Causati enim sumus Iudaeos et Graecos omnes sub peccato esse. <sup>10</sup> Sicut scriptum est quia: "Non est iustus quisquam. <sup>11</sup> Non est intellegens; non est requirens Deum. <sup>12</sup> Omnes declinaverunt; simul inutiles facti sunt. Non est qui faciat bonum; non est usque ad unum. <sup>13</sup> Sepulchrum patens est guttur eorum; linguis suis dolose agebant. Venenum aspidum sub labiis eorum, <sup>14</sup> quorum os maledictione et amaritudine plenum est. <sup>15</sup> Veloces pedes eorum ad effundendum sanguinem. <sup>16</sup> Contritio et infelicitas in viis eorum, <sup>17</sup> et viam pacis non cognoverunt. <sup>18</sup> Non est timor Dei ante oculos eorum."

<sup>19</sup> Scimus autem quoniam quaecumque lex loquitur, his qui in lege sunt loquitur, ut omne os obstruatur et subditus fiat omnis mundus Deo, <sup>20</sup> quia ex operibus legis non iustificabitur omnis caro coram illo, per legem enim cognitio peccati.

<sup>21</sup> Nunc autem sine lege iustitia Dei manifestata est, testificata a lege et prophetis, <sup>22</sup> iustitia autem Dei per fidem Iesu Christi in omnes et super omnes qui credunt in eum, non enim est distinctio. <sup>23</sup> Omnes enim peccaverunt et egent gloria Dei, <sup>24</sup> iustificati gratis per gratiam ipsius per redemptionem quae est in Christo Iesu, <sup>25</sup> quem proposuit Deus propitiationem per fidem in sanguine ipsius, ad ostensionem iustitiae suae propter remissionem praecedentium delictorum <sup>26</sup> in sustentatione Dei, ad ostensionem iustitiae



as some affirm that we say) let us do evil that there may come good, whose damnation is just.

<sup>9</sup> What then? Do we excel them? No, not so. For we have charged both Jews and Greeks that they are all under sin. <sup>10</sup> As it is written: "There is not any man just. <sup>11</sup> There is none that understandeth; there is none that seeketh after God. <sup>12</sup> All have turned out of the way; they are become unprofitable together. There is none that doth good; there is not so much as one. <sup>13</sup> Their throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is under their lips, <sup>14</sup> whose mouth is full of cursing and bitterness. <sup>15</sup> Their feet are swift to shed blood. <sup>16</sup> Destruction and misery are in their ways, <sup>17</sup> and the way of peace they have not known. <sup>18</sup> There is no fear of God before their eyes."

<sup>19</sup> Now we know that what things soever the law speaketh, it speaketh to them that are in the law, that every mouth may be stopped and all the world may be made subject to God, <sup>20</sup> because by the works of the law no flesh shall be justified in his sight, for by the law is the knowledge of sin.

<sup>21</sup> But now without the law the justice of God is made manifest, being witnessed by the law and the prophets, <sup>22</sup> even the justice of God by faith of Jesus Christ unto all and upon all them that believe in him, for there is no distinction. <sup>23</sup> For all have sinned and do need the glory of God, <sup>24</sup> being justified freely by his grace through the redemption that is in Christ Jesus, <sup>25</sup> whom God hath set forth to be a propitiation through faith in his blood, to the shewing of his justice for the remission of former sins <sup>26</sup> through the forbearance of God, for the shewing of his justice in this

eius in hoc tempore, ut sit ipse iustus et iustificans eum qui ex fide est Iesu Christi.

<sup>27</sup> Ubi est ergo gloriatio tua? Exclusa est. Per quam legem? Factorum? Non, sed per legem fidei. <sup>28</sup> Arbitramur enim iustificari hominem per fidem sine operibus legis. <sup>29</sup> An Iudaeorum Deus tantum? Nonne et Gentium? Immo et Gentium. <sup>30</sup> Quoniam quidem unus est Deus qui iustificat circumcisionem ex fide et praeputium per fidem. <sup>31</sup> Legem ergo destruimus per fidem? Absit, sed legem statuimus.

## Caput 4

**Q**uid ergo dicemus invenisse Abraham, patrem nostrum secundum carnem? <sup>2</sup> Si enim Abraham ex operibus iustificatus est, habet gloriam, sed non apud Deum. <sup>3</sup> Quid enim scriptura dicit? Credidit Abraham Deo, et reputatum est illi ad iustitiam. <sup>4</sup> Ei autem qui operatur, merces non inputatur secundum gratiam, sed secundum debitum. <sup>5</sup> Ei vero qui non operatur, credenti autem in eum qui iustificat impium, reputatur fides eius ad iustitiam secundum propositum

time, that he himself may be just and the justifier of him who is of the faith of Jesus Christ.

<sup>27</sup> Where is then thy boasting? It is excluded. By what law? Of works? No, but by the law of faith. <sup>28</sup> For we account a man to be justified by faith without the works of the law. <sup>29</sup> Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. <sup>30</sup> For it is one God that justifieth circumcision by faith and uncircumcision through faith. <sup>31</sup> Do we then destroy the law through faith? God forbid, but we establish the law.

## Chapter 4

Abraham was not justified by works done as of himself, but by grace and by faith, and that before he was circumcised. Gentiles by faith are his children.

**W**hat shall we say then that Abraham hath found, who is our father according to the flesh? <sup>2</sup> For if Abraham were justified by works, he hath *whereof to glory*, but not before God. <sup>3</sup> For what saith the scripture? Abraham believed God, and it was reputed to him unto justice. <sup>4</sup> Now to him that worketh, the reward is not reckoned according to grace, but according to debt. <sup>5</sup> But to him that worketh not, yet believeth in him that justifieth the ungodly, his faith is reputed to justice according to the purpose of the grace of

gratiae Dei. <sup>6</sup> Sicut et David dicit beatitudinem hominis cui Deus accepto fert iustitiam sine operibus: <sup>7</sup> "Beati quorum remissae sunt iniquitates et quorum tecta sunt peccata. <sup>8</sup> Beatus vir cui non inputavit Dominus peccatum."

<sup>9</sup> Beatitudo ergo haec, in circumcisione manet an etiam in praeputio? Dicimus enim quia reputata est Abrahae fides ad iustitiam. <sup>10</sup> Quomodo ergo reputata est? In circumcisione an in praeputio? Non in circumcisione, sed in praeputio. <sup>11</sup> Et signum accepit circumcisionis, signaculum iustitiae fidei quae est in praeputio, ut sit pater omnium credentium per praeputium, ut reputetur et illis ad iustitiam, <sup>12</sup> et sit pater circumcisionis non his tantum qui sunt ex circumcisione, sed et his qui sectantur vestigia quae est in praeputio fidei patris nostri, Abrahae.

<sup>13</sup> Non enim per legem promissio Abrahae aut semini eius, ut heres esset mundi, sed per iustitiam fidei. <sup>14</sup> Si enim qui ex lege heredes sunt, exinanita est fides; abolita est promissio, <sup>15</sup> lex enim iram operatur. Ubi enim non est lex, nec praevaricatio. <sup>16</sup> Ideo ex fide ut secundum gratiam firma sit promissio omni semini, non ei qui ex lege est solum, sed et ei qui ex fide est Abrahae, qui est pater omnium nostrum, <sup>17</sup> (sicut scriptum est quia: "Patrem multarum gentium posui te") ante Deum, cui credidit, qui vivificat mortuos et vocat ea quae non sunt tamquam ea quae sunt. <sup>18</sup> Qui

God. <sup>6</sup> As David also termeth the blessedness of a man to whom God reputeth justice without works: <sup>7</sup> "Blessed are they whose iniquities are forgiven and whose sins are covered. <sup>8</sup> Blessed is the man to whom the Lord hath not imputed sin."

<sup>9</sup> This blessedness then, doth it abide in the circumcision *only* or in the uncircumcision also? For we say that faith was reputed to Abraham unto justice. <sup>10</sup> How then was it reputed? *When he was* in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. <sup>11</sup> And he received the sign of circumcision, a seal of the justice of the faith which *he had, being uncircumcised*, that he might be the father of all them that believe, *being uncircumcised*, that to them also it may be reputed to justice, <sup>12</sup> and might be the father of circumcision not to them only that are of the circumcision, but to them also that follow the steps of the faith that our father, Abraham, had *being as yet uncircumcised*.

<sup>13</sup> For not through the law was the promise to Abraham or to his seed, that he should be heir of the world, but through the justice of faith. <sup>14</sup> For if they who are of the law be heirs, faith is made void; the promise is made of no effect, <sup>15</sup> for the law worketh wrath. For where there is no law, there is no transgression. <sup>16</sup> Therefore is it of faith that according to grace the promise might be firm to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, <sup>17</sup> (as it is written: "I have made thee a father of many nations") before God, whom he believed, who quickeneth the dead and calleth those things that are not as those that are. <sup>18</sup> Who

contra spem in spem credidit, ut fieret pater multarum gentium secundum quod dictum est ei: "Sic erit semen tuum," sicut stellae caeli et arena maris.

<sup>19</sup> Et non infirmatus est fide, nec consideravit corpus suum iam emortuum, cum fere centum annorum esset, et emortuam vulvam Sarrae. <sup>20</sup> In repromissione etiam Dei non haesitavit diffidentia, sed confortatus est fide, dans gloriam Deo, <sup>21</sup> plenissime sciens quia quaecumque promisit potens est et facere. <sup>22</sup> Ideo et reputatum est illi ad iustitiam. <sup>23</sup> Non est autem scriptum tantum propter ipsum quia reputatum est illi ad iustitiam, <sup>24</sup> sed et propter nos, quibus reputabitur credentibus in eum qui suscitavit Iesum Christum, Dominum nostrum, a mortuis, <sup>25</sup> qui traditus est propter delicta nostra et resurrexit propter iustificationem nostram.

## Caput 5

**I**ustificati igitur ex fide, pacem habeamus ad Deum per Dominum nostrum, Iesum Christum, <sup>2</sup> per quem et accessum habemus per fidem in gratiam istam in qua stamus et gloriamur in spe gloriae filiorum Dei. <sup>3</sup> Non solum autem,

against hope believed in hope, that he might be made the father of many nations according to that which was said to him: "So shall thy seed *be*."

<sup>19</sup> And he was not weak in faith, neither did he consider his own body now dead, whereas he was almost a hundred years old, nor the dead womb of Sara. <sup>20</sup> In the promise also of God he staggered not by distrust, but was strengthened in faith, giving glory to God, <sup>21</sup> most fully knowing that whatsoever he has promised he is able also to perform. <sup>22</sup> And therefore it was reputed to him unto justice. <sup>23</sup> Now it is not written only for him that it was reputed to him unto justice, <sup>24</sup> but for us also, to whom it shall be reputed *if* we believe in him that raised up Jesus Christ, our Lord, from the dead, <sup>25</sup> who was delivered up for our sins and rose again for our justification.

## Chapter 5

The grounds we have for hope in Christ. Sin and death came by Adam, grace and life by Christ.

**T**herefore being justified by faith, let us have peace with God through our Lord, Jesus Christ, <sup>2</sup> by whom also we have access through faith into this grace wherein we stand and glory in the hope of the glory of the sons of God. <sup>3</sup> And not

sed et gloriamur in tribulationibus, scientes quod tribulatio patientiam operatur, <sup>4</sup> patientia autem probationem, probatio vero spem. <sup>5</sup> Spes autem non confundit, quia caritas Dei diffusa est in cordibus nostris per Spiritum Sanctum, qui datus est nobis.

<sup>6</sup> Ut quid enim Christus, cum adhuc infirmi essemus secundum tempus, pro impiis mortuus est? <sup>7</sup> Vix enim pro iusto quis moritur. Nam pro bono forsitan quis audeat mori, <sup>8</sup> commendat autem suam caritatem Deus in nobis quoniam cum adhuc peccatores essemus, <sup>9</sup> Christus pro nobis mortuus est. Multo igitur magis, iustificati nunc in sanguine ipsius, salvi erimus ab ira per ipsum. <sup>10</sup> Si enim cum inimici essemus reconciliati sumus Deo per mortem Filii eius, multo magis reconciliati salvi erimus in vita ipsius. <sup>11</sup> Non solum autem hoc, sed et gloriamur in Deo per Dominum nostrum, Iesum Christum, per quem nunc reconciliationem accepimus.

<sup>12</sup> Propterea sicut per unum hominem in hunc mundum peccatum intravit, et per peccatum mors, et ita in omnes homines mors pertransiit, in quo omnes peccaverunt. <sup>13</sup> Usque ad legem enim, peccatum erat in mundo, peccatum autem non imputabatur cum lex non esset. <sup>14</sup> Sed regnavit mors ab Adam usque ad Moysen, etiam in eos qui non peccaverunt in similitudinem praevaricationis Adae, qui est forma futuri.

<sup>15</sup> Sed non sicut delictum, ita et donum. Si enim unius delicto multi mortui sunt, multo magis gratia Dei et donum in gratia unius hominis, Iesu Christi, in plures abundavit. <sup>16</sup> Et non sicut per unum peccatum, ita et donum. Nam iudicium quidem ex uno in condemnationem, gratia autem ex multis delictis in iustificationem. <sup>17</sup> Si enim in unius delicto mors regnavit per unum, multo magis abundantiam gratiae et



only so, but we glory also in tribulations, knowing that tribulation worketh patience, <sup>4</sup> and patience trial, and trial hope. <sup>5</sup> And hope confoundeth not, because the charity of God is poured abroad in our hearts by the Holy Ghost, who is given to us.

<sup>6</sup> For why did Christ, when as yet we were weak according to the time, die for the ungodly? <sup>7</sup> For scarce for a just man will one die. *Yet* perhaps for a good man someone would venture to die, <sup>8</sup> but God commendeth his charity *towards* us because when as yet we were sinners *according to the time*, <sup>9</sup> Christ died for us. Much more therefore, being now justified by his blood, shall we be saved from wrath through him. <sup>10</sup> For if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled shall we be saved by his life. <sup>11</sup> And not only so, but also we glory in God through our Lord, Jesus Christ, by whom we have now received reconciliation.

<sup>12</sup> Wherefore as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned. <sup>13</sup> For until the law, sin was in the world, but sin was not imputed when the law was not. <sup>14</sup> But death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam, who is a figure of him who *was* to come.

<sup>15</sup> But not as the offence, so also is the gift. For if by the offence of one many have died, much more the grace of God and the gift in the grace of one man, Jesus Christ, hath abounded unto many. <sup>16</sup> And not as it was by one sin, so also is the gift. For the judgment indeed was by one unto condemnation, but the grace is of many offences unto justification. <sup>17</sup> For if by one man's offence death reigned through

donationis et iustitiae accipientes in vita regnabunt per unum, Iesum Christum. <sup>18</sup> Igitur, sicut per unius delictum in omnes homines in condemnationem, sic et per unius iustitiam in omnes homines in iustificationem vitae. <sup>19</sup> Sicut enim per inoboedientiam unius hominis peccatores constituti sunt multi, ita et per unius oboeditionem iusti constituentur multi. <sup>20</sup> Lex autem subintravit ut abundaret delictum. Ubi autem abundavit delictum, superabundavit gratia, <sup>21</sup> ut sicut regnavit peccatum in mortem, ita et gratia regnet per iustitiam in vitam aeternam per Iesum Christum, Dominum nostrum.

## Caput 6

**Q**uid ergo dicemus? Permanebimus in peccato ut gratia abundet? <sup>2</sup> Absit. Qui enim mortui sumus peccato quomodo adhuc vivemus in illo? <sup>3</sup> An ignoratis quia quicumque baptizati sumus in Christo Iesu in morte ipsius baptizati sumus? <sup>4</sup> Consepulti enim sumus cum illo per baptismum in mortem, ut quomodo surrexit Christus a mortuis per gloriam Patris, ita et nos in novitate vitae ambulemus. <sup>5</sup> Si enim conplantati facti sumus similitudini mortis eius simul, et resurrectionis erimus, <sup>6</sup> hoc scientes: quia vetus homo noster simul crucifixus est, ut destruaturs corpus peccati, ut ultra

one, much more they who receive abundance of grace and of the gift and of justice shall reign in life through one, Jesus Christ. <sup>18</sup> Therefore, as by the offence of one unto all men to condemnation, so also by the justice of one unto all men unto justification of life. <sup>19</sup> For as by the disobedience of one man many were made sinners, so also by the obedience of one many shall be made just. <sup>20</sup> Now the law entered in that sin might abound. But where sin abounded, grace hath abounded more, <sup>21</sup> that as sin hath reigned to death, so also grace might reign by justice unto everlasting life through Jesus Christ, our Lord.

## Chapter 6

The Christian must die to sin and live to God.

**W**hat shall we say then? Shall we continue in sin that grace may abound? <sup>2</sup> God forbid. For how shall we that are dead to sin live any longer therein? <sup>3</sup> Know you not that all we who are baptized in Christ Jesus are baptised in his death? <sup>4</sup> For we are buried together with him by baptism unto death, that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. <sup>5</sup> For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection, <sup>6</sup> knowing this: that our old man is crucified with him, that the body of

non serviamus peccato. <sup>7</sup> Qui enim mortuus est iustificatus est a peccato. <sup>8</sup> Si autem mortui sumus cum Christo, credimus quia simul etiam vivemus cum Christo, <sup>9</sup> scientes quod Christus, resurgens ex mortuis, iam non moritur; mors illi ultra non dominabitur. <sup>10</sup> Quod enim mortuus est peccato, mortuus est semel, quod autem vivit, vivit Deo. <sup>11</sup> Ita et vos existimate vos mortuos quidem esse peccato, viventes autem Deo in Christo Iesu, Domino nostro.

<sup>12</sup> Non ergo regnet peccatum in vestro mortali corpore ut oboediatis concupiscentiis eius. <sup>13</sup> Sed neque exhibeatis membra vestra arma iniquitatis peccato, sed exhibete vos Deo tamquam ex mortuis viventes et membra vestra arma iustitiae Deo. <sup>14</sup> Peccatum enim vobis non dominabitur. Non enim sub lege estis sed sub gratia.

<sup>15</sup> Quid ergo? Peccabimus quoniam non sumus sub lege sed sub gratia? Absit. <sup>16</sup> Nescitis quoniam cui exhibetis vos servos ad oboediendum, servi estis eius cui oboeditis, sive peccati ad mortem sive oboeditionis ad iustitiam? <sup>17</sup> Gratias autem Deo quod fuistis servi peccati, oboedistis autem ex corde in eam formam doctrinae in quam traditi estis. <sup>18</sup> Liberati autem a peccato, servi facti estis iustitiae.

<sup>19</sup> Humanum dico propter infirmitatem carnis vestrae. Sicut enim exhibuistis membra vestra servire inmunditiae et iniquitati ad iniquitatem, ita nunc exhibete membra vestra servire iustitiae in sanctificationem, <sup>20</sup> cum enim servi essetis peccati, liberi fuistis iustitiae. <sup>21</sup> Quem ergo fructum habuistis tunc illis in quibus nunc erubescitis? Nam finis

sin may be destroyed *and* that we may serve sin no longer. 7 For he that is dead is justified from sin. 8 Now if we be dead with Christ, we believe that we shall live also together with Christ, 9 knowing that Christ, rising again from the dead, dieth now no more; death shall no more have dominion over him. 10 For in that he died to sin, he died once, but in that he liveth, he liveth unto God. 11 So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus, our Lord.

12 Let not sin therefore reign in your mortal body so as to obey the lusts thereof. 13 *Neither* yield ye your members as instruments of iniquity unto sin, but present yourselves to God as those that are alive from the dead and your members as instruments of justice unto God. 14 For sin shall not have dominion over you. For you are not under the law but under grace.

15 What then? Shall we sin because we are not under the law but under grace? God forbid. 16 Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death or of obedience unto justice? 17 But thanks be to God that you were the servants of sin, but have obeyed from the heart unto that form of doctrine into which you have been delivered. 18 Being then made free from sin, you are become the servants of justice.

19 I speak a human thing because of the infirmity of your flesh. For as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification, 20 for when you were the servants of sin, you were free from justice. 21 What fruit therefore had you then in those things of which you

illorum mors est. <sup>22</sup> Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificationem, finem vero, vitam aeternam. <sup>23</sup> Stipendia enim peccati mors, gratia autem Dei vita aeterna in Christo Iesu, Domino nostro.

## Caput 7

**A**n ignoratis, fratres (scientibus enim legem loquor), quia lex in homine dominatur quanto tempore vivit? <sup>2</sup> Nam quae sub viro est mulier vivente viro alligata est legi. Si autem mortuus fuerit vir eius, soluta est a lege viri. <sup>3</sup> Igitur vivente viro, vocabitur adultera si fuerit cum alio viro. Si autem mortuus fuerit vir eius, liberata est a lege viri ut non sit adultera si fuerit cum alio viro.

<sup>4</sup> Itaque fratres mei, et vos mortificati estis legi per corpus Christi ut sitis alterius, qui ex mortuis resurrexit ut fructificemus Deo. <sup>5</sup> Cum enim essemus in carne, passionibus peccatorum quae per legem erant operabantur in membris nostris ut fructificarent morti. <sup>6</sup> Nunc autem soluti sumus a

are now ashamed? For the end of them is death. <sup>22</sup> But now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end, everlasting life. <sup>23</sup> For the wages of sin is death, but the grace of God everlasting life in Christ Jesus, our Lord.

## Chapter 7

We are released by Christ from the law and from the guilt of sin, though the inclination to it still tempts us.

**K**now you not, brethren (for I speak to them that know the law), *how* the law hath dominion over a man as long as it liveth? <sup>2</sup> For the woman that *hath* a husband whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. <sup>3</sup> Wherefore whilst her husband liveth, she shall be called an adulteress if she be with another man. But if her husband be dead, she is freed from the law of her husband so that she is not an adulteress if she be with another man.

<sup>4</sup> Therefore my brethren, you also are become dead to the law by the body of Christ that you may belong to another, who is risen again from the dead that we may bring forth fruit to God. <sup>5</sup> For when we were in the flesh, the passions of sins which were by the law did work in our members to bring forth fruit unto death. <sup>6</sup> But now we are loosed from the law

lege mortis in qua detinebamur ita ut serviamus in novitate spiritus et non in vetustate litterae.

<sup>7</sup> Quid ergo dicemus? Lex peccatum est? Absit. Sed peccatum non cognovi nisi per legem, nam concupiscentiam nesciebam nisi lex diceret, "Non concupisces." <sup>8</sup> Occasione autem accepta peccatum per mandatum operatum est in me omnem concupiscentiam, sine lege enim peccatum mortuum erat. <sup>9</sup> Ego autem vivebam sine lege aliquando, sed cum venisset mandatum, peccatum revixit, <sup>10</sup> ego autem mortuus sum. Et inventum est mihi mandatum quod erat ad vitam, hoc esse ad mortem, <sup>11</sup> nam peccatum occasione accepta per mandatum seduxit me, et per illud occidit.

<sup>12</sup> Itaque lex quidem sancta et mandatum sanctum et iustum et bonum. <sup>13</sup> Quod ergo bonum est mihi factum est mors? Absit. Sed peccatum, ut appareat peccatum per bonum, mihi operatum est mortem ut fiat supra modum peccans peccatum per mandatum. <sup>14</sup> Scimus enim quod lex spiritalis est, ego autem carnalis sum, venundatus sub peccato. <sup>15</sup> Quod enim operor non intellego. Non enim quod volo hoc ago, sed quod odi, illud facio. <sup>16</sup> Si autem quod nolo illud facio, consentio legi quoniam bona est. <sup>17</sup> Nunc autem iam non ego operor illud, sed quod habitat in me peccatum. <sup>18</sup> Scio enim quia non habitat in me, hoc est, in carne mea, bonum. Nam velle adiacet mihi, perficere autem bonum non invenio. <sup>19</sup> Non enim quod volo bonum hoc facio, sed quod nolo malum, hoc ago. <sup>20</sup> Si autem quod nolo illud facio, iam non ego operor illud, sed quod habitat in me peccatum.

<sup>21</sup> Invenio igitur legem volenti mihi facere bonum, quoniam mihi malum adiacet. <sup>22</sup> Condelector enim legi Dei



of death wherein we were detained so that we should serve in newness of spirit and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. But I did not know sin but by the law, for I *had* not *known* concupiscence if the law *had* not said, "Thou shalt not covet." 8 But sin taking occasion by the commandment wrought in me all manner of concupiscence, for without the law sin was dead. 9 And I lived some time without the law, but when the commandment came, sin revived, 10 and I died. And the commandment that was *ordained* to life, the same was found to be unto death to me, 11 for sin taking occasion by the commandment seduced me, and by it killed me.

12 Wherefore the law indeed is holy and the commandment holy and just and good. 13 Was that then which is good made death to me? God forbid. But sin, that it may appear sin by that which is good, wrought death in me that sin by the commandment might become sinful above measure. 14 For we know that the law is spiritual, but I am carnal, sold under sin. 15 For that which I work I understand not. For I do not that good which I will, but the evil which I hate, that I do. 16 If then I do that which I will not, I consent to the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me, but to accomplish that which is good I find not. 19 For the good which I will I do not, but the evil which I will not, that I do. 20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law *that* when I have a will to do good, *evil* is present with me. 22 For I am delighted with the law of God

secundum interiorem hominem, <sup>23</sup> video autem aliam legem in membris meis repugnantem legi mentis meae et captivantem me in lege peccati quae est in membris meis. <sup>24</sup> Infelix ego homo, quis me liberabit de corpore mortis huius? <sup>25</sup> Gratia Dei per Iesum Christum, Dominum nostrum. Igitur ego ipse mente servio legi Dei, carne autem legi peccati.

## Caput 8

**N**ihil ergo nunc damnationis est his qui sunt in Christo Iesu, qui non secundum carnem ambulant. <sup>2</sup> Lex enim spiritus vitae in Christo Iesu liberavit me a lege peccati et mortis. <sup>3</sup> Nam quod impossibile erat legi, in quo infirmabatur per carnem, Deus Filium suum mittens in similitudinem carnis peccati, et de peccato, damnavit peccatum in carne, <sup>4</sup> ut iustificatio legis impleretur in nobis qui non secundum carnem ambulamus sed secundum spiritum.

<sup>5</sup> Qui enim secundum carnem sunt quae carnis sunt sapiunt, qui vero secundum spiritum sunt quae sunt spiritus sentiunt. <sup>6</sup> Nam prudentia carnis mors est, prudentia autem

according to the inward man, <sup>23</sup> but I see another law in my members fighting against the law of my mind and captivating me in the law of sin that is in my members. <sup>24</sup> Unhappy man that I am, who shall deliver me from the body of this death? <sup>25</sup> The grace of God by Jesus Christ, our Lord. Therefore I myself with the mind serve the law of God, but with the flesh the law of sin.

## Chapter 8

There is no condemnation to them that being justified by Christ walk not according to the flesh, but according to the spirit. Their strong hope and love of God.

**T**here is therefore now no condemnation to them that are in Christ Jesus, who walk not according to the flesh. <sup>2</sup> For the law of the spirit of life in Christ Jesus hath freed me from the law of sin and of death. <sup>3</sup> For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, even of sin, condemned sin in the flesh, <sup>4</sup> that the justification of the law might be fulfilled in us who walk not according to the flesh but according to the spirit.

<sup>5</sup> For they that are according to the flesh mind the things that are of the flesh, but they that are according to the spirit mind the things that are of the spirit. <sup>6</sup> For the wisdom of

spiritus vita et pax. <sup>7</sup> Quoniam sapientia carnis inimica est Deo, legi enim Dei non subicitur, nec enim potest, <sup>8</sup> qui autem in carne sunt Deo placere non possunt.

<sup>9</sup> Vos autem in carne non estis, sed in spiritu, si tamen Spiritus Dei habitat in vobis. Si quis autem Spiritum Christi non habet, hic non est eius. <sup>10</sup> Si autem Christus in vobis est, corpus quidem mortuum est propter peccatum, spiritus vero vivit propter iustificationem. <sup>11</sup> Quod si Spiritus eius qui suscitavit Iesum a mortuis habitat in vobis, qui suscitavit Iesum Christum a mortuis vivificabit et mortalia corpora vestra propter inhabitantem Spiritum eius in vobis.

<sup>12</sup> Ergo fratres, debitores sumus non carni, ut secundum carnem vivamus. <sup>13</sup> Si enim secundum carnem vixeritis, moriemini, si autem spiritu facta carnis mortificaveritis, vivetis. <sup>14</sup> Quicumque enim Spiritu Dei aguntur, hii filii sunt Dei. <sup>15</sup> Non enim accepistis spiritum servitutis iterum in timore, sed accepistis spiritum adoptionis filiorum, in quo clamus "Abba, Pater." <sup>16</sup> Ipse enim Spiritus testimonium reddit spiritui nostro quod sumus filii Dei. <sup>17</sup> Si autem filii, et heredes, heredes quidem Dei coheredes autem Christi, si tamen conpatimur ut et conglorificemur.

<sup>18</sup> Existimo enim quod non sunt condignae passiones huius temporis ad futuram gloriam quae revelabitur in nobis. <sup>19</sup> Nam expectatio creaturae revelationem filiorum Dei expectat. <sup>20</sup> Vanitati enim creatura subiecta est non volens, sed propter eum qui subiecit eam in spe, <sup>21</sup> quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei. <sup>22</sup> Scimus enim quod omnis creatura

the flesh is death, but the wisdom of the spirit is life and peace. <sup>7</sup> Because the wisdom of the flesh is an enemy to God, for it is not subject to the law of God, neither can it be, <sup>8</sup> and they who are in the flesh cannot please God.

<sup>9</sup> But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. <sup>10</sup> And if Christ be in you, the body indeed is dead because of sin, but the spirit liveth because of justification. <sup>11</sup> And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus Christ from the dead shall quicken also your mortal bodies because of his Spirit that dwelleth in you.

<sup>12</sup> Therefore brethren, we are debtors not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live. <sup>14</sup> For whosoever are led by the Spirit of God, they are the sons of God. <sup>15</sup> For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry, "Abba, Father." <sup>16</sup> For the Spirit himself giveth testimony to our spirit that we are the sons of God. <sup>17</sup> And if sons, heirs also, heirs indeed of God and joint heirs with Christ, yet so if we suffer with him that we may be also glorified with him.

<sup>18</sup> For I reckon that the sufferings of this present time are not *worthy to be compared with* the glory to come that shall be revealed in us. <sup>19</sup> For the expectation of the creature waiteth for the revelation of the sons of God. <sup>20</sup> For the creature was made subject to vanity not willingly, but by reason of him that made it subject in hope, <sup>21</sup> because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God. <sup>22</sup> For we

ingemescit et parturit usque adhuc. <sup>23</sup> Non solum autem illa, sed et nos ipsi primitias Spiritus habentes, et ipsi intra nos gemimus, adoptionem filiorum Dei expectantes, redemptionem corporis nostri. <sup>24</sup> Spe enim salvi facti sumus, spes autem quae videtur non est spes. Nam quod videt, quis quid sperat? <sup>25</sup> Si autem quod non videmus speramus, per patientiam expectamus.

<sup>26</sup> Similiter autem et Spiritus adiuvat infirmitatem nostram, nam quid oremus sicut oportet nescimus, sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus. <sup>27</sup> Qui autem scrutatur corda scit quid desideret Spiritus, quia secundum Deum postulat pro sanctis. <sup>28</sup> Scimus autem quoniam diligentibus Deum, omnia cooperantur in bonum his qui secundum propositum vocati sunt sancti. <sup>29</sup> Nam quos praescivit, et praedestinavit conformes fieri imaginis Filii eius, ut sit ipse primogenitus in multis fratribus. <sup>30</sup> Quos autem praedestinavit, hos et vocavit, et quos vocavit, hos et iustificavit, quos autem iustificavit, illos et glorificavit.

<sup>31</sup> Quid ergo dicemus ad haec? Si Deus pro nobis, quis contra nos? <sup>32</sup> Qui etiam proprio Filio suo non peperci sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donavit? <sup>33</sup> Quis accusabit adversus electos Dei? Deus qui iustificat. <sup>34</sup> Quis est qui condemnet? Christus Iesus qui mortuus est, immo qui et resurrexit, qui est ad dexteram Dei, qui etiam interpellat pro nobis. <sup>35</sup> Quis ergo nos separabit a caritate Christi? Tribulatio an angustia an fames an nuditas an periculum an persecutio an gladius?

know that every creature groaneth and is in labour even till now. <sup>23</sup> And not only it, but ourselves also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body. <sup>24</sup> For we are saved by hope, but hope that is seen is not hope. For what a man seeth, why doth he hope for? <sup>25</sup> But if we hope for that which we see not, we wait for it with patience.

<sup>26</sup> Likewise the Spirit also helpeth our infirmity, for we know not what we should pray for as we ought, but the Spirit himself asketh for us with unspeakable groanings. <sup>27</sup> And he that searcheth the hearts knoweth what the Spirit desireth, because he asketh for the saints according to God. <sup>28</sup> And we know that to them that love God, all things work together unto good to such as according to his purpose are called to be saints. <sup>29</sup> For whom he foreknew, he also predestinated to be made conformable to the image of his Son, that he might be the firstborn amongst many brethren. <sup>30</sup> And whom he predestinated, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.

<sup>31</sup> What shall we then say to these things? If God be for us, who is against us? <sup>32</sup> He that spared not even his own Son but delivered him up for us all, how hath he not also with him given us all things? <sup>33</sup> Who shall lay any thing to the charge of the elect of God? God that justifieth. <sup>34</sup> Who is he that shall condemn? Christ Jesus that died, yea that is risen also again, who is at the right hand of God, who also maketh intercession for us. <sup>35</sup> Who then shall separate us from the love of Christ? Shall tribulation or distress or famine or nakedness or danger or persecution or the sword?

<sup>36</sup> (Sicut scriptum est quia: "Propter te mortificamur tota die; aestimati sumus ut oves occisionis.") <sup>37</sup> Sed in his omnibus superamus propter eum qui dilexit nos. <sup>38</sup> Certus sum enim quia neque mors neque vita neque angeli neque principatus neque virtutes neque instantia neque futura neque fortitudo <sup>39</sup> neque altitudo neque profundum neque creatura alia poterit nos separare a caritate Dei, quae est in Christo Iesu, Domino nostro.

## Caput 9

**V**eritatem dico in Christo; non mentior, testimonium mihi perhibente conscientia mea in Spiritu Sancto <sup>2</sup> quoniam tristitia est mihi magna et continuus dolor cordi meo. <sup>3</sup> Optabam enim ipse ego anathema esse a Christo pro fratribus meis, qui sunt cognati mei secundum carnem, <sup>4</sup> qui sunt Israhelitae, quorum adoptio est filiorum et gloria et testamentum et legislatio et obsequium et promissa, <sup>5</sup> quorum patres, et ex quibus est Christus secundum carnem, qui est super omnia Deus, benedictus in saecula. Amen.

<sup>6</sup> Non autem quod exciderit verbum Dei, non enim omnes qui ex Israhel sunt hii sunt Israhelitae, <sup>7</sup> neque qui semen



<sup>36</sup> As it is written: "For thy sake we are put to death all the day long; we are accounted as sheep for the slaughter."<sup>37</sup> But in all these things we overcome because of him that hath loved us. <sup>38</sup> For I am sure that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor might <sup>39</sup> nor height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

## Chapter 9

The apostle's concern for the Jews. God's election is free and not confined to their nation.

**I** speak the truth in Christ; I lie not, my conscience bearing me witness in the Holy Ghost <sup>2</sup> that I have great sadness and continual sorrow in my heart. <sup>3</sup> For I wished myself to be an anathema from Christ for my brethren, who are my kinsmen according to the flesh, <sup>4</sup> who are Israelites, to whom belongeth the adoption *as* of children and the glory and the covenant and the giving of the law and the service *of God* and the promises, <sup>5</sup> whose are the fathers, and of whom is Christ according to the flesh, who is over all things God, blessed for ever. Amen.

<sup>6</sup> *Not* as though the word of God hath miscarried, for all are not Israelites that are of Israel, <sup>7</sup> neither are all they that

sunt Abrahae omnes filii, sed in Isaac vocabitur tibi semen. <sup>8</sup> Id est, non qui filii carnis hii filii Dei, sed qui filii sunt promissionis aestimantur in semine. <sup>9</sup> Promissionis enim verbum hoc est: "Secundum hoc tempus veniam, et erit Sarrae filius." <sup>10</sup> Non solum autem illa, sed et Rebecca ex uno concubitu habens Isaac, patris nostri. <sup>11</sup> Cum enim nondum nati fuissent aut aliquid boni egissent aut mali, ut secundum electionem propositum Dei maneret, <sup>12</sup> non ex operibus sed ex vocante, dictum est ei quia "Maior serviet minori." <sup>13</sup> Sicut scriptum est: "Iacob dilexi, Esau autem odio habui."

<sup>14</sup> Quid ergo dicemus? Numquid iniquitas apud Deum? Absit. <sup>15</sup> Mosi enim dicit, "Miserebor cuius misereor, et misericordiam praestabo cuius miserebor." <sup>16</sup> Igitur non volentis neque currentis, sed miserentis est Dei. <sup>17</sup> Dicit enim scriptura Pharaoni quia "In hoc ipsum excitavi te, ut ostendam in te virtutem meam et ut adnuntietur nomen meum in universa terra." <sup>18</sup> Ergo cuius vult miseretur, et quem vult, indurat.

<sup>19</sup> Dicis itaque mihi, "Quid adhuc queritur? Voluntati enim eius quis resistit?" <sup>20</sup> O homo, tu quis es qui respondeas Deo? Numquid dicit figmentum ei qui se finxit, "Quid me fecisti sic?" <sup>21</sup> An non habet potestatem figulus luti ex eadem massa facere aliud quidem vas in honorem aliud vero in contumeliam? <sup>22</sup> Quod si volens Deus ostendere iram et notam facere potentiam suam, sustinuit in multa patientia vasa irae aptata in interitum, <sup>23</sup> ut ostenderet divitias gloriae suae

are the seed of Abraham children, but in Isaac shall thy seed be called. <sup>8</sup> That is to say, not they that are the children of the flesh are the children of God, but they that are the children of the promise are counted for the seed. <sup>9</sup> For this is the word of promise: "According to this time will I come, and Sara shall have a son." <sup>10</sup> And not only she, but when Rebecca also had conceived at once by Isaac, our father. <sup>11</sup> For when the *children* were not yet born nor had done any good or evil, that the purpose of God according to election might stand, <sup>12</sup> not of works but of him that calleth, it was said to her, "The elder shall serve the younger." <sup>13</sup> As it is written: "Jacob I have loved, but Esau I have hated."

<sup>14</sup> What shall we say then? Is there injustice with God? God forbid. <sup>15</sup> For he saith to Moses, "I will have mercy on whom I will have mercy, and I will shew mercy to whom I will shew mercy." <sup>16</sup> So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. <sup>17</sup> For the scripture saith to Pharaoh, "To this purpose have I raised thee up, that I may shew my power in thee and that my name may be declared throughout all the earth." <sup>18</sup> Therefore he hath mercy on whom he will, and whom he will, he hardneth.

<sup>19</sup> Thou wilt say therefore to me, "Why doth he then find fault? For who resisteth his will?" <sup>20</sup> O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, "Why hast thou made me thus?" <sup>21</sup> Or hath not the potter power over the clay of the same lump to make one vessel unto honour and another unto dishonour? <sup>22</sup> And if God, willing to shew his wrath and to make his power known, endured with much patience vessels of wrath fitted to destruction, <sup>23</sup> that he might shew the riches of his glory

in vasa misericordiae, quae praeparavit in gloriam, <sup>24</sup> quos et vocavit nos, non solum ex Iudaeis, sed etiam ex Gentibus, <sup>25</sup> sicut in Osee dicit, "Vocabo non plebem meam plebem meam, et non dilectam dilectam, et non misericordiam consecutam misericordiam consecutam. <sup>26</sup> Et erit in loco ubi dictum est eis, 'Non plebs mea vos.' Ibi vocabuntur filii Dei vivi."

<sup>27</sup> Esaias autem clamat pro Israhel "Si fuerit numerus filiorum Israhel tamquam harena maris, reliquiae salvae fient. <sup>28</sup> Verbum enim consummans et brevians in aequitate, quia verbum brevium faciet Dominus super terram." <sup>29</sup> Et sicut praedixit Esaias, "Nisi Dominus Sabaoth reliquisset nobis semen, sicut Sodoma facti essemus, et sicut Gomorra similes fuissetus."

<sup>30</sup> Quid ergo dicemus? Quod Gentes quae non sectabantur iustitiam adprehenderunt iustitiam, iustitiam autem quae ex fide est. <sup>31</sup> Israhel vero sectando legem iustitiae in legem iustitiae non pervenit. <sup>32</sup> Quare? Quia non ex fide, sed quasi ex operibus. Offenderunt enim in lapidem offensionis. <sup>33</sup> Sicut scriptum est: "Ecce: pono in Sion lapidem offensionis et petram scandali, et omnis qui credit in eum non confundetur."

on the vessels of mercy, which he hath prepared unto glory, <sup>24</sup> *even* us, whom also he hath called, not of the Jews only, but also of the Gentiles, <sup>25</sup> as he saith in Hosea, "I will call them my people that were not my people, and her beloved that was not beloved, and her that had not obtained mercy one that hath obtained mercy. <sup>26</sup> And it shall be in the place where it was said to them, 'You are not my people.' There they shall be called the children of the living God."

<sup>27</sup> And Isaiah crieth out concerning Israel, "If the number of the children of Israel be as the sand of the sea, a remnant shall be saved. <sup>28</sup> For he shall finish his word and cut it short in justice, because a short word shall the Lord make upon the earth." <sup>29</sup> And as Isaiah foretold, "Unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrah."

<sup>30</sup> What then shall we say? That the Gentiles who followed not after justice have attained to justice, even the justice that is of faith. <sup>31</sup> But Israel by following after the law of justice is not come to the law of justice. <sup>32</sup> Why so? Because they sought it not by faith, but as it were of works. For they stumbled at the stumbling stone. <sup>33</sup> As it is written: "Behold: I lay in Zion a stumbling stone and a rock of scandal, and whosoever believeth in him shall not be confounded."

## Caput 10

**F**ratres, voluntas quidem cordis mei et obsecratio ad Deum fit pro illis in salutem. <sup>2</sup> Testimonium enim perhibeo illis quod aemulationem Dei habent, sed non secundum scientiam. <sup>3</sup> Ignorantes enim Dei iustitiam et suam quaerentes statuere, iustitiae Dei non sunt subiecti. <sup>4</sup> Finis enim legis Christus ad iustitiam omni credenti.

<sup>5</sup> Moses enim scripsit quoniam iustitiam quae ex lege est, "Qui fecerit homo vivet in ea." <sup>6</sup> Quae autem ex fide est iustitia sic dicit: "Ne dixeris in corde tuo, 'Quis ascendet in caelum?'" Id est Christum deducere. <sup>7</sup> "Aut 'Quis descendet in abyssum?'" Hoc est Christum ex mortuis revocare. <sup>8</sup> Sed quid dicit scriptura? "Prope est verbum, in ore tuo et in corde tuo." Hoc est verbum fidei quod praedicamus, <sup>9</sup> quia si confitearis in ore tuo Dominum Iesum et in corde tuo credideris quod Deus illum suscitavit ex mortuis, salvus eris. <sup>10</sup> Corde enim credimus ad iustitiam, ore autem confessio fit ad salutem. <sup>11</sup> Dicit enim scriptura, "Omnis qui credit in

## Chapter 10

The end of the law is faith in Christ, which the Jews refusing to submit to cannot be justified.

**B**rethren, the will of my heart indeed and my prayer to God is for them unto salvation. <sup>2</sup> For I bear them witness that they have a zeal of God, but not according to knowledge. <sup>3</sup> For they, not knowing the justice of God and seeking to establish their own, have not submitted themselves to the justice of God. <sup>4</sup> For the end of the law is Christ unto justice to every one that believeth.

<sup>5</sup> For Moses wrote that the justice which is of the law, "The man that shall do it shall live by it." <sup>6</sup> But the justice which is of faith speaketh thus: "Say not in thy heart, 'Who shall ascend into heaven?'" That is to bring Christ down. <sup>7</sup> "Or 'Who shall descend into the deep?'" That is to bring up Christ again from the dead. <sup>8</sup> But what saith the scripture? "The word is nigh *thee, even* in thy mouth and in thy heart." This is the word of faith which we preach, <sup>9</sup> that if thou confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. <sup>10</sup> For with the heart we believe unto justice, but with the mouth confession is made unto salvation. <sup>11</sup> For the scripture saith, "Whosoever believeth in him shall not

illum non confundetur.” <sup>12</sup> Non enim est distinctio Iudaei et Graeci. Nam idem Dominus omnium, dives in omnes qui invocant illum, <sup>13</sup> omnis enim quicumque invocaverit nomen Domini salvus erit.

<sup>14</sup> Quomodo ergo invocabunt in quem non crediderunt? Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine praedicante? <sup>15</sup> Quomodo vero praedicabunt nisi mittantur? Sicut scriptum est: “Quam speciosi pedes evangelizantium pacem, evangelizantium bona!” <sup>16</sup> Sed non omnes oboediunt evangelio, Esaias enim dicit, “Domine, quis credidit auditui nostro?” <sup>17</sup> Ergo fides ex auditu auditus autem per verbum Christi. <sup>18</sup> Sed dico, numquid non audierunt? Et quidem in omnem terram exiit sonus eorum, et in fines orbis terrae verba eorum.

<sup>19</sup> Sed dico, numquid Israhel non cognovit? Primus Moses dicit, “Ego ad aemulationem vos adducam in non gentem; in gentem insipientem in iram vos mittam.” <sup>20</sup> Esaias autem audet et dicit, “Inventus sum a non quaerentibus me; palam apparui his qui me non interrogabant.” <sup>21</sup> Ad Israhel autem dicit, “Tota die expandi manus meas ad populum non credentem et contradicentem.”



be ashamed.” <sup>12</sup> For there is no distinction of the Jew and the Greek. For the same is Lord over all, rich to all that call upon him, <sup>13</sup> for whosoever shall call upon the name of the Lord shall be saved.

<sup>14</sup> How then shall they call on him in whom they have not believed? Or how shall they believe him of whom they have not heard? And how shall they hear without a preacher? <sup>15</sup> And how can they preach unless they be sent? As it is written: “How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!” <sup>16</sup> But all do not obey the gospel, for Isaiah saith, “Lord, who hath believed our report?” <sup>17</sup> Faith then *cometh* by hearing and hearing by the word of Christ. <sup>18</sup> But I say, have they not heard? Yes, verily their sound hath gone forth into all the earth, and their words unto the ends of the whole world.

<sup>19</sup> But I say, hath not Israel known? First Moses saith, “I will provoke you to jealousy by that which is not a nation; by a foolish nation I will anger you.” <sup>20</sup> But Isaiah is bold and saith, “I was found by them that did not seek me; I appeared openly to them that asked not after me.” <sup>21</sup> But to Israel he saith, “All the day long have I spread forth my hands to a people that believeth not and contradicteth me.”

## Caput II

**D**ico ergo, numquid reppulit Deus populum suum? Absit. Nam et ego Israhelita sum ex semine Abraham de tribu Benjamin. <sup>2</sup> Non reppulit Deus plebem suam, quam praesciit. An nescitis in Helia quid dicit scriptura, quemadmodum interpellat Deum adversus Israhel, <sup>3</sup> "Domine, prophetas tuos occiderunt; altaria tua suffoderunt, et ego relictus sum solus, et quaerunt animam meam"? <sup>4</sup> Sed quid dicit illi responsum divinum? "Reliqui mihi septem milia virorum qui non curvaverunt genua Baal." <sup>5</sup> Sic ergo, et in hoc tempore reliquiae secundum electionem gratiae salvae factae sunt. <sup>6</sup> Si autem gratia, iam non ex operibus; alioquin gratia iam non est gratia.

<sup>7</sup> Quid ergo? Quod quaerebat Israhel hoc non est consecutus, electio autem consecuta est, ceteri vero excaecati sunt. <sup>8</sup> Sicut scriptum est: "Dedit illis Deus spiritum contritionis: oculos, ut non videant, et aures, ut non audiant usque in hodiernum diem. <sup>9</sup> Et David dicit, "Fiat mensa eorum in laqueum et in captionem et in scandalum et in retributionem illis. <sup>10</sup> Obscurentur oculi eorum ne videant et dorsum illorum semper incurva."

<sup>11</sup> Dico ergo, numquid sic offenderunt ut caderent?

## Chapter II

God hath not cast off all Israel. The Gentiles must not be proud, but stand in faith and fear.

I say then, hath God cast away his people? God forbid. For I also am an Israelite of the seed of Abraham of the tribe of Benjamin. <sup>2</sup> God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elijah, how he calleth on God against Israel, <sup>3</sup> "Lord, they have slain thy prophets; they have dug down thy altars, and I am left alone, and they seek my life"? <sup>4</sup> But what saith the divine answer to him? "I have left me seven thousand men that have not bowed their knees to Baal." <sup>5</sup> Even so then, at this *present* time also there is a remnant saved according to the election of grace. <sup>6</sup> And if by grace, it is not now by works; otherwise grace is no more grace.

<sup>7</sup> What then? That which Israel sought he hath not obtained, but the election hath obtained it, and the rest have been blinded. <sup>8</sup> As it is written: "God hath given them the spirit of *insensibility*: eyes, that they should not see, and ears, that they should not hear until this present day. <sup>9</sup> And David saith, "Let their table be made a snare and a trap and a stumbling block and a recompence to them. <sup>10</sup> Let their eyes be darkened that they may not see and bow down their back always."

<sup>11</sup> I say then, have they so stumbled that they should fall?

Absit. Sed illorum delicto, salus est Gentibus ut illos aemulentur. <sup>12</sup> Quod si delictum illorum divitiae sunt mundi et deminutio eorum divitiae Gentium, quanto magis plenitudo eorum?

<sup>13</sup> Vobis enim dico Gentibus, quamdiu quidem ego sum Gentium apostolus, ministerium meum honorificabo, <sup>14</sup> si quo modo ad aemulandum provocem carnem meam et salvos faciam aliquos ex illis. <sup>15</sup> Si enim amissio eorum reconciliatio est mundi, quae adsumptio nisi vita ex mortuis?

<sup>16</sup> Quod si delibatio sancta est, et massa, et si radix sancta, et rami. <sup>17</sup> Quod si aliqui ex ramis fracti sunt, tu autem, cum oleaster esses, insertus es in illis et socius radicis et pinguidinis olivae factus es, <sup>18</sup> noli gloriari adversus ramos. Quod si gloriaris, non tu radicem portas, sed radix te. <sup>19</sup> Dices ergo, "Fracti sunt rami ut ego inserar." <sup>20</sup> Bene, propter incredulitatem fracti sunt. Tu autem fide stas; noli altum sapere, sed time, <sup>21</sup> si enim Deus naturalibus ramis non pepercit, ne forte nec tibi parcat.

<sup>22</sup> Vide ergo bonitatem et severitatem Dei: in eos quidem qui ceciderunt, severitatem, in te autem bonitatem Dei si permanseris in bonitate; alioquin et tu excideris. <sup>23</sup> Sed et illi, si non permanserint in incredulitate, inserentur, potens est enim Deus iterum inserere illos. <sup>24</sup> Nam si tu ex naturali excisus es oleastro, et contra naturam insertus es in bonam

God forbid. But by their offence, salvation is come to the Gentiles that they may be emulous of them. <sup>12</sup> Now if the offence of them be the riches of the world and the diminishing of them the riches of the Gentiles, how much more the fulness of them?

<sup>13</sup> For I say to you Gentiles, as long indeed as I am the apostle of the Gentiles, I will honour my ministry, <sup>14</sup> if by any means I may provoke to emulation *them who are* my flesh and may save some of them. <sup>15</sup> For if the loss of them be the reconciliation of the world, what shall the receiving of them be but life from the dead?

<sup>16</sup> For if the firstfruit be holy, *so* is the lump also, and if the root be holy, *so* are the branches. <sup>17</sup> And if some of the branches be broken and thou, being a wild olive tree, art ingrafted in them and art made partaker of the root and of the fatness of the olive tree, <sup>18</sup> boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. <sup>19</sup> Thou wilt say then, "The branches were broken off that I might be grafted in." <sup>20</sup> Well, because of unbelief they were broken off. But thou standest by faith; be not high-minded, but fear, <sup>21</sup> for if God hath not spared the natural branches, lest perhaps he also spare not thee.

<sup>22</sup> See then the goodness and the severity of God: towards them indeed that are fallen, the severity, but towards thee the goodness of God if thou abide in goodness; otherwise thou also shalt be cut off. <sup>23</sup> And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again. <sup>24</sup> For if thou wert cut out of the wild olive tree, *which is natural to thee*, and contrary to nature were grafted into the good olive tree, how much more shall they

olivam, quanto magis ii qui secundum naturam inserentur suae olivae?

<sup>25</sup> Nolo enim vos ignorare, fratres, mysterium hoc, ut non sitis vobis ipsis sapientes, quia caecitas ex parte contigit in Israhel donec plenitudo Gentium intraret. <sup>26</sup> Et sic omnis Israhel salvus fieret, sicut scriptum est: "Veniet ex Sion qui eripiat et avertat impietatem ab Iacob. <sup>27</sup> Et hoc illis a me testamentum, cum abstulero peccata eorum." <sup>28</sup> Secundum evangelium, quidem inimici propter vos, secundum electionem autem carissimi propter patres. <sup>29</sup> Sine paenitentia enim sunt dona et vocatio Dei. <sup>30</sup> Sicut enim aliquando et vos non credidistis Deo, nunc autem misericordiam consecuti estis propter illorum incredulitatem, <sup>31</sup> ita et isti nunc non crediderunt in vestram misericordiam, ut et ipsi misericordiam consequantur, <sup>32</sup> conclusit enim Deus omnia in incredulitatem ut omnium misereatur.

<sup>33</sup> O altitudo divitiarum sapientiae et scientiae Dei! Quam inconprehensibilia sunt iudicia eius et investigabiles viae eius! <sup>34</sup> Quis enim cognovit sensum Domini, aut quis consiliarius eius fuit, <sup>35</sup> aut quis prior dedit illi? Et retribuetur ei, <sup>36</sup> quoniam ex ipso et per ipsum et in ipso sunt omnia. Ipsi gloria in saecula. Amen.

that are *the natural branches* be grafted into their own olive tree?

<sup>25</sup> For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceits, that blindness in part has happened in Israel until the fulness of the Gentiles should come in. <sup>26</sup> And so all Israel should be saved, as it is written: "There shall come out of Sion he that shall deliver and shall turn away ungodliness from Jacob. <sup>27</sup> And this is to them my covenant, when I shall take away their sins." <sup>28</sup> As concerning the gospel, indeed they are enemies for your sake, but as touching the election they are most dear for the sake of the fathers. <sup>29</sup> For the gifts and the calling of God are without repentance. <sup>30</sup> For as you also in times past did not believe God, but now have obtained mercy through their unbelief, <sup>31</sup> so these also now have not believed for your mercy, that they also may obtain mercy, <sup>32</sup> for God hath concluded all in unbelief that he may have mercy on all.

<sup>33</sup> O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways! <sup>34</sup> For who hath known the mind of the Lord, or who hath been his counselor, <sup>35</sup> or who hath first given to him? And recompence shall be made him, <sup>36</sup> for of him and by him and in him are all things. To him be glory for ever. Amen.

## Caput 12

**O**bsecro itaque vos, fratres, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum. <sup>2</sup> Et nolite conformari huic saeculo, sed reformamini in novitate sensus vestri, ut probetis quae sit voluntas Dei bona et beneplacens et perfecta. <sup>3</sup> Dico enim per gratiam quae data est mihi omnibus qui sunt inter vos non plus sapere quam oportet sapere, sed sapere ad sobrietatem, unicuique sicut Deus divisit mensuram fidei.

<sup>4</sup> Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent, <sup>5</sup> ita multi unum corpus sumus in Christo, singuli autem alter alterius membra. <sup>6</sup> Habentes autem donationes secundum gratiam quae data est nobis differentes, sive prophetiam secundum rationem fidei <sup>7</sup> sive ministerium in ministrando, sive qui docet in doctrina, <sup>8</sup> qui exhortatur in exhortando, qui tribuit in simplicitate, qui praeest in sollicitudine, qui miseretur in hilaritate.

<sup>9</sup> Dilectio sine simulatione. Odientes malum, adherentes bono. <sup>10</sup> Caritatem fraternitatis invicem diligentes, honore invicem praevenientes. <sup>11</sup> Sollicitudine, non pigri, spiritu



## Chapter 12

Lessons of Christian virtues.

**I** beseech you therefore, brethren, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. <sup>2</sup> And be not conformed to this world, but be ye reformed in the newness of your mind, that you may prove what is the good and the acceptable and the perfect will of God. <sup>3</sup> For I say through the grace that is given me to all that are among you not to be more wise than it behoveth to be wise, but to be wise unto sobriety, *and* according as God hath divided to every one the measure of faith.

<sup>4</sup> For as in one body we have many members, but all the members have not the same office, <sup>5</sup> so we being many are one body in Christ, and every one members one of another. <sup>6</sup> And having gifts different according to the grace that is given us, whether prophecy *to be used* according to the rule of faith <sup>7</sup> or ministry in ministering, or he that teacheth in teaching, <sup>8</sup> he that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that sheweth mercy with cheerfulness.

<sup>9</sup> *Let love be* without dissimulation. Hating that which is evil, cleaving to that which is good. <sup>10</sup> Loving one another *with* brotherly love, in honour preventing one another. <sup>11</sup> In carefulness, not slothful, in spirit fervent, serving the

ferventes, Domino servientes, <sup>12</sup> spe gaudentes, in tribulatione patientes, orationi instantes, <sup>13</sup> necessitatibus sanctorum communicantes, hospitalitatem sectantes.

<sup>14</sup> Benedicite persequentibus vos. Benedicite, et nolite maledicere. <sup>15</sup> Gaudere cum gaudentibus; flere cum flentibus. <sup>16</sup> Id ipsum invicem sentientes. Non alta sapientes, sed humilibus consentientes. Nolite esse prudentes apud vosmet ipsos. <sup>17</sup> Nulli malum pro malo reddentes, providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus. <sup>18</sup> Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes. <sup>19</sup> Non vosmet ipsos defendentes, carissimi, sed date locum irae, scriptum est enim: “Mihi vindicta; ego retribuam,” dicit Dominus.” <sup>20</sup> Sed si esurierit inimicus tuus, ciba illum, si sitit, potum da. Illi hoc enim faciens, carbones ignis congeres super caput eius. <sup>21</sup> Noli vinci a malo, sed vince in bono malum.

## Caput 13

**O**mnis anima potestatibus sublimioribus subdita sit, non est enim potestas nisi a Deo, quae autem sunt a Deo ordinatae sunt. <sup>2</sup> Itaque qui resistit potestati Dei ordinationi resistit, qui autem resistunt ipsi sibi damnationem adquirunt. <sup>3</sup> Nam principes non sunt timori boni operis sed mali.

Lord, <sup>12</sup> rejoicing in hope, patient in tribulation, instant in prayer, <sup>13</sup> communicating to the necessities of the saints, pursuing hospitality.

<sup>14</sup> Bless them that persecute you. Bless, and curse not. <sup>15</sup> Rejoice with them that rejoice; weep with them that weep. <sup>16</sup> Be of one mind one towards another. Mind not high things, but condescend to the humble. Be not wise in your own conceits. <sup>17</sup> Render to no man evil for evil, providing things good not only in the sight of God, but also in the sight of all men. <sup>18</sup> If it be possible, as much as is in you, have peace with all men. <sup>19</sup> Revenge not yourselves, *my dearly beloved*, but give place to wrath, for it is written: “‘Revenge is mine; I will repay,’ saith the Lord.” <sup>20</sup> But if thy enemy be hungry, give him to eat; if he thirst, give him drink. For doing this, thou shalt heap coals of fire on his head. <sup>21</sup> Be not overcome by evil, but overcome evil by good.

## Chapter 13

Lessons of obedience to superiors, and mutual charity.

**L**et every soul be subject to higher powers, for there is no power but from God, and those that are are ordained of God. <sup>2</sup> Therefore he that resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation. <sup>3</sup> For rulers are not a terror to the good

Vis autem non timere potestatem? Bonum fac, et habebis laudem ex illa, <sup>4</sup> Dei enim minister est tibi in bonum. Si autem malum feceris, time, non enim sine causa gladium portat. Dei enim minister est, vindex in iram ei qui malum agit. <sup>5</sup> Ideo necessitate subditi estote non solum propter iram sed etiam propter conscientiam. <sup>6</sup> Ideo enim et tributa praestatis, ministri enim Dei sunt, in hoc ipsum servientes. <sup>7</sup> Reddite ergo omnibus debita, cui tributum tributum, cui vectigal vectigal, cui timorem timorem, cui honorem honorem.

<sup>8</sup> Nemini quicquam debeatis nisi ut invicem diligatis, qui enim diligit proximum legem implevit. <sup>9</sup> Nam: "Non adulterabis. Non occides. Non furaberis. Non falsum testimonium dices. Non concupisces." Et si quod est aliud mandatum, in hoc verbo instauratur: "Diliges proximum tuum tamquam te ipsum." <sup>10</sup> Dilectio proximi malum non operatur. Plenitudo ergo legis est dilectio.

<sup>11</sup> Et hoc scientes tempus, quia hora est iam nos de somno surgere. Nunc enim propior est nostra salus quam cum credidimus. <sup>12</sup> Nox praecessit, dies autem adpropiauit. Abiciamus ergo opera tenebrarum et induamur arma lucis. <sup>13</sup> Sicut in die honeste ambulemus, non in comesationibus et ebrietatibus, non in cubilibus et impudiciis, non in contentione et aemulatione. <sup>14</sup> Sed induite Dominum Iesum Christum, et carnis curam ne feceritis in desideriis.

work but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise from the same, <sup>4</sup> for he is the minister of God to thee for good. But if thou do that which is evil, fear, for he beareth not the sword in vain. For he is the minister of God, an avenger *to execute* wrath upon him that doth evil. <sup>5</sup> Wherefore be subject of necessity not only for wrath but also for conscience' sake. <sup>6</sup> For therefore also you pay tribute, for they are the ministers of God, serving unto this purpose. <sup>7</sup> Render therefore to all men their dues: tribute to whom tribute *is due*, custom to whom custom, fear to whom fear, honour to whom honour.

<sup>8</sup> Owe no man any thing but to love one another, for he that loveth his neighbour hath fulfilled the law. <sup>9</sup> For: "Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet." And if there be any other commandment, it is comprised in this word: "Thou shalt love thy neighbour as thyself." <sup>10</sup> The love of our neighbour worketh no evil. Love therefore is the fulfilling of the law.

<sup>11</sup> And that knowing the time, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. <sup>12</sup> The night is passed, and the day is at hand. Let us therefore cast off the works of darkness and put on the armour of light. <sup>13</sup> Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and impurities, not in contention and envy. <sup>14</sup> But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.

## Caput 14

**I**nfirmum autem in fide adsumite non in disceptationibus cogitationum. <sup>2</sup> Alius enim credit se manducare omnia, qui autem infirmus est, holus manducet. <sup>3</sup> Is qui manducat non manducantem non spernat, et qui non manducat, manducantem non iudicet, Deus enim illum adsumpsit. <sup>4</sup> Tu quis es qui iudices alienum servum? Suo domino stat aut cadit. Stabit autem, potens est enim Deus statuere illum.

<sup>5</sup> Nam alius iudicat diem inter diem, alius autem iudicat omnem diem; unusquisque in suo sensu abundet. <sup>6</sup> Qui sapit diem Domino sapit, et qui manducat Domino manducat, gratias enim agit Deo. Et qui non manducat, Domino non manducat et gratias agit Deo. <sup>7</sup> Nemo enim nostrum sibi vivit, et nemo sibi moritur. <sup>8</sup> Sive enim vivimus, Domino vivimus, sive morimur, Domino morimur. Sive ergo vivimus sive morimur, Domini sumus. <sup>9</sup> In hoc enim Christus mortuus est et resurrexit, ut et mortuorum et vivorum dominetur.

<sup>10</sup> Tu autem quid iudicas fratrem tuum? Aut tu quare spernis fratrem tuum? Omnes enim stabimus ante tribunal Christi. <sup>11</sup> Scriptum est enim: "‘Vivo ego,’ dicit Dominus quoniam ‘mihi flectet omne genu, et omnis lingua confitebitur

## Chapter 14

The strong must bear with the weak. Cautions against judging and giving scandal.

**N**ow him that is weak in faith take unto you not in disputes about thoughts. <sup>2</sup> For one believeth that he may eat all things, but he that is weak, let him eat herbs. <sup>3</sup> Let not him that eateth despise him that eateth not, and he that eateth not, let him not judge him that eateth, for God hath taken him to him. <sup>4</sup> Who art thou that judgest another man's servant? To his own master he standeth or falleth. And he shall stand, for God is able to make him stand.

<sup>5</sup> For one judgeth between day and day, and another judgeth every day; let every man abound in his own sense. <sup>6</sup> He that regardeth the day regardeth it unto the Lord, and he that eateth eateth to the Lord, for he giveth thanks to God. And he that eateth not, to the Lord he eateth not and giveth thanks to God. <sup>7</sup> For none of us liveth to himself, and no man dieth to himself. <sup>8</sup> For whether we live, we live unto the Lord, or whether we die, we die unto the Lord. Therefore whether we live or whether we die, we are the Lord's. <sup>9</sup> For to this end Christ died and rose again, that he might be Lord both of the dead and of the living.

<sup>10</sup> But why dost thou judge thy brother? Or why dost thou despise thy brother? For we shall all stand before the judgment seat of Christ. <sup>11</sup> For it is written: "As I live," saith the Lord, 'every knee shall bow to me, and every tongue shall

Deo.”<sup>12</sup> Itaque unusquisque nostrum pro se rationem reddet Deo.<sup>13</sup> Non ergo amplius invicem iudicemus. Sed hoc iudicate magis, ne ponatis offendiculum fratri vel scandalum.

<sup>14</sup> Scio et confido in Domino Iesu quia nihil commune per ipsum, nisi ei qui existimat quid commune esse, illi commune est.<sup>15</sup> Si enim propter cibum frater tuus contristatur, iam non secundum caritatem ambulas. Noli cibo tuo illum perdere pro quo Christus mortuus est.<sup>16</sup> Non ergo blasphemetur bonum nostrum.<sup>17</sup> Non est enim regnum Dei esca et potus, sed iustitia et pax et gaudium in Spiritu Sancto.<sup>18</sup> Qui enim in hoc servit Christo placet Deo et probatus est hominibus.

<sup>19</sup> Itaque quae pacis sunt sectemur et quae aedificationis sunt in invicem custodiamus.<sup>20</sup> Noli propter escam destruere opus Dei. Omnia quidem munda sunt, sed malum est homini qui per offendiculum manducat.<sup>21</sup> Bonum est non manducare carnem et non bibere vinum neque in quo frater tuus offenditur aut scandalizatur aut infirmatur.<sup>22</sup> Tu fidem habes? Penes temet ipsum habe coram Deo. Beatus qui non iudicat semet ipsum in eo quod probat.<sup>23</sup> Qui autem discernit, si manducaverit, damnatus est, quia non ex fide. Omne enim quod non est ex fide peccatum est.



confess to God.”<sup>12</sup> So then every one of us shall render account to God for himself.<sup>13</sup> Let us not therefore judge one another any more. But judge this rather, that you put not a stumbling block or a scandal *in your brother's way*.

<sup>14</sup> I know and am confident in the Lord Jesus that nothing is *unclean* of itself, but to him that esteemeth any thing to be *unclean*, to him it is *unclean*.<sup>15</sup> But if because of thy meat thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat for whom Christ died.<sup>16</sup> Let not then our good be evil spoken of.<sup>17</sup> For the kingdom of God is not meat and drink, but justice and peace and joy in the Holy Ghost.<sup>18</sup> For he that in this serveth Christ pleaseth God and is approved of men.

<sup>19</sup> Therefore let us follow after the things that are of peace and keep the things that are of edification one towards another.<sup>20</sup> Destroy not the work of God for meat. All things indeed are clean, but it is evil for *that* man who eateth with offence.<sup>21</sup> It is good not to eat flesh and not to drink wine nor any thing whereby thy brother is offended or scandalized or made weak.<sup>22</sup> Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth.<sup>23</sup> But he that discerneth, if he eat, is condemned, because not of faith. For all that is not of faith is sin.

## Caput 15

**D**ebemus autem nos firmiores inbecillitates infirmorum sustinere et non nobis placere. <sup>2</sup> Unusquisque vestrum proximo suo placeat in bonum ad aedificationem. <sup>3</sup> Etenim Christus non sibi placuit, sed sicut scriptum est: "Inproperia inproperantium tibi ceciderunt super me." <sup>4</sup> Quaecumque enim scripta sunt ad nostram doctrinam scripta sunt, ut per patientiam et consolationem scripturarum spem habeamus. <sup>5</sup> Deus autem patientiae et solacii det vobis id ipsum sapere in alterutrum, secundum Iesum Christum, <sup>6</sup> ut unianimes, uno ore honorificetis Deum et Patrem Domini nostri, Iesu Christi.

<sup>7</sup> Propter quod suscipite invicem sicut et Christus suscepit vos in honorem Dei. <sup>8</sup> Dico enim Christum Iesum ministrum fuisse circumcisionis propter veritatem Dei ad confirmandas promissiones patrum, <sup>9</sup> Gentes autem super misericordia honorare Deum, sicut scriptum est: "Propter hoc confitebor tibi in Gentibus, Domine, et nomini tuo cantabo." <sup>10</sup> Et iterum dicit, "Laetamini, Gentes, cum plebe eius." <sup>11</sup> Et iterum: "Laudate, omnes Gentes, Dominum, et magnificate eum, omnes populi." <sup>12</sup> Et rursus Esaias ait, "Erit radix Iesse, et qui exsurgit regere Gentes, in eo Gentes

## Chapter 15

He exhorts them to be all of one mind and promises to come and see them.

**N**ow we that are stronger ought to bear the infirmities of the weak and not to please ourselves. <sup>2</sup> Let every one of you please his neighbour unto good to edification. <sup>3</sup> For Christ did not please himself, but as it is written: "The reproaches of them that reproached thee fell upon me." <sup>4</sup> For what things soever were written were written for our learning, that through patience and the comfort of the scriptures we might have hope. <sup>5</sup> Now the God of patience and of comfort grant you to be of one mind, one towards another, according to Jesus Christ, <sup>6</sup> that with one mind *and* with one mouth you may glorify God and the Father of our Lord, Jesus Christ.

<sup>7</sup> Wherefore receive one another as Christ also hath received you to the honour of God. <sup>8</sup> For I say that Christ Jesus was minister of the circumcision for the truth of God to confirm the promises *made to* the fathers, <sup>9</sup> but that the Gentiles are to glorify God for his mercy, as it is written: "Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name." <sup>10</sup> And again he saith, "Rejoice, ye Gentiles, with his people." <sup>11</sup> And again: "Praise the Lord, all ye Gentiles, and magnify him, all ye people." <sup>12</sup> And again Isaiah saith, "There shall be a root of Jesse, and he that shall rise up to rule the Gentiles, in him the Gentiles shall

sperabunt.” <sup>13</sup> Deus autem spei repleat vos omni gaudio et pace in credendo, ut abundetis in spe et virtute Spiritus Sancti.

<sup>14</sup> Certus sum autem, fratres mei, et ego ipse de vobis quoniam et ipsi pleni estis dilectione, repleti omni scientia, ita ut possitis alterutrum monere. <sup>15</sup> Audacius autem scripsi vobis, fratres, ex parte tamquam in memoriam vos reducens propter gratiam quae data est mihi a Deo, <sup>16</sup> ut sim minister Christi Iesu in Gentibus, sanctificans evangelium Dei ut fiat oblatio Gentium accepta et sanctificata in Spiritu Sancto. <sup>17</sup> Habeo igitur gloriam in Christo Iesu ad Deum. <sup>18</sup> Non enim audeo aliquid loqui eorum quae per me non efficit Christus in oboedientiam Gentium verbo et factis, <sup>19</sup> in virtute signorum et prodigiorum, in virtute Spiritus Sancti, ita ut ab Hierusalem per circuitum usque in Illyricum repleverim evangelium Christi. <sup>20</sup> Sic autem hoc praedicavi evangelium non ubi nominatus est Christus, ne super alienum fundamentum aedificarem. <sup>21</sup> Sed sicut scriptum est: “Quibus non est adnuntiandum de eo videbunt, et qui non audierunt intellegent.”

<sup>22</sup> Propter quod et inpediebar plurimum venire ad vos. <sup>23</sup> Nunc vero ulterius locum non habens in his regionibus, cupiditatem autem habens veniendi ad vos ex multis iam praecedentibus annis, <sup>24</sup> cum in Hispaniam proficisci coepero, spero quod praeteriens, videam vos et a vobis deducar illuc si vobis primum ex parte fructus fuero. <sup>25</sup> Nunc igitur proficiscar in Hierusalem ministrare sanctis. <sup>26</sup> Probaverunt enim Macedonia et Achaia conlationem aliquam facere in

hope.” <sup>13</sup> Now the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Ghost.

<sup>14</sup> And I myself also, my brethren, am assured of you that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. <sup>15</sup> But I have written to you, brethren, more boldly in *some sort* as putting you in mind because of the grace which is given me from God, <sup>16</sup> that I should be the minister of Christ Jesus among the Gentiles, sanctifying the gospel of God that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost. <sup>17</sup> I have therefore glory in Christ Jesus towards God. <sup>18</sup> For I dare not to speak of any of those things which Christ worketh not by me for the obedience of the Gentiles by word and deed, <sup>19</sup> by the virtue of signs and wonders, in the power of the Holy Ghost, so that from Jerusalem round about as far as to Illyricum I have replenished the gospel of Christ. <sup>20</sup> And I have so preached this gospel not where Christ was named, lest I should build upon another man’s foundation. <sup>21</sup> But as it is written: “They to whom he was not spoken of shall see, and they that have not heard shall understand.”

<sup>22</sup> For which cause also I was hindered very much from coming to you, *and have been kept away till now*. <sup>23</sup> But now having no more place in these countries, and having a great desire these many years *past* to come to you, <sup>24</sup> when I shall begin to take my journey into Spain, I hope that as I pass, I shall see you and be brought *on my way* thither by you if first in part I shall have enjoyed you. <sup>25</sup> *But* now I shall go to Jerusalem to minister to the saints. <sup>26</sup> For it hath pleased them of Macedonia and Achaia to make a contribution for the

pauperes sanctorum qui sunt in Hierusalem. <sup>27</sup> Placuit enim eis, et debitores sunt eorum. Nam si spiritualium eorum participes facti sunt Gentiles, debent et in carnalibus ministrare eis. <sup>28</sup> Hoc igitur cum consummavero et adsignavero eis fructum hunc, proficiscar per vos in Hispaniam. <sup>29</sup> Scio autem quoniam veniens ad vos, in abundantia benedictionis Christi veniam.

<sup>30</sup> Obsecro igitur vos, fratres, per Dominum nostrum, Iesum Christum, et per caritatem Sancti Spiritus ut adiuvetis me in orationibus vestris pro me ad Deum, <sup>31</sup> ut liberer ab infidelibus qui sunt in Iudaea et obsequii mei oblatio accepta fiat in Hierosolyma sanctis, <sup>32</sup> ut veniam ad vos in gaudio, per voluntatem Dei, et refrigerer vobiscum. <sup>33</sup> Deus autem pacis sit cum omnibus vobis. Amen.

## Caput 16

**C**ommando autem vobis Phoebem, sororem nostram, quae est in ministerio ecclesiae quae est in Cenchris, <sup>2</sup> ut eam suscipiatis in Domino digne sanctis et adsistatis ei in

poor among the saints that are in Jerusalem. <sup>27</sup> For it hath pleased them, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them. <sup>28</sup> When therefore I shall have accomplished this and consigned to them this fruit, I will come by you into Spain. <sup>29</sup> And I know that when I come to you, I shall come in the abundance of the blessing *of the gospel* of Christ.

<sup>30</sup> I beseech you therefore, brethren, through our Lord, Jesus Christ, and by the charity of the Holy Ghost that you help me in your prayers for me to God, <sup>31</sup> that I may be delivered from the unbelievers that are in Judea and that the oblation of my service may be acceptable in Jerusalem to the saints, <sup>32</sup> that I may come to you with joy, by the will of God, and may be refreshed with you. <sup>33</sup> Now the God of peace be with you all. Amen.

## Chapter 16

He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learnt.

**A**nd I commend to you Phoebe, our sister, who is in the ministry of the church that is in Cenchreae, <sup>2</sup> that you receive her in the Lord as becometh saints and that you assist

quocumque negotio vestri indiguerit. Etenim ipsa quoque adstitit multis, et mihi ipsi.

<sup>3</sup> Salutate Priscam et Aquilam, adiutores meos in Christo Iesu, <sup>4</sup> qui pro anima mea suas cervices subposuerunt, quibus non solus ego gratias ago, sed et cunctae ecclesiae Gentium, <sup>5</sup> et domesticam eorum ecclesiam. Salutate Ephraenitum, dilectum mihi, qui est primitivus Asiae in Christo. <sup>6</sup> Salutate Mariam, quae multum laboravit in vobis. <sup>7</sup> Salutate Andronicum et Iuniam, cognatos et concaptivos meos, qui sunt nobiles in apostolis, qui et ante me fuerunt in Christo. <sup>8</sup> Salutate Ampliatum, dilectissimum mihi in Domino. <sup>9</sup> Salutate Urbanum, adiutorem nostrum in Christo Iesu, et Stachyn, dilectum meum. <sup>10</sup> Salutate Apellen, probum in Christo. <sup>11</sup> Salutate eos qui sunt ex Aristoboli domo. Salutate Herodionem, cognatum meum. Salutate eos qui sunt ex Narcissi domo, qui sunt in Domino. <sup>12</sup> Salutate Tryfenam et Tryfosam, quae laborant in Domino. Salutate Persidem, carissimam, quae multum laboravit in Domino. <sup>13</sup> Salutate Rufum, electum in Domino, et matrem eius et meam. <sup>14</sup> Salutate Asyncritum, Phlegonta, Hermam, Patrobam, Hermen et qui cum eis sunt fratres. <sup>15</sup> Salutate Filologum et Iuliam, Nereum et sororem eius et Olympiadem et omnes qui cum eis sunt sanctos. <sup>16</sup> Salutate invicem in osculo sancto. Salutant vos omnes ecclesiae Christi.

<sup>17</sup> Rogo autem vos, fratres, ut observetis eos qui dissensiones et offendicula praeter doctrinam quam vos didicistis faciunt, et declinate ab illis. <sup>18</sup> Huiuscemodi enim Christo, Domino nostro, non serviunt sed suo ventri, et per dulces sermones et benedictiones seducunt corda innocentium. <sup>19</sup> Vestra enim oboedientia in omnem locum divulgata est. Gaudeo igitur in vobis, sed volo vos sapientes esse in bono



her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

<sup>3</sup> Salute Prisca and Aquila, my helpers in Christ Jesus, <sup>4</sup> who have for my life laid down their own necks, to whom not I only give thanks, but also all the churches of the Gentiles, <sup>5</sup> and the church which is in their house. Salute Epaenetus, my beloved, who is the firstfruits of Asia in Christ. <sup>6</sup> Salute Mary, who hath laboured much among you. <sup>7</sup> Salute Andronicus and Junias, my kinsmen and fellow prisoners, who are of note among the apostles, who also were in Christ before me. <sup>8</sup> Salute Ampliatus, most beloved to me in the Lord. <sup>9</sup> Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved. <sup>10</sup> Salute Apelles, approved in Christ. <sup>11</sup> Salute them that are of Aristobulus's household. Salute Herodion, my kinsman. Salute them that are of Narcissus's household, who are in the Lord. <sup>12</sup> Salute Tryphaena and Tryphosa, who labour in the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord. <sup>13</sup> Salute Rufus, chosen in the Lord, and his mother and mine. <sup>14</sup> Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes and the brethren that are with them. <sup>15</sup> Salute Philologus and Julia, Nereus and his sister and Olympias and all the saints that are with them. <sup>16</sup> Salute one another with a holy kiss. All the churches of Christ salute you.

<sup>17</sup> Now I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learnt, and to avoid them. <sup>18</sup> For they that are such serve not Christ, our Lord, but their own belly, and by pleasing speeches and good words seduce the hearts of the innocent. <sup>19</sup> For your obedience is published in every place. I rejoice therefore in you, but I would have you to be wise in

et simplices in malo. <sup>20</sup> Deus autem pacis conterat Satanam sub pedibus vestris velociter. Gratia Domini nostri, Iesu Christi, vobiscum.

<sup>21</sup> Salutat vos Timotheus, adiutor meus, et Lucius et Iason et Sosipater, cognati mei. <sup>22</sup> Saluto vos ego, Tertius, qui scripsi epistulam, in Domino. <sup>23</sup> Salutat vos Caius, hospes meus, et universae ecclesiae. Salutat vos Erastus, arcarius civitatis, et Quartus, frater. <sup>24</sup> Gratia Domini nostri, Iesu Christi, cum omnibus vobis. Amen.

<sup>25</sup> Ei autem qui potens est vos confirmare iuxta evangelium meum et praedicationem Iesu Christi, secundum revelationem mysterii, temporibus aeternis taciti, <sup>26</sup> quod nunc patefactum est per scripturas prophetarum secundum praeceptum aeterni Dei ad oboeditionem fidei in cunctis gentibus cogniti: <sup>27</sup> solo sapienti, Deo, per Iesum Christum, cui honor et gloria in saecula saeculorum. Amen.

good and simple in evil. <sup>20</sup> And may the God of peace crush Satan under your feet speedily. The grace of our Lord, Jesus Christ, be with you.

<sup>21</sup> Timothy, my fellow labourer, saluteth you, and Lucius and Jason and Sosipater, my kinsmen. <sup>22</sup> I, Tertius, who wrote this epistle, salute you in the Lord. <sup>23</sup> Gaius, my host, and the whole church saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother. <sup>24</sup> The grace of our Lord, Jesus Christ, be with you all. Amen.

<sup>25</sup> Now to him that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret from eternity, <sup>26</sup> which now is made manifest by the scriptures of the prophets according to the commandment of the eternal God for the obedience of faith known among all nations: <sup>27</sup> to God, the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.



# I CORINTHIANS

## Caput I

**P**aulus, vocatus apostolus Christi Iesu per voluntatem Dei, et Sosthenes, frater, <sup>2</sup> ecclesiae Dei quae est Corinthi, sanctificatis in Christo Iesu, vocatis sanctis cum omnibus qui invocant nomen Domini nostri, Iesu Christi, in omni loco ipsorum et nostro.

<sup>3</sup> Gratia vobis et pax a Deo, Patre nostro, et Domino Iesu Christo. <sup>4</sup> Gratias ago Deo meo semper pro vobis in gratia Dei quae data est vobis in Christo Iesu, <sup>5</sup> quia in omnibus divites facti estis in illo in omni verbo et in omni scientia, <sup>6</sup> sicut testimonium Christi confirmatum est in vobis, <sup>7</sup> ita ut nihil vobis desit in ulla gratia, expectantibus revelationem Domini nostri, Iesu Christi, <sup>8</sup> qui et confirmabit vos usque ad finem sine crimine in die adventus Domini nostri, Iesu Christi. <sup>9</sup> Fidelis Deus, per quem vocati estis in societatem Filii eius, Iesu Christi, Domini nostri.

<sup>10</sup> Obsecro autem vos, fratres, per nomen Domini nostri, Iesu Christi, ut id ipsum dicatis omnes et non sint in vobis scismata, sitis autem perfecti in eodem sensu et in eadem

## Chapter 1

He reproveth their dissensions about their teachers. The world was to be saved by preaching of the cross and not by human wisdom or eloquence.

**P**aul, called to be an apostle of Jesus Christ by the will of God, and Sosthenes, a brother, <sup>2</sup> to the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that invoke the name of our Lord, Jesus Christ, in every place of theirs and ours.

<sup>3</sup> Grace to you and peace from God, our Father, and from the Lord Jesus Christ. <sup>4</sup> I give thanks to my God always for you for the grace of God that is given you in Christ Jesus, <sup>5</sup> that in all things you are made rich in him in all utterance and in all knowledge, <sup>6</sup> as the testimony of Christ was confirmed in you, <sup>7</sup> so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord, Jesus Christ, <sup>8</sup> who also will confirm you unto the end without crime in the day of the coming of our Lord, Jesus Christ. <sup>9</sup> God is faithful, by whom you are called unto the fellowship of his Son, Jesus Christ, our Lord.

<sup>10</sup> Now I beseech you, brethren, by the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no schisms among you, but that you be perfect in the same

sententia. <sup>11</sup> Significatum est enim mihi de vobis, fratres mei, ab his qui sunt Chloes quia contentiones inter vos sunt. <sup>12</sup> Hoc autem dico, quod unusquisque vestrum dicit, "Ego quidem sum Pauli," "Ego autem Apollo," "Ego vero Cephae," "Ego autem Christi." <sup>13</sup> Divisus est Christus? Numquid Paulus crucifixus est pro vobis? Aut in nomine Pauli baptizati estis? <sup>14</sup> Gratias ago Deo quod neminem vestrum baptizavi nisi Crispum et Caium, <sup>15</sup> ne quis dicat quod in nomine meo baptizati estis. <sup>16</sup> Baptizavi autem et Stephanae domum; ceterum nescio si quem alium baptizaverim. <sup>17</sup> Non enim misit me Christus baptizare sed evangelizare, non in sapientia verbi, ut non evacuetur crux Christi.

<sup>18</sup> Verbum enim crucis pereuntibus quidem stultitia est, his autem qui salvi fiunt, id est, nobis, virtus Dei est. <sup>19</sup> Scriptum est enim: "Perdam sapientiam sapientium, et prudentiam prudentium reprobabo." <sup>20</sup> Ubi sapiens? Ubi scriba? Ubi conquisitor huius saeculi? Nonne stultam fecit Deus sapientiam huius mundi? <sup>21</sup> Nam quia in Dei sapientia non cognovit mundus per sapientiam Deum, placuit Deo per stultitiam praedicationis salvos facere credentes. <sup>22</sup> Quoniam et Iudaei signa petunt et Graeci sapientiam quaerunt. <sup>23</sup> Nos autem praedicamus Christum crucifixum, Iudaeis quidem scandalum, Gentibus autem stultitiam, <sup>24</sup> ipsis autem vocatis, Iudaeis atque Graecis, Christum Dei virtutem et Dei sapientiam. <sup>25</sup> Quia quod stultum est Dei sapientius est hominibus, et quod infirmum est Dei fortius est hominibus.

<sup>26</sup> Videte enim vocationem vestram, fratres, quia non multi sapientes secundum carnem, non multi potentes, non



mind and in the same judgment. <sup>11</sup> For it hath been signified unto me, my brethren, of you by them that are of *the house of Chloe* that there are contentions among you. <sup>12</sup> Now this I say, that every one of you saith, "I indeed am of Paul," and "I am of Apollos," and "I am of Cephas," and "I of Christ." <sup>13</sup> Is Christ divided? Was Paul then crucified for you? Or were you baptised in the name of Paul? <sup>14</sup> I give God thanks that I baptised none of you but Crispus and Gaius, <sup>15</sup> lest any should say that you were baptised in my name. <sup>16</sup> And I baptised also the household of Stephanas; besides I know not whether I baptised any other. <sup>17</sup> For Christ sent me not to baptise but to preach the gospel, not in wisdom of speech, lest the cross of Christ should be made void.

<sup>18</sup> For the word of the cross to them indeed that perish is foolishness, but to them that are saved, that is, to us, it is the power of God. <sup>19</sup> For it is written: "I will destroy the wisdom of the wise, and the prudence of the prudent I will reject." <sup>20</sup> Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? <sup>21</sup> For seeing that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of *our* preaching to save them that believe. <sup>22</sup> For both the Jews require signs and the Greeks seek after wisdom. <sup>23</sup> But we preach Christ crucified, to the Jews indeed a stumbling block and to the Gentiles foolishness, <sup>24</sup> but to them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

<sup>26</sup> For see your vocation, brethren, that there are not many wise according to the flesh, not many mighty, not

multi nobiles. <sup>27</sup> Sed quae stulta sunt mundi elegit Deus ut confundat sapientes, et infirma mundi elegit Deus ut confundat fortia. <sup>28</sup> Et ignobilia mundi et contemptibilia elegit Deus et ea quae non sunt, ut ea quae sunt destrueret, <sup>29</sup> ut non gloriatur omnis caro in conspectu eius. <sup>30</sup> Ex ipso autem vos estis in Christo Iesu, qui factus est sapientia nobis a Deo et iustitia et sanctificatio et redemptio, <sup>31</sup> ut quemadmodum scriptum est: "Qui gloriatur in Domino gloriatur."

## Caput 2

**E**t ego cum venissem ad vos, fratres, veni non in sublimitate sermonis aut sapientiae, adnuntians vobis testimonium Christi. <sup>2</sup> Non enim iudicavi scire me aliquid inter vos nisi Iesum Christum et hunc crucifixum. <sup>3</sup> Et ego in infirmitate et timore et tremore multo fui apud vos. <sup>4</sup> Et sermo meus et praedicatio mea non in persuasibilibus humanae sapientiae

many noble. <sup>27</sup> But the foolish things of the world hath God chosen that he may confound the wise, and the weak things of the world hath God chosen that he may confound the strong. <sup>28</sup> And the base things of the world and the things that are contemptible hath God chosen and things that are not, that he might bring to nought things that are, <sup>29</sup> that no flesh should glory in his sight. <sup>30</sup> But of him are you in Christ Jesus, who is made to us from God wisdom and justice and sanctification and redemption, <sup>31</sup> that as it is written: "He that glorieth may glory in the Lord."

## Chapter 2

His preaching was not in loftiness of words but in spirit and power, and the wisdom he taught was not to be understood by the worldly wise or sensual man, but only by the spiritual man.

**A**ND I, brethren, when I came to you, came not in loftiness of speech or of wisdom, declaring to you the testimony of Christ. <sup>2</sup> For I judged not myself to know anything among you but Jesus Christ and him crucified. <sup>3</sup> And I was with you in weakness and in fear and in much trembling. <sup>4</sup> And my speech and my preaching was not in the persuasive words of human wisdom but in shewing of the Spirit and power,

verbis sed in ostensione Spiritus et virtutis, <sup>5</sup> ut fides vestra non sit in sapientia hominum sed in virtute Dei.

<sup>6</sup> Sapientiam autem loquimur inter perfectos, sapientiam vero non huius saeculi neque principum huius saeculi, qui destruuntur. <sup>7</sup> Sed loquimur Dei sapientiam in mysterio quae abscondita est, quam praedestinavit Deus ante saecula in gloriam nostram, <sup>8</sup> quam nemo principum huius saeculi cognovit; si enim cognovissent, numquam Dominum gloriae crucifixissent. <sup>9</sup> Sed sicut scriptum est quod "Oculus non vidit, nec auris audivit, nec in cor hominis ascendit quae prae-paravit Deus his qui diligunt illum." <sup>10</sup> Nobis autem revelavit Deus per Spiritum suum. Spiritus enim omnia scrutatur, etiam profunda Dei.

<sup>11</sup> Quis enim scit hominum quae sint hominis nisi spiritus hominis qui in ipso est? Ita et quae Dei sunt nemo cognovit nisi Spiritus Dei. <sup>12</sup> Nos autem non spiritum huius mundi accepimus sed Spiritum qui ex Deo est, ut sciamus quae a Deo donata sunt nobis, <sup>13</sup> quae et loquimur non in doctis humanae sapientiae verbis sed in doctrina Spiritus, spiritalibus spiritalia comparantes.

<sup>14</sup> Animalis autem homo non percipit ea quae sunt Spiritus Dei, stultitia est enim illi, et non potest intellegere quia spiritaliter examinatur. <sup>15</sup> Spiritalis autem iudicat omnia, et ipse a nemine iudicatur. <sup>16</sup> Quis enim cognovit sensum Domini, qui instruat eum? Nos autem sensum Christi habemus.

<sup>5</sup> that your faith might not stand on the wisdom of men but on the power of God.

<sup>6</sup> Howbeit we speak wisdom among the perfect, yet not the wisdom of this world, neither of the princes of this world, that come to nought. <sup>7</sup> But we speak the wisdom of God in a mystery, *a wisdom* which is hidden, which God ordained before the world unto our glory, <sup>8</sup> which none of the princes of this world knew; for if they had known it, they would never have crucified the Lord of glory. <sup>9</sup> But as it is written: "The eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love him." <sup>10</sup> But to us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea the deep things of God.

<sup>11</sup> For what man knoweth the things of a man but the spirit of a man that is in him? So the things also that are of God no man knoweth but the Spirit of God. <sup>12</sup> Now we have received not the spirit of this world but the Spirit that is of God, that we may know the things that are given us from God, <sup>13</sup> which things also we speak not in the learned words of human wisdom but in the doctrine of the Spirit, comparing spiritual things with spiritual.

<sup>14</sup> But the sensual man perceiveth not the things that are of the Spirit of God, for it is foolishness to him, and he cannot understand because it is spiritually examined. <sup>15</sup> But the spiritual man judgeth all things, and he himself is judged of no man. <sup>16</sup> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

## Caput 3

**E**t ego, fratres, non potui vobis loqui quasi spiritualibus sed quasi carnalibus. Tamquam parvulis in Christo <sup>2</sup> lac vobis potum dedi, non escam, nondum enim poteratis. Sed nec nunc quidem potestis, adhuc enim estis carnales. <sup>3</sup> Cum enim sit inter vos zelus et contentio, nonne carnales estis et secundum hominem ambulatis? <sup>4</sup> Cum enim quis dicat, "Ego quidem sum Pauli," alius autem, "Ego Apollo," nonne homines estis?

Quid igitur est Apollo, quid vero Paulus? <sup>5</sup> Ministri eius cui credidistis, et unicuique sicut Dominus dedit. <sup>6</sup> Ego plantavi; Apollo rigavit, sed Deus incrementum dedit. <sup>7</sup> Itaque neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat Deus. <sup>8</sup> Qui plantat autem et qui rigat unum sunt. Unusquisque autem propriam mercedem accipiet secundum suum laborem. <sup>9</sup> Dei enim sumus adiutores. Dei agricultura estis; Dei aedificatio estis.

<sup>10</sup> Secundum gratiam Dei quae data est mihi, ut sapiens architectus fundamentum posui, alius autem superaedificat. Unusquisque autem videat quomodo superaedificet. <sup>11</sup> Fundamentum enim aliud nemo potest ponere praeter id quod

## Chapter 3

They must not contend about their teachers, who are but God's ministers and accountable to him. Their works shall be tried by the fire.

**A**nd I, brethren, could not speak to you as to spiritual but as to carnal. As to little ones in Christ <sup>2</sup> I gave you milk to drink, not meat, for you were not able as yet. But neither indeed are you now able, for you are yet carnal. <sup>3</sup> For whereas there is among you envying and contention, are you not carnal and walk according to man? <sup>4</sup> For while one saith, "I indeed am of Paul," and another, "I am of Apollos," are you not men?

What then is Apollos, and what is Paul? <sup>5</sup> The ministers of him whom you have believed, and to every one as the Lord hath given. <sup>6</sup> I have planted; Apollos watered, but God gave the increase. <sup>7</sup> So then neither he that planteth is any thing, nor he that watereth, but God that giveth the increase. <sup>8</sup> Now he that planteth and he that watereth are one. And every man shall receive his own reward according to his own labour. <sup>9</sup> For we are God's coadjutors. You are God's husbandry; you are God's building.

<sup>10</sup> According to the grace of God that is given to me, as a wise architect I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. <sup>11</sup> For other foundation no man can lay but that

positum est, quod est Christus Iesus. <sup>12</sup> Si quis autem superaedificat supra fundamentum hoc—aurum, argentum, lapides pretiosos, ligna, faenum, stipulam— <sup>13</sup> uniuscuiusque opus manifestum erit. Dies enim Domini declarabit, quia in igne revelabitur, et uniuscuiusque opus, quale sit, ignis probabit. <sup>14</sup> Si cuius opus manserit quod supraedificavit, mercedem accipiet. <sup>15</sup> Si cuius opus arserit, detrimentum patietur, ipse autem salvus erit, sic tamen quasi per ignem.

<sup>16</sup> Nescitis quia templum Dei estis et Spiritus Dei habitat in vobis? <sup>17</sup> Si quis autem templum Dei violaverit, disperdet illum Deus. Templum enim Dei sanctum est, quod estis vos.

<sup>18</sup> Nemo se seducat. Si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat ut sit sapiens. <sup>19</sup> Sapientia enim huius mundi stultitia est apud Deum. Scriptum est enim: "Conprehendam sapientes in astutia eorum." <sup>20</sup> Et iterum: "Dominus novit cogitationes sapientium, quoniam vanae sunt." <sup>21</sup> Itaque nemo gloriatur in hominibus. Omnia enim vestra sunt, <sup>22</sup> sive Paulus sive Apollo sive Cephas sive mundus sive vita sive mors sive praesentia sive futura, omnia enim vestra sunt, <sup>23</sup> vos autem Christi, Christus autem Dei.



which is laid, which is Christ Jesus. <sup>12</sup> Now if any man build upon this foundation—gold, silver, precious stones, wood, hay, stubble— <sup>13</sup> every man's work shall be manifest. For the day of the Lord shall declare it, because it shall be revealed in fire, and the fire shall try every man's work, of what sort it is. <sup>14</sup> If any man's work abide which he hath built thereupon, he shall receive a reward. <sup>15</sup> If any man's work burn, he shall suffer loss, but he himself shall be saved, yet so as by fire.

<sup>16</sup> Know you not that you are the temple of God and that the Spirit of God dwelleth in you? <sup>17</sup> But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are.

<sup>18</sup> Let no man deceive himself. If any man among you seem to be wise in this world, let him become a fool that he may be wise. <sup>19</sup> For the wisdom of this world is foolishness with God. For it is written: "I will catch the wise in their own craftiness." <sup>20</sup> And again: "The Lord knoweth the thoughts of the wise, that they are vain." <sup>21</sup> Let no man therefore glory in men. For all things are yours, <sup>22</sup> whether it be Paul or Apollos or Cephas or the world or life or death or things present or things to come, for all are yours, <sup>23</sup> and you are Christ's, and Christ is God's.

## Caput 4

**S**ic nos existimet homo ut ministros Christi et dispensatores mysteriorum Dei. <sup>2</sup> Hic iam quaeritur inter dispensatores ut fidelis quis inveniatur. <sup>3</sup> Mihi autem pro minimo est ut a vobis iudicer aut ab humano die; sed neque me ipsum iudico. <sup>4</sup> Nihil enim mihi conscius sum, sed non in hoc iustificatus sum; qui autem iudicat me Dominus est. <sup>5</sup> Itaque nolite ante tempus iudicare quoadusque veniat Dominus, qui et inluminabit abscondita tenebrarum et manifestabit consilia cordium, et tunc laus erit unicuique a Deo.

<sup>6</sup> Haec autem, fratres, transfiguravi in me et Apollo propter vos, ut in nobis discatis ne supra quam scriptum est unus adversus alterum infletur pro alio. <sup>7</sup> Quis enim te discernit? Quid autem habes quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis?

<sup>8</sup> Iam saturati estis; iam divites facti estis. Sine nobis regnatis, et utinam regnaretis, ut et nos vobiscum regnaremus. <sup>9</sup> Puto enim quod Deus nos apostolos novissimos

## Chapter 4

God's ministers are not to be judged. He taxes their boasting of their preachers and describes the treatment the apostles everywhere met with.

**L**et a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God. <sup>2</sup> Here now it is required among the dispensers that a man be found faithful. <sup>3</sup> But with me it is a very small thing to be judged by you or by man's day; but neither do I judge my own self. <sup>4</sup> For I am not conscious to myself of any thing, yet am I not hereby justified; but he that judgeth me is the Lord. <sup>5</sup> Therefore judge not before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts, and then shall every man have praise from God.

<sup>6</sup> But these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that in us you may learn that one be not puffed up against the other for another above that which is written. <sup>7</sup> For who distinguisheth thee? And what hast thou that thou hast not received? And if thou hast received, why dost thou glory as if thou hadst not received it?

<sup>8</sup> Now you are full; now you are become rich. You reign without us, and I would to God you did reign, that we also might reign with you. <sup>9</sup> For I think that God hath set forth

ostendit, tamquam morti destinatos, quia spectaculum facti sumus mundo et angelis et hominibus. <sup>10</sup> Nos stulti propter Christum, vos autem prudentes in Christo; nos infirmi, vos autem fortes; vos nobiles, nos autem ignobiles. <sup>11</sup> Usque in hanc horam et esurimus et sitimus et nudi sumus et colaphis caedimur et instabiles sumus. <sup>12</sup> Et laboramus operantes manibus nostris. Maledicimur, et benedicimus; persecutionem patimur, et sustinemus. <sup>13</sup> Blasphemamur, et obsecramus; tamquam purgamenta huius mundi facti sumus, omnium peripsima, usque adhuc.

<sup>14</sup> Non ut confundam vos haec scribo, sed ut filios meos carissimos moneo; <sup>15</sup> nam si decem milia pedagogorum habeatis in Christo, sed non multos patres. Nam in Christo Iesu per evangelium ego vos genui. <sup>16</sup> Rogo ergo vos, imitatores mei estote. <sup>17</sup> Ideo misi ad vos Timotheum, qui est filius meus carissimus et fidelis in Domino, qui vos commonefaciet vias meas, quae sunt in Christo Iesu, sicut ubique in omni ecclesia doceo. <sup>18</sup> Tamquam non venturus sim ad vos, sic inflati sunt quidam, <sup>19</sup> veniam autem cito ad vos, si Dominus voluerit, et cognoscam non sermonem eorum qui inflati sunt, sed virtutem. <sup>20</sup> Non enim in sermone est regnum Dei sed in virtute. <sup>21</sup> Quid vultis? In virga veniam ad vos an in caritate et spiritu mansuetudinis?

us apostles the last, as it were men appointed to death, because we are made a spectacle to the world and to angels and to men. <sup>10</sup> We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are honourable, but we without honour. <sup>11</sup> Even unto this hour we both hunger and thirst and are naked and are buffeted and have no fixed abode. <sup>12</sup> And we labour working with our own hands. We are reviled, and we bless; we are persecuted, and we suffer it. <sup>13</sup> We are ill spoken of, and we intreat; we are made as the refuse of this world, the off-scouring of all, even till now.

<sup>14</sup> I write not these things to shame you, but I admonish you as my dearest children; <sup>15</sup> for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you by the gospel. <sup>16</sup> Wherefore I beseech you, be ye followers of me *as I also am of Christ*. <sup>17</sup> For this cause have I sent to you Timothy, who is my dearest son and faithful in the Lord, who will put you in mind of my ways, which are in Christ Jesus, as I teach everywhere in every church. <sup>18</sup> Some are so puffed up as though I would not come to you, <sup>19</sup> but I will come to you shortly, if the Lord will, and will know not the speech of them that are puffed up, but the power. <sup>20</sup> For the kingdom of God is not in speech but in power. <sup>21</sup> What will you? Shall I come to you with a rod or in charity and in the spirit of meekness?

## Caput 5

**O**mnino auditur inter vos fornicatio, et talis fornicatio qualis nec inter gentes, ita ut uxorem patris sui aliquis habeat. <sup>2</sup> Et vos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit.

<sup>3</sup> Ego quidem absens corpore, praesens autem spiritu, iam iudicavi ut praesens eum qui sic operatus est <sup>4</sup> in nomine Domini nostri, Iesu Christi, congregatis vobis et meo spiritu cum virtute Domini nostri, Iesu, <sup>5</sup> tradere huiusmodi Sata-nae in interitum carnis, ut spiritus salvus sit in die Domini nostri, Iesu Christi.

<sup>6</sup> Non est bona gloriatio vestra. Nescitis quia modicum fermentum totam massam corrumpit? <sup>7</sup> Expurgate vetus fermentum ut sitis nova conspersio, sicut estis azymi. Et enim Pascha nostrum immolatus est: Christus. <sup>8</sup> Itaque epulemur non in fermento veteri neque in fermento malitiae et nequitiae sed in azymis sinceritatis et veritatis.

<sup>9</sup> Scripsi vobis in epistula ne commisceamini fornicariis. <sup>10</sup> Non utique fornicariis huius mundi aut avaris aut rapacibus aut idolis servientibus; alioquin debueratis de hoc

## Chapter 5

He excommunicates the incestuous adulterer and admonishes them to purge out the old leaven.

**I**t is absolutely heard that there is fornication among you, and such fornication as the like is not among the heathens, that one should have his father's wife. <sup>2</sup> And you are puffed up and have not rather mourned that he might be taken away from among you that hath done this deed.

<sup>3</sup> I indeed absent in body, but present in spirit, have already judged as though I were present him that hath so done <sup>4</sup> in the name of our Lord, Jesus Christ, you being gathered together and my spirit with the power of our Lord, Jesus, <sup>5</sup> to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord, Jesus Christ.

<sup>6</sup> Your glorying is not good. Know you not that a little leaven corrupteth the whole lump? <sup>7</sup> Purge out the old leaven that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. <sup>8</sup> Therefore let us feast not with the old leaven nor with the leaven of malice and wickedness but with unleavened bread of sincerity and truth.

<sup>9</sup> I wrote to you in an epistle not to keep company with fornicators. <sup>10</sup> I mean not with the fornicators of this world or with the covetous or the extortioners or the servers of

mundo exisse. <sup>11</sup> Nunc autem scripsi vobis non commisceri si is qui frater nominatur est fornicator aut avarus aut idolis serviens aut maledicus aut ebriosus aut rapax—cum eiusmodi nec cibum sumere. <sup>12</sup> Quid enim mihi de his qui foris sunt iudicare? Nonne de his qui intus sunt vos iudicatis? <sup>13</sup> Nam eos qui foris sunt Deus iudicabit. Auferte malum ex vobis ipsis.

## Caput 6

**A**udet aliquis vestrum habens negotium adversus alterum iudicari apud iniquos et non apud sanctos? <sup>2</sup> An nescitis quoniam sancti de mundo iudicabunt? Et si in vobis iudicabitur mundus, indigni estis qui de minimis iudicetis? <sup>3</sup> Nescitis quoniam angelos iudicabimus? Quanto magis saecularia? <sup>4</sup> Saecularia igitur iudicia si habueritis, contemptibiles qui sunt in ecclesia, illos constituite ad iudicandum. <sup>5</sup> Ad verecundiam vestram dico. Sic non est inter vos sapiens quisquam qui possit iudicare inter fratrem suum? <sup>6</sup> Sed frater cum fratre iudicio contendit, et hoc apud infideles.



idols; otherwise you must needs go out of this world. <sup>11</sup> But now I have written to you not to keep company if any man that is called a brother be a fornicator or covetous or a server of idols or a railer or a drunkard or an extortioner—with such a one not so much as to eat. <sup>12</sup> For what have I to do to judge them that are without? Do not you judge them that are within? <sup>13</sup> For them that are without God will judge. Put away the evil one from among yourselves.

## Chapter 6

He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

**D**are any of you having a matter against another go to law before the unjust and not before the saints? <sup>2</sup> Know you not that the saints shall judge *this* world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? <sup>3</sup> Know you not that we shall judge angels? How much more things of this world? <sup>4</sup> If therefore you have judgments of things pertaining to this world, set them to judge *who are the most* despised in the church. <sup>5</sup> I speak to your shame. Is it so that there is not among you any one wise man that is able to judge between his brethren? <sup>6</sup> But brother goeth to law with brother, and that before unbelievers.

7 Iam quidem omnino delictum est in vobis quod iudicia habetis inter vos. Quare non magis iniuriam accipitis? Quare non magis fraudem patimini? 8 Sed vos iniuriam facitis et fraudatis, et hoc fratribus. 9 An nescitis quia iniqui regnum Dei non possidebunt? Nolite errare: neque fornicarii neque idolis servientes neque adulteri 10 neque molles neque masculorum concubitores neque fures neque avari neque ebriosi neque maledici neque rapaces regnum Dei possidebunt. 11 Et haec quidem fuistis. Sed abluti estis; sed sanctificati estis; sed iustificati estis in nomine Domini nostri, Iesu Christi, et in Spiritu Dei nostri.

12 Omnia mihi licent, sed non omnia expediunt. Omnia mihi licent, sed ego sub nullius redigar potestate. 13 Esca ventri, et venter escis, Deus autem et hunc et has destruet. Corpus autem non fornicationi sed Domino, et Dominus corpori. 14 Deus vero et Dominum suscitavit et nos suscitabit per virtutem suam. 15 Nescitis quoniam corpora vestra membra Christi sunt? Tollens ergo membra Christi faciam membra meretricis? Absit. 16 An nescitis quoniam qui adheret meretrici unum corpus efficitur? "Erunt enim," inquit, "duo in carne una." 17 Qui autem adheret Domino unus spiritus est. 18 Fugite fornicationem. Omne peccatum quodcumque fecerit homo extra corpus est, qui autem fornicatur in corpus suum peccat. 19 An nescitis quoniam membra vestra templum sunt Spiritus Sancti, qui in vobis est, quem habetis a Deo, et non estis vestri? 20 Empti enim estis pretio magno. Glorificate et portate Deum in corpore vestro.

<sup>7</sup> Already indeed there is plainly a fault among you that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer *yourselves to be defrauded*? <sup>8</sup> But you do wrong and defraud, and that to your brethren. <sup>9</sup> Know you not that the unjust shall not possess the kingdom of God? Be not deceived: neither fornicators nor idolaters nor adulterers <sup>10</sup> nor the effeminate nor liars with mankind nor thieves nor covetous nor drunkards nor railers nor extortioners shall possess the kingdom of God. <sup>11</sup> And such *some of* you were. But you are washed; but you are sanctified; but you are justified in the name of our Lord, Jesus Christ, and in the Spirit of our God.

<sup>12</sup> All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any. <sup>13</sup> The meat for the belly, and the belly for the meats, but God shall destroy both it and them. But the body is not for fornication but for the Lord, and the Lord for the body. <sup>14</sup> Now God hath both raised up the Lord and will raise us up also by his power. <sup>15</sup> Know you not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid. <sup>16</sup> Or know you not that he who is joined to a harlot is made one body? "For they shall be," saith he, "two in one flesh." <sup>17</sup> But he who is joined to the Lord is one spirit. <sup>18</sup> Fly fornication. Every sin that a man doth is without the body, but he that committeth fornication sinneth against his own body. <sup>19</sup> Or know you not that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? <sup>20</sup> For you are bought with a great price. Glorify and bear God in your body.

## Caput 7

**D**e quibus autem scripsistis mihi, bonum est homini mulierem non tangere. <sup>2</sup> Propter fornicationem autem unusquisque suam uxorem habeat, et unaquaeque suum virum habeat. <sup>3</sup> Uxori vir debitum reddat, similiter autem et uxor viro. <sup>4</sup> Mulier sui corporis potestatem non habet, sed vir. Similiter autem et vir sui corporis potestatem non habet, sed mulier. <sup>5</sup> Nolite fraudare invicem, nisi forte ex consensu ad tempus, ut vacetis orationi et iterum revertimini in id ipsum, ne temptet vos Satan̄as propter incontinentiam vestram.

<sup>6</sup> Hoc autem dico secundum indulgentiam, non secundum imperium. <sup>7</sup> Volo enim omnes homines esse sicut me ipsum, sed unusquisque proprium habet donum ex Deo, alius quidem sic, alius vero sic.

<sup>8</sup> Dico autem non nuptis et viduis, bonum est illis si sic maneant sicut et ego. <sup>9</sup> Quod si non se continent, nubant, melius est enim nubere quam uri.

<sup>10</sup> His autem qui matrimonio iuncti sunt, praecipio non ego sed Dominus uxorem a viro non discedere, <sup>11</sup> quod si discesserit, manere innuptam aut viro suo reconciliari. Et vir uxorem ne dimittat.

## Chapter 7

Lessons relating to marriage and celibacy. Virginity is preferable to a married state.

**N**ow concerning the things whereof you wrote to me, it is good for a man not to touch a woman. <sup>2</sup> But for fear of fornication let every man have his own wife, and let every woman have her own husband. <sup>3</sup> Let the husband render the debt to his wife, and the wife also in like manner to the husband. <sup>4</sup> The wife hath not power of her own body, but the husband. And in like manner the husband also hath not power of his own body, but the wife. <sup>5</sup> Defraud not one another, except perhaps by consent for a time, that you may give yourselves to prayer and return together again, lest Satan tempt you for your incontinency.

<sup>6</sup> But I speak this by indulgence, not by commandment. <sup>7</sup> For I would that all men were even as myself, but every one hath his proper gift from God, one after this manner, and another after that.

<sup>8</sup> But I say to the unmarried and to the widows, it is good for them if they so continue even as I. <sup>9</sup> But if they do not contain themselves, let them marry, for it is better to marry than to be burnt.

<sup>10</sup> But to them that are married, not I but the Lord commandeth that the wife depart not from her husband, <sup>11</sup> and if she depart, that she remain unmarried or be reconciled to her husband. And let not the husband put away his wife.

12 Nam ceteris ego dico, non Dominus. Si quis frater uxorem habet infidelem et haec consentit habitare cum illo, non dimittat illam. 13 Et si qua mulier habet virum infidelem et hic consentit habitare cum illa, non dimittat virum. 14 Sanctificatus est enim vir infidelis per mulierem fidelem, et sanctificata est mulier infidelis per virum fidelem. Alioquin filii vestri inmundi essent, nunc autem sancti sunt. 15 Quod si infidelis discedit, discedat. Non est enim servituti subiectus frater aut soror in eiusmodi. In pace autem vocavit nos Deus. 16 Unde enim scis, mulier, si virum salvum facies? Aut unde scis, vir, si mulierem salvam facies?

17 Nisi unicuique sicut divisit Dominus, unumquemque sicut vocavit Deus, ita ambulet, et sicut in omnibus ecclesiis doceo. 18 Circumcisis aliquis vocatus est? Non adducat praeputium. In praeputio aliquis vocatus est? Non circumcitur. 19 Circumcisio nihil est, et praeputium nihil est; sed observatio mandatorum Dei. 20 Unusquisque in qua vocatione vocatus est in ea permaneat. 21 Servus vocatus es? Non sit tibi curae, sed et si potes liber fieri, magis utere. 22 Qui enim in Domino vocatus est servus libertus est Domini. Similiter qui liber vocatus est servus est Christi. 23 Pretio empti estis; nolite fieri servi hominum. 24 Unusquisque in quo vocatus est, fratres, in hoc maneat apud Deum.

25 De virginibus autem praeceptum Domini non habeo, consilium autem do, tamquam misericordiam consecutus a Domino ut sim fidelis. 26 Existimo ergo hoc bonum esse propter instantem necessitatem, quoniam bonum est homini sic

<sup>12</sup> For to the rest I speak, not the Lord. If any brother have a wife that believeth not and she consent to dwell with him, let him not put her away. <sup>13</sup> And if any woman hath a husband that believeth not and he consent to dwell with her, let her not put away her husband. <sup>14</sup> For the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband. Otherwise your children should be unclean, but now they are holy. <sup>15</sup> But if the unbeliever depart, let him depart. For a brother or sister is not under bondage in such cases. But God hath called us in peace. <sup>16</sup> For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

<sup>17</sup> But as the Lord hath distributed to every one, as God hath called every one, so let him walk, and so I teach in all churches. <sup>18</sup> Is any man called being circumcised? Let him not procure uncircumcision. Is any man called in uncircumcision? Let him not be circumcised. <sup>19</sup> Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. <sup>20</sup> Let every man abide in the same calling in which he was called. <sup>21</sup> Wast thou called being a bondman? Care not for it, but if thou mayst be made free, use it rather. <sup>22</sup> For he that is called in the Lord being a bondman is the freeman of the Lord. Likewise he that is called being free is the bondman of Christ. <sup>23</sup> You are bought with a price; be not made the bondslaves of men. <sup>24</sup> Brethren, let every man wherein he was called therein abide with God.

<sup>25</sup> Now concerning virgins I have no commandment of the Lord, but I give counsel, as having obtained mercy of the Lord to be faithful. <sup>26</sup> I think therefore that this is good for the present necessity, that it is good for a man so to

esse. <sup>27</sup> Alligatus es uxori? Noli quaerere solutionem. Solutus es ab uxore? Noli quaerere uxorem. <sup>28</sup> Si autem acceperis uxorem, non peccasti. Et si nupserit virgo, non peccavit. Tribulationem tamen carnis habebunt huiusmodi. Ego autem vobis parco. <sup>29</sup> Hoc itaque dico, fratres. Tempus breve est. Reliquum est ut et qui habent uxores tamquam non habentes sint, <sup>30</sup> et qui flent tamquam non flentes, et qui gaudent tamquam non gaudentes, et qui emunt tamquam non possidentes, <sup>31</sup> et qui utuntur hoc mundo tamquam non utantur, praeterit enim figura huius mundi.

<sup>32</sup> Volo autem vos sine sollicitudine esse. Qui sine uxore est sollicitus est quae Domini sunt, quomodo placeat Deo. <sup>33</sup> Qui autem cum uxore est sollicitus est quae sunt mundi, quomodo placeat uxori, et divisus est. <sup>34</sup> Et mulier innupta et virgo cogitat quae Domini sunt, ut sit sancta et corpore et spiritu. Quae autem nupta est cogitat quae sunt mundi, quomodo placeat viro. <sup>35</sup> Porro hoc ad utilitatem vestram dico, non ut laqueum vobis iniciam sed ad id quod honestum est et quod facultatem praebet sine impedimento Dominum observandi.

<sup>36</sup> Si quis autem turpem se videri existimat super virgine sua quod sit superadulta, et ita oportet fieri, quod vult faciat; non peccat si nubat. <sup>37</sup> Nam qui statuit, in corde suo firmus, non habens necessitatem, potestatem autem habens suae voluntatis, et hoc iudicavit in corde suo, servare virginem suam, bene facit. <sup>38</sup> Igitur et qui matrimonio iungit virginem suam bene facit, et qui non iungit melius facit.



be. <sup>27</sup> Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. <sup>28</sup> But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless such shall have tribulation of the flesh. But I spare you. <sup>29</sup> This therefore I say, brethren. The time is short. It remaineth that they also who have wives be as though they had none, <sup>30</sup> and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, <sup>31</sup> and they that use this world as though they used it not, for the fashion of this world passeth away.

<sup>32</sup> But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. <sup>33</sup> But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. <sup>34</sup> And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband. <sup>35</sup> And this I speak for your profit, not to cast a snare upon you but for that which is decent and which may give you power to attend upon the Lord without impediment.

<sup>36</sup> But if any man think that he seemeth dishonoured with regard to his virgin for that she is above the age, and it must so be, let him do what he will; he sinneth not if she marry. <sup>37</sup> For he that hath determined, being steadfast in his heart, having no necessity, but having power of his own will, and hath judged this in his heart, to keep his virgin, doth well. <sup>38</sup> Therefore both he that giveth his virgin in marriage doth well, and he that giveth her not doth better.

<sup>39</sup> Mulier alligata est legi quanto tempore vir eius vivit, quod si dormierit vir eius, liberata est; cui vult nubat, tantum in Domino. <sup>40</sup> Beatior autem erit si sic permanserit secundum meum consilium. Puto autem quod et ego Spiritum Dei habeo.

## Caput 8

**D**e his autem quae idolis sacrificantur scimus quia omnes scientiam habemus. Scientia inflat, caritas vero aedificat. <sup>2</sup> Si quis autem se existimat scire aliquid, nondum cognovit quemadmodum oporteat eum scire. <sup>3</sup> Si quis autem diligit Deum, hic cognitus est ab eo.

<sup>4</sup> De escis autem quae idolis immolantur, scimus quia nihil est idolum in mundo et quod nullus est Deus nisi unus. <sup>5</sup> Nam et si sunt qui dicantur dii sive in caelo sive in terra, siquidem sunt dii multi et domini multi, <sup>6</sup> nobis tamen unus est Deus, Pater, ex quo omnia et nos in illum, et unus Dominus, Iesus Christus, per quem omnia et nos per ipsum.

<sup>7</sup> Sed non in omnibus est scientia. Quidam autem cum conscientia usque nunc idoli quasi idolothytum manducant,

<sup>39</sup> A woman is bound by the law as long as her husband liveth, but if her husband die, she is at liberty; let her marry to whom she will, only in the Lord. <sup>40</sup> But more blessed shall she be if she so remain according to my counsel. And I think that I also have the spirit of God.

## Chapter 8

Though an idol be nothing, yet things offered up to idols are not to be eaten for fear of scandal.

**N**ow concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. <sup>2</sup> And if any man think that he knoweth any thing, he hath not yet known as he ought to know. <sup>3</sup> But if any man love God, the same is known by him.

<sup>4</sup> But as for the meats that are offered in sacrifice to idols, we know that an idol is nothing in the world and that there is no God but one. <sup>5</sup> For though there be that are called gods either in heaven or on earth, for there be gods many and lords many, <sup>6</sup> yet to us there is but one God, the Father, of whom are all things and we unto him, and one Lord, Jesus Christ, by whom are all things and we by him.

<sup>7</sup> But there is not knowledge in every one. *For* some until this present with conscience of the idol eat as a thing

et conscientia ipsorum, cum sit infirma, polluitur. <sup>8</sup> Esca autem nos non commendat Deo. Neque enim si manducauerimus abundabimus, neque si non manducaverimus deficiemus. <sup>9</sup> Videte autem ne forte haec, licentia vestra, offendiculum fiat infirmis. <sup>10</sup> Si enim quis viderit eum qui habet scientiam in idolio recumbentem, nonne conscientia eius, cum sit infirma, aedificabitur ad manducandum idolothyta? <sup>11</sup> Et peribit infirmus in tua scientia frater, propter quem Christus mortuus est? <sup>12</sup> Sic autem peccantes in fratres et percutientes conscientiam eorum infirmam, in Christum peccatis. <sup>13</sup> Quapropter si esca scandalizat fratrem meum, non manducabo carnem in aeternum, ne fratrem meum scandalizem.

## Caput 9

**N**on sum liber? Non sum apostolus? Nonne Christum Iesum, Dominum nostrum vidi? Non opus meum vos estis in Domino? <sup>2</sup> Et si aliis non sum apostolus, sed tamen vobis sum. Nam signaculum apostolatus mei vos estis in Domino.

sacrificed to an idol, and their conscience, being weak, is defiled. <sup>8</sup> But meat doth not commend us to God. For neither if we eat shall we have the more, nor if we eat not shall we have the less. <sup>9</sup> But take heed lest perhaps this, your liberty, become a stumbling block to the weak. <sup>10</sup> For if a man see him that hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be *emboldened* to eat those things which are sacrificed to idols? <sup>11</sup> And through thy knowledge shall the weak brother perish, for whom Christ died? <sup>12</sup> Now when you sin thus against the brethren and wound their weak conscience, you sin against Christ. <sup>13</sup> Wherefore if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

## Chapter 9

The apostle did not make use of his power of being maintained at the charges of those to whom he preached, that he might give no hindrance to the gospel. Of running in the race and striving for the mastery.

**A**m not I free? Am not I an apostle? Have not I seen Christ Jesus, our Lord? Are not you my work in the Lord? <sup>2</sup> And if I be not an apostle to others, but yet to you I am. For you are the seal of my apostleship in the Lord.

<sup>3</sup> Mea defensio apud eos qui me interrogant haec est.  
<sup>4</sup> Numquid non habemus potestatem manducandi et bibendi? <sup>5</sup> Numquid non habemus potestatem mulierem, sororem, circumducendi sicut et ceteri apostoli et fratres Domini et Cephas? <sup>6</sup> Aut solus ego et Barnabas, non habemus potestatem hoc operandi? <sup>7</sup> Quis militat suis stipendiis umquam? Quis plantat vineam et de fructu eius non edit? Quis pascit gregem et de lacte gregis non manducat?

<sup>8</sup> Numquid secundum hominem haec dico? An et lex haec non dicit? <sup>9</sup> Scriptum est enim in lege Mosi: "Non alligabis os bovi trituranti." Numquid de bubus cura est Deo? <sup>10</sup> An propter nos utique hoc dicit? Nam propter nos scripta sunt, quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi. <sup>11</sup> Si nos vobis spiritalia seminavimus, magnum est si nos carnalia vestra metamus? <sup>12</sup> Si alii potestatis vestrae participes sunt, quare non potius nos? Sed non usi sumus hac potestate, sed omnia sustinemus, ne quod offendiculum demus evangelio Christi. <sup>13</sup> Nescitis quoniam qui in sacrario operantur quae de sacrario sunt edunt et qui altario deserviunt cum altario participantur? <sup>14</sup> Ita et Dominus ordinavit his qui evangelium adnuntiant de evangelio vivere.

<sup>15</sup> Ego autem nullo horum usus sum. Non scripsi autem haec ut ita fiant in me, bonum est enim mihi magis mori quam ut gloriam meam quis evacuet. <sup>16</sup> Nam si evangelizavero, non est mihi gloria; necessitas enim mihi incumbit. Vae enim mihi est si non evangelizavero! <sup>17</sup> Si enim volens hoc ago, mercedem habeo; si autem invitus, dispensatio

<sup>3</sup> My defence with them that examine me is this. <sup>4</sup> Have not we power to eat and to drink? <sup>5</sup> Have we not power to lead about a woman, a sister, as well as the rest of the apostles and the brethren of the Lord and Cephas? <sup>6</sup> Or I only and Barnabas, have not we power to do this? <sup>7</sup> Who serveth as a soldier at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Who feedeth the flock and eateth not of the milk of the flock?

<sup>8</sup> Speak I these things according to man? Or doth not the law also say these things? <sup>9</sup> For it is written in the law of Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doth God take care for oxen? <sup>10</sup> Or doth he say this indeed for our sakes? For *these* things are written for our sakes, that he that plougheth should plough in hope and he that thresheth in hope to receive fruit. <sup>11</sup> If we have sown unto you spiritual things, is it a great matter if we reap your carnal things? <sup>12</sup> If others be partakers of this power over you, why not we rather? Nevertheless we have not used this power, but we bear all things, lest we should give any hindrance to the gospel of Christ. <sup>13</sup> Know you not that they who work in the holy place eat the things that are of the holy place and they that serve the altar partake with the altar? <sup>14</sup> So also the Lord ordained that they who preach the gospel should live by the gospel.

<sup>15</sup> But I have used none of these things. Neither have I written these things that they should be so done to me, for it is good for me to die rather than that any man should make my glory void. <sup>16</sup> For if I preach the gospel, it is no glory to me; for a necessity lieth upon me. For woe is unto me if I preach not the gospel! <sup>17</sup> For if I do this thing willingly, I have a reward; but if against my will, a dispensation is

mihi credita est. <sup>18</sup> Quae est ergo merces mea? Ut evangelium praedicans, sine sumptu ponam evangelium, ut non abutar potestate mea in evangelio.

<sup>19</sup> Nam cum liber essem ex omnibus, omnium me servum feci, ut plures lucri facerem. <sup>20</sup> Et factus sum Iudaeis tamquam Iudaeus, ut Iudaeos lucrarer; <sup>21</sup> his qui sub lege sunt quasi sub lege essem, cum ipse non essem sub lege, ut eos qui sub lege erant lucri facerem; his qui sine lege erant, tamquam sine lege essem, cum sine lege Dei non essem sed in lege essem Christi, ut lucri facerem eos qui sine lege erant. <sup>22</sup> Factus sum infirmis infirmus, ut infirmos lucri facerem. Omnibus omnia factus sum, ut omnes facerem salvos. <sup>23</sup> Omnia autem facio propter evangelium, ut particeps eius efficiar.

<sup>24</sup> Nescitis quod hii qui in stadio currunt omnes quidem currunt, sed unus accipit bravium? Sic currite, ut comprehendatis. <sup>25</sup> Omnis autem qui in agone contendit ab omnibus se abstinet, et illi quidem ut corruptibilem coronam accipiant, nos autem incorruptam. <sup>26</sup> Ego igitur sic curro, non quasi in incertum. Sic pugno, non quasi aerem verberans. <sup>27</sup> Sed castigo corpus meum et in servitutem redigo, ne forte cum aliis praedicaverim ipse reprobus efficiar.



committed to me. <sup>18</sup> What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

<sup>19</sup> For whereas I was free *as to* all, I made myself the servant of all, that I might gain the more. <sup>20</sup> And I became to the Jews a Jew, that I might gain the Jews; <sup>21</sup> to them that are under the law as if I were under the law, whereas myself was not under the law, that I might gain them that were under the law; to them that were without the law as if I were without the law, whereas I was not without the law of God but was in the law of Christ, that I might gain them that were without the law. <sup>22</sup> To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all. <sup>23</sup> And I do all things for the gospel's sake, that I may be made partaker thereof.

<sup>24</sup> Know you not that they that run in the race all run indeed, but one receiveth the prize? So run, that you may obtain. <sup>25</sup> And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown, but we an incorruptible one. <sup>26</sup> I therefore so run, not as at an uncertainty. I so fight, not as one beating the air. <sup>27</sup> But I chastise my body and bring it into subjection, lest perhaps when I have preached to others I myself should become a castaway.

## Caput 10

**N**olo enim vos ignorare, fratres, quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt,<sup>2</sup> et omnes in Mose baptizati sunt in nube et in mari<sup>3</sup> et omnes eandem escam spiritalem manducaverunt<sup>4</sup> et omnes eundem potum spiritalem biberunt; bibebant autem de spiritali consequenti eos petra, petra autem erat Christus.<sup>5</sup> Sed non in pluribus eorum beneplacitum est Deo, nam prostrati sunt in deserto.

<sup>6</sup> Haec autem in figura facta sunt nostri, ut non simus concupiscentes malorum, sicut et illi concupierunt.<sup>7</sup> Neque idololatrae efficiamini sicut quidam ex ipsis, quemadmodum scriptum est: "Sedit populus manducare et bibere et surrexerunt ludere."<sup>8</sup> Neque fornicemur, sicut quidam ex ipsis fornicati sunt, et ceciderunt una die viginti tria milia.<sup>9</sup> Neque temptemus Christum, sicut quidam eorum temptaverunt et a serpentibus perierunt.<sup>10</sup> Neque murmuraveritis, sicut quidam eorum murmuraverunt et perierunt ab exterminatore.<sup>11</sup> Haec autem omnia in figura contingebant illis, scripta sunt autem ad correptionem nostram, in quos fines saeculorum devenerunt.<sup>12</sup> Itaque qui se existimat stare

## Chapter 10

By the example of the Israelites he shews that we are not to build too much upon favours received but avoid their sins and fly from the service of idols and from things offered to devils.

**F**or I would not have you ignorant, brethren, that our fathers were all under the cloud and all passed through the sea, <sup>2</sup> and all in Moses were baptized in the cloud and in the sea <sup>3</sup> and did all eat the same spiritual food <sup>4</sup> and all drank the same spiritual drink; and they drank of the spiritual rock that followed them, and the rock was Christ. <sup>5</sup> But with the most of them God was not well pleased, for they were overthrown in the desert.

<sup>6</sup> Now these things were done in a figure of us, that we should not covet evil things, as they also coveted. <sup>7</sup> Neither become ye idolaters as some of them, as it is written: "The people sat down to eat and drink and rose up to play." <sup>8</sup> Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. <sup>9</sup> Neither let us tempt Christ, as some of them tempted and perished by the serpents. <sup>10</sup> Neither do you murmur, as some of them murmured and were destroyed by the destroyer. <sup>11</sup> Now all these things happened to them in figure, and they are written for our correction, upon whom the ends of the world are come. <sup>12</sup> Wherefore let him that

videat ne cadat. <sup>13</sup> Temptatio vos non adprehendat nisi humana. Fidelis autem Deus est, qui non patietur vos temptari super id quod potestis sed faciet cum temptatione etiam proventum, ut possitis sustinere. <sup>14</sup> Propter quod, carissimi mihi, fugite ab idolorum cultura. <sup>15</sup> Ut prudentibus loquor; vos ipsi iudicate quod dico.

<sup>16</sup> Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est? <sup>17</sup> Quoniam unus panis, unum corpus, multi sumus, omnes qui de uno pane participamus. <sup>18</sup> Videte Israhel secundum carnem. Nonne qui edunt hostias participes sunt altaris? <sup>19</sup> Quid ergo? Dico quod idolis immolatum sit aliquid? Aut quod idolum sit aliquid? <sup>20</sup> Sed quae immolant gentes daemoniis immolant et non Deo. Nolo autem vos socios fieri daemoniorum. <sup>21</sup> Non potestis calicem Domini bibere et calicem daemoniorum; non potestis mensae Domini participes esse et mensae daemoniorum. <sup>22</sup> An aemulamur Dominum? Numquid fortiores illo sumus? Omnia mihi licent, sed non omnia expediunt. <sup>23</sup> Omnia mihi licent, sed non omnia aedificant.

<sup>24</sup> Nemo quod suum est quaerat, sed quod alterius. <sup>25</sup> Omne quod in macello venit manducate, nihil interrogantes propter conscientiam. <sup>26</sup> "Domini est terra et plenitudo eius." <sup>27</sup> Si quis vocat vos infidelium et vultis ire, omne quod vobis adponitur manducate, nihil interrogantes propter conscientiam. <sup>28</sup> Si quis autem dixerit, "Hoc immolatum est idolis," nolite manducare propter illum qui indicavit et propter

thinketh himself to stand take heed lest he fall. <sup>13</sup> Let no temptation take hold on you but such as is human. And God is faithful, who will not suffer you to be tempted above that which you are able but will make also with temptation issue, that you may be able to bear it. <sup>14</sup> Wherefore, my dearly beloved, fly from the service of idols. <sup>15</sup> I speak as to wise men; judge ye yourselves what I say.

<sup>16</sup> The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord? <sup>17</sup> For we, being many, are one bread, one body, all that partake of one bread. <sup>18</sup> Behold Israel according to the flesh. Are not they that eat of the sacrifices partakers of the altar? <sup>19</sup> What then? Do I say that what is offered in sacrifice to idols is any thing? Or that the idol is any thing? <sup>20</sup> But the things which the heathens sacrifice they sacrifice to devils and not to God. And I would not that you should be made partakers with devils. <sup>21</sup> You cannot drink the chalice of the Lord and the chalice of devils; you cannot be partakers of the table of the Lord and of the table of devils. <sup>22</sup> Do we provoke the Lord to jealousy? Are we stronger than he? All things are lawful for me, but all things are not expedient. <sup>23</sup> All things are lawful for me, but all things do not edify.

<sup>24</sup> Let no man seek his own but that which is *for the welfare* of another. <sup>25</sup> Whatsoever is sold in the shambles eat, asking no question for conscience' sake. <sup>26</sup> "The earth is the Lord's and the fulness thereof." <sup>27</sup> If any of them that believe not invite you and you will be willing to go, eat of any thing that is set before you, asking no question for conscience' sake. <sup>28</sup> But if any man say, "This hath been sacrificed to idols," do not eat of it for his sake that told it and for

conscientiam—<sup>29</sup> conscientiam autem, dico, non tuam sed alterius. Ut quid enim libertas mea iudicatur ab aliena conscientia? <sup>30</sup> Si ego cum gratia participo, quid blasphemor pro eo quod gratias ago?

<sup>31</sup> Sive ergo manducatis sive bibitis vel aliud quid facitis, omnia in gloriam Dei facite. <sup>32</sup> Sine offensione estote Iudaeis et Gentilibus et ecclesiae Dei, <sup>33</sup> sicut et ego per omnia omnibus placeo, non quaerens quod mihi utile est sed quod multis, ut salvi fiant.

## Caput II

**I**mitatores mei estote, sicut et ego Christi. <sup>2</sup> Laudo autem vos, fratres, quod per omnia mei memores estis et sicut tradidi vobis praecepta mea tenetis. <sup>3</sup> Volo autem vos scire quod omnis viri caput Christus est, caput autem mulieris vir, caput vero Christi Deus. <sup>4</sup> Omnis vir orans aut prophetans velato capite deturpat caput suum. <sup>5</sup> Omnis autem mulier orans aut prophetans non velato capite deturpat caput suum, unum est enim atque si decalvetur. <sup>6</sup> Nam si non velatur mulier, tondeatur. Si vero turpe est mulieri tonderi aut

conscience' sake—<sup>29</sup> *conscience*, I say, not thy own but the other's. For why is my liberty judged by another man's conscience? <sup>30</sup> If I partake with thanksgiving, why am I evil spoken of for that for which I give thanks?

<sup>31</sup> Therefore whether you eat or drink or whatsoever else you do, do all to the glory of God. <sup>32</sup> *Give no* offence to the Jews nor to the Gentiles nor to the church of God, <sup>33</sup> as I also please all men in all things, not seeking that which is profitable to myself but to many, that they may be saved.

## Chapter II

Women must have a covering over their heads. He blameth the abuses of their love feasts and upon that occasion treats of the Blessed Sacrament.

**B**e ye followers of me, as I also am of Christ. <sup>2</sup> Now I praise you, brethren, that in all things you are mindful of me and keep my ordinances as I delivered them to you. <sup>3</sup> But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. <sup>4</sup> Every man praying or prophesying with his head covered disgraceth his head. <sup>5</sup> But every woman praying or prophesying with her head not covered disgraceth her head, for it is all one as if she were shaven. <sup>6</sup> For if a woman be not covered, let her be shorn. But if it be a shame to a

decalvari, velet caput suum. <sup>7</sup> Vir quidem non debet velare caput suum, quoniam imago et gloria est Dei, mulier autem gloria viri est. <sup>8</sup> Non enim vir ex muliere est, sed mulier ex viro. <sup>9</sup> Etenim non est creatus vir propter mulierem, sed mulier propter virum. <sup>10</sup> Ideo debet mulier potestatem habere supra caput propter angelos. <sup>11</sup> Verumtamen neque vir sine muliere neque mulier sine viro in Domino. <sup>12</sup> Nam sicut mulier de viro, ita et vir per mulierem, omnia autem ex Deo. <sup>13</sup> Vos ipsi iudicate: decet mulierem non velatam orare Deum? <sup>14</sup> Nec ipsa natura docet vos quod vir quidem, si comam nutriat, ignominia est illi? <sup>15</sup> Mulier vero si comam nutriat, gloria est illi, quoniam capilli pro velamine ei dati sunt. <sup>16</sup> Si quis autem videtur contentiosus esse, nos talem consuetudinem non habemus, neque ecclesia Dei.

<sup>17</sup> Hoc autem praecipio, non laudans, quod non in melius sed in deterius convenitis. <sup>18</sup> Primum quidem convenientibus vobis in ecclesiam audio scissuras esse inter vos, et ex parte credo. <sup>19</sup> Nam oportet et hereses esse, ut et qui probati sunt manifesti fiant in vobis. <sup>20</sup> Convenientibus ergo vobis in unum, iam non est dominicam cenam manducare. <sup>21</sup> Unusquisque enim suam cenam praesumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. <sup>22</sup> Numquid domos non habetis ad manducandum et bibendum? Aut ecclesiam Dei contemnitis et confunditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.



woman to be shorn or shaven, let her cover her head. <sup>7</sup> The man indeed ought not to cover his head, because he is the image and glory of God, but the woman is the glory of the man. <sup>8</sup> For the man is not of the woman, but the woman of the man. <sup>9</sup> For the man was not created for the woman, but the woman for the man. <sup>10</sup> Therefore ought the woman to have a power over her head because of the angels. <sup>11</sup> But yet neither is the man without the woman nor the woman without the man in the Lord. <sup>12</sup> For as the woman is of the man, so also is the man by the woman, but all things of God. <sup>13</sup> Judge you yourselves: doth it become a woman to pray to God uncovered? <sup>14</sup> Doth not even nature itself teach you that a man indeed, if he nourish his hair, it is a shame to him? <sup>15</sup> But if a woman nourish her hair, it is a glory to her, for her hair is given to her for a covering. <sup>16</sup> But if any man seem to be contentious, we have no such custom, nor the church of God.

<sup>17</sup> Now this I ordain, not praising you, that you come together not for the better but for the worse. <sup>18</sup> For first of all I hear that when you come together *in* the church there are divisions among you, and in part I believe it. <sup>19</sup> For there must be also heresies, that they also who are approved may be made manifest among you. <sup>20</sup> When you come together therefore into one place, it is not now to eat the Lord's supper. <sup>21</sup> For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. <sup>22</sup> What, have you not houses to eat and to drink in? Or despise ye the church of God and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

<sup>23</sup> Ego enim accepi a Domino quod et tradidi vobis, quoniam Dominus Iesus in qua nocte tradebatur accepit panem <sup>24</sup> et gratias agens fregit et dixit, "Accipite, et manducate. Hoc est corpus meum, quod pro vobis tradetur. Hoc facite in meam commemorationem." <sup>25</sup> Similiter et calicem postquam cenavit, dicens, "Hic calix novum testamentum est in meo sanguine. Hoc facite quotienscumque bibetis in meam commemorationem. <sup>26</sup> Quotienscumque enim manducabitis panem hunc et calicem bibetis, mortem Domini adnuntiabitis donec veniat."

<sup>27</sup> Itaque quicumque manducaverit panem hunc vel biberit calicem Domini indigne reus erit corporis et sanguinis Domini. <sup>28</sup> Probet autem se ipsum homo, et sic de pane illo edat et de calice bibat. <sup>29</sup> Qui enim manducat et bibit indigne iudicium sibi manducat et bibit, non diiudicans corpus Domini. <sup>30</sup> Ideo inter vos multi infirmi et inbecilles, et dormiunt multi. <sup>31</sup> Quod si nosmet ipsos diiudicaremus, non iudicaremur. <sup>32</sup> Dum iudicamur autem, a Domino corripi-mur ut non cum hoc mundo damnemur. <sup>33</sup> Itaque, fratres mei, cum convenitis ad manducandum, invicem expectate. <sup>34</sup> Si quis esurit, domi manducet, ut non in iudicium conveniatis. Cetera autem cum venero disponam.

<sup>23</sup> For I have received of the Lord that which also I delivered to you, that the Lord Jesus the same night in which he was betrayed took bread <sup>24</sup> and giving thanks broke and said, "Take ye, and eat. This is my body, which shall be delivered for you. This do for the commemoration of me." <sup>25</sup> In like manner also the chalice after he had supped, saying, "This chalice is the new testament in my blood. This do ye as often as you shall drink it for the commemoration of me. <sup>26</sup> For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord until he come."

<sup>27</sup> Wherefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord. <sup>28</sup> But let a man prove himself, and so let him eat of that bread and drink of the chalice. <sup>29</sup> For he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord. <sup>30</sup> Therefore are there many infirm and weak among you, and many sleep. <sup>31</sup> But if we would judge ourselves, we should not be judged. <sup>32</sup> But whilst we are judged, we are chastised by the Lord that we be not condemned with this world. <sup>33</sup> Wherefore, my brethren, when you come together to eat, wait for one another. <sup>34</sup> If any man be hungry, let him eat at home, that you come not together unto judgment. And the rest I will set in order when I come.

## Caput 12

**D**e spiritualibus autem nolo vos ignorare, fratres. <sup>2</sup> Scitis quoniam cum gentes essetis ad simulacra muta prout ducebamini euntes. <sup>3</sup> Ideo notum vobis facio quod nemo in Spiritu Dei loquens dicit anathema Iesu, et nemo potest dicere “Dominus Iesus” nisi in Spiritu Sancto.

<sup>4</sup> Divisiones vero gratiarum sunt, idem autem Spiritus, <sup>5</sup> et divisiones ministracionum sunt, idem autem Dominus, <sup>6</sup> et divisiones operationum sunt, idem vero Deus, qui operatur omnia in omnibus. <sup>7</sup> Unicuique autem datur manifestatio Spiritus ad utilitatem. <sup>8</sup> Alii quidem per Spiritum datur sermo sapientiae, alii autem sermo scientiae secundum eundem Spiritum; <sup>9</sup> alteri fides in eodem Spiritu; alii gratia sanitatum in uno Spiritu; <sup>10</sup> alii operatio virtutum; alii prophetia; alii discretio spirituum; alii genera linguarum; alii interpretatio sermonum. <sup>11</sup> Haec autem omnia operatur unus atque idem Spiritus, dividens singulis prout vult.

<sup>12</sup> Sicut enim corpus unum est et membra habet multa, omnia autem membra corporis, cum sint multa, unum tamen corpus sunt, ita et Christus. <sup>13</sup> Etenim in uno Spiritu

## Chapter 12

Of the diversity of spiritual gifts. The members of the mystical body like those of the natural body must mutually cherish one another.

**N**ow concerning spiritual things, my brethren, I would not have you ignorant. <sup>2</sup> You know that when you were heathens you went to dumb idols according as you were led. <sup>3</sup> Wherefore I give you to understand that no man speaking by the Spirit of God saith anathema to Jesus, and no man can say "the Lord Jesus" but by the Holy Ghost.

<sup>4</sup> Now there are diversities of graces, but the same Spirit, <sup>5</sup> and there are diversities of ministries, but the same Lord, <sup>6</sup> and there are diversities of operations, but the same God, who worketh all in all. <sup>7</sup> But the manifestation of the Spirit is given to every man unto profit. <sup>8</sup> To one indeed by the Spirit is given the word of wisdom, and to another the word of knowledge according to the same Spirit; <sup>9</sup> to another faith in the same Spirit; to another the grace of healing in one Spirit; <sup>10</sup> to another the working of miracles; to another prophecy; to another the discerning of spirits; to another *diverse* kinds of tongues; to another interpretation of speeches. <sup>11</sup> But all these things one and the same Spirit worketh, dividing to every one according as he will.

<sup>12</sup> For as the body is one and hath many members, and all the members of the body, whereas they are many, yet are one body, so also is Christ. <sup>13</sup> For in one Spirit were we all

omnes nos in unum corpus baptizati sumus, sive Iudaei sive Gentiles, sive servi sive liberi, et omnes in uno Spiritu potati sumus.

14 Nam et corpus non est unum membrum sed multa. 15 Si dixerit pes, "Quoniam non sum manus, non sum de corpore," num ideo non est de corpore? 16 Et si dixerit auris, "Quia non sum oculus, non sum de corpore," num ideo non est de corpore? 17 Si totum corpus oculus, ubi auditus? Si totum auditus, ubi odoratus? 18 Nunc autem posuit Deus membra, unumquodque eorum in corpore sicut voluit. 19 Quod si essent omnia unum membrum, ubi corpus? 20 Nunc autem multa quidem membra, unum autem corpus.

21 Non potest autem dicere oculus manui, "Opera tua non indigeo," aut iterum caput pedibus, "Non estis mihi necessarii." 22 Sed multo magis quae videntur membra corporis infirmiora esse necessaria sunt; 23 et quae putamus ignobiliora membra esse corporis, his honorem abundantiorum circumdamus, et quae inhonesta sunt nostra abundantiorum honestatem habent. 24 Honestas autem nostra nullius egent, sed Deus temperavit corpus, ei cui deerat abundantiorum tribuendo honorem, 25 ut non sit scisma in corpore sed id ipsum pro invicem sollicita sint membra. 26 Et si quid patitur unum membrum, conpatiuntur omnia membra, sive gloriatur unum membrum, congaudent omnia membra.

27 Vos autem estis corpus Christi et membra de membro. 28 Et quosdam quidem posuit Deus in ecclesia: primum apostolos, secundo prophetas, tertio doctores, deinde virtutes, exin gratias curationum, opitulationes, gubernationes,

baptized into one body, whether Jews or Gentiles, whether bond or free, and in one Spirit we have all been made to drink.

<sup>14</sup> For the body also is not one member but many. <sup>15</sup> If the foot should say, "Because I am not the hand, I am not of the body," is it therefore not of the body? <sup>16</sup> And if the ear should say, "Because I am not the eye, I am not of the body," is it therefore not of the body? <sup>17</sup> If the whole body were the eye, where would be the hearing? If the whole were hearing, where would be the smelling? <sup>18</sup> But now God hath set the members, every one of them in the body as it hath pleased him. <sup>19</sup> And if they all were one member, where would be the body? <sup>20</sup> But now there are many members indeed, yet one body.

<sup>21</sup> And the eye cannot say to the hand, "I need not thy help," nor again the head to the feet, "I have no need of you." <sup>22</sup> Yea much more those that seem to be the more feeble members of the body are more necessary; <sup>23</sup> and such as we think to be the less honourable members of the body, upon these we bestow more abundant honour, and those that are our uncomely parts have more abundant comeliness. <sup>24</sup> But our comely parts have no need, but God hath tempered the body together, giving the more abundant honour to that which wanted, <sup>25</sup> that there might be no schism in the body but the members might be mutually careful one for another. <sup>26</sup> And if one member suffer any thing, all the members suffer with it, or if one member glory, all the members rejoice with it.

<sup>27</sup> Now you are the body of Christ and members of member. <sup>28</sup> And God indeed hath set some in the church: first apostles, secondly prophets, thirdly teachers, after that miracles, then the graces of healing, helps, governments, kinds

genera linguarum. <sup>29</sup> Numquid omnes apostoli? Numquid omnes prophetae? Numquid omnes doctores? <sup>30</sup> Numquid omnes virtutes? Numquid omnes gratiam habent curatio-num? Numquid omnes linguis loquuntur? Numquid omnes interpretantur? <sup>31</sup> Aemulamini autem charismata meliora. Et adhuc excellentiorem viam vobis demonstro.

## Caput 13

**S**i linguis hominum loquar et angelorum, caritatem autem non habeam, factus sum velut aes sonans aut cymbalum tinniens. <sup>2</sup> Et si habuero prophetiam et noverim mysteria omnia et omnem scientiam et si habuero omnem fidem, ita ut montes transferam, caritatem autem non habuero, nihil sum. <sup>3</sup> Et si distribuero in cibos pauperum omnes facultates meas et si tradidero corpus meum ita ut ardeam, caritatem autem non habuero, nihil mihi prodest.

<sup>4</sup> Caritas patiens est, benigna est. Caritas non aemulatur, non agit perperam, non inflatur, <sup>5</sup> non est ambitiosa, non quaerit quae sua sunt, non irritatur, non cogitat malum, <sup>6</sup> non gaudet super iniquitatem, congaudet autem veritati, <sup>7</sup> omnia suffert, omnia credit, omnia sperat, omnia sustinet.

<sup>8</sup> Caritas numquam excidit, sive prophetiae evacuabuntur



of tongues, *interpretations of speeches*. <sup>29</sup> Are all apostles? Are all prophets? Are all teachers? <sup>30</sup> Are all *workers of miracles*? Have all the grace of healing? Do all speak with tongues? Do all interpret? <sup>31</sup> But be zealous for the better gifts. And I shew to you a yet more excellent way.

## Chapter 13

Charity is to be preferred before all other gifts.

**I**f I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. <sup>2</sup> And if I should have prophecy and should know all mysteries and all knowledge and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. <sup>3</sup> And if I should distribute all my goods to feed the poor and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

<sup>4</sup> Charity is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, <sup>5</sup> is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, <sup>6</sup> rejoiceth not in iniquity, but rejoiceth with the truth, <sup>7</sup> beareth all things, believeth all things, hopeth all things, endureth all things.

<sup>8</sup> Charity never falleth away, whether prophecies shall be

sive linguae cessabunt sive scientia destruetur. <sup>9</sup> Ex parte enim cognoscimus, et ex parte prophetamus. <sup>10</sup> Cum autem venerit quod perfectum est, evacuabitur quod ex parte est. <sup>11</sup> Cum essem parvulus, loquebar ut parvulus; sapiebam ut parvulus; cogitabam ut parvulus. Quando autem factus sum vir, evacuavi quae erant parvuli. <sup>12</sup> Videmus nunc per speculum in enigmate, tunc autem facie ad faciem. Nunc cognosco ex parte, tunc autem cognoscam sicut et cognitus sum. <sup>13</sup> Nunc autem manent fides, spes, caritas, tria haec; maior autem horum est caritas.

## Caput 14

**S**ectamini caritatem; aemulamini spiritalia, magis autem ut prophetetis. <sup>2</sup> Qui enim loquitur lingua non hominibus loquitur sed Deo, nemo enim audit. Spiritu autem loquitur mysteria. <sup>3</sup> Nam qui prophetat hominibus loquitur ad aedificationem et exhortationem et consolationem. <sup>4</sup> Qui loquitur lingua semet ipsum aedificat, qui autem prophetat ecclesiam aedificat. <sup>5</sup> Volo autem omnes vos loqui linguis, magis autem prophetare. Nam maior est qui prophetat quam qui

made void or tongues shall cease or knowledge shall be destroyed. <sup>9</sup> For we know in part, and we prophesy in part. <sup>10</sup> But when that which is perfect is come, that which is in part shall be done away. <sup>11</sup> When I was a child, I spoke as a child; I understood as a child; I thought as a child. But when I became a man, I put away the things of a child. <sup>12</sup> We see now through a glass in a dark manner, but then face to face. Now I know in part, but then I shall know even as I am known. <sup>13</sup> And now there remain faith, hope *and* charity, these three; but the greatest of these is charity.

## Chapter 14

The gift of prophesying is to be preferred before that of speaking strange tongues.

**F**ollow after charity; be zealous for spiritual gifts, but rather that you may prophesy. <sup>2</sup> For he that speaketh in a tongue speaketh not to men but to God, for no man heareth. But by the Spirit he speaketh mysteries. <sup>3</sup> *But* he that prophesieth speaketh to men unto edification and exhortation and comfort. <sup>4</sup> He that speaketh in a tongue edifieth himself, but he that prophesieth edifieth the church. <sup>5</sup> And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth than he that

loquitur linguis, nisi forte interpretetur, ut ecclesia aedificationem accipiat.

<sup>6</sup> Nunc autem, fratres, si venero ad vos linguis loquens, quid vobis prodero, nisi vobis loquar aut in revelatione aut in scientia aut in prophetia aut in doctrina? <sup>7</sup> Tamen quae sine anima sunt vocem dantia, sive tibia sive cithara, nisi distinctionem sonituum dederint, quomodo scietur id quod canitur aut quod citharizatur? <sup>8</sup> Etenim si incertam vocem det tuba, quis parabit se ad bellum? <sup>9</sup> Ita et vos, per linguam nisi manifestum sermonem dederitis, quomodo scietur id quod dicitur? Eritis enim in aera loquentes. <sup>10</sup> Tam multa, ut puta, genera linguarum sunt in hoc mundo, et nihil sine voce est. <sup>11</sup> Si ergo nesciero virtutem vocis, ero ei cui loquor barbarus, et qui loquitur mihi barbarus. <sup>12</sup> Sic et vos, quoniam aemulatores estis spirituum, ad aedificationem ecclesiae quaerite ut abundetis.

<sup>13</sup> Et ideo qui loquitur lingua oret ut interpretetur. <sup>14</sup> Nam si orem lingua, spiritus meus orat, mens autem mea sine fructu est. <sup>15</sup> Quid ergo est? Orabo spiritu; orabo et mente. Psallam spiritu; psallam et mente. <sup>16</sup> Ceterum si benedixeris spiritu, qui supplet locum idiotae quomodo dicet "Amen" super tuam benedictionem? Quoniam quid dicas nescit. <sup>17</sup> Nam tu quidem bene gratias agis, sed alter non aedificatur. <sup>18</sup> Gratias ago Deo meo quod omnium vestrum lingua loquor. <sup>19</sup> Sed in ecclesia volo quinque verba sensu meo loqui, ut et alios instruam, quam decem milia verborum in lingua. <sup>20</sup> Fratres, nolite pueri effici sensibus, sed malitia parvuli estote, sensibus autem perfecti estote.

speaketh with tongues, unless perhaps he interpret, that the church may receive edification.

<sup>6</sup> But now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you either in revelation or in knowledge or in prophecy or in doctrine? <sup>7</sup> *Even* things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped? <sup>8</sup> For if the trumpet give an uncertain sound, who shall prepare himself to the battle? <sup>9</sup> So likewise you, except you utter by the tongue plain speech, how shall it be known what is spoken? For you shall be speaking into the air. <sup>10</sup> There are, for example, so many kinds of tongues in this world, and none is without voice. <sup>11</sup> If then I know not the power of the voice, I shall be to him to whom I speak a barbarian, and he that speaketh a barbarian to me. <sup>12</sup> So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.

<sup>13</sup> And therefore let him that speaketh by a tongue pray that he may interpret. <sup>14</sup> For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit. <sup>15</sup> What is it then? I will pray with the spirit; I will pray also with the understanding. I will sing with the spirit; I will sing also with the understanding. <sup>16</sup> Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say "Amen" to thy blessing? Because he knoweth not what thou sayest. <sup>17</sup> For thou indeed givest thanks well, but the other is not edified. <sup>18</sup> I thank my God I speak with all your tongues. <sup>19</sup> But in the church I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue. <sup>20</sup> Brethren, do not become children in sense, but in malice be children, and in sense be perfect.

21 In lege scriptum est quoniam "In aliis linguis et labiis aliis loquar populo huic, et nec sic exaudient me," dicit Dominus." 22 Itaque linguae in signum sunt non fidelibus sed infidelibus, prophetiae autem non infidelibus sed fidelibus. 23 Si ergo conveniat universa ecclesia in unum, et omnes linguis loquantur, intrent autem idiotae aut infideles, nonne dicent quod insanitis? 24 Si autem omnes prophetent, intret autem quis infidelis vel idiota, convincitur ab omnibus; diiudicatur ab omnibus. 25 Occulta cordis eius manifesta fiunt, et ita cadens in faciem adorabit Deum, pronuntians quod vere Deus in vobis est.

26 Quid ergo est, fratres? Cum convenitis, unusquisque vestrum psalmum habet, doctrinam habet, apocalypsin habet, linguam habet, interpretationem habet. Omnia ad aedificationem fiant. 27 Sive lingua quis loquitur, secundum duos aut ut multum tres et per partes, et unus interpretetur. 28 Si autem non fuerit interpres, taceat in ecclesia, sibi autem loquatur et Deo. 29 Prophetae autem duo aut tres dicant, et ceteri diiudicent. 30 Quod si alii revelatum fuerit sedenti, prior taceat. 31 Potestis enim omnes per singulos prophetare, ut omnes discant et omnes exhortentur. 32 Et spiritus prophetarum prophetis subiecti sunt. 33 Non enim est dissensionis Deus sed pacis, sicut et in omnibus ecclesiis sanctorum doceo.

34 Mulieres in ecclesiis taceant, non enim permittitur eis loqui sed subditas esse, sicut et lex dicit. 35 Si quid autem discunt, domi viros suos interrogent. Turpe est enim mulieri loqui in ecclesia.

<sup>21</sup> In the law it is written: "In other tongues and other lips I will speak to this people, and neither so will they hear me," saith the Lord." <sup>22</sup> Wherefore tongues are for a sign not to believers but to unbelievers, but prophecies not to unbelievers but to believers. <sup>23</sup> If therefore the whole church come together into one place, and all speak with tongues, and there come in unlearned persons or unbelievers, will not they say that you are mad? <sup>24</sup> But if all prophesy, and there come in one that believeth not or one unlearned, he is convinced of all; he is judged of all. <sup>25</sup> The secrets of his heart are made manifest, and so falling down on his face he will adore God, affirming that God is among you indeed.

<sup>26</sup> How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edification. <sup>27</sup> If any speak with a tongue, let it be by two or at the most by three and in course, and let one interpret. <sup>28</sup> But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God. <sup>29</sup> And let the prophets speak two or three, and let the rest judge. <sup>30</sup> But if any thing be revealed to another sitting, let the first hold his peace. <sup>31</sup> For you may all prophesy one by one, that all may learn and all may be exhorted. <sup>32</sup> And the spirits of the prophets are subject to the prophets. <sup>33</sup> For God is not the God of dissension but of peace, as also I teach in all the churches of the saints.

<sup>34</sup> Let women keep silence in the churches, for it is not permitted to them to speak but to be subject, as also the law saith. <sup>35</sup> But if they *would* learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

<sup>36</sup> An a vobis verbum Dei processit? Aut in vos solos pervenit? <sup>37</sup> Si quis videtur propheta esse aut spiritalis, cognoscat quae scribo vobis, quia Domini sunt mandata. <sup>38</sup> Si quis autem ignorat, ignorabitur. <sup>39</sup> Itaque, fratres, aemulamini prophetare, et loqui linguis nolite prohibere; <sup>40</sup> omnia autem honeste et secundum ordinem fiant.

## Caput 15

**N**otum autem vobis facio, fratres, evangelium quod praedicavi vobis, quod et accepistis, in quo et statis, <sup>2</sup> per quod et salvamini, qua ratione praedicaverim vobis si tenetis, nisi frustra credidistis.

<sup>3</sup> Tradidi enim vobis in primis, quod et accepi, quoniam Christus mortuus est pro peccatis nostris secundum scripturas <sup>4</sup> et quia sepultus est et quia resurrexit tertia die secundum scripturas <sup>5</sup> et quia visus est Cephae et post hoc undecim. <sup>6</sup> Deinde visus est plus quam quingentis fratribus simul, ex quibus multi manent usque adhuc, quidam autem dormierunt. <sup>7</sup> Deinde visus est Iacobo, deinde apostolis omnibus,



<sup>36</sup> Or did the word of God come out from you? Or came it only unto you? <sup>37</sup> If any man seem to be a prophet or spiritual, let him know the things that I write to you, that they are the commandments of the Lord. <sup>38</sup> But if any man know not, he shall not be known. <sup>39</sup> Wherefore, brethren, be zealous to prophesy, and forbid not to speak with tongues; <sup>40</sup> but let all things be done decently and according to order.

## Chapter 15

Christ's resurrection and ours. The manner of our resurrection.

**N**ow I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand, <sup>2</sup> by which also you are saved if you hold fast after what manner I preached to you, unless you have believed in vain.

<sup>3</sup> For I delivered unto you first of all, which I also received, how that Christ died for our sins according to the scriptures <sup>4</sup> and that he was buried and that he rose again the third day according to the scriptures <sup>5</sup> and that he was seen by Cephas and after that by the eleven. <sup>6</sup> Then he was seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. <sup>7</sup> After that he was seen by James, then by all the apostles,

8 novissime autem omnium, tamquam abortivo, visus est et mihi. 9 Ego enim sum minimus apostolorum, qui non sum dignus vocari apostolus, quoniam persecutus sum ecclesiam Dei. 10 Gratia autem Dei sum id quod sum, et gratia eius in me vacua non fuit, sed abundantius illis omnibus laboravi, non ego autem sed gratia Dei mecum; 11 sive enim ego sive illi, sic praedicamus, et sic credidistis.

12 Si autem Christus praedicatur quod resurrexit a mortuis, quomodo quidam dicunt in vobis quoniam resurrectio mortuorum non est? 13 Si autem resurrectio mortuorum non est, neque Christus resurrexit. 14 Si autem Christus non resurrexit, inanis est ergo praedicatio nostra, inanis est et fides vestra. 15 Invenimur autem et falsi testes Dei, quoniam testimonium diximus adversus Deum quod suscitaverit Christum, quem non suscitavit si mortui non resurgunt. 16 Nam si mortui non resurgunt, neque Christus resurrexit. 17 Quod si Christus non resurrexit, vana est fides vestra, adhuc enim estis in peccatis vestris. 18 Ergo et qui dormierunt in Christo perierunt. 19 Si in hac vita tantum in Christo sperantes sumus, miserabiliores sumus omnibus hominibus.

20 Nunc autem Christus resurrexit a mortuis, primitiae dormientium. 21 Quoniam quidem per hominem mors, et per hominem resurrectio mortuorum. 22 Et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur. 23 Unusquisque autem in suo ordine: primitiae, Christus; deinde hii qui sunt Christi, qui in adventu eius crediderunt. 24 Deinde finis, cum tradiderit regnum Deo et Patri, cum evacuaverit omnem principatum et potestatem et virtutem. 25 Oportet autem illum regnare "donec ponat omnes inimicos sub pedibus eius." 26 Novissima autem inimica

8 and last of all he was seen also by me, as by one born out of due time. 9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am, and his grace in me hath not been void, but I have laboured more abundantly than all they, yet not I but the grace of God with me; 11 for whether I or they, so we preach, and so you have believed.

12 Now if Christ be preached that he arose again from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then Christ is not risen again. 14 And if Christ be not risen again, then is our preaching vain, *and* your faith is also vain. 15 Yea and we are found false witnesses of God, because we have given testimony against God that he hath raised up Christ, whom he hath not raised up if the dead rise not again. 16 For if the dead rise not again, neither is Christ risen again. 17 And if Christ be not risen again, your faith is vain, for you are yet in your sins. 18 Then they also that are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are *of* all men *most* miserable.

20 But now Christ is risen from the dead, the firstfruits of them that sleep. 21 For by a man *came* death, and by a man the resurrection of the dead. 22 And as in Adam all die, so also in Christ all shall be made alive. 23 But every one in his own order: the firstfruits, Christ; then they that are of Christ, who have believed in his coming. 24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality and power and virtue. 25 *For* he must reign "until he hath put all his enemies under his feet." 26 And the enemy

destruetur mors, "omnia enim subiecit sub pedibus eius." Cum autem dicat, <sup>27</sup> "Omnia subiecta sunt ei," sine dubio praeter eum qui subiecit ei omnia. <sup>28</sup> Cum autem subiecta fuerint illi omnia, tunc et ipse Filius subiectus erit illi qui sibi subiecit omnia, ut sit Deus omnia in omnibus.

<sup>29</sup> Alioquin quid facient qui baptizantur pro mortuis, si omnino mortui non resurgunt? Ut quid et baptizantur pro illis?

<sup>30</sup> Ut quid et nos periclitamur omni hora? <sup>31</sup> Cotidie morior, per vestram gloriam, fratres, quam habeo in Christo Iesu, Domino nostro. <sup>32</sup> Si secundum hominem ad bestias pugnavi Ephesi, quid mihi prodest si mortui non resurgunt? "Manducemus et bibamus, cras enim moriemur." <sup>33</sup> Nolite seduci: corrumpunt mores bonos conloquia mala. <sup>34</sup> Evigilate, iusti, et nolite peccare. Ignorantiam enim Dei quidam habent; ad reverentiam vobis loquor.

<sup>35</sup> Sed dicet aliquis, "Quomodo resurgunt mortui? Quali autem corpore venient?" <sup>36</sup> Insipiens, tu quod seminas non vivificatur nisi prius moriatur. <sup>37</sup> Et quod seminas, non corpus quod futurum est seminas sed nudum granum ut puta tritici aut alicuius ceterorum. <sup>38</sup> Deus autem dat illi corpus sicut vult, et unicuique seminum proprium corpus. <sup>39</sup> Non omnis caro eadem caro, sed alia hominum, alia pecorum, alia volucrum, alia piscium. <sup>40</sup> Et corpora caelestia et corpora terrestria, sed alia quidem caelestium gloria, alia autem terrestrium. <sup>41</sup> Alia claritas solis, alia claritas lunae et alia claritas stellarum. Stella enim ab stella differt in claritate. <sup>42</sup> Sic et resurrectio mortuorum. Seminatur in corruptione; surget

death shall be destroyed last, "for he hath put all things under his feet." And whereas he saith, <sup>27</sup> "All things are put under him," undoubtedly he is excepted who put all things under him. <sup>28</sup> And when all things shall be subdued unto him, then the Son also himself shall be subject to him that put all things under him, that God may be all in all.

<sup>29</sup> Otherwise what shall they do that are baptized for the dead, if the dead rise not again at all? Why are they then baptized for them?

<sup>30</sup> Why also are we in danger every hour? <sup>31</sup> I die daily, *I protest* by your glory, brethren, which I have in Christ Jesus, our Lord. <sup>32</sup> If according to man I fought with beasts at Ephesus, what doth it profit me if the dead rise not again? "Let us eat and drink, for tomorrow we shall die." <sup>33</sup> Be not deceived: evil communications corrupt good manners. <sup>34</sup> Awake, ye just, and sin not. For some have not the knowledge of God; I speak it to your shame.

<sup>35</sup> But some man will say, "How do the dead rise again? Or with what manner of body shall they come?" <sup>36</sup> Senseless man, that which thou sowest is not quickened except it die first. <sup>37</sup> And that which thou sowest, thou sowest not the body that shall be but bare grain *as* of wheat or of some of the rest. <sup>38</sup> But God giveth it a body as he will, and to every seed its proper body. <sup>39</sup> All flesh is not the same flesh, but one is *the flesh* of men, another of beasts, another of birds, another of fishes. <sup>40</sup> And there are bodies celestial and bodies terrestrial, but the glory of the celestial is one, and that of the terrestrial another. <sup>41</sup> There is one glory of the sun, another the glory of the moon and another glory of the stars. For star differeth from star in glory. <sup>42</sup> So also is the resurrection of the dead. It is sown in corruption; it shall rise in

in incorruptione. <sup>43</sup> Seminatur in ignobilitate; surget in gloria. Seminatur in infirmitate; surget in virtute. <sup>44</sup> Seminatur corpus animale; surget corpus spiritale. Si est corpus animale, est et spiritale. Sicut scriptum est, <sup>45</sup> "Factus est primus homo, Adam, in animam viventem," novissimus Adam in spiritum vivificantem.

<sup>46</sup> Sed non prius quod spiritale est sed quod animale est, deinde quod spiritale. <sup>47</sup> Primus homo de terra, terrenus, secundus homo, de caelo, caelestis. <sup>48</sup> Qualis terrenus, tales et terreni, et qualis caelestis, tales et caelestes. <sup>49</sup> Igitur sicut portavimus imaginem terreni, portemus et imaginem caelestis.

<sup>50</sup> Hoc autem dico, fratres, quoniam caro et sanguis regnum Dei possidere non possunt, neque corruptio incorruptelam possidebit. <sup>51</sup> Ecce: mysterium vobis dico. Omnes quidem resurgemus, sed non omnes inmutabimur <sup>52</sup> in momento, in ictu oculi, in novissima tuba; canet enim tuba, et mortui resurgent incorrupti, et nos inmutabimur. <sup>53</sup> Oportet enim corruptibile hoc induere incorruptelam, et mortale hoc induere immortalitatem. <sup>54</sup> Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est: "Absorta est mors in victoria. <sup>55</sup> Ubi est, mors, victoria tua? Ubi est, mors, stimulus tuus?" <sup>56</sup> Stimulus autem mortis peccatum est, virtus vero peccati lex. <sup>57</sup> Deo autem gratias, qui dedit nobis victoriam per Dominum nostrum, Iesum Christum.

<sup>58</sup> Itaque, fratres mei dilecti, stabiles estote et immobiles, abundantes in opere Domini semper, scientes quod labor vester non est inanis in Domino.

incorruption. <sup>43</sup> It is sown in dishonour; it shall rise in glory. It is sown in weakness; it shall rise in power. <sup>44</sup> It is sown a natural body; it shall rise a spiritual body. If there be a natural body, there is also a spiritual body. As it is written, <sup>45</sup> "The first man, Adam, was made a living soul," the last Adam into a quickening spirit.

<sup>46</sup> Yet that was not first which is spiritual but that which is natural, afterwards that which is spiritual. <sup>47</sup> The first man was of the earth, earthly, the second man, from heaven, heavenly. <sup>48</sup> Such as is the earthly, such also are the earthly, and such as is the heavenly, such also are they that are heavenly. <sup>49</sup> Therefore as we have borne the image of the earthly, let us bear also the image of the heavenly.

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot possess the kingdom of God, neither shall corruption possess incorruption. <sup>51</sup> Behold: I tell you a mystery. We shall all indeed rise again, but we shall not all be changed <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> And when this mortal hath put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory. <sup>55</sup> O death, where is thy victory? O death, where is thy sting?" <sup>56</sup> Now the sting of death is sin, and the strength of sin is the law. <sup>57</sup> But thanks be to God, who hath given us the victory through our Lord, Jesus Christ.

<sup>58</sup> Therefore, my beloved brethren, be ye steadfast and unmoveable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

## Caput 16

**D**e collectis autem quae fiunt in sanctos, sicut ordinavi ecclesiis Galatiae, ita et vos facite. <sup>2</sup> Per unam sabbati unusquisque vestrum apud se seponat, recondens quod ei beneplacuerit, ut non cum venero tunc collectae fiant. <sup>3</sup> Cum autem praesens fuero, quos probaveritis per epistulas, hos mittam perferre gratiam vestram in Hierusalem. <sup>4</sup> Quod si dignum fuerit ut et ego eam, mecum ibunt.

<sup>5</sup> Veniam autem ad vos cum Macedoniam pertransiero. Nam Macedoniam pertransibo. <sup>6</sup> Apud vos autem forsitan manebo vel etiam hiemabo, ut vos me deducatis quocumque iero. <sup>7</sup> Nolo enim vos modo in transitu videre, spero enim me aliquantulum temporis manere apud vos, si Dominus permiserit. <sup>8</sup> Permanebo autem Ephesi usque ad Pentecosten. <sup>9</sup> Ostium enim mihi apertum est magnum et evidens, et adversarii multi.

<sup>10</sup> Si autem venerit Timotheus, videte ut sine timore sit apud vos, opus enim Domini operatur, sicut et ego. <sup>11</sup> Ne quis ergo illum spernat, deducite autem illum in pace, ut veniat ad me. Expecto enim illum cum fratribus. <sup>12</sup> De Apollo autem fratre vobis notum facio quoniam multum rogavi eum



## Chapter 16

Of collection of alms. Admonitions and salutations.

**N**ow concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also. <sup>2</sup> On the first day of the week, let every one of you put apart with himself, laying up what it shall well please him, that when I come the gatherings be not then to be made. <sup>3</sup> And when I shall be with you, whomsoever you shall approve by letters, them will I send to carry your *bounty* to Jerusalem. <sup>4</sup> And if it be meet that I go also, they shall go with me.

<sup>5</sup> Now I will come to you when I shall have passed through Macedonia. For I shall pass through Macedonia. <sup>6</sup> And with you perhaps I shall abide or even spend the winter, that you may bring me on my journey whithersoever I shall go. <sup>7</sup> For I will not see you now by the way, for I *trust* that I shall abide with you *some* time, if the Lord permit. <sup>8</sup> But I will tarry at Ephesus until Pentecost. <sup>9</sup> For a great door and evident is opened unto me, and many adversaries.

<sup>10</sup> Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do. <sup>11</sup> Let no man therefore despise him, but conduct ye him on his way in peace, that he may come to me. For I look for him with the brethren. <sup>12</sup> As touching our brother Apollo I give you to understand that I much intreated him to come to you

ut veniret ad vos cum fratribus, et utique non fuit voluntas ut nunc veniret. Veniet autem cum ei vacuum fuerit.

<sup>13</sup> Vigilate; state in fide; viriliter agite, et confortamini.  
<sup>14</sup> Omnia vestra in caritate fiant.

<sup>15</sup> Obsecro autem vos, fratres — nostis domum Stephanæ et Fortunati, quoniam sunt primitiæ Achaiae et in ministerium sanctorum ordinauerunt se ipsos — <sup>16</sup> ut et vos subditi sitis eiusmodi et omni cooperanti et laboranti. <sup>17</sup> Gaudeo autem in praesentia Stephanæ et Fortunati et Achaici, quoniam id quod vobis deerat ipsi suppleverunt. <sup>18</sup> Refecerunt enim et meum spiritum et vestrum. Cognoscite ergo qui eiusmodi sunt.

<sup>19</sup> Salutant vos ecclesiae Asiae. Salutant vos in Domino multum Aquila et Priscilla cum domestica sua ecclesia. <sup>20</sup> Salutant vos fratres omnes. Salutate invicem in osculo sancto.

<sup>21</sup> Salutatio mea manu Pauli. <sup>22</sup> Si quis non amat Dominum nostrum, Iesum Christum, sit anathema maranatha. <sup>23</sup> Gratia Domini nostri, Iesu Christi, vobiscum. <sup>24</sup> Caritas mea cum omnibus vobis in Christo Iesu. Amen.

with the brethren, and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye; stand fast in the faith; do manfully, and be strengthened. 14 Let all your things be done with charity.

15 And I beseech you, brethren—you know the house of Stephanas and of Fortunatus *and of Achaicus*, that they are the firstfruits of Achaia and have dedicated themselves to the ministry of the saints—16 that you also be subject to such and to every one that worketh with us and laboureth. 17 And I rejoyce in the presence of Stephanas and Fortunatus and Achaicus, for that which was wanting on your part they have supplied. 18 For they have refreshed both my spirit and yours. Know them therefore that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord with the church that is in their house, *with whom I also lodge*. 20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation *of me*, Paul, with my own hand. 22 If any man love not our Lord, Jesus Christ, let him be anathema, maran atha. 23 The grace of our Lord, Jesus Christ, be with you. 24 My charity be with you all in Christ Jesus. Amen.



## 2 CORINTHIANS

## Caput I

**P**aulus, apostolus Iesu Christi per voluntatem Dei, et Timotheus, frater, ecclesiae Dei quae est Corinthi, cum sanctis omnibus qui sunt in universa Achaia.

<sup>2</sup> Gratia vobis, et pax a Deo, Patre nostro, et Domino Iesu Christo. <sup>3</sup> Benedictus Deus et Pater Domini nostri, Iesu Christi, Pater misericordiarum et Deus totius consolationis, <sup>4</sup> qui consolatur nos in omni tribulatione nostra, ut possimus et ipsi consolari eos qui in omni pressura sunt per exhortationem qua exhortamur et ipsi a Deo. <sup>5</sup> Quoniam sicut abundant passionibus Christi in nobis, ita et per Christum abundat consolatio nostra.

<sup>6</sup> Sive autem tribulamur, pro vestra exhortatione et salute, sive exhortamur, pro vestra exhortatione et salute, quae operatur tolerantiam earundem passionum quas et nos patimur, <sup>7</sup> et spes nostra firma pro vobis, scientes quoniam sicut socii passionum estis, sic eritis et consolationis.

## Chapter 1

He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

**P**aul, an apostle of Jesus Christ by the will of God, and Timothy, our brother, to the church of God that is at Corinth, with all the saints that are in all Achaia.

<sup>2</sup> Grace to you and peace from God, our Father, and from the Lord Jesus Christ. <sup>3</sup> Blessed be the God and Father of our Lord, Jesus Christ, the Father of mercies and the God of all comfort, <sup>4</sup> who comforteth us in all our tribulation, that we also may be able to comfort them who are in any distress by the exhortation wherewith we also are exhorted by God. <sup>5</sup> For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound.

<sup>6</sup> Now whether we be in tribulation, it is for your exhortation and salvation, *or whether we be comforted, it is for your consolation*, or whether we be exhorted, it is for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer, <sup>7</sup> *that* our hope for you *may be* steadfast, knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 Non enim volumus ignorare vos, fratres, de tribulatione nostra quae facta est in Asia, quoniam supra modum gravati sumus supra virtutem ita ut taederet nos etiam vivere. 9 Sed ipsi in nobis ipsis responsum mortis habuimus, ut non simus fidentes in nobis sed in Deo, qui suscitatur mortuos, 10 qui de tantis periculis eripuit nos et eruit, in quem speramus quoniam et adhuc eripiet, 11 adiuvantibus et vobis in oratione pro nobis, ut ex multorum personis, eius quae in nobis est donationis per multos gratiae agantur pro nobis.

12 Nam gloria nostra haec est: testimonium conscientiae nostrae quod in simplicitate et sinceritate Dei, et non in sapientia carnali sed in gratia Dei, conversati sumus in hoc mundo, abundantius autem ad vos. 13 Non enim alia scribimus vobis quam quae legistis et cognovistis. Spero autem quod usque in finem cognoscetis, 14 sicut et cognovistis nos ex parte, quia gloria vestra sumus sicut et vos nostra in die Domini nostri, Iesu Christi. 15 Et hac confidentia volui prius venire ad vos, ut secundam gratiam haberetis, 16 et per vos transire in Macedoniam et iterum a Macedonia venire ad vos et a vobis deduci in Iudaeam.

17 Cum hoc ergo voluissem, numquid levitate usus sum? Aut quae cogito, secundum carnem cogito, ut sit apud me "Est," et "Non"? 18 Fidelis autem Deus, quia sermo noster qui fuit apud vos non est in illo "Est" et "Non." 19 Dei enim Filius, Iesus Christus, qui in vobis per nos praedicatus est—per me et Silvanum et Timotheum—non fuit "Est" et "Non," sed "Est" in illo fuit. 20 Quotquot enim promissiones Dei sunt in illo "Est"; ideo et per ipsum. Amen Deo ad gloriam



<sup>8</sup> For we would not have you ignorant, brethren, of our tribulation which came to us in Asia, that we were pressed out of measure above our strength so that we were weary even of life. <sup>9</sup> But we had in ourselves the answer of death, that we should not trust in ourselves but in God, who raiseth the dead, <sup>10</sup> who hath delivered and doth deliver us out of so great dangers, in whom we trust that he will yet also deliver us, <sup>11</sup> you helping withal in prayer for us, that for this gift *obtained for us by the means* of many persons, thanks may be given by many in our behalf.

<sup>12</sup> For our glory is this: the testimony of our conscience that in simplicity of heart and sincerity of God, and not in carnal wisdom but in the grace of God, we have conversed in this world, and more abundantly towards you. <sup>13</sup> For we write no other things to you than what you have read and known. And I hope that you shall know unto the end, <sup>14</sup> as also you have known us in part, that we are your glory as you also are ours in the day of our Lord, Jesus Christ. <sup>15</sup> And in this confidence I had a mind to come to you before, that you might have a second grace, <sup>16</sup> and to pass by you into Macedonia and again from Macedonia to come to you and by you to be brought on my way towards Judea.

<sup>17</sup> Whereas then I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that there should be with me "It is," and "It is not"? <sup>18</sup> But God is faithful, for our preaching which was to you *was not* "It is" and "It is not." <sup>19</sup> For the Son of God, Jesus Christ, who was preached among you by us—by me and Silvanus and Timothy—was not "It is" and "It is not," but "It is" was in him. <sup>20</sup> For all the promises of God are in him, "It is"; therefore also by him. Amen to God unto our glory,

nostram, <sup>21</sup> qui autem confirmat nos vobiscum in Christo et qui unxit nos Deus, <sup>22</sup> et qui signavit nos et dedit pignus Spiritus in cordibus nostris.

<sup>23</sup> Ego autem testem Deum invoco in animam meam quod parcens vobis, non veni ultra Corinthum, <sup>24</sup> non quia dominamur fidei vestrae, sed adiutores sumus gaudii vestri, nam fide statis.

## Caput 2

**S**tatui autem hoc ipsum apud me, ne iterum in tristitia venirem ad vos. <sup>2</sup> Si enim ego contristo vos, et quis est qui me laetificet, nisi qui contristatur ex me? <sup>3</sup> Et hoc ipsum scripsi vobis ut non, cum venero, tristitiam super tristitiam habeam de quibus oportuerat me gaudere, confidens in omnibus vobis quia meum gaudium omnium vestrum est. <sup>4</sup> Nam ex multa tribulatione et angustia cordis, scripsi vobis per multas lacrimas, non ut contristemini, sed ut sciatis quam caritatem habeam abundantius in vobis.

<sup>21</sup> now he that confirmeth us with you in Christ and he that hath anointed us is God, <sup>22</sup> who also hath sealed us and given the pledge of the Spirit in our hearts.

<sup>23</sup> But I call God to witness upon my soul that *to* spare you, I came not *as yet* to Corinth, <sup>24</sup> not because we lord it over your faith, but we are helpers of your joy, for in faith you stand.

## Chapter 2

He grants a pardon to the incestuous man upon his repentance.

**B**ut I determined this with myself, that I would not come to you again in sorrow. <sup>2</sup> For if I make you sorrowful, who is he then that should make me glad, but the same who is made sorrowful by me? <sup>3</sup> And I wrote this same to you that I may not, when I come, have sorrow upon sorrow from them of whom I ought to rejoice, having confidence in you all that my joy is the joy of you all. <sup>4</sup> For out of much affliction and anguish of heart, I wrote to you with many tears, not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you.

<sup>5</sup> Si quis autem contristavit, non me contristavit sed ex parte, ut non onerem omnes vos. <sup>6</sup> Sufficit illi qui eiusmodi est obiurgatio haec quae fit a pluribus, <sup>7</sup> ita ut e contra magis donetis et consolemini ne forte abundantiori tristitia absorbeatur qui eiusmodi est. <sup>8</sup> Propter quod obsecro vos ut confirmetis in illum caritatem.

<sup>9</sup> Ideo enim et scripsi, ut cognoscam experimentum vestrum, an in omnibus oboedientes sitis. <sup>10</sup> Cui autem aliquid donastis, et ego. Nam et ego quod donavi, si quid donavi, propter vos in persona Christi, <sup>11</sup> ut non circumveniamur a Satana, non enim ignoramus cogitationes eius.

<sup>12</sup> Cum venissem autem Troadem propter evangelium Christi et ostium mihi apertum esset in Domino, <sup>13</sup> non habui requiem spiritui meo eo quod non invenerim Titum, fratrem meum, sed valefaciens eis, profectus sum in Macedoniam.

<sup>14</sup> Deo autem gratias, qui semper triumphat nos in Christo Iesu et odorem notitiae suae manifestat per nos in omni loco. <sup>15</sup> Quia Christi bonus odor sumus Deo in his qui salvi fiunt et in his qui pereunt. <sup>16</sup> Aliis quidem odor mortis in mortem, aliis autem odor vitae in vitam. Et ad haec quis tam idoneus? <sup>17</sup> Non enim sumus sicut plurimi, adulterantes verbum Dei, sed ex sinceritate, sed sicut ex Deo, coram Deo in Christo loquimur.

<sup>5</sup> And if any one have caused grief, he hath not grieved me but in part, that I may not burden you all. <sup>6</sup> To him that is such a one, this rebuke is sufficient that is given by many, <sup>7</sup> so that contrariwise you should rather forgive him and comfort him lest perhaps such a one be swallowed up with overmuch sorrow. <sup>8</sup> Wherefore I beseech you that you would confirm your charity towards him.

<sup>9</sup> For to this end also did I write, that I may know the experiment of you, whether you be obedient in all things. <sup>10</sup> And to whom you have forgiven any thing, I also. *For* what I forgave, if I have forgiven any thing, for your sakes have I done it in the person of Christ, <sup>11</sup> that we be not overreached by Satan, for we are not ignorant of his devices.

<sup>12</sup> And when I was come to Troas for the gospel of Christ and a door was opened to me in the Lord, <sup>13</sup> I had no rest in my spirit because I found not Titus, my brother, but bidding them farewell, I went from thence into Macedonia.

<sup>14</sup> Now thanks be to God, who always causeth us to triumph in Christ Jesus and maketh manifest the odour of his knowledge by us in every place. <sup>15</sup> For we are unto God the good odour of Christ in them that are saved and in them that perish. <sup>16</sup> To the one indeed the odour of death unto death, but to the others the odour of life unto life. And for these things who is so sufficient? <sup>17</sup> For we are not as many, adulterating the word of God, but with sincerity, but as from God, in the sight of God we speak in Christ.

## Caput 3

**I**ncipimus iterum nosmet ipsos commendare? Aut numquid egemus sicut quidam commendaticiis epistulis ad vos aut ex vobis? <sup>2</sup> Epistula nostra vos estis, scripta in cordibus nostris, quae scitur et legitur ab omnibus hominibus. <sup>3</sup> Manifestati quoniam epistula estis Christi, ministrata a nobis et scripta non atramento sed Spiritu Dei vivi, non in tabulis lapideis sed in tabulis cordis carnalibus. <sup>4</sup> Fiduciam autem talem habemus per Christum ad Deum, <sup>5</sup> non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis, sed sufficientia nostra ex Deo est, <sup>6</sup> qui et idoneos nos fecit ministros novi testamenti, non littera sed Spiritu. Littera enim occidit, Spiritus autem vivificat.

<sup>7</sup> Quod si ministratio mortis litteris deformata in lapidibus fuit in gloria, ita ut non possent intendere filii Israhel in faciem Mosi propter gloriam vultus eius, quae evacuatur, <sup>8</sup> quomodo non magis ministratio Spiritus erit in gloria? <sup>9</sup> Nam si ministratio damnationis gloria est, multo magis abundat ministerium iustitiae in gloria. <sup>10</sup> Nam nec glorificatum est quod claruit in hac parte propter excellentem gloriam. <sup>11</sup> Si enim quod evacuatur per gloriam est, multo magis quod manet in gloria est.

## Chapter 3

He needs no commendatory letters. The glory of the ministry of the New Testament.

**D**o we begin again to commend ourselves? Or do we need as some do epistles of commendation to you or from you? <sup>2</sup> You are our epistle, written in our hearts, which is known and read by all men. <sup>3</sup> Forasmuch as you are manifestly declared to be the epistle of Christ, ministered by us and written not with ink but with the Spirit of the living God, not in tables of stone but in the fleshy tables of the heart. <sup>4</sup> And such confidence we have through Christ towards God, <sup>5</sup> not that we are sufficient to think any thing of ourselves as of ourselves, but our sufficiency is from God, <sup>6</sup> who also hath made us fit ministers of the new testament, not in the letter but in the Spirit. For the letter killeth, but the Spirit giveth life.

<sup>7</sup> Now if the ministration of death engraven with letters upon stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which is done away, <sup>8</sup> how shall not the ministration of the Spirit be rather in glory? <sup>9</sup> For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory. <sup>10</sup> For even that which was glorious in this part was not glorified by reason of the glory that excelleth. <sup>11</sup> For if that which is done away was glorious, much more that which remaineth is in glory.

<sup>12</sup> Habentes igitur talem spem, multa fiducia utimur. <sup>13</sup> Et non sicut Moses ponebat velamen super faciem suam, ut non intenderent filii Israhel in faciem eius quod evacuatur, <sup>14</sup> sed obtusi sunt sensus eorum. Usque in hodiernum enim diem, id ipsum velamen in lectione veteris testamenti manet non revelatum, quoniam in Christo evacuatur. <sup>15</sup> Sed usque in hodiernum diem, cum legitur Moses, velamen est positum super cor eorum. <sup>16</sup> Cum autem conversus fuerit ad Dominum, auferetur velamen.

<sup>17</sup> Dominus autem Spiritus est, ubi autem Spiritus Domini, ibi libertas. <sup>18</sup> Nos vero omnes revelata facie gloriam Domini speculantes in eandem imaginem transformamur a claritate in claritatem tamquam a Domini Spiritu.

## Caput 4

**I**deo habentes hanc ministrationem iuxta quod misericordiam consecuti sumus, non deficimus, <sup>2</sup> sed abdicamus occulta dedecoris, non ambulantes in astutia neque aduterantes verbum Dei, sed in manifestatione veritatis commendantes nosmet ipsos ad omnem conscientiam hominum coram Deo. <sup>3</sup> Quod si etiam opertum est evangelium nostrum, in his qui pereunt est opertum, <sup>4</sup> in quibus deus huius saeculi



<sup>12</sup> Having therefore such hope, we use much confidence. <sup>13</sup> And not as Moses put a veil over his face, that the children of Israel might not steadfastly look on the face of that which is made void, <sup>14</sup> but their senses were made dull. For until this day, the selfsame veil in the reading of the old testament remaineth not taken away, because in Christ it is done away. <sup>15</sup> But even until this day, when Moses is read, the veil *is* upon their heart. <sup>16</sup> But when they shall be converted to the Lord, the veil shall be taken away.

<sup>17</sup> Now the Lord is a Spirit, and where the Spirit of the Lord is, there is liberty. <sup>18</sup> But we all beholding the glory of the Lord with open face are transformed into the same image from glory to glory as by the spirit of the Lord.

## Chapter 4

The sincerity of his preaching. His comfort in his afflictions.

**T**herefore seeing we have this ministration according as we have obtained mercy, we faint not, <sup>2</sup> but we renounce the hidden things of dishonesty, not walking in craftiness nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. <sup>3</sup> And if our gospel be also hid, it is hid to them that are lost, <sup>4</sup> in whom the god of this world hath

excaecavit mentes infidelium, ut non fulgeat illis inluminatio evangelii gloriae Christi, qui est imago Dei. <sup>5</sup> Non enim nosmet ipsos praedicamus, sed Iesum Christum, Dominum nostrum, nos autem, servos vestros per Iesum. <sup>6</sup> Quoniam Deus, qui dixit de tenebris lucem splendescere, ipse inluxit in cordibus nostris ad inluminationem scientiae claritatis Dei in facie Christi Iesu.

<sup>7</sup> Habemus autem thesaurum istum in vasis fictilibus, ut sublimitas sit virtutis Dei et non ex nobis. <sup>8</sup> In omnibus tribulationem patimur sed non angustiamur; aporiamur sed non destituimur; <sup>9</sup> persecutionem patimur sed non derelinquimur; deicimur, sed non perimus, <sup>10</sup> semper mortificationem Iesu in corpore nostro circumferentes, ut et vita Iesu in corporibus nostris manifestetur. <sup>11</sup> Semper enim nos qui vivimus in mortem tradimur propter Iesum, ut et vita Iesu manifestetur in carne nostra mortali. <sup>12</sup> Ergo mors in nobis operatur, vita autem in vobis.

<sup>13</sup> Habentes autem eundem spiritum fidei, sicut scriptum est: "Credidi; propter quod locutus sum," et nos credimus, propter quod et loquimur, <sup>14</sup> scientes quoniam qui suscitavit Iesum et nos cum Iesu suscitabit et constituet vobiscum. <sup>15</sup> Omnia enim propter vos, ut gratia abundans per multos in gratiarum actione abundet in gloriam Dei. <sup>16</sup> Propter quod non deficimus, sed licet is qui foris est noster homo corrumpatur, tamen is qui intus est renovatur de die in diem. <sup>17</sup> Id enim quod in praesenti est momentaneum et leve tribulationis nostrae supra modum in sublimitate aeternum gloriae pondus operatur in nobis, <sup>18</sup> non contemplantibus nobis quae videntur sed quae non videntur. Quae enim videntur temporalia sunt, quae autem non videntur aeterna sunt.

blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them. <sup>5</sup> For we preach not ourselves, but Jesus Christ, our Lord, and ourselves, your servants through Jesus. <sup>6</sup> For God, who commanded the light to shine out of darkness, hath shined in our hearts to *give* the light of the knowledge of the glory of God in the face of Christ Jesus.

<sup>7</sup> But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us. <sup>8</sup> In all things we suffer tribulation but are not distressed; we are straitened but are not destitute; <sup>9</sup> we suffer persecution but are not forsaken; we are cast down, but we perish not, <sup>10</sup> always bearing about in our body the dying of Jesus, that the life also of Jesus may be made manifest in our bodies. <sup>11</sup> For we who live are always delivered unto death for Jesus's sake, that the life also of Jesus may be made manifest in our mortal flesh. <sup>12</sup> So then death worketh in us, but life in you.

<sup>13</sup> But having the same spirit of faith, as it is written: "I have believed; therefore I have spoken," we also believe, and therefore we speak, <sup>14</sup> knowing that he who raised up Jesus will raise up us also with Jesus and place us with you. <sup>15</sup> For all things are for your sakes, that the grace abounding through many may abound in thanksgiving to the glory of God. <sup>16</sup> For which cause we faint not, but though our outward man is corrupted, yet the inward man is renewed day by day. <sup>17</sup> For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory, <sup>18</sup> while we look not at the things which are seen but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal.

## Caput 5

**S**cimus enim quoniam si terrestris domus nostra huius habitationis dissolvatur, quod aedificationem ex Deo habeamus: domum non manufactam, aeternam in caelis. <sup>2</sup> Nam et in hoc ingemescimus, habitationem nostram quae de caelo est superindui cupientes, <sup>3</sup> si tamen vestiti, non nudi inveniamur. <sup>4</sup> Nam et qui sumus in hoc tabernaculo ingemescimus, gravati eo quod nolumus expoliari sed supervestiri, ut absorbeatur quod mortale est a vita. <sup>5</sup> Qui autem efficit nos in hoc ipsum Deus, qui dedit nobis pignus Spiritus.

<sup>6</sup> Audentes igitur semper et scientes quoniam dum sumus in corpore peregrinamur a Domino, <sup>7</sup> per fidem enim ambulamus et non per speciem, <sup>8</sup> audemus autem, et bonam voluntatem habemus magis peregrinari a corpore et praesentes esse ad Dominum. <sup>9</sup> Et ideo contendimus, sive absentes sive praesentes, placere illi. <sup>10</sup> Omnes enim nos manifestari oportet ante tribunal Christi, ut referat unusquisque propria corporis prout gessit, sive bonum sive malum.

<sup>11</sup> Scientes ergo timorem Domini, hominibus suademus, Deo autem manifesti sumus. Spero autem et in conscientiis

## Chapter 5

He is willing to leave his earthly mansion to be with the Lord. His charity for the Corinthians.

**F**or we know that if our earthly house of this dwelling be dissolved, that we have a building of God: a house not made with hands, eternal in heaven. <sup>2</sup> For in this also we groan, desiring to be clothed upon with our dwelling that is from heaven, <sup>3</sup> yet so if we be found clothed, not naked. <sup>4</sup> For we also who are in this tabernacle do groan, being burdened because we would not be unclothed but clothed upon, that what is mortal may be swallowed up by life. <sup>5</sup> Now he that maketh us for this very thing is God, who hath given us the pledge of the Spirit.

<sup>6</sup> Therefore having always confidence, *knowing* that while we are in the body we are absent from the Lord, <sup>7</sup> for we walk by faith and not by sight, <sup>8</sup> we are confident, I say, and have a good will to be absent rather from the body and to be present with the Lord. <sup>9</sup> And therefore we labour, whether absent or present, to please him. <sup>10</sup> For we must all appear before the judgement seat of Christ, that every one may receive the proper things of the body according as he hath done, whether it be good or evil.

<sup>11</sup> Knowing therefore the fear of the Lord, we use persuasion to men, but to God we are manifest. And I trust also

vestris manifestos nos esse. <sup>12</sup> Non iterum nos commendamus vobis, sed occasionem damus vobis gloriandi pro nobis, ut habeatis ad eos qui in facie gloriantur et non in corde. <sup>13</sup> Sive enim mente excedimus, Deo, sive sobrii sumus, vobis. <sup>14</sup> Caritas enim Christi urget nos, aestimantes hoc, quoniam si unus pro omnibus mortuus est, ergo omnes mortui sunt. <sup>15</sup> Et pro omnibus mortuus est Christus, ut et qui vivunt iam non sibi vivant sed ei qui pro ipsis mortuus est et resurrexit.

<sup>16</sup> Itaque nos ex hoc neminem novimus secundum carnem, et si cognovimus secundum carnem Christum, sed nunc iam non novimus. <sup>17</sup> Si qua ergo in Christo nova creatura, vetera transierunt; ecce: facta sunt omnia nova. <sup>18</sup> Omnia autem ex Deo, qui reconciliavit nos sibi per Christum et dedit nobis ministerium reconciliationis. <sup>19</sup> Quoniam quidem Deus erat in Christo, mundum reconcilians sibi, non reputans illis delicta ipsorum, et posuit in nobis verbum reconciliationis. <sup>20</sup> Pro Christo ergo legatione fungimur, tamquam Deo exhortante per nos. Obsecramus pro Christo; reconciliamini Deo. <sup>21</sup> Eum qui non noverat peccatum pro nobis peccatum fecit, ut nos efficeremur iustitia Dei in ipso.

that in your consciences we are manifest. <sup>12</sup> We commend not ourselves again to you, but give you occasion to glory in our behalf, that you may have *somewhat to answer* them who glory in face and not in heart. <sup>13</sup> For whether we *be beside ourselves*, it is to God, or whether we be sober, it is for you. <sup>14</sup> For the charity of Christ presseth us, judging this, that if one died for all, then all were dead. <sup>15</sup> And Christ died for all, that they also who live may not now live to themselves but to him who died for them and rose again.

<sup>16</sup> Wherefore henceforth we know no man according to the flesh, and if we have known Christ according to the flesh, but now we know him so no longer. <sup>17</sup> If then any be in Christ a new creature, old things are passed away; behold: all things are made new. <sup>18</sup> But all things are of God, who hath reconciled us to himself by Christ and hath given to us the ministry of reconciliation. <sup>19</sup> For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation. <sup>20</sup> We are therefore ambassadors for Christ, God as it were exhorting by us. For Christ we beseech you; be ye reconciled to God. <sup>21</sup> He hath made him to be sin for us that knew no sin, that we might be made the justice of God in him.

## Caput 6

**A**djuvantes autem exhortamur ne in vacuum gratiam Dei recipiatis. <sup>2</sup> Ait enim, "Tempore accepto exaudivi te, et in die salutis adjuvavi te." Ecce: nunc tempus acceptabile. Ecce: nunc dies salutis.

<sup>3</sup> Nemini dantes ullam offensionem, ut non vituperetur ministerium nostrum, <sup>4</sup> sed in omnibus exhibeamus nosmet ipsos sicut Dei ministros in multa patientia: in tribulationibus, in necessitatibus, in angustiis, <sup>5</sup> in plagis, in carceribus, in seditionibus, in laboribus, in vigiliis, in ieiuniis, <sup>6</sup> in castitate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in caritate non ficta, <sup>7</sup> in verbo veritatis, in virtute Dei, per arma iustitiae a dextris et a sinistris, <sup>8</sup> per gloriam et ignobilitatem, per infamiam et bonam famam, ut seductores et veraces, sicut qui ignoti et cogniti, <sup>9</sup> quasi morientes, et ecce: vivimus, ut castigati et non mortificati, <sup>10</sup> quasi tristes, semper autem gaudentes, sicut egentes, multos autem locupletantes, tamquam nihil habentes et omnia possidentes.

<sup>11</sup> Os nostrum patet ad vos, O Corinthii; cor nostrum dilatatum est. <sup>12</sup> Non angustiamini in nobis, angustiamini autem in visceribus vestris. <sup>13</sup> Eandem autem habentes remunerationem (tamquam filiis dico), dilatamini et vos.



## Chapter 6

He exhorts them to a correspondence with God's grace and not to associate with unbelievers.

**A**nd we helping do exhort you that you receive not the grace of God in vain. <sup>2</sup> For he saith, "In an accepted time have I heard thee, and in the day of salvation have I helped thee." Behold: now is the acceptable time. Behold: now is the day of salvation.

<sup>3</sup> Giving no offence to any man, that our ministry be not blamed, <sup>4</sup> but in all things let us exhibit ourselves as the ministers of God in much patience: in tribulation, in necessities, in distresses, <sup>5</sup> in stripes, in prisons, in seditions, in labours, in watchings, in fastings, <sup>6</sup> in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, <sup>7</sup> in the word of truth, in the power of God, by the armour of justice on the right hand and on the left, <sup>8</sup> by honour and dishonour, by evil report and good report, as deceivers and *yet* true, as unknown and *yet* known, <sup>9</sup> as dying, and behold: we live, as chastised and not killed, <sup>10</sup> as sorrowful, yet always rejoicing, as needy, yet enriching many, as having nothing and possessing all things.

<sup>11</sup> Our mouth is open to you; O ye Corinthians, our heart is enlarged. <sup>12</sup> You are not straitened in us, but in your own bowels you are straitened. <sup>13</sup> But having the same recompense (I speak as to my children), be you also enlarged.

<sup>14</sup> Nolite iugum ducere cum infidelibus. Quae enim participatio iustitiae cum iniquitate? Aut quae societas luci ad tenebras? <sup>15</sup> Quae autem conventio Christi ad Belial? Aut quae pars fidei cum infidele? <sup>16</sup> Qui autem consensus templo Dei cum idolis? Vos enim estis templum Dei vivi, sicut dicit Deus quoniam "Inhabitabo in illis et inambulabo, et ero illorum Deus, et ipsi erunt mihi populus." <sup>17</sup> Propter quod, "Exite de medio eorum, et separamini," dicit Dominus, "et inmundum ne tetigeritis. <sup>18</sup> Et ego recipiam vos, et ero vobis in patrem, et vos eritis mihi in filios et filias," dicit Dominus omnipotens.

## Caput 7

**H**as igitur habentes promissiones, carissimi, mundemus nos ab omni inquinamento carnis et spiritus, perficientes sanctificationem in timore Dei.

<sup>2</sup> Capite nos. Neminem laesimus; neminem corrupimus; neminem circumvenimus. <sup>3</sup> Non ad condemnationem vestram dico, praedixi enim quod in cordibus nostris estis ad conmorendum et ad convivendum. <sup>4</sup> Multa mihi fiducia est apud vos; multa mihi gloriatio pro vobis. Repletus sum

<sup>14</sup> Bear not the yoke together with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness? <sup>15</sup> And what concord hath Christ with Belial? Or what part hath the faithful with the unbeliever? <sup>16</sup> And what agreement hath the temple of God with idols? For you are the temple of the living God, as God saith, "I will dwell in them and walk *among them*, and I will be their God, and they shall be my people." <sup>17</sup> Wherefore, "Go out from among them, and be ye separate," saith the Lord, "and touch not the unclean thing. <sup>18</sup> And I will receive you, and I will be a father to you, and you shall be my sons and daughters," saith the Lord almighty.

## Chapter 7

The apostle's affection for the Corinthians. His comfort and joy on their occasion.

**H**aving therefore these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God.

<sup>2</sup> Receive us. We have injured no man; we have corrupted no man; we have overreached no man. <sup>3</sup> I speak not this to your condemnation, for *we* have said before that you are in our hearts to die together and to live together. <sup>4</sup> Great is my confidence for you; great is my glorying for you. I am filled

consolatione; superabundo gaudio in omni tribulatione nostra.

<sup>5</sup> Nam et cum venissemus in Macedoniam, nullam requiem habuit caro nostra, sed omnem tribulationem passus sumus: foris pugnae, intus timores. <sup>6</sup> Sed qui consolatur humiles consolatus est nos, Deus, in adventu Titi. <sup>7</sup> Non solum autem in adventu eius sed etiam in consolatione qua consolatus est in vobis, referens nobis vestrum desiderium, vestrum fletum, vestram aemulationem pro me, ita ut magis gauderem.

<sup>8</sup> Quoniam et si contristavi vos in epistula, non me paenitet, et si paeniteret, videns quod epistula illa (et si ad horam) vos contristavit, <sup>9</sup> nunc gaudeo, non quia contristati estis, sed quia contristati estis ad paenitentiam. Contristati enim estis secundum Deum ut in nullo detrimentum patiamini ex nobis. <sup>10</sup> Quae enim secundum Deum tristitia est paenitentiam in salutem stabilem operatur, saeculi autem tristitia mortem operatur.

<sup>11</sup> Ecce enim hoc ipsum, secundum Deum contristari vos —quantam in vobis operatur sollicitudinem. Sed defensionem, sed indignationem, sed timorem, sed desiderium, sed aemulationem, sed vindictam: in omnibus exhibuistis vos incontaminatos esse negotio. <sup>12</sup> Igitur et si scripsi vobis, non propter eum qui fecit iniuriam nec propter eum qui passus est, sed ad manifestandam sollicitudinem nostram quam pro vobis habemus coram Deo. <sup>13</sup> Ideo consolati sumus. In consolatione autem nostra, abundantius magis gavisi sumus super gaudium Titi, quia reffectus est spiritus eius ab omnibus vobis. <sup>14</sup> Et si quid apud illum de vobis gloriatus sum, non sum confusus, sed sicut omnia vobis in veritate locuti

with comfort; I exceedingly abound with joy in all our tribulation.

<sup>5</sup> For also when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within. <sup>6</sup> But God, who comforteth the humble, comforted us by the coming of Titus. <sup>7</sup> And not by his coming only but also by the consolation wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more.

<sup>8</sup> For although I made you sorrowful by my epistle, I do not repent, and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful, <sup>9</sup> now I am glad, not because you were made sorrowful, but because you were made sorrowful unto penance. For you were made sorrowful according to God that you might suffer damage by us in nothing. <sup>10</sup> For the sorrow that is according to God worketh penance steadfast unto salvation, but the sorrow of the world worketh death.

<sup>11</sup> For behold this selfsame thing, that you were made sorrowful according to God—how great carefulness doth it work in you. Yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge: in all things you have shewed yourselves to be undefiled in the matter. <sup>12</sup> Wherefore although I wrote to you, it was not for his cause that did the wrong nor for him that suffered it, but to manifest our carefulness that we have for you before God. <sup>13</sup> Therefore we were comforted. But in our consolation, we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all. <sup>14</sup> And if I have boasted any thing to him of you, I have not been put to shame, but as we have

sumus, ita et gloriatio nostra quae fuit ad Titum veritas facta est. <sup>15</sup> Et viscera eius abundantius in vos sunt, reminiscens omnium vestrum oboedientiam, quomodo cum timore et tremore excepistis eum. <sup>16</sup> Gaudeo quod in omnibus confido in vobis.

## Caput 8

**N**otam autem facimus vobis, fratres, gratiam Dei quae data est in ecclesiis Macedoniae, <sup>2</sup> quod in multo experimento tribulationis abundantia gaudii ipsorum fuit et altissima paupertas eorum abundavit in divitias simplicitatis eorum. <sup>3</sup> Quia secundum virtutem (testimonium illis reddo) et supra virtutem voluntarii fuerunt, <sup>4</sup> cum multa exhortatione obsecrantes nos gratiam et communicationem ministerii quod fit in sanctos. <sup>5</sup> Et non sicut speravimus, sed semet ipsos dederunt primum Domino, deinde nobis per voluntatem Dei, <sup>6</sup> ita ut rogaemus Titum, ut quemadmodum coepit, ita et perficiat in vobis etiam gratiam istam. <sup>7</sup> Sed sicut in omnibus abundatis fide et sermone et scientia et omni sollicitudine, insuper et caritate vestra in nos, ut et in hac gratia abundetis.

spoken all things to you in truth, so also our boasting that was made to Titus is *found* truth. <sup>15</sup> And his bowels are more abundantly towards you, remembering the obedience of you all, how with fear and trembling you received him. <sup>16</sup> I rejoice that in all things I have confidence in you.

## Chapter 8

He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

**N**ow we make known to you, brethren, the grace of God that hath been given in the churches of Macedonia, <sup>2</sup> that in much experience of tribulation they have had abundance of joy and their very deep poverty hath abounded unto the riches of their simplicity. <sup>3</sup> For according to their power (I bear them witness) and beyond their power they were willing, <sup>4</sup> with much entreaty begging of us the grace and communication of the ministry that is done toward the saints. <sup>5</sup> And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God, <sup>6</sup> insomuch that we desired Titus, that as he *had begun*, so also he would finish in you this same grace, <sup>7</sup> *that* as in all things you abound in faith and word and knowledge and all carefulness, moreover also in your love toward us, so in this grace also you may abound.

8 Non quasi imperans dico sed per aliorum sollicitudinem, etiam vestrae caritatis ingenium bonum conprobans. 9 Scitis enim gratiam Domini nostri, Iesu Christi, quoniam propter vos egenus factus est cum esset dives, ut illius inopia vos divites essetis. 10 Et consilium in hoc do, hoc enim vobis utile est, qui non solum facere sed et velle coepistis ab anno priore. 11 Nunc vero et facto perficite, ut quemadmodum promptus est animus voluntatis, ita sit et perficiendi ex eo quod habetis. 12 Si enim voluntas prompta, est secundum id quod habet accepta est, non secundum id quod non habet. 13 Non enim ut aliis sit remissio vobis autem tribulatio, sed ex aequalitate. 14 In praesenti tempore vestra abundantia illorum inopiam suppleat, ut et illorum abundantia vestrae inopiae sit supplementum, ut fiat aequalitas. Sicut scriptum est: 15 "Qui habuit multum non abundavit, et qui modicum non minoravit."

16 Gratias autem Deo, qui dedit eandem sollicitudinem pro vobis in corde Titi. 17 Quoniam exhortationem quidem suscepit, sed cum sollicitior esset, sua voluntate profectus est ad vos. 18 Misimus etiam cum illo fratrem cuius laus est in evangelio per omnes ecclesias. 19 Non solum autem, sed et ordinatus est ab ecclesiis comes peregrinationis nostrae in hac gratia, quae ministratur a nobis ad Domini gloriam et destinatam voluntatem nostram, 20 devitantes hoc, ne quis nos vituperet in hac plenitudine quae ministratur a nobis. 21 Providemus enim bona non solum coram Deo, sed etiam coram hominibus. 22 Misimus autem cum illis et fratrem nostrum, quem probavimus in multis saepe sollicitum esse,



8 I speak not as commanding but by the carefulness of others, approving also the good disposition of your charity. 9 For you know the grace of our Lord, Jesus Christ, that being rich he became poor for your sakes, that through his poverty you might be rich. 10 And herein I give counsel, for this is profitable for you, who have begun not only to do but also to be willing a year ago. 11 Now *therefore* perform ye it also in deed, that as your mind is forward to be willing, so it may be also to perform out of that which you have. 12 For if the will be forward, it is accepted according to that which a man hath, not according to that which he hath not. 13 For *I mean* not that others should be eased and you burdened, but by an equality. 14 In this present time let your abundance supply their want, that their abundance also may supply your want, that there may be an equality. As it is written: 15 "He that had much had nothing over, and he that had little had no want."

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus. 17 For indeed he accepted the exhortation, but being more careful, of his own will he went unto you. 18 We have sent also with him the brother whose praise is in the gospel through all the churches. 19 And not that only, but he was also ordained by the churches companion of our travels for this grace, which is administered by us to the glory of the Lord and our determined will, 20 avoiding this, lest any man should blame us in this abundance which is administered by us. 21 For we forecast *what may be* good not only before God, but also before men. 22 And we have sent with them our brother also, whom we have often proved diligent in many things, but now much

nunc autem multo sollicitiorem confidentia multa in vos,  
<sup>23</sup> sive pro Tito, qui est socius meus et in vos adiutor, sive fratres nostri, apostoli ecclesiarum, gloria Christi. <sup>24</sup> Ostensionem ergo quae est caritatis vestrae et nostrae gloriae pro vobis, in illos ostendite in faciem ecclesiarum.

## Caput 9

**N**am de ministerio quod fit in sanctos, ex abundanti est mihi scribere vobis. <sup>2</sup> Scio enim promptum animum vestrum, pro quo de vobis glorior apud Macedonas quoniam et Achaia parata est ab anno praeterito, et vestra aemulatio provocavit plurimos. <sup>3</sup> Misi autem fratres ut ne quod gloriamur de vobis evacuetur in hac parte, ut quemadmodum dixi, parati sitis, <sup>4</sup> ne cum venerint mecum Macedones et invenerint vos inparatos, erubescamus nos, ut non dicamus vos, in hac substantia. <sup>5</sup> Necessarium ergo existimavi rogare fratres ut praeveniant ad vos et praeparent repromissam benedictionem hanc, paratam esse sic quasi benedictionem, non quasi avaritiam.

<sup>6</sup> Hoc autem dico: qui parce seminat parce et metet, et qui seminat in benedictionibus de benedictionibus et metet, <sup>7</sup> unusquisque prout destinavit in corde suo, non ex tristitia

more diligent with much confidence in you, <sup>23</sup> either for Titus, who is my companion and fellow labourer towards you, or our brethren, the apostles of the churches, the glory of Christ. <sup>24</sup> Wherefore shew ye to them, in the sight of the churches, the evidence of your charity and of our boasting on your behalf.

## Chapter 9

A further exhortation to almsgiving. The fruits of it.

**F**or concerning the ministry that is done towards the saints, it is superfluous for me to write to you. <sup>2</sup> For I know your forward mind, for which I boast of you to the Macedonians that Achaia also was ready a year ago, and your emulation hath provoked very many. <sup>3</sup> Now I have sent the brethren that what we boast of concerning you be not made void in this behalf, that as I have said, you may be ready, <sup>4</sup> lest when the Macedonians shall come with me and find you unprepared, we, not to say ye, should be ashamed in this matter. <sup>5</sup> Therefore I thought it necessary to desire the brethren that they would go to you before and prepare this blessing before promised, to be ready so as a blessing, not as covetousness.

<sup>6</sup> Now this I say: he who soweth sparingly shall also reap sparingly, and he who soweth in blessings shall also reap of blessings, <sup>7</sup> every one as he hath determined in his heart, not

aut ex necessitate, hilarem enim datorem diligit Deus. <sup>8</sup> Potens est autem Deus omnem gratiam abundare facere in vobis, ut in omnibus semper omnem sufficientiam habentes abundetis in omne opus bonum. <sup>9</sup> Sicut scriptum est: "Dispersit; dedit pauperibus. Iustitia eius manet in aeternum."

<sup>10</sup> Qui autem administrat semen seminanti et panem ad manducandum praestabit et multiplicabit semen vestrum et augebit incrementa frugum iustitiae vestrae, <sup>11</sup> ut in omnibus locupletati abundetis in omnem simplicitatem, quae operatur per nos gratiarum actionem Deo. <sup>12</sup> Quoniam ministerium huius officii non solum supplet ea quae desunt sanctis, sed etiam abundat per multas gratiarum actiones in Domino, <sup>13</sup> per probationem ministerii huius glorificantes Deum in oboedientia confessionis vestrae in evangelium Christi et simplicitate communicationis in illos et in omnes, <sup>14</sup> et in ipsorum obsecratione pro vobis, desiderantium vos propter eminentem gratiam Dei in vobis. <sup>15</sup> Gratias Deo super inenarrabili dono eius.

## Caput 10

**I**pse autem ego, Paulus, obsecro vos per mansuetudinem et modestiam Christi, qui in facie quidem humilis sum inter vos, absens autem confido in vobis. <sup>2</sup> Rogo autem vos ne

with sadness or of necessity, for God loveth a cheerful giver. <sup>8</sup> And God is able to make all grace abound in you, that ye always having all sufficiency in all things may abound to every good work. <sup>9</sup> As it is written: "He hath dispersed abroad; he hath given to the poor. His justice remaineth for ever."

<sup>10</sup> Now he that ministreth seed to the sower will both give you bread to eat and will multiply your seed and increase the growth of the fruits of your justice, <sup>11</sup> that being enriched in all things you may abound unto all *bountifulness*, which causeth through us thanksgiving to God. <sup>12</sup> For the administration of this service doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord, <sup>13</sup> while by proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ and for the *liberality* of your communicating to them and to all, <sup>14</sup> and by their praying for you, being desirous of you because of the excellent grace of God in you. <sup>15</sup> Thanks be to God for his unspeakable gift.

## Chapter 10

To stop the mouths of the false apostles he sets forth the power of his apostleship.

**N**ow I, Paul, myself beseech you by the meekness and gentleness of Christ, who in presence indeed am lowly among you, but being absent am bold toward you. <sup>2</sup> But I

praesens audeam per eam confidentiam qua existimor audere in quosdam qui arbitrantur nos tamquam secundum carnem ambulemus. <sup>3</sup> In carne enim ambulantes, non secundum carnem militamus. <sup>4</sup> Nam arma militiae nostrae non carnalia sunt, sed potentia Deo ad destructionem munitio-num, consilia destruentes <sup>5</sup> et omnem altitudinem extollen-tem se adversus scientiam Dei et in captivitatem redigentes omnem intellectum in obsequium Christi <sup>6</sup> et in promptu habentes ulcisci omnem inoboedientiam cum impleta fuerit vestra oboedientia.

<sup>7</sup> Quae secundum faciem sunt videte. Si quis confidit sibi Christi se esse, hoc cogitet iterum apud se, quia sicut ipse Christi est, ita et nos. <sup>8</sup> Nam et si amplius aliquid gloriatus fuero de potestate nostra, quam dedit nobis Dominus in aedificationem et non in destructionem vestram, non erubescam. <sup>9</sup> Ut autem non existimer tamquam terrere vos per epistulas <sup>10</sup> ("Quoniam quidem epistulae," inquit, "graves sunt et fortes, praesentia autem corporis infirma et sermo contemptibilis"), <sup>11</sup> hoc cogitet qui eiusmodi est, quia quales sumus verbo per epistulas absentes, tales et praesentes in facto.

<sup>12</sup> Non enim audemus inserere aut comparare nos quibusdam qui se ipsos commendant, sed ipsi in nobis nosmet ipsos metientes et comparantes nosmet ipsos nobis. <sup>13</sup> Nos autem non in inmensum gloriabimur, sed secundum mensuram regulae quam mensus est nobis Deus, mensuram pertin-gendi usque ad vos. <sup>14</sup> Non enim quasi non pertingentes ad vos superextendimus nos, usque ad vos enim pervenimus in evangelio Christi, <sup>15</sup> non in inmensum gloriantes in alienis

beseech you that I may not be bold when I am present with that confidence wherewith I am thought to be bold against some who think of us as if we walked according to the flesh. <sup>3</sup> For though we walk in the flesh, we do not war according to the flesh. <sup>4</sup> For the weapons of our warfare are not carnal, but mighty in God unto the pulling down of fortifications, destroying counsels <sup>5</sup> and every height that exhalteth itself against the knowledge of God and bringing into captivity every understanding to the obedience of Christ <sup>6</sup> and having in a readiness to revenge all disobedience when your obedience shall be fulfilled.

<sup>7</sup> See the things that are according to outward appearance. If any man trust to himself that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also. <sup>8</sup> For if also I should boast somewhat more of our power, which the Lord hath given us for edification and not for your destruction, I should not be ashamed. <sup>9</sup> But that I may not be thought as it were to terrify you by epistles <sup>10</sup> ("For his epistles indeed," say they, "are weighty and strong, but his bodily presence is weak and his speech contemptible"), <sup>11</sup> let such a one think this, that such as we are in word by epistles when absent, such also we *will be* in deed when present.

<sup>12</sup> For we dare not match or compare ourselves with some that commend themselves, but we measure ourselves by ourselves and compare ourselves with ourselves. <sup>13</sup> But we will not glory beyond our measure, but according to the measure of the rule which God hath measured to us, a measure to reach even unto you. <sup>14</sup> For we stretch not ourselves beyond our measure, as if we reached not to you, for we are come as far as to you in the gospel of Christ, <sup>15</sup> not glorying

laboribus, spem autem habentes crescentis fidei vestrae in vobis magnificari secundum regulam nostram in abundantiam, <sup>16</sup> etiam in illa quae ultra vos sunt, evangelizare, non in aliena regula in his quae praeparata sunt gloriari. <sup>17</sup> Qui autem gloriatur, in Domino gloriatur, <sup>18</sup> non enim qui se ipsum commendat ille probatus est, sed quem Deus commendat.

## Caput II

**U**tinam sustineretis modicum quid insipientiae meae, sed et subportate me. <sup>2</sup> Aemulor enim vos Dei aemulatione. Despondi enim vos uni viro virginem castam exhibere Christo. <sup>3</sup> Timeo autem ne sicut serpens Evam seduxit astutia sua, ita corrumpantur sensus vestri et excidant a simplicitate quae est in Christo. <sup>4</sup> Nam si is qui venit alium Christum praedicat quem non praedicavimus, aut alium spiritum accipitis quem non accepistis aut aliud evangelium quod non recepistis, recte pateremini.

<sup>5</sup> Existimo enim nihil me minus fecisse magnis apostolis.  
<sup>6</sup> Nam et si inperitus sermone, sed non scientia, in omnibus



beyond our measure in other men's labours, but having hope of your increasing faith to be magnified in you according to our rule abundantly, <sup>16</sup> yea to those places that are beyond you, to preach the gospel, not to glory in another man's rule in those things that are made ready to our hand. <sup>17</sup> But he that glorieth, let him glory in the Lord, <sup>18</sup> for not he that commendeth himself is approved, but he whom God commendeth.

## Chapter II

He is forced to commend himself and his labours lest the Corinthians should be imposed upon by the false apostles.

**W**ould to God you could bear with some little of my folly, but do *bear with* me. <sup>2</sup> For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ. <sup>3</sup> But I fear lest as the serpent seduced Eve by his subtilty, so your minds should be corrupted and fall from the simplicity that is in Christ. <sup>4</sup> For if he that cometh preacheth another Christ whom we have not preached, or if you receive another spirit whom you have not received or another gospel which you have not received, you might well bear with him.

<sup>5</sup> For I suppose that I have done nothing less than the great apostles. <sup>6</sup> For though I be rude in speech, yet not in

autem manifestati sumus vobis. <sup>7</sup> Aut numquid peccatum feci, me ipsum humilians ut vos exaltemini? Quoniam gratis evangelium Dei evangelizavi vobis? <sup>8</sup> Alias ecclesias exoliavi, accipiens stipendium ad ministerium vestrum. <sup>9</sup> Et cum essem apud vos et egerem, nulli onerosus fui; nam quod mihi deerat, suppleverunt fratres qui venerunt a Macedonia, et in omnibus sine onere me vobis servavi, et servabo. <sup>10</sup> Est veritas Christi in me, quoniam haec gloriatio non infringetur in me in regionibus Achaiae. <sup>11</sup> Quare? Quia non diligo vos? Deus scit.

<sup>12</sup> Quod autem facio et faciam, ut amputem occasionem eorum qui volunt occasionem, ut in quo gloriantur inveniantur sicut et nos. <sup>13</sup> Nam eiusmodi pseudoapostoli sunt operarii subdoli transfigurantes se in apostolos Christi. <sup>14</sup> Et non mirum, ipse enim Satan transfigurat se in angelum lucis. <sup>15</sup> Non est ergo magnum si ministri eius transfigurentur velut ministri iustitiae, quorum finis erit secundum opera ipsorum.

<sup>16</sup> Iterum dico: ne quis me putet insipientem esse. Alioquin velut insipientem accipite me ut et ego modicum quid glorier. <sup>17</sup> Quod loquor, non loquor secundum Deum sed quasi in insipientia in hac substantia gloriae. <sup>18</sup> Quoniam multi gloriantur secundum carnem, et ego gloriabor. <sup>19</sup> Libenter enim suffertis insipientes, cum sitis ipsi sapientes. <sup>20</sup> Sustinetis enim si quis vos in servitutem redigit, si quis devorat, si quis accipit, si quis extollitur, si quis in faciem vos caedit. <sup>21</sup> Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico),

knowledge but in all things we have been made manifest to you. <sup>7</sup> Or did I commit a fault, abasing myself that you might be exalted? Because I have preached to you the gospel of God free cost? <sup>8</sup> I have taken from other churches, receiving wages of *them* to serve you. <sup>9</sup> And when I was present with you and wanted, I was *chargeable* to no man; for that which was wanting to me, the brethren supplied who came from Macedonia, and in all things I have kept myself from being burdensome to you, and *so* I will keep myself. <sup>10</sup> The truth of Christ is in me, that this glorying shall not be stopt in me in the regions of Achaia. <sup>11</sup> Wherefore? Because I love you not? God knoweth it.

<sup>12</sup> But what I do, *that* I will do, that I may cut off the occasion from them that desire occasion, that wherein they glory they may be found even as we. <sup>13</sup> For such false apostles are deceitful workmen transforming themselves into the apostles of Christ. <sup>14</sup> And no wonder, for Satan himself transformeth himself into an angel of light. <sup>15</sup> Therefore it is no great thing if his ministers be transformed as the ministers of justice, whose end shall be according to their works.

<sup>16</sup> I say again: let no man think me to be foolish. Otherwise take me as one foolish that I also may glory a little. <sup>17</sup> That which I speak, I speak not according to God but as it were in foolishness in this matter of glorying. <sup>18</sup> Seeing that many glory according to the flesh, I will glory also. <sup>19</sup> For you gladly suffer the foolish, whereas yourselves are wise. <sup>20</sup> For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up, if a man strike you on the face. <sup>21</sup> I speak according to dishonour, as if we had been weak in this part. Wherein if any man is bold

audeo et ego. <sup>22</sup> Hebraei sunt; et ego. Israhelitae sunt; et ego. Semen Abrahae sunt; et ego.

<sup>23</sup> Ministri Christi sunt (ut minus sapiens dico). Plus ego: in laboribus plurimis, in carceribus abundantius, in plagis supra modum, in mortibus frequenter. <sup>24</sup> A Iudaeis quinques quadragenas, una minus, accepi. <sup>25</sup> Ter virgis caesus sum; semel lapidatus sum; ter naufragium feci; nocte et die in profundo maris fui. <sup>26</sup> In itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in civitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, <sup>27</sup> in labore et aerumna, in vigiliis multis, in fame et siti, in ieiuniis multis, in frigore et nuditate. <sup>28</sup> Praeter illa quae extrinsecus sunt, instantia mea cotidiana: sollicitudo omnium ecclesiarum. <sup>29</sup> Quis infirmatur, et ego non infirmor? Quis scandalizatur, et ego non uror? <sup>30</sup> Si gloriari oportet, quae infirmitatis meae sunt gloriabor.

<sup>31</sup> Deus et Pater Domini nostri, Iesu Christi, scit, qui est benedictus in saecula, quod non mentior. <sup>32</sup> Damasci, praepositus gentis Aretae, regis, custodiebat civitatem Damascenorum ut me comprehenderet. <sup>33</sup> Et per fenestram in sporta dimissus sum per murum et sic effugi manus eius.

(I speak foolishly), I am bold also. <sup>22</sup> They are Hebrews; so am I. They are Israelites; so am I. They are the seed of Abraham; so am I.

<sup>23</sup> They are the ministers of Christ (I speak as one less wise). I am more: in many more labours, in prisons more frequently, in stripes above measure, in death often. <sup>24</sup> Of the Jews five times did I receive forty *stripes*, save one. <sup>25</sup> Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. <sup>26</sup> In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren, <sup>27</sup> in labour and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. <sup>28</sup> Besides those things that are without, my daily instance: the solicitude for all the churches. <sup>29</sup> Who is weak, and I am not weak? Who is scandalized, and I am not on fire? <sup>30</sup> If I must needs glory, I will glory of the things that concern my infirmity.

<sup>31</sup> The God and Father of our Lord, Jesus Christ, who is blessed for ever, knoweth that I lie not. <sup>32</sup> At Damascus, the governor of the nation under Aretas, the king, guarded the city of the Damascenes to apprehend me. <sup>33</sup> And through a window in a basket was I let down by the wall and so escaped his hands.

## Caput 12

**S**i gloriari oportet, non expedit quidem, veniam autem ad visiones et revelationes Domini. <sup>2</sup> Scio hominem in Christo ante annos quattuordecim (sive in corpore nescio, sive extra corpus nescio; Deus scit), raptum eiusmodi usque ad tertium caelum. <sup>3</sup> Et scio huiusmodi hominem (sive in corpore sive extra corpus nescio; Deus scit), <sup>4</sup> quoniam raptus est in paradisum et audivit arcana verba quae non licet homini loqui. <sup>5</sup> Pro eiusmodi gloriabor, pro me autem nihil gloriabor nisi in infirmitatibus meis.

<sup>6</sup> Nam et si voluero gloriari, non ero insipiens, veritatem enim dicam. Parco autem ne quis me existimet supra id quod videt in me aut aliquid audit ex me. <sup>7</sup> Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus Satanae ut me colaphizet. <sup>8</sup> Propter quod ter Dominum rogavi ut discederet a me.

<sup>9</sup> Et dixit mihi, "Sufficit tibi gratia mea, nam virtus in infirmitate perficitur." Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi. <sup>10</sup> Propter quod placeo mihi in infirmitatibus, in contumeliis, in necessitatibus, in persecutionibus, in angustiis, pro Christo. Cum enim infirmor, tunc potens sum.

## Chapter 12

His raptures and revelations. His being buffeted by Satan.  
His fear for the Corinthians.

**I**f I must glory, it is not expedient indeed, but I will come to visions and revelations of the Lord. <sup>2</sup> I know a man in Christ above fourteen years ago (whether in the body I know not, or out of the body I know not; God knoweth), such a one caught up to the third heaven. <sup>3</sup> And I know such a man (whether in the body or out of the body I cannot *tell*; God knoweth), <sup>4</sup> *how* he was caught up into paradise and heard secret words which it is not granted to man to utter. <sup>5</sup> For such a one I will glory, but for myself I will glory nothing but in my infirmities.

<sup>6</sup> For even if I would glory, I shall not be foolish, for I shall say the truth. But I forbear lest any man should think of me above that which he seeth in me or any thing he heareth from me. <sup>7</sup> And lest the greatness of the revelations should lift me up, there was given me a sting of my flesh, an angel of Satan to buffet me. <sup>8</sup> For which thing I thrice besought the Lord that it might depart from me.

<sup>9</sup> And he said to me, "My grace is sufficient for thee, for power is made perfect in infirmity." Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me. <sup>10</sup> Therefore I take pleasure in *my* infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake. For when I am weak, then am I powerful.

<sup>11</sup> Factus sum insipiens. Vos me coegistis, ego enim debui a vobis commendari. Nihil enim minus fui ab his qui sunt supra modum apostoli, tametsi nihil sum. <sup>12</sup> Signa tamen apostolatus mei facta sunt super vos in omni patientia, in signis et prodigiis et virtutibus. <sup>13</sup> Quid est enim quod minus habuistis prae ceteris ecclesiis, nisi quod ego ipse non gravavi vos? Donate mihi hanc iniuriam.

<sup>14</sup> Ecce tertio hoc paratus sum venire ad vos, et non ero gravis vobis. Non enim quaero quae vestra sunt, sed vos. Nec enim debent filii parentibus thesaurizare, sed parentes filiis. <sup>15</sup> Ego autem libentissime inpendam et superinpendar ipse pro animabus vestris, licet plus vos diligens, minus diligar. <sup>16</sup> Sed esto. Ego vos non gravavi, sed cum essem astutus dolo vos cepi. <sup>17</sup> Numquid per aliquem eorum quos misi ad vos circumveni vos? <sup>18</sup> Rogavi Titum, et misi cum illo fratrem. Numquid Titus vos circumvenit? Nonne eodem spiritu ambulavimus? Nonne hisdem vestigiis? <sup>19</sup> Olim putatis quod excusemus nos apud vos? Coram Deo in Christo loquimur, omnia autem, carissimi, propter vestram aedificationem.

<sup>20</sup> Timeo enim ne forte cum venero, non quales volo inveniam vos et ego inveniar a vobis qualem non vultis; ne forte contentiones, aemulationes, animositates, dissensiones, distractiones, susurrations, inflationes, seditiones sint inter vos; <sup>21</sup> ne iterum cum venero, humiliet me Deus apud vos et lugeam multos ex his qui ante peccaverunt et non egerunt paenitentiam super inmunditia et fornicatione et inpudicitia quam gesserunt.



<sup>11</sup> I am become foolish. You have compelled me to it, for I ought to have been commended by you. For I have *no way come short* of them that are above measure apostles, although I be nothing. <sup>12</sup> Yet the signs of my apostleship have been wrought on you in all patience, in signs and wonders and mighty deeds. <sup>13</sup> For what is there that you have had less than the other churches, but that I myself was not burdensome to you? Forgive me this wrong.

<sup>14</sup> Behold now the third time I am ready to come to you, and I will not be burdensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. <sup>15</sup> And I most gladly will spend and be spent myself for your souls, although loving you more, I be loved less. <sup>16</sup> But be it so. I did not burden you, but being crafty I caught you by guile. <sup>17</sup> Did I overreach you by any of them whom I sent to you? <sup>18</sup> I desired Titus, and I sent with him a brother. Did Titus overreach you? Did we not walk with the same spirit? Did we not in the same steps? <sup>19</sup> Of old, think you that we excuse ourselves to you? We speak before God in Christ, but all things, my dearly beloved, for your edification.

<sup>20</sup> For I fear *lest* when I come, I shall not find you such as I would and that I shall be found by you such as you would not; lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions be among you; <sup>21</sup> lest again when I come, God humble me among you and I bewail many of them that sinned before and have not done penance for the uncleanness and fornication and lasciviousness that they have committed.

## Caput 13

**E**cce: tertio hoc venio ad vos. In ore duorum vel trium testium stabit omne verbum. <sup>2</sup> Praedixi et praedico, ut praesens et nunc absens, his qui ante peccaverunt et ceteris omnibus, quoniam si venero iterum non parcam.

<sup>3</sup> An experimentum quaeritis eius qui in me loquitur, Christus, qui in vobis non infirmatur sed potens est in vobis? <sup>4</sup> Nam et si crucifixus est ex infirmitate, sed vivit ex virtute Dei. Nam et nos infirmi sumus in illo, sed vivemus cum eo ex virtute Dei in vobis.

<sup>5</sup> Vosmet ipsos temptate si estis in fide; ipsi vos probate. An non cognoscitis vos ipsos quia Christus Iesus in vobis est, nisi forte reprobi estis? <sup>6</sup> Spero autem quod cognoscetis quia nos non sumus reprobi. <sup>7</sup> Oramus autem Deum ut nihil mali faciatis, non ut nos probati pareamus sed ut vos quod bonum est faciatis, nos autem ut reprobi simus. <sup>8</sup> Non enim possumus aliquid adversus veritatem, sed pro veritate. <sup>9</sup> Gaudemus enim quoniam nos infirmi sumus, vos autem potentes estis. Hoc et oramus: vestram consummationem. <sup>10</sup> Ideo haec absens scribo, ut non praesens durius agam secundum potestatem quam Dominus dedit mihi in aedificationem et non in destructionem.

## Chapter 13

He threatens the impenitent to provoke them to penance.

**B**ehold: this is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. <sup>2</sup> I have told you before and foretell, as present and now absent, to them that sinned before and to all the rest, that if I come again I will not spare.

<sup>3</sup> Do you seek a proof of Christ that speaketh in me, who towards you is not weak but is mighty in you? <sup>4</sup> For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God towards you.

<sup>5</sup> Try your ownelves if you be in the faith; prove ye yourselves. Know you not your ownelves that Christ Jesus is in you, unless perhaps you be reprobates? <sup>6</sup> But I trust that you shall know that we are not reprobates. <sup>7</sup> Now we pray God that you may do no evil, not that we may appear approved but that you may do that which is good, and that we may be as reprobates. <sup>8</sup> For we can do nothing against the truth, but for the truth. <sup>9</sup> For we rejoyce that we are weak, and you are strong. This also we pray for: your perfection. <sup>10</sup> Therefore I write these things being absent, that being present I may not deal more severely according to the power which the Lord hath given me to edification and not to destruction.

<sup>11</sup> De cetero, fratres, gaudete. Perfecti estote; exhortamini; idem sapite; pacem habete, et Deus pacis et dilectionis erit vobiscum. <sup>12</sup> Salutate invicem in osculo sancto. Salutant vos sancti omnes. <sup>13</sup> Gratia Domini nostri, Iesu Christi, et caritas Dei et communicatio Sancti Spiritus sit cum omnibus vobis. Amen.

<sup>11</sup> For the rest, brethren, rejoice. Be perfect; take exhortation; be of one mind; have peace, and the God of peace and of love shall be with you. <sup>12</sup> Salute one another with a holy kiss. All the saints salute you. <sup>13</sup> The grace of our Lord, Jesus Christ, and the charity of God and the communication of the Holy Ghost be with you all. Amen.



# GALATIANS

## Caput I

**P**aulus, apostolus non ab hominibus, neque per hominem, sed per Iesum Christum et Deum, Patrem, qui suscitavit eum a mortuis, <sup>2</sup> et qui mecum sunt omnes fratres, ecclesiis Galatiae.

<sup>3</sup> Gratia vobis et pax a Deo, Patre, et Domino nostro, Iesu Christo, <sup>4</sup> qui dedit semet ipsum pro peccatis nostris ut eriperet nos de praesenti saeculo nequam secundum voluntatem Dei et Patris nostri, <sup>5</sup> cui est gloria in saecula saeculorum. Amen.

<sup>6</sup> Miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiam Christi in aliud evangelium, <sup>7</sup> quod non est aliud, nisi sunt aliqui qui vos conturbant et volunt convertere evangelium Christi. <sup>8</sup> Sed licet nos aut angelus de caelo evangelizet vobis praeterquam quod evangelizavimus vobis, anathema sit. <sup>9</sup> Sicut praediximus, et nunc iterum dico, si quis vobis evangelizaverit praeter id quod accepistis, anathema sit.



## Chapter 1

He blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostle's calling.

**P**aul, an apostle not of men, neither by man, but by Jesus Christ and God, the Father, who raised him from the dead, <sup>2</sup> and all the brethren who are with me, to the churches of Galatia.

<sup>3</sup> Grace be to you and peace from God, the Father, and from our Lord, Jesus Christ, <sup>4</sup> who gave himself for our sins that he might deliver us from this present wicked world according to the will of God and our Father, <sup>5</sup> to whom is glory for ever and ever. Amen.

<sup>6</sup> I wonder that you are *so* soon removed from him that called you into the grace of Christ unto another gospel, <sup>7</sup> which is not another, only there are some that trouble you and would pervert the gospel of Christ. <sup>8</sup> But though we or an angel from heaven preach a gospel to you besides that which we have preached to you, let him be anathema. <sup>9</sup> As we said before, so I say now again, if any one preach to you a gospel besides that which you have received, let him be anathema.

<sup>10</sup> Modo enim hominibus suadeo an Deo? An quaero hominibus placere? Si adhuc hominibus placerem, Christi servus non essem.

<sup>11</sup> Notum enim vobis facio, fratres, evangelium quod evangelizatum est a me quia non est secundum hominem. <sup>12</sup> Neque enim ego ab homine accepi illud, neque didici, sed per revelationem Iesu Christi.

<sup>13</sup> Audistis enim conversationem meam aliquando in Iudaismo, quoniam supra modum persequabar ecclesiam Dei et expugnabam illam. <sup>14</sup> Et proficiebam in Iudaismo supra multos coetaneos meos in genere meo, abundantius aemulator existens paternarum mearum traditionum.

<sup>15</sup> Cum autem placuit ei qui me segregavit de utero matris meae et vocavit per gratiam suam <sup>16</sup> ut revelaret Filium suum in me, ut evangelizarem illum in Gentibus, continuo non adquievi carni et sanguini, <sup>17</sup> neque veni Hierosolymam ad antecessores meos apostolos, sed abii in Arabiam, et iterum reversus sum Damascum. <sup>18</sup> Deinde post annos tres veni Hierosolymam videre Petrum, et mansi apud eum diebus quindecim. <sup>19</sup> Alium autem apostolorum vidi neminem nisi Iacobum, fratrem Domini. <sup>20</sup> Quae autem scribo vobis, ecce: coram Deo quia non mentior. <sup>21</sup> Deinde veni in partes Syriae et Ciliciae, <sup>22</sup> eram autem ignotus facie ecclesiis Iudaeae quae erant in Christo. <sup>23</sup> Tantum autem auditum habebant quoniam "Qui persequebatur nos aliquando nunc evangelizat fidem quam aliquando expugnabat," <sup>24</sup> et in me magnificabant Deum.

<sup>10</sup> For do I now persuade men or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

<sup>11</sup> For I give you to understand, brethren, that the gospel which was preached by me is not according to man. <sup>12</sup> For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ.

<sup>13</sup> For you have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God and wasted it. <sup>14</sup> And I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

<sup>15</sup> But when it pleased him who separated me from my mother's womb and called me by his grace <sup>16</sup> to reveal his Son in me, that I might preach him among the Gentiles, immediately I condescended not to flesh and blood, <sup>17</sup> neither went I to Jerusalem to the apostles who were before me, but I went into Arabia, and again I returned to Damascus. <sup>18</sup> Then after three years I went to Jerusalem to see Peter, and I tarried with him fifteen days. <sup>19</sup> But other of the apostles I saw none saving James, the brother of the Lord. <sup>20</sup> Now the things which I write to you, behold: before God I lie not. <sup>21</sup> Afterwards I came into the regions of Syria and Cilicia, <sup>22</sup> and I was unknown by face to the churches of Judea which were in Christ. <sup>23</sup> But they had heard only, "He that persecuted us in times past doth now preach the faith which once he impugned," <sup>24</sup> and they glorified God in me.

## Caput 2

**D**einde post annos quattuordecim iterum ascendi Hierosolimam cum Barnaba, adsumpto et Tito. <sup>2</sup> Ascendi autem secundum revelationem et contuli cum illis evangelium, quod praedico in Gentibus, seorsum autem his qui videbantur aliquid esse, ne forte in vacuum currem aut cucurrissem. <sup>3</sup> Sed neque Titus, qui mecum erat, cum esset Gentilis, compulsus est circumcidi. <sup>4</sup> Sed propter subintroductos falsos fratres, qui subintroierunt explorare libertatem nostram, quam habemus in Christo Iesu, ut nos in servitutem redigerent, <sup>5</sup> quibus neque ad horam cessimus subiectione, ut veritas evangelii permaneat apud vos. <sup>6</sup> Ab his autem qui videbantur esse aliquid (quales aliquando fuerint, nihil mea interest; Deus personam hominis non accipit), mihi enim qui videbantur esse aliquid nihil contulerunt. <sup>7</sup> Sed e contra, cum vidissent quod creditum est mihi evangelium praeputii, sicut Petro circumcisionis <sup>8</sup> (qui enim operatus est Petro in apostolatum circumcisionis operatus est et mihi inter Gentes), <sup>9</sup> et cum cognovissent gratiam quae data est mihi, Iacobus et Cephas et Iohannes, qui videbantur columnae esse, dextras dederunt mihi et Barnabae societatis, ut nos in

## Chapter 2

The apostle's preaching was approved of by the other apostles. The Gentiles were not to be constrained to the observation of the law.

Then fourteen years after, I went up again to Jerusalem with Barnabas, taking Titus also with me. <sup>2</sup> And I went up according to revelation and communicated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be something, lest perhaps I should run or had run in vain. <sup>3</sup> But neither Titus, who was with me, being a Gentile, was compelled to be circumcised. <sup>4</sup> But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into bondage, <sup>5</sup> to whom we yielded not by subjection, no, not for an hour, that the truth of the gospel might continue with you. <sup>6</sup> But of them who seemed to be something (what they were some time, it is nothing to me; God accepteth not the person of man), for to me they that seemed to be something added nothing. <sup>7</sup> But contrariwise, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision <sup>8</sup> (for he who wrought in Peter to the apostleship of the circumcision wrought in me also among the Gentiles), <sup>9</sup> and when they had known the grace that was given to me, James and Cephas and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we *should go*

Gentes, ipsi autem in circumcisionem; <sup>10</sup> tantum ut pauperum memores essemus, quod etiam sollicitus fui hoc ipsum facere.

<sup>11</sup> Cum autem venisset Cephas Antiochiam, in faciem ei restiti, quia reprehensibilis erat. <sup>12</sup> Prius enim quam venirent quidam ab Iacobo, cum Gentibus edebat, cum autem venissent, subtrahebat et segregabat se, timens eos qui ex circumcisione erant. <sup>13</sup> Et simulationi eius consenserunt ceteri Iudaei, ita ut et Barnabas duceretur ab eis in illam simulationem. <sup>14</sup> Sed cum vidissem quod non recte ambularent ad veritatem evangelii, dixi Cephae coram omnibus, "Si tu, cum Iudaeus sis, Gentiliter et non Iudaice vivis, quomodo Gentes cogis Iudaizare?"

<sup>15</sup> Nos natura Iudaei et non ex Gentibus, peccatores. <sup>16</sup> Scientes autem quod non iustificatur homo ex operibus legis nisi per fidem Iesu Christi, et nos in Christo Iesu credimus, ut iustificemur ex fide Christi et non ex operibus legis, propter quod ex operibus legis non iustificabitur omnis caro. <sup>17</sup> Quod si quaerentes iustificari in Christo inventi sumus et ipsi peccatores, numquid Christus peccati minister est? Absit. <sup>18</sup> Si enim quae destruxi haec iterum aedifico, praevaricatorem me constituo. <sup>19</sup> Ego enim per legem legi mortuus sum, ut Deo vivam; cum Christo confixus sum cruci. <sup>20</sup> Vivo autem iam non ego, vivit vero in me Christus. Quod autem nunc vivo in carne, in fide vivo Filii Dei, qui dilexit me et tradidit se ipsum pro me. <sup>21</sup> Non abicio gratiam Dei. Si enim per legem iustitia, ergo Christus gratis mortuus est.

to the Gentiles, and they to the circumcision; <sup>10</sup> only that we should be mindful of the poor, which same thing also I was careful to do.

<sup>11</sup> But when Cephas was come to Antioch, I withstood him to the face, because he was to be blamed. <sup>12</sup> For before that some came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them who were of the circumcision. <sup>13</sup> And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation. <sup>14</sup> But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all, "If thou, being a Jew, livest after the manner of the Gentiles and not as the Jews do, how dost thou compel the Gentiles to live as do the Jews?"

<sup>15</sup> We by nature are Jews and not of the Gentiles, sinners. <sup>16</sup> But knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, we also believe in Christ Jesus, that we may be justified by the faith of Christ and not by the works of the law, because by the works of the law no flesh shall be justified. <sup>17</sup> But if while we seek to be justified in Christ we ourselves also are found sinners, is Christ then the minister of sin? God forbid. <sup>18</sup> For if I build up again the things which I have destroyed, I make myself a transgressor. <sup>19</sup> For I through the law am dead to the law, that I may live to God; with Christ I am nailed to the cross. <sup>20</sup> And I live now not I, but Christ liveth in me. And that I live now in the flesh, I live in the faith of the Son of God, who loved me and delivered himself for me. <sup>21</sup> I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

## Caput 3

**O** insensati Galatae, quis vos fascinavit non obedire veritati, ante quorum oculos Iesus Christus proscriptus est in vobis crucifixus? <sup>2</sup> Hoc solum volo a vobis discere: ex operibus legis Spiritum accepistis an ex auditu fidei? <sup>3</sup> Sic stulti estis ut cum Spiritu coeperitis, nunc carne consummemini? <sup>4</sup> Tanta passi estis sine causa (si tamen sine causa)? <sup>5</sup> Qui ergo tribuit vobis Spiritum et operatur virtutes in vobis, ex operibus legis an ex auditu fidei?

<sup>6</sup> Sicut "Abraham credidit Deo, et reputatum est ei ad iustitiam," <sup>7</sup> cognoscite ergo quia qui ex fide sunt, hii sunt filii Abrahae. <sup>8</sup> Providens autem scriptura quia ex fide iustificat Gentes Deus, praenuntiavit Abrahae quia "Benedicentur in te omnes gentes." <sup>9</sup> Igitur qui ex fide sunt benedicentur cum fidei Abraham.

<sup>10</sup> Quicumque enim ex operibus legis sunt sub maledicto sunt. Scriptum est enim, "Maledictus omnis qui non permanserit in omnibus quae scripta sunt in libro legis ut faciat ea." <sup>11</sup> Quoniam autem in lege nemo iustificatur apud Deum manifestum est, quia iustus ex fide vivit. <sup>12</sup> Lex autem non est ex fide. Sed "Qui fecerit ea vivet in illis." <sup>13</sup> Christus nos



## Chapter 3

The Spirit and the blessing promised to Abraham cometh  
not by the law but by faith.

**O** senseless Galatians, who hath bewitched you that you should not obey the truth, before whose eyes Jesus Christ hath been set forth crucified among you? <sup>2</sup> This only would I learn of you: did you receive the Spirit by the works of the law or by the hearing of faith? <sup>3</sup> Are you so foolish that whereas you began in the Spirit, you would now be made perfect by the flesh? <sup>4</sup> Have you suffered so great things in vain (if it be yet in vain)? <sup>5</sup> He therefore who giveth to you the Spirit and worketh miracles among you, doth he do it by the works of the law or by the hearing of the faith?

<sup>6</sup> As *it is written*, "Abraham believed God, and it was reputed to him unto justice," <sup>7</sup> know ye therefore that they who are of faith, the same are the children of Abraham. <sup>8</sup> And the scripture, foreseeing that God justifieth the Gentiles by faith, told Abraham before, "In thee shall all nations be blessed." <sup>9</sup> So then they that are of faith shall be blessed with faithful Abraham.

<sup>10</sup> For as many as are of the works of the law are under a curse. For it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." <sup>11</sup> But that by the law no man is justified with God, it is manifest, because the just man liveth by faith. <sup>12</sup> But the law is not of faith, but "He that doth those things shall live in them." <sup>13</sup> Christ hath redeemed us from the

redemit de maledicto legis, factus pro nobis maledictum (quia scriptum est, "Maledictus omnis qui pendet in ligno"),  
<sup>14</sup> ut in Gentibus benedictio Abrahae fieret in Christo Iesu, ut pollicitationem Spiritus accipiamus per fidem.

<sup>15</sup> Fratres, secundum hominem dico: tamen hominis confirmatum testamentum nemo spernit aut superordinat. <sup>16</sup> Abrahae dictae sunt promissiones et semini eius. Non dicit, "Et seminibus," quasi in multis, sed quasi in uno, "Et semini tuo," qui est Christus. <sup>17</sup> Hoc autem dico, testamentum confirmatum a Deo, quae post quadringentos et triginta annos facta est lex, non irritum facit ad evacuandam promissionem. <sup>18</sup> Nam si ex lege hereditas, iam non ex promissione. Abrahae autem per promissionem donavit Deus.

<sup>19</sup> Quid igitur lex? Propter transgressionem posita est, donec veniret semen cui promiserat, ordinata per angelos in manu mediatoris. <sup>20</sup> Mediator autem unius non est, Deus autem unus est. <sup>21</sup> Lex ergo adversus promissa Dei? Absit. Si enim data esset lex quae posset vivificare, vere ex lege esset iustitia. <sup>22</sup> Sed conclusit scriptura omnia sub peccato, ut promissio ex fide Iesu Christi daretur credentibus.

<sup>23</sup> Prius autem quam veniret fides, sub lege custodiebamur, conclusi in eam fidem quae revelanda erat. <sup>24</sup> Itaque lex pedagogue noster fuit in Christo, ut ex fide iustificemur. <sup>25</sup> At ubi venit fides, iam non sumus sub pedagogo. <sup>26</sup> Omnes enim filii Dei estis per fidem in Christo Iesu. <sup>27</sup> Quicumque enim in Christo baptizati estis Christum induistis. <sup>28</sup> Non

curse of the law, being made a curse for us (for it is written, "Cursed is every one that hangeth on a tree"), <sup>14</sup> that the blessing of Abraham might come on the Gentiles through Christ Jesus, that we may receive the promise of the Spirit by faith.

<sup>15</sup> Brethren, I speak after the manner of man: yet a man's testament, *if it be* confirmed, no man despiseth nor addeth to it. <sup>16</sup> To Abraham were the promises made and to his seed. He saith not, "And to his seeds," as of many, but as of one, "And to thy seed," which is Christ. <sup>17</sup> Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul to make the promise of no effect. <sup>18</sup> For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

<sup>19</sup> Why then was the law? It was set because of transgressions, till the seed should come to whom he *made* the promise, being ordained by angels in the hand of a mediator. <sup>20</sup> Now a mediator is not of one, but God is one. <sup>21</sup> Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. <sup>22</sup> But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

<sup>23</sup> But before that faith came, we were kept under the law, shut up unto that faith which was to be revealed. <sup>24</sup> Wherefore the law was our pedagogue in Christ, that we might be justified by faith. <sup>25</sup> But after that faith is come, we are no longer under a pedagogue. <sup>26</sup> For you are all the children of God by faith in Christ Jesus. <sup>27</sup> For as many of you as have been baptized in Christ have put on Christ. <sup>28</sup> There is

est Iudaeus neque Graecus; non est servus neque liber; non est masculus neque femina. Omnes enim vos unum estis in Christo Iesu. <sup>29</sup> Si autem vos Christi, ergo Abrahae semen estis, secundum promissionem heredes.

## Caput 4

**D**ico autem, quanto tempore heres parvulus est, nihil differt servo, cum sit dominus omnium, <sup>2</sup> sed sub tutoribus est et actoribus usque ad praefinitum tempus a patre. <sup>3</sup> Ita et nos, cum essemus parvuli, sub elementis mundi eramus servientes. <sup>4</sup> At ubi venit plenitudo temporis, misit Deus Filium suum factum ex muliere, factum sub lege, <sup>5</sup> ut eos qui sub lege erant redimeret, ut adoptionem filiorum reciperemus. <sup>6</sup> Quoniam autem estis filii, misit Deus Spiritum Filii sui in corda vestra, clamantem, "Abba, Pater." <sup>7</sup> Itaque iam non est servus sed filius, quod si filius, et heres per Deum.

<sup>8</sup> Sed tunc quidem ignorantes Deum his qui natura non sunt dii serviebatis. <sup>9</sup> Nunc autem, cum cognoveritis Deum, immo cogniti sitis a Deo, quomodo convertimini iterum

neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus. <sup>29</sup> And if you be Christ's, then you are the seed of Abraham, heirs according to the promise.

## Chapter 4

Christ has freed us from the servitude of the law. We are the freeborn sons of Abraham.

**N**ow I say, as long as the heir is a child, he differeth nothing from a servant, though he be lord of all, <sup>2</sup> but is under tutors and governors until the time appointed by the father. <sup>3</sup> Even so we, when we were children, were in bondage under the elements of the world. <sup>4</sup> But when the fulness of the time was come, God sent his Son made of a woman, made under the law, <sup>5</sup> that he might redeem them who were under the law, that we might receive the adoption of sons. <sup>6</sup> And because you are sons, God hath sent the Spirit of his Son into your hearts, crying, "Abba, Father." <sup>7</sup> Wherefore now he is no more a servant but a son, and if a son, an heir also through God.

<sup>8</sup> But then indeed not knowing God you served them who by nature are no gods. <sup>9</sup> But now, after that you have known God, or rather are known by God, how turn you again to the

ad infirma et egena elementa, quibus denuo servire vultis?  
 10 Dies observatis et menses et tempora et annos. 11 Timeo  
 vos, ne forte sine causa laboraverim in vobis.

12 Estote sicut ego, quia et ego sicut vos, fratres, obsecro  
 vos; nihil me laesistis. 13 Scitis autem quia per infirmitatem  
 carnis evangelizavi vobis iam pridem; 14 et temptationem  
 vestram in carne mea non sprevisistis neque respuistis sed  
 sicut angelum Dei excepistis me, sicut Christum Iesum.  
 15 Ubi est ergo beatitudo vestra? Testimonium enim perhi-  
 beo vobis quia si fieri posset, oculos vestros eruissetis et de-  
 dissetis mihi.

16 Ergo inimicus vobis factus sum, verum dicens vobis?  
 17 Aemulantur vos, non bene, sed excludere vos volunt ut il-  
 los aemulemini. 18 Bonum autem aemulamini in bono sem-  
 per et non tantum cum praesens sum apud vos. 19 Filioli mei,  
 quos iterum parturio donec formetur Christus in vobis,  
 20 vellem autem esse apud vos modo et mutare vocem meam,  
 quoniam confundor in vobis.

21 Dicite mihi, qui sub lege vultis esse, legem non legistis?  
 22 Scriptum est enim quoniam Abraham duos filios habuit,  
 unum de ancilla et unum de libera; 23 sed qui de ancilla se-  
 cundum carnem natus est, qui autem de libera per repromis-  
 sionem. 24 Quae sunt per allegoriam dicta, haec enim sunt  
 duo testamenta. Unum quidem a Monte Sina, in servitutem  
 generans, quae est Agar; 25 Sina enim mons est in Arabia qui  
 coniunctus est ei quae nunc est Hierusalem et servit cum fi-  
 liis eius. 26 Illa autem quae sursum est Hierusalem libera est,

weak and needy elements, to which you desire to be in bondage again? <sup>10</sup> You observe days and months and times and years. <sup>11</sup> I am afraid of you, lest perhaps I have laboured in vain among you.

<sup>12</sup> Be ye as I, for I also am as you, brethren, I beseech you; you have not injured me at all. <sup>13</sup> And you know how through infirmity of the flesh I preached the gospel to you heretofore; <sup>14</sup> and your temptation in my flesh you despised not nor rejected but received me as an angel of God, *even* as Christ Jesus. <sup>15</sup> Where is then your blessedness? For I bear you witness that if it could be done, you would have plucked out your own eyes and would have given them to me.

<sup>16</sup> Am I then become your enemy, because I tell you the truth? <sup>17</sup> They are zealous in your regard, not well, but they would exclude you that you might be zealous for them. <sup>18</sup> But be zealous for that which is good in a good thing always and not only when I am present with you. <sup>19</sup> My little children, of whom I am in labour again until Christ be formed in you, <sup>20</sup> and I would willingly be present with you now and change my voice, because I am ashamed for you.

<sup>21</sup> Tell me, you that desire to be under the law, have you not read the law? <sup>22</sup> For it is written that Abraham had two sons, the one by a bondwoman and the other by a free-woman; <sup>23</sup> but he that was by the bondwoman was born according to the flesh, but he by the freewoman was by promise. <sup>24</sup> Which things are said by an allegory, for these are the two testaments. The one from Mount Sinai, engendering to bondage, which is Hagar; <sup>25</sup> for Sinai is a mountain in Arabia which hath affinity to that Jerusalem which now is and is in bondage with her children. <sup>26</sup> But that Jerusalem which is

quae est mater nostra. <sup>27</sup> Scriptum est enim, "Laetare, sterilis, quae non paris; erumpe, et clama, quae non parturis; quia multi filii desertae, magis quam eius quae habet virum."  
<sup>28</sup> Nos autem, fratres, secundum Isaac promissionis filii sumus. <sup>29</sup> Sed quomodo tunc qui secundum carnem natus fuerat persequabatur eum qui secundum spiritum, ita et nunc.  
<sup>30</sup> Sed quid dicit scriptura? "Eice ancillam et filium eius, non enim heres erit filius ancillae cum filio liberae." <sup>31</sup> Itaque, fratres, non sumus ancillae filii sed liberae, qua libertate nos Christus liberavit.

## Caput 5

**S**tate, et nolite iterum iugo servitutis contineri. <sup>2</sup> Ecce: ego, Paulus, dico vobis quoniam si circumcidamini, Christus vobis nihil proderit. <sup>3</sup> Testificor autem rursum omni homini circumcidenti se quoniam debitor est universae legis faciendae. <sup>4</sup> Evacuati estis a Christo, qui in lege iustificamini; a gratia excidistis. <sup>5</sup> Nos enim spiritu ex fide spem iustitiae expectamus. <sup>6</sup> Nam in Christo Iesu neque circumcisio aliquid valet neque praeputium, sed fides quae per caritatem operatur.



above is free, which is our mother. <sup>27</sup> For it is written, "Rejoice, thou barren, that bearest not; break forth, and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. <sup>28</sup> Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born according to the flesh persecuted him that was after the spirit, even so it is now. <sup>30</sup> But what saith the scripture? "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." <sup>31</sup> So then, brethren, we are not the children of the bondwoman but of the free, by the freedom wherewith Christ has made us free.

## Chapter 5

He exhorts them to stand to their Christian liberty. Of the fruits of the flesh and of the spirit.

**S**tand fast, and be not held again under the yoke of bondage. <sup>2</sup> Behold: I, Paul, tell you that if you be circumcised, Christ shall profit you nothing. <sup>3</sup> And I testify again to every man that circumciseth himself that he is a debtor to do the whole law. <sup>4</sup> Christ is become of no effect to you, whosoever of you are justified by the law; you are fallen from grace. <sup>5</sup> For we in spirit by faith wait for the hope of justice. <sup>6</sup> For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but faith that worketh by charity.

7 Currebatis bene; quis vos inpedivit veritati non oboedire? 8 Persuasio non est ex eo qui vocat vos. 9 Modicum fermentum totam massam corrumpit. 10 Ego confido in vobis in Domino quod nihil aliud sapietis, qui autem conturbat vos portabit iudicium, quicumque est ille. 11 Ego autem, fratres, si circumcisionem adhuc praedico, quid adhuc persecutionem patior? Ergo evacuatum est scandalum crucis. 12 Utinam et abscedantur qui vos conturbant.

13 Vos enim in libertatem vocati estis, fratres; tantum ne libertatem in occasionem detis carnis, sed per caritatem servite invicem. 14 Omnis enim lex in uno sermone impletur: "Diliges proximum tuum sicut te ipsum." 15 Quod si invicem mordetis et comeditis, videte ne ab invicem consumamini.

16 Dico autem, spiritu ambulate, et desideria carnis non perficietis. 17 Caro enim concupiscit adversus spiritum, spiritus autem adversus carnem; haec enim sibi invicem adversantur, ut non quaecumque vultis illa faciat. 18 Quod si spiritu ducimini, non estis sub lege.

19 Manifesta autem sunt opera carnis, quae sunt fornicatio, immunditia, impudicitia, luxuria, 20 idolorum servitus, veneficia, inimicitiae, contentiones, aemulationes, irae, rixae, dissensiones, sectae, 21 invidiae, homicidia, ebrietates, comesationes, et his similia. Quae praedico vobis, sicut praedixi, quoniam qui talia agunt regnum Dei non consequentur.

22 Fructus autem Spiritus est caritas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, 23 mansuetudo,

<sup>7</sup> You did run well; who hath hindered you that you should not obey the truth? <sup>8</sup> *This* persuasion is not from him that calleth you. <sup>9</sup> A little leaven corrupteth the whole lump. <sup>10</sup> I have confidence in you in the Lord that you will be no otherwise minded, but he that troubleth you shall bear the judgment, whosoever he be. <sup>11</sup> And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the scandal of the cross made void. <sup>12</sup> I would they were even cut off who trouble you.

<sup>13</sup> For you, brethren, have been called unto liberty; only make not liberty an occasion to the flesh, but by charity of *the Spirit* serve one another. <sup>14</sup> For all the law is fulfilled in one word: "Thou shalt love thy neighbour as thyself." <sup>15</sup> But if you bite and devour one another, take heed that you be not consumed one by another.

<sup>16</sup> I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh. <sup>17</sup> For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another, so that you do not *the things* that you would. <sup>18</sup> But if you are led by the spirit, you are not under the law.

<sup>19</sup> Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, <sup>20</sup> *idolatry*, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects, <sup>21</sup> envy, murders, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God.

<sup>22</sup> But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, <sup>23</sup> mildness, faith, modesty,

fides, modestia, continentia, castitas. Adversus huiusmodi non est lex. <sup>24</sup> Qui autem sunt Christi carnem suam crucifixerunt cum vitiis et concupiscentiis. <sup>25</sup> Si vivimus Spiritu, Spiritu et ambulemus. <sup>26</sup> Non efficiamur inanis gloriae cupidi, invicem provocantes, invicem invidentes.

## Caput 6

**F**ratres, et si praeoccupatus fuerit homo in aliquo delicto, vos qui spirituales estis, huiusmodi instruite in spiritu lenitatis, considerans te ipsum, ne et tu tempteris. <sup>2</sup> Alter alterius onera portate, et sic adimplebitis legem Christi. <sup>3</sup> Nam si quis existimat se aliquid esse, cum sit nihil, ipse se seducit. <sup>4</sup> Opus autem suum probet unusquisque, et sic in semet ipso tantum gloriam habebit et non in altero. <sup>5</sup> Unusquisque enim onus suum portabit. <sup>6</sup> Communicet autem is qui catecizatur verbo ei qui se catecizat in omnibus bonis.

<sup>7</sup> Nolite errare: Deus non inridetur. <sup>8</sup> Quae enim semina-verit homo, haec et metet. Quoniam qui seminat in carne sua de carne et metet corruptionem. Qui autem seminat in

continency, chastity. Against such there is no law. <sup>24</sup> And they that are Christ's have crucified their flesh with the vices and concupiscences. <sup>25</sup> If we live in the Spirit, let us also walk in the Spirit. <sup>26</sup> Let us not be made desirous of vain glory, provoking one another, envying one another.

## Chapter 6

He exhorts to charity, humility etc. He glories in nothing but in the cross of Christ.

**B**rethren, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. <sup>2</sup> Bear ye one another's burdens, and so you shall fulfill the law of Christ. <sup>3</sup> For if any man think himself to be something, whereas he is nothing, he deceiveth himself. <sup>4</sup> But let every one prove his own work, and so he shall have glory in himself only and not in another. <sup>5</sup> For every one shall bear his own burden. <sup>6</sup> And let him that is instructed in the word communicate to him that instructeth him in all good things.

<sup>7</sup> Be not deceived: God is not mocked. <sup>8</sup> For what things a man shall sow, those also shall he reap. For he that soweth in his flesh of the flesh also shall reap corruption. But he that

spiritu de spiritu metet vitam aeternam. <sup>9</sup> Bonum autem facientes non deficiamus, tempore enim suo metemus non deficientes. <sup>10</sup> Ergo dum tempus habemus operemur bonum ad omnes, maxime autem ad domesticos fidei.

<sup>11</sup> Videte qualibus litteris scripsi vobis mea manu. <sup>12</sup> Quicumque volunt placere in carne, hii cogunt vos circumcidi tantum ut crucis Christi persecutionem non patiantur. <sup>13</sup> Neque enim qui circumciduntur legem custodiunt, sed volunt vos circumcidi ut in carne vestra glorientur.

<sup>14</sup> Mihi autem absit gloriari, nisi in cruce Domini nostri, Iesu Christi, per quem mihi mundus crucifixus est et ego mundo. <sup>15</sup> In Christo enim Iesu neque circumcisio aliquid valet neque praeputium, sed nova creatura. <sup>16</sup> Et quicumque hanc regulam secuti fuerint, pax super illos et misericordia et super Israhel Dei. <sup>17</sup> De cetero nemo mihi molestus sit, ego enim stigmata Domini Iesu in corpore meo porto.

<sup>18</sup> Gratia Domini nostri, Iesu Christi, cum spiritu vestro, fratres. Amen.

soweth in the spirit of the spirit shall reap life everlasting. <sup>9</sup> And in doing good let us not fail, for in due time we shall reap not fainting. <sup>10</sup> Therefore whilst we have time let us do good to all men, but especially to those who are of the household of the faith.

<sup>11</sup> See what a letter I have written to you with my own hand. <sup>12</sup> *For* as many as desire to please in the flesh, they constrain you to be circumcised only that they may not suffer the persecution of the cross of Christ. <sup>13</sup> For neither they themselves who are circumcised keep the law, but they will have you to be circumcised that they may glory in your flesh.

<sup>14</sup> But God forbid that I should glory, save in the cross of our Lord, Jesus Christ, by whom the world is crucified to me and I to the world. <sup>15</sup> For in Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature. <sup>16</sup> And whosoever shall follow this rule, peace on them and mercy and upon the Israel of God. <sup>17</sup> From henceforth let no man be troublesome to me, for I bear the marks of the Lord Jesus in my body.

<sup>18</sup> The grace of our Lord, Jesus Christ, be with your spirit, brethren. Amen.





# EPHESIANS

## Caput I

**P**aulus, apostolus Christi Iesu per voluntatem Dei, sanctis omnibus qui sunt Ephesi et fidelibus in Christo Iesu.

<sup>2</sup> Gratia vobis et pax a Deo, Patre nostro, et Domino Iesu Christo. <sup>3</sup> Benedictus Deus et Pater Domini nostri, Iesu Christi, qui benedixit nos in omni benedictione spiritali in caelestibus in Christo, <sup>4</sup> sicut elegit nos in ipso ante mundi constitutionem ut essemus sancti et immaculati in conspectu eius in caritate. <sup>5</sup> Qui praedestinavit nos in adoptionem filiorum per Iesum Christum in ipsum secundum propositum voluntatis suae, <sup>6</sup> in laudem gloriae gratiae suae, in qua gratificavit nos in dilecto Filio suo.

<sup>7</sup> In quo habemus redemptionem per sanguinem eius, remissionem peccatorum, secundum divitias gratiae eius, <sup>8</sup> quae superabundavit in nobis in omni sapientia et prudentia, <sup>9</sup> ut notum faceret nobis sacramentum voluntatis suae secundum beneplacitum eius, quod proposuit in eo <sup>10</sup> in dispensatione plenitudinis temporum instaurare omnia in Christo quae in caelis et quae in terra sunt in ipso.

## Chapter 1

The great blessings we have received through Christ. He is the head of all the Church.

**P**aul, an apostle of Jesus Christ by the will of God, to all the saints who are at Ephesus and to the faithful in Christ Jesus.

<sup>2</sup> Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ. <sup>3</sup> Blessed be the God and Father of our Lord, Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, <sup>4</sup> as he hath chosen us in him before the foundation of the world that we should be holy and unspotted in his sight in charity. <sup>5</sup> Who hath predestinated us unto the adoption of children through Jesus Christ unto himself according to the purpose of his will, <sup>6</sup> unto the praise of the glory of his grace, in which he hath graced us in his beloved Son.

<sup>7</sup> In whom we have redemption through his blood, the remission of sins, according to the riches of his grace, <sup>8</sup> which hath superabounded in us in all wisdom and prudence, <sup>9</sup> that he might make known unto us the mystery of his will according to his good pleasure, which he hath purposed in him <sup>10</sup> in the dispensation of the fulness of times to re-establish all things in Christ that are in heaven and on earth in him.

<sup>11</sup> In quo etiam sorte vocati sumus, praedestinati secundum propositum eius qui omnia operatur secundum consilium voluntatis suae, <sup>12</sup> ut simus in laudem gloriae eius, nos qui ante speravimus in Christo. <sup>13</sup> In quo et vos, cum audissetis verbum veritatis, evangelium salutis vestrae—in quo et credentes signati estis Spiritu promissionis Sancto, <sup>14</sup> qui est pignus hereditatis nostrae in redemptionem acquisitionis, in laudem gloriae ipsius.

<sup>15</sup> Propterea et ego, audiens fidem vestram quae est in Domino Iesu et dilectionem in omnes sanctos, <sup>16</sup> non cesso gratias agens pro vobis, memoriam vestri faciens in orationibus meis, <sup>17</sup> ut Deus Domini nostri, Iesu Christi, Pater gloriae, det vobis spiritum sapientiae et revelationis in agnitione eius, <sup>18</sup> inluminatos oculos cordis vestri, ut sciatis quae sit spes vocationis eius et quae divitiae gloriae hereditatis eius in sanctis <sup>19</sup> et quae sit supereminens magnitudo virtutis eius in nos qui credimus secundum operationem potentiae virtutis eius, <sup>20</sup> quam operatus est in Christo, suscitans illum a mortuis et constituens ad dexteram suam in caelestibus <sup>21</sup> supra omnem principatum et potestatem et virtutem et dominationem et omne nomen quod nominatur, non solum in hoc saeculo sed et in futuro. <sup>22</sup> Et omnia subiecit sub pedibus eius et ipsum dedit caput supra omnem ecclesiam, <sup>23</sup> quae est corpus ipsius, plenitudo eius qui omnia in omnibus adimpletur.

<sup>11</sup> In whom we also are called by lot, being predestinated according to the purpose of him who worketh all things according to the counsel of his will, <sup>12</sup> that we may be unto the praise of his glory, we who before hoped in Christ. <sup>13</sup> In whom you also, after you had heard the word of truth, the gospel of your salvation—in whom also believing you were sealed with the Holy Spirit of promise, <sup>14</sup> who is the pledge of our inheritance unto the redemption of acquisition, unto the praise of his glory.

<sup>15</sup> Wherefore I also, hearing of your faith that is in the Lord Jesus and of your love towards all the saints, <sup>16</sup> cease not to give thanks for you, making commemoration of you in my prayers, <sup>17</sup> that the God of our Lord, Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation in the knowledge of him, <sup>18</sup> the eyes of your heart enlightened, that you may know what is the hope of his calling and what are the riches of the glory of his inheritance in the saints <sup>19</sup> and what is the exceeding greatness of his power towards us who believe according to the operation of the might of his power, <sup>20</sup> which he wrought in Christ, raising him up from the dead and setting him at his own right hand in the heavenly places <sup>21</sup> above all principality and power and virtue and dominion and every name that is named, not only in this world but also in that which is to come. <sup>22</sup> And he hath put all things under his feet and hath made him head over all the church, <sup>23</sup> which is his body *and* the fulness of him who is filled all in all.

## Caput 2

**E**t vos cum essetis mortui delictis et peccatis vestris, <sup>2</sup> in quibus aliquando ambulastis secundum saeculum mundi huius secundum principem potestatis aeris huius, spiritus qui nunc operatur in filios diffidentiae; <sup>3</sup> in quibus et nos omnes aliquando conversati sumus in desideriis carnis nostrae, facientes voluntatem carnis et cogitationum, et eramus natura filii irae sicut et ceteri.

<sup>4</sup> Deus autem, qui dives est in misericordia propter nimiam caritatem suam qua dilexit nos, <sup>5</sup> et cum essemus mortui peccatis, convivificavit nos in Christo, cuius gratia estis salvati, <sup>6</sup> et conresuscitavit et consedere fecit in caelestibus in Christo Iesu, <sup>7</sup> ut ostenderet in saeculis supervenientibus abundantes divitias gratiae suae in bonitate super nos in Christo Iesu. <sup>8</sup> Gratia enim estis salvati per fidem, et hoc non ex vobis, Dei enim donum est, <sup>9</sup> non ex operibus, ut ne quis glorietur. <sup>10</sup> Ipsius enim sumus factura, creati in Christo Iesu in operibus bonis, quae praeparavit Deus ut in illis ambulemus.

## Chapter 2

All our good comes through Christ. He is our peace.

**A**nd you when you were dead in your offences and sins,<sup>2</sup> wherein in time past you walked according to the course of this world according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief;<sup>3</sup> among whom also we all conversed in time past in the desires of our flesh, fulfilling the will of the flesh and of our thoughts, and were by nature children of wrath even as the rest.

<sup>4</sup> But God, who is rich in mercy for his exceeding great charity wherewith he loved us, <sup>5</sup> even when we were dead by sins, hath quickened us together in Christ, by whose grace you are saved, <sup>6</sup> and hath raised us up together and hath made us sit together in the heavenly places in Christ Jesus, <sup>7</sup> that he might shew in the ages to come the abundant riches of his grace in his bounty towards us in Christ Jesus. <sup>8</sup> For by grace you are saved through faith, and that not of yourselves, for it is the gift of God, <sup>9</sup> not of works, that no man may glory. <sup>10</sup> For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.

11 Propter quod memores estote quod aliquando vos Gentes in carne, qui dicimini praeputium ab ea quae dicitur circumcisio, in carne manufacta, 12 quia eratis illo in tempore sine Christo, alienati a conversatione Israhel et hospites testamentorum, promissionis spem non habentes et sine Deo in hoc mundo. 13 Nunc autem in Christo Iesu vos qui aliquando eratis longe facti estis prope in sanguine Christi. 14 Ipse est enim pax nostra, qui fecit utraque unum et medium parietem maceriae solvens, inimicitias in carne sua, 15 legem mandatorum decretis evacuans, ut duos condat in semetipso in unum novum hominem, faciens pacem, 16 et reconciliet ambos in uno corpore Deo per crucem, interficiens inimicitias in semet ipso. 17 Et veniens evangelizavit pacem vobis qui longe fuistis et pacem his qui prope. 18 Quoniam per ipsum habemus accessum ambo in uno Spiritu ad Patrem.

19 Ergo iam non estis hospites et advenae, sed estis cives sanctorum et domestici Dei, 20 superaedificati super fundamentum apostolorum et prophetarum, ipso summo angulari lapide Christo Iesu, 21 in quo omnis aedificatio constructa crescit in templum sanctum in Domino, 22 in quo et vos coaedificamini in habitaculum Dei in Spiritu.



<sup>11</sup> For which cause be mindful that you, being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision, in the flesh made by hands, <sup>12</sup> that you were at that time without Christ, being aliens from the conversation of Israel and strangers to the covenants, having no hope of the promise and without God in this world. <sup>13</sup> But now in Christ Jesus you who some time were afar off are made nigh by the blood of Christ. <sup>14</sup> For he is our peace, who hath made both one and breaking down the middle wall of partition, the enmities in his flesh, <sup>15</sup> making void the law of commandments in decrees, that he might make the two in himself into one new man, making peace, <sup>16</sup> and might reconcile both to God in one body by the cross, killing the enmities in himself. <sup>17</sup> And coming he preached peace to you that were afar off, and peace to them that were nigh. <sup>18</sup> For by him we have both access in one Spirit to the Father.

<sup>19</sup> Now therefore you are no more strangers and foreigners, but you are fellow citizens with the saints and the domestics of God, <sup>20</sup> built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, <sup>21</sup> in whom all the building framed together groweth up into a holy temple in the Lord, <sup>22</sup> in whom you also are built together into a habitation of God in the Spirit.

## Caput 3

**H**uius rei gratia ego, Paulus, vinctus Christi Iesu, pro vobis Gentibus, <sup>2</sup> si tamen audistis dispensationem gratiae Dei quae data est mihi in vobis, <sup>3</sup> quoniam secundum revelationem notum mihi factum est sacramentum, sicut supra scripsi in brevi, <sup>4</sup> prout potestis legentes intellegere prudentiam meam in mysterio Christi, <sup>5</sup> quod aliis generationibus non est agnitum filiis hominum, sicuti nunc revelatum est sanctis apostolis eius et prophetis in Spiritu: <sup>6</sup> esse Gentes coheredes et concorporales et conparticipes promissionis eius in Christo Iesu per evangelium, <sup>7</sup> cuius factus sum minister secundum donum gratiae Dei, quae data est mihi secundum operationem virtutis eius. <sup>8</sup> Mihi, omnium sanctorum minimo, data est gratia haec, in Gentibus evangelizare ininvestigabiles divitias Christi <sup>9</sup> et inluminare omnes quae sit dispensatio sacramenti absconditi a saeculis in Deo, qui omnia creavit, <sup>10</sup> ut innotescat principibus et potestatibus in caelestibus per Ecclesiam multiformis sapientia Dei <sup>11</sup> secundum praefinitionem saeculorum quam fecit in Christo Iesu, Domino nostro, <sup>12</sup> in quo habemus fiduciam

## Chapter 3

The mystery hidden from former ages was discovered to the apostle to be imparted to the Gentiles. He prays that they may be strengthened in God.

For this cause I, Paul, the prisoner of Jesus Christ, for you Gentiles. <sup>2</sup> if yet you have heard of the dispensation of the grace of God which is given me towards you, <sup>3</sup> *how* that according to revelation the mystery has been made known to me, as I have written above in *few words*, <sup>4</sup> as you reading may understand my knowledge in the mystery of Christ, <sup>5</sup> which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the Spirit: <sup>6</sup> that the Gentiles should be fellow heirs and of the same body and copartners of his promise in Christ Jesus by the gospel, <sup>7</sup> of which I am made a minister according to the gift of the grace of God, which is given to me according to the operation of his power. <sup>8</sup> To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ <sup>9</sup> and to enlighten all men *that they may see* what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things, <sup>10</sup> that the manifold wisdom of God may be made known to the *principalities* and powers in the heavenly places through the Church <sup>11</sup> according to the eternal purpose which he made in Christ Jesus, our Lord, <sup>12</sup> in whom we have

et accessum in confidentia per fidem eius. <sup>13</sup> Propter quod peto ne deficiatis in tribulationibus meis pro vobis, quae est gloria vestra.

<sup>14</sup> Huius rei gratia flecto genua mea ad Patrem Domini nostri, Iesu Christi, <sup>15</sup> ex quo omnis paternitas in caelis et in terra nominatur, <sup>16</sup> ut det vobis secundum divitias gloriae suae virtute corroborari per Spiritum eius in interiore homine, <sup>17</sup> habitare Christum per fidem in cordibus vestris, in caritate radicati et fundati <sup>18</sup> ut possitis comprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum, <sup>19</sup> scire etiam supereminentem scientiae caritatem Christi, ut impleamini in omnem plenitudinem Dei.

<sup>20</sup> Ei autem qui potens est omnia facere superabundanter quam petimus aut intellegimus secundum virtutem quae operatur in nobis, <sup>21</sup> ipsi gloria in Ecclesia et in Christo Iesu in omnes generationes saeculi saeculorum. Amen.

## Caput 4

**O**bsecro itaque vos ego, vinctus in Domino, ut digne ambuletis vocatione qua vocati estis <sup>2</sup> cum omni humilitate et mansuetudine, cum patientia, subportantes invicem in

boldness and access with confidence by the faith of him.  
<sup>13</sup> Wherefore I pray you not to faint at my tribulations for you, which is your glory.

<sup>14</sup> For this cause I bow my knees to the Father of our Lord, Jesus Christ, <sup>15</sup> of whom all paternity in heaven and earth is named, <sup>16</sup> that he would grant you according to the riches of his glory to be strengthened with might by his Spirit *unto* the inward man, <sup>17</sup> that Christ may dwell by faith in your hearts, that being rooted and founded in charity <sup>18</sup> you may be able to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup> to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

<sup>20</sup> Now to him who is able to do all things more abundantly than we desire or understand according to the power that worketh in us, <sup>21</sup> to him be glory in the Church and in Christ Jesus unto all generations world without end. Amen.

## Chapter 4

He exhorts them to unity, to put on the new man and to fly sin.

**I** therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called <sup>2</sup> with all humility and mildness, with patience, supporting one

caritate, <sup>3</sup> solliciti servare unitatem Spiritus in vinculo pacis. <sup>4</sup> Unum corpus et unus Spiritus, sicut vocati estis in una spe vocationis vestrae; <sup>5</sup> unus Dominus, una fides, unum baptismum, <sup>6</sup> unus Deus et Pater omnium, qui est super omnes et per omnia et in omnibus nobis.

<sup>7</sup> Unicuique autem nostrum data est gratia secundum mensuram donationis Christi. <sup>8</sup> Propter quod dicit, "Ascendens in altum captivam duxit captivitatem; dedit dona hominibus." <sup>9</sup> Quod autem ascendit, quid est nisi quia et descendit primum in inferiores partes terrae? <sup>10</sup> Qui descendit ipse est et qui ascendit super omnes caelos ut impleret omnia.

<sup>11</sup> Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero evangelistas, alios autem pastores et doctores <sup>12</sup> ad consummationem sanctorum in opus ministerii in aedificationem corporis Christi, <sup>13</sup> donec occurramus omnes in unitatem fidei et agnitionis Filii Dei in virum perfectum, in mensuram aetatis plenitudinis Christi, <sup>14</sup> ut iam non simus parvuli fluctuantes et circumferamur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris, <sup>15</sup> veritatem autem facientes in caritate crescamus in illo per omnia qui est caput, Christus, <sup>16</sup> ex quo totum corpus, compactum et conexum per omnem iuncturam subministrationis, secundum operationem in mensura uniuscuiusque membri augmentum corporis facit in aedificationem sui in caritate.

<sup>17</sup> Hoc igitur dico et testificor in Domino, ut iam non ambuletis sicut et Gentes ambulant in vanitate sensus sui, <sup>18</sup> tenebris obscuratum habentes intellectum, alienati a vita Dei per ignorantiam quae est in illis propter caecitatem

another in charity, <sup>3</sup> careful to keep the unity of the Spirit in the bond of peace. <sup>4</sup> One body and one Spirit, as you are called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all, who is above all and through all and in us all.

<sup>7</sup> But to every one of us is given grace according to the measure of the giving of Christ. <sup>8</sup> Wherefore he saith, "Ascending on high he led captivity captive; he gave gifts to men." <sup>9</sup> Now that he ascended, what is it but because he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended above all the heavens that he might fill all things.

<sup>11</sup> And he gave some apostles and some prophets and other some evangelists and other some pastors and doctors <sup>12</sup> for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, <sup>13</sup> till we all meet into the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the age of the fulness of Christ, <sup>14</sup> that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness *by which they lie in wait to deceive*, <sup>15</sup> but doing the truth in charity we may in all things grow up in him who is the head, even Christ, <sup>16</sup> from whom the whole body, compacted and fitly joined together by *what* every joint *supplieth* according to the operation in the measure of every part maketh increase of the body unto the edifying of itself in charity.

<sup>17</sup> This then I say and testify in the Lord, that henceforward you walk not as also the Gentiles walk in the vanity of their mind, <sup>18</sup> having their understanding *darkened*, being alienated from the life of God through the ignorance that is

cordis ipsorum, <sup>19</sup> qui desperantes semet ipsos tradiderunt impudicitiae, in operationem immunditiae omnis, in avaritiam. <sup>20</sup> Vos autem non ita didicistis Christum, <sup>21</sup> si tamen illum audistis et in ipso edocti estis, sicut est veritas in Iesu, <sup>22</sup> deponere vos secundum pristinam conversationem veterem hominem, qui corrumpitur secundum desideria erroris. <sup>23</sup> Renovamini autem spiritu mentis vestrae, <sup>24</sup> et induite novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis.

<sup>25</sup> Propter quod deponentes mendacium loquimini veritatem unusquisque cum proximo suo, quoniam sumus invicem membra. <sup>26</sup> Irascimini, et nolite peccare. Sol non occidat super iracundiam vestram. <sup>27</sup> Nolite locum dare diabolo. <sup>28</sup> Qui furabatur iam non furetur, magis autem laboret, operando manibus suis quod bonum est, ut habeat unde tribuat necessitatem patienti. <sup>29</sup> Omnis sermo malus ex ore vestro non procedat sed si quis bonus ad aedificationem fidei, ut det gratiam audientibus. <sup>30</sup> Et nolite contristare Spiritum Sanctum Dei, in quo signati estis in diem redemptionis. <sup>31</sup> Omnis amaritudo et ira et indignatio et clamor et blasphemia tollatur a vobis cum omni malitia. <sup>32</sup> Estote autem invicem benigni, misericordes, donantes invicem sicut et Deus in Christo donavit vobis.



in them because of the blindness of their hearts, <sup>19</sup> who despairing have given themselves up to lasciviousness, to the working of all uncleanness, unto covetousness. <sup>20</sup> But you have not so learned Christ, <sup>21</sup> if *so be* that you have heard him and have been taught in him, as the truth is in Jesus, <sup>22</sup> to put off according to former conversation the old man, who is corrupted according to the desires of error. <sup>23</sup> And be ye renewed in the spirit of your mind, <sup>24</sup> and put on the new man, who according to God is created in justice and holiness of truth.

<sup>25</sup> Wherefore putting away lying speak ye the truth every man with his neighbour, for we are members one of another. <sup>26</sup> Be angry, and sin not. Let not the sun go down upon your anger. <sup>27</sup> Give not place to the devil. <sup>28</sup> Let him that stole steal now no more, but rather let him labour, working with his hands the thing which is good, that he may have *something* to give to him that suffereth need. <sup>29</sup> Let no evil speech proceed from your mouth but that which is good to the edification of faith, that it may minister grace to the hearers. <sup>30</sup> And grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption. <sup>31</sup> Let all bitterness and anger and indignation and clamour and blasphemy be put away from you with all malice. <sup>32</sup> And be ye kind one to another, merciful, forgiving one another even as God hath forgiven you in Christ.

## Caput 5

**E**stote ergo imitatores Dei, sicut filii carissimi, <sup>2</sup> et ambulate in dilectione, sicut et Christus dilexit nos et tradidit se ipsum pro nobis, oblationem et hostiam Deo in odorem suavitatis.

<sup>3</sup> Fornicatio autem et omnis inmunditia aut avaritia nec nominetur in vobis, sicut decet sanctos, <sup>4</sup> aut turpitudine aut stultiloquium aut scurrilitas, quae ad rem non pertinet, sed magis gratiarum actio. <sup>5</sup> Hoc enim scitote intellegentes, quod omnis fornicator aut inmundus aut avarus (quod est idolorum servitus) non habet hereditatem in regno Christi et Dei.

<sup>6</sup> Nemo vos seducat inanibus verbis, propter haec enim venit ira Dei in filios diffidentiae. <sup>7</sup> Nolite ergo effici participes eorum. <sup>8</sup> Eratis enim aliquando tenebrae, nunc autem lux in Domino. Ut filii lucis ambulate, <sup>9</sup> fructus enim lucis est in omni bonitate et iustitia et veritate, <sup>10</sup> probantes quid sit beneplacitum Deo. <sup>11</sup> Et nolite communicare operibus infructuosis tenebrarum, magis autem redarguite. <sup>12</sup> Quae enim in occulto fiunt ab ipsis turpe est et dicere. <sup>13</sup> Omnia autem quae arguuntur a lumine manifestantur, omne enim quod manifestatur lumen est. <sup>14</sup> Propter quod dicit, "Surge,

## Chapter 5

Exhortations to a virtuous life. The mutual duties of man and wife by the example of Christ and of the church.

**B**e ye therefore followers of God, as most dear children,<sup>2</sup> and walk in love, as Christ also hath loved us and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

<sup>3</sup> But fornication and all uncleanness or covetousness, let it not so much as be named among you, as becometh saints,<sup>4</sup> nor obscenity nor foolish talking nor scurrility, which is to no purpose, but rather giving of thanks. <sup>5</sup> For know ye this and understand, that no fornicator nor unclean nor covetous person (which is a serving of idols) hath any inheritance in the kingdom of Christ and of God.

<sup>6</sup> Let no man deceive you with vain words, for because of these things cometh the anger of God upon the children of unbelief. <sup>7</sup> Be ye not therefore partakers with them. <sup>8</sup> For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light, <sup>9</sup> for the fruit of the light is in all goodness and justice and truth, <sup>10</sup> proving what is well pleasing to God. <sup>11</sup> And have no fellowship with the unfruitful works of darkness, but rather reprove them. <sup>12</sup> For the things that are done by them in secret it is a shame even to speak of. <sup>13</sup> But all things that are reprov'd are made manifest by the light, for all that is made manifest is light. <sup>14</sup> Wherefore he saith, "Rise, thou that sleepest, and arise

qui dormis, et exsurge a mortuis, et inluminabit te Christus.” <sup>15</sup> Videte itaque, fratres, quomodo caute ambuletis, non quasi insipientes sed ut sapientes, <sup>16</sup> redimentes tempus, quoniam dies mali sunt.

<sup>17</sup> Propterea nolite fieri imprudentes, sed intellegentes quae sit voluntas Dei. <sup>18</sup> Et nolite inebriari vino, in quo est luxuria, sed implemini Spiritu, <sup>19</sup> loquentes vobismet ipsis in psalmis et hymnis et canticis spiritalibus, cantantes et psallentes in cordibus vestris Domino, <sup>20</sup> gratias agentes semper pro omnibus in nomine Domini nostri, Iesu Christi, Deo et Patri, <sup>21</sup> subiecti invicem in timore Christi.

<sup>22</sup> Mulieres viris suis subditae sint sicut Domino. <sup>23</sup> Quoniam vir caput est mulieris, sicut Christus caput est ecclesiae; ipse salvator corporis eius. <sup>24</sup> Sed ut ecclesia subiecta est Christo, ita et mulieres viris suis in omnibus.

<sup>25</sup> Viri, diligite uxores vestras, sicut et Christus dilexit ecclesiam et se ipsum tradidit pro ea, <sup>26</sup> ut illam sanctificaret, mundans lavacro aquae in verbo, <sup>27</sup> ut exhiberet ipse sibi gloriosam ecclesiam non habentem maculam aut rugam aut aliquid eiusmodi, sed ut sit sancta et inmaculata. <sup>28</sup> Ita et viri debent diligere uxores suas ut corpora sua. Qui suam uxorem diligit se ipsum diligit. <sup>29</sup> Nemo enim umquam carnem suam odio habuit sed nutrit et fovet eam, sicut et Christus ecclesiam. <sup>30</sup> Quia membra sumus corporis eius, de carne eius et de ossibus eius. <sup>31</sup> “Propter hoc relinquet homo patrem et matrem suam et adhaerebit uxori suae, et erunt duo in carne una.” <sup>32</sup> Sacramentum hoc magnum est, ego autem dico in Christo et in ecclesia. <sup>33</sup> Verumtamen et vos singuli unusquisque suam uxorem sicut se ipsum diligat, uxor autem timeat virum.

from the dead, and Christ shall enlighten thee.” <sup>15</sup> See therefore, brethren, how you walk circumspectly, not as unwise but as wise, <sup>16</sup> redeeming the time, for the days are evil.

<sup>17</sup> Wherefore be ye not unwise, but understanding what is the will of God. <sup>18</sup> And be not drunk with wine, wherein is luxury, but be ye filled with the *Holy Spirit*, <sup>19</sup> speaking to yourselves in psalms and hymns and spiritual canticles, singing and making melody in your hearts to the Lord, <sup>20</sup> giving thanks always for all things in the name of our Lord, Jesus Christ, to God and the Father, <sup>21</sup> being subject one to another in the fear of Christ.

<sup>22</sup> Let women be subject to their husbands as to the Lord. <sup>23</sup> For the husband is the head of the wife, as Christ is the head of the church; he is the saviour of his body. <sup>24</sup> *Therefore* as the church is subject to Christ, so also *let* the wives *be* to their husbands in all things.

<sup>25</sup> Husbands, love your wives, as Christ also loved the church and delivered himself up for it, <sup>26</sup> that he might sanctify it, cleansing it by the laver of water in the word *of life*, <sup>27</sup> that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish. <sup>28</sup> So also ought men to love their wives as their own bodies. He that loveth his wife loveth himself. <sup>29</sup> For no man ever hated his own flesh but nourisheth and cherisheth it, as also Christ doth the church. <sup>30</sup> For we are members of his body, of his flesh and of his bones. <sup>31</sup> “For this cause shall a man leave his father and mother and shall stick to his wife, and they shall be two in one flesh.” <sup>32</sup> This is a great sacrament, but I speak in Christ and in the church. <sup>33</sup> Nevertheless let every one of you in particular love his wife as himself, and let the wife fear her husband.

## Caput 6

**F**ilii, oboedite parentibus vestris in Domino, hoc enim est iustum. <sup>2</sup> “Honora patrem tuum et matrem tuam,” quod est mandatum primum in promissione: <sup>3</sup> “ut bene sit tibi et sis longevus super terram.”

<sup>4</sup> Et vos, patres, nolite ad iracundiam provocare filios vestros, sed educate illos in disciplina et correptione Domini.

<sup>5</sup> Servi, oboedite dominis carnalibus cum timore et tremore in simplicitate cordis vestri sicut Christo, <sup>6</sup> non ad oculum servientes quasi hominibus placentes, sed ut servi Christi facientes voluntatem Dei ex animo, <sup>7</sup> cum bona voluntate servientes sicut Domino et non hominibus, <sup>8</sup> scientes quoniam unusquisque quodcumque fecerit bonum, hoc percipiet a Domino sive servus sive liber.

<sup>9</sup> Et vos, domini, eadem facite illis, remittentes minas, scientes quia et illorum et vester Dominus est in caelis et personarum acceptio non est apud eum.

<sup>10</sup> De cetero, fratres, confortamini in Domino et in potentia virtutis eius. <sup>11</sup> Induite vos arma Dei, ut possitis stare adversus insidias diaboli. <sup>12</sup> Quia non est nobis conluctatio adversus carnem et sanguinem sed adversus principes et

## Chapter 6

Duties of children and servants. The Christian's armour.

Children, obey your parents in the Lord, for this is just.  
<sup>2</sup> "Honour thy father and thy mother," which is the first commandment *with* a promise: <sup>3</sup> "that it may be well with thee and thou mayst be long-lived upon earth."

<sup>4</sup> And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord.

<sup>5</sup> Servants, be obedient to them that are your masters according to the flesh with fear and trembling in the simplicity of your heart as to Christ, <sup>6</sup> not serving to the eye as it were pleasing men, but as the servants of Christ doing the will of God from the heart, <sup>7</sup> with a good will doing service as to the Lord and not to men, <sup>8</sup> knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord whether he be bond or free.

<sup>9</sup> And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven and there is no respect of persons with him.

<sup>10</sup> *Finally*, brethren, be strengthened in the Lord and in the power of his might. <sup>11</sup> Put you on the armour of God, that you may be able to stand against the deceits of the devil. <sup>12</sup> For our wrestling is not against flesh and blood but against *principalities* and powers, against the rulers of the world of

potestates, adversus mundi rectores tenebrarum harum, contra spiritalia nequitiæ in caelestibus. <sup>13</sup> Propterea accipite armaturam Dei, ut possitis resistere in die malo et in omnibus perfecti stare. <sup>14</sup> State ergo, succincti lumbos vestros in veritate et induti lorica[m] iustitiæ <sup>15</sup> et calciati pedes in praeparatione evangelii pacis, <sup>16</sup> in omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extinguere. <sup>17</sup> Et galeam salutis adsumite et gladium spiritus (quod est verbum Dei) <sup>18</sup> per omnem orationem et obsecrationem, orantes omni tempore in Spiritu et in ipso vigilantes in omni instantia et obsecratione pro omnibus sanctis <sup>19</sup> et pro me, ut detur mihi sermo in apertione oris mei cum fiducia notum facere mysterium evangelii, <sup>20</sup> pro quo legatione fungor in catena, ita ut in ipso audeam prout oportet me loqui.

<sup>21</sup> Ut autem et vos sciatis quæ circa me sunt, quid agam, omnia nota vobis faciet Tychicus, carissimus frater et fidelis minister in Domino; <sup>22</sup> quem misi ad vos in hoc ipsum, ut cognoscatis quæ circa nos sunt et consoletur corda vestra.

<sup>23</sup> Pax fratribus et caritas cum fide a Deo, Patre, et Domino Iesu Christo. <sup>24</sup> Gratia cum omnibus qui diligunt Dominum nostrum, Iesum Christum, in incorruptione. Amen.



this darkness, against the spirits of wickedness in the high places. <sup>13</sup> Wherefore take unto you the armour of God, that you may be able to resist in the evil day and to stand in all things perfect. <sup>14</sup> Stand therefore, having your loins girt about with truth and having on the breastplate of justice <sup>15</sup> and your feet shod with the preparation of the gospel of peace, <sup>16</sup> in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. <sup>17</sup> And take unto you the helmet of salvation and the sword of the spirit (which is the word of God) <sup>18</sup> by all prayer and supplication, praying at all times in the spirit and in the same watching with all instance and supplication for all the saints <sup>19</sup> and for me, that speech may be given me *that I may open* my mouth with confidence to make known the mystery of the gospel, <sup>20</sup> for which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

<sup>21</sup> But that you also may know the things that concern me *and* what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things; <sup>22</sup> whom I have sent to you for this same purpose, that you may know the things concerning us and that he may comfort your hearts.

<sup>23</sup> Peace be to the brethren and charity with faith from God, the Father, and the Lord Jesus Christ. <sup>24</sup> Grace be with all them that love our Lord, Jesus Christ, in sincerity. Amen.



# PHILIPPIANS

## Caput I

**P**aulus et Timotheus, servi Iesu Christi, omnibus sanctis in Christo Iesu qui sunt Philippis cum episcopis et diaconis.

<sup>2</sup> Gratia vobis et pax a Deo, Patre nostro, et Domino Iesu Christo. <sup>3</sup> Gratias ago Deo meo in omni memoria vestri, <sup>4</sup> semper in cunctis orationibus meis pro omnibus vobis cum gaudio deprecationem faciens <sup>5</sup> super communicatione vestra in evangelio Christi a prima die usque nunc, <sup>6</sup> confidens hoc ipsum, quia qui coepit in vobis opus bonum perficiet usque in diem Christi Iesu, <sup>7</sup> sicut est mihi iustum hoc sentire pro omnibus vobis eo, quod habeam in corde vos, et in vinculis meis et in defensione et confirmatione evangelii socios gaudii mei omnes vos esse. <sup>8</sup> Testis enim mihi est Deus, quomodo cupiam omnes vos in visceribus Christi Iesu. <sup>9</sup> Et hoc oro, ut caritas vestra magis ac magis abundet in scientia et in omni sensu, <sup>10</sup> ut probetis potiora, ut sitis sinceres et sine offensa in diem Christi, <sup>11</sup> repleti fructu iustitiae per Christum Iesum in gloriam et laudem Dei.

<sup>12</sup> Scire autem vos volo, fratres, quia quae circa me sunt

## Chapter 1

The apostle's affection for the Philippians.

**P**aul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi with the bishops and deacons.

<sup>2</sup> Grace be unto you and peace from God, our Father, and from the Lord Jesus Christ. <sup>3</sup> I give thanks to my God in every remembrance of you, <sup>4</sup> always in all my prayers making supplication for you all with joy <sup>5</sup> for your fellowship in the gospel of Christ from the first day until now, <sup>6</sup> being confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Christ Jesus, <sup>7</sup> as it is meet for me to think this for you all, because I have you in my heart, and that in my bands and in the defence and confirmation of the gospel you all are partakers of my joy. <sup>8</sup> For God is my witness, how I long after you all in the bowels of Jesus Christ. <sup>9</sup> And this I pray, that your charity may more and more abound in knowledge and in all understanding, <sup>10</sup> that you may approve the better things, that you may be sincere and without offence unto the day of Christ, <sup>11</sup> being filled with the fruit of justice through Jesus Christ unto the glory and praise of God.

<sup>12</sup> Now I desire, brethren, you should know that the

magis ad profectum venerunt evangelii, <sup>13</sup> ita ut vincula mea manifesta fierent in Christo in omni praetorio et in ceteris omnibus, <sup>14</sup> et plures e fratribus in Domino, confidentes vinculis meis, abundantius auderent sine timore verbum Dei loqui. <sup>15</sup> Quidam quidem et propter invidiam et contentionem, quidam autem et propter bonam voluntatem Christum praedicant. <sup>16</sup> Quidam ex caritate, scientes quoniam in defensionem evangelii positus sum. <sup>17</sup> Quidam autem ex contentione Christum adnuntiant non sincere, existimantes pressuram se suscitare vinculis meis.

<sup>18</sup> Quid enim? Dum omni modo, sive per occasionem sive per veritatem, Christus adnuntietur; et in hoc gaudeo, sed et gaudebo. <sup>19</sup> Scio enim quia hoc mihi proveniet in salutem per vestram orationem et subministrationem Spiritus Iesu Christi <sup>20</sup> secundum expectationem et spem meam quia in nullo confundar, sed in omni fiducia sicut semper et nunc magnificabitur Christus in corpore meo, sive per vitam sive per mortem. <sup>21</sup> Mihi enim vivere Christus est et mori lucrum. <sup>22</sup> Quod si vivere in carne, hic mihi fructus operis est, et quid eligam ignoro. <sup>23</sup> Coartor autem e duobus, desiderium habens dissolvi et cum Christo esse, multo magis melius, <sup>24</sup> permanere autem in carne necessarium propter vos. <sup>25</sup> Et hoc confidens scio quia manebo et permanebo omnibus vobis ad profectum vestrum et gaudium fidei, <sup>26</sup> ut gratulatio vestra abundet in Christo Iesu in me per meum adventum iterum ad vos. <sup>27</sup> Tantum digne evangelio Christi conversamini, ut sive cum venero et videro vos sive absens audiam de vobis quia stetistis uno spiritu unianimes conlaborantes fidei evangelii <sup>28</sup> et in nullo terreamini ab adversariis, quae est illis causa perditionis, vobis autem salutis,

things which *have happened to me have fallen out* rather to the furtherance of the gospel, <sup>13</sup> so that my bonds are made manifest in Christ in all the court and in all other places, <sup>14</sup> and many of the brethren in the Lord, *growing confident* by my bands, are much more bold to speak the word of God without fear. <sup>15</sup> Some indeed even out of envy and contention, but some also for goodwill preach Christ. <sup>16</sup> Some out of charity, knowing that I am set for the defence of the gospel. <sup>17</sup> And some out of contention preach Christ not sincerely, supposing that they raise affliction to my bands.

<sup>18</sup> But what then? So that every way, whether by occasion or by truth, Christ be preached; in this also I rejoice, yea and will rejoice. <sup>19</sup> For I know that this shall *turn to my salvation* through your prayer and the supply of the Spirit of Jesus Christ <sup>20</sup> according to my expectation and hope that in nothing I shall be confounded, but with all confidence as always so now also shall Christ be magnified in my body, whether it be by life or by death. <sup>21</sup> For to me to live is Christ and to die is gain. <sup>22</sup> And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not. <sup>23</sup> But I am straitened between two, having a desire to be dissolved and to be with Christ, a thing by far the better, <sup>24</sup> but to abide still in the flesh is needful for you. <sup>25</sup> And having this confidence I know that I shall abide and continue with you all for your furtherance and joy of faith, <sup>26</sup> that your rejoicing may abound in Christ Jesus for me by my coming to you again. <sup>27</sup> Only let your conversation be worthy of the gospel of Christ, that whether when I come and see you or be absent I may hear of you that you stand fast in one spirit with one mind labouring together for the faith of the gospel <sup>28</sup> and that you are in nothing terrified by the adversaries, which to them is a cause of perdition, but to you of salvation,

et hoc a Deo. <sup>29</sup> Quia vobis donatum est pro Christo non solum ut in eum credatis sed ut etiam pro illo patiamini, <sup>30</sup> idem certamen habentes quale et vidistis in me et nunc audistis de me.

## Caput 2

**S**i qua ergo consolatio in Christo, si quod solacium caritatis, si qua societas spiritus, si qua viscera miserationis, <sup>2</sup> implete gaudium meum ut idem sapiatis, eandem caritatem habentes, unianimes, id ipsum sentientes. <sup>3</sup> Nihil per contentionem neque per inanem gloriam, sed in humilitate superiores sibi invicem arbitantes, <sup>4</sup> non quae sua sunt singuli considerantes sed ea quae aliorum.

<sup>5</sup> Hoc enim sentite in vobis, quod et in Christo Iesu, <sup>6</sup> qui cum in forma Dei esset non rapinam arbitratus est esse se aequalem Deo <sup>7</sup> sed semet ipsum exinanivit, formam servi accipiens, in similitudinem hominum factus et habitu inventus ut homo. <sup>8</sup> Humiliavit semet ipsum, factus oboediens usque ad mortem, mortem autem crucis. <sup>9</sup> Propter quod et Deus illum exaltavit et donavit illi nomen quod est super



and this from God. <sup>29</sup> For to you it is given for Christ not only to believe in him but also to suffer for his sake, <sup>30</sup> having the same conflict as that which you have seen in me and now have heard of me.

## Chapter 2

He recommends to them unity and humility and to work out their salvation with fear and trembling.

**I**f there be therefore any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration, <sup>2</sup> fulfil ye my joy that you be of one mind, having the same charity, being of one accord, agreeing in sentiment. <sup>3</sup> *Let nothing be done* through strife nor by vain-glory, but in humility *let each esteem* others better than themselves, <sup>4</sup> each one not considering the things that are his own but those that are other men's.

<sup>5</sup> For let this mind be in you, which was also in Christ Jesus, <sup>6</sup> who being in the form of God thought it not robbery to be equal with God <sup>7</sup> but debased himself, taking the form of a servant, being made in the likeness of men and in fashion found as a man. <sup>8</sup> He humbled himself, becoming obedient unto death, even the death of the cross. <sup>9</sup> Wherefore God also hath exalted him and hath given him a name which

omne nomen, <sup>10</sup> ut in nomine Iesu omne genu flectat caelestium, terrestrium et infernorum, <sup>11</sup> et omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei, Patris.

<sup>12</sup> Itaque, carissimi mei, sicut semper oboedistis, non ut in praesentia mei tantum sed multo magis nunc in absentia mea cum metu et tremore vestram salutem operamini. <sup>13</sup> Deus est enim qui operatur in vobis et velle et perficere pro bona voluntate. <sup>14</sup> Omnia autem facite sine murmurationibus et haesitationibus, <sup>15</sup> ut sitis sine querella et simplices filii Dei sine reprehensione in medio nationis pravae et perversae, inter quos lucetis sicut luminaria in mundo, <sup>16</sup> verbum vitae continentes ad gloriam meam in die Christi, quia non in vacuum cucurri neque in vacuum laboravi. <sup>17</sup> Sed et si immolor supra sacrificium et obsequium fidei vestrae, gaudeo et congratulor omnibus vobis. <sup>18</sup> Id ipsum autem et vos gaudete et congratulamini mihi.

<sup>19</sup> Spero autem in Domino Iesu Timotheum cito me mittere ad vos, ut et ego bono animo sim cum cognovero quae circa vos sunt. <sup>20</sup> Neminem enim habeo tam unanimum qui sincera affectione pro vobis sollicitus sit. <sup>21</sup> Omnes enim quae sua sunt quaerunt, non quae sunt Christi Iesu. <sup>22</sup> Experimentum autem eius cognoscite, quoniam sicut patri filius, mecum servivit in evangelio. <sup>23</sup> Hunc igitur spero me mittere ad vos, mox ut videro quae circa me sunt. <sup>24</sup> Confido autem in Domino quoniam et ipse veniam ad vos cito. <sup>25</sup> Necessarium autem existimavi Epafroditum, fratrem et cooperatorem et commilitonem meum, vestrum autem apostolum et ministrum necessitatis meae, mittere ad vos. <sup>26</sup> Quoniam quidem omnes vos desiderabat et maestus erat,

is above every name, <sup>10</sup> that in the name of Jesus every knee should bow of those that are in heaven, on earth and under the earth <sup>11</sup> and that every tongue should confess that the Lord Jesus Christ is in the glory of God, the Father.

<sup>12</sup> Wherefore, my dearly beloved, as you have always obeyed, not as in my presence only but much more now in my absence with fear and trembling work out your salvation.

<sup>13</sup> For it is God who worketh in you both to will and to accomplish according to his good will. <sup>14</sup> And do ye all things without murmurings and demurrings, <sup>15</sup> that you may be blameless and sincere children of God without reproof in the midst of a crooked and perverse generation, among whom you shine as lights in the world, <sup>16</sup> holding forth the word of life to my glory in the day of Christ, because I have not run in vain nor laboured in vain. <sup>17</sup> Yea and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all. <sup>18</sup> And for the selfsame thing do you also rejoice and congratulate with me.

<sup>19</sup> And I hope in the Lord Jesus to send Timothy to you shortly, that I also may be of good comfort when I know the things concerning you. <sup>20</sup> For I have no man so of the same mind who with sincere affection is solicitous for you. <sup>21</sup> For all seek the things that are their own, not the things that are Jesus Christ's. <sup>22</sup> Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel. <sup>23</sup> Him therefore I hope to send to you *immediately*, so soon as I shall see *how it will go with me*. <sup>24</sup> And I trust in the Lord that I also myself shall come to you shortly. <sup>25</sup> But I thought it necessary to send to you Epaphroditus, my brother and fellow labourer and fellow soldier, but your apostle and he that hath ministered to my wants. <sup>26</sup> For indeed he longed

propterea quod audieratis illum infirmatum. <sup>27</sup> Nam et infirmatus est usque ad mortem, sed Deus misertus est eius, non solum autem eius verum etiam et mei, ne tristitiam super tristitiam haberem. <sup>28</sup> Festinantius ergo misi illum, ut viso eo iterum gaudeatis et ego sine tristitia sim. <sup>29</sup> Excipite itaque illum cum omni gaudio in Domino, et eiusmodi cum honore habetote, <sup>30</sup> quoniam propter opus Christi usque ad mortem accessit, tradens animam suam ut impleret id quod ex vobis deerat erga meum obsequium.

### Caput 3

**D**e cetero, fratres mei, gaudete in Domino. Eadem vobis scribere mihi quidem non pigrum, vobis autem necessarium.

<sup>2</sup> Videte canes; videte malos operarios; videte concisionem. <sup>3</sup> Nos enim sumus circumcisio, qui spiritu Deo servimus et gloriamur in Christo Iesu et non in carne fiduciam habentes, <sup>4</sup> quamquam ego habeam confidentiam et in carne. Si quis alius videtur confidere in carne, ego magis,

after you all and was sad, for that you had heard that he had been sick. <sup>27</sup> For indeed he was sick nigh unto death, but God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. <sup>28</sup> Therefore I sent him the more speedily, that seeing him again you may rejoice and I may be without sorrow. <sup>29</sup> Receive him therefore with all joy in the Lord, and treat with honour such as he is, <sup>30</sup> because for the work of Christ he came nigh unto death, delivering up his life that he might fulfil that which was wanting on your part towards my service.

## Chapter 3

He warneth them against false teachers. He counts all other things loss, that he may gain Christ.

**A**s to the rest, my brethren, rejoice in the Lord. To write the same things to you to me indeed is not wearisome, but to you it is necessary.

<sup>2</sup> Beware of dogs; beware of evil workers; beware of the concision. <sup>3</sup> For we are the circumcision, who serve God in spirit and glory in Christ Jesus, *not* having confidence in the flesh, <sup>4</sup> though I might also have confidence in the flesh. If any other *thinketh he may* have confidence in the flesh, I

5 circumcisis octavo die, ex genere Israhel, de tribu Benjamin, Hebraeus ex Hebraeis, secundum legem Pharisaeus, 6 secundum aemulationem persequens ecclesiam Dei, secundum iustitiam quae in lege est conversatus sine querella. 7 Sed quae mihi fuerunt lucra, haec arbitratus sum propter Christum detrimenta. 8 Verumtamen existimo omnia detrimentum esse propter eminentem scientiam Iesu Christi, Domini mei, propter quem omnia detrimentum feci et arbitror ut stercora, ut Christum lucri faciam 9 et inveniar in illo, non habens meam iustitiam quae ex lege est sed illam quae ex fide est Christi, quae ex Deo est iustitia in fide, 10 ad agnoscendum illum et virtutem resurrectionis eius et societatem passionum illius, configuratus morti eius, 11 si quo modo occurram ad resurrectionem quae est ex mortuis.

12 Non quod iam acceperim aut iam perfectus sim, sequor autem, si conprehendam in quo et conprehensus sum a Christo Iesu. 13 Fratres, ego me non arbitror conprehendisse. Unum autem: quae quidem retro sunt obliviscens, ad ea vero quae sunt in priora extendens me ipsum, 14 ad destinatum persequor ad bravium supernae vocationis Dei in Christo Iesu. 15 Quicumque ergo perfecti sumus hoc sentiamus, et si quid aliter sapitis, et hoc vobis Deus revelabit. 16 Verumtamen ad quod pervenimus, ut idem sapiamus et in eadem permaneamus regula.

17 Imitatores mei estote, fratres, et observate eos qui ita ambulant sicut habetis formam nostram. 18 Multi enim ambulant quos saepe dicebam vobis, nunc autem et flens dico,

more, <sup>5</sup> being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee, <sup>6</sup> as to zeal persecuting the church of God, as to the justice that is in the law conversing without blame. <sup>7</sup> But what things were gain to me, those I have counted loss for Christ. <sup>8</sup> Farthermore I count all things to be *but* loss for the excellent knowledge of Jesus Christ, my Lord, for whom I have *suffered* the loss of *all things* and count them *but* as dung, that I may gain Christ <sup>9</sup> and may be found in him, not having my justice which is of the law but that which is of the faith of Christ *Jesus*, which is of God justice in faith, <sup>10</sup> that I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death, <sup>11</sup> if by any means I may attain to the resurrection which is from the dead.

<sup>12</sup> Not as though I had already attained or were already perfect, but I follow after, if that I may *by any means* apprehend that whereunto I am also apprehended by Christ Jesus. <sup>13</sup> Brethren, I count not myself to have apprehended. But one thing *I do*: forgetting the things that are behind and stretching forth myself to those that are before, <sup>14</sup> I press towards the mark to the prize of the high calling of God in Christ Jesus. <sup>15</sup> Let us therefore, as many as are perfect, be thus minded, and if in any thing you be otherwise minded, this also shall God reveal to you. <sup>16</sup> Nevertheless whereunto we are already arrived, that we be of the same mind let us also continue in the same rule.

<sup>17</sup> Be followers of me, brethren, and observe them who walk so as you have our model. <sup>18</sup> For many walk of whom I have told you often, and now tell you *weeping*, that they

inimicos crucis Christi, <sup>19</sup> quorum finis interitus, quorum deus venter est et gloria in confusione ipsorum, qui terrena sapiunt. <sup>20</sup> Nostra autem conversatio in caelis est, unde etiam salvatorem expectamus, Dominum nostrum, Iesum Christum, <sup>21</sup> qui reformabit corpus humilitatis nostrae, configuratum corpori claritatis suae, secundum operationem qua possit etiam subicere sibi omnia.

## Caput 4

**I**taque, fratres mei carissimi et desiderantissimi, gaudium meum et corona mea, sic state in Domino, carissimi. <sup>2</sup> Euodiam rogo et Syntychen deprecor id ipsum sapere in Domino. <sup>3</sup> Etiam rogo et te, germane conpar, adiuva illas quae mecum laboraverunt in evangelio cum Clemente et ceteris adiutoribus meis, quorum nomina sunt in libro vitae.

<sup>4</sup> Gaudete in Domino semper; iterum dico, gaudete. <sup>5</sup> Modestia vestra nota sit omnibus hominibus. Dominus prope est. <sup>6</sup> Nihil solliciti sitis, sed in omni oratione et obsecratione cum gratiarum actione petitiones vestrae



are enemies of the cross of Christ, <sup>19</sup> whose end is destruction, whose god is their belly and whose glory is in their shame, who mind earthly things. <sup>20</sup> But our conversation is in heaven, from whence also we look for the saviour, our Lord, Jesus Christ, <sup>21</sup> who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.

## Chapter 4

He exhorts them to perseverance in all good and acknowledges their charitable contributions to him.

**T**herefore, my brethren dearly beloved and most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved. <sup>2</sup> I beg of Evodia and I beseech Syntyche to be of one mind in the Lord. <sup>3</sup> And I entreat thee also, my sincere companion, help those women that have laboured with me in the gospel with Clement and the rest of my fellow labourers, whose names are in the book of life.

<sup>4</sup> Rejoice in the Lord always; again I say, rejoice. <sup>5</sup> Let your modesty be known to all men. The Lord is nigh. <sup>6</sup> Be nothing solicitous, but in every thing by prayer and supplication with thanksgiving let your requests be made known to

innotescant apud Deum. <sup>7</sup> Et pax Dei, quae exsuperat omnem sensum, custodiat corda vestra et intelligentias vestras in Christo Iesu.

<sup>8</sup> De cetero, fratres, quaecumque sunt vera, quaecumque pudica, quaecumque iusta, quaecumque sancta, quaecumque amabilia, quaecumque bonae famae—si qua virtus, si qua laus disciplinae, haec cogitate. <sup>9</sup> Quae et didicistis et accepistis et audistis et vidistis in me, haec agite, et Deus pacis erit vobiscum.

<sup>10</sup> Gavisus sum autem in Domino vehementer quoniam tandem aliquando refluoruitis pro me sentire, sicut et sentiebatis, occupati autem eratis. <sup>11</sup> Non quasi propter penuriam dico. Ego enim didici in quibus sufficiens esse. <sup>12</sup> Scio et humiliari, scio et abundare—ubique et in omnibus institutus sum, et satiari et esurire, et abundare et penuriam pati. <sup>13</sup> Omnia possum in eo qui me confortat. <sup>14</sup> Verumtamen bene fecistis communicantes tribulationi meae.

<sup>15</sup> Scitis autem et vos, Philippenses, quod in principio evangelii, quando profectus sum a Macedonia, nulla mihi ecclesia communicavit in ratione dati et accepti nisi vos soli; <sup>16</sup> quia et Thessalonicam semel et bis in usum mihi misistis. <sup>17</sup> Non quia quaero datum, sed requiro fructum abundantem in ratione vestra. <sup>18</sup> Habeo autem omnia et abundo; repletus sum, acceptis ab Epafrodito quae misistis: odorem suavitatis, hostiam acceptam, placentem Deo.

God. <sup>7</sup> And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

<sup>8</sup> For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, if there be any praise of discipline, think on these things. <sup>9</sup> The things which you have both learned and received and heard and seen in me, these do ye, and the God of peace shall be with you.

<sup>10</sup> Now I rejoiced in the Lord exceedingly that now at length your thought for me hath flourished again, as you did also think, but you were busied. <sup>11</sup> I speak not as it were for want. For I have learned *in whatsoever state I am* to be content therewith. <sup>12</sup> I know both *how* to be brought low, and I know *how* to abound—everywhere and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need. <sup>13</sup> I can *do* all things in him who strengtheneth me. <sup>14</sup> Nevertheless you have done well in communicating with my tribulation.

<sup>15</sup> And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving but you only; <sup>16</sup> for unto Thessalonica also you sent once and again for my use. <sup>17</sup> Not that I seek the gift, but I seek the fruit that may abound to your account. <sup>18</sup> But I have all and abound; I am filled, having received from Epaphroditus the things you sent: an odour of sweetness, an acceptable sacrifice, well pleasing to God.

<sup>19</sup> Deus autem meus impleat omne desiderium vestrum secundum divitias suas in gloria in Christo Iesu. <sup>20</sup> Deo autem et Patri nostro gloria in saecula saeculorum. Amen.

<sup>21</sup> Salutate omnem sanctum in Christo Iesu. <sup>22</sup> Salutant vos qui mecum sunt fratres. Salutant vos omnes sancti, maxime autem qui de Caesaris domo sunt. <sup>23</sup> Gratia Domini nostri, Iesu Christi, cum spiritu vestro. Amen.

<sup>19</sup> And may my God supply all your want according to his riches in glory in Christ Jesus. <sup>20</sup> Now to God and our Father be glory world without end. Amen.

<sup>21</sup> Salute ye every saint in Christ Jesus. <sup>22</sup> The brethren who are with me salute you. All the saints salute you, *especially* they that are of Caesar's household. <sup>23</sup> The grace of our Lord, Jesus Christ, be with your spirit. Amen.



# COLOSSIANS

## Caput I

**P**aulus, apostolus Christi Iesu per voluntatem Dei, et Timotheus, frater, <sup>2</sup> his qui sunt Colossis sanctis et fidelibus fratribus in Christo Iesu.

<sup>3</sup> Gratia vobis et pax a Deo, Patre nostro, et Domino Iesu Christo. Gratias agimus Deo et Patri Domini nostri, Iesu Christi, semper pro vobis orantes, <sup>4</sup> audientes fidem vestram in Christo Iesu et dilectionem quam habetis in sanctos omnes <sup>5</sup> propter spem quae reposita est vobis in caelis, quam audistis in verbo veritatis evangelii, <sup>6</sup> quod pervenit ad vos, sicut et in universo mundo est, et fructificat et crescit, sicut in vobis ex ea die qua audistis et cognovistis gratiam Dei in veritate, <sup>7</sup> sicut didicistis ab Epaphra, carissimo conservo nostro, qui est fidelis pro vobis minister Christi Iesu, <sup>8</sup> qui etiam manifestavit nobis dilectionem vestram in spiritu. <sup>9</sup> Ideo et nos ex qua die audivimus non cessamus pro vobis orantes et postulantes ut impleamini agnitione voluntatis eius in omni sapientia et intellectu spiritali, <sup>10</sup> ut ambuletis



## Chapter 1

He gives thanks for the grace bestowed upon the Colossians and prays for them. Christ is the head of the church and the peacemaker through his blood. Paul is his minister.

**P**aul, an apostle of Jesus Christ by the will of God, and Timothy, a brother, <sup>2</sup> to the saints and faithful brethren in Christ Jesus who are at Colossae.

<sup>3</sup> Grace be to you and peace from God, our Father, and from the Lord Jesus Christ. We give thanks to God and the Father of our Lord, Jesus Christ, praying always for you, <sup>4</sup> hearing your faith in Christ Jesus and the love which you have towards all the saints <sup>5</sup> for the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel, <sup>6</sup> which is come to you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you since the day you heard and knew the grace of God in truth, <sup>7</sup> as you learned of Epaphras, our most beloved fellow servant, who is for you a faithful minister of Christ Jesus, <sup>8</sup> who also hath declared to us your love in the spirit. <sup>9</sup> Therefore we also from the day that we heard it cease not to pray for you and to beg that you may be filled with the knowledge of his will in all wisdom and spiritual understanding, <sup>10</sup> that

digne Deo, per omnia placentes, in omni opere bono fructificantes et crescentes in scientia Dei, <sup>11</sup> in omni virtute confortati secundum potentiam claritatis eius, in omni patientia et longanimitate cum gaudio, <sup>12</sup> gratias agentes Deo et Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, <sup>13</sup> qui eripuit nos de potestate tenebrarum et transtulit in regnum Filii dilectionis suae, <sup>14</sup> in quo habemus redemptionem, remissionem peccatorum, <sup>15</sup> qui est imago Dei invisibilis, primogenitus omnis creaturae. <sup>16</sup> Quia in ipso condita sunt universa in caelis et in terra, visibilia et invisibilia, sive throni sive dominationes sive principatus sive potestates; omnia per ipsum et in ipso creata sunt. <sup>17</sup> Et ipse est ante omnes, et omnia in ipso constant. <sup>18</sup> Et ipse est caput corporis, ecclesiae, qui est principium, primogenitus ex mortuis, ut sit in omnibus ipse primatum tenens, <sup>19</sup> quia in ipso conplacuit omnem plenitudinem habitare <sup>20</sup> et per eum reconciliare omnia in ipsum, pacificans per sanguinem crucis eius sive quae in terris sive quae in caelis sunt.

<sup>21</sup> Et vos, cum essetis aliquando alienati et inimici sensu in operibus malis, <sup>22</sup> nunc autem reconciliavit in corpore carnis eius per mortem exhibere vos sanctos et immaculatos et inreprehensibiles coram ipso, <sup>23</sup> si tamen permanetis in fide, fundati et stabiles et immobiles ab spe evangelii quod audistis, quod praedicatum est in universa creatura quae sub caelo est, cuius factus sum ego, Paulus, minister, <sup>24</sup> qui nunc gaudeo in passionibus pro vobis et adimpleo ea quae desunt passionum Christi in carne mea pro corpore eius, quod est

you may walk worthy of God, in all things pleasing, being fruitful in every good work and increasing in the knowledge of God, <sup>11</sup> strengthened with all might according to the power of his glory, in all patience and long-suffering with joy, <sup>12</sup> giving thanks to God, *the* Father, who hath made us worthy *to be partakers* of the lot of the saints in light, <sup>13</sup> who hath delivered us from the power of darkness and hath translated us into the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption *through his blood*, the remission of sins, <sup>15</sup> who is the image of the invisible God, the firstborn of every creature. <sup>16</sup> For in him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations or principalities or powers; all things were created by him and in him. <sup>17</sup> And he is before all, and by him all things consist. <sup>18</sup> And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may hold the primacy, <sup>19</sup> because in him it hath well pleased *the Father* that all fulness should dwell <sup>20</sup> and through him to reconcile all things unto himself, making peace through the blood of his cross *both* as to the things that are on earth *and* the things that are in heaven.

<sup>21</sup> And you, whereas you were some time alienated and enemies in mind in evil works, <sup>22</sup> yet now he hath reconciled in the body of his flesh through death to present you holy and unspotted and blameless before him, <sup>23</sup> if *so* ye continue in the faith, grounded and settled and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I, Paul, am made a minister, <sup>24</sup> who now rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ in my flesh for his body, which is the church.

ecclesia. <sup>25</sup> Cuius factus sum ego minister secundum dispensationem Dei, quae data est mihi in vos ut impleam verbum Dei, <sup>26</sup> mysterium quod absconditum fuit a saeculis et generationibus, nunc autem manifestatum est sanctis eius, <sup>27</sup> quibus voluit Deus notas facere divitias gloriae sacramenti huius in Gentibus, quod est Christus, in vobis spes gloriae, <sup>28</sup> quem nos adnuntiamus, corripientes omnem hominem et docentes omnem hominem in omni sapientia ut exhibeamus omnem hominem perfectum in Christo Iesu. <sup>29</sup> In quo et laboro, certando secundum operationem eius quam operatur in me in virtute.

## Caput 2

**V**olo enim vos scire qualem sollicitudinem habeam pro vobis et pro his qui sunt Laodiciae et quicumque non viderunt faciem meam in carne, <sup>2</sup> ut consolentur corda ipsorum, instructi in caritate et in omnes divitias plenitudinis intellectus in agnitionem mysterii Dei, Patris Christi Iesu, <sup>3</sup> in quo sunt omnes thesauri sapientiae et scientiae absconditi.

<sup>4</sup> Hoc autem dico, ut nemo vos decipiat in sublimitate

<sup>25</sup> Whereof I am made a minister according to the dispensation of God, which is given me towards you that I may fulfil the word of God, <sup>26</sup> the mystery which hath been hidden from ages and generations, but now is made manifest to his saints, <sup>27</sup> to whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory, <sup>28</sup> whom we preach, admonishing every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. <sup>29</sup> Wherein also I labour, striving according to his working which he worketh in me in power.

## Chapter 2

He warns them against the impostures of the philosophers and the Jewish teachers that would withdraw them from Christ.

**F**or I would have you know what manner of care I have for you and for them that are at Laodicea and as many as have not seen my face in the flesh, <sup>2</sup> that their hearts may be comforted, being instructed in charity and unto all riches of fullness of understanding unto the knowledge of the mystery of God, the Father, *and* of Christ Jesus, <sup>3</sup> in whom are hid all the treasures of wisdom and knowledge.

<sup>4</sup> Now this I say, that no man may deceive you by loftiness

sermonum. <sup>5</sup> Nam et si corpore absens sum, sed spiritu vobiscum sum, gaudens et videns ordinem vestrum et firmitamentum eius quae in Christo est fidei vestrae. <sup>6</sup> Sicut ergo accepistis Christum Iesum, Dominum, in ipso ambulate, <sup>7</sup> radicati et superaedificati in ipso et confirmati fide, sicut et didicistis, abundantes in illo in gratiarum actione.

<sup>8</sup> Videte ne quis vos decipiat per philosophiam et inanem fallaciam secundum traditionem hominum, secundum elementa mundi et non secundum Christum. <sup>9</sup> Quia in ipso inhabitat omnis plenitudo divinitatis corporaliter, <sup>10</sup> et estis in illo repleti qui est caput omnis principatus et potestatis, <sup>11</sup> in quo et circumcisi estis circumcisione non manufacta in expoliatione corporis carnis, in circumcisione Christi, <sup>12</sup> conscripti ei in baptismo, in quo et resurrexistis per fidem operationis Dei, qui suscitavit illum a mortuis. <sup>13</sup> Et vos, cum mortui essetis in delictis et praepotio carnis vestrae, convivificavit cum illo, donans vobis omnia delicta, <sup>14</sup> delens quod adversum nos erat chirografum decreti, quod erat contrarium nobis, et ipsum tulit de medio, adfigens illud cruci. <sup>15</sup> Et expolians principatus et potestates traduxit confidenter, palam triumphans illos in semet ipso.

<sup>16</sup> Nemo ergo vos iudicet in cibo aut in potu aut in parte diei festi aut neomeniae aut sabbatorum, <sup>17</sup> quae sunt umbra futurorum, corpus autem Christi. <sup>18</sup> Nemo vos seducat, volens in humilitate et religione angelorum, quae non vidit ambulans, frustra inflatus sensu carnis suae <sup>19</sup> et non tenens caput ex quo totum corpus per nexus et coniunctiones,

of words. <sup>5</sup> For though I be absent in body, yet in spirit I am with you, rejoicing and beholding your order and the steadfastness of your faith, which is in Christ. <sup>6</sup> As therefore you have received Jesus Christ, the Lord, walk ye in him, <sup>7</sup> rooted and built up in him and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

<sup>8</sup> Beware lest any man impose upon you by philosophy and vain deceit according to the tradition of men, according to the rudiments of the world and not according to Christ. <sup>9</sup> For in him dwelleth all the fulness of the godhead bodily, <sup>10</sup> and you are filled in him who is the head of all principality and power, <sup>11</sup> in whom also you are circumcised with a circumcision not made by hand in despoiling of the body of the flesh, *but* in the circumcision of Christ, <sup>12</sup> buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead. <sup>13</sup> And you, when you were dead in your sins and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences, <sup>14</sup> blotting out the handwriting of the decree that was against us, which was contrary to us, and he hath taken the same out of the way, fastening it to the cross. <sup>15</sup> And spoiling the principalities and powers he made a shew of them confidently, triumphing openly over them in himself.

<sup>16</sup> Let no man therefore judge you in meat or in drink or in respect of a festival day or of the new moon or of the sabbaths, <sup>17</sup> which are a shadow of things to come, but the body is of Christ. <sup>18</sup> Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh <sup>19</sup> and not holding the head from which all the body by joints and

subministratum et constructum, crescit in augmentum Dei.  
<sup>20</sup> Si ergo mortui estis cum Christo ab elementis huius mundi, quid adhuc tamquam viventes in mundo decernitis?  
<sup>21</sup> “Ne tetigeritis; neque gustaveritis; neque contrectaveritis” <sup>22</sup> — quae sunt omnia in interitum ipso usu, secundum praecepta et doctrinas hominum. <sup>23</sup> Quae sunt rationem quidem habentia sapientiae in superstitione et humilitate et ad non parcendum corpòri, non in honore aliquo ad saturitatem carnis.

### Caput 3

**I**gitur si consurrexistis cum Christo, quae sursum sunt quaerite, ubi Christus est in dextera Dei sedens. <sup>2</sup> Quae sursum sunt sapite, non quae supra terram. <sup>3</sup> Mortui enim estis, et vita vestra abscondita est cum Christo in Deo. <sup>4</sup> Cum Christus apparuerit, vita vestra, tunc et vos apparebitis cum ipso in gloria.

<sup>5</sup> Mortificate ergo membra vestra quae sunt super terram. Fornicationem, immunditiam, libidinem, concupiscentiam



bands, being supplied with nourishment and compacted, groweth unto the increase of God. <sup>20</sup> If then you be dead with Christ from the rudiments of this world, why do you yet decree as though living in the world? <sup>21</sup> "Touch not; taste not; handle not" <sup>22</sup>—which all are unto destruction by the very use, according to the precepts and doctrines of men. <sup>23</sup> Which things have indeed a shew of wisdom in superstition and humility and not sparing the body, not in any honour to the filling of the flesh.

## Chapter 3

He exhorts them to put off the old man and to put on the new. The duties of wives and husbands, children and servants.

**T**herefore if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. <sup>2</sup> Mind the things that are above, not the things that are on the earth. <sup>3</sup> For you are dead, and your life is hid with Christ in God. <sup>4</sup> When Christ shall appear, *who is* your life, then shall you also appear with him in glory.

<sup>5</sup> Mortify therefore your members which are upon the earth. Fornication, uncleanness, lust, evil concupiscence and

malam et avaritiam, quae est simulacrorum servitus: <sup>6</sup> propter quae venit ira Dei super filios incredulitatis, <sup>7</sup> in quibus et vos ambulastis aliquando cum viveretis in illis. <sup>8</sup> Nunc autem deponite et vos omnia iram, indignationem, malitiam, blasphemiam, turpem sermonem de ore vestro. <sup>9</sup> Nolite mentiri invicem, expoliantes vos veterem hominem cum actibus eius <sup>10</sup> et induentes novum, eum qui renovatur in agnitionem secundum imaginem eius qui creavit eum. <sup>11</sup> Ubi non est Gentilis et Iudaeus, circumcisio et praeputium, barbarus et Scytha, servus et liber, sed omnia et in omnibus Christus.

<sup>12</sup> Induite vos ergo sicut electi Dei, sancti et dilecti, viscera misericordiae, benignitatem, humilitatem, modestiam, patientiam, <sup>13</sup> subportantes invicem et donantes vobis ipsis si quis adversus aliquem habet querellam. Sicut et Dominus donavit vobis, ita et vos. <sup>14</sup> Super omnia autem haec caritatem habete, quod est vinculum perfectionis, <sup>15</sup> et pax Christi exultet in cordibus vestris, in qua et vocati estis in uno corpore, et grati estote. <sup>16</sup> Verbum Christi habitet in vobis abundanter in omni sapientia, docentes et commonentes vosmet ipsos psalmis, hymnis et canticis spiritalibus, in gratia cantantes in cordibus vestris Deo. <sup>17</sup> Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum.

<sup>18</sup> Mulieres, subditae estote viris, sicut oportet in Domino. <sup>19</sup> Viri, diligite uxores vestras, et nolite amari esse ad illas. <sup>20</sup> Filii, oboedite parentibus per omnia, hoc enim placitum est in Domino. <sup>21</sup> Patres, nolite ad indignationem provocare filios vestros, ut non pusillo animo fiant. <sup>22</sup> Servi, oboedite per omnia dominis carnalibus, non ad oculum

covetousness, which is the service of idols: <sup>6</sup> for which things' sake the wrath of God cometh upon the children of unbelief, <sup>7</sup> in which you also walked some time when you lived in them. <sup>8</sup> But now put you also all away anger, indignation, malice, blasphemy, filthy speech out of your mouth. <sup>9</sup> Lie not one to another, stripping yourselves of the old man with his deeds <sup>10</sup> and putting on the new, him who is renewed unto knowledge according to the image of him that created him. <sup>11</sup> Where there is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free, but Christ is all and in all.

<sup>12</sup> Put ye on therefore as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience, <sup>13</sup> bearing with one another and forgiving one another if any have a complaint against another. Even as the Lord hath forgiven you, so do you also. <sup>14</sup> But above all these things have charity, which is the bond of perfection, <sup>15</sup> and let the peace of Christ rejoice in your hearts, wherein also you are called in one body, and be ye thankful. <sup>16</sup> Let the word of Christ dwell in you abundantly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God. <sup>17</sup> All whatsoever you do in word or in work, *do* all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

<sup>18</sup> Wives, be subject to your husbands, as it behoveth in the Lord. <sup>19</sup> Husbands, love your wives, and be not bitter towards them. <sup>20</sup> Children, obey your parents in all things, for this is well-pleasing to the Lord. <sup>21</sup> Fathers, provoke not your children to anger, lest they be discouraged. <sup>22</sup> Servants, obey in all things your masters according to the flesh, not

servientes quasi hominibus placentes, sed in simplicitate cordis, timentes Deum. <sup>23</sup> Quodcumque facitis, ex animo operamini sicut Domino et non hominibus, <sup>24</sup> scientes quod a Domino accipietis retributionem hereditatis. Domino Christo servite. <sup>25</sup> Qui enim iniuriam facit recipiet id quod inique gessit, et non est personarum acceptio apud Deum.

## Caput 4

**D**omini, quod iustum est et aequum servis praestate, scientes quoniam et vos dominum habetis in caelo.

<sup>2</sup> Orationi instate, vigilantes in ea in gratiarum actione, <sup>3</sup> orantes simul et pro nobis, ut Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi, propter quod etiam vinctus sum, <sup>4</sup> ut manifestem illud, ita ut oportet me loqui. <sup>5</sup> In sapientia ambulate ad eos qui foris sunt, tempus redimentes. <sup>6</sup> Sermo vester semper in gratia sale sit conditus, ut sciatis quomodo oporteat vos unicuique respondere.

<sup>7</sup> Quae circa me sunt omnia vobis nota faciet Tychicus, carissimus frater et fidelis minister et conservus in Domino, <sup>8</sup> quem misi ad vos ad hoc ipsum, ut cognoscat quae circa vos

serving to the eye as pleasing men, but in simplicity of heart, fearing God. <sup>23</sup> Whatsoever you do, do it from the heart as to the Lord and not to men, <sup>24</sup> knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ. <sup>25</sup> For he that doth wrong shall receive *for* that which he hath done wrongfully, and there is no respect of persons with God.

## Chapter 4

He recommends earnest prayer and wisdom. Various salutations.

**M**asters, do to your servants that which is just and equal, knowing that you also have a master in heaven.

<sup>2</sup> Be instant in prayer, watching in it with thanksgiving, <sup>3</sup> praying withal for us also, that God may open to us a door of speech to speak the mystery of Christ, for which also I am in bonds, <sup>4</sup> that I may make it manifest, as I ought to speak. <sup>5</sup> Walk with wisdom towards them that are without, redeeming the time. <sup>6</sup> Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man.

<sup>7</sup> All the things that concern me Tychicus, our dearest brother and faithful minister and fellow servant in the Lord will make known to you, <sup>8</sup> whom I have sent to you for this

sunt et consoletur corda vestra <sup>9</sup> cum Onesimo, carissimo et fideli fratre, qui est ex vobis. Omnia quae hic aguntur, nota facient vobis.

<sup>10</sup> Salutat vos Aristarchus, concaptivus meus, et Marcus, consobrinus Barnabae, de quo accepistis mandata—si venerit ad vos, excipite illum <sup>11</sup>—et Iesus, qui dicitur Iustus; qui sunt ex circumcisione. Hii soli sunt adiutores mei in regno Dei, qui mihi fuerunt solacio. <sup>12</sup> Salutat vos Epaphras, qui ex vobis est, servus Christi Iesu semper sollicitus pro vobis in orationibus, ut stetis perfecti et pleni in omni voluntate Dei. <sup>13</sup> Testimonium enim illi perhibeo quod habet multum laborem pro vobis et pro his qui sunt Laodiciae et qui Hierapoli. <sup>14</sup> Salutat vos Lucas, medicus carissimus, et Demas. <sup>15</sup> Salutate fratres qui sunt Laodiciae et Nympham et quae in domo eius est ecclesiam.

<sup>16</sup> Et cum lecta fuerit apud vos epistula, facite ut et in Laodicensium ecclesia legatur, et eam quae Laodicensium est vos legatis. <sup>17</sup> Et dicite Archippo, “Vide ministerium quod accepisti in Domino, ut illud impleas.”

<sup>18</sup> Salutatio mea manu Pauli. Memores estote vinculorum meorum. Gratia vobiscum. Amen.

same purpose, that he may know the things that concern you and comfort your hearts <sup>9</sup> with Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

<sup>10</sup> Aristarchus, my fellow prisoner, saluteth you, and Mark, the cousin-german of Barnabas, touching whom you have received commandments—if he come to you, receive him <sup>11</sup>—and Jesus, that is called Justus; who are of the circumcision. These only are my helpers in the kingdom of God, who have been a comfort to me. <sup>12</sup> Epaphras saluteth you, who is one of you, a servant of Christ Jesus who is always solicitous for you in prayers, that you may stand perfect and full in all the will of God. <sup>13</sup> For I bear him testimony that he hath much labour for you and for them that are at Laodicea and them at Hierapolis. <sup>14</sup> Luke, the most dear physician, saluteth you, and Demas. <sup>15</sup> Salute the brethren who are at Laodicea and Nymphas and the church that is in his house.

<sup>16</sup> And when *this* epistle shall have been read with you, cause that it be read also in the church of the Laodiceans, and read you that which is of the Laodiceans. <sup>17</sup> And say to Archippus, “Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.”

<sup>18</sup> The salutation of Paul with my own hand. Be mindful of my bonds. Grace be with you. Amen.





# I THESSALONIANS

## Caput I

**P**aulus et Silvanus et Timotheus ecclesiae Thessalonicensium in Deo, Patre, et Domino Iesu Christo.

Gratia vobis et pax. <sup>2</sup> Gratias agimus Deo semper pro omnibus vobis, memoriam vestri facientes in orationibus nostris sine intermissione, <sup>3</sup> memores operis fidei vestrae et laboris et caritatis et sustentiae spei Domini nostri, Iesu Christi, ante Deum et Patrem nostrum, <sup>4</sup> scientes, fratres dilecti a Deo, electionem vestram, <sup>5</sup> quia evangelium nostrum non fuit ad vos in sermone tantum, sed in virtute et in Spiritu Sancto et in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos.

<sup>6</sup> Et vos imitatores nostri facti estis et Domini, excipientes verbum in tribulatione multa cum gaudio Spiritus Sancti, <sup>7</sup> ita ut facti sitis forma omnibus credentibus in Macedonia et in Achaia. <sup>8</sup> A vobis enim diffamatus est sermo Domini non solum in Macedonia et in Achaia, sed in omni loco. Fides vestra, quae est ad Deum, profecta est, ita ut non sit nobis necesse quicquam loqui. <sup>9</sup> Ipsi enim de nobis adnuntiant qualem introitum habuerimus ad vos et quomodo conversi

## Chapter I

He gives thanks for the graces bestowed on the Thessalonians.

**P**aul and Silvanus and Timothy to the church of the Thessalonians in God, the Father, and in the Lord Jesus Christ.

Grace be to you, and peace. <sup>2</sup>We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing, <sup>3</sup>being mindful of the work of your faith and labour and charity and of the enduring of the hope of our Lord, Jesus Christ, before God and our Father, <sup>4</sup>knowing, brethren beloved of God, your election, <sup>5</sup>for our gospel hath not been to you in word only, but in power *also* and in the Holy Ghost and in much fulness, as you know what manner of men we have been among you for your sakes.

<sup>6</sup>And you became followers of us and of the Lord, receiving the word in much tribulation with joy of the Holy Ghost, <sup>7</sup>so that you were made a pattern to all that believe in Macedonia and in Achaia. <sup>8</sup>For from you was spread abroad the word of the Lord not only in Macedonia and in Achaia, but *also* in every place. Your faith, which is towards God, is gone forth, so that we need not to speak any thing. <sup>9</sup>For they themselves relate of us what manner of entering in we had

estis ad Deum a simulacris servire Deo vivo et vero <sup>10</sup> et expectare Filium eius de caelis, quem suscitavit ex mortuis: Iesum, qui eripuit nos ab ira ventura.

## Caput 2

**N**am ipsi scitis, fratres, introitum nostrum ad vos, quia non inanis fuit. <sup>2</sup> Sed ante passi et contumeliis affecti (sicut scitis) in Philippis, fiduciam habuimus in Deo nostro loqui ad vos evangelium Dei in multa sollicitudine. <sup>3</sup> Exhortatio enim nostra non de errore neque de inmunditia neque in dolo, <sup>4</sup> sed sicut probati sumus a Deo ut crederetur nobis evangelium, ita loquimur, non quasi hominibus placentes sed Deo, qui probat corda nostra. <sup>5</sup> Neque enim aliquando fuimus in sermone adulationis, sicut scitis, neque in occasione avaritiae; Deus testis est. <sup>6</sup> Nec quaerentes ab hominibus gloriam, neque a vobis neque ab aliis, <sup>7</sup> cum possemus vobis oneri esse ut Christi apostoli, sed facti sumus parvuli in medio vestrum, tamquam si nutrix foveat filios suos. <sup>8</sup> Ita desiderantes vos, cupide volebamus tradere vobis non solum

unto you and how you turned to God from idols to serve the living and true God <sup>10</sup> and to wait for his Son from heaven, whom he raised up from the dead: Jesus, who hath delivered us from the wrath to come.

## Chapter 2

The sincerity of the apostle's preaching the gospel to them and of their receiving it.

**F**or yourselves know, brethren, our entrance in unto you, that it was not in vain. <sup>2</sup> But having suffered before and been shamefully treated (as you know) at Philippi, we had confidence in our God to speak to you the gospel of God in much carefulness. <sup>3</sup> For our exhortation was not of error nor of uncleanness nor in deceit, <sup>4</sup> but as we were approved of God that the gospel should be committed to us, even so we speak, not as pleasing men but God, who proveth our hearts. <sup>5</sup> For neither have we *used* at any time *the* speech of flattery, as you know, nor *taken an* occasion of covetousness; God is witness. <sup>6</sup> Nor sought we glory of men, neither of you nor of others, <sup>7</sup> whereas we might have been burdensome to you as the apostles of Christ, but we became little ones in the midst of you, as if a nurse should cherish her children. <sup>8</sup> So desirous of you, we would gladly have imparted to you not only the

evangelium Dei sed etiam animas nostras, quoniam carissimi nobis facti estis.

<sup>9</sup> Memores enim estis, fratres, laboris nostri et fatigationis. Nocte et die operantes ne quem vestrum gravaremus, praedicavimus in vobis evangelium Dei. <sup>10</sup> Vos testes estis et Deus quam sancte et iuste et sine querella vobis qui credidistis fuimus. <sup>11</sup> Sicut scitis qualiter unumquemque vestrum, sicut pater filios suos, <sup>12</sup> deprecantes vos et consolantes, testificati sumus ut ambularetis digne Deo, qui vocavit vos in suum regnum et gloriam.

<sup>13</sup> Ideo et nos gratias agimus Deo sine intermissione, quoniam cum accepissetis a nobis verbum auditus Dei, accepistis illud non ut verbum hominum sed sicut est vere: verbum Dei, qui operatur in vobis qui credidistis. <sup>14</sup> Vos enim imitatores facti estis, fratres, ecclesiarum Dei quae sunt in Iudaea in Christo Iesu, quia eadem passi estis et vos a contribulibus vestris sicut et ipsi a Iudaeis, <sup>15</sup> qui et Dominum occiderunt Iesum et prophetas et nos persecuti sunt. Et Deo non placent et omnibus hominibus adversantur, <sup>16</sup> prohibentes nos Gentibus loqui ut salvae fiant, ut impleant peccata sua semper, pervenit enim ira Dei super illos usque in finem.

<sup>17</sup> Nos autem, fratres, desolati a vobis ad tempus horae aspectu, non corde, abundantius festinavimus faciem vestram videre cum multo desiderio. <sup>18</sup> Quoniam volumus venire ad vos, ego quidem, Paulus, semel et iterum, sed inpedivit nos Satan. <sup>19</sup> Quae est enim nostra spes aut gaudium aut corona gloriae? Nonne vos ante Dominum nostrum, Iesum Christum, estis in adventu eius? <sup>20</sup> Vos enim estis gloria nostra et gaudium.

gospel of God but also our own souls, because you were become most dear to us.

<sup>9</sup> For you remember, brethren, our labour and toil. Working night and day lest we should *be chargeable to* any of you, we preached among you the gospel of God. <sup>10</sup> You are witnesses and God *also* how holily and justly and without blame we have been to you that have believed. <sup>11</sup> As you know in what manner, entreating and comforting you as a father doth his children, <sup>12</sup> we testified to every one of you that you would walk worthy of God, who hath called you to his kingdom and glory.

<sup>13</sup> Therefore we also give thanks to God without ceasing, because that when you had received of us the word of the hearing of God, you received it not as the word of men but as it is indeed: the word of God, who worketh in you that have believed. <sup>14</sup> For you, brethren, are become followers of the churches of God which are in Judea in Christ Jesus, for you also have suffered the same things from your own countrymen even as they have from the Jews, <sup>15</sup> who both killed the Lord Jesus and the prophets and have persecuted us. And they please not God and are adversaries to all men, <sup>16</sup> forbidding us to speak to the Gentiles that they may be saved, to fill up their sins always, for the wrath of God is come upon them to the end.

<sup>17</sup> But we, brethren, being taken away from you for a short time in sight, not in heart, have hastened the more abundantly to see your face with great desire. <sup>18</sup> For we would have come to you, even I, Paul, once and again, but Satan hindered us. <sup>19</sup> For what is our hope or joy or crown of glory? Are not you in the presence of our Lord, Jesus Christ, at his coming? <sup>20</sup> For you are our glory and joy.

## Caput 3

**P**ropter quod, non sustinentes amplius, placuit nobis remanere Athenis solis. <sup>2</sup> Et misimus Timotheum, fratrem nostrum et ministrum Dei in evangelio Christi, ad confirmandos vos et exhortandos pro fide vestra, <sup>3</sup> ut nemo moveatur in tribulationibus istis, ipsi enim scitis quod in hoc positi sumus. <sup>4</sup> Nam et cum apud vos essemus, praedicebamus vobis passuros nos tribulationes, sicut et factum est et scitis. <sup>5</sup> Propterea et ego, amplius non sustinens, misi ad cognoscendam fidem vestram, ne forte temptaverit vos is qui temptat et inanis fiat labor noster.

<sup>6</sup> Nunc autem veniente Timotheo ad nos a vobis et annuntiante nobis fidem et caritatem vestram et quia memoriam nostri habetis bonam, semper desiderantes nos videre sicut nos quoque vos, <sup>7</sup> ideo consolati sumus, fratres, in vobis, in omni necessitate et tribulatione nostra per vestram fidem. <sup>8</sup> Quoniam nunc vivimus, si vos statis in Domino. <sup>9</sup> Quam enim gratiarum actionem possumus Deo retribuere pro vobis in omni gaudio quo gaudemus propter vos ante Deum nostrum, <sup>10</sup> nocte et die abundantius orantes ut videamus faciem vestram et compleamus ea quae desunt fidei vestrae?

<sup>11</sup> Ipse autem Deus et Pater noster et Dominus noster, Iesus Christi, dirigat viam nostram ad vos. <sup>12</sup> Vos autem Dominus multiplicet et abundare faciat caritatem vestram in



## Chapter 3

The apostle's concern and love for the Thessalonians.

**F**or which cause, forbearing no longer, we thought it good to remain at Athens alone. <sup>2</sup>And we sent Timothy, our brother and the minister of God in the gospel of Christ, to confirm you and exhort you concerning your faith, <sup>3</sup> that no man should be moved in these tribulations, for yourselves know that we are appointed thereunto. <sup>4</sup> For even when we were with you, we foretold you that we should suffer tribulations, as also it is come to pass and you know. <sup>5</sup> For this cause also I, forbearing no longer, sent to know your faith, lest perhaps he that tempteth should have tempted you and our labour should be made vain.

<sup>6</sup> But now when Timothy came to us from you and related to us your faith and charity and that you have a good remembrance of us, always desiring to see us as we also to see you, <sup>7</sup> therefore we were comforted, brethren, in you, in all our distress and tribulation by your faith. <sup>8</sup> For now we live, if you stand in the Lord. <sup>9</sup> For what thanks can we return to God for you in all the joy wherewith we rejoice for you before our God, <sup>10</sup> night and day praying more abundantly that we may see your face and may accomplish those things that are wanting to your faith?

<sup>11</sup> Now God himself and our Father and our Lord, Jesus Christ, direct our way unto you. <sup>12</sup> And may the Lord multiply you and make you abound in charity towards one another

invicem et in omnes, quemadmodum et nos in vobis, <sup>13</sup> ad confirmanda corda vestra sine querella in sanctitate ante Deum et Patrem nostrum in adventu Domini nostri, Iesu Christi, cum omnibus sanctis eius. Amen.

## Caput 4

**D**e cetero ergo, fratres, rogamus vos et obsecramus in Domino Iesu ut quemadmodum accepistis a nobis quomodo vos oporteat ambulare et placere Deo, sicut et ambulatis, ut abundetis magis. <sup>2</sup> Scitis enim quae praecepta dederimus vobis per Dominum Iesum. <sup>3</sup> Haec est enim voluntas Dei, sanctificatio vestra, <sup>4</sup> ut abstineatis vos a fornicatione, ut sciat unusquisque vestrum suum vas possidere in sanctificatione et honore, <sup>5</sup> non in passione desiderii sicut et Gentes quae ignorant Deum, <sup>6</sup> et ne quis supergrediatur neque circumveniat in negotio fratrem suum, quoniam vindex est Dominus de his omnibus, sicut praediximus vobis et testificati sumus. <sup>7</sup> Non enim vocavit nos Deus in inmunditiam sed in sanctificationem. <sup>8</sup> Itaque qui haec spernit non hominem spernit sed Deum, qui etiam dedit Spiritum suum Sanctum in nobis.

and towards all men, as we do also towards you, <sup>13</sup> to confirm your hearts without blame in holiness before God and our Father at the coming of our Lord, Jesus Christ, with all his saints. Amen.

## Chapter 4

He exhorts them to purity and mutual charity. He treats of the resurrection of the dead.

**F**or the rest therefore, brethren, we pray and beseech you in the Lord Jesus that as you have received of us how you ought to walk and to please God, so also you would walk, that you may abound the more. <sup>2</sup> For you know what commandments I have given to you by the Lord Jesus. <sup>3</sup> For this is the will of God, your sanctification, that you should abstain from fornication, <sup>4</sup> that every one of you should know how to possess his vessel in sanctification and honour, <sup>5</sup> not in the passion of lust like the Gentiles that know not God, <sup>6</sup> and that no man overreach nor deceive his brother in business, because the Lord is the avenger of all such things, as we have told you before and have testified. <sup>7</sup> For God hath not called us to uncleanness but to holiness. <sup>8</sup> He therefore that despiseth these things despiseth not man but God, who also hath given his Holy Spirit in us.

<sup>9</sup> De caritate autem fraternitatis non necesse habemus scribere vobis, ipsi enim vos a Deo didicistis ut diligatis invicem. <sup>10</sup> Etenim facitis illud in omnes fratres in universa Macedonia. Rogamus autem vos, fratres, ut abundetis magis <sup>11</sup> et operam detis ut quieti sitis et ut vestrum negotium agatis et operemini manibus vestris, sicut praecepimus vobis, <sup>12</sup> et ut honeste ambuletis ad eos qui foris sunt et nullius aliquid desideretis.

<sup>13</sup> Nolumus autem vos ignorare, fratres, de dormientibus, ut non contristemini sicut et ceteri qui spem non habent. <sup>14</sup> Si enim credimus quod Iesus mortuus est et resurrexit, ita et Deus eos qui dormierunt per Iesum adducet cum eo. <sup>15</sup> Hoc enim vobis dicimus in verbo Domini, quia nos qui vivimus, qui residui sumus in adventum Domini, non praeveniemus eos qui dormierunt. <sup>16</sup> Quoniam ipse Dominus in iussu et in voce archangeli et in tuba Dei descendet de caelo, et mortui qui in Christo sunt resurgent primi. <sup>17</sup> Deinde nos qui vivimus, qui relinquimur, simul rapiemur cum illis in nubibus obviam Christo in aera, et sic semper cum Domino erimus; <sup>18</sup> itaque consolamini invicem in verbis istis.

<sup>9</sup> But as touching the charity of brotherhood we have no need to write to you, for yourselves have learned of God to love one another. <sup>10</sup> For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more <sup>11</sup> and that you use your endeavour to be quiet and that you do your own business and work with your own hands, as we commanded you, <sup>12</sup> and that you walk honestly towards them that are without and that you want nothing of any man's.

<sup>13</sup> And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him. <sup>15</sup> For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. <sup>16</sup> For the Lord himself shall come down from heaven with commandment and with the voice of an archangel and with the trumpet of God, and the dead who are in Christ shall rise first. <sup>17</sup> Then we who are alive, who are left, shall be caught up together with them in the clouds to meet Christ *in* the air, and so shall we be always with the Lord; <sup>18</sup> wherefore comfort ye one another with these words.

## Caput 5

**D**e temporibus autem et momentis, fratres, non indigetis ut scribamus vobis, <sup>2</sup> ipsi enim certissime scitis quia dies Domini sicut fur in nocte ita veniet. <sup>3</sup> Cum enim dixerint “Pax et securitas,” tunc repentinus eis superveniet interitus sicut dolores in utero habenti, et non effugient. <sup>4</sup> Vos autem, fratres, non estis in tenebris ut vos dies illa tamquam fur comprehendat. <sup>5</sup> Omnes enim vos filii lucis estis et filii diei; non sumus noctis neque tenebrarum. <sup>6</sup> Igitur non dormiamus, sicut et ceteri, sed vigilemus et sobrii simus. <sup>7</sup> Qui enim dormiunt nocte dormiunt, et qui ebrii sunt nocte ebrii sunt. <sup>8</sup> Nos autem qui diei sumus sobrii simus, induti lorica[m] fidei et caritatis et galeam spem salutis. <sup>9</sup> Quoniam non posuit nos Deus in iram sed in acquisitionem salutis per Dominum nostrum, Iesum Christum, <sup>10</sup> qui mortuus est pro nobis ut sive vigilemus sive dormiamus simul cum illo vivamus. <sup>11</sup> Propter quod consolamini invicem, et aedificate alterutrum sicut et facitis.

<sup>12</sup> Rogamus autem vos, fratres, ut noveritis eos qui labo-  
rant inter vos et praesunt vobis in Domino et monent  
vos, <sup>13</sup> ut habeatis illos abundantius in caritate propter opus

## Chapter 5

The day of the Lord shall come when least expected. Exhortations to several duties.

**B**ut of the times and moments, brethren, you need not that we should write to you, <sup>2</sup> for yourselves know perfectly that the day of the Lord shall so come as a thief in the night. <sup>3</sup> For when they shall say, "Peace and security," then shall sudden destruction come upon them as the pains upon her that is with child, and they shall not escape. <sup>4</sup> But you, brethren, are not in darkness that that day should overtake you as a thief. <sup>5</sup> For all you are the children of light and children of the day; we are not of the night nor of darkness. <sup>6</sup> Therefore let us not sleep, *as* others do, but let us watch and be sober. <sup>7</sup> For they that sleep sleep in the night, and they that are drunken are drunken in the night. <sup>8</sup> But let us who are of the day be sober, having on the breastplate of faith and charity and for a helmet the hope of salvation. <sup>9</sup> For God hath not appointed us to wrath but to the purchasing of salvation by our Lord, Jesus Christ, <sup>10</sup> who died for us that whether we wake or sleep we may live together with him. <sup>11</sup> Wherefore comfort one another, and edify one another as you also do.

<sup>12</sup> And we beseech you, brethren, to know them who labour among you and are over you in the Lord and admonish you, <sup>13</sup> that you esteem them more abundantly in charity

illorum. Pacem habete cum eis. <sup>14</sup> Rogamus autem vos, fratres, corripite inquietos, consolamini pusillianimes, suscipite infirmos, patientes estote ad omnes. <sup>15</sup> Videte ne quis malum pro malo alicui reddat, sed semper quod bonum est sectamini in invicem et in omnes. <sup>16</sup> Semper gaudete. <sup>17</sup> Sine intermissione orate. <sup>18</sup> In omnibus gratias agite, haec enim voluntas Dei est in Christo Iesu in omnibus vobis. <sup>19</sup> Spiritum nolite extinguere. <sup>20</sup> Prophetias nolite spernere, <sup>21</sup> omnia autem probate. Quod bonum est tenete. <sup>22</sup> Ab omni specie mala abstinete vos. <sup>23</sup> Ipse autem Deus pacis sanctificet vos per omnia, ut integer spiritus vester et anima et corpus sine querella in adventu Domini nostri, Iesu Christi, servetur. <sup>24</sup> Fidelis est qui vocavit vos, qui etiam faciet.

<sup>25</sup> Fratres, orate pro nobis. <sup>26</sup> Salutate fratres omnes in osculo sancto. <sup>27</sup> Adiuro vos per Dominum ut legatur epistula haec omnibus sanctis fratribus. <sup>28</sup> Gratia Domini nostri, Iesu Christi, vobiscum. Amen.



for their work's sake. Have peace with them. <sup>14</sup> And we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. <sup>15</sup> See that none render evil for evil to any man, but ever follow that which is good towards each other and towards all men. <sup>16</sup> Always rejoice. <sup>17</sup> Pray without ceasing. <sup>18</sup> In all things give thanks, for this is the will of God in Christ Jesus concerning you all. <sup>19</sup> Extinguish not the Spirit. <sup>20</sup> Despise not prophecies, <sup>21</sup> but prove all things. Hold that which is good. <sup>22</sup> From all appearance of evil refrain yourselves. <sup>23</sup> And may the God of peace himself sanctify you in all things, that your whole spirit and soul and body be preserved blameless for the coming of our Lord, Jesus Christ. <sup>24</sup> He is faithful who hath called you, who also will do it.

<sup>25</sup> Brethren, pray for us. <sup>26</sup> Salute all the brethren with a holy kiss. <sup>27</sup> I charge you by the Lord that this epistle be read to all the holy brethren. <sup>28</sup> The grace of our Lord, Jesus Christ, be with you. Amen.



## 2 THESSALONIANS

## Caput I

**P**aulus et Silvanus et Timotheus ecclesiae Thessalonicensium in Deo, Patre nostro, et Domino Iesu Christo.

<sup>2</sup> Gratia vobis, et pax a Deo, Patre nostro, et Domino Iesu Christo. <sup>3</sup> Gratias agere debemus Deo semper pro vobis, fratres, ita ut dignum est quoniam supercrescit fides vestra et abundat caritas uniuscuiusque omnium vestrum in invicem, <sup>4</sup> ita ut et nos ipsi in vobis gloriemur in ecclesiis Dei pro patientia vestra et fide in omnibus persecutionibus vestris et tribulationibus quas sustinetis <sup>5</sup> in exemplum iusti iudicii Dei, ut digni habeamini regno Dei pro quo et patimini.

<sup>6</sup> Si tamen iustum est apud Deum retribuere tribulationem his qui vos tribulant, <sup>7</sup> et vobis qui tribulamini, requiem nobiscum in revelatione Domini Iesu de caelo cum angelis virtutis eius <sup>8</sup> in flamma ignis, dantis vindictam his qui non noverunt Deum et qui non oboediunt evangelio Domini nostri, Iesu Christi, <sup>9</sup> qui poenas dabunt in interitu aeternas a facie Domini et a gloria virtutis eius <sup>10</sup> cum venerit

## Chapter 1

He gives thanks to God for their faith and constancy and prays for their advancement in all good.

**P**aul and Silvanus and Timothy to the church of the Thesalonians in God, our Father, and the Lord Jesus Christ.

<sup>2</sup> Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ. <sup>3</sup> We are bound to give thanks always to God for you, brethren, as it is fitting because your faith groweth exceedingly and the charity of every one of you towards each other aboundeth, <sup>4</sup> so that we ourselves also glory in you in the churches of God for your patience and faith *and* in all your persecutions and tribulations which you endure <sup>5</sup> for an example of the just judgment of God, that you may be counted worthy of the kingdom of God for which also you suffer.

<sup>6</sup> *Seeing* it is a just thing with God to repay tribulation to them that trouble you, <sup>7</sup> and to you who are troubled, rest with us *when* the Lord Jesus *shall be revealed* from heaven with the angels of his power <sup>8</sup> in a flame of fire, yielding vengeance to them who know not God and who obey not the gospel of our Lord, Jesus Christ, <sup>9</sup> who shall suffer eternal punishment in destruction from the face of the Lord and from the glory of his power <sup>10</sup> when he shall come to be

glorificari in sanctis suis et admirabilis fieri in omnibus qui crediderunt, quia creditum est testimonium nostrum super vos in die illo. <sup>11</sup> In quo etiam oramus semper pro vobis ut dignetur vos vocatione sua Deus noster et impleat omnem voluntatem bonitatis et opus fidei in virtute, <sup>12</sup> ut clarificetur nomen Domini nostri, Iesu Christi, in vobis et vos in illo secundum gratiam Dei nostri et Domini Iesu Christi.

## Caput 2

**R**ogamus autem vos, fratres, per adventum Domini nostri, Iesu Christi, et nostrae congregationis in ipsum <sup>2</sup> ut non cito moveamini a vestro sensu neque terreamini, neque per spiritum neque per sermonem neque per epistulam tamquam per nos missam quasi instet dies Domini. <sup>3</sup> Ne quis vos seducat ullo modo, quoniam nisi venerit discessio primum et revelatus fuerit homo peccati, filius perditionis, <sup>4</sup> qui adversatur et extollitur supra omne quod dicitur Deus aut quod colitur ita ut in templo Dei sedeat ostendens se tamquam sit Deus. <sup>5</sup> Non retinetis quod cum adhuc essem apud vos, haec dicebam vobis?

glorified in his saints and to be made wonderful in all them who have believed, because our testimony was believed upon you in that day. <sup>11</sup> Wherefore also we pray always for you that our God would make you worthy of his calling and fulfill all the good pleasure of his goodness and the work of faith in power, <sup>12</sup> that the name of our Lord, *Jesus*, may be glorified in you and you in him according to the grace of our God and of the Lord Jesus Christ.

## Chapter 2

The day of the Lord is not to come till the man of sin be revealed. The apostle's traditions are to be observed.

**A**nd we beseech you, brethren, by the coming of our Lord, Jesus Christ, and of our gathering together unto him <sup>2</sup> that you be not easily moved from your mind nor be frightened, neither by spirit nor by word nor by epistle as sent from us as if the day of the Lord were at hand. <sup>3</sup> Let no man deceive you by any means, for unless there come a revolt first and the man of sin be revealed, the son of perdition, <sup>4</sup> who opposeth and is lifted up above all that is called God or that is worshipped so that he sitteth in the temple of God shewing himself as if he were God. <sup>5</sup> Remember you not that when I was yet with you, I told you these things?

<sup>6</sup> Et nunc quid detineat scitis ut reveletur in suo tempore.  
<sup>7</sup> Nam mysterium iam operatur iniquitatis tantum ut qui tenet nunc teneat donec de medio fiat. <sup>8</sup> Et tunc revelabitur ille iniquus, quem Dominus Iesus interficiet spiritu oris sui et destruet inlustratione adventus sui, eum <sup>9</sup> cuius est adventus secundum operationem Satanae in omni virtute et signis et prodigiis mendacibus <sup>10</sup> et in omni seductione iniquitatis his qui pereunt, eo quod caritatem veritatis non receperunt ut salvi fierent. <sup>11</sup> Ideo mittet illis Deus operationem erroris ut credant mendacio, <sup>12</sup> ut iudicentur omnes qui non crediderunt veritati sed consenserunt iniquitati.

<sup>13</sup> Nos autem debemus gratias agere Deo semper pro vobis, fratres dilecti a Deo, quod elegerit vos Deus, primitias in salutem in sanctificatione Spiritus et fide veritatis. <sup>14</sup> In quod et vocavit vos per evangelium nostrum in acquisitionem gloriae Domini nostri, Iesu Christi. <sup>15</sup> Itaque fratres, state, et tenete traditiones quas didicistis, sive per sermonem sive per epistolam nostram.

<sup>16</sup> Ipse autem Dominus noster, Iesus Christus, et Deus et Pater noster, qui dilexit nos et dedit consolationem aeternam et spem bonam in gratia, <sup>17</sup> exhortetur corda vestra et confirmet in omni opere et sermone bono.



<sup>6</sup> And now you know what withholdeth that he may be revealed in his time. <sup>7</sup> For the mystery of iniquity already worketh only that he who now holdeth do hold until he be taken out of the way. <sup>8</sup> And then that wicked one shall be revealed, whom the Lord Jesus shall kill with the spirit of his mouth and shall destroy with the brightness of his coming, him <sup>9</sup> whose coming is according to the working of Satan in all power and signs and lying wonders <sup>10</sup> and in all seduction of iniquity to them that perish, because they receive not the love of the truth that they might be saved. <sup>11</sup> Therefore God shall send them the operation of error to believe lying, <sup>12</sup> that all may be judged who have not believed the truth but have consented to iniquity.

<sup>13</sup> But we ought to give thanks to God always for you, brethren beloved of God, for that God hath chosen you, firstfruits unto salvation in sanctification of the Spirit and faith of the truth. <sup>14</sup> Whereunto also he hath called you by our gospel unto the purchasing of the glory of our Lord, Jesus Christ. <sup>15</sup> Therefore brethren, stand fast, and hold the traditions which you have learned, whether by word or by our epistle.

<sup>16</sup> Now our Lord, Jesus Christ himself, and God and our Father, who hath loved us and hath given us everlasting consolation and good hope in grace, <sup>17</sup> exhort your hearts and confirm you in every good work and word.

## Caput 3

**D**e cetero, fratres, orate pro nobis ut sermo Dei currat et clarificetur sicut et apud vos, <sup>2</sup> et ut liberemur ab inportunis et malis hominibus, non enim omnium est fides. <sup>3</sup> Fidelis autem Dominus est, qui confirmabit vos et custodiet a malo. <sup>4</sup> Confidimus autem de vobis in Domino quoniam quae praecipimus, et facitis et facietis. <sup>5</sup> Dominus autem dirigat corda vestra in caritate Dei et patientia Christi.

<sup>6</sup> Denuntiamus autem vobis, fratres, in nomine Domini nostri, Iesu Christi, ut subtrahatis vos ab omni fratre ambulante inordinate et non secundum traditionem quam acceperunt a nobis. <sup>7</sup> Ipsi enim scitis quemadmodum oporteat imitari nos, quoniam non inquieti fuimus inter vos. <sup>8</sup> Neque gratis panem manducavimus ab aliquo, sed in labore et in figatione nocte et die operantes ne quem vestrum gravaremus, <sup>9</sup> non quasi non habuerimus potestatem, sed ut nosmet ipsos formam daremus vobis ad imitandum nos. <sup>10</sup> Nam et cum essemus apud vos, hoc denuntiabamus vobis, quoniam si quis non vult operari, nec manducet. <sup>11</sup> Audivimus enim inter vos quosdam ambulare inquiete, nihil operantes sed curiose agentes. <sup>12</sup> His autem qui eiusmodi sunt denuntiamus et obsecramus in Domino Iesu Christo ut cum silentio operantes, suum panem manducent.

## Chapter 3

He begs their prayers and warns them against idleness.

**F**or the rest, brethren, pray for us that the word of God may run and may be glorified even as among you, <sup>2</sup> and that we may be delivered from troublesome and evil men, for all men have not faith. <sup>3</sup> But *God* is faithful, who will strengthen and keep you from evil. <sup>4</sup> And we have confidence concerning you in the Lord that the things which we command, you both do and will do. <sup>5</sup> And the Lord direct your heart in the charity of God and the patience of Christ.

<sup>6</sup> And we charge you, brethren, in the name of our Lord, Jesus Christ, that you withdraw yourselves from every brother walking disorderly and not according to the tradition which they have received of us. <sup>7</sup> For yourselves know how you ought to imitate us, for we were not disorderly among you. <sup>8</sup> Neither did we eat any man's bread for nothing, but in labour and in toil we worked night and day lest we should be chargeable to any of you, <sup>9</sup> not as if we had not power, but that we might give ourselves a pattern to you to imitate us. <sup>10</sup> For also when we were with you, we declared this to you, that if any man will not work, neither let him eat. <sup>11</sup> For we have heard there are some among you who walk disorderly, working not at all but curiously meddling. <sup>12</sup> Now we charge them that are such and beseech them by the Lord Jesus Christ that working with silence, they would eat their own bread.

<sup>13</sup> Vos autem, fratres, nolite deficere benefacientes.  
<sup>14</sup> Quod si quis non oboedit verbo nostro per epistulam, hunc notate, et non commisceamini cum illo, ut confundatur. <sup>15</sup> Et nolite quasi inimicum existimare, sed corripite ut fratrem.

<sup>16</sup> Ipse autem Dominus pacis det vobis pacem sempiternam in omni loco. Dominus sit cum omnibus vobis. <sup>17</sup> Salutatio mea manu Pauli, quod est signum in omni epistula; ita scribo. <sup>18</sup> Gratia Domini nostri, Iesu Christi, cum omnibus vobis. Amen.

<sup>13</sup> But you, brethren, be not weary in well doing. <sup>14</sup> And if any man obey not our word by *this* epistle, note that man, and do not keep company with him, that he may be ashamed. <sup>15</sup> *Yet* do not esteem him as an enemy, but admonish him as a brother.

<sup>16</sup> Now the Lord of peace himself give you everlasting peace in every place. The Lord be with you all. <sup>17</sup> The salutation of Paul with my own hand, which is the sign in every epistle; so I write. <sup>18</sup> The grace of our Lord, Jesus Christ, be with you all. Amen.



# I TIMOTHY

## Caput I

**P**aulus, apostolus Christi Iesu secundum imperium Dei, salvatoris nostri, et Christi Iesu, spei nostrae, <sup>2</sup> Timotheo, dilecto filio in fide.

Gratia, misericordia et pax a Deo, Patre, et Christo Iesu, Domino nostro. <sup>3</sup> Sicut rogavi te ut remaneres Ephesi cum irem in Macedoniam, ut denuntiares quibusdam ne aliter docerent, <sup>4</sup> neque intenderent fabulis et genealogiis interminatis, quae quaestiones praestant magis quam aedificationem Dei, quae est in fide. <sup>5</sup> Finis autem praecepti est caritas de corde puro et conscientia bona et fide non ficta. <sup>6</sup> A quibus quidam aberrantes conversi sunt in vaniloquium, <sup>7</sup> volentes esse legis doctores, non intellegentes neque quae loquuntur neque de quibus adfirmant.

<sup>8</sup> Scimus autem quia bona est lex si quis ea legitime utatur, <sup>9</sup> sciens hoc, quia iusto lex non est posita sed iniustis et non subditis, impiis et peccatoribus, sceleratis et contaminatis, patricidis et matricidis, homicidis, <sup>10</sup> fornicariis, masculorum concubitoribus, plagiariis, mendacibus, periuris et



## Chapter 1

He puts Timothy in mind of his charge and blesses God for the mercy he himself had received.

**P**aul, an apostle of Jesus Christ according to the commandment of God, our saviour, and of Christ Jesus, our hope, <sup>2</sup> to Timothy, his beloved son in faith.

Grace, mercy and peace from God, the Father, and from Christ Jesus, our Lord. <sup>3</sup> As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise, <sup>4</sup> not to give heed to fables and genealogies without end, which minister questions rather than the edification of God, which is in faith. <sup>5</sup> Now the end of the commandment is charity from a pure heart and a good conscience and an unfeigned faith. <sup>6</sup> From which things some going astray are turned aside to vain babbling, <sup>7</sup> desiring to be teachers of the law, understanding neither the things they say nor whereof they affirm.

<sup>8</sup> But we know that the law is good if a man use it lawfully, <sup>9</sup> knowing this, that the law is not made for the just man but for the unjust and disobedient, for the ungodly and for sinners, for the wicked and defiled, for murderers of fathers and murderers of mothers, for manslayers, <sup>10</sup> for fornicators, for *them that defile themselves* with mankind, for men-stealers,

si quid aliud sanae doctrinae adversatur, <sup>11</sup> quae est secundum evangelium gloriae beati Dei, quod creditum est mihi.

<sup>12</sup> Gratias ago ei qui me confortavit, Christo Iesu, Domino nostro, quia fidelem me existimavit, ponens in ministerio <sup>13</sup> qui prius fui blasphemus et persecutor et contumeliosus. Sed misericordiam Dei consecutus sum quia ignorans feci in incredulitate. <sup>14</sup> Superabundavit autem gratia Domini nostri cum fide et dilectione quae est in Christo Iesu. <sup>15</sup> Fidelis sermo et omni acceptione dignus, quia Christus Iesus venit in hunc mundum peccatores salvos facere, quorum primus ego sum. <sup>16</sup> Sed ideo misericordiam consecutus sum, ut in me primo ostenderet Christus Iesus omnem patientiam ad informationem eorum qui credituri sunt illi in vitam aeternam. <sup>17</sup> Regi autem saeculorum, immortalis, invisibilis, soli Deo, honor et gloria in saecula saeculorum. Amen.

<sup>18</sup> Hoc praeceptum commendo tibi, fili Timothee, secundum praecedentes in te prophetias, ut milites in illis bonam militiam, <sup>19</sup> habens fidem et bonam conscientiam, quam quidam repellentes circa fidem naufragaverunt; <sup>20</sup> ex quibus est Hymeneus et Alexander, quos tradidi Satanae ut discant non blasphemare.

for liars, for perjured persons and whatever other thing is contrary to sound doctrine, <sup>11</sup> which is according to the gospel of the glory of the blessed God, which hath been committed to *my trust*.

<sup>12</sup> I give thanks to him who hath strengthened me, *even* to Christ Jesus, our Lord, for that he hath counted me faithful, putting me in the ministry <sup>13</sup> who before was a blasphemer and a persecutor and injurious. But I obtained the mercy of God because I did it ignorantly in unbelief. <sup>14</sup> Now the grace of our Lord hath abounded exceedingly with faith and love which is in Christ Jesus. <sup>15</sup> A faithful saying and worthy of all acceptation, that Christ Jesus came into this world to save sinners, of whom I am the chief. <sup>16</sup> But for this cause have I obtained mercy, that in me first Christ Jesus might shew forth all patience for the information of them that shall believe in him to life everlasting. <sup>17</sup> Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

<sup>18</sup> This charge I commend to thee, son Timothy, according to the prophecies which went before on thee, that thou war in them a good warfare, <sup>19</sup> having faith and a good conscience, which some rejecting have made shipwreck concerning the faith; <sup>20</sup> of whom is Hymenaeus and Alexander, whom I have delivered to Satan that they may learn not to blaspheme.

## Caput 2

**O**bsecro igitur primo omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, <sup>2</sup> pro regibus et omnibus qui in sublimitate sunt, ut quietam et tranquillam vitam agamus in omni pietate et castitate. <sup>3</sup> Hoc enim bonum est et acceptum coram salvatore nostro, Deo, <sup>4</sup> qui omnes homines vult salvos fieri et ad agnitionem veritatis venire. <sup>5</sup> Unus enim Deus, unus et mediator Dei et hominum, homo Christus Iesus, <sup>6</sup> qui dedit redemptionem semet ipsum pro omnibus, testimonium temporibus suis. <sup>7</sup> In quo positus sum ego praedicator et apostolus (veritatem dico; non mentior), doctor Gentium in fide et veritate.

<sup>8</sup> Volo ergo viros orare in omni loco, levantes puras manus sine ira et disceptatione. <sup>9</sup> Similiter et mulieres in habitu ornato, cum verecundia et sobrietate ornantes se, non in tortis crinibus aut auro aut margaritis vel veste pretiosa <sup>10</sup> sed quod decet mulieres promittentes pietatem per opera bona.

<sup>11</sup> Mulier in silentio discat cum omni subiectione. <sup>12</sup> Docere autem mulieri non permitto neque dominari in virum sed esse in silentio. <sup>13</sup> Adam enim primus formatus est, deinde Eva; <sup>14</sup> et Adam non est seductus, mulier autem

## Chapter 2

Prayers are to be said for all men, because God wills the salvation of all. Women are not to teach.

I desire therefore first of all that supplications, prayers, intercessions *and* thanksgivings be made for all men, <sup>2</sup> for kings and for all that are in high station, that we may lead a quiet and a peaceable life in all piety and chastity. <sup>3</sup> For this is good and acceptable in the sight of God, our saviour, <sup>4</sup> who will have all men to be saved and to come to the knowledge of the truth. <sup>5</sup> For there is one God and one mediator of God and men, the man Christ Jesus, <sup>6</sup> who gave himself a redemption for all, a testimony in due times. <sup>7</sup> Whereunto I am appointed a preacher and an apostle (I say the truth; I lie not), a doctor of the Gentiles in faith and truth.

<sup>8</sup> I will therefore that men pray in every place, lifting up pure hands without anger and strife. <sup>9</sup> In like manner women also in decent apparel, adorning themselves with modesty and sobriety *and* not with broidered hair or gold or pearls or costly attire <sup>10</sup> but as it becometh women professing godliness with good works.

<sup>11</sup> Let the woman learn in silence with all subjection. <sup>12</sup> But I suffer not a woman to teach nor to use authority over the man but to be in silence. <sup>13</sup> For Adam was first formed, then Eve; <sup>14</sup> and Adam was not seduced, but the

seducta in praevaricatione fuit. <sup>15</sup> Salvabitur autem per filiorum generationem si permanserint in fide et dilectione et sanctificatione cum sobrietate.

### Caput 3

**F**idelis sermo: si quis episcopatum desiderat, bonum opus desiderat. <sup>2</sup> Oportet ergo episcopum inreprehensibilem esse, unius uxoris virum, sobrium, prudentem, ornatum, pudicum, hospitalem, doctorem, <sup>3</sup> non vinolentum, non percussorem sed modestum, non litigiosum, non cupidum, <sup>4</sup> suae domui bene praepositum, filios habentem subditos cum omni castitate. <sup>5</sup> Si quis autem domui suae praeesse nescit, quomodo ecclesiae Dei diligentiam habebit? <sup>6</sup> Non neophytum, ne in superbiam elatus in iudicium incidat diaboli. <sup>7</sup> Oportet autem illum et testimonium habere bonum ab his qui foris sunt, ut non in obprobrium incidat et laqueum diaboli.

<sup>8</sup> Diaconos similiter pudicos, non bilingues, non multo vino deditos, non turpe lucrum sectantes, <sup>9</sup> habentes mysterium fidei in conscientia pura. <sup>10</sup> Et hii autem probentur primum, et sic ministrent, nullum crimen habentes. <sup>11</sup> Mulieres

woman being seduced was in the transgression. <sup>15</sup> Yet she shall be saved through childbearing if *she* continue in faith and love and sanctification with sobriety.

## Chapter 3

What sort of men are to be admitted into the clergy. The church is the pillar of truth.

**A** faithful saying: if a man desire the office of a bishop, he desireth a good work. <sup>2</sup> It behoveth therefore a bishop to be blameless, the husband of one wife, sober, prudent, *of good behaviour*, chaste, given to hospitality, a teacher, <sup>3</sup> not given to wine, no striker but modest, not quarrelsome, not covetous, *but* <sup>4</sup> one that ruleth well his own house, having his children in subjection with all chastity. <sup>5</sup> But if a man know not how to rule his own house, how shall he take care of the church of God? <sup>6</sup> Not a neophyte, lest being puffed up with pride he fall into the judgment of the devil. <sup>7</sup> Moreover he must *have* a good testimony from them who are without, lest he fall into reproach and the snare of the devil.

<sup>8</sup> Deacons in like manner chaste, not double-tongued, not given to much wine, not *greedy* of filthy lucre, <sup>9</sup> holding the mystery of the faith in a pure conscience. <sup>10</sup> And let these also first be proved, and so let them minister, having no crime. <sup>11</sup> The women in like manner chaste, not

similiter pudicas, non detrahentes, sobrias, fideles in omnibus. <sup>12</sup> Diacones sint unius uxoris viri, qui filiis suis bene praesunt et suis domibus. <sup>13</sup> Qui enim bene ministraverint gradum sibi bonum adquirent et multam fiduciam in fide quae est in Christo Iesu.

<sup>14</sup> Haec tibi scribo, sperans me ad te venire cito; <sup>15</sup> si autem tardavero, ut scias quomodo oporteat te in domo Dei conversari, quae est ecclesia Dei vivi, columna et firmamentum veritatis. <sup>16</sup> Et manifeste magnum est pietatis sacramentum, quod manifestatum est in carne, iustificatum est in spiritu, apparuit angelis, praedicatum est Gentibus, creditum est in mundo, adsumptum est in gloria.

## Caput 4

**S**piritus autem manifeste dicit quia in novissimis temporibus discedent quidam a fide, adtendentes spiritibus erroris et doctrinis daemoniorum, <sup>2</sup> in hypocrisi loquentium mendacium et cauteriatam habentium suam conscientiam, <sup>3</sup> prohibentium nubere, abstinere a cibis, quos Deus creavit ad



slanderers *but* sober, faithful in all things. <sup>12</sup> Let deacons be the husbands of one wife, who rule well their children and their own houses. <sup>13</sup> For they that have ministered well shall purchase to themselves a good degree and much confidence in the faith which is in Christ Jesus.

<sup>14</sup> These things I write to thee, hoping that I shall come to thee shortly; <sup>15</sup> but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. <sup>16</sup> And evidently great is the mystery of godliness, which was manifested in the flesh, was justified in the spirit, appeared unto angels, hath been preached to the Gentiles, is believed in the world, is taken up in glory.

## Chapter 4

He warns him against heretics and exhorts him to the exercise of godliness.

**N**ow the Spirit manifestly saith that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils, <sup>2</sup> speaking lies in hypocrisy and having their conscience seared, <sup>3</sup> forbidding to marry, to abstain from meats, which God hath created to be received

percipiendum cum gratiarum actione fidelibus et his qui cognoverunt veritatem. <sup>4</sup> Quia omnis creatura Dei bona est et nihil reiiciendum quod cum gratiarum actione percipitur, <sup>5</sup> sanctificatur enim per verbum Dei et orationem.

<sup>6</sup> Haec proponens fratribus, bonus eris minister Christi Iesu, enutritus verbis fidei et bonae doctrinae quam adsecutus es. <sup>7</sup> Ineptas autem et aniles fabulas evita, exerce autem te ipsum ad pietatem. <sup>8</sup> Nam corporalis exercitatio ad modicum utilis est, pietas autem ad omnia utilis est, promissionem habens vitae quae nunc est et futurae. <sup>9</sup> Fidelis sermo et omni acceptione dignus. <sup>10</sup> In hoc enim laboramus et maledicimur, quia speramus in Deum vivum, qui est salvator omnium hominum, maxime fidelium.

<sup>11</sup> Praeceptum haec et doce. <sup>12</sup> Nemo adolescentiam tuam contemnat, sed exemplum esto fidelium in verbo, in conversatione, in caritate, in fide, in castitate. <sup>13</sup> Dum venio, adtende lectioni, exhortationi, doctrinae. <sup>14</sup> Noli negligere gratiam quae in te est, quae data est tibi per prophetiam cum inpositione manuum presbyterii. <sup>15</sup> Haec meditare, in his esto, ut profectus tuus manifestus sit omnibus. <sup>16</sup> Adtende tibi et doctrinae; insta in illis. Hoc enim faciens et te ipsum salvum facies et eos qui te audiunt.

with thanksgiving by the faithful and by them that have known the truth. <sup>4</sup> For every creature of God is good and nothing to be rejected that is received with thanksgiving, <sup>5</sup> for it is sanctified by the word of God and prayer.

<sup>6</sup> These things proposing to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith and of the good doctrine which thou hast attained unto. <sup>7</sup> But avoid foolish and old wives' fables, and exercise thyself unto godliness. <sup>8</sup> For bodily exercise is profitable to little, but godliness is profitable to all things, having promise of the life that now is and of that which is to come. <sup>9</sup> A faithful saying and worthy of all acceptation. <sup>10</sup> For therefore we labour and are reviled, because we hope in the living God, who is the saviour of all men, especially of the faithful.

<sup>11</sup> These things command and teach: <sup>12</sup> Let no man despise thy youth, but be thou an example of the faithful in word, in conversation, in charity, in faith, in chastity. <sup>13</sup> Till I come, give attendance to reading, to exhortation *and* to doctrine. <sup>14</sup> Neglect not the grace that is in thee, which was given thee by prophesy with the imposition of the hands of the priesthood. <sup>15</sup> Meditate upon these things, be *wholly* in these things, that thy profiting may be manifest to all. <sup>16</sup> Take heed to thyself and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

## Caput 5

**S**eniores ne increpaveris, sed obsecra ut patrem, iuvenes ut fratres, <sup>2</sup> anus ut matres, iuenculas ut sorores, in omni castitate.

<sup>3</sup> Viduas honora quae vere viduae sunt. <sup>4</sup> Si qua autem vidua filios aut nepotes habet, discat primum domum suam regere et mutuam vicem reddere parentibus, hoc enim acceptum est coram Deo. <sup>5</sup> Quae autem vere vidua est et desolata, speret in Deum et instet obsecrationibus et orationibus nocte ac die. <sup>6</sup> Nam quae in deliciis est vivens mortua est. <sup>7</sup> Et hoc praecipe, ut inreprehensibiles sint. <sup>8</sup> Si quis autem suorum et maxime domesticorum curam non habet, fidem negavit et est infideli deterior.

<sup>9</sup> Vidua eligatur non minus sexaginta annorum quae fuerit unius viri uxor, <sup>10</sup> in operibus bonis testimonium habens, si filios educavit, si hospitio recepit, si sanctorum pedes lavit, si tribulationem patientibus subministravit, si omne opus bonum subsecuta est. <sup>11</sup> Adolescentiores autem viduas devota. Cum enim luxuriatae fuerint in Christo, nubere volunt, <sup>12</sup> habentes damnationem quia primam fidem irritam fecerunt. <sup>13</sup> Simul autem et otiosae discunt circumire domos,

## Chapter 5

He gives him lessons concerning widows and how he is to behave to his clergy.

**A**n ancient man rebuke not, but intreat him as a father, young men as brethren, <sup>2</sup> old women as mothers, young women as sisters, in all chastity.

<sup>3</sup> Honour widows that are widows indeed. <sup>4</sup> But if any widow have children or grandchildren, let her learn first to govern her own house and to make a return of duty to her parents, for this is acceptable before God. <sup>5</sup> But she that is a widow indeed and desolate, let her trust in God and continue in supplications and prayers night and day. <sup>6</sup> For she that liveth in pleasures is dead while she is living. <sup>7</sup> And this give in charge, that they may be blameless. <sup>8</sup> But if any man have not care of his own and especially of those of his house, he hath denied the faith and is worse than an infidel.

<sup>9</sup> Let a widow be chosen not under threescore years of age who hath been the wife of one husband, <sup>10</sup> well reported of for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have *diligently* followed every good work. <sup>11</sup> But the younger widows avoid. For when they have grown wanton in Christ, they will marry, <sup>12</sup> having damnation because they have made void their first faith. <sup>13</sup> And withal *being idle* they learn to go

non solum otiosae sed et verbosae et curiosae, loquentes quae non oportet. <sup>14</sup> Volo ergo iuveniores nubere, filios procreare, matres familias esse, nullam occasionem dare adversario maledicti gratia; <sup>15</sup> iam enim quaedam conversae sunt retro Satanam. <sup>16</sup> Si qua fidelis habet viduas, subministret illis, et non gravetur ecclesia, ut his quae vere viduae sunt sufficiat.

<sup>17</sup> Qui bene praesunt presbyteri duplici honore digni habeantur, maxime qui laborant in verbo et doctrina. <sup>18</sup> Dicit enim scriptura, "Non infrenabis os bovi trituranti," et "Dignus est operarius mercede sua." <sup>19</sup> Adversus presbyterum accusationem noli recipere nisi sub duobus aut tribus testibus. <sup>20</sup> Peccantes coram omnibus argue, ut et ceteri timorem habeant.

<sup>21</sup> Testor coram Deo et Christo Iesu et electis angelis ut haec custodias sine praeiudicio, nihil faciens in alteram partem declinando. <sup>22</sup> Manus cito nemini inposueris, neque communicaveris peccatis alienis. Te ipsum castum custodi.

<sup>23</sup> Noli adhuc aquam bibere, sed vino modico utere propter stomachum tuum et frequentes tuas infirmitates.

<sup>24</sup> Quorundam hominum peccata manifesta sunt, praecedentia ad iudicium, quosdam autem subsequuntur. <sup>25</sup> Similiter et facta bona manifesta sunt, et quae aliter se habent abscondi non possunt.

about from house to house, not only idle but tatlers also and busybodies, speaking things which they ought not. <sup>14</sup> I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil; <sup>15</sup> for some are already turned aside after Satan. <sup>16</sup> If any of the faithful have widows, let him minister to them, and let not the church be charged, that there may be sufficient for them that are widows indeed.

<sup>17</sup> Let the priests that rule well be esteemed worthy of double honour, especially those who labour in the word and doctrine. <sup>18</sup> For the scripture saith, "Thou shalt not muzzle the ox that treadeth out the corn," and "The labourer is worthy of his reward." <sup>19</sup> Against a priest receive not an accusation but under two or three witnesses. <sup>20</sup> Them that sin reprove before all, that the rest also may have fear.

<sup>21</sup> I charge thee before God and Christ Jesus and the elect angels that thou observe these things without prejudice, doing nothing by declining to either side. <sup>22</sup> Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.

<sup>23</sup> Do not still drink water, but use a little wine for thy stomach's sake and thy frequent infirmities.

<sup>24</sup> Some men's sins are manifest, going before to judgment, and some men they follow after. <sup>25</sup> In like manner also good deeds are manifest, and they that are otherwise cannot be hid.

## Caput 6

**Q**uicumque sunt sub iugo servi, dominos suos omni honore dignos arbitrentur, ne nomen Domini et doctrina blasphemetur. <sup>2</sup> Qui autem fideles habent dominos, non contemnant quia fratres sunt sed magis serviant, quia fideles sunt et dilecti qui beneficii participes sunt. Haec doce et exhortare.

<sup>3</sup> Si quis aliter docet et non adquiescit sanis sermonibus Domini nostri, Iesu Christi, et ei quae secundum pietatem est doctrinae, <sup>4</sup> superbus est, nihil sciens sed languens circa quaestiones et pugnas verborum, ex quibus oriuntur invidiae, contentiones, blasphemiae, suspiciones malae, <sup>5</sup> conflictationes hominum mente corruptorum et qui veritate privati sunt, existimantium quaestum esse pietatem. <sup>6</sup> Est autem quaestus magnus pietas cum sufficientia. <sup>7</sup> Nihil enim intulimus in hunc mundum; haut dubium quia nec auferre quid possumus. <sup>8</sup> Habentes autem alimenta et quibus tegamur, his contenti sumus. <sup>9</sup> Nam qui volunt divites fieri incidunt in temptationem et laqueum diaboli et desideria multa inutilia et nociva quae mergunt homines in interitum et perditionem. <sup>10</sup> Radix enim omnium malorum est cupiditas, quam quidam appetentes erraverunt a fide et inseruerunt se doloribus multis.



## Chapter 6

Duties of servants. The danger of covetousness. Lessons for the rich.

Whosoever are servants under the yoke, let them count their masters worthy of all honour, lest the name of the Lord and his doctrine be blasphemed. <sup>2</sup> But they that have believing masters, let them not despise them because they are brethren but serve them the rather, because they are faithful and beloved who are partakers of the benefit. These things teach and exhort.

<sup>3</sup> If any man teach otherwise and consent not to the sound words of our Lord, Jesus Christ, and to that doctrine which is according to godliness, <sup>4</sup> he is proud, knowing nothing but sick about questions and strifes of words, from which arise envies, contentions, *railings*, evil suspicions, <sup>5</sup> conflicts of men corrupted in mind and who are destitute of the truth, supposing gain to be godliness. <sup>6</sup> But godliness with contentment is great gain. <sup>7</sup> For we brought nothing into this world, and certainly we can carry nothing out. <sup>8</sup> But having food and wherewith to be covered, with these we are content. <sup>9</sup> For they that will become rich fall into temptation and into the snare of the devil and into many unprofitable and hurtful desires which drown men *in* destruction and perdition. <sup>10</sup> For covetousness is the root of all evils, which some desiring have erred from the faith and have intangled themselves in many sorrows.

<sup>11</sup> Tu autem, O homo Dei, haec fuge, sectare vero iustitiam, pietatem, fidem, caritatem, patientiam, mansuetudinem. <sup>12</sup> Certa bonum certamen fidei; adprehende vitam aeternam, in qua vocatus es et confessus bonam confessionem coram multis testibus. <sup>13</sup> Praecipio tibi coram Deo, qui vivificat omnia, et Christo Iesu, qui testimonium reddidit sub Pontio Pilato, bonam confessionem, <sup>14</sup> ut serves mandatum sine macula, inreprehensibile, usque in adventum Domini nostri, Iesu Christi. <sup>15</sup> Quem suis temporibus ostendet, Beatus et solus Potens, Rex regum et Dominus dominantium, <sup>16</sup> qui solus habet immortalitatem et lucem inhabitat inaccessibleem, quem vidit nullus hominum sed nec videre potest, cui honor et imperium sempiternum. Amen.

<sup>17</sup> Divitibus huius saeculi praecipe non sublime sapere neque sperare in incerto divitiarum sed in Deo vivo, qui praestat nobis omnia abunde ad fruendum. <sup>18</sup> Bene agere, divites fieri in operibus bonis, facile tribuere, communicare, <sup>19</sup> thesaurizare sibi fundamentum bonum in futurum, ut adprehendant veram vitam.

<sup>20</sup> O Timothee, depositum custodi, devitans profanas vocum novitates et oppositiones falsi nominis scientiae, <sup>21</sup> quam quidam promittentes circa fidem exciderunt. Gratia tecum. Amen.

<sup>11</sup> But thou, O man of God, fly these things, and follow after justice, godliness, faith, charity, patience, meekness. <sup>12</sup> Fight the good fight of faith; lay hold on eternal life, whereunto thou art called and hast confessed a good confession before many witnesses. <sup>13</sup> I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony under Pontius Pilate, a good confession, <sup>14</sup> that thou keep the commandment without spot, blameless, unto the coming of our Lord, Jesus Christ. <sup>15</sup> Which in his times he shall shew, who is the Blessed and only Mighty, the King of kings and Lord of lords, <sup>16</sup> who only hath immortality and inhabiteth light inaccessible, whom no man hath seen *nor* can see, to whom be honour and empire everlasting. Amen.

<sup>17</sup> Charge the rich of this world not to be high-minded nor to trust in the *uncertain riches* but in the living God, who giveth us abundantly all things to enjoy. <sup>18</sup> To do good, to be rich in good works, to give easily, to communicate *to others*, <sup>19</sup> to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life.

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so called, <sup>21</sup> which some promising have erred concerning the faith. Grace be with thee. Amen.



## 2 TIMOTHY

## Caput I

**P**aulus, apostolus Christi Iesu per voluntatem Dei secundum promissionem vitae quae est in Christo Iesu, <sup>2</sup> Timotheo, carissimo filio. Gratia, misericordia, pax a Deo, Patre, et Christo Iesu, Domino nostro.

<sup>3</sup> Gratias ago Deo, cui servio a progenitoribus in conscientia pura, quod sine intermissione habeam tui memoriam in orationibus meis, nocte ac die <sup>4</sup> desiderans te videre, memor lacrimarum tuarum, ut gaudio implear, <sup>5</sup> recordationem accipiens eius fidei quae est in te non ficta, quae et habitavit primum in avia tua Loide et matre tua Eunice, certus sum autem quod et in te. <sup>6</sup> Propter quam causam admoneo te ut resuscites gratiam Dei quae est in te per inpositionem manuum mearum. <sup>7</sup> Non enim dedit nobis Deus spiritum timoris sed virtutis et dilectionis et sobrietatis.

## Chapter 1

He admonishes him to stir up the grace he received by his ordination and not to be discouraged at his sufferings but to hold fast the sound doctrine of the gospel.

**P**aul, an apostle of Jesus Christ by the will of God according to the promise of life which is in Christ Jesus, <sup>2</sup> to Timothy, my dearly beloved son. Grace, mercy *and* peace from God, the Father, and from Christ Jesus, our Lord.

<sup>3</sup> I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and day <sup>4</sup> desiring to see thee, being mindful of thy tears, that I may be filled with joy, <sup>5</sup> calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother Lois and in thy mother Eunice, and I am certain that in thee also. <sup>6</sup> For which cause I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands. <sup>7</sup> For God hath not given us the spirit of fear but of power and of love and of sobriety.

<sup>8</sup> Noli itaque erubescere testimonium Domini nostri neque me, vinctum eius, sed conlabora evangelio secundum virtutem Dei, <sup>9</sup> qui nos liberavit et vocavit vocatione sua sancta non secundum opera nostra sed secundum propositum suum et gratiam, quae data est nobis in Christo Iesu ante tempora saecularia, <sup>10</sup> manifestata est autem nunc per inluminationem salvatoris nostri, Iesu Christi, qui destruxit quidem mortem, inluminavit autem vitam et incorruptionem per evangelium; <sup>11</sup> in quo positus sum ego praedicator et apostolus et magister Gentium. <sup>12</sup> Ob quam causam etiam haec patior, sed non confundor. Scio enim cui credidi, et certus sum quia potens est depositum meum servare in illum diem. <sup>13</sup> Formam habe sanorum verborum, quae a me audisti in fide et in dilectione in Christo Iesu. <sup>14</sup> Bonum depositum custodi per Spiritum Sanctum, qui habitat in nobis.

<sup>15</sup> Scis hoc, quod aversi sunt a me omnes qui in Asia sunt, ex quibus est Phygelus et Hermogenes. <sup>16</sup> Det misericordiam Dominus Onesifori domui, quia saepe me refrigeravit et catenam meam non erubuit, <sup>17</sup> sed cum Romam venisset sollicitate me quaesivit et invenit. <sup>18</sup> Det illi Dominus invenire misericordiam a Domino in illa die; et quanta Ephesi ministravit mihi melius tu nosti.



<sup>8</sup> Be not thou therefore ashamed of the testimony of our Lord nor of me, his prisoner, but labour with the gospel according to the power of God, <sup>9</sup> who hath delivered us and called us by his holy calling not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the times of the world <sup>10</sup> but is now made manifest by the illumination of our saviour, Jesus Christ, who hath destroyed death and hath brought to light life and incorruption by the gospel; <sup>11</sup> wherein I am appointed a preacher and an apostle and a teacher of the Gentiles. <sup>12</sup> For which cause I also suffer these things, but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed to him against that day. <sup>13</sup> Hold the form of sound words, which thou hast heard of me in faith and in the love which is in Christ Jesus. <sup>14</sup> Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us.

<sup>15</sup> Thou knowest this, that all they who are in Asia are turned away from me, of whom are Phygelus and Hermogenes. <sup>16</sup> The Lord give mercy to the house of Onesiphorus, because he hath often refreshed me and was not ashamed of my chain, <sup>17</sup> but when he was come to Rome he carefully sought me out and found me. <sup>18</sup> The Lord grant to him to find mercy of the Lord in that day; and in how many things he ministered to me at Ephesus thou very well knowest.

## Caput 2

**T**u ergo, fili mi, confortare in gratia quae est in Christo Iesu. <sup>2</sup> Et quae audisti a me per multos testes, haec com-menda fidelibus hominibus qui idonei erunt et alios docere. <sup>3</sup> Labora sicut bonus miles Christi Iesu. <sup>4</sup> Nemo militans Deo implicat se negotiis saecularibus, ut ei placeat cui se probavit. <sup>5</sup> Nam et qui certat in agone non coronatur nisi legitime certaverit. <sup>6</sup> Laborantem agricolam oportet primum de fructibus accipere.

<sup>7</sup> Intellege quae dico, dabit enim tibi Dominus in omni-bus intellectum. <sup>8</sup> Memor esto Dominum Iesum Christum resurrexisse a mortuis ex semine David secundum evange-lium meum, <sup>9</sup> in quo laboro usque ad vincula quasi male ope-rans; sed verbum Dei non est alligatum. <sup>10</sup> Ideo omnia susti-neo propter electos, ut et ipsi salutem consequantur quae est in Christo Iesu cum gloria caelesti. <sup>11</sup> Fidelis sermo, nam si conmortui sumus, et convivemus; <sup>12</sup> si sustinebimus, et conregnabimus; si negabimus, et ille negabit nos; <sup>13</sup> si non credimus, ille fidelis manet; negare se ipsum non potest.

<sup>14</sup> Haec commune, testificans coram Domino. Noli verbis contendere, in nihil enim utile est nisi ad subversionem

## Chapter 2

He exhorts him to diligence in his office and patience in sufferings. The danger of the delusions of heretics.

**T**hou therefore, my son, be strong in the grace which is in Christ Jesus. <sup>2</sup> And the things which thou hast heard of me before many witnesses, the same commend to faithful men who shall be fit to teach others also. <sup>3</sup> Labour as a good soldier of Christ Jesus. <sup>4</sup> No man being a soldier to God intangleth himself with worldly businesses, that he may please him to whom he hath *engaged* himself. <sup>5</sup> For he also that striveth for the mastery is not crowned except he strive lawfully. <sup>6</sup> The husbandman that laboureth must first partake of the fruits.

<sup>7</sup> Understand what I say, for the Lord will give thee understanding in all things. <sup>8</sup> Be mindful that the Lord Jesus Christ is risen again from the dead of the seed of David according to my gospel, <sup>9</sup> wherein I labour even unto bands as an evil doer; but the word of God is not bound. <sup>10</sup> Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with heavenly glory. <sup>11</sup> A faithful saying, for if we be dead with him, we shall live also with him; <sup>12</sup> if we suffer, we shall also reign with him; if we deny him, he also will deny us; <sup>13</sup> if we believe not, he continueth faithful; he cannot deny himself.

<sup>14</sup> Of these things put *them* in mind, charging *them* before the Lord. Contend not in words, for it is to no profit but to

audientium. <sup>15</sup> Sollicite cura te ipsum probabilem exhibere Deo, operarium inconfusibilem, recte tractantem verbum veritatis. <sup>16</sup> Profana autem et vaniloquia devita, multum enim proficiunt ad impietatem, <sup>17</sup> et sermo eorum ut cancer serpit, ex quibus est Hymeneus et Philetus, <sup>18</sup> qui a veritate exciderunt, dicentes resurrectionem iam factam, et subverterunt quorundam fidem. <sup>19</sup> Sed firmum fundamentum Dei stat, habens signaculum hoc: "Cognovit Dominus qui sunt eius," et "Discedat ab iniquitate omnis qui nominat nomen Domini."

<sup>20</sup> In magna autem domo non solum sunt vasa aurea et argentea sed et lignea et fictilia, et quaedam quidem in honorem, quaedam autem in contumeliam. <sup>21</sup> Si quis ergo emundaverit se ab istis, erit vas in honorem, sanctificatum et utile Domino, ad omne opus bonum paratum. <sup>22</sup> Juvenilia autem desideria fuge, sectare vero iustitiam, fidem, caritatem et pacem cum his qui invocant Dominum de corde puro. <sup>23</sup> Stultas autem et sine disciplina quaestiones devita, sciens quia generant lites. <sup>24</sup> Servum autem Domini non oportet litigare sed mansuetum esse ad omnes, docibilem, patientem, <sup>25</sup> cum modestia corripientem eos qui resistunt veritati, nequando det illis Deus paenitentiam ad cognoscendam veritatem, <sup>26</sup> et resipiscant a diaboli laqueis, a quo capti tenentur ad ipsius voluntatem.

the subverting of the hearers. <sup>15</sup> Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth. <sup>16</sup> But shun profane and vain babblings, for they grow much towards ungodliness, <sup>17</sup> and their speech spreadeth like a canker, of whom are Hymenaeus and Philetus, <sup>18</sup> who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some. <sup>19</sup> But the sure foundation of God standeth firm, having this seal: "The Lord knoweth who are his," and "Let every one that nameth the name of the Lord depart from iniquity."

<sup>20</sup> But in a great house there are not only vessels of gold and silver but also of wood and of earth, and some indeed unto honour, but some unto dishonour. <sup>21</sup> If any man therefore shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work. <sup>22</sup> But flee thou youthful desires, and follow justice, faith, charity and peace with them that call on the Lord out of a pure heart. <sup>23</sup> And avoid foolish and unlearned questions, knowing that they beget strifes. <sup>24</sup> But the servant of the Lord must not wrangle but be mild towards all men, apt to teach, patient, <sup>25</sup> with modesty admonishing them that resist the truth, *if* peradventure God may give them repentance to know the truth <sup>26</sup> and they may recover themselves from the snares of the devil, by whom they are held captive at his will.

## Caput 3

**H**oc autem scito, quod in novissimis diebus instabunt tempora periculosa. <sup>2</sup> Et erunt homines se ipsos amantes, cupidi, elati, superbi, blasphemi, parentibus non oboedientes, ingrati, scelesti, <sup>3</sup> sine affectione, sine pace, criminatores, incontinentes, inmites, sine benignitate, <sup>4</sup> proditores, protervi, tumidi et voluptatium amatores magis quam Dei, <sup>5</sup> habentes speciem quidem pietatis, virtutem autem eius abnegantes. Et hos devita. <sup>6</sup> Ex his enim sunt qui penetrant domos et captivas ducunt mulierculas oneratas peccatis, quae ducuntur variis desideriis, <sup>7</sup> semper discentes et numquam ad scientiam veritatis pervenientes. <sup>8</sup> Quemadmodum autem Iannes et Mambres restiterunt Mosi, ita et hii resistunt veritati, homines corrupti mente, reprobi circa fidem. <sup>9</sup> Sed ultra non proficient, insipientia enim eorum manifesta erit omnibus, sicut et illorum fuit.

<sup>10</sup> Tu autem adsecutus es meam doctrinam, institutionem, propositum, fidem, longanimitatem, dilectionem, patientiam, <sup>11</sup> persecutiones, passiones, qualia mihi facta sunt Antiochiae, Iconii, Lystris, quales persecutiones sustinui; et ex omnibus me eripuit Dominus. <sup>12</sup> Et omnes qui volunt pie vivere in Christo Iesu persecutionem patientur. <sup>13</sup> Mali autem homines et seductores proficient in peius, errantes et in

## Chapter 3

The character of heretics of latter days. He exhorts Timothy to constancy. Of the great profit of the knowledge of the scriptures.

**K**now also this, that in the last days shall come on dangerous times. <sup>2</sup> *Men* shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, <sup>3</sup> without affection, without peace, slanderers, incontinent, unmerciful, without kindness, <sup>4</sup> traitors, stubborn, puffed up and lovers of pleasures more than of God, <sup>5</sup> having an appearance indeed of godliness but denying the power thereof. Now these avoid. <sup>6</sup> For of this sort are they that creep into houses and lead captive silly women laden with sins, who are led away with divers desires, <sup>7</sup> ever learning and never attaining to the knowledge of the truth. <sup>8</sup> Now as Jannes and Jambres resisted Moses, so these also resist the truth, men corrupted in mind, reprobate concerning the faith. <sup>9</sup> But they shall proceed no farther, for their folly shall be manifest to all men, as theirs also was.

<sup>10</sup> But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience, <sup>11</sup> persecutions, afflictions, such as came upon me at Antioch, Iconium *and* at Lystra, what persecutions I endured; and out of them all the Lord delivered me. <sup>12</sup> And all that will live godly in Christ Jesus shall suffer persecution. <sup>13</sup> But evil men and seducers shall grow *worse and worse*, erring and driving into

errorem mittentes. <sup>14</sup> Tu vero permane in his quae didicisti et credita sunt tibi, sciens a quo didiceris, <sup>15</sup> et quia ab infania sacras litteras nosti, quae te possint instruere ad salutem per fidem quae est in Christo Iesu. <sup>16</sup> Omnis scriptura divinitus inspirata utilis est ad docendum, ad arguendum, ad corrigendum, ad erudiendum in iustitia, <sup>17</sup> ut perfectus sit homo Dei, ad omne opus bonum instructus.

## Caput 4

**T**estificor coram Deo et Iesu Christo, qui iudicaturus est vivos ac mortuos per adventum ipsius et regnum eius: <sup>2</sup> prae-dica verbum; insta oportune, inopportune; argue; obsecra; increpa, in omni patientia et doctrina. <sup>3</sup> Erit enim tempus cum sanam doctrinam non sustinebunt, sed ad sua desideria co-acervabunt sibi magistros, prurientes auribus, <sup>4</sup> et a veritate quidem auditum avertent, ad fabulas autem convertentur. <sup>5</sup> Tu vero vigila; in omnibus labora; opus fac evangelistae; ministerium tuum imple. Sobrius esto.

<sup>6</sup> Ego enim iam delibor, et tempus meae resolutionis instat. <sup>7</sup> Bonum certamen certavi; cursum consummavi; fidem



error. <sup>14</sup> But continue thou in those things which thou hast learned and which have been committed to thee, knowing of whom thou hast learned them, <sup>15</sup> and because from thy infancy thou hast known the holy scriptures, which can instruct thee to salvation through the faith which is in Christ Jesus. <sup>16</sup> All scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice, <sup>17</sup> that the man of God may be perfect, furnished to every good work.

## Chapter 4

His charge to Timothy. He tells him of his approaching death and desires him to come to him.

**I** charge thee before God and Jesus Christ, who shall judge the living and the dead by his coming and his kingdom: <sup>2</sup> preach the word; be instant in season, out of season; reprove; entreat; rebuke, in all patience and doctrine. <sup>3</sup> For there shall be a time when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears, <sup>4</sup> and will turn away their hearing from the truth but will be turned to fables. <sup>5</sup> But be thou vigilant; labour in all things; do the work of an evangelist; fulfil thy ministry. Be sober.

<sup>6</sup> For I am even now *ready* to be sacrificed, and the time of my dissolution is at hand. <sup>7</sup> I have fought a good fight; I have

servavi. <sup>8</sup> In reliquo, reposita est mihi iustitiae corona, quam reddet mihi Dominus in illa die, iustus iudex, non solum autem mihi sed et his qui diligunt adventum eius.

<sup>9</sup> Festina venire ad me cito, <sup>10</sup> Demas enim me dereliquit, diligens hoc saeculum, et abiit Thessalonicam, Crescens in Galliam, Titus in Dalmatiam. <sup>11</sup> Lucas est mecum solus. Marcum adsume, et adduc tecum, est enim mihi utilis in ministerium. <sup>12</sup> Tychicum autem misi Ephesum. <sup>13</sup> Paenulam quam reliqui Troade apud Carpum veniens adfers tecum et libros, maxime autem membranas. <sup>14</sup> Alexander, aerarius, multa mala mihi ostendit; reddet ei Dominus secundum opera eius, <sup>15</sup> quem et tu evita, valde enim restitit verbis nostris.

<sup>16</sup> In prima mea defensione nemo mihi adfuit, sed omnes me dereliquerunt; non illis imputetur. <sup>17</sup> Dominus autem mihi adstitit et confortavit me, ut per me praedicatio impleatur et audiant omnes gentes; et liberatus sum de ore leonis. <sup>18</sup> Liberavit me Dominus ab omni opere malo et salvum faciet in regnum suum caeleste; cui gloria in saecula saeculorum. Amen.

<sup>19</sup> Saluta Priscam et Aquilam et Onesifori domum. <sup>20</sup> Erastus remansit Corinthi, Trophimum autem reliqui infirmum Mileti. <sup>21</sup> Festina ante hiemem venire. Salutant te Eubulus et Pudens et Linus et Claudia et fratres omnes. <sup>22</sup> Dominus Iesus Christus cum spiritu tuo. Gratia vobiscum. Amen.

finished my course; I have kept the faith. <sup>8</sup> As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me at that day, and not to me only but to them also that love his coming.

<sup>9</sup> Make haste to come to me quickly, <sup>10</sup> for Demas hath left me, loving this world, and is departed to Thessalonica, Crescens into Galatia, Titus into Dalmatia. <sup>11</sup> Only Luke is with me. Take Mark, and bring him with thee, for he is profitable to me for the ministry. <sup>12</sup> But Tychicus I have sent to Ephesus. <sup>13</sup> The cloak that I left at Troas with Carpus when thou comest bring with thee and the books, *especially* the parchments. <sup>14</sup> Alexander, the coppersmith, hath *done* me much evil; the Lord will reward him according to his works, <sup>15</sup> whom do thou also avoid, for he hath greatly withstood our words.

<sup>16</sup> At my first answer no man stood with me, but all forsook me; may it not be laid to their charge. <sup>17</sup> But the Lord stood by me and strengthened me, that by me the preaching may be accomplished and that all the Gentiles may hear; and I was delivered out of the mouth of the lion. <sup>18</sup> The Lord hath delivered me from every evil work and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.

<sup>19</sup> Salute Prisca and Aquila and the household of Onesiphorus. <sup>20</sup> Erastus remained at Corinth, and Trophimus I left sick at Miletus. <sup>21</sup> Make haste to come before winter. Eubulus and Pudens and Linus and Claudia and all the brethren salute thee. <sup>22</sup> The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.



TITUS

## Caput I

**P**aulus, servus Dei, apostolus autem Iesu Christi, secundum fidem electorum Dei et agnitionem veritatis, quae secundum pietatem est, <sup>2</sup> in spem vitae aeternae, quam promisit qui non mentitur, Deus, ante tempora saecularia, <sup>3</sup> manifestavit autem temporibus suis verbum suum in praedicatione, quae credita est mihi secundum praeceptum salvatoris nostri, Dei, <sup>4</sup> Tito, dilecto filio, secundum communem fidem, gratia et pax a Deo, Patre, et Christo Iesu, salvatore nostro.

<sup>5</sup> Huius rei gratia reliqui te Cretae, ut ea quae desunt corrigas et constituas per civitates presbyteros, sicut et ego tibi disposui, <sup>6</sup> si quis sine crimine est, unius uxoris vir, filios habens fideles, non in accusatione luxuriae aut non subditos. <sup>7</sup> Oportet enim episcopum sine crimine esse, sicut Dei dispensatorem: non superbum, non iracundum, non vinolentum, non percussorem, non turpis lucri cupidum, <sup>8</sup> sed hospitalem, benignum, sobrium, iustum, sanctum, continentem, <sup>9</sup> amplectentem eum qui secundum doctrinam est fidelem sermonem, ut potens sit exhortari in doctrina sana et eos qui contradicunt arguere.

## Chapter 1

What kind of men he is to ordain priests. Some men are to be sharply rebuked.

**P**aul, a servant of God and an apostle of Jesus Christ, according to the faith of the elect of God and the acknowledging of the truth, which is according to godliness, <sup>2</sup> unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world, <sup>3</sup> but hath in due times manifested his word through preaching, which is committed to me according to the commandment of God, our saviour, <sup>4</sup> to Titus, my beloved son, according to the common faith, grace and peace from God, the Father, and from Christ Jesus, our saviour.

<sup>5</sup> For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting and shouldst ordain priests in every city, as I also appointed thee, <sup>6</sup> if any be without crime, the husband of one wife, having faithful children, not accused of riot or unruly. <sup>7</sup> For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre, <sup>8</sup> but given to hospitality, gentle, sober, just, holy, continent, <sup>9</sup> embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to *convince* the gainsayers.

<sup>10</sup> Sunt enim multi ei non subditi, vaniloqui et seductores, maxime qui de circumcissione sunt, <sup>11</sup> quos oportet redargui, qui universas domos subvertunt, docentes quae non oportet turpis lucri gratia. <sup>12</sup> Dixit quidam ex illis, proprius ipsorum propheta, “Cretenses semper mendaces, malae bestiae, ventres pigri.” <sup>13</sup> Testimonium hoc verum est. Quam ob causam increpa illos dure, ut sani sint in fide, <sup>14</sup> non intendentes Iudaicis fabulis et mandatis hominum aversantium se a veritate.

<sup>15</sup> Omnia munda mundis, coinquinatis autem et infidelibus nihil est mundum, sed inquinatae sunt eorum et mens et conscientia. <sup>16</sup> Confitentur se nosse Deum, factis autem negant, cum sint abominati et incredibiles et ad omne opus bonum reprobi.

## Caput 2

**T**u autem loquere quae decent sanam doctrinam: <sup>2</sup> senes ut sobrii sint, pudici, prudentes, sani in fide, in dilectione, in patientia; <sup>3</sup> anus similiter in habitu sancto, non criminatrices,



<sup>10</sup> For there are also many disobedient, vain talkers and seducers, especially they who are of the circumcision, <sup>11</sup> who must be reprov'd, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. <sup>12</sup> One of them, a prophet of their own, said, "The Cretans are always liars, evil beasts, slothful bellies." <sup>13</sup> This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith, <sup>14</sup> not giving heed to Jewish fables and commandments of men who turn themselves away from the truth.

<sup>15</sup> All things are clean to the clean, but to them that are defiled and to unbelievers nothing is clean, but both their mind and their conscience are defiled. <sup>16</sup> They profess that they know God, but in their works they deny him, being abominable and incredulous and to every good work reprobate.

## Chapter 2

How he is to instruct both old and young. The duty of servants. The Christian's rule of life.

**B**ut speak thou the things that become sound doctrine: <sup>2</sup> that the aged men be sober, chaste, prudent, sound in faith, in love, in patience; <sup>3</sup> the aged women in like manner in holy

non vino multo servientes, bene docentes, <sup>4</sup> ut prudentiam doceant adolescentulas, ut viros suos ament, filios suos diligant, <sup>5</sup> prudentes, castas, sobrias, domus curam habentes, benignas, subditas suis viris, ut non blasphemetur verbum Dei; <sup>6</sup> iuvenes similiter hortare ut sobrii sint. <sup>7</sup> In omnibus te ipsum praebe exemplum bonorum operum, in doctrina, in integritate, in gravitate, <sup>8</sup> verbum sanum inreprehensibile, ut is qui ex adverso est vereatur, nihil habens malum dicere de nobis. <sup>9</sup> Servos dominis suis subditos esse, in omnibus placentes, non contradicentes, <sup>10</sup> non fraudantes sed in omnibus fidem bonam ostendentes, ut doctrinam salvatoris nostri, Dei, ornent in omnibus.

<sup>11</sup> Apparuit enim gratia Dei, salvatoris nostri, omnibus hominibus, <sup>12</sup> erudiens nos ut abnegantes impietatem et saecularia desideria sobrie et iuste et pie vivamus in hoc saeculo, <sup>13</sup> expectantes beatam spem et adventum gloriae magni Dei et salvatoris nostri, Iesu Christi, <sup>14</sup> qui dedit semet ipsum pro nobis ut nos redimeret ab omni iniquitate et munderet sibi populum acceptabilem, sectatorem bonorum operum. <sup>15</sup> Haec loquere, et exhortare, et argue cum omni imperio. Nemo te contemnat.

attire, not false accusers, not given to much wine, teaching well, <sup>4</sup> that they may teach the young women to be wise, to love their husbands, to love their children, <sup>5</sup> to be discreet, chaste, sober, having a care of the house, gentle, obedient to their husbands, that the word of God be not blasphemed; <sup>6</sup> young men in like manner exhort to be sober. <sup>7</sup> In all things shew thyself an example of good works, in doctrine, in integrity, in gravity, <sup>8</sup> thy speech sound, that cannot be blamed, that he who is on the contrary part may be afraid, having no evil to say of us. <sup>9</sup> Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying, <sup>10</sup> not defrauding but in all things shewing good fidelity, that they may adorn the doctrine of God, our saviour, in all things.

<sup>11</sup> For the grace of God, our saviour, hath appeared to all men, <sup>12</sup> instructing us that denying ungodliness and worldly desires we should live soberly and justly and godly in this world, <sup>13</sup> looking for the blessed hope and coming of the glory of the great God and our saviour, Jesus Christ, <sup>14</sup> who gave himself for us that he might redeem us from all iniquity and might cleanse to himself a people acceptable, a pursuer of good works. <sup>15</sup> These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

## Caput 3

**A**dmonere illos principibus et potestatibus subditos esse, dicto oboedire, ad omne opus bonum paratos esse, <sup>2</sup> neminem blasphemare, non litigiosos esse sed modestos, omnem ostendentes mansuetudinem ad omnes homines. <sup>3</sup> Eramus enim et nos aliquando insipientes, increduli, errantes, servientes desideriis et voluptatibus variis, in malitia et invidia agentes, odibiles, odientes invicem. <sup>4</sup> Cum autem benignitas et humanitas apparuit salvatoris nostri, Dei, <sup>5</sup> non ex operibus iustitiae quae fecimus nos sed secundum suam misericordiam salvos nos fecit, per lavacrum regenerationis et renovationis Spiritus Sancti, <sup>6</sup> quem effudit in nos abunde per Iesum Christum, salvatorem nostrum, <sup>7</sup> ut iustificati gratia ipsius heredes simus secundum spem vitae aeternae.

<sup>8</sup> Fidelis sermo est, et de his volo te confirmare, ut curent bonis operibus praeesse qui credunt Deo. Haec sunt bona et utilia hominibus. <sup>9</sup> Stultas autem quaestiones et genealogias et contentiones et pugnas legis devita, sunt enim inutiles et vanae. <sup>10</sup> Hereticum hominem post unam et secundam correctionem devita, <sup>11</sup> sciens quia subversus est qui eiusmodi est et delinquit, proprio iudicio condemnatus.

## Chapter 3

Other instructions and directions for life and doctrine.

**A**dmonish them to be subject to princes and powers, to obey at a word, to be ready to every good work, <sup>2</sup> to speak evil of no man, not to be litigious but gentle, shewing all meekness towards all men. <sup>3</sup> For we ourselves also were some time unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful *and* hating one another. <sup>4</sup> But when the goodness and kindness of God, our saviour, appeared, <sup>5</sup> not by the works of justice which we have done but according to his mercy he saved us, by the laver of regeneration and renovation of the Holy Ghost, <sup>6</sup> whom he hath poured forth upon us abundantly through Jesus Christ, our saviour, <sup>7</sup> that being justified by his grace we may be heirs according to hope of life everlasting.

<sup>8</sup> It is a faithful saying, and *these* things I will have thee affirm *constantly*, that they who believe in God may be careful to excel in good works. These things are good and profitable to men. <sup>9</sup> But avoid foolish questions and genealogies and contentions and strivings about the law, for they are unprofitable and vain. <sup>10</sup> A man that is a heretic after the first and second admonition avoid, <sup>11</sup> knowing that he that is such a one is subverted and sinneth, being condemned by his own judgment.

<sup>12</sup> Cum misero ad te Arteman aut Tychicum, festina ad me venire Nicopolim, ibi enim statui hiemare. <sup>13</sup> Zenan, legis peritum, et Apollo sollicite praemitte, ut nihil illis desit. <sup>14</sup> Discant autem et nostri bonis operibus praeesse ad usus necessarios, ut non sint infructuosi.

<sup>15</sup> Salutant te qui mecum sunt omnes; saluta eos qui nos amant in fide. Gratia Dei cum omnibus vobis. Amen.

<sup>12</sup> When I shall send to thee Artemas or Tychicus, make haste to come to me to Nicopolis, for there I have determined to winter. <sup>13</sup> Send forward Zenas, the lawyer, and Apollos with care that nothing be wanting to them. <sup>14</sup> And let our men also learn to excel in good works for necessary uses, that they be not unfruitful.

<sup>15</sup> All that are with me salute thee; salute them that love us in the faith. The grace of God be with you all. Amen.





# PHILEMON

## Caput 1

**P**aulus, vinctus Christi Iesu, et Timotheus, frater, Philemoni, dilecto et adiutori nostro, <sup>2</sup> et Appiae, sorori carissimae, et Archippo, commilitoni nostro, et ecclesiae quae in domo tua est. <sup>3</sup> Gratia vobis et pax a Deo, Patre nostro, et Domino Iesu Christo.

<sup>4</sup> Gratias ago Deo meo, semper memoriam tui faciens in orationibus meis, <sup>5</sup> audiens caritatem tuam et fidem, quam habes in Domino Iesu et in omnes sanctos, <sup>6</sup> ut communicatio fidei tuae evidens fiat in agnitione omnis boni quod est in vobis in Christo Iesu. <sup>7</sup> Gaudium enim magnum habui et consolationem in caritate tua, quia viscera sanctorum requieverunt per te, frater.

<sup>8</sup> Propter quod multam fiduciam habens in Christo Iesu imperandi tibi quod ad rem pertinet, <sup>9</sup> propter caritatem magis obsecro, cum sis talis ut Paulus, senex, nunc autem et vinctus Iesu Christi. <sup>10</sup> Obsecro te pro meo filio, quem genui

## Chapter I

He commends the faith and charity of Philemon and sends back to him his fugitive servant, whom he had converted in prison.

**P**aul, a prisoner of Christ Jesus, and Timothy, our brother, to Philemon, our beloved and fellow labourer, <sup>2</sup> and to Apphia, our dearest sister, and to Archippus, our fellow soldier, and to the church which is in thy house. <sup>3</sup> Grace to you and peace from God, our Father, and from the Lord Jesus Christ.

<sup>4</sup> I give thanks to my God, always making a remembrance of thee in my prayers, <sup>5</sup> hearing of thy charity and faith, which thou hast in the Lord Jesus and towards all the saints, <sup>6</sup> that the communication of thy faith may be made evident in the acknowledgment of every good work that is in you in Christ Jesus. <sup>7</sup> For I have had great joy and consolation in thy charity, because the bowels of the saints have been refreshed by thee, brother.

<sup>8</sup> Wherefore though I might have much confidence in Christ Jesus to command thee that which is to the purpose, <sup>9</sup> for charity sake I rather beseech, whereas thou art such a one as Paul, an old man and now also a prisoner of Jesus Christ. <sup>10</sup> I beseech thee for my son, Onesimus, whom I

in vinculis, Onesimo, <sup>11</sup> qui tibi aliquando inutilis fuit, nunc autem et mihi et tibi utilis, <sup>12</sup> quem remisi tibi. Tu autem illum ut mea viscera suscipe; <sup>13</sup> quem ego volueram mecum detinere, ut pro te mihi ministraret in vinculis evangelii, <sup>14</sup> sine consilio autem tuo nihil volui facere, uti ne velut ex necessitate bonum tuum esset sed voluntarium. <sup>15</sup> Forsitan enim ideo discessit ad horam a te, ut aeternum illum reciperes, <sup>16</sup> iam non ut servum sed pro servo carissimum fratrem—maxime mihi, quanto autem magis tibi et in carne et in Domino?

<sup>17</sup> Si ergo habes me socium, suscipe illum sicut me. <sup>18</sup> Si autem aliquid nocuit tibi aut debet, hoc mihi imputa. <sup>19</sup> Ego, Paulus, scripsi mea manu; ego reddam, ut non dicam tibi quod et te ipsum mihi debes. <sup>20</sup> Ita, frater, ego te fruar in Domino. Refice viscera mea in Domino. <sup>21</sup> Confidens in oboedientia tua scripsi tibi, sciens quoniam et super id quod dico facies. <sup>22</sup> Simul autem et para mihi hospitium; nam spero per orationes vestras donari me vobis.

<sup>23</sup> Salutat te Epaphras, concaptivus meus in Christo Iesu, <sup>24</sup> Marcus, Aristarchus, Demas et Lucas, adiutores mei. <sup>25</sup> Gratia Domini nostri, Iesu Christi, cum spiritu vestro. Amen.

have begotten in my bonds, <sup>11</sup> who heretofore was unprofitable to thee, but now profitable both to me and thee, <sup>12</sup> whom I have sent back to thee. And do thou receive him as my own bowels; <sup>13</sup> whom I would have retained with me, that in thy stead he might have ministered to me in the bands of the gospel, <sup>14</sup> but without thy counsel I would do nothing, that thy good deed might not be as it were of necessity but voluntary. <sup>15</sup> For perhaps he therefore departed for a season from thee, that thou mightest receive him again for ever, <sup>16</sup> not now as a servant but instead of a servant a most dear brother—especially to me, but how much more to thee both in the flesh and in the Lord?

<sup>17</sup> If therefore thou count me a partner, receive him as myself. <sup>18</sup> And if he hath wronged thee in any thing or is in thy debt, put it to my account. <sup>19</sup> I, Paul, have written it with my own hand; I will repay it, not to say to thee that thou owest me thy own self also. <sup>20</sup> Yea, brother, may I enjoy thee in the Lord. Refresh my bowels in the Lord. <sup>21</sup> Trusting in thy obedience I have written to thee, knowing that thou wilt also do more than I say. <sup>22</sup> But withal prepare me also a lodging; for I hope that through your prayers I shall be given unto you.

<sup>23</sup> There salute thee Epaphras, my fellow prisoner in Christ Jesus, <sup>24</sup> Mark, Aristarchus, Demas and Luke, my fellow labourers. <sup>25</sup> The grace of our Lord, Jesus Christ, be with your spirit. Amen.



# HEBREWS

## Caput 1

**M**ultifariam et multis modis olim Deus loquens patribus in prophetis <sup>2</sup> novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula, <sup>3</sup> qui cum sit splendor gloriae et figura substantiae eius portansque omnia verbo virtutis suae, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis, <sup>4</sup> tanto melior angelis effectus quanto differentius prae illis nomen hereditavit.

<sup>5</sup> Cui enim dixit aliquando angelorum, "Filius meus es tu; ego hodie genui te"? Et rursum, "Ego ero illi in patrem, et ipse erit mihi in filium"? <sup>6</sup> Et cum iterum introducit primogenitum in orbem terrae, dicit, "Et adorent eum omnes angeli Dei." <sup>7</sup> Et ad angelos quidem dicit, "Qui facit angelos suos spiritus, et ministros suos flammam ignis." <sup>8</sup> Ad Filium autem, "Thronus tuus, Deus, in saeculum saeculi; virga aequitatis virga regni tui. <sup>9</sup> Dilexisti iustitiam et odisti iniquitatem; propterea unxit te Deus, Deus tuus, oleo exultationis



## Chapter 1

God spoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.

God, who diversely and many ways spoke in times past to the fathers by the prophets, last of all <sup>2</sup> in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world, <sup>3</sup> 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, <sup>4</sup> being made so much better than the angels as he hath inherited a more excellent name than they.

<sup>5</sup> For to which of the angels hath he said at any time, "Thou art my son; this day have I begotten thee"? And again, "I will be to him a father, and he shall be to me a son"? <sup>6</sup> And again, when he bringeth in the first begotten into the world, he saith, "And let all the angels of God adore him." <sup>7</sup> And to the angels indeed he saith, "He that maketh his angels spirits, and his ministers a flame of fire." <sup>8</sup> But to the Son, "Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. <sup>9</sup> Thou hast loved justice and hated iniquity; therefore God, thy God, hath anointed thee with

prae participibus tuis.” <sup>10</sup> Et “Tu in principio, Domine, terram fundasti, et opera manuum tuarum sunt caeli. <sup>11</sup> Ipsi peribunt, tu autem permanebis, et omnes ut vestimentum veterascent, <sup>12</sup> et velut amictum mutabis eos, et mutabuntur; tu autem idem ipse es, et anni tui non deficient.” <sup>13</sup> Ad quem autem angelorum dixit aliquando, “Sede a dextris meis quoadusque ponam inimicos tuos scabillum pedum tuorum”? <sup>14</sup> Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos qui hereditatem capient salutis?

## Caput 2

**P**ropterea abundantius oportet observare nos ea quae audivimus, ne forte pereffluamus. <sup>2</sup> Si enim qui per angelos dictus est sermo factus est firmus et omnis praevaricatio et inoboedientia accepit iustam mercedis retributionem, <sup>3</sup> quomodo nos effugiemus si tantam neglexerimus salutem? Quae cum initium accepisset enarrari per Dominum, ab eis qui audierunt in nos confirmata est, <sup>4</sup> contestante Deo signis et portentis et variis virtutibus et Spiritus Sancti distributionibus secundum suam voluntatem.

the oil of gladness above thy fellows.” <sup>10</sup> And “Thou in the beginning, O Lord, hast founded the earth, and the heavens are the works of thy hands. <sup>11</sup> They shall perish, but thou shalt continue, and they shall all grow old as a garment, <sup>12</sup> and as a vesture shalt thou change them, and they shall be changed; but thou art the selfsame, and thy years shall not fail.” <sup>13</sup> But to which of the angels said he at any time, “Sit on my right hand until I make thy enemies thy footstool”? <sup>14</sup> Are they not all ministering spirits, sent to minister for them who shall receive the inheritance of salvation?

## Chapter 2

The transgression of the precepts of the Son of God is far more condemnable than of those of the old testament given by angels.

**T**herefore ought we more diligently to observe the things which we have heard, lest at any time we should *let them slip*. <sup>2</sup> For if the word spoken by the angels became steadfast and every transgression and disobedience received a just recompense of reward, <sup>3</sup> how shall we escape if we neglect so great salvation? Which having begun to be declared by the Lord was confirmed to us by them that heard him, <sup>4</sup> God also bearing them witness by signs and wonders and divers miracles and gifts of the Holy Ghost according to his own will.

<sup>5</sup> Non enim angelis subiecit Deus orbem terrae futurum, de quo loquimur. <sup>6</sup> Testatus est autem in quodam loco quis, dicens, "Quid est homo quod memor es eius, aut filius hominis quoniam visitas eum?" <sup>7</sup> Minuisti eum paulo minus ab angelis; gloria et honore coronasti eum et constituisti eum super opera manuum tuarum; <sup>8</sup> omnia subiecisti sub pedibus eius. In eo enim quod ei omnia subiecit nihil dimisit non subiectum ei. Nunc autem necdum videmus omnia subiecta ei. <sup>9</sup> Eum autem qui modico quam angeli minoratus est videmus, Iesum, propter passionem mortis, gloria et honore coronatum, ut gratia Dei pro omnibus gustaret mortem.

<sup>10</sup> Decebat enim eum, propter quem omnia et per quem omnia, qui multos filios in gloriam adduxerat, auctorem salutis eorum per passionem consummare. <sup>11</sup> Qui enim sanctificat et qui sanctificantur ex uno omnes. Propter quam causam non confunditur fratres eos vocare, dicens, <sup>12</sup> "Nuntiabo nomen tuum fratribus meis; in medio ecclesiae laudabo te." <sup>13</sup> Et iterum, "Ego ero fidens in eum." Et iterum, "Ecce: ego et pueri mei, quos mihi dedit Deus."

<sup>14</sup> Quia ergo pueri communicaverunt sanguini et carni, et ipse similiter participavit hisdem, ut per mortem destrueret eum qui habebat mortis imperium, id est, diabolum, <sup>15</sup> et liberaret eos qui timore mortis per totam vitam obnoxii erant servituti. <sup>16</sup> Nusquam enim angelos adprehendit, sed semen Abrahae adprehendit. <sup>17</sup> Unde debuit per omnia fratribus simili, ut misericors fieret et fidelis pontifex ad

5 For God hath not put in subjection to the angels the world to come, whereof we speak. 6 But one in a certain place hath testified, saying, "What is man that thou art mindful of him, or the son of man that thou visitest him? 7 Thou hast made him a little lesser than the angels; thou hast crowned him with glory and honour and hast set him over the works of thy hands; 8 thou hast put all things in subjection under his feet. For in that he subjected all things to him he left nothing not subject to him. But now we see not as yet all things subject to him. 9 But we see Jesus, who was made a little lesser than the angels for the suffering of death, crowned with glory and honour, that through the grace of God he might taste death for all.

10 For it became him, for whom are all things and by whom are all things, who had brought many children into glory, to make the author of their salvation perfect by suffering. 11 For both he that sanctifieth and they who are sanctified are all of one. For which cause he is not ashamed to call them brethren, saying, 12 "I will declare thy name to my brethren; in the midst of the church will I praise thee." 13 And again, "I will put my trust in him." And again, "Behold: I and my children, whom God hath given me."

14 Forasmuch then as the children were partakers of flesh and blood, he also himself in like manner partook of the same, that through death he might destroy him who had the empire of death, that is to say, the devil, 15 and might deliver them who through the fear of death were all their lifetime subject to bondage. 16 For nowhere doth he take hold of the angels, but of the seed of Abraham he taketh hold. 17 Wherefore it behoved him in all things to be made like to his brethren, that he might become a merciful and faithful high priest

Deum, ut repropitiaret delicta populi. <sup>18</sup> In eo enim in quo passus est ipse et temptatus potens est et eis qui temptantur auxiliari.

## Caput 3

Unde, fratres sancti, vocationis caelestis participes, considerate apostolum et pontificem confessionis nostrae, Iesum, <sup>2</sup> qui fidelis est ei qui fecit illum, sicut et Moses in omni domo illius. <sup>3</sup> Amplioris enim gloriae iste prae Mose dignus habitus est quanto ampliorem honorem habet domus qui fabricavit illam. <sup>4</sup> Omnis namque domus fabricatur ab aliquo, qui autem omnia creavit Deus est. <sup>5</sup> Et Moses quidem fidelis erat in tota domo eius tamquam famulus in testimonium eorum quae dicenda erant, <sup>6</sup> Christus vero tamquam Filius in domo sua, quae domus sumus nos, si fiduciam et gloriam spei usque ad finem firmam retineamus.

<sup>7</sup> Quapropter sicut dicit Spiritus Sanctus, "Hodie si vocem eius audieritis, <sup>8</sup> nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto, <sup>9</sup> ubi temptaverunt me patres vestri, probaverunt et viderunt opera mea <sup>10</sup> quadraginta annos; propter quod infensus fui generationi huic, et dixi, 'Semper errant corde, ipsi autem

*with* God, to make a reconciliation for the sins of the people. <sup>18</sup> For in that wherein he himself hath suffered and been tempted he is able to succour them also that are tempted.

## Chapter 3

Christ is more excellent than Moses, and therefore we must stick to him by faith and obedience.

**W**herefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Jesus, <sup>2</sup> who is faithful to him that appointed him, as was also Moses in all his house. <sup>3</sup> For this man was counted worthy of more glory than Moses by so much as he that hath built the house hath more honour than the house. <sup>4</sup> For every house is built by some man, but he that created all things is God. <sup>5</sup> And Moses indeed was faithful in all his house as a servant for a testimony of those things which were to be spoken, <sup>6</sup> but Christ as a Son in his own house, which house are we, if we hold fast the confidence and glory of hope unto the end.

<sup>7</sup> Wherefore as the Holy Ghost saith, "Today if you shall hear his voice, <sup>8</sup> harden not your hearts as in the provocation in the day of temptation in the desert, <sup>9</sup> where your fathers tempted me, proved me and saw my works <sup>10</sup> forty years; for which cause I was offended with this generation,

non cognoverunt vias meas,' <sup>11</sup> quibus iuravi in ira mea, 'Si introibunt in requiem meam.'"

<sup>12</sup> Videte, fratres, ne forte sit in aliquo vestrum cor malum incredulitatis discedendi a Deo vivo. <sup>13</sup> Sed adhortamini vosmet ipsos per singulos dies, donec "hodie" cognominatur, ut non obduretur quis ex vobis fallacia peccati. <sup>14</sup> Participes enim Christi effecti sumus, si tamen initium substantiae eius usque ad finem firmum retineamus. <sup>15</sup> Dum dicitur, "Hodie si vocem eius audieritis, nolite obdurare corda vestra quemadmodum in illa exacerbatione." <sup>16</sup> Quidam enim audientes exacerbaverunt, sed non universi qui profecti sunt ab Aegypto per Mosen. <sup>17</sup> Quibus autem infensus est quadraginta annos? Nonne illis qui peccaverunt, quorum cadavera prostrata sunt in deserto? <sup>18</sup> Quibus autem iuravit non introire in requiem ipsius nisi illis qui increduli fuerunt? <sup>19</sup> Et videmus quia non potuerunt introire propter incredulitatem.

## Caput 4

**T**imeamus ergo ne forte relictâ pollicitatione introeundi in requiem eius, existimetur aliqui ex vobis deesse. <sup>2</sup> Etenim et nobis nuntiaturum est quemadmodum et illis, sed non



and I said, 'They always err in heart, and they have not known my ways,' <sup>11</sup> *as* I have sworn in my wrath, 'If they shall enter into my rest.'"

<sup>12</sup> Take heed, brethren, *lest* there be in any of you an evil heart of unbelief to depart from the living God. <sup>13</sup> But exhort one another every day, whilst it is called "today," lest any one of you be hardened through the deceitfulness of sin. <sup>14</sup> For we are made partakers of Christ, yet so if we hold the beginning of his substance firm unto the end. <sup>15</sup> While it is said, "Today if you shall hear his voice, harden not your hearts as in that provocation." <sup>16</sup> For some who heard did provoke, but not all that came out of Egypt by Moses. <sup>17</sup> And with whom was he offended forty years? Was it not with them that sinned, whose carcasses were overthrown in the desert? <sup>18</sup> And to whom did he swear that they should not enter into his rest but to them that were incredulous? <sup>19</sup> And we see that they could not enter in because of unbelief.

## Chapter 4

The Christian's rest. We are to enter into it through Jesus Christ.

**L**et us fear therefore *lest* the promise being left of entering into his rest, any of you should be thought to be wanting. <sup>2</sup> For to us also it hath been declared as well as to them, but

profuit illis sermo auditus, non admistus fidei ex his quae audierunt. <sup>3</sup> Ingrediemur enim in requiem qui credidimus, quemadmodum dixit, "Sicut iuravi in ira mea, 'Si introibunt in requiem meam,'" et quidem operibus ab institutione mundi perfectis. <sup>4</sup> Dixit enim quodam loco de die septima sic: "Et requievit Deus die septima ab omnibus operibus suis." <sup>5</sup> Et in isto rursum, "Si introibunt in requiem meam." <sup>6</sup> Quoniam ergo superest quosdam introire in illam, et hii quibus prioribus adnuntiaturum est non introierunt propter incredulitatem, <sup>7</sup> iterum terminat diem quendam, "Hodie," in David dicendo post tantum temporis, sicut supra dictum est: "Hodie si vocem eius audieritis, nolite obdurare corda vestra." <sup>8</sup> Nam si eis Iesus requiem praestitisset, numquam de alio loqueretur posthac die. <sup>9</sup> Itaque relinquitur sabbatismus populo Dei. <sup>10</sup> Qui enim ingressus est in requiem eius, etiam ipse requievit ab operibus suis, sicut a suis Deus.

<sup>11</sup> Festinemus ergo ingredi in illam requiem, ut ne in id ipsum quis incidat incredulitatis exemplum. <sup>12</sup> Vivus est enim Dei sermo et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad divisionem animae ac spiritus, compagum quoque et medullarum, et discretor cogitationum et intentionum cordis. <sup>13</sup> Et non est ulla creatura invisibilis in conspectu eius, omnia autem nuda et aperta sunt oculis eius ad quem nobis sermo.

<sup>14</sup> Habentes ergo pontificem magnum qui penetraverit caelos, Iesum, Filium Dei, teneamus confessionem. <sup>15</sup> Non enim habemus pontificem qui non possit conpati infirmitatibus nostris, temptatum autem per omnia pro similitudine

the word of hearing did not profit them, not being mixed with faith of those things they heard. <sup>3</sup> For we who have believed shall enter into rest, as he said, "As I have sworn in my wrath, 'If they shall enter into my rest,'" and this when the works from the foundation of the world were finished. <sup>4</sup> For in a certain place he spoke of the seventh day thus: "And God rested the seventh day from all his works." <sup>5</sup> And in this *place* again, "If they shall enter into my rest." <sup>6</sup> Seeing then it remaineth that some are to enter into it, and they to whom it was first preached did not enter in because of unbelief, <sup>7</sup> again he limiteth a certain day, saying in David, "Today," after so long a time, as it is above said: "Today if you shall hear his voice, harden not your hearts." <sup>8</sup> For if Joshua had given them rest, he would never have afterwards spoken of another day. <sup>9</sup> There remaineth therefore a day of rest for the people of God. <sup>10</sup> For he that is entered into his rest, the same also hath rested from his works, as God did from his.

<sup>11</sup> Let us hasten therefore to enter into that rest, lest any man fall into the same example of unbelief. <sup>12</sup> For the word of God is living and effectual and more piercing than any two-edged sword and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature invisible in his sight, but all things are naked and open to the eyes of him to whom our speech is.

<sup>14</sup> Seeing then that we have a great high priest that hath passed into the heavens, Jesus, the Son of God, let us hold fast our confession. <sup>15</sup> For we have not a high priest who cannot have compassion on our infirmities, but one tempted in

absque peccato. <sup>16</sup> Adeamus ergo cum fiducia ad thronum gratiae, ut misericordiam consequamur et gratiam inveniamus in auxilio opportuno.

## Caput 5

**O**mnis namque pontifex ex hominibus adsumptus pro hominibus constituitur in his quae sunt ad Deum, ut offerat dona et sacrificia pro peccatis, <sup>2</sup> qui condolere possit his qui ignorant et errant, quoniam et ipse circumdatus est infirmitate, <sup>3</sup> et propter eam debet, quemadmodum pro populo, ita etiam pro semet ipso, offerre pro peccatis. <sup>4</sup> Nec quisquam sumit sibi honorem sed qui vocatur a Deo tamquam Aaron. <sup>5</sup> Sic et Christus non semet ipsum clarificavit ut pontifex fieret sed qui locutus est ad eum, "Filius meus es tu; ego hodie genui te." <sup>6</sup> Quemadmodum et in alio loco dicit, "Tu es sacerdos in aeternum secundum ordinem Melchisedech." <sup>7</sup> Qui in diebus carnis suae, preces supplicationesque ad eum qui possit salvum illum a morte facere cum clamore valido et lacrimis offerens, exauditus est pro sua reverentia. <sup>8</sup> Et quidem cum esset Filius, didicit ex his quae passus est obedi-entiam, <sup>9</sup> et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae, <sup>10</sup> appellatus a Deo

all things *like as we are, yet without sin.* <sup>16</sup> Let us go therefore with confidence to the throne of grace, that we may obtain mercy and find grace in seasonable aid.

## Chapter 5

The office of a high priest. Christ is our high priest.

**F**or every high priest taken from among men is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins, <sup>2</sup> who can have compassion on them that are ignorant and that err, because he himself also is compassed with infirmity, <sup>3</sup> and therefore he ought, as for the people, so also for himself to offer for sins. <sup>4</sup> Neither doth any man take the honour to himself but he that is called by God as Aaron was. <sup>5</sup> So also Christ did not glorify himself to be made a high priest but he that said to him, "Thou art my Son; this day have I begotten thee." <sup>6</sup> As he saith also in another place, "Thou art a priest for ever according to the order of Melchizedek." <sup>7</sup> Who in the days of his flesh, offering up prayers and supplications with a strong cry and tears to him that was able to save him from death, was heard for his reverence. <sup>8</sup> And whereas indeed he was the *Son of God*, he learned obedience by the things which he suffered, <sup>9</sup> and being consummated he became the cause of eternal salvation to all that obey him, <sup>10</sup> called by God

pontifex iuxta ordinem Melchisedech. <sup>11</sup> De quo grandis nobis sermo et ininterpretabilis ad dicendum, quoniam inbecilles facti estis ad audiendum. <sup>12</sup> Etenim cum deberetis magistri esse propter tempus, rursum indigetis ut vos doceamini quae sint elementa exordii sermonum Dei, et facti estis quibus lacte opus sit non solido cibo. <sup>13</sup> Omnis enim qui lactis est particeps expers est sermonis iustitiae, parvulus enim est. <sup>14</sup> Perfectorum autem est solidus cibus, eorum qui pro consuetudine exercitatos habent sensus ad discretionem boni ac mali.

## Caput 6

**Q**uapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur, non rursum iacentes fundamentum paenitentiae ab operibus mortuis et fidei ad Deum, <sup>2</sup> baptismatum doctrinae, inpositionis quoque manuum ac resurrectionis mortuorum et iudicii aeterni. <sup>3</sup> Et hoc faciemus siquidem permiserit Deus. <sup>4</sup> Impossibile est enim eos qui semel sunt inluminati, gustaverunt etiam donum caeleste et participes sunt facti Spiritus Sancti, <sup>5</sup> gustaverunt nihilominus bonum Dei verbum virtutesque saeculi venturi <sup>6</sup> et prolapsi sunt renovari rursus ad paenitentiam, rursum

a high priest according to the order of Melchizedek. <sup>11</sup> Of whom we have much to say and hard to be intelligibly uttered, because you are become weak to hear. <sup>12</sup> For whereas for the time you ought to be masters, you have need to be taught again what are the first rudiments of the word of God, and you are become such as have need of milk and not of strong meat. <sup>13</sup> For every one that is a partaker of milk is unskilful in the word of justice, for he is a little child. <sup>14</sup> But strong meat is for the perfect, for them who by use have their senses exercised to the discerning of good and evil.

## Chapter 6

He warns them of the danger of falling by apostasy and exhorts them to patience and perseverance.

Wherefore leaving the word of the beginning of Christ let us go on to things *more perfect*, not laying again the foundation of penance from dead works and of faith towards God, <sup>2</sup> of the doctrine of baptisms and of the imposition of hands and of the resurrection of the dead and of eternal judgment. <sup>3</sup> And this will we do if God permit. <sup>4</sup> For it is impossible for those who were once enlightened, have tasted also the heavenly gift and were made partakers of the Holy Ghost, <sup>5</sup> have moreover tasted the good word of God and the powers of the world to come <sup>6</sup> and are fallen away to be

crucifigentes sibimet ipsis Filium Dei et ostentui habentes. 7 Terra enim saepe venientem super se bibens imbrem et generans herbam opportunam illis a quibus colitur accipit benedictionem a Deo. 8 Proferens autem spinas ac tribulos reprobata est et maledicto proxima, cuius consummatio in combustionem.

9 Confidimus autem de vobis, dilectissimi, meliora et viciniore salutis, tametsi ita loquimur. 10 Non enim iniustus Deus, ut obliviscatur operis vestri et dilectionis quam ostendistis in nomine ipsius, qui ministrastis sanctis et ministrastis. 11 Cupimus autem unumquemque vestrum eandem ostentare sollicitudinem ad expletionem spei usque in finem, 12 ut non segnes efficiamini, verum imitatores eorum qui fide et patientia hereditabunt promissiones. 13 Abrahæ namque promittens Deus, quoniam neminem habuit per quem iuraret maiorem, iuravit per semet ipsum, 14 dicens, "Nisi benedicens benedicam te, et multiplicans multiplicabo te." 15 Et sic, longanimiter ferens, adeptus est repromissionem. 16 Homines enim per maiorem sui iurant, et omnis controversiæ eorum finis ad confirmationem est iuramentum. 17 In quo abundantius volens Deus ostendere pollicitationis heredibus inmobilitatem consilii sui interposuit iusiurandum, 18 ut per duas res immobiles, quibus impossibile est mentiri Deum, fortissimum solacium habeamus qui confugimus ad tenendam propositam spem, 19 quam sicut anchoram habemus animæ, tutam ac firmam, et incedentem usque in interiora velaminis, 20 ubi præcursor pro nobis introiit, Iesus, secundum ordinem Melchisedech pontifex factus in æternum.



renewed again to penance, crucifying again to themselves the Son of God and making a mockery of him. <sup>7</sup> For the earth that drinketh in the rain which cometh often upon it and bringeth forth herbs meet for them by whom it is tilled receiveth blessing from God. <sup>8</sup> But that which bringeth forth thorns and briers is rejected and very near to a curse, whose end is to be burnt.

<sup>9</sup> But, my dearly beloved, we trust better things of you and nearer to salvation, though we thus speak. <sup>10</sup> For God is not unjust, that he should forget your work and the love which you have shewn in his name, you who have ministered and do minister to the saints. <sup>11</sup> And we desire that every one of you shew forth the same carefulness to the accomplishing of hope unto the end, <sup>12</sup> that you become not slothful, but followers of them who through faith and patience shall inherit the promises. <sup>13</sup> For when God made promise to Abraham, because he had no one greater to swear by, he swore by himself, <sup>14</sup> saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men swear by one greater than themselves, and an oath for confirmation is the end of all their controversy. <sup>17</sup> Wherein God, meaning more abundantly to shew to the heirs of the promise the immutability of his counsel, interposed an oath, <sup>18</sup> that by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort who have fled for refuge to hold fast the hope set before us, <sup>19</sup> which we have as an anchor of the soul, sure and firm, and which entereth in even within the veil, <sup>20</sup> where the forerunner, Jesus, is entered for us, made a high priest for ever according to the order of Melchizedek.

## Caput 7

**H**ic enim Melchisedech rex Salem, sacerdos Dei summi, qui obviavit Abrahae regresso a caede regum et benedixit ei, <sup>2</sup> cui et decimas omnium divisit Abraham, primum quidem qui interpretatur rex iustitiae, deinde autem et rex Salem, quod est “rex pacis,” <sup>3</sup> sine patre, sine matre, sine genealogia, neque initium dierum neque finem vitae habens, adsimilatus autem Filio Dei, manet sacerdos in perpetuum.

<sup>4</sup> Intuemini autem quantus sit hic, cui et decimam dedit de praecipuis Abraham, patriarcha. <sup>5</sup> Et quidem de filiis Levi, sacerdotium accipientes, mandatum habent decimas sumere a populo secundum legem, id est, a fratribus suis, quamquam et ipsi exierunt de lumbis Abrahae. <sup>6</sup> Cuius autem generatio non adnumeratur in eis decimas sumpsit ab Abraham et hunc qui habebat repromissiones benedixit. <sup>7</sup> Sine ulla autem contradictione quod minus est a meliore benedicatur. <sup>8</sup> Et hic quidem decimas morientes homines accipiunt, ibi autem contestatur quia vivit. <sup>9</sup> Et ut ita dictum sit, per Abraham et Levi, qui decimas accepit, decimatus est, <sup>10</sup> adhuc enim in lumbis patris erat quando obviavit ei Melchisedech.

## Chapter 7

The priesthood of Christ according to the order of  
Melchizedek excels the Levitical priesthood and puts an  
end both to that and to the law.

**F**or this Melchizedek was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him, <sup>2</sup> to whom also Abraham divided the tithes of all, who first by interpretation *of his name* is king of justice, and then also king of Salem, that is, “king of peace,” <sup>3</sup> without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

<sup>4</sup> Now consider how great this man is, to whom also Abraham, the patriarch, gave tithes out of the principal things. <sup>5</sup> And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they themselves also came out of the loins of Abraham. <sup>6</sup> But he whose pedigree is not numbered among them received tithes of Abraham and blessed him that had the promises. <sup>7</sup> And without all contradiction that which is less is blessed by the better. <sup>8</sup> And here indeed men that die receive tithes, but there he hath witness that he liveth. <sup>9</sup> And as it may be said, even Levi, who received tithes, paid tithes in Abraham, <sup>10</sup> for he was yet in the loins of his father when Melchizedek met him.

<sup>11</sup> Si ergo consummatio per sacerdotium Leviticum erat, populus enim sub ipso legem accepit, quid adhuc necessarium fuit secundum ordinem Melchisedech alium surgere sacerdotem et non secundum ordinem Aaron dici? <sup>12</sup> Translato enim sacerdotio, necesse est ut et legis translatio fiat. <sup>13</sup> In quo enim haec dicuntur de alia tribu est, de qua nullus altario praesto fuit. <sup>14</sup> Manifestum est enim quod ex Iuda ortus sit Dominus noster, in qua tribu nihil de sacerdotibus Moses locutus est.

<sup>15</sup> Et amplius adhuc manifestum est si secundum similitudinem Melchisedech exsurgat alius sacerdos <sup>16</sup> qui non secundum legem mandati carnalis factus est sed secundum virtutem vitae insolubilis. <sup>17</sup> Contestatur enim quoniam "Tu es sacerdos in aeternum secundum ordinem Melchisedech." <sup>18</sup> Reprobatio quidem fit praecedentis mandati propter infirmitatem eius et inutilitatem, <sup>19</sup> nihil enim ad perfectum adduxit lex, introductio vero melioris spei, per quam proximamus ad Deum.

<sup>20</sup> Et quantum est non sine iureiurando (alii quidem sine iureiurando sacerdotes facti sunt, <sup>21</sup> hic autem cum iureiurando per eum qui dixit ad illum, "Iuravit Dominus, et non paenitebit eum; tu es sacerdos in aeternum"), <sup>22</sup> in tantum melioris testamenti sponsor factus est Iesus.

<sup>23</sup> Et alii quidem plures facti sunt sacerdotes, idcirco quod morte prohiberentur permanere. <sup>24</sup> Hic autem, eo quod maneat in aeternum, sempiternum habet sacerdotium, <sup>25</sup> unde et salvare in perpetuum potest accedentes per semet ipsum ad Deum, semper vivens ad interpellandum pro nobis.

<sup>26</sup> Talis enim decebat ut nobis esset pontifex—sanctus,

<sup>11</sup> If then perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should rise according to the order of Melchizedek and not be called according to the order of Aaron? <sup>12</sup> For the priesthood being translated, it is necessary that a translation also be made of the law. <sup>13</sup> For he of whom these things are spoken is of another tribe, of which no one gave attendance at the altar. <sup>14</sup> For it is evident that our Lord sprung out of Judah, in which tribe Moses spoke nothing concerning priests.

<sup>15</sup> And it is yet far more evident if according to the similitude of Melchizedek there arise another priest <sup>16</sup> who is made not according to the law of a carnal commandment but according to the power of an indissoluble life. <sup>17</sup> For he testifieth, "Thou art a priest for ever according to the order of Melchizedek." <sup>18</sup> There is verily a setting aside of the former commandment for the weakness and unprofitableness thereof, <sup>19</sup> for the law brought nothing to perfection, but a bringing in of a better hope, by which we draw nigh to God.

<sup>20</sup> And inasmuch as it is not without an oath (for the others indeed were made priests without an oath, <sup>21</sup> but this with an oath by him that said to him, "The Lord hath sworn, and he will not repent; thou art a priest for ever"), <sup>22</sup> by so much is Jesus made a surety of a better testament.

<sup>23</sup> And the others indeed were made many priests, because by reason of death they were not suffered to continue. <sup>24</sup> But this, for that he continueth for ever, hath an everlasting priesthood, <sup>25</sup> whereby he is able also to save for ever them that come to God by him, always living to make intercession for us.

<sup>26</sup> For it was fitting that we should have such a high priest

innocens, inpollutus, segregatus a peccatoribus et excelsior caelis factus — <sup>27</sup> qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre, deinde pro populi; hoc enim fecit semel se offerendo. <sup>28</sup> Lex enim homines constituit sacerdotes infirmitatem habentes, sermo autem iurisiurandi qui post legem est, Filium, in aeternum perfectum.

## Caput 8

**C**apitulum autem super ea quae dicuntur: talem habemus pontificem, qui consedit in dextera sedis magnitudinis in caelis, <sup>2</sup> sanctorum minister et tabernaculi veri, quod fixit Dominus et non homo. <sup>3</sup> Omnis enim pontifex ad offerenda munera et hostias constituitur; unde necesse est et hunc habere aliquid quod offerat. <sup>4</sup> Si ergo esset super terram, nec esset sacerdos, cum essent qui offerrent secundum legem munera, <sup>5</sup> qui exemplari et umbrae deserviunt caelestium. Sicut responsum est Mosi cum consummaret tabernaculum,

—holy, innocent, undefiled, separated from sinners and made higher than the heavens—<sup>27</sup> who needeth not daily as the *other* priests to offer sacrifices first for his own sins *and* then for the people's; for this he did once in offering himself. <sup>28</sup> For the law maketh men priests who have infirmity, but the word of the oath which was since the law, the Son, who is perfected for evermore.

## Chapter 8

More of the excellence of the priesthood of Christ and of the new testament.

**N**ow of the things which we have said this is the sum: we have such a high priest, who is set on the right hand of the throne of majesty in the heavens, <sup>2</sup> a minister of the holies and of the true tabernacle, which the Lord hath pitched and not man. <sup>3</sup> For every high priest is appointed to offer gifts and sacrifices; wherefore it is necessary that he also should have something to offer. <sup>4</sup> If then he were on earth, *he* would not be a priest, seeing that there would be *others* to offer gifts according to the law, <sup>5</sup> who serve unto the example and shadow of heavenly things. As it was answered to Moses

“Vide,” inquit, “omnia facito secundum exemplar quod tibi ostensum est in monte.”

6 Nunc autem melius sortitus est ministerium, quanto et melioris testamenti mediator est, quod in melioribus repositionibus sanctum est. 7 Nam si illud prius culpa vacasset, non utique secundi locus inquireretur. 8 Vituperans enim eos dicit, “Ecce: dies venient,” dicit Dominus, ‘et consummabo super domum Israhel et super domum Iuda testamentum novum, 9 non secundum testamentum quod feci patribus eorum in die qua adprehendi manum illorum ut educerem illos de terra Aegypti, quoniam ipsi non permanserunt in testamento meo, et ego neglexi eos,’ dicit Dominus. 10 ‘Quia hoc est testamentum quod disponam domui Israhel post dies illos,’ dicit Dominus, ‘dando leges meas in mentem eorum, et in corde eorum superscribam eas, et ero eis in Deum, et ipsi erunt mihi in populum. 11 Et non docebit unusquisque proximum suum et unusquisque fratrem suum, dicens, “Cognosce Dominum.” Quoniam omnes scient me a minore usque ad maiorem eorum, 12 quia propitius ero iniquitatibus eorum, et peccatorum illorum iam non memorabor.”’ 13 Dicendo autem novum veteravit prius, quod autem antiquatur et senescit prope interitum est.



when he was to finish the tabernacle, "See," saith he, "that thou make all things according to the pattern which was shewn thee on the mount."

<sup>6</sup> But now he hath obtained a better ministry, by how much also he is the mediator of a better covenant, which is established on better promises. <sup>7</sup> For if that former had been faultless, there should not indeed a place have been sought for a second. <sup>8</sup> For finding fault with them he saith, "'Behold: the days shall come,' saith the Lord, '*when* I will make a new covenant with the house of Israel and with the house of Judah, <sup>9</sup> not according to the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt, for they continued not in my covenant, and I regarded them not,' saith the Lord. <sup>10</sup> 'For this is the covenant which I will make with the house of Israel after those days,' saith the Lord. '*I will give* my laws into their mind, and I will write them in their heart, and I will be their God, and they shall be my people. <sup>11</sup> And they shall not teach every man his neighbour and every man his brother, saying, "Know the Lord." For all shall know me from the least to the greatest of them, <sup>12</sup> because I will be merciful to their iniquities, and their sins I will remember no more.'" <sup>13</sup> Now in saying a new he hath made the former old, and that which decayeth and groweth old is near its end.

## Caput 9

**H**abuit quidem et prius iustificationes culturae et sanctum saeculare. <sup>2</sup> Tabernaculum enim factum est primum, in quo inerant candelabra et mensa et propositio panum, quae dicitur Sancta; <sup>3</sup> post velamentum autem secundum tabernaculum, quod dicitur Sancta Sanctorum, <sup>4</sup> aureum habens turibulum et Arcam Testamenti, circumtectam ex omni parte auro, in qua urna aurea habens manna et virga Aaron quae fronderat et tabulae testamenti, <sup>5</sup> superque eam erant cherubin gloriae obumbrantia propitiatorium, de quibus non est modo dicendum per singula.

<sup>6</sup> His vero ita compositis, in priori quidem tabernaculo semper introibant sacerdotes, sacrificiorum officia consummantes, <sup>7</sup> in secundo autem semel in anno solus pontifex non sine sanguine, quem offert pro sua et populi ignorantia, <sup>8</sup> hoc significante Spiritu Sancto, nondum propalatam esse sanctorum viam adhuc priore tabernaculo habente statum. <sup>9</sup> Quae parabola est temporis instantis, iuxta quam munera et hostiae offeruntur quae non possunt iuxta conscientiam perfectum facere servientem <sup>10</sup> solummodo in cibis et in potibus et variis baptismis et iustitiis carnis usque ad tempus correctionis inpositis.

## Chapter 9

The sacrifices of the law were far inferior to that of Christ.

**T**he former indeed had also justifications of *divine* service and a worldly sanctuary. <sup>2</sup> For there was a tabernacle made the first, wherein were the candlesticks and the table and the setting forth of loaves, which is called the Holy; <sup>3</sup> and after the second veil the tabernacle, which is called the Holy of Holies, <sup>4</sup> having the golden censer and the Ark of the Covenant, covered about on every part with gold, in which was the golden pot that had manna and the rod of Aaron that had blossomed and the tables of the covenant, <sup>5</sup> and over it were the cherubims of glory overshadowing the propitiatory, of which it is not needful to speak now particularly.

<sup>6</sup> Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices, <sup>7</sup> but into the second the high priest alone once a year not without blood, which he offereth for his own and the people's ignorance, <sup>8</sup> the Holy Ghost signifying this, that the way into the holies was not yet made manifest whilst the former tabernacle was yet standing. <sup>9</sup> Which is a parable of the time *then* present, according to which gifts and sacrifices are offered which cannot as to the conscience make him perfect that serveth <sup>10</sup> only in meats and in drinks and divers washings and justices of the flesh laid on them until the time of correction.

11 Christus autem, adsistens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manufactum, id est, non huius creationis, 12 neque per sanguinem hircorum aut vitulorum sed per proprium sanguinem, introivit semel in sancta, aeterna redemptione inventa. 13 Si enim sanguis hircorum et taurorum et cinis vitulae aspersus inquinatos sanctificat ad emundationem carnis, 14 quanto magis sanguis Christi, qui per Spiritum Sanctum semet ipsum obtulit immaculatum Deo, emundavit conscientiam nostram ab operibus mortuis ad serviendum Deo viventi?

15 Et ideo novi testamenti mediator est, ut morte intercedente in redemptionem earum praevaricationum quae erant sub priore testamento repromissionem accipiant qui vocati sunt aeternae hereditatis. 16 Ubi enim testamentum est, mors necesse est intercedat testatoris. 17 Testamentum enim in mortuis confirmatum est; alioquin nondum valet dum vivit qui testatus est. 18 Unde nec primum quidem sine sanguine dedicatum est. 19 Lecto enim omni mandato legis a Mose universo populo, accipiens sanguinem vitulorum et hircorum cum aqua et lana coccinea et hysopo ipsum quoque librum et omnem populum aspersit, 20 dicens, "Hic sanguis testamenti quod mandavit ad vos Deus." 21 Etiam tabernaculum et omnia vasa ministerii sanguine similiter aspersit. 22 Et omnia paene in sanguine mundantur secundum legem, et sine sanguinis effusione non fit remissio.

11 But Christ, *being come* a high priest of the good things to come by a greater and more perfect tabernacle not made with hands, that is, not of this creation, 12 neither by the blood of goats or of calves but by his own blood, entered once into the holies, having obtained eternal redemption. 13 For if the blood of goats and of oxen and the ashes of an heifer being sprinkled sanctify *such as* are defiled to the cleansing of the flesh, 14 how much more *shall* the blood of Christ, who through the Holy Ghost offered himself without spot to God, *cleanse* our conscience from dead works to serve the living God?

15 And therefore he is the mediator of the new testament, that by means of his death for the redemption of those transgressions which were under the former testament they that are called may receive the promise of eternal inheritance. 16 For where there is a testament, the death of the testator must of necessity come in. 17 For a testament is *of force after men are dead*; otherwise it is as yet of no strength whilst the testator liveth. 18 Whereupon neither was the first indeed dedicated without blood. 19 For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats with water and scarlet wool and hyssop and sprinkled both the book itself and all the people, 20 saying, "This is the blood of the testament which God hath enjoined to you." 21 The tabernacle also and all the vessels of the ministry in like manner he sprinkled with blood. 22 And almost all things according to the law are cleansed with blood, and without shedding of blood there is no remission.

<sup>23</sup> Necesse est ergo exemplaria quidem caelestium his mundari, ipsa autem caelestia melioribus hostiis quam istis. <sup>24</sup> Non enim in manufacta sancta Iesus introiit, exemplaria verorum, sed in ipsum caelum, ut appareat nunc vultui Dei pro nobis; <sup>25</sup> neque ut saepe offerat semet ipsum, quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno. <sup>26</sup> Alioquin oportebat eum frequenter pati ab origine mundi; nunc autem semel in consummatione saeculorum ad destitutionem peccati per hostiam suam apparuit. <sup>27</sup> Et quemadmodum statutum est hominibus semel mori, post hoc autem iudicium, <sup>28</sup> sic et Christus semel oblatus est ad multorum exhaurienda peccata; secundo sine peccato apparebit expectantibus se in salutem.

## Caput 10

Umbra enim habens lex bonorum futurorum, non ipsam imaginem rerum, per singulos annos hisdem ipsis hostiis quas offerunt indiesinenter numquam potest accedentes

<sup>23</sup> It is necessary therefore that the patterns of heavenly things should be cleansed with these, but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Jesus is not entered into the sanctuaries made with hands, the patterns of the true, but into heaven itself, that he may appear now in the presence of God for us; <sup>25</sup> nor *yet* that he should offer himself often, as the high priest entereth into the holy places every year with the blood of others. <sup>26</sup> For then he ought to have suffered often from the beginning of the world; but now once at the end of ages he hath appeared for the destruction of sin by the sacrifice of himself. <sup>27</sup> And as it is appointed for men once to die, and after this the judgment, <sup>28</sup> so also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

## Chapter 10

Because of the insufficiency of the sacrifices of the law Christ, our high priest, shed his own blood for us, offering up once for all the sacrifice of our redemption. He exhorts them to perseverance.

**F**or the law, having a shadow of the good things to come, not the very image of the things, can never with the selfsame sacrifices which they offer continually every year make the

perfectos facere; <sup>2</sup> alioquin cessassent offerri, ideo quod nullam haberent ultra conscientiam peccati cultores semel mundati. <sup>3</sup> Sed in ipsis commemoratio peccatorum per singulos annos fit, <sup>4</sup> impossibile enim est sanguine taurorum et hircorum auferri peccata.

<sup>5</sup> Ideo ingrediens mundum dicit, "Hostiam et oblationem noluisti, corpus autem aptasti mihi. <sup>6</sup> Holocaustomata et pro peccato non tibi placuerunt. <sup>7</sup> Tunc dixi, 'Ecce: venio.' In capite libri scriptum est de me ut faciam, Deus, voluntatem tuam." <sup>8</sup> Superius dicens quia "Hostias et oblationes et holocaustomata et pro peccato noluisti, nec placita sunt tibi" (quae secundum legem offeruntur), <sup>9</sup> "Tunc dixi, 'Ecce: venio ut faciam, Deus, voluntatem tuam,'" aufert primum ut sequens statuatur, <sup>10</sup> in qua voluntate sanctificati sumus per oblationem corporis Iesu Christi semel.

<sup>11</sup> Et omnis quidem sacerdos praesto est cotidie ministrans et easdem saepe offerens hostias, quae numquam possunt auferre peccata. <sup>12</sup> Hic autem, unam pro peccatis offerens hostiam, in sempiternum sedet in dextera Dei, <sup>13</sup> de cetero expectans donec ponantur inimici eius scabillum pedum eius. <sup>14</sup> Una enim oblatione consummavit in sempiternum sanctificatos.

<sup>15</sup> Contestatur autem nos et Spiritus Sanctus. Postquam enim dixit, <sup>16</sup> "Hoc autem testamentum quod testabor ad illos post dies illos," dicit Dominus, 'dando leges meas in cordibus eorum, et in mentibus eorum superscribam eas, <sup>17</sup> et peccatorum et iniquitatum eorum iam non recordabor amplius.'" <sup>18</sup> Ubi autem horum remissio, iam non est oblatio pro peccato.



comers thereunto perfect; <sup>2</sup> for then they would have ceased to be offered, because the worshippers once cleansed should have no conscience of sin any longer. <sup>3</sup> But in them there is made a commemoration of sins every year, <sup>4</sup> for it is impossible that with the blood of oxen and goats sins should be taken away.

<sup>5</sup> Wherefore when he cometh into the world he saith, "Sacrifice and oblation thou wouldest not, but a body thou hast fitted to me. <sup>6</sup> Holocausts for sin did not please thee. <sup>7</sup> Then said I, 'Behold: I come.' In the head of the book it is written of me that I should do thy will, O God." <sup>8</sup> In saying before, "Sacrifices and oblations and holocausts *for* sin thou wouldest not, neither are they pleasing to thee" (which are offered according to the law), <sup>9</sup> "Then said I, 'Behold, I come to do thy will, O God,'" he taketh away the first that he may establish that which followeth, <sup>10</sup> by the which will we are sanctified by the oblation of the body of Jesus Christ once.

<sup>11</sup> And every priest indeed standeth daily ministering and often offering the same sacrifices, which can never take away sins. <sup>12</sup> But this man, offering one sacrifice for sins, for ever sitteth on the right hand of God, <sup>13</sup> from henceforth expecting until his enemies be made his footstool. <sup>14</sup> For by one oblation he hath perfected for ever them that are sanctified.

<sup>15</sup> And the Holy Ghost also doth testify this to us. For after that he *had* said, <sup>16</sup> "And this is the covenant which I will make with them after those days,' saith the Lord. '*I will give my laws in their hearts, and on their minds will I write them, and their sins and iniquities I will remember no more.*'" <sup>17</sup> Now where there is a remission of these, there is no more an oblation for sin.

<sup>19</sup> Habentes itaque, fratres, fiduciam in introitu sanctorum in sanguine Christi, <sup>20</sup> quam initiavit nobis viam novam et viventem per velamen, id est, carnem suam, <sup>21</sup> et sacerdotem magnum super domum Dei, <sup>22</sup> accedamus cum vero corde, in plenitudine fidei, aspersi corda a conscientia mala et abluti corpus aqua munda. <sup>23</sup> Teneamus spei nostrae confessionem indeclinabilem, fidelis enim est qui repromisit, <sup>24</sup> et consideremus invicem in provocationem caritatis et bonorum operum, <sup>25</sup> non deserentes collectionem nostram sicut est consuetudinis quibusdam, sed consolantes, et tanto magis quanto videritis adpropinquantem diem.

<sup>26</sup> Voluntarie enim peccantibus nobis post acceptam notitiam veritatis, iam non relinquitur pro peccatis hostia, <sup>27</sup> terribilis autem quaedam expectatio iudicii et ignis aemulatio quae consumptura est adversarios. <sup>28</sup> Irritam quis faciens legem Mosi sine ulla miseratione duobus vel tribus testibus moritur; <sup>29</sup> quanto magis putatis deteriora mereri supplicia qui Filium Dei conculcaverit et sanguinem testamenti pollutum duxerit, in quo sanctificatus est, et Spiritui gratiae contumeliam fecerit? <sup>30</sup> Scimus enim qui dixit, "Mihi vindictam; ego reddam," et iterum quia "Iudicabit Dominus populum suum." <sup>31</sup> Horrendum est incidere in manus Dei viventis.

<sup>32</sup> Rememoramini autem pristinos dies, in quibus inluminati magnum certamen sustinuistis passionum, <sup>33</sup> et in altero quidem obprobriis et tribulationibus spectaculum facti, in altero autem socii taliter conversantium effecti. <sup>34</sup> Nam et vinctis compassi estis et rapinam bonorum vestrorum cum

19 Having therefore, brethren, a confidence in the entering into the holies by the blood of Christ, 20 a new and living way which he hath dedicated for us through the veil, that is to say, his flesh, 21 and a high priest over the house of God, 22 let us draw near with a true heart, in fulness of faith, having our hearts sprinkled from an evil conscience and our bodies washed with clean water. 23 Let us hold fast the confession of our hope without wavering, for he is faithful that hath promised, 24 and let us consider one another to provoke unto charity and to good works, 25 not forsaking our assembly as some are accustomed but comforting *one another*, and so much the more as you see the day approaching.

26 For if we sin wilfully after having received the knowledge of the truth, there is now left no sacrifice for sins, 27 but a certain dreadful expectation of judgment and the rage of a fire which shall consume the adversaries. 28 A man making void the law of Moses dieth without any mercy under two or three witnesses; 29 how much more do you think he deserveth worse punishments who hath trodden under foot the Son of God and hath esteemed the blood of the covenant unclean, with which he was sanctified, and hath offered an affront to the Spirit of grace? 30 For we know him that hath said, "Vengeance belongeth to me, *and* I will repay," and again, "The Lord shall judge his people." 31 It is a fearful thing to fall into the hands of the living God.

32 But call to mind the former days, wherein being illuminated you endured a great fight of afflictions, 33 and on the one hand indeed by reproaches and tribulations were made a gazing stock, and on the other became companions of them that *were used* in such sort. 34 For you both had compassion on them that were in bands and took with joy the

gaudio suscepistis, cognoscentes vos habere meliorem et manentem substantiam. <sup>35</sup> Nolite itaque amittere confidentiam vestram, quae magnam habet remunerationem. <sup>36</sup> Patientia enim vobis necessaria est, ut voluntatem Dei facientes reportetis promissionem. <sup>37</sup> "Adhuc enim modicum quantulum, qui venturus est veniet et non tardabit. <sup>38</sup> Iustus autem meus ex fide vivit, quod si subtraxerit se, non placebit animae meae." <sup>39</sup> Nos autem non sumus subtractionis filii in perditionem, sed fidei in acquisitionem animae.

## Caput II

**E**st autem fides sperandarum substantia rerum, argumentum non apparentium. <sup>2</sup> In hac enim testimonium consecuti sunt senes. <sup>3</sup> Fide intellegimus aptata esse saecula verbo Dei, ut ex invisibilibus visibilia fierent.

<sup>4</sup> Fide plurimam hostiam Abel quam Cain obtulit Deo, per quam testimonium consecutus est esse iustus, testimonium perhibente muneribus eius Deo, et per illam defunctus adhuc loquitur. <sup>5</sup> Fide Enoch translatus est ne videret mortem, et non inveniebatur, quia transtulit illum Deus. Ante

being stripped of your own goods, knowing that you have a better and a lasting substance. <sup>35</sup> Do not therefore lose your confidence, which hath a great reward. <sup>36</sup> For patience is necessary for you, that doing the will of God you may receive the promise. <sup>37</sup> "For yet a little and a very little while, and he that is to come will come and will not delay. <sup>38</sup> But my just man liveth by faith, but if he withdraw himself, he shall not please my soul." <sup>39</sup> But we are not the children of withdrawing unto perdition but of faith to the saving of the soul.

## Chapter II

What faith is. Its wonderful fruits and efficacy demonstrated in the fathers.

**N**ow faith is the substance of things to be hoped for, the evidence of things that are not seen. <sup>2</sup> For by this the ancients obtained a testimony. <sup>3</sup> By faith we understand that the world was framed by the word of God, that visible things might be made from invisible.

<sup>4</sup> By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts, and by it he being dead yet speaketh. <sup>5</sup> By faith Enoch was translated that he should not see death, and he was not found, because God *had*

translationem enim testimonium habuit placuisse Deo. <sup>6</sup> Sine fide autem impossibile est placere Deo. Credere enim oportet accedentem ad Deum quia est et inquireribus se remunerator sit. <sup>7</sup> Fide Noe, responso accepto de his quae adhuc non videbantur, metuens aptavit arcam in salutem domus suae, per quam damnavit mundum et iustitiae quae per fidem est heres est institutus.

<sup>8</sup> Fide qui vocatur Abraham oboedivit in locum exire quem accepturus erat in hereditatem. Et exiit, nesciens quo iret. <sup>9</sup> Fide moratus est in terra repromissionis tamquam in aliena, in casulis habitando cum Isaac et Iacob, coheredibus repromissionis eiusdem. <sup>10</sup> Expectabat enim fundamenta habentem civitatem, cuius artifex et conditor Deus. <sup>11</sup> Fide et ipsa Sarra sterilis virtutem in conceptionem seminis accepit etiam praeter tempus aetatis, quoniam fidelem credidit esse eum qui repromiserat. <sup>12</sup> Propter quod et ab uno orti sunt (et hoc emortuo) tamquam sidera caeli in multitudinem et sicut harena quae est ad oram maris innumerabilis.

<sup>13</sup> Iuxta fidem defuncti sunt omnes isti, non acceptis repromissionibus sed a longe eas aspicientes et salutantes et confitentes quia peregrini et hospites sunt supra terram. <sup>14</sup> Qui enim haec dicunt significant se patriam inquirere, <sup>15</sup> et si quidem illius meminissent de qua exierunt, habebant utique tempus revertendi. <sup>16</sup> Nunc autem meliorem appetunt, id est, caelestem. Ideo non confunditur Deus vocari Deus eorum, paravit enim illis civitatem.

translated him. For before his translation he had testimony that he pleased God. <sup>6</sup> But without faith it is impossible to please God. For he that cometh to God must believe that he is and is a rewarder of them that seek him. <sup>7</sup> By faith Noah, having received an answer concerning those things which as yet were not seen, moved with fear framed the ark for the saving of his house, by the which he condemned the world and was instituted heir of the justice which is by faith.

<sup>8</sup> By faith he that is called Abraham obeyed to go out into a place which he was to receive for an inheritance. And he went out, not knowing whither he went. <sup>9</sup> By faith he abode in the land of promise as in a strange country, dwelling in cottages with Isaac and Jacob, the heirs with him of the same promise. <sup>10</sup> For he looked for a city that hath foundations, whose builder and maker is God. <sup>11</sup> By faith also Sarah herself being barren received strength to conceive seed even past the time of age, because she believed that he was faithful who had promised. <sup>12</sup> For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude and as the sand which is by the sea shore innumerable.

<sup>13</sup> All these died according to faith, not having received the promises but beholding them afar off and saluting them and confessing that they are pilgrims and strangers on the earth. <sup>14</sup> For they that say these things do signify that they seek a country, <sup>15</sup> and truly if they had been mindful of that from whence they came out, they had doubtless time to return. <sup>16</sup> But now they desire a better, that is to say, a heavenly *country*. Therefore God is not ashamed to be called their God, for he hath prepared for them a city.

17 Fide obtulit Abraham Isaac cum temptaretur. Et unigenitum offerebat qui susceperat repromissiones, 18 ad quem dictum est quia "In Isaac vocabitur tibi semen," 19 arbitrans quia et a mortuis suscitare potens est Deus, unde eum et in parabolam accepit. 20 Fide et de futuris benedixit Isaac Iacob et Esau. 21 Fide Iacob moriens singulis filiorum Ioseph benedixit et adoravit fastigium virgae eius. 22 Fide Ioseph moriens de profectione filiorum Israhel memoratus est et de ossibus suis mandavit.

23 Fide Moses natus occultatus est mensibus tribus a parentibus suis, eo quod vidissent elegantem infantem et non timuerunt regis edictum. 24 Fide Moses grandis factus negavit se esse filium filiae Pharaonis, 25 magis eligens adfligi cum populo Dei quam temporalis peccati habere iucunditatem, 26 maiores divitias aestimans thesauro Aegyptiorum inproperium Christi, aspiciebat enim in remunerationem. 27 Fide reliquit Aegyptum, non veritus animositatem regis, invisibilem enim tamquam videns sustinuit. 28 Fide celebravit Pascha et sanguinis effusionem, ne qui vastabat primitiva tangeret eos.

29 Fide transierunt Mare Rubrum tamquam per aridam terram, quod experti Aegyptii devorati sunt. 30 Fide muri Hiericho corruerunt circuitu dierum septem. 31 Fide Raab, meretrix, non periit cum incredulis, excipiens exploratores cum pace.

32 Et quid adhuc dicam? Deficiet enim me tempus enarrantem de Gedeon, Barac, Samson, Iepthae, David, Samuel et prophetis, 33 qui per fidem vicerunt regna, operati



17 By faith Abraham when he was tried offered Isaac. And he that had received the promises offered up his only begotten son, 18 to whom it was said, "In Isaac shall thy seed be called," 19 accounting that God is able to raise up even from the dead, from whence also he received him for a parable. 20 By faith also Isaac blessed Jacob and Esau concerning things to come. 21 By faith Jacob when he was dying blessed each of the sons of Joseph and worshipped the top of his rod. 22 By faith Joseph when he was dying made mention of the going out of the children of Israel and gave commandment concerning his bones.

23 By faith Moses when he was born was hid three months by his parents, because they saw he was a comely babe and they feared not the king's edict. 24 By faith Moses when he was grown up denied himself to be the son of Pharaoh's daughter, 25 choosing rather to suffer persecution with the people of God than to have the pleasure of sin for a time, 26 esteeming the reproach of Christ greater riches than the treasure of the Egyptians, for he looked unto the reward. 27 By faith he left Egypt, not fearing the fierceness of the king, for he endured as seeing him that is invisible. 28 By faith he celebrated the Pasch and the shedding of the blood, that he who destroyed the firstborn might not touch them.

29 By faith they passed through the Red Sea as by dry land, which the Egyptians attempting were swallowed up. 30 By faith the walls of Jericho fell down by the going round them seven days. 31 By faith Rahab, the harlot, perished not with the unbelievers, receiving the spies with peace.

32 And what shall I yet say? For the time would fail me to tell of Gideon, of Barak, of Samson, of Jephthah, of David, of Samuel and of the prophets, 33 who through faith subdued

sunt iustitiam, adepti sunt repromissiones, obturaverunt ora leonum, <sup>34</sup> extinxerunt impetum ignis, effugerunt aciem gladii, convaluerunt de infirmitate fortes, facti sunt in bello, castra verterunt exterorum. <sup>35</sup> Acceperunt mulieres de resurrectione mortuos suos. Alii autem distenti sunt, non suscipientes redemptionem ut meliorem invenirent resurrectionem. <sup>36</sup> Alii vero ludibria et verbera experti, insuper et vincula et carceres. <sup>37</sup> Lapidati sunt; secti sunt; temptati sunt; in occisione gladii mortui sunt; circumierunt in melotibus, in pellibus caprinis, egentes, angustiat, afflicti, <sup>38</sup> quibus dignus non erat mundus, in solitudinibus errantes, in montibus et speluncis et in cavernis terrae.

<sup>39</sup> Et hii omnes testimonio fidei probati non acceperunt repromissionem, <sup>40</sup> Deo pro nobis melius aliquid providente, ut ne sine nobis consummarentur.

## Caput 12

**I**deoque et nos, tantam habentes inpositam nubem testium, deponentes omne pondus et circumstans nos peccatum, per patientiam curramus ad propositum nobis certamen, <sup>2</sup> aspicientes in auctorem fidei et consummatorem,

kingdoms, wrought justice, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in war, put to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again. But others were racked, not accepting deliverance that they might find a better resurrection. <sup>36</sup> And others had trial of mockeries and stripes, moreover also of bands and prisons. <sup>37</sup> They were stoned; they were cut asunder; they were tempted; they were put to death by the *sword*; they wandered about in sheepskins, in goatskins, being in want, distressed, afflicted, <sup>38</sup> of whom the world was not worthy, wandering in deserts, in mountains and in dens and in caves of the earth.

<sup>39</sup> And all these being approved by the testimony of faith received not the promise, <sup>40</sup> God providing some better thing for us, that they should not be perfected without us.

## Chapter 12

Exhortation to constancy under their crosses. The danger of abusing the grace of the new testament.

And therefore we also, having so great a cloud of witnesses over us, laying aside every weight and the sin that surroundeth us, let us run by patience to the fight that is set before us, <sup>2</sup> looking on Jesus, the author and finisher of faith,

Iesum, qui proposito sibi gaudio sustinuit crucem, confusione contempta, atque in dextera sedis Dei sedet.

<sup>3</sup> Recogitate enim eum qui talem sustinuit a peccatoribus adversum semet ipsum contradictionem, ut ne fatigemini, animis vestris deficientes. <sup>4</sup> Nondum enim usque ad sanguinem restitistis, adversus peccatum repugnantes, <sup>5</sup> et obliti estis consolationis quae vobis tamquam filiis loquitur, dicens, "Fili mi, noli neglegere disciplinam Domini, neque fatigeris dum ab eo argueris. <sup>6</sup> Quem enim diligit Dominus castigat, flagellat autem omnem filium quem recipit." <sup>7</sup> In disciplina perseverate. Tamquam filiis vobis offert se Deus, quis enim filius quem non corripit pater? <sup>8</sup> Quod si extra disciplinam estis, cuius participes facti sunt omnes, ergo adulteri et non filii estis. <sup>9</sup> Deinde patres quidem carnis nostrae habuimus eruditores, et reverebamur eos; non multo magis obtemperabimus Patri spirituum et vivemus? <sup>10</sup> Et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos, hic autem ad id quod utile est in recipiendo sanctificationem eius. <sup>11</sup> Omnis autem disciplina in praesenti quidem videtur non esse gaudii sed maeroris; postea autem fructum pacatissimum exercitatis per eam reddet iustitiae.

<sup>12</sup> Propter quod remissas manus et soluta genua erigite, <sup>13</sup> et gressus rectos facite pedibus vestris, ut non claudicans quis erret, magis autem sanetur. <sup>14</sup> Pacem sequimini cum omnibus et sanctimoniam, sine qua nemo videbit Deum, <sup>15</sup> contemplantes ne quis desit gratiae Dei, ne qua radix

who having joy set before him endured the cross, despising the shame, and sitteth on the right hand of the throne of God.

<sup>3</sup> For think diligently upon him that endured such opposition from sinners against himself, that you be not wearied, fainting in your minds. <sup>4</sup> For you have not yet resisted unto blood, striving against sin, <sup>5</sup> and you have forgotten the consolation which speaketh to you as to children, saying, "My son, neglect not the discipline of the Lord, neither be thou wearied whilst thou art rebuked by him. <sup>6</sup> For whom the Lord loveth he chastiseth, and he scourgeth every son whom he receiveth." <sup>7</sup> Persevere under correction. God *dealeth* with you as with his sons, for what son is there whom the father doth not correct? <sup>8</sup> But if you be without chastisement, whereof all are made partakers, then are you bastards and not sons. <sup>9</sup> Moreover we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much more obey the Father of spirits and live? <sup>10</sup> And they indeed for a few days chastised us according to their own pleasure, but he *for our profit, that we might be partakers* of his holiness. <sup>11</sup> Now no chastisement for the present seemeth to *bring with it* joy but sorrow; but afterwards it will yield to them that are exercised by it the most peaceable fruit of justice.

<sup>12</sup> Wherefore lift up the hands which hang down and the feeble knees, <sup>13</sup> and make straight steps with your feet, that no one halting may go out of the way, but rather be healed. <sup>14</sup> Follow peace with all men and holiness, without which no man shall see God, <sup>15</sup> looking diligently lest any man be wanting to the grace of God, lest any root of bitterness

amaritudinis sursum germinans inpediat et per illam inquinentur multi, <sup>16</sup> ne quis fornicator aut profanus, ut Esau, qui propter unam escam vendidit primitiva sua. <sup>17</sup> Scitote enim quoniam et postea cupiens hereditare benedictionem reprobatus est. Non enim invenit paenitentiae locum, quamquam cum lacrimis inquisisset eam.

<sup>18</sup> Non enim accessistis ad tractabilem montem et accensibilem ignem et turbinem et caliginem et procellam <sup>19</sup> et tubae sonum et vocem verborum, quam qui audierunt excusaverunt se, ne eis fieret verbum. <sup>20</sup> Non enim portabant quod dicebatur: "Et si bestia tetigerit montem, lapidabitur." <sup>21</sup> Et ita terribile erat quod videbatur, Moses dixit, "Exterritus sum et tremebundus." <sup>22</sup> Sed accessistis ad Sion Montem et civitatem Dei viventis, Hierusalem caelestem, et multorum milium angelorum frequentiam <sup>23</sup> et ecclesiam primitivorum qui conscripti sunt in caelis, et iudicem omnium, Deum, et spiritus iustorum perfectorum <sup>24</sup> et testamenti novi mediatorem, Iesum, et sanguinis sparsionem, melius loquentem quam Abel.

<sup>25</sup> Videte ne recusetis loquentem. Si enim illi non effugerunt recusantes eum qui super terram loquebatur, multo magis nos qui de caelis loquentem nobis avertimus, <sup>26</sup> cuius vox movit terram tunc, nunc autem repromittit, dicens, "Adhuc semel, et ego movebo non solum terram sed et caelum." <sup>27</sup> Quod autem, "Adhuc semel," dicit, declarat mobilium translationem tamquam factorum, ut maneant ea quae sunt

springing up do hinder and by it many be defiled, <sup>16</sup> lest there be any fornicator or profane person, as Esau, who for one mess sold his first birthright. <sup>17</sup> For know ye that afterwards *when* he desired to inherit the blessing he was rejected. For he found no place of repentance, although with tears he had sought it.

<sup>18</sup> For you are not come to the mountain that might be touched and the burning fire nor to a whirlwind and darkness and tempest <sup>19</sup> and the sound of a trumpet and the voice of words, which they that heard excused themselves, that the word might not be spoken to them. <sup>20</sup> For they did not endure that which was said: "And if *so much as* a beast shall touch the mount, it shall be stoned." <sup>21</sup> And so terrible was that which was seen, Moses said, "I am frightened and tremble." <sup>22</sup> But you are come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels <sup>23</sup> and to the church of the firstborn who are written in heaven, and to God, the judge of all, and to the spirits of the just made perfect <sup>24</sup> and to Jesus, the mediator of the new testament, and to the sprinkling of blood, which speaketh better than that of Abel.

<sup>25</sup> See that you refuse not him that speaketh. For if they escaped not who refused him that spoke upon earth, much more *shall not* we that turn away from him that speaketh to us from heaven, <sup>26</sup> whose voice then moved the earth, but now he promiseth, saying, "Yet once, and I will move not only the earth but heaven also." <sup>27</sup> And in that he saith, "Yet once," he signifieth the translation of the moveable things as of things that are made, that those things may remain

immobilia. <sup>28</sup> Itaque regnum immobile suscipientes habemus gratiam, per quam serviamus placentes Deo cum metu et reverentia. <sup>29</sup> Etenim Deus noster ignis consumens est.

## Caput 13

**C**aritas fraternitatis maneat in vobis, <sup>2</sup> et hospitalitatem nolite oblivisci, per hanc enim latuerunt quidam angelis hospitio receptis. <sup>3</sup> Mementote victorum tamquam simul vincti, et laborantium tamquam et ipsi in corpore morantes. <sup>4</sup> Honorabile conubium in omnibus et torus immaculatus, fornicatores enim et adulteros iudicabit Deus. <sup>5</sup> Sint mores sine avaritia, contenti praesentibus, ipse enim dixit, "Non te deseram, neque derelinquam," <sup>6</sup> ita ut confidenter dicamus, "Dominus mihi adiutor; non timebo quid faciat mihi homo."

<sup>7</sup> Mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei, quorum intuentes exitum conversationis, imitamini fidem. <sup>8</sup> Iesus Christus heri et hodie, ipse et in saecula. <sup>9</sup> Doctrinis variis et peregrinis nolite abduci, optimum enim est gratia stabiliri cor, non escis, quae non profuerunt ambulanti in eis. <sup>10</sup> Habemus altare de quo



which are immoveable. <sup>28</sup> Wherefore we receiving an immoveable kingdom have grace, whereby let us serve pleasing God with fear and reverence. <sup>29</sup> For our God is a consuming fire.

## Chapter 13

Divers admonitions and exhortations.

**L**et fraternal charity abide in you, <sup>2</sup> and hospitality do not forget, for by this some being not aware of it have entertained angels. <sup>3</sup> Remember them that are in bands as if you were bound with them, and them that are afflicted as *being* yourselves also in the body. <sup>4</sup> Marriage honourable in all and the bed undefiled, for fornicators and adulterers God will judge. <sup>5</sup> Let your manners be without covetousness, contented with such things as you have, for he hath said, "I will not leave thee, neither will I forsake thee," <sup>6</sup> so that we may confidently say, "The Lord is my helper; I will not fear what man shall do unto me."

<sup>7</sup> Remember your prelates who have spoken to you the word of God, whose faith follow, considering the end of their conversation. <sup>8</sup> Jesus Christ yesterday and today, and he is the same for ever. <sup>9</sup> Be not led away with various and strange doctrines, for it is best that the heart be established with grace, not with meats, which have not profited those that walk in them. <sup>10</sup> We have an altar whereof they have

edere non habent potestatem qui tabernaculo deserviunt, 11 quorum enim animalium infertur sanguis pro peccato in sancta per pontificem, horum corpora cremantur extra castra. 12 Propter quod et Iesus, ut sanctificaret per suum sanguinem populum, extra portam passus est. 13 Exeamus igitur ad eum extra castra, inproperium eius portantes, 14 non enim habemus hic manentem civitatem, sed futuram inquirimus. 15 Per ipsum ergo offeramus hostiam laudis semper Deo, id est, fructum labiorum confitentium nomini eius. 16 Beneficientiae autem et communionis nolite oblivisci, talibus enim hostiis promeretur Deus.

17 Oboedite praepositis vestris, et subiaceate eis. Ipsi enim pervigilant quasi rationem pro animabus vestris reddituri, ut cum gaudio hoc faciant et non gementes, hoc enim non expedit vobis.

18 Orate pro nobis. Confidimus enim quia bonam conscientiam habemus, in omnibus bene volentes conversari. 19 Amplius autem deprecor vos hoc facere quo celerius restituar vobis.

20 Deus autem pacis, qui eduxit de mortuis pastorem magnum ovium in sanguine testamenti aeterni, Dominum nostrum, Iesum Christum, 21 aptet vos in omni bono, ut faciatis voluntatem eius, faciens in vobis quod placeat coram se per Iesum Christum, cui gloria in saecula saeculorum. Amen.

22 Rogo autem vos, fratres, ut sufferatis verbum solacii, etenim perpaucis scripsi vobis. 23 Cognoscite fratrem nostrum Timotheum dimissum, cum quo, si celerius venerit, videbo vos. 24 Salutate omnes praepositos vestros et omnes sanctos. Salutant vos de Italia fratres. 25 Gratia cum omnibus vobis. Amen.

no power to eat who serve the tabernacle, <sup>11</sup> for the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore to him without the camp, bearing his reproach, <sup>14</sup> for here we have no lasting city, but we seek one to come. <sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of lips giving glory to his name. <sup>16</sup> And do not forget to do good and to impart, for by such sacrifices *God's favour* is obtained.

<sup>17</sup> Obey your prelates, and be subject to them. For they watch as being to render an account of your souls, that they may do this with joy and not with grief, for this is not expedient for you.

<sup>18</sup> Pray for us. For we trust we have a good conscience, being willing to behave ourselves well in all things. <sup>19</sup> And I beseech you the more to do this that I may be restored to you the sooner.

<sup>20</sup> And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord, Jesus Christ, in the blood of the everlasting covenant, <sup>21</sup> fit you in all goodness, that you may do his will, doing in you that which is well pleasing in his sight through Jesus Christ, to whom is glory for ever and ever. Amen.

<sup>22</sup> And I beseech you, brethren, that you suffer *this* word of consolation, for I have written to you in a few words. <sup>23</sup> Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you. <sup>24</sup> Salute all your prelates and all the saints. The brethren of Italy salute you. <sup>25</sup> Grace be with you all. Amen.



JAMES

## Caput I

**I**acobus, Dei et Domini nostri, Iesu Christi, servus, duodecim tribubus quae sunt in dispersione, salutem.

<sup>2</sup> Omne gaudium existimate, fratres mei, cum in temptationes varias incideritis, <sup>3</sup> scientes quod probatio fidei vestrae patientiam operatur. <sup>4</sup> Patientia autem opus perfectum habeat, ut sitis perfecti et integri, in nullo deficientes.

<sup>5</sup> Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter et non inproperat, et dabitur ei. <sup>6</sup> Postulet autem in fide, nihil haesitans; qui enim haesitat similis est fluctui maris qui a vento movetur et circumfertur. <sup>7</sup> Non ergo aestimet homo ille quod accipiat aliquid a Domino. <sup>8</sup> Vir duplex animo inconstans est in omnibus viis suis.

<sup>9</sup> Glorietur autem frater humilis in exaltatione sua, <sup>10</sup> dives autem in humilitate sua, quoniam sicut flos faeni transibit. <sup>11</sup> Exortus est enim sol cum ardore et arefecit faenum,

## Chapter I

The benefit of tribulations. Prayer with faith. God is the author of all good but not of evil. We must be slow to anger and not hearers only but doers of the word. Of bridling the tongue and of clean religion.

**J**ames, the servant of God and of our Lord, Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

<sup>2</sup> My brethren, count it all joy when you shall fall into divers temptations, <sup>3</sup> knowing that the trying of your faith worketh patience. <sup>4</sup> And patience *bath* a perfect work, that you may be perfect and entire, failing in nothing.

<sup>5</sup> But if any of you want wisdom, let him ask of God, who giveth to all abundantly and upbraideth not, and it shall be given him. <sup>6</sup> But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea which is driven and tossed about by the wind. <sup>7</sup> Therefore let not that man think that he shall receive any thing of the Lord. <sup>8</sup> A double-minded man is inconstant in all his ways.

<sup>9</sup> But let the brother of low condition glory in his being exalted, <sup>10</sup> but the rich in his being low, because as the flower of the grass he shall pass away. <sup>11</sup> For the sun rose with a burning heat and parched the grass, and the flower thereof

et flos eius decidit, et decor vultus eius deperiit; ita et dives in itineribus suis marcescet.

<sup>12</sup> Beatus vir qui suffert temptationem, quia cum probatus fuerit accipiet coronam vitae quam repromisit Deus diligentibus se. <sup>13</sup> Nemo cum temptatur dicat quoniam a Deo temptatur. Deus enim intemptator malorum est, ipse autem neminem temptat. <sup>14</sup> Unusquisque vero temptatur a concupiscentia sua abstractus et inlectus. <sup>15</sup> Dein concupiscentia cum conceperit parit peccatum. Peccatum vero cum consummatum fuerit generat mortem.

<sup>16</sup> Nolite itaque errare, fratres mei dilectissimi. <sup>17</sup> Omne datum optimum et omne donum perfectum desursum est, descendens a Patre luminum, apud quem non est transmutatio nec vicissitudinis obumbratio. <sup>18</sup> Voluntarie genuit nos verbo veritatis, ut simus initium aliquod creaturae eius.

<sup>19</sup> Scitis, fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum, tardus autem ad loquendum et tardus ad iram. <sup>20</sup> Ira enim viri iustitiam Dei non operatur. <sup>21</sup> Propter quod abicientes omnem inmunditiam et abundantiam malitiae, in mansuetudine suscipite insitum verbum, quod potest salvare animas vestras. <sup>22</sup> Estote autem factores verbi et non auditores tantum, fallentes vosmet ipsos. <sup>23</sup> Quia si quis auditor est verbi et non factor, hic comparabitur viro consideranti vultum nativitatis suae in speculo. <sup>24</sup> Consideravit enim se et abiit et statim oblitus est qualis fuerit. <sup>25</sup> Qui autem perspexerit in lege perfecta libertatis et permanserit in ea, non auditor obliviosus factus sed factor operis, hic beatus in facto suo erit.



fell off, and the beauty of the shape thereof perished; so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation, for when he hath been proved he shall receive the crown of life which God hath promised to them that love him. 13 Let no man when he is tempted say that he is tempted by God. For God is not a tempter of evils, and he tempteth no man. 14 But every man is tempted being drawn away by his own concupiscence and allured. 15 Then when concupiscence hath conceived it bringeth forth sin. But sin when it is completed begetteth death.

16 Do not err, therefore, my dearest brethren. 17 Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration. 18 *For* of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19 You know, my dearest brethren. And let every man be swift to hear, but slow to speak and slow to anger. 20 For the anger of man worketh not the justice of God. 21 Wherefore casting away all uncleanness and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls. 22 But be ye doers of the word and not hearers only, deceiving your own selves. 23 For if a man be a hearer of the word and not a doer, he shall be compared to a man beholding his natural countenance in a glass. 24 For he beheld himself and went his way and presently forgot what manner of man he was. 25 But he that hath looked into the perfect law of liberty and hath continued therein, not becoming a forgetful hearer but a doer of the work, this man shall be blessed in his deed.

<sup>26</sup> Si quis autem putat se religiosum esse, non refrenans linguam suam sed seducens cor suum, huius vana est religio. <sup>27</sup> Religio munda et immaculata apud Deum et Patrem haec est: visitare pupillos et viduas in tribulatione eorum et immaculatum se custodire ab hoc saeculo.

## Caput 2

**F**ratres mei, nolite in personarum acceptione habere fidem Domini nostri, Iesu Christi, gloriae. <sup>2</sup> Etenim si introierit in conventum vestrum vir aureum anulum habens in veste candida, introierit autem et pauper in sordido habitu, <sup>3</sup> et intendatis in eum qui indutus est veste praeclara et dixeritis ei, “Tu sede hic bene,” pauperi autem dicatis, “Tu sta illic, aut sede sub scabillo pedum meorum,” <sup>4</sup> nonne iudicatis apud vosmet ipsos et facti estis iudices cogitationum iniquarum? <sup>5</sup> Audite, fratres mei dilectissimi, nonne Deus elegit pauperes in hoc mundo, divites in fide et heredes regni quod repromisit Deus diligentibus se? <sup>6</sup> Vos autem exhonorastis pauperem. Nonne divites per potentiam opprimunt vos, et

<sup>26</sup> And if any man think himself to be religious, not bridle his tongue but deceiving his own heart, this man's religion is vain. <sup>27</sup> This is clean religion and undefiled before God and the Father: to visit the fatherless and widows in their tribulation and to keep one's self unspotted from this world.

## Chapter 2

Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

**M**y brethren, have not the faith of our Lord, Jesus Christ, of glory with respect of persons. <sup>2</sup> For if there come into your assembly a man having a gold ring in gay apparel, and there come in also a poor man in mean attire, <sup>3</sup> and you have respect to him that is clothed with the fine apparel and say to him, "Sit thou here in a good place," and say to the poor man, "Stand thou there, or sit under my footstool," <sup>4</sup> do you not judge within yourselves and are become judges of unjust thoughts? <sup>5</sup> Hearken, my dearest brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which God hath promised to them that love him? <sup>6</sup> But you have dishonoured the poor man. Do not the rich oppress you by might, and do not they draw

ipsi trahunt vos ad iudicia? <sup>7</sup> Nonne ipsi blasphemant bonum nomen quod invocatum est super vos?

<sup>8</sup> Si tamen legem perficitis regalem secundum scripturas, "Diliges proximum tuum sicut te ipsum," bene facitis. <sup>9</sup> Si autem personas accipitis, peccatum operamini, redarguti a lege quasi transgressores. <sup>10</sup> Quicumque autem totam legem servaverit, offendat autem in uno, factus est omnium reus. <sup>11</sup> Qui enim dixit, "Non moechaberis," dixit et, "Non occides." Quod si non moechaberis, occides autem, factus es transgressor legis. <sup>12</sup> Sic loquimini et sic facite sicut per legem libertatis incipientes iudicari; <sup>13</sup> iudicium enim sine misericordia illi qui non fecit misericordiam, superexaltat autem misericordia iudicio.

<sup>14</sup> Quid proderit, fratres mei, si fidem quis dicat se habere, opera autem non habeat? Numquid poterit fides salvare eum? <sup>15</sup> Si autem frater aut soror nudi sint et indigeant victu cotidiano, <sup>16</sup> dicat autem aliquis de vobis illis, "Ite in pace; calefacimini et saturamini," non dederitis autem eis quae necessaria sunt corpori—quid proderit? <sup>17</sup> Sic et fides si non habeat opera mortua est in semet ipsa.

<sup>18</sup> Sed dicet quis, "Tu fidem habes, et ego opera habeo." Ostende mihi fidem tuam sine operibus, et ego ostendam tibi ex operibus fidem meam. <sup>19</sup> Tu credis quoniam unus est Deus. Bene facis; et daemones credunt et contremescunt. <sup>20</sup> Vis autem scire, O homo inanis, quoniam fides sine operibus otiosa est? <sup>21</sup> Abraham, pater noster, nonne ex operibus iustificatus est, offerens Isaac, filium suum, super altare? <sup>22</sup> Vides quoniam fides cooperabatur operibus illius et ex operibus fides consummata est? <sup>23</sup> Et suppleta est scriptura, dicens, "Credidit Abraham Deo, et reputatum est illi ad

you before the judgment seats? <sup>7</sup> Do not they blaspheme the good name that is invoked upon you?

<sup>8</sup> If then you fulfill the royal law according to the scriptures, "Thou shalt love thy neighbour as thyself," you do well. <sup>9</sup> But if you have respect to persons, you commit sin, being reproved by the law as transgressors. <sup>10</sup> Now whosoever shall keep the whole law but offend in one point is become guilty of all. <sup>11</sup> For he that said, "Thou shalt not commit adultery," said also, "Thou shalt not kill." Now if thou do not commit adultery but shalt kill, thou art become a transgressor of the law. <sup>12</sup> So speak ye and so do as *being* to be judged by the law of liberty; <sup>13</sup> for judgment without mercy to him that hath not done mercy, and mercy exalteth itself above judgment.

<sup>14</sup> What shall it profit, my brethren, if a man say he hath faith but hath not works? Shall faith be able to save him? <sup>15</sup> And if a brother or sister be naked and want daily food <sup>16</sup> and one of you say to them, "Go in peace; be you warmed and filled," yet give them not those things that are necessary for the body—what shall it profit? <sup>17</sup> Even so faith if it has not works is dead in itself.

<sup>18</sup> But some man will say, "Thou hast faith, and I have works." Shew me thy faith without works, and I will shew thee my faith by works. <sup>19</sup> Thou believest that there is one God. Thou dost well; the devils also believe and tremble. <sup>20</sup> But wilt thou know, O vain man, that faith without works is *dead*? <sup>21</sup> Was not Abraham, our father, justified by works, offering up Isaac, his son, upon the altar? <sup>22</sup> Seest thou that faith did cooperate with his works and by works faith was made perfect? <sup>23</sup> And the scripture was fulfilled, saying, "Abraham believed God, and it was reputed to him to

iustitiam, et amicus Dei appellatus est.” <sup>24</sup> Videtis quoniam ex operibus iustificatur homo et non ex fide tantum? <sup>25</sup> Similiter autem et Raab, meretrix, nonne ex operibus iustificata est, suscipiens nuntios et alia via eiciens? <sup>26</sup> Sicut enim corpus sine spiritu emortuum est, ita et fides sine operibus mortua est.

### Caput 3

**N**olite plures magistri fieri, fratres mei, scientes quoniam maius iudicium sumitis, <sup>2</sup> in multis enim offendimus omnes. Si quis in verbo non offendit, hic perfectus est vir. Potens etiam freno circumducere totum corpus. <sup>3</sup> Si autem equorum frena in ora mittimus ad consentiendum nobis, et omne corpus illorum circumferimus. <sup>4</sup> Ecce et naves, cum magnae sint et a ventis validis minentur, circumferuntur autem a modico gubernaculo ubi impetus dirigentis voluerit. <sup>5</sup> Ita et lingua modicum quidem membrum est et magna exultat.

Ecce quantus ignis, quam magnam silvam incendit! <sup>6</sup> Et lingua ignis est, universitas iniquitatis. Lingua constituitur

justice, and he was called the friend of God.”<sup>24</sup> Do you see that by works a man is justified and not by faith only?<sup>25</sup> And in like manner also Rahab, the harlot, was not she justified by works, receiving the messengers and sending them out another way?<sup>26</sup> For as the body without the spirit is dead, so also faith without works is dead.

## Chapter 3

Of the evils of the tongue. Of the differences between the earthly and heavenly wisdom.

**B**E not many masters, my brethren, knowing that you receive the greater judgment,<sup>2</sup> for in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body.<sup>3</sup> For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body.<sup>4</sup> Behold also ships, whereas they are great and are driven by strong winds, yet are they turned about with a small helm whithersoever the force of the governor willeth.<sup>5</sup> Even so the tongue is indeed a little member and boasteth great things.

Behold how small a fire, what a great wood it kindleth!<sup>6</sup> And the tongue is a fire, a world of iniquity. The tongue is

in membris nostris, quae maculat totum corpus et inflamat rotam nativitatis nostrae, inflammata a gehenna. <sup>7</sup> Omnis enim natura bestiarum et volucrum et serpentium et ceterorum domantur et domita sunt a natura humana. <sup>8</sup> Linguam autem nullus hominum domare potest: inquietum malum, plena veneno mortifero. <sup>9</sup> In ipsa benedicimus Deum et Patrem, et in ipsa maledicimus homines, qui ad similitudinem Dei facti sunt. <sup>10</sup> Ex ipso ore procedit benedictio et maledictio. Non oportet, fratres mei, haec ita fieri. <sup>11</sup> Numquid fons de eodem foramine emanat dulcem et amaram aquam? <sup>12</sup> Numquid potest, fratres mei, ficus uvas facere, aut vitis ficus? Sic neque salsa dulcem potest facere aquam.

<sup>13</sup> Quis sapiens et disciplinatus inter vos? Ostendat ex bona conversatione operationem suam in mansuetudine sapientiae. <sup>14</sup> Quod si zelum amarum habetis et contentiones sint in cordibus vestris, nolite gloriari et mendaces esse adversus veritatem. <sup>15</sup> Non est enim ista sapientia desursum descendens, sed terrena, animalis, diabolica. <sup>16</sup> Ubi enim zelus et contentio, ibi inconstantia et omne opus pravum. <sup>17</sup> Quae autem desursum est sapientia primum quidem pudica est, deinde pacifica, modesta, suadibilis, bonis consentiens, plena misericordia et fructibus bonis, non iudicans, sine simulatione. <sup>18</sup> Fructus autem iustitiae in pace seminatur facientibus pacem.



placed among our members, which defileth the whole body and setteth on fire the wheel of our nativity, being set on fire by hell. <sup>7</sup> For every nature of beasts and of birds and of serpents and of the rest is tamed and hath been tamed by the nature of man. <sup>8</sup> But the tongue no man can tame: a restless evil, full of deadly poison. <sup>9</sup> By it we bless God and the Father, and by it we curse men, who are made after the likeness of God. <sup>10</sup> Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. <sup>11</sup> Doth a fountain send forth out of the same hole sweet and bitter water? <sup>12</sup> Can the fig tree, my brethren, bear grapes, or the vine figs? So neither can the salt water yield sweet.

<sup>13</sup> Who is a wise man and endued with knowledge among you? Let him shew by a good conversation his work in the meekness of wisdom. <sup>14</sup> But if you have bitter zeal and there be contentions in your hearts, glory not, and be not liars against the truth. <sup>15</sup> For this is not wisdom descending from above, but earthly, sensual, devilish. <sup>16</sup> For where envying and contention is, there is inconstancy and every evil work. <sup>17</sup> But the wisdom that is from above first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation. <sup>18</sup> And the fruit of justice is sown in peace to them that make peace.

## Caput 4

**U**nde bella et lites in vobis? Nonne hinc, ex concupiscentiis vestris, quae militant in membris vestris? <sup>2</sup> Concupiscitis et non habetis; occiditis et zelatis et non potestis adipisci. Litigatis et belligeratis, et non habetis, propter quod non postulatis. <sup>3</sup> Petitis et non accipitis, eo quod male petatis, ut in concupiscentiis vestris insumatis. <sup>4</sup> Adulteri, nescitis quia amicitia huius mundi inimica est Dei? Quicumque ergo voluerit amicus esse saeculi huius inimicus Dei constituitur. <sup>5</sup> Aut putatis quia inaniter scriptura dicat, "Ad invidiam concupiscit spiritus qui inhabitat in vobis"? <sup>6</sup> Maiorem autem dat gratiam; Propter quod dicit, "Deus superbis resistit, humilibus autem dat gratiam." <sup>7</sup> Subditi igitur estote Deo, resistite autem diabolo, et fugiet a vobis. <sup>8</sup> Adpropinquate Deo, et adpropinquabit vobis. Emundate manus, peccatores, et purificate corda, duplices animo. <sup>9</sup> Miseri estote, et lugete, et plorate. Risus vester in luctum convertatur, et gaudium in maerorem. <sup>10</sup> Humiliamini in conspectu Domini, et exaltabit vos.

<sup>11</sup> Nolite detrahare de alterutrum, fratres. Qui detrahit fratri aut qui iudicat fratrem suum detrahit legi et iudicat

## Chapter 4

The evils that flow from yielding to concupiscence and being friends to this world. Admonitions against pride, detraction etc.

**F**rom whence are wars and contentions among you? Come they not hence, from your concupiscences, which war in your members? <sup>2</sup> You covet and have not; you kill and envy and cannot obtain. You contend and war, and you have not, because you ask not. <sup>3</sup> You ask and receive not, because you ask amiss, that you may consume it on your concupiscences. <sup>4</sup> Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever therefore will be a friend of this world becometh an enemy of God. <sup>5</sup> Or do you think that the scripture saith in vain, "To envy doth the spirit covet which dwelleth in you"? <sup>6</sup> But he giveth greater grace. Wherefore he saith, "God resisteth the proud and giveth grace to the humble." <sup>7</sup> Be subject therefore to God, but resist the devil, and he will fly from you. <sup>8</sup> Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. <sup>9</sup> Be afflicted, and mourn, and weep. Let your laughter be turned into mourning, and your joy into sorrow. <sup>10</sup> Be humbled in the sight of the Lord, and he will exalt you.

<sup>11</sup> Detract not one another, my brethren. He that detracteth his brother or he that judgeth his brother detracteth

legem. Si autem iudicas legem, non es factor legis sed iudex.  
 12 Unus est legislator et iudex qui potest perdere et liberare.

13 Tu autem quis es qui iudicas proximum? Ecce nunc, qui dicitis, "Hodie aut crastino ibimus in illam civitatem, et faciemus quidem ibi annum et mercabimur et lucrum faciemus," 14 qui ignoratis quid erit in crastino. Quae enim est vita vestra? Vapor est ad modicum parens et deinceps exterminabitur. 15 Pro eo ut dicatis, "Si Dominus voluerit," et "Si vixerimus, faciemus hoc aut illud." 16 Nunc autem exultatis in superbiis vestris. Omnis exultatio talis maligna est. 17 Scienti igitur bonum facere et non facienti, peccatum est illi.

## Caput 5

**A**gite nunc, divites; plorate ululantes in miseriis vestris quae advenient vobis. 2 Divitiae vestrae putrefactae sunt, et vestimenta vestra a tineis comesta sunt. 3 Aurum et argentum vestrum eruginavit, et erugo eorum in testimonium vobis erit et manducabit carnes vestras sicut ignis. Thesaurizastis vobis iram in novissimis diebus. 4 Ecce: merces

the law and judgeth the law. But if thou judge the law, thou art not a doer of the law but a judge. <sup>12</sup> There is one lawgiver and judge that is able to destroy and to deliver.

<sup>13</sup> But who art thou that judgest thy neighbour? Behold now, you that say, "Today or tomorrow we will go into *such a* city, and there we will spend a year and will traffic and make our gain," <sup>14</sup> whereas you know not what shall be on the morrow. For what is your life? It is a vapour which appeareth for a little while and afterwards shall vanish away. <sup>15</sup> For that you should say, "If the Lord will," and "If we shall live, we will do this or that." <sup>16</sup> But now you rejoice in your arrogancies. All such rejoicing is wicked. <sup>17</sup> To him therefore who knoweth to do good and doth it not, to him it is sin.

## Chapter 5

A woe to the rich that oppress the poor. Exhortations to patience and to avoid swearing. Of the anointing the sick, confession of sins and fervour in prayer.

**G**o to now, ye rich men; weep and howl for your miseries that shall come upon you. <sup>2</sup> Your riches are corrupted, and your garments are moth-eaten. <sup>3</sup> Your gold and silver is cankered, and the rust of them shall be for a testimony against you and shall eat your flesh like fire. You have stored up to yourselves wrath against the last days. <sup>4</sup> Behold: the hire of

operariorum qui messuerunt regiones vestras, quae fraudata est a vobis, clamat, et clamor ipsorum in aures Domini Sabaoth introiit. <sup>5</sup> Epulati estis super terram, et in luxuriis enutristis corda vestra in die occisionis. <sup>6</sup> Adduxistis et occidistis iustum, et non restitit vobis.

<sup>7</sup> Patientes igitur estote, fratres, usque ad adventum Domini. Ecce: agricola expectat pretiosum fructum terrae, patienter ferens donec accipiat temporivum et serotinum. <sup>8</sup> Patientes estote et vos, et confirmate corda vestra, quoniam adventus Domini adpropinquabit. <sup>9</sup> Nolite ingemescere, fratres, in alterutrum, ut non iudicemini. Ecce: iudex ante ianuam adsistit. <sup>10</sup> Exemplum accipite, fratres, laboris et patientiae prophetas, qui locuti sunt in nomine Domini. <sup>11</sup> Ecce: beatificamus qui sustinuerunt. Sufferentiam Iob audistis, et finem Domini vidistis, quoniam misericors est Dominus et miserator.

<sup>12</sup> Ante omnia autem, fratres mei, nolite iurare, neque per caelum neque per terram neque aliud quodcumque iuramentum. Sit autem sermo vester "Est, est," "Non, non," uti non sub iudicio decidatis.

<sup>13</sup> Tristatur aliquis vestrum? Oret. Aeque animo est? Psallat. <sup>14</sup> Infirmatur quis in vobis? Inducat presbyteros ecclesiae, et orent super eum, unguentes eum oleo in nomine Domini, <sup>15</sup> et oratio fidei salvabit infirmum, et adlevabit eum Dominus, et si in peccatis sit remittentur ei. <sup>16</sup> Confitemini ergo alterutrum peccata vestra, et orate pro invicem, ut salvemini. Multum enim valet deprecatio iusti adsidua. <sup>17</sup> Hec homo erat similis nobis passibilis, et oratione oravit ut

the labourers who have reaped down your fields, which by fraud has been kept back by you, crieth, and the cry of them hath entered into the ears of the Lord of Sabaoth. <sup>5</sup> You have feasted upon earth, and in riotousness you have nourished your hearts in the day of slaughter. <sup>6</sup> You have *condemned* and put to death the just one, and he resisted you not.

<sup>7</sup> Be patient therefore, brethren, until the coming of the Lord. Behold: the husbandman waiteth for the precious fruit of the earth, patiently bearing till he receive the early and the latter. <sup>8</sup> Be you *therefore* also patient, and strengthen your hearts, for the coming of the Lord *is at hand*. <sup>9</sup> Grudge not, brethren, one against another, that you may not be judged. Behold: the judge standeth before the door. <sup>10</sup> Take, my brethren, for an example *of suffering evil*, of labour and patience the prophets, who spoke in the name of the Lord. <sup>11</sup> Behold: we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

<sup>12</sup> But above all things, my brethren, swear not, neither by heaven nor by the earth nor by any other oath. But let your speech be "Yea, yea," "No, no," that you fall not under judgment.

<sup>13</sup> Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing. <sup>14</sup> Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord, <sup>15</sup> and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins they shall be forgiven him. <sup>16</sup> Confess therefore your sins one to another, and pray one for another, that you may be saved. For the continual prayer of a just man availeth much. <sup>17</sup> Elijah was a man passible like

non plueret super terram, et non pluit annos tres et menses sex. <sup>18</sup> Et rursum oravit, et caelum dedit pluviam, et terra dedit fructum suum.

<sup>19</sup> Fratres mei, si quis ex vobis erraverit a veritate et converterit quis eum, <sup>20</sup> scire debet quoniam qui converti fecerit peccatorem ab errore viae suae salvabit animam eius a morte et operit multitudinem peccatorum.



unto us, and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months. <sup>18</sup> And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

<sup>19</sup> My brethren, if any of you err from the truth and one convert him, <sup>20</sup> he must know that he who causeth a sinner to be converted from the error of his way shall save his soul from death and *shall cover* a multitude of sins.



## I PETER

## Caput 1

**P**etrus, apostolus Iesu Christi, electis advenis dispersionis Ponti, Galatiae, Cappadociae, Asiae et Bithyniae <sup>2</sup> secundum praescientiam Dei, Patris, in sanctificationem Spiritus, in oboedientiam et aspersionem sanguinis Iesu Christi: gratia vobis et pax multiplicetur.

<sup>3</sup> Benedictus Deus et Pater Domini nostri, Iesu Christi, qui secundum magnam misericordiam suam regeneravit nos in spem vivam per resurrectionem Iesu Christi ex mortuis <sup>4</sup> in hereditatem incorruptibilem et incontaminatam et inmarcescibilem, conservatam in caelis in vobis, <sup>5</sup> qui in virtute Dei custodimini per fidem in salutem, paratam revelari in tempore novissimo. <sup>6</sup> In quo exultabitis, modicum nunc si oportet contristari in variis temptationibus, <sup>7</sup> ut probatio vestrae fidei, multo pretiosior auro (quod per ignem probatur) inveniatur in laudem et gloriam et honorem in

## Chapter 1

He gives thanks to God for the benefit of our being called to the true faith and to eternal life, into which we are to enter by many tribulations. He exhorts to holiness of life, considering the holiness of God and our redemption by the blood of Christ.

**P**eter, an apostle of Jesus Christ, to the strangers *dispersed through* Pontus, Galatia, Cappadocia, Asia and Bithynia, elect <sup>2</sup> according to the foreknowledge of God, the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you and peace be multiplied.

<sup>3</sup> Blessed be the God and Father of our Lord, Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope by the resurrection of Jesus Christ from the dead <sup>4</sup> unto an inheritance incorruptible and undefiled and that cannot fade, reserved in heaven for you, <sup>5</sup> who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. <sup>6</sup> Wherein you shall *greatly* rejoice, if now you must be for a little time made sorrowful in divers temptations, <sup>7</sup> that the trial of your faith, much more precious than gold (which is tried by the fire) may be found unto

revelatione Iesu Christi, <sup>8</sup> quem cum non videritis diligitis; in quem nunc quoque non videntes creditis, credentes autem exultatis laetitia inenarrabili et glorificata, <sup>9</sup> reportantes finem fidei vestrae, salutem animarum vestrarum.

<sup>10</sup> De qua salute exquisierunt atque scrutati sunt prophetae qui de futura in vobis gratia prophetaverunt, <sup>11</sup> scrutantes in quod vel quale tempus significaret in eis Spiritus Christi, praenuntians eas quae in Christo sunt passiones et posteriores glorias; <sup>12</sup> quibus revelatum est quia non sibi ipsis, vobis autem ministrabant ea quae nunc nuntiata sunt vobis per eos qui evangelizaverunt vos, Spiritu Sancto misso de caelo, in quem desiderant angeli prospicere.

<sup>13</sup> Propter quod succincti lumbos mentis vestrae, sobrii, perfecte sperate in eam quae offertur vobis gratiam in revelatione Iesu Christi, <sup>14</sup> quasi filii oboedientiae, non configurati prioribus ignorantiae vestrae desideriis, <sup>15</sup> sed secundum eum qui vocavit vos, sanctum, et ipsi sancti in omni conversatione sitis. <sup>16</sup> Quoniam scriptum est: "Sancti eritis, quia ego sanctus sum."

<sup>17</sup> Et si Patrem invocatis eum qui sine acceptione personarum iudicat secundum uniuscuiusque opus, in timore incolatus vestri tempore conversamini. <sup>18</sup> Scientes quod non corruptibilibus, auro vel argento, redempti estis de vana vestra conversatione paternae traditionis <sup>19</sup> sed pretioso sanguine quasi agni incontaminati et immaculati Christi, <sup>20</sup> praecogniti quidem ante constitutionem mundi, manifestati autem novissimis temporibus propter vos, <sup>21</sup> qui per ipsum fideles estis in Deo, qui suscitavit eum a mortuis et

praise and glory and honour at the appearing of Jesus Christ,<sup>8</sup> whom having not, seen you love; in whom also now, though you see him not, you believe, and believing *shall* rejoice with joy unspeakable and glorified,<sup>9</sup> receiving the end of your faith, *even* the salvation of your souls.

<sup>10</sup> Of which salvation the prophets have enquired and diligently searched who prophesied of the grace to come in you, <sup>11</sup> searching *what* or what manner of time the Spirit of Christ in them did signify when it foretold those sufferings that are in Christ and the glories that should follow; <sup>12</sup> to whom it was revealed that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look.

<sup>13</sup> Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you at the revelation of Jesus Christ, <sup>14</sup> as children of obedience, not fashioned according to the former desires of your ignorance, <sup>15</sup> but according to him that hath called you, who is holy, be you also in all manner of conversation holy. <sup>16</sup> Because it is written: "You shall be holy, for I am holy."

<sup>17</sup> And if you invoke as Father him who without respect of persons judgeth according to every one's work, converse in fear during the time of your sojourning here. <sup>18</sup> Knowing that you were not redeemed with corruptible things *such as* gold or silver, from your vain conversation of the tradition of your fathers <sup>19</sup> but with the precious blood of Christ as of a lamb unspotted and undefiled, <sup>20</sup> foreknown indeed before the foundation of the world, but manifested in the last times for you, <sup>21</sup> who through him are faithful in God, who raised

dedit ei gloriam, ut fides vestra et spes esset in Deo. <sup>22</sup> Animas vestras castificantes in oboedientia caritatis, in fraternitatis amore simplici ex corde invicem diligite adtentius, <sup>23</sup> renati non ex semine corruptibili sed incorruptibili per verbum Dei, vivi et permanentis in aeternum. <sup>24</sup> Quia "omnis caro ut faenum, et omnis gloria eius tamquam flos faeni; exaruit faenum, et flos eius decidit. <sup>25</sup> Verbum autem Domini manet in aeternum." Hoc est autem verbum quod evangelizatum est in vos.

## Caput 2

**D**eponentes igitur omnem malitiam et omnem dolum et simulationes et invidias et omnes detractiones, <sup>2</sup> sicut modo geniti infantes, rationabile sine dolo lac concupiscite, ut in eo crescatis in salutem, <sup>3</sup> si tamen gustastis quoniam dulcis est Dominus. <sup>4</sup> Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum et honorificatum, <sup>5</sup> et ipsi tamquam lapides vivi supraedificamini, domus spiritalis, sacerdotium sanctum, offerre spirituales hostias acceptabiles Deo per Iesum Christum.



him up from the dead and gave him glory, that your faith and hope might be in God. <sup>22</sup> Purifying your souls in the obedience of charity, with a brotherly love from a sincere heart love one another earnestly, <sup>23</sup> being born again not of corruptible seed but incorruptible by the word of God, who liveth and remaineth for ever. <sup>24</sup> For “all flesh is as grass, and all the glory thereof as the flower of the grass; the grass is withered, and the flower thereof is fallen away. <sup>25</sup> But the word of the Lord endureth for ever.” And this is the word which hath been preached among you.

## Chapter 2

We are to lay aside all guile and go to Christ, the living stone, and as being now his people walk worthily of him with submission to superiors and patience under sufferings.

**W**herefore laying away all malice and all guile and dissimulations and envies and all detractions, <sup>2</sup> as newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation, <sup>3</sup> if so be you have tasted that the Lord is sweet. <sup>4</sup> Unto whom coming *as to* a living stone, rejected indeed by men, but chosen and made honourable by God, <sup>5</sup> be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

6 Propter quod continet in scriptura: "Ecce: pono in Sion lapidem summum angularem, electum, pretiosum. Et qui crediderit in eo non confundetur." 7 Vobis igitur honor credentibus, non credentibus autem, "lapis quem reproba-verunt aedificantes, hic factus est in caput anguli" 8 et lapis offensionis et petra scandali his qui offendunt verbo nec credunt in quo et positi sunt. 9 Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis, ut virtutes adnuntietis eius qui de tenebris vos vocavit in admirabile lumen suum. 10 "Qui aliquando non populus, nunc autem populus Dei; qui non consecuti misericordiam, nunc autem misericordiam consecuti."

11 Carissimi, obsecro vos tamquam advenas et peregrinos abstinere vos a carnalibus desideriis quae militant adversus animam, 12 conversationem vestram inter Gentes habentes bonam, ut in eo quod detractant de vobis tamquam de malefactoribus, ex bonis operibus vos considerantes glorificent Deum in die visitationis. 13 Subiecti igitur estote omni humanae creaturae propter Deum, sive regi quasi prae excellenti 14 sive ducibus tamquam ab eo missis ad vindictam malefactorum, laudem vero bonorum. 15 Quia sic est voluntas Dei, ut beneficientes obmutescere faciatis imprudentium hominum ignorantiam 16 quasi liberi, et non quasi velamen habentes malitiae libertatem sed sicut servi Dei. 17 Omnes honorate; fraternitatem diligite. Deum timete; regem honorificate.

18 Servi, subditi estote in omni timore dominis, non tantum bonis et modestis sed etiam discolis. 19 Haec est enim gratia, si propter conscientiam Dei sustinet quis tristitias, patiens iniuste. 20 Quae enim gloria est si peccantes et

<sup>6</sup> Wherefore it is contained in the scripture: "Behold: I lay in Zion a chief cornerstone, elect, precious. And he that shall believe in him shall not be confounded." <sup>7</sup> To you therefore that believe, honour, but to them that believe not, "the stone which the builders rejected, the same is made the head of the corner" <sup>8</sup> and a stone of stumbling and a rock of scandal to them who stumble at the word neither do believe whereunto also they are set. <sup>9</sup> But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare his virtues who hath called you out of darkness into his admirable light. <sup>10</sup> "Who in time past were not a people but are now the people of God; who had not obtained mercy but now have obtained mercy."

<sup>11</sup> Dearly beloved, I beseech you as strangers and pilgrims to refrain yourselves from carnal desires which war against the soul, <sup>12</sup> having your conversation good among the Gentiles, that whereas they speak against you as evildoers, considering you by your good works they may give glory to God in the day of visitation. <sup>13</sup> Be ye subject therefore to every human creature for God's sake, whether it be to the king as excelling <sup>14</sup> or to governors as sent by him for the punishment of evildoers and for the praise of the good. <sup>15</sup> For so is the will of God, that by doing well you may put to silence the ignorance of foolish men <sup>16</sup> as free, and not as making liberty a cloak for naughtiness but as the servants of God. <sup>17</sup> Honour all men; love the brotherhood. Fear God; honour the king.

<sup>18</sup> Servants, be subject to your masters with all fear, not only to the good and gentle but also to the forward. <sup>19</sup> For this is thankworthy, if for conscience *towards* God a man endure sorrows, suffering wrongfully. <sup>20</sup> For what glory is it

colaphizati suffertis? Sed si beneficientes patienter sustinetis, haec est gratia apud Deum. <sup>21</sup> In hoc enim vocati estis, quia et Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia eius, <sup>22</sup> "qui peccatum non fecit, nec inventus est dolus in ore ipsius," <sup>23</sup> qui cum malediceretur non maledicebat; cum pateretur, non comminabatur, tradebat autem iudicanti se iniuste; <sup>24</sup> qui peccata nostra ipse pertulit in corpore suo super lignum, ut peccatis mortui iustitiae vivamus; cuius vulnere plagarum sanati estis. <sup>25</sup> Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem et episcopum animarum vestrarum.

### Caput 3

**S**imiliter et mulieres subditae suis viris, ut et si qui non credunt verbo, per mulierum conversationem sine verbo lucrifiant, <sup>2</sup> considerantes in timore castam conversationem vestram. <sup>3</sup> Quarum non sit extrinsecus capillatura aut circumdatio auri aut indumenti vestimentorum cultus, <sup>4</sup> sed qui absconditus cordis est homo in incorruptibilitate quieti

if committing sin and being buffeted for it you endure? But if doing well you suffer patiently, this is thanksworthy before God. <sup>21</sup> For unto this are you called, because Christ also suffered for us, leaving you an example that you should follow his steps, <sup>22</sup> “who did no sin, neither was guile found in his mouth,” <sup>23</sup> who when he was reviled did not revile; when he suffered, he threatened not, but delivered himself to him that judged him unjustly; <sup>24</sup> who his own self bore our sins in his body upon the tree, that we being dead to sins should live to justice; by whose stripes you were healed. <sup>25</sup> For you were as sheep going astray, but you are now converted to the shepherd and bishop of your souls.

## Chapter 3

How wives are to behave to their husbands. What ornaments they are to seek. Exhortations to divers virtues.

**I**n like manner also let wives be subject to their husbands, that if any believe not the word, they may be won without the word by the conversation of the wives, <sup>2</sup> considering your chaste conversation with fear. <sup>3</sup> Whose adorning let it not be the outward plaiting of the hair or the wearing of gold or the putting on of apparel, <sup>4</sup> but the hidden man of the heart in the incorruptibility of a quiet and a meek spirit,

et modesti spiritus, qui est in conspectu Dei locuples. <sup>5</sup> Sic enim aliquando et sanctae mulieres sperantes in Deo orabant se, subiectae propriis viris. <sup>6</sup> Sicut Sarra oboediebat Abrahae, dominum eum vocans, cuius estis filiae, benefacientes et non timentes ullam perturbationem. <sup>7</sup> Viri, similiter cohabitantes secundum scientiam, quasi infirmiori vaso muliebri inpertientes honorem tamquam et coheredibus gratiae vitae, uti ne inpediantur orationes vestrae.

<sup>8</sup> In fine autem, omnes unianimes, conpatientes, fraternitatis amatores, misericordes, modesti, humiles, <sup>9</sup> non reddentes malum pro malo nec maledictum pro maledicto, sed e contrario benedicentes; quia in hoc vocati estis, ut benedictionem hereditate possideatis. <sup>10</sup> "Qui enim vult vitam diligere et videre dies bonos, coerceat linguam suam a malo, et labia eius ne loquantur dolum. <sup>11</sup> Declinet a malo et faciat bonum; inquirat pacem et persequatur eam, <sup>12</sup> quia oculi Domini super iustos, et aures eius in preces eorum, vultus autem Domini super facientes mala."

<sup>13</sup> Et quis est qui vobis noceat si boni aemulatores fueritis? <sup>14</sup> Sed et si quid patimini propter iustitiam, beati. Timorem autem eorum ne timueritis, et non conturbemini. <sup>15</sup> Dominum autem Christum sanctificate in cordibus vestris, parati semper ad satisfactionem omni poscenti vos rationem de ea quae in vobis est spe. <sup>16</sup> Sed cum modestia et timore, conscientiam habentes bonam, ut in eo quod detrahunt vobis, confundantur qui calumniantur vestram bonam in Christo conversationem. <sup>17</sup> Melius est enim benefacientes (si velit voluntas Dei) pati quam malefacientes. <sup>18</sup> Quia et Christus semel pro peccatis nostris mortuus est, iustus pro

which is rich in the sight of God. <sup>5</sup> For after this manner heretofore the holy women also who trusted in God adorned themselves, being in subjection to their own husbands. <sup>6</sup> As Sarah obeyed Abraham, calling him lord, whose daughters you are, doing well and not fearing any disturbance. <sup>7</sup> Ye husbands, likewise dwelling with them according to knowledge, giving honour to the woman as to the weaker vessel and as to the co-heirs of the grace of life, that your prayers be not hindered.

<sup>8</sup> And finally, be ye all of one mind, having compassion *one of another*, being lovers of the brotherhood, merciful, modest, humble, <sup>9</sup> not rendering evil for evil nor railing for railing, but contrariwise blessing; for unto this are you called, that you may inherit a blessing. <sup>10</sup> "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. <sup>11</sup> Let him decline from evil and do good; let him seek after peace and follow it, <sup>12</sup> because the eyes of the Lord are upon the just, and his ears unto their prayers, but the countenance of the Lord against them that do evil things."

<sup>13</sup> And who is he that can hurt you if you be zealous of good? <sup>14</sup> But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their terror, and be not troubled. <sup>15</sup> But sanctify the Lord Christ in your hearts, being ready always to satisfy every one that asketh you a reason of that hope that is in you. <sup>16</sup> But with modesty and fear, having a good conscience, that *whereas* they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ. <sup>17</sup> For it is better doing well (if such be the will of God) to suffer than doing ill. <sup>18</sup> Because Christ also died once for our sins, the just for the unjust, that he

iniustus, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem spiritu, <sup>19</sup> in quo et his qui in carcere erant spiritibus veniens praedicavit, <sup>20</sup> qui increduli fuerant aliquando, quando expectabant Dei patientiam in diebus Noe, cum fabricaretur arca, in qua pauci, id est, octo animae, salvae factae sunt per aquam.

<sup>21</sup> Quod et vos nunc similis formae salvos facit baptismus: non carnis depositio sordium, sed conscientiae bonae interrogatio in Deum per resurrectionem Iesu Christi, <sup>22</sup> qui est in dextera Dei, deglutiens mortem ut vitae aeternae heredes efficeremur, profectus in caelum, subiectis sibi angelis et potestatibus et virtutibus.

## Caput 4

**C**hristo igitur passo in carne, et vos eadem cogitatione armamini, quia qui passus est in carne desiit a peccatis, <sup>2</sup> ut iam non hominum desideriis sed voluntate Dei quod reliquum est in carne vivat temporis. <sup>3</sup> Sufficit enim praeteritum tempus ad voluntatem Gentium consummandam, his



might offer us to God, being put to death indeed in the flesh, but brought to life by the spirit, <sup>19</sup> in which also he came and preached to those spirits that were in prison, <sup>20</sup> which had been some time incredulous, when they waited for the patience of God in the days of Noah, when the ark was a-building, wherein a few, that is, eight souls, were saved by water.

<sup>21</sup> Whereunto baptism, being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ, <sup>22</sup> who is on the right hand of God, swallowing down death that we might be made heirs of life everlasting, being gone into heaven, the angels and powers and virtues being made subject to him.

## Chapter 4

Exhortations to cease from sin, to mutual charity, to do all for the glory of God, to be willing to suffer for Christ.

Christ therefore having suffered in the flesh, be you also armed with the same thought, for he that hath suffered in the flesh hath ceased from sins, <sup>2</sup> that now he may live the rest of his time in the flesh not after the desires of men but according to the will of God. <sup>3</sup> For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have

qui ambulaverunt in luxuriis, desideriis, vinolentiis, comesationibus, potationibus et illicitis idolorum cultibus. <sup>4</sup> In quo admirantur non concurrentibus vobis in eandem luxuriae confusionem blasphemantes, <sup>5</sup> qui reddent rationem ei qui paratus est iudicare vivos et mortuos. <sup>6</sup> Propter hoc enim et mortuis evangelizatum est, ut iudicentur quidem secundum homines in carne, vivant autem secundum Deum in spiritu.

<sup>7</sup> Omnium autem finis adpropinquabit. Estote itaque prudentes, et vigilate in orationibus. <sup>8</sup> Ante omnia autem mutuam in vobismet ipsis caritatem continuam habentes, quia caritas operit multitudinem peccatorum. <sup>9</sup> Hospitales invicem sine murmuratione, <sup>10</sup> unusquisque sicut accepit gratiam, in alterutrum illam administrantes sicut boni dispensatores multiformis gratiae Dei. <sup>11</sup> Si quis loquitur, quasi sermones Dei. Si quis ministrat, tamquam ex virtute quam administrat Deus, ut in omnibus honorificetur Deus per Iesum Christum, cui est gloria et imperium in saecula saeculorum. Amen.

<sup>12</sup> Carissimi, nolite peregrinari in fervore qui ad temptationem vobis fit, quasi novi aliquid vobis contingat; <sup>13</sup> sed communicantes Christi passionibus, gaudete, ut et in revelatione gloriae eius gaudeatis exultantes. <sup>14</sup> Si exprobramini in nomine Christi, beati eritis, quoniam quod est honoris, gloriae et virtutis Dei et qui est eius spiritus super vos requiescit. <sup>15</sup> Nemo autem vestrum patiatur quasi homicida aut fur aut maledicus aut alienorum appetitor.

<sup>16</sup> Si autem ut Christianus, non erubescat, glorificet autem Deum in isto nomine. <sup>17</sup> Quoniam tempus est ut incipiat iudicium de domo Dei. Si autem primum a nobis, qui

walked in riotousness, lusts, excess of wine, revellings, *banquetings* and unlawful worshipping of idols. <sup>4</sup> Wherein they think it strange that you run not with them into the same confusion of riotousness, speaking evil *of you*, <sup>5</sup> who shall give account to him who is ready to judge the living and the dead. <sup>6</sup> For for this cause was the gospel preached also to the dead, that they might be judged indeed according to men in the flesh, but may live according to God in the spirit.

<sup>7</sup> But the end of all *is at hand*. Be prudent therefore, and watch in prayers. <sup>8</sup> But before all things have a constant mutual charity among yourselves, for charity covereth the multitude of sins. <sup>9</sup> Using hospitality one towards another without murmuring, <sup>10</sup> as every man hath received grace, ministering the same one to another as good stewards of the manifold grace of God. <sup>11</sup> If any man speak, *let him speak* as the words of God. If any man minister, *let him do it* as of the power which God administereth, that in all things God may be honoured through Jesus Christ, to whom is glory and dominion for ever and ever. Amen.

<sup>12</sup> Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you; <sup>13</sup> but *if you partake of* the sufferings of Christ, rejoice, that *when his glory shall be revealed*, you may also be glad with exceeding joy. <sup>14</sup> If you be reproached for the name of Christ, you shall be happy, for that which is of the honour, glory and power of God and that which is his spirit resteth upon you. <sup>15</sup> But let none of you suffer as a murderer or a thief or a railer or a coveter of other men's things.

<sup>16</sup> But if as a Christian, let him not be ashamed, but let him glorify God in this name. <sup>17</sup> For the time is that judgment should begin at the house of God. And if first at us,

finis eorum qui non credunt Dei evangelio? <sup>18</sup> Et si iustus vix salvabitur, impius et peccator ubi parebunt? <sup>19</sup> Itaque et hii qui patiuntur secundum voluntatem Dei fideli Creatori commendent animas suas in benefactis.

## Caput 5

**S**eniores ergo qui in vobis sunt obsecro, consenior et testis Christi passionum, qui et eius quae in futuro revelanda est gloriae communicator: <sup>2</sup> pascite qui est in vobis gregem Dei, providentes non coacte sed spontanee secundum Deum, neque turpis lucri gratia sed voluntarie, <sup>3</sup> neque ut dominantes in cleris sed formae facti gregis ex animo. <sup>4</sup> Et cum apparuerit princeps pastorum, percipietis inmarcescibilem gloriae coronam. <sup>5</sup> Similiter, adulescentes, subditi estote senioribus.

Omnes autem invicem humilitatem insinuate, quia "Deus superbis resistit, humilibus autem dat gratiam." <sup>6</sup> Humilimini igitur sub potenti manu Dei, ut vos exaltet in tempore visitationis, <sup>7</sup> omnem sollicitudinem vestram proicientes in eum, quoniam ipsi cura est de vobis. <sup>8</sup> Sobrii estote, et

what shall be the end of them that believe not the gospel of God? <sup>18</sup> And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear? <sup>19</sup> Wherefore let them also that suffer according to the will of God commend their souls in good deeds to the faithful Creator.

## Chapter 5

He exhorts both priests and laity to their respective duties and recommends to all humility and watchfulness.

**T**he ancients therefore that are among you I beseech, who am myself also an ancient and a witness of the sufferings of Christ, as also a partaker of that glory which is to be revealed in time to come: <sup>2</sup> feed the flock of God that is among you, taking care *of it* not by constraint but willingly according to God, and not for filthy lucre's sake but voluntarily, <sup>3</sup> neither as lording it over the clergy but being made a *pattern* of the flock from the heart. <sup>4</sup> And when the prince of pastors shall appear, you shall receive a never-fading crown of glory. <sup>5</sup> In like manner, ye young men, be subject to the ancients.

And do ye all insinuate humility one to another, for "God resisteth the proud, but to the humble he giveth grace." <sup>6</sup> Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation, <sup>7</sup> casting all your care upon him, for he hath care of you. <sup>8</sup> Be sober and watch,

vigilate, quia adversarius vester, diabolus, tamquam leo rugiens circuit quaerens quem devoret; <sup>9</sup> cui resistite, fortes in fide, scientes eandem passionem ei quae in mundo est vestrae fraternitati fieri. <sup>10</sup> Deus autem omnis gratiae, qui vocavit nos in aeternam suam gloriam in Christo Iesu, modicum passos ipse perficiet, confirmabit solidabitque. <sup>11</sup> Ipsi gloria et imperium in saecula saeculorum. Amen.

<sup>12</sup> Per Silvanum, vobis fidelem fratrem, ut arbitror, breviter scripsi, obsecrans et contestans hanc esse veram gratiam Dei, in qua statis. <sup>13</sup> Salutat vos ecclesia quae est in Babylone conelecta et Marcus, filius meus. <sup>14</sup> Salutate invicem in osculo sancto. Gratia vobis omnibus qui estis in Christo Iesu. Amen.

because your adversary, the devil, as a roaring lion goeth about seeking whom he may devour; <sup>9</sup> whom resist ye, strong in faith, knowing that the same affliction befalleth your brethren who are in the world. <sup>10</sup> But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after that you have suffered a little will himself perfect you *and* confirm you and establish you. <sup>11</sup> To him be glory and dominion for ever and ever. Amen.

<sup>12</sup> By Silvanus, a faithful brother unto you, as I think, I have written briefly, beseeching and testifying that this is the true grace of God, wherein you stand. <sup>13</sup> The church that is in Babylon elected together with you saluteth you, and *so doth* my son Mark. <sup>14</sup> Salute one another with a holy kiss. Grace be to all you that are in Christ Jesus. Amen.





## 2 PETER

## Caput I

**S**imon Petrus, servus et apostolus Iesu Christi, his qui coaequalem nobiscum sortiti sunt fidem in iustitia Dei nostri et Salvatoris, Iesu Christi.

<sup>2</sup> Gratia vobis et pax adimpleatur in cognitione Dei et Christi Iesu, Domini nostri. <sup>3</sup> Quomodo omnia nobis divinae virtutis suae quae ad vitam et pietatem donata sunt per cognitionem eius qui vocavit nos propria gloria et virtute. <sup>4</sup> Per quem maxima et pretiosa nobis promissa donavit, ut per haec efficiamini divinae consortes naturae, fugientes eius quae in mundo est concupiscentiae corruptionem.

<sup>5</sup> Vos autem, curam omnem subinferentes, ministrare in fide vestra virtutem, in virtute autem scientiam, <sup>6</sup> in scientia autem abstinentioniam, in abstinentionia autem patientiam, in patientia autem pietatem, <sup>7</sup> in pietate autem amorem fraternitatis, in amore autem fraternitatis caritatem. <sup>8</sup> Haec enim si vobiscum adsint et superent, non vacuos nec sine fructu vos constituent in Domini nostri, Iesu Christi, cognitione. <sup>9</sup> Cui enim non praesto sunt haec caecus est et manu temptans,

## Chapter 1

He exhorts them to join all other virtues with their faith in order to secure their salvation.

**S**imon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us by the justice of our God and saviour, Jesus Christ.

<sup>2</sup> Grace and peace be *multiplied* to you in the knowledge of God and of Christ Jesus, our Lord. <sup>3</sup> As all things of his divine power that appertain to life and godliness are given us through the knowledge of him who hath called us by his own proper glory and virtue. <sup>4</sup> By whom he hath given us most great and precious promises, that by these you may be made partakers of the divine nature, flying the corruption of that concupiscence which is in the world.

<sup>5</sup> And you, giving all diligence, join with your faith virtue, and with virtue knowledge, <sup>6</sup> and with knowledge abstinence, and with abstinence patience, and with patience godliness, <sup>7</sup> and with godliness brotherly love, and with brotherly love charity. <sup>8</sup> For if these things be with you and abound, they will make you to be neither empty nor unfruitful in the knowledge of our Lord, Jesus Christ. <sup>9</sup> For he that hath not these things with him is blind and *groping*, forgetting his

oblivionem accipiens purgationis veterum suorum delictorum. <sup>10</sup> Quapropter, fratres, magis satagite, ut per bona opera certam vestram vocationem et electionem faciatis. Haec enim facientes non peccabitis aliquando. <sup>11</sup> Sic enim abundanter ministrabitur vobis introitus in aeternum regnum Domini nostri et salvatoris, Iesu Christi.

<sup>12</sup> Propter quod incipiam vos semper commonere de his, et quidem scientes et confirmatos vos in praesenti veritate. <sup>13</sup> Iustum autem arbitror, quamdiu sum in hoc tabernaculo, suscitare vos in commonitione, <sup>14</sup> certus quod velox est depositio tabernaculi mei secundum quod et Dominus noster, Iesus Christus, significavit mihi. <sup>15</sup> Dabo autem operam et frequenter habere vos post obitum meum, ut horum memoriam faciatis.

<sup>16</sup> Non enim doctas fabulas secuti notam fecimus vobis Domini nostri, Iesu Christi, virtutem et praesentiam, sed speculatores facti illius magnitudinis. <sup>17</sup> Accipiens enim a Deo, Patre, honorem et gloriam, voce delapsa ad eum huiuscemodi a magnifica gloria: "Hic est Filius meus dilectus, in quo mihi conplacui; ipsum audite." <sup>18</sup> Et hanc vocem nos audivimus de caelo adlatam cum essemus cum ipso in monte sancto.

<sup>19</sup> Et habemus firmiorem propheticum sermonem, cui bene facitis adtendentes, quasi lucernae lucenti in caliginoso loco, donec dies elucescat et lucifer oriatur in cordibus vestris, <sup>20</sup> hoc primum intellegentes, quod omnis prophetia scripturae propria interpretatione non fit. <sup>21</sup> Non enim voluntate humana adlata est aliquando prophetia, sed Spiritu Sancto inspirati, locuti sunt sancti Dei homines.

being purged from his old sins. <sup>10</sup> Wherefore, brethren, labour the more, that by good works you may make your calling and election sure. For doing these things, you shall not sin at any time. <sup>11</sup> For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and saviour, Jesus Christ.

<sup>12</sup> For which cause I will begin to put you always in remembrance of these things, *though* indeed you know them and are confirmed in the present truth. <sup>13</sup> But I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, <sup>14</sup> being assured that the laying away of *this* my tabernacle is at hand according as our Lord, Jesus Christ, also hath signified to me. <sup>15</sup> And I will do my endeavour, *that* you may also often have after my decease, *whereby* you may keep a memory of these things.

<sup>16</sup> For we have not followed cunningly devised fables when we made known to you the power and presence of our Lord, Jesus Christ, but having been made eyewitnesses of his majesty. <sup>17</sup> For he received from God, the Father, honour and glory, this voice coming down to him from the excellent glory: "This is my beloved Son, in whom I am well pleased; hear ye him." <sup>18</sup> And this voice we heard brought from heaven when we were with him in the holy mount.

<sup>19</sup> We have also the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn and the daystar arise in your hearts, <sup>20</sup> understanding this first, that no prophecy of scripture is made by private interpretation. <sup>21</sup> For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost.

## Caput 2

**F**uerunt vero et pseudoprophetae in populo, sicut et in vobis erunt magistri mendaces, qui introducent sectas perditionis et eum qui emit eos Dominum negant, superducentes sibi celerem perditionem. <sup>2</sup> Et multi sequentur eorum luxurias, per quos via veritatis blasphemabitur. <sup>3</sup> Et in avaritia fictis verbis de vobis negotiabuntur, quibus iudicium iam olim non cessat, et perditio eorum non dormitat.

<sup>4</sup> Si enim Deus angelis peccantibus non pepercit sed rudentibus inferni, detractos in tartarum tradidit cruciandos in iudicium reservari, <sup>5</sup> et originali mundo non pepercit sed octavum, Noe, iustitiae praeconem, custodivit, diluvium mundo impiorum inducens <sup>6</sup> et civitates Sodomorum et Gomorraeorum in cinerem redigens eversione damnavit, exemplum eorum qui impie acturi sunt ponens, <sup>7</sup> et iustum Loth, oppressum a nefandorum iniuria ac luxuriosa conversatione, eripuit <sup>8</sup> (aspectu enim et auditu iustus erat, habitans apud eos qui de die in diem animam iustam iniquis operibus cruciabant), <sup>9</sup> novit Dominus pios de temptatione

## Chapter 2

He warns them against false teachers and foretells their punishment.

**B**ut there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition and deny the Lord who bought them, bringing upon themselves swift destruction. <sup>2</sup> And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of. <sup>3</sup> And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their destruction slumbereth not.

<sup>4</sup> For if God spared not the angels that sinned but delivered them to infernal ropes, drawn down to the lower hell unto torments to be reserved unto judgment, <sup>5</sup> and spared not the original world, but preserved Noah, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly <sup>6</sup> and reducing the cities of the Sodomites and of the Gomorrites into ashes condemned them *to be overthrown*, making them an example to those that should after act wickedly, <sup>7</sup> and delivered just Lot, oppressed by the injustice and lewd conversation of the wicked <sup>8</sup> (for in sight and hearing he was just, dwelling among them who from day to day vexed the just soul with unjust works), <sup>9</sup> the Lord knoweth how to deliver the godly out of temptation

eripere, iniquos vero in diem iudicii cruciandos reservare —  
 10 praecipue autem eos qui post carnem in concupiscentia  
 immunditiae ambulant dominationemque contemnunt, au-  
 daces, sibi placentes, sectas non metuunt introducere, blas-  
 phemantes. 11 Ubi angeli, fortitudine et virtute cum sint  
 maiores, non portant adversum se execrabile iudicium.  
 12 Hii vero, velut inrationabilia pecora naturaliter in captio-  
 nem et in perniciem, in his quae ignorant blasphemantes, in  
 corruptione sua peribunt, 13 percipientes mercedem iniusti-  
 tiae, voluptatem existimantes diei delicias, coinquinationes  
 et maculae, deliciis affluentes, in conviviiis suis luxuriantes  
 vobiscum, 14 oculos habentes plenos adulterii et incessabilis  
 delicti, pellicentes animas instabiles, cor exercitatum avari-  
 tia habentes, maledictionis filii; 15 derelinquentes rectam  
 viam erraverunt, secuti viam Balaam ex Bosor, qui merce-  
 dem iniquitatis amavit, 16 correptionem vero habuit suae ve-  
 saniae: subiugale mutum animal, in hominis voce loquens,  
 prohibuit prophetae insipientiam.

17 Hii sunt fontes sine aqua et nebulae turbinibus exagita-  
 tae, quibus caligo tenebrarum reservatur. 18 Superba enim  
 vanitatis loquentes, pelliciunt in desideriis carnis luxuriae  
 eos qui paululum effugiunt qui in errore conversantur, 19 li-  
 bertatem illis promittentes, cum ipsi servi sint corruptionis;  
 a quo enim quis superatus est, huius et servus est. 20 Si enim  
 refugientes coinquinationes mundi in cognitione Domini  
 nostri et salvatoris, Iesu Christi, his rursus implicati supe-  
 rantur, facta sunt eis posteriora deteriora prioribus. 21 Me-  
 lius enim erat illis non cognoscere viam iustitiae quam post



but to reserve the unjust unto the day of judgment to be tormented—<sup>10</sup> and especially them who walk after the flesh in the lust of uncleanness and despise *governments*, audacious, pleasing themselves, they fear not to bring in sects, blaspheming.<sup>11</sup> Whereas angels, who are greater in strength and power, bring not a cursing judgement against them.<sup>12</sup> But these men, as irrational beasts naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption,<sup>13</sup> receiving the reward of injustice, counting pleasure the delights of a day, stains and blemishes, flowing in delicacies, rioting in their feasts with you,<sup>14</sup> having eyes full of adultery and of sin that ceaseth not, alluring unstable souls, having their heart exercised with covetousness, children of malediction;<sup>15</sup> leaving the right way they have gone astray, having followed the way of Balaam of Bosor, who loved the wages of iniquity<sup>16</sup> but had a check of his madness: the dumb beast used to the yoke, *which*, speaking with man's voice, forbade the folly of the prophet.

<sup>17</sup> These are wells without water and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.<sup>18</sup> For speaking swelling words of vanity, they allure through the desires of fleshly riotousness those who had escaped a little from them that converse in error,<sup>19</sup> promising them liberty, whereas they themselves are the slaves of corruption; for by whom a man is overcome, of the same also he is the slave.<sup>20</sup> For if flying from the pollutions of the world through the knowledge of our Lord and saviour, Jesus Christ, they be again intangled in them and overcome, their latter state is become unto them worse than the former.<sup>21</sup> For it had been better for them not to have known the way of justice than

agnitionem retrorsum converti ab eo quod illis traditum est sancto mandato. <sup>22</sup> Contigit enim eis illud veri proverbii: “Canis reversus ad suum vomitum,” et “Sus lota in volutabro luti.”

### Caput 3

**H**anc ecce vobis, carissimi, secundam scribo epistulam, in quibus excito vestram in commonitione sinceram mentem, <sup>2</sup> ut memores sitis eorum quae praedixi verborum a sanctis prophetis et apostolorum vestrorum praeceptorum Domini et salvatoris; <sup>3</sup> hoc primum scientes, quod venient in novissimis diebus in deceptione inlusores iuxta proprias concupiscentias ambulantes, <sup>4</sup> dicentes, “Ubi est promissio aut adventus eius? Ex quo enim patres dormierunt omnia sic perseverant ab initio creaturae.” <sup>5</sup> Latet enim eos hoc volentes, quod caeli erant prius, et terra de aqua et per aquam, consistens Dei verbo; <sup>6</sup> per quae ille tunc mundus, aqua inundatus, periit. <sup>7</sup> Caeli autem qui nunc sunt et terra eodem

after they have known it to turn back from that holy commandment which was delivered to them. <sup>22</sup> For that of the true proverb hath happened to them: "The dog is returned to his own vomit," and "The sow that was washed to her wallowing in the mire."

## Chapter 3

Against scoffers denying the second coming of Christ he declares the sudden dissolution of this world and exhorts to holiness of life.

**B**ehold: this is the second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind, <sup>2</sup> that you may be mindful of those words which I told you before from the holy prophets and of your apostles of the precepts of the Lord and saviour; <sup>3</sup> knowing this first, that in the last days there shall come deceitful scoffers walking after their own lusts, <sup>4</sup> saying, "Where is his promise or his coming? For since the time that the fathers slept, all things continue as they were from the beginning of the creation." <sup>5</sup> For this they are wilfully ignorant of, that the heavens were before, and the earth out of water and through water, consisting by the word of God; <sup>6</sup> whereby the world that then was, being overflowed with water, perished. <sup>7</sup> But the heavens and the earth which are now by the same word

verbo repositi sunt, igni reservati in diem iudicii et perditionis impiorum hominum.

<sup>8</sup> Unum vero hoc non lateat vos, carissimi, quia unus dies apud Dominum sicut mille anni, et mille anni sicut dies unus. <sup>9</sup> Non tardat Dominus promissionem suam, sicut quidam existimant, sed patienter agit propter vos, nolens aliquos perire sed omnes ad paenitentiam reverti. <sup>10</sup> Adveniet autem dies Domini ut fur, in qua caeli magno impetu transient, elementa vero calore solventur, terra autem et quae in ipsa sunt opera exurentur.

<sup>11</sup> Cum haec igitur omnia dissolvenda sint, quales oportet esse vos in sanctis conversationibus et pietatibus, <sup>12</sup> expectantes et properantes in adventum diei Domini, per quam caeli ardentes solventur et elementa ignis ardore tabescent? <sup>13</sup> Novos vero caelos et novam terram secundum promissa ipsius expectamus, in quibus iustitia habitat.

<sup>14</sup> Propter quod, carissimi, haec expectantes, satagite, immaculati et inviolati ei inveniri in pace. <sup>15</sup> Et Domini nostri longanimitatem salutem arbitramini, sicut et carissimus frater noster Paulus secundum datam sibi sapientiam scripsit vobis, <sup>16</sup> sicut et in omnibus epistulis, loquens in eis de his, in quibus sunt quaedam difficilia intellectu, quae indocti et instabiles depravant, sicut et ceteras scripturas, ad suam ipsorum perditionem.

<sup>17</sup> Vos igitur, fratres, praescientes custodite, ne insipientium errore transducti excidatis a propria firmitate. <sup>18</sup> Crescite vero in gratia et in cognitione Domini nostri et salvatoris, Iesu Christi. Ipsi gloria et nunc et in diem aeternitatis. Amen.

are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

<sup>8</sup> But be not ignorant, my beloved, of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day. <sup>9</sup> The Lord delayeth not his promise, as some imagine, but dealeth patiently for your sake, not willing that any should perish but that all should return to penance. <sup>10</sup> But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence and the elements shall be melted with heat and the earth and the works that are in it shall be burnt up.

<sup>11</sup> Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness, <sup>12</sup> looking for and hasting unto the coming of the day of the Lord, by which the heavens, being on fire, shall be dissolved and the elements shall melt with the burning heat of fire? <sup>13</sup> But we look for new heavens and a new earth according to his promise, in which justice dwelleth.

<sup>14</sup> Wherefore, dearly beloved, seeing that you look for these things, be diligent, that you may be found undefiled and unspotted to him in peace. <sup>15</sup> And account the long-suffering of our Lord salvation, as also our most dear brother Paul according to the wisdom given to him hath written to you, <sup>16</sup> as also in all his epistles, speaking in them of these things, in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

<sup>17</sup> You therefore, brethren, knowing these things before take heed, lest being led aside by the error of the unwise you fall from your own steadfastness. <sup>18</sup> But grow in grace and in the knowledge of our Lord and saviour, Jesus Christ. To him be glory both now and unto the day of eternity. Amen.



I JOHN

## Caput I

**Q**uod fuit ab initio, quod audivimus, quod vidimus oculis nostris, quod perspeximus et manus nostrae temptaverunt de verbo vitae <sup>2</sup> (et vita manifestata est, et vidimus et testamur et adnuntiamus vobis vitam aeternam, quae erat apud Patrem et apparuit nobis), <sup>3</sup> quod vidimus et audivimus adnuntiamus vobis, ut et vos societatem habeatis nobiscum et societas nostra sit cum Patre et cum Filio eius, Iesu Christo. <sup>4</sup> Et haec scribimus vobis ut gaudeatis et gaudium vestrum sit plenum.

<sup>5</sup> Et haec est adnuntiatio quam audivimus ab eo et adnuntiamus vobis, quoniam Deus lux est et tenebrae in eo non sunt ullae. <sup>6</sup> Si dixerimus quoniam societatem habemus cum eo et in tenebris ambulamus, mentimur et non facimus veritatem. <sup>7</sup> Si autem in luce ambulemus, sicut et ipse est in luce, societatem habemus ad invicem, et sanguis Iesu Christi, Filii



## Chapter I

He declares what he has seen and heard of Christ, who is the life eternal, to the end that we may have fellowship with God and all good through him—yet so if we confess our sins.

**T**hat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life <sup>2</sup> (*for the life was manifested, and we have seen and do bear witness and declare unto you the eternal life, which was with the Father and hath appeared to us*), <sup>3</sup> that which we have seen and have heard we declare unto you, that you also may have fellowship with us and our fellowship may be with the Father and with his Son, Jesus Christ. <sup>4</sup> And these things we write to you that you may rejoice and your joy may be full.

<sup>5</sup> And this is the declaration which we have heard from him and declare unto you, that God is light and in him there is no darkness. <sup>6</sup> If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. <sup>7</sup> But if we walk in the light, as he also is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son,

eius, mundat nos ab omni peccato. <sup>8</sup> Si dixerimus quoniam peccatum non habemus, ipsi nos seducimus, et veritas in nobis non est. <sup>9</sup> Si confiteamur peccata nostra, fidelis est et iustus ut remittat nobis peccata nostra et emundet nos ab omni iniquitate. <sup>10</sup> Si dixerimus quoniam non peccavimus, mendacem facimus eum, et verbum eius non est in nobis.

## Caput 2

**F**ilioli mei, haec scribo vobis ut non peccetis. Sed et si quis peccaverit, advocatum habemus apud Patrem: Iesum Christum, iustum. <sup>2</sup> Et ipse est propitiatio pro peccatis nostris, non pro nostris autem tantum sed etiam pro totius mundi. <sup>3</sup> Et in hoc scimus quoniam cognovimus eum, si mandata eius observemus. <sup>4</sup> Qui dicit se nosse eum et mandata eius non custodit mendax est, et in hoc veritas non est. <sup>5</sup> Qui autem servat verbum eius, vere in hoc caritas Dei perfecta est, in hoc scimus quoniam in ipso sumus. <sup>6</sup> Qui dicit se in ipso manere debet sicut ille ambulavit et ipse ambulare.

cleanseth us from all sin. <sup>8</sup> If we say that we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity. <sup>10</sup> If we say that we have not sinned, we make him a liar, and his word is not in us.

## Chapter 2

Christ is our advocate. We must keep his commandments and love one another. We must not love the world nor give ear to new teachers but abide by the spirit of God in the church.

**M**y little children, these things I write to you that you may not sin. But *if* any man sin, we have an advocate with the Father: Jesus Christ, the just. <sup>2</sup> And he is the propitiation for our sins, and not for ours only but also for those of the whole world. <sup>3</sup> And by this we know that we know him, if we keep his commandments. <sup>4</sup> He that saith he knoweth him and keepeth not his commandments is a liar, and the truth is not in him. <sup>5</sup> But he that keepeth his word, in him in very deed the charity of God is perfected, *and* by this we know that we are in him. <sup>6</sup> He that saith he abideth in him ought himself also to walk even as he walked.

7 Carissimi, non mandatum novum scribo vobis sed mandatum vetus quod habuistis ab initio. Mandatum vetus est verbum quod audistis. 8 Iterum mandatum novum scribo vobis, quod est verum et in ipso et in vobis, quoniam tenebrae transierunt et lumen verum iam lucet. 9 Qui dicit se in luce esse et fratrem suum odit in tenebris est usque adhuc. 10 Qui diligit fratrem suum in lumine manet, et scandalum in eo non est. 11 Qui autem odit fratrem suum in tenebris est et in tenebris ambulat et nescit quo eat quoniam tenebrae obcaecaverunt oculos eius.

12 Scribo vobis, filioli, quoniam remittuntur vobis peccata propter nomen eius. 13 Scribo vobis, patres, quoniam cognovistis eum qui ab initio est. Scribo vobis, adolescentes, quoniam vicistis malignum. 14 Scribo vobis, infantes, quoniam cognovistis Patrem. Scribo vobis, adolescentes, quia fortes estis et verbum Dei in vobis manet et vicistis malignum.

15 Nolite diligere mundum neque ea quae in mundo sunt. Si quis diligit mundum, non est caritas Patris in eo. 16 Quoniam omne quod est in mundo concupiscentia carnis est et concupiscentia oculorum et superbia vitae, quae non est ex Patre sed ex mundo est. 17 Et mundus transit et concupiscentia eius, qui autem facit voluntatem Dei manet in aeternum.

18 Filioli, novissima hora est, et sicut audistis quia Antichristus venit, nunc antichristi multi facti sunt, unde scimus

<sup>7</sup> Dearly beloved, I write not a new commandment to you but an old commandment which you had from the beginning. The old commandment is the word which you have heard. <sup>8</sup> Again a new commandment I write to you, which thing is true both in him and in you, because the darkness is passed and the true light now shineth. <sup>9</sup> He that saith he is in the light and hateth his brother is in darkness even until now. <sup>10</sup> He that loveth his brother abideth in the light, and there is no scandal in him. <sup>11</sup> But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth because the darkness hath blinded his eyes.

<sup>12</sup> I write to you, little children, because your sins are forgiven you for his name's sake. <sup>13</sup> I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the wicked one. <sup>14</sup> I write to you, babes, because you have known the Father. I write to you, young men, because you are strong and the word of God abideth in you and you have overcome the wicked one.

<sup>15</sup> Love not the world nor the things that are in the world. If any man love the world, the charity of the Father is not in him. <sup>16</sup> For all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life, which is not of the Father but is of the world. <sup>17</sup> And the world passeth away and the concupiscence thereof, but he that doth the will of God abideth for ever.

<sup>18</sup> Little children, it is the last hour, and as you have heard that Antichrist cometh, *even* now there are become many

quoniam novissima hora est. <sup>19</sup> Ex nobis prodierunt, sed non erant ex nobis. Nam si fuissent ex nobis, permansissent utique nobiscum, sed ut manifesti sint quoniam non sunt omnes ex nobis. <sup>20</sup> Sed vos unctionem habetis a Sancto et nostis omnia. <sup>21</sup> Non scripsi vobis quasi ignorantibus veritatem sed quasi scientibus eam et quoniam omne mendacium ex veritate non est. <sup>22</sup> Quis est mendax nisi is qui negat quoniam Iesus non est Christus? Hic est Antichristus, qui negat Patrem et Filium. <sup>23</sup> Omnis qui negat Filium nec Patrem habet; qui confitetur Filium et Patrem habet. <sup>24</sup> Vos quod audistis ab initio in vobis permaneat. Si in vobis permanserit quod ab initio audistis, et vos in Filio et Patre manebitis. <sup>25</sup> Et haec est repromissio quam ipse pollicitus est nobis, vitam aeternam.

<sup>26</sup> Haec scripsi vobis de eis qui seducunt vos. <sup>27</sup> Et vos unctionem quam accepistis ab eo maneat in vobis. Et non necesse habetis ut aliquis doceat vos, sed sicut unctio eius docet vos de omnibus, et verum est et non est mendacium. Et sicut docuit vos, manete in eo.

<sup>28</sup> Et nunc, filioli, manete in eo, ut cum apparuerit habeamus fiduciam et non confundamur ab eo in adventu eius. <sup>29</sup> Si scitis quoniam iustus est, scitote quoniam et omnis qui facit iustitiam ex ipso natus est.

antichrists, whereby we know that it is the last hour. <sup>19</sup> They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us, but that they may be manifest that they are not all of us. <sup>20</sup> But you have an unction from the Holy One and know all things. <sup>21</sup> I have not written to you as to them that know not the truth but as to them that know it and that no lie is of the truth. <sup>22</sup> Who is a liar but he who denieth that Jesus *is* the Christ? This is Antichrist, who denieth the Father and the Son. <sup>23</sup> Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also. <sup>24</sup> As for you, let that which you have heard from the beginning abide in you. If that abide in you which you have heard from the beginning, you also shall abide in the Son and in the Father. <sup>25</sup> And this is the promise which he hath promised us, eternal life.

<sup>26</sup> These things have I written to you concerning them that seduce you. <sup>27</sup> And as for you, let the unction which you have received from him abide in you. And you have no need that any man teach you, but as his unction teacheth you of all things, and it is truth and is no lie. And as it hath taught you, abide in him.

<sup>28</sup> And now, little children, abide in him, that when he shall appear we may have confidence and not be confounded by him at his coming. <sup>29</sup> If you know that he is just, know ye that every one also who doth justice is born of him.

## Caput 3

**V**idete qualem caritatem dedit nobis Pater, ut filii Dei nominemur et simus. Propter hoc mundus non novit nos, quia non novit eum. <sup>2</sup> Carissimi, nunc filii Dei sumus, et nondum apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus quoniam videbimus eum sicuti est. <sup>3</sup> Et omnis qui habet spem hanc in eo sanctificat se, sicut et ille sanctus est.

<sup>4</sup> Omnis qui facit peccatum et iniquitatem facit, et peccatum est iniquitas. <sup>5</sup> Et scitis quoniam ille apparuit ut peccata nostra tolleret, et peccatum in eo non est. <sup>6</sup> Omnis qui in eo manet non peccat, et omnis qui peccat non vidit eum nec cognovit eum. <sup>7</sup> Filioli, nemo vos seducat. Qui facit iustitiam iustus est, sicut et ille iustus est. <sup>8</sup> Qui facit peccatum ex diabolo est, quoniam ab initio diabolus peccat. In hoc apparuit Filius Dei, ut dissolvat opera diaboli. <sup>9</sup> Omnis qui natus est ex Deo peccatum non facit, quoniam semen ipsius in eo manet, et non potest peccare quoniam ex Deo natus est. <sup>10</sup> In hoc manifesti sunt filii Dei, et filii diaboli. Omnis qui non est iustus non est de Deo, et qui non diligit fratrem suum.



## Chapter 3

Of the love of God to us. How we may distinguish the children of God and those of the devil. Of loving one another and of purity of conscience.

**B**ehold what manner of charity the Father hath bestowed upon us, that we should be called and should be the sons of God. Therefore the world knoweth not us, because it knew not him. <sup>2</sup> Dearly beloved, we are now the sons of God, and it hath not yet appeared what we shall be. We know that when he shall appear, we shall be like to him because we shall see him as he is. <sup>3</sup> And every one that hath this hope in him sanctifieth himself, as he also is holy.

<sup>4</sup> Whosoever committeth sin committeth also iniquity, and sin is iniquity. <sup>5</sup> And you know that he appeared to take away our sins, and in him there is no sin. <sup>6</sup> Whosoever abideth in him sinneth not, and whosoever sinneth hath not seen him nor known him. <sup>7</sup> Little children, let no man deceive you. He that doth justice is just, as he also is just. <sup>8</sup> He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. <sup>9</sup> Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God. <sup>10</sup> In this the children of God are manifest, and the children of the devil. Whosoever is not just is not of God, nor he that loveth not his brother.

11 Quoniam haec est adnuntiatio quam audistis ab initio, ut diligatis alterutrum. 12 Non sicut Cain, qui ex maligno erat et occidit fratrem suum. Et propter quid occidit eum? Quoniam opera eius maligna erant, fratris autem eius iusta. 13 Nolite mirari, fratres, si odit vos mundus. 14 Nos scimus quoniam translati sumus de morte ad vitam quoniam diligimus fratres. Qui non diligit manet in morte. 15 Omnis qui odit fratrem suum homicida est, et scitis quoniam omnis homicida non habet vitam aeternam in semet ipso manentem. 16 In hoc cognovimus caritatem Dei, quoniam ille pro nobis animam suam posuit, et nos debemus pro fratribus animas ponere. 17 Qui habuerit substantiam mundi et viderit fratrem suum necessitatem habere et clauserit viscera sua ab eo, quomodo caritas Dei manet in eo?

18 Filioli mei, non diligamus verbo nec lingua, sed opere et veritate. 19 In hoc cognoscimus quoniam ex veritate sumus et in conspectu eius suadebimus corda nostra. 20 Quoniam si reprehenderit nos cor nostrum, maior est Deus corde nostro et novit omnia. 21 Carissimi, si cor nostrum non reprehenderit, nos fiduciam habemus ad Deum. 22 Et quodcumque petierimus accipiemus ab eo, quoniam mandata eius custodimus et ea quae sunt placita coram eo facimus. 23 Et hoc est mandatum eius: ut credamus in nomine Filii eius, Iesu Christi, et diligamus alterutrum, sicut dedit mandatum nobis. 24 Et qui servat mandata eius in illo manet, et ipse in eo; et in hoc scimus quoniam manet in nobis, de Spiritu quem nobis dedit.

11 For this is the declaration which you have heard from the beginning, that you should love one another. 12 Not as Cain, who was of the wicked one and killed his brother. And wherefore did he kill him? Because his own works were wicked, and his brother's just. 13 Wonder not, brethren, if the world hate you. 14 We know that we have passed from death to life because we love the brethren. He that loveth not abideth in death. 15 Whosoever hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in himself. 16 In this we have known the charity of God, because he hath laid down his life for us, and we ought to lay down our lives for the brethren. 17 He that hath the substance of *this* world and shall see his brother in need and shall shut up his bowels from him, how doth the charity of God abide in him?

18 My little children, let us not love in word nor in tongue, but in deed and in truth. 19 In this we know that we are of the truth and in his sight shall persuade our hearts. 20 For if our heart reprehend us, God is greater than our heart and knoweth all things. 21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God. 22 And whatsoever we shall ask we shall receive of him, because we keep his commandments and do those things that are pleasing in his sight. 23 And this is his commandment: that we should believe in the name of his Son, Jesus Christ, and love one another, as he hath given commandment unto us. 24 And he that keepeth his commandments abideth in him, and he in him; and in this we know that he abideth in us, by the Spirit which he hath given us.

## Caput 4

**C**arissimi, nolite omni spiritui credere, sed probate spiritus, si ex Deo sint, quoniam multi pseudoprophetae exierunt in mundum. <sup>2</sup> In hoc cognoscitur spiritus Dei: omnis spiritus qui confitetur Iesum Christum in carne venisse ex Deo est, <sup>3</sup> et omnis spiritus qui solvit Iesum ex Deo non est, et hoc est Antichristus, de quo audistis quoniam venit, et nunc iam in mundo est. <sup>4</sup> Vos ex Deo estis, filioli, et vicistis eum. Quoniam maior est qui in vobis est quam qui in mundo. <sup>5</sup> Ipsi de mundo sunt; ideo de mundo loquuntur, et mundus eos audit. <sup>6</sup> Nos ex Deo sumus. Qui novit Deum audit nos; qui non est ex Deo non audit nos. In hoc cognoscimus spiritum veritatis et spiritum erroris.

<sup>7</sup> Carissimi, diligamus nos invicem, quoniam caritas ex Deo est, et omnis qui diligit ex Deo natus est et cognoscit Deum. <sup>8</sup> Qui non diligit non novit Deum, quoniam Deus caritas est. <sup>9</sup> In hoc apparuit caritas Dei in nobis, quoniam Filium suum unigenitum misit Deus in mundum ut vivamus per eum. <sup>10</sup> In hoc est caritas: non quasi nos dileximus, sed

## Chapter 4

What spirits are of God, and what not. We must love one another, because God has loved us.

**D**earely beloved, believe not every spirit, but try the spirits, whether they be of God, because many false prophets are gone out into the world. <sup>2</sup> By this is the spirit of God known: every spirit that confesseth that Jesus Christ is come in the flesh is of God, <sup>3</sup> and every spirit that dissolveth Jesus is not of God, and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world. <sup>4</sup> You are of God, little children, and have overcome him. Because greater is he that is in you than he that is in the world. <sup>5</sup> They are of the world; therefore of the world they speak, and the world heareth them. <sup>6</sup> We are of God. He that knoweth God heareth us; he that is not of God heareth us not. By this we know the spirit of truth and the spirit of error.

<sup>7</sup> Dearly beloved, let us love one another, for charity is of God, and every one that loveth is born of God and knoweth God. <sup>8</sup> He that loveth not knoweth not God, for God is charity. <sup>9</sup> By this hath the charity of God appeared *towards* us, because God hath sent his only-begotten Son into the world that we may live by him. <sup>10</sup> In this is charity: not as

quoniam ipse dilexit nos et misit Filium suum propitiationem pro peccatis nostris. <sup>11</sup> Carissimi, si sic Deus dilexit nos, et nos debemus alterutrum diligere. <sup>12</sup> Deum nemo vidit umquam. Si diligamus invicem, Deus in nobis manet, et caritas eius in nobis perfecta est. <sup>13</sup> In hoc intellegimus quoniam in eo manemus et ipse in nobis, quoniam de spiritu suo dedit nobis. <sup>14</sup> Et nos vidimus et testificamur quoniam Pater misit Filium suum salvatorem mundi. <sup>15</sup> Quisquis confessus fuerit quoniam Iesus est Filius Dei, Deus in eo manet, et ipse in Deo. <sup>16</sup> Et nos cognovimus et credidimus caritati quam habet Deus in nobis. Deus caritas est, et qui manet in caritate in Deo manet, et Deus in eo. <sup>17</sup> In hoc perfecta est caritas nobiscum, ut fiduciam habeamus in die iudicii, quia sicut ille est, et nos sumus in hoc mundo. <sup>18</sup> Timor non est in caritate, sed perfecta caritas foras mittit timorem, quoniam timor poenam habet. Qui autem timet non est perfectus in caritate. <sup>19</sup> Nos ergo diligamus Deum, quoniam Deus prior dilexit nos. <sup>20</sup> Si quis dixerit quoniam "Diligo Deum," et fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum, quem videt, Deum, quem non videt, quomodo potest diligere? <sup>21</sup> Et hoc mandatum habemus a Deo, ut qui diligit Deum diligat et fratrem suum.

though we *had* loved *God*, but because he first loved us and sent his Son to be a propitiation for our sins. <sup>11</sup> My dearest, if God hath so loved us, we also ought to love one another. <sup>12</sup> No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. <sup>13</sup> In this we know that we abide in him and he in us, because he hath given us of his spirit. <sup>14</sup> And we have seen and do testify that the Father hath sent his Son to be the saviour of the world. <sup>15</sup> Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. <sup>16</sup> And we have known and have believed the charity that God hath *to* us. God is charity, and he that abideth in charity abideth in God, and God in him. <sup>17</sup> In this is the charity of God perfected with us, that we may have confidence in the day of judgment, because as he is, we also are in this world. <sup>18</sup> Fear is not in charity, but perfect charity casteth out fear, because fear hath pain. And he that feareth is not perfected in charity. <sup>19</sup> Let us therefore love God, because God first hath loved us. <sup>20</sup> If any man say, "I love God," and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? <sup>21</sup> And this commandment we have from God, that he who loveth God love also his brother.

## Caput 5

**O**mnis qui credit quoniam Iesus est Christus ex Deo natus est, et omnis qui diligit eum qui genuit diligit et eum qui natus est ex eo. <sup>2</sup> In hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus et mandata eius faciamus. <sup>3</sup> Haec est enim caritas Dei, ut mandata eius custodiamus, et mandata eius gravia non sunt. <sup>4</sup> Quoniam omne quod natum est ex Deo vincit mundum, et haec est victoria quae vincit mundum: fides nostra. <sup>5</sup> Quis est qui vincit mundum nisi qui credit quoniam Iesus est Filius Dei?

<sup>6</sup> Hic est qui venit per aquam et sanguinem, Iesus Christus; non in aqua solum, sed in aqua et sanguine. Et Spiritus est qui testificatur quoniam Christus est veritas. <sup>7</sup> Quia tres sunt qui testimonium dant in caelo: Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt. <sup>8</sup> Et tres sunt qui testimonium dant in terra: spiritus, aqua et sanguis, et hii tres unum sunt. <sup>9</sup> Si testimonium hominum accipimus, testimonium Dei maius est; quoniam hoc est testimonium Dei, quod maius est quia testificatus est de Filio suo. <sup>10</sup> Qui credit in Filio Dei habet testimonium Dei in se. Qui non credit Filio mendacem facit eum, quoniam non credit in testimonio



## Chapter 5

Of them that are born of God and of true charity. Faith overcomes the world. Three that bear witness to Christ. Of faith in his name and of sin that is and is not to death.

**W**hosoever believeth that Jesus is the Christ is born of God, and every one that loveth him that begot loveth him also who is born of him. <sup>2</sup> In this we know that we love the children of God, when we love God and keep his commandments. <sup>3</sup> For this is the charity of God, that we keep his commandments, and his commandments are not heavy. <sup>4</sup> For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world: our faith. <sup>5</sup> Who is he that overcometh the world but he that believeth that Jesus is the Son of God?

<sup>6</sup> This is he that came by water and blood, Jesus Christ; not by water only, but by water and blood. And it is the Spirit which testifieth that Christ is the truth. <sup>7</sup> For there are three that bear testimony in heaven: the Father, the Word and the Holy Ghost, and these three are one. <sup>8</sup> And there are three that bear testimony on earth: the spirit, the water and the blood, and these three are one. <sup>9</sup> If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater because he hath testified of his Son. <sup>10</sup> He that believeth in the Son of God hath the testimony of God in himself. He that believeth not the Son maketh him a liar, because he believeth not in the testimony

quod testificatus est Deus de Filio suo. <sup>11</sup> Et hoc est testimonium, quoniam vitam aeternam dedit nobis Deus, et haec vita in Filio eius est. <sup>12</sup> Qui habet Filium habet vitam; qui non habet Filium Dei vitam non habet.

<sup>13</sup> Haec scribo vobis ut sciatis quoniam vitam habetis aeternam, qui creditis in nomine Filii Dei. <sup>14</sup> Et haec est fiducia quam habemus ad eum, quia quodcumque petierimus secundum voluntatem eius, audit nos. <sup>15</sup> Et scimus quoniam audit nos, quicquid petierimus; scimus quoniam habemus petitiones quas postulamus ab eo. <sup>16</sup> Qui scit fratrem suum peccare peccatum non ad mortem, petat, et dabitur ei vita peccanti non ad mortem. Est peccatum ad mortem; non pro illo dico ut roget quis. <sup>17</sup> Omnis iniquitas peccatum est, et est peccatum ad mortem.

<sup>18</sup> Scimus quoniam omnis qui natus est ex Deo non peccat, sed generatio Dei conservat eum, et malignus non tangit eum. <sup>19</sup> Scimus quoniam ex Deo sumus, et mundus totus in maligno positus est. <sup>20</sup> Et scimus quoniam Filius Dei venit et dedit nobis sensum ut cognoscamus verum Deum et simus in vero Filio eius. Hic est verus Deus et vita aeterna. <sup>21</sup> Filioli, custodite vos a simulacris. Amen.

that God hath testified of his Son. <sup>11</sup> And this is the testimony, that God hath given to us eternal life, and this life is in his Son. <sup>12</sup> He that hath the Son hath life; he that hath not the *Son* hath not life.

<sup>13</sup> These things I write to you that you may know that you have eternal life, you who believe in the name of the Son of God. <sup>14</sup> And this is the confidence which we have towards him, that whatsoever we shall ask according to his will, he heareth us. <sup>15</sup> And we know that he heareth us, whatsoever we ask; we know that we have the petitions which we request of him. <sup>16</sup> He that knoweth his brother to sin a sin *which* is not to death, let him ask, and life shall be given to him who sinneth not to death. There is a sin unto death; for that I say not that any man ask. <sup>17</sup> All iniquity is sin, and there is a sin unto death.

<sup>18</sup> We know that whosoever is born of God sinneth not, but the generation of God preserveth him, and the wicked one toucheth him not. <sup>19</sup> We know that we are of God, and the whole world is seated in wickedness. <sup>20</sup> And we know that the Son of God is come and hath given us understanding that we may know the true God and may be in his true Son. This is the true God and eternal life. <sup>21</sup> Little children, keep yourselves from idols. Amen.



## 2 JOHN

## Caput I

**S**enior Electae dominae et natis eius, quos ego diligo in veritate, et non ego solus sed et omnes qui cognoverunt veritatem, <sup>2</sup> propter veritatem, quae permanet in nobis et nobiscum erit in aeternum.

<sup>3</sup> Sit vobiscum gratia, misericordia, pax a Deo, Patre, et a Christo Iesu, Filio Patris, in veritate et caritate. <sup>4</sup> Gavisus sum valde quoniam inveni de filiis tuis ambulantes in veritate, sicut mandatum accepimus a Patre. <sup>5</sup> Et nunc rogo te, domina, non tamquam mandatum novum scribens tibi sed quod habuimus ab initio, ut diligamus alterutrum. <sup>6</sup> Et haec est caritas, ut ambulemus secundum mandata eius. Hoc est enim mandatum, ut quemadmodum audistis ab initio, in eo ambuletis.

<sup>7</sup> Quoniam multi seductores exierunt in mundum qui non confitentur Iesum Christum venisse in carnem; hic est seductor et antichristus. <sup>8</sup> Videte vosmet ipsos ne perdati quae operati estis sed ut mercedem plenam accipiat. <sup>9</sup> Omnis qui recedit et non manet in doctrina Christi Deum non

## Chapter 1

He recommends walking in truth, loving one another and to beware of false teachers.

**T**he ancient to the lady Elect and her children, whom I love in truth, and not I only but also all they that have known the truth, <sup>2</sup> for the sake of the truth, which abideth in us and shall be with us for ever.

<sup>3</sup> Grace, mercy *and* peace be with you from God, the Father, and from Christ Jesus, the Son of the Father, in truth and charity. <sup>4</sup> I was exceeding glad that I found of thy children walking in truth, as we have received a commandment from the Father. <sup>5</sup> And now I beseech thee, lady, not as writing a new commandment to thee but that which we have had from the beginning, that we love one another. <sup>6</sup> And this is charity, that we walk according to his commandments. For this is the commandment, that as you have heard from the beginning, you should walk in the same.

<sup>7</sup> For many seducers have gone out into the world who confess not that Jesus Christ is come *in* the flesh; this is a seducer and an antichrist. <sup>8</sup> Look to yourselves that you lose not the things which you have wrought but that you may receive a full reward. <sup>9</sup> Whosoever revolteth and continueth not in the doctrine of Christ hath not God; he that

habet; qui permanet in doctrina, hic et Filium et Patrem habet. <sup>10</sup> Si quis venit ad vos et hanc doctrinam non adfert, nolite recipere eum in domum, nec "Have" ei dixeritis. <sup>11</sup> Qui enim dicit illi, "Have," communicat operibus illius malignis.

<sup>12</sup> Plura habens vobis scribere, nolui per cartam et atramentum, spero enim me futurum apud vos et os ad os loqui, ut gaudium vestrum plenum sit.

<sup>13</sup> Salutant te filii sororis tuae Electae.



continueth in the doctrine, the same hath both the Father and the Son. <sup>10</sup> If any man come to you and bring not this doctrine, receive him not into the house, nor say to him, "God speed you." <sup>11</sup> For he that saith to him, "God speed you," communicateth with his wicked works.

<sup>12</sup> Having more things to write unto you, I would not by paper and ink, for I hope that I shall be with you and speak face to face, that your joy may be full.

<sup>13</sup> The children of thy sister Elect salute thee.



### 3 JOHN

## Caput I

**S**enior Gaio carissimo, quem ego diligo in veritate.

<sup>2</sup> Carissime, de omnibus orationem facio prospere te ingredi et valere, sicut prospere agit anima tua. <sup>3</sup> Gavisus sum valde venientibus fratribus et testimonium perhibentibus veritati tuae, sicut tu in veritate ambulas. <sup>4</sup> Maiorem horum non habeo gratiam quam ut audiam filios meos in veritate ambulare.

<sup>5</sup> Carissime, fideliter facis quicquid operaris in fratres, et hoc in peregrinos, <sup>6</sup> qui testimonium reddiderunt caritati tuae in conspectu ecclesiae, quos bene facies deducens digne Deo, <sup>7</sup> pro nomine enim eius profecti sunt, nihil accipientes a Gentibus. <sup>8</sup> Nos ergo debemus suscipere huiusmodi, ut cooperatores simus veritatis.

## Chapter I

He praises Gaius for his walking in truth and for his charity, complains of the bad conduct of Diotrephes and gives a good testimony to Demetrius.

**T**he ancient to the dearly beloved Gaius, whom I love in truth.

<sup>2</sup> Dearly beloved, concerning all things I make it my prayer that thou mayst proceed prosperously and fare well, as thy soul doth prosperously. <sup>3</sup> I was exceedingly glad when the brethren came and gave testimony to the truth *in thee*, even as thou walkest in truth. <sup>4</sup> I have no greater *grace* than this: to hear that my children walk in truth.

<sup>5</sup> Dearly beloved, thou dost faithfully whatsoever thou dost for the brethren, and that for strangers, <sup>6</sup> who have given testimony to thy charity in the sight of the church, whom thou shalt do well to bring forward on their way in a manner worthy of God, <sup>7</sup> because for his name's sake they went forth, taking nothing of the Gentiles. <sup>8</sup> We therefore ought to receive such, that we may be fellow helpers of the truth.

<sup>9</sup> Scripsissem forsitan ecclesiae, sed is qui amat primatum gerere in eis, Diotrepes, non recipit nos. <sup>10</sup> Propter hoc si venero, producam eius opera quae facit, verbis malignis garruens in nos. Et quasi non ei ista sufficiant, nec ipse suscipit fratres, et eos qui suscipiunt prohibet et de ecclesia eicit.

<sup>11</sup> Carissime, noli imitari malum sed quod bonum est. Qui benefacit ex Deo est; qui malefacit non vidit Deum.

<sup>12</sup> Demetrio testimonium redditur ab omnibus et ab ipsa veritate, sed et nos testimonium perhibemus, et nosti quoniam testimonium nostrum verum est.

<sup>13</sup> Multa habui scribere tibi, sed nolui per atramentum et calamum scribere tibi. <sup>14</sup> Spero autem protinus te videre, et os ad os loquemur. Pax tibi. Salutant te amici. Saluta amicos per nomen.

<sup>9</sup> I had written perhaps to the church, but Diotrephes, who loveth to have the preeminence among them, doth not receive us. <sup>10</sup> Wherefore if I come, I will advertise his works which he doth, prating against us with malicious words. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth and casteth out of the church.

<sup>11</sup> Dearly beloved, follow not that which is evil but that which is good. He that doth good is of God; he that doth evil hath not seen God.

<sup>12</sup> To Demetrius testimony is given by all and by the truth itself, yea and we *also* give testimony, and thou knowest that our testimony is true.

<sup>13</sup> I had many things to write unto thee, but I would not by ink and pen write to thee. <sup>14</sup> But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.





JUDE

## Caput 1

**I**udas, Iesu Christi servus, frater autem Iacobi, his qui sunt in Deo, Patre, dilectis et Iesu Christo conservatis et vocatis.

<sup>2</sup> Misericordia vobis, et pax et caritas adimpleatur.

<sup>3</sup> Carissimi, omnem sollicitudinem faciens scribendi vobis de communi vestra salute, necesse habui scribere vobis deprecans supercertari semel traditae sanctis fidei. <sup>4</sup> Subintroierunt enim quidam homines (qui olim praescripti sunt in hoc iudicium), impii, Dei nostri gratiam transferentes in luxuriam et solum Dominatorem et Dominum nostrum, Iesum Christum, negantes.

<sup>5</sup> Commonere autem vos volo, scientes semel omnia, quoniam Iesus, populum de terra Aegypti salvans, secundo eos qui non crediderunt perdidit. <sup>6</sup> Angelos vero qui non servaverunt suum principatum sed dereliquerunt suum domicilium in iudicium magni diei vinculis aeternis sub caligine reservavit. <sup>7</sup> Sicut Sodoma et Gomorra et finitimae civitates simili modo exfornicatae et abeuntes post carnem alteram

## Chapter 1

He exhorts them to stand to the faith first delivered to them and to beware of heretics.

**J**ude, the servant of Jesus Christ and brother of James, to them that are beloved in God, the Father, and preserved in Jesus Christ and called.

<sup>2</sup> Mercy unto you, and peace and charity be fulfilled.

<sup>3</sup> Dearly beloved, taking all care to write to you concerning your common salvation, I was under a necessity to write to you to beseech you to contend earnestly for the faith once delivered to the saints. <sup>4</sup> For certain men are secretly entered in (who were written of long ago unto this judgment), ungodly, turning the grace of our God into riotousness and denying the only sovereign Ruler and our Lord, Jesus Christ.

<sup>5</sup> I will *therefore* admonish you, though ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy them that believed not. <sup>6</sup> And the angels who kept not their principality but forsook their own habitation he hath reserved under darkness in everlasting chains unto the judgment of the great day. <sup>7</sup> As Sodom and Gomorrah and the neighbouring cities in like manner having given themselves over to fornication and going after

factae sunt exemplum, ignis aeterni poenam sustinentes, <sup>8</sup> similiter et hii carnem quidem maculant, dominationem autem spernunt, maiestatem autem blasphemant. <sup>9</sup> Cum Michahel, archangelus, cum diabolo disputans, altercaretur de Mosi corpore, non est ausus iudicium inferre blasphemiae sed dixit, "Imperet tibi Dominus." <sup>10</sup> Hii autem quaecumque quidem ignorant blasphemant, quaecumque autem naturaliter tamquam muta animalia norunt, in his corrumpuntur.

<sup>11</sup> Vae illis, qui in via Cain abierunt et errore Balaam mercede effusi sunt et in contradictione Core perierunt. <sup>12</sup> Hii sunt in epulis suis maculae, convivantes sine timore, semet ipsos pascentes, nubes sine aqua quae a ventis circumferuntur, arbores autumnales, infructuosae, bis mortuae, eradicatae, <sup>13</sup> fluctus feri maris despumantes suas confusiones, sidera errantia, quibus procella tenebrarum in aeternum servata est.

<sup>14</sup> Prophetavit autem et de his septimus ab Adam, Enoch, dicens, "Ecce: venit Dominus in sanctis milibus suis <sup>15</sup> facere iudicium contra omnes et arguere omnes impios de omnibus operibus impietatis eorum quibus impie egerunt et de omnibus duris quae locuti sunt contra eum peccatores impii." <sup>16</sup> Hii sunt murmuratores, querellosi, secundum desideria sua ambulantes, et os illorum loquitur superba, mirantes personas quaestus causa.

<sup>17</sup> Vos autem, carissimi, memores estote verborum quae praedicta sunt ab apostolis Domini nostri, Iesu Christi, <sup>18</sup> qui dicebant vobis quoniam in novissimo tempore venient

other flesh were made an example, suffering the punishment of eternal fire, <sup>8</sup> in like manner these men also defile the flesh and despise dominion and blaspheme majesty. <sup>9</sup> When Michael, the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of cursing speech but said, "The Lord command thee." <sup>10</sup> But these men blaspheme whatsoever things they know not, and what things soever they naturally know like dumb beasts, in these they are corrupted.

<sup>11</sup> Woe to them, *for* they have gone in the way of Cain and have poured out themselves after the error of Balaam for reward and have perished in the gainsaying of Korah. <sup>12</sup> These are spots in their banquets, feasting together without fear, feeding themselves, clouds without water which are carried about by winds, trees of the autumn, unfruitful, twice-dead, plucked up by the roots, <sup>13</sup> raging waves of the sea foaming out their own confusion, wandering stars, to whom the storm of darkness is reserved for ever.

<sup>14</sup> Now of these Enoch also, the seventh from Adam, prophesied, saying, "Behold: the Lord cometh with thousands of his saints <sup>15</sup> to execute judgment upon all and to reprove all the ungodly for all the works of their ungodliness whereby they have done ungodly and of all the hard things which ungodly sinners have spoken against *God*." <sup>16</sup> These are murmurers, full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake.

<sup>17</sup> But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord, Jesus Christ, <sup>18</sup> who told you that in the last time

inlusores secundum sua desideria ambulantes in impietatibus. <sup>19</sup> Hii sunt qui segregant semet ipsos, animales, Spiritum non habentes.

<sup>20</sup> Vos autem, carissimi, supraedificantes vosmetipsos sanctissimae vestrae fidei, in Spiritu Sancto orantes, <sup>21</sup> vosmet ipsos in dilectione Dei servate, expectantes misericordiam Domini nostri, Iesu Christi, in vitam aeternam. <sup>22</sup> Et hos quidem arguite iudicatos, <sup>23</sup> illos vero salvate, de igne rapiantes. Aliis autem miseremini in timore, odientes et eam quae carnalis est maculatam tunicam.

<sup>24</sup> Ei autem qui potest vos conservare sine peccato et constituere ante conspectum gloriae suae immaculatos in exultatione in adventu Domini nostri, Iesu Christi, <sup>25</sup> soli Deo, salvatori nostro, per Iesum Christum, Dominum nostrum, gloria et magnificentia, imperium et potestas, ante omne saeculum et nunc et in omnia saecula saeculorum. Amen.

there should come mockers walking according to their own desires in ungodliness. <sup>19</sup> These are they who separate themselves, sensual men, having not the Spirit.

<sup>20</sup> But you, my *beloved*, building yourselves upon your most holy faith, praying in the Holy Ghost, <sup>21</sup> keep yourselves in the love of God, waiting for the mercy of our Lord, Jesus Christ, unto life everlasting. <sup>22</sup> And some indeed reprove being judged, <sup>23</sup> but others save, pulling them out of the fire. And on others have mercy in fear, hating also the spotted garment which is carnal.

<sup>24</sup> Now to him who is able to preserve you without sin and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord, Jesus Christ, <sup>25</sup> to the only God, our saviour, through Jesus Christ, our Lord, be glory and magnificence, dominion and power, before all ages and now and for all ages of ages. Amen.





# APOCALYPSE OF SAINT JOHN THE APOSTLE

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## Caput I

**A**pocalypsis Iesu Christi, quam dedit illi Deus palam facere servis suis quae oportet fieri cito et significavit, mittens per angelum suum servo suo Iohanni, <sup>2</sup> qui testimonium perhibuit verbo Dei et testimonium Iesu Christi quaecumque vidit. <sup>3</sup> Beatus qui legit et audit verba prophetiae huius et servat ea quae in ea scripta sunt, tempus enim prope est.

<sup>4</sup> Iohannes septem ecclesiis quae sunt in Asia.

Gratia vobis et pax ab eo qui est et qui erat et qui venturus est, et a septem spiritibus qui in conspectu throni eius sunt <sup>5</sup> et ab Iesu Christo, qui est testis fidelis, primogenitus mortuorum et princeps regum terrae, qui dilexit nos et lavit nos a peccatis nostris in sanguine suo <sup>6</sup> et fecit nos regnum et sacerdotes Deo et Patri suo; ipsi gloria et imperium in saecula saeculorum. Amen.

<sup>7</sup> Ecce: venit cum nubibus, et videbit eum omnis oculus,

## Chapter 1

Saint John is ordered to write to the seven churches in Asia.

The manner of Christ's appearing to him.

**T**he revelation of Jesus Christ, which God gave unto him to make known to his servants the things which must shortly come to pass and signified, sending by his angel to his servant John, <sup>2</sup> who hath given testimony to the word of God and the testimony of Jesus Christ what things soever he hath seen. <sup>3</sup> Blessed is he that readeth and heareth the words of this prophecy and keepeth those things which are written in it, for the time is at hand.

<sup>4</sup> John to the seven churches which are in Asia.

Grace be unto you and peace from him that is and that was and that is to come, and from the seven spirits which are before his throne <sup>5</sup> and from Jesus Christ, who is the faithful witness, the first-begotten of the dead and the prince of the kings of the earth, who hath loved us and washed us from our sins in his own blood <sup>6</sup> and hath made us a kingdom and priests to God and his Father; to him be glory and empire for ever and ever. Amen.

<sup>7</sup> Behold: he cometh with the clouds, and every eye shall

et qui eum pupugerunt, et plangent se super eum omnes tribus terrae. Etiam, amen.

8 "Ego sum A et Ω, principium et finis," dicit Dominus Deus, qui est et qui erat et qui venturus est, Omnipotens.

9 Ego, Iohannes, frater vester et particeps in tribulatione et regno et patientia in Christo Iesu, fui in insula quae appellatur Patmos propter verbum Dei et testimonium Iesu.

10 Fui in spiritu in dominica die et audiui post me vocem magnam tamquam tubae 11 dicentis, "Quod vides scribe in libro et mitte septem ecclesiis quae sunt in Asia: Epheso et Zmyrnae et Pergamo et Thyatirae et Sardis et Philadelphiae et Laodiciae."

12 Et conversus sum ut viderem vocem quae loquebatur mecum. Et conversus vidi septem candelabra aurea, 13 et in medio septem candelabrorum aureorum similem Filio hominis, vestitum podere et praecinctum ad mamillas zona aurea. 14 Caput autem eius et capilli erant candidi tamquam lana alba et tamquam nix, et oculi eius velut flamma ignis, 15 et pedes eius similes orichalco sicut in camino ardenti, et vox illius tamquam vox aquarum multarum. 16 Et habebat in dextera sua stellas septem. Et de ore eius gladius utraque parte acutus exiebat, et facies eius sicut sol lucet in virtute sua.

17 Et cum vidissem eum, cecidi ad pedes eius tamquam mortuus. Et posuit dexteram suam super me, dicens, "Noli timere. Ego sum primus et novissimus 18 et vivus et fui mortuus, et ecce: sum vivens in saecula saeculorum et habeo

see him, and they *also* that pierced him, and all the tribes of the earth shall bewail themselves *because of* him. Even so, amen.

8 "I am Alpha and Omega, the beginning and the end," saith the Lord God, who is and who was and who is to come, the Almighty.

9 I, John, your brother and your partner in tribulation and in the kingdom and patience in Christ Jesus, was in the island which is called Patmos for the word of God and for the testimony of Jesus. 10 I was in spirit on the Lord's day and heard behind me a great voice as of a trumpet 11 saying, "What thou seest write in a book and send to the seven churches which are in Asia: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis, and to Philadelphia and to Laodicea."

12 And I turned to see the voice that spoke with me. And being turned I saw seven golden candlesticks, 13 and in the midst of the seven golden candlesticks one like to the Son of man, clothed with a garment down to the feet and girt about the paps with a golden girdle. 14 And his head and his hairs were white like white wool and as snow, and his eyes were as a flame of fire, 15 and his feet like unto *fine* brass as in a burning furnace, and his voice as the sound of many waters. 16 And he had in his right hand seven stars. And from his mouth came out a sharp two-edged sword, and his face was as the sun shineth in his power.

17 And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying, "Fear not. I am the first and the last 18 and am alive and was dead, and behold: I am living for ever and ever and have the keys of death

claves mortis et inferni. <sup>19</sup> Scribe ergo quae vidisti et quae sunt et quae oportet fieri post haec. <sup>20</sup> Sacramentum septem stellarum quas vidisti in dextera mea et septem candelabra aurea: septem stellae angeli sunt septem ecclesiarum, et candelabra septem septem ecclesiae sunt."

## Caput 2

¶ **A**ngelo Ephesi ecclesiae scribe, 'Haec dicit qui tenet septem stellas in dextera sua, qui ambulat in medio septem candelabrorum aureorum: <sup>2</sup> "Scio opera tua et laborem et patientiam tuam et quia non potes sustinere malos. Et temptasti eos qui se dicunt apostolos esse et non sunt et invenisti eos mendaces. <sup>3</sup> Et patientiam habes et sustinuisti propter nomen meum et non defecisti. <sup>4</sup> Sed habeo adversus te pauca, quod caritatem tuam primam reliquisti. <sup>5</sup> Memor esto itaque unde excideris, et age paenitentiam, et prima opera fac. Sin autem venio tibi et movebo candelabrum tuum de loco suo, nisi paenitentiam egeris. <sup>6</sup> Sed hoc

and of hell. <sup>19</sup> Write therefore the things which thou hast seen and which are and which must be done hereafter. <sup>20</sup> The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks: the seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches."

## Chapter 2

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamum and Thyatira.

U nto the angel of the church of Ephesus write, "Thus saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: <sup>2</sup> "I know thy works and thy labour and thy patience and how thou canst not bear them that are evil. And thou hast tried them who say they are apostles and are not and hast found them liars. <sup>3</sup> And thou hast patience and hast endured for my name and hast not fainted. <sup>4</sup> But I have *somewhat* against thee, because thou hast left thy first charity. <sup>5</sup> Be mindful therefore from whence thou art fallen, and do penance, and do the first works. *Or else* I come to thee and will move thy candlestick out of its place, except thou do penance. <sup>6</sup> But

habes, quia odisti facta Nicolaitarum, quae et ego odi. <sup>7</sup> Qui habet aurem, audiat quid Spiritus dicat ecclesiis: 'Vincenti dabo edere de ligno vitae, quod est in paradiso Dei mei.'"

<sup>8</sup> "Et angelo Zmyrnae ecclesiae scribe, 'Haec dicit primus et novissimus, qui fuit mortuus et vivit: <sup>9</sup> "Scio tribulationem tuam et paupertatem tuam, sed dives es, et blasphema-ris ab his qui se dicunt Iudaeos esse et non sunt sed sunt synagoga Satanae. <sup>10</sup> Nihil horum timeas quae passurus es. Ecce: missurus est diabolus aliquos ex vobis in carcerem ut temptemini, et habebitis tribulationem diebus decem. Esto fidelis usque ad mortem, et dabo tibi coronam vitae. <sup>11</sup> Qui habet aurem, audiat quid Spiritus dicat ecclesiis: 'Qui vicerit non laedetur a morte secunda.'"

<sup>12</sup> "Et angelo Pergami ecclesiae scribe, 'Haec dicit qui ha-bet rompheam utraque parte acutam: <sup>13</sup> "Scio ubi habitas, ubi sedes est Satanae, et tenes nomen meum et non negasti fidem meam, et in diebus illis, Antipas testis meus fidelis, qui occisus est apud vos ubi Satanias habitat. <sup>14</sup> Sed habeo adversus te pauca, quia habes illic tenentes doctrinam Ba-laam, qui docebat Balac mittere scandalum coram filiis Isra-hel, edere et fornicari. <sup>15</sup> Ita habes et tu tenentes doctrinam Nicolaitarum. <sup>16</sup> Similiter paenitentiam age; si quo minus veniam tibi cito et pugnabo cum illis in gladio oris mei. <sup>17</sup> Qui habet aurem, audiat quid Spiritus dicat ecclesiis: 'Vincenti dabo manna absconditum et dabo illi calculum



this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate. <sup>7</sup> He that hath an ear, let him hear what the Spirit saith to the churches: 'To him that overcometh I will give to eat of the tree of life, which is in the paradise of my God.'"

<sup>8</sup> "And to the angel of the church of Smyrna write, 'These things saith the first and the last, who was dead and is alive: <sup>9</sup> "I know thy tribulation and thy poverty, but thou art rich, and thou art blasphemed by them that say they are Jews and are not but are the synagogue of Satan. <sup>10</sup> Fear none of those things which thou shalt suffer. Behold: the devil will cast some of you into prison that you may be tried, and you shall have tribulation ten days. Be thou faithful until death, and I will give thee the crown of life. <sup>11</sup> He that hath an ear, let him hear what the Spirit saith to the churches: 'He that shall overcome shall not be hurt by the second death.'"

<sup>12</sup> "And to the angel of the church of Pergamum write, 'Thus saith he that hath the sharp two-edged sword: <sup>13</sup> "I know where thou dwellest, where the seat of Satan is, and thou holdest fast my name and hast not denied my faith, even in those days when Antipas was my faithful witness, who was slain among you where Satan dwelleth. <sup>14</sup> But I have against thee a few things, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat and commit fornication. <sup>15</sup> So hast thou also them that hold the doctrine of the Nicolaites. <sup>16</sup> In like manner do penance, *or else* I will come to thee quickly and will fight against them with the sword of my mouth. <sup>17</sup> He that hath an ear, let him hear what the Spirit saith to the churches: 'To him that overcometh I will give the hidden manna and will give him a

candidum, et in calculo nomen novum scriptum quod nemo scit nisi qui accipit.””

18 “Et angelo Thyatirae ecclesiae scribe, ‘Haec dicit Filius Dei, qui habet oculos ut flammam ignis et pedes eius similes orichalco: 19 “Novi opera tua et fidem et caritatem tuam et ministerium et patientiam tuam et opera tua novissima, plura prioribus. 20 Sed habeo adversus te pauca, quia permit-  
tis mulierem Hiezabel, quae se dicit propheten, docere et seducere servos meos, fornicari et manducare de idolothy-  
tis. 21 Et dedi illi tempus ut paenitentiam ageret, et non vult paenitere a fornicatione sua. 22 Ecce: mittam eam in lectum, et qui moechantur cum ea in tribulatione maxima erunt, nisi paenitentiam egerint ab operibus eius. 23 Et filios eius interficiam in morte, et scient omnes ecclesiae quia ego sum scrutans renes et corda, et dabo unicuique vestrum secundum opera sua. 24 Vobis autem dico, ceteris qui Thyatirae estis, quicumque non habent doctrinam hanc, qui non cognoverunt altitudines Satanae, quemadmodum dicunt, non mittam super vos aliud pondus. 25 Tamen id quod habetis tenete donec veniam. 26 Et qui vicerit et custodierit usque in finem opera mea, dabo illi potestatem super gentes, 27 et reget illas in virga ferrea, et tamquam vas figuli confringentur, 28 sicut et ego accepi a Patre meo; et dabo illi stellam matutinam. 29 Qui habet aurem, audiat quid Spiritus dicat ecclesiis.””

white counter, and in the counter a new name written which no man knoweth but he that receiveth it.'”

18 “And to the angel of the church of Thyatira write, ‘Thus saith the Son of God, who hath his eyes like to a flame of fire and his feet like unto *fine* brass: 19 “I know thy works and thy faith and thy charity and thy ministry and thy patience and thy last works, which are more than the former. 20 But I have against thee a few things, because thou sufferest the woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants, to commit fornication and to eat of things sacrificed to idols. 21 And I gave her a time that she might do penance, and she will not repent of her fornication. 22 Behold: I will cast her into a bed, and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds. 23 And I will kill her children with death, and all the churches shall know that I am he that searcheth the reins and hearts, and I will give to every one of you according to *your* works. 24 But to you I say, *and* to the rest who are at Thyatira, whosoever have not this doctrine *and* who have not known the depths of Satan, as they say, I will not put upon you any other burden. 25 Yet that which you have hold fast till I come. 26 And he that shall overcome and keep my works unto the end, I will give him power over the nations, 27 and he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken, 28 as I also have received of my Father; and I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith to the churches.””

## Caput 3

**E**t angelo ecclesiae Sardis scribe, 'Haec dicit qui habet septem spiritus Dei et septem stellas: "Scio opera tua, quia nomen habes quod vivas et mortuus es. <sup>2</sup> Esto vigilans, et confirma cetera quae moritura erant. Non enim invenio opera tua plena coram Deo meo. <sup>3</sup> In mente ergo habe qualiter acceperis et audieris, et serva, et paenitentiam age. Si ergo non vigilaveris, veniam ad te tamquam fur, et nescies qua hora veniam ad te. <sup>4</sup> Sed habes pauca nomina in Sardis qui non inquinaverunt vestimenta sua, et ambulabunt mecum in albis, quia digni sunt. <sup>5</sup> Qui vicerit sic vestietur vestimentis albis, et non delebo nomen eius de libro vitae, et confitebor nomen eius coram Patre meo et coram angelis eius. <sup>6</sup> Qui habet aurem, audiat quid Spiritus dicat ecclesiis."

<sup>7</sup> "Et angelo Philadelphiae ecclesiae scribe, 'Haec dicit Sanctus et Verus, qui habet clavem David, qui aperit et nemo cludit, cludit et nemo aperit: <sup>8</sup> "Scio opera tua. Ecce: dedi coram te ostium apertum quod nemo potest cludere, quia modicam habes virtutem et servasti verbum meum et non

## Chapter 3

Directions what to write to Sardis, Philadelphia and  
Laodicea.

**A**nd to the angel of the church of Sardis write, 'Thus saith he that hath the seven spirits of God and the seven stars: "I know thy works, that thou hast the name of being alive and thou art dead. <sup>2</sup> Be watchful, and strengthen the things that remain which *are* ready to die. For I find not thy works full before my God. <sup>3</sup> Have in mind therefore in what manner thou hast received and heard, and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what hour I will come to thee. <sup>4</sup> But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy. <sup>5</sup> He that shall overcome shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father and before his angels. <sup>6</sup> He that hath an ear, let him hear what the Spirit saith to the churches."

<sup>7</sup> "And to the angel of the church of Philadelphia write, 'Thus saith the Holy One and the True One, he that hath the key of David, he that openeth and no man shutteth, shutteth and no man openeth: <sup>8</sup> "I know thy works. Behold: I have given before thee an open door which no man can shut, because thou hast *kept* my word and hast not denied

negasti nomen meum. <sup>9</sup> Ecce: dabo de synagoga Satanae qui dicunt se Iudaeos esse et non sunt sed mentiuntur. Ecce: faciam illos ut veniant et adorent ante pedes tuos, et scient quia ego dilexi te. <sup>10</sup> Quoniam servasti verbum patientiae meae, et ego te servabo ab hora temptationis, quae ventura est in orbem universum temptare habitantes in terra. <sup>11</sup> Ecce: venio cito. Tene quod habes, ut nemo accipiat coronam tuam. <sup>12</sup> Qui vicerit, faciam illum columnam in templo Dei mei, et foras non egredietur amplius. Et scribam super eum nomen Dei mei et nomen civitatis Dei mei, novae Hierusalem, quae descendit de caelo a Deo meo, et nomen meum novum. <sup>13</sup> Qui habet aurem, audiat quid Spiritus dicat ecclesiis.”

<sup>14</sup> “Et angelo Laodiciae ecclesiae scribe, ‘Haec dicit Amen, testis fidelis et verus, qui est principium creaturae Dei: <sup>15</sup> “Scio opera tua, quia neque frigidus es neque calidus. Utinam frigidus esses aut calidus! <sup>16</sup> Sed quia tepidus es et nec frigidus nec calidus, incipiam te evomere ex ore meo. <sup>17</sup> Quia dicis quod ‘Dives sum et locupletatus, et nullius egeo,’ et nescis quia tu es miser et miserabilis et pauper et caecus et nudus. <sup>18</sup> Suadeo tibi emere a me aurum ignitum probatum, ut locuples fias et vestimentis albis induaris et non appareat confusio nuditatis tuae, et collyrio inungue oculos tuos, ut videas. <sup>19</sup> Ego quos amo arguo et castigo. Aemulare ergo, et paenitentiam age. <sup>20</sup> Ecce: sto ad ostium

my name. <sup>9</sup> Behold: I will bring them of the synagogue of Satan who say they are Jews and are not but do lie. Behold: I will make them to come and worship before thy feet, and they shall know that I have loved thee. <sup>10</sup> Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try them that dwell upon the earth. <sup>11</sup> Behold: I come quickly. Hold fast that which thou hast, that no man take thy crown. <sup>12</sup> He that shall overcome, I will make him a pillar in the temple of my God, and he shall go out no more. And I will write upon him the name of my God and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. <sup>13</sup> He that hath an ear, let him hear what the Spirit saith to the churches.”

<sup>14</sup> “And to the angel of the church of Laodicia write, ‘Thus saith the Amen, the faithful and true witness, who is the beginning of the creation of God: <sup>15</sup> “I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot! <sup>16</sup> But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of my mouth. <sup>17</sup> Because thou sayst, ‘I am rich and made wealthy, and I have need of nothing,’ and thou knowest not that thou art wretched and miserable and poor and blind and naked. <sup>18</sup> I counsel thee to buy of me gold fire-tried, that thou mayst be made rich and mayst be clothed in white garments and the shame of thy nakedness may not appear, and anoint thy eyes with eye-salve, that thou mayst see. <sup>19</sup> Such as I love I rebuke and chastise. Be zealous therefore, and do penance. <sup>20</sup> Behold: I

et pulso. Si quis audierit vocem meam et aperuerit ianuam, introibo ad illum et cenabo cum illo, et ipse mecum. <sup>21</sup> Qui vicerit, dabo ei sedere mecum in throno meo, sicut et ego vici et sedi cum Patre meo in throno eius. <sup>22</sup> Qui habet aurem, audiat quid Spiritus dicat ecclesiis.”””

## Caput 4

**P**ost haec vidi, et ecce: ostium apertum in caelo, et vox prima, quam audiui tamquam tubae loquentis mecum, dicens, “Ascende huc, et ostendam tibi quae oportet fieri post haec.”

<sup>2</sup> Statim fui in spiritu, et ecce: sedis posita erat in caelo, et supra sedem sedens. <sup>3</sup> Et qui sedebat similis erat aspectui lapidis iaspidis et sardinis, et iris erat in circuitu sedis, similis visioni zmaragdinae. <sup>4</sup> Et in circuitu sedis sedilia viginti quattuor, et super thronos viginti quattuor seniores sedentes, circumamicti vestimentis albis, et in capitibus eorum



stand at the gate and knock. If any man shall hear my voice and open *to me* the door, I will come in to him and will sup with him, and he with me. <sup>21</sup> To him that shall overcome I will give to sit with me in my throne, as I also have overcome and am set down with my Father in his throne. <sup>22</sup> He that hath an ear, let him hear what the Spirit saith to the churches.””

## Chapter 4

The vision of the throne of God, the twenty-four ancients and the four living creatures.

**A**fter these things I looked, and behold: a door was opened in heaven, and the first voice, which I heard as it were of a trumpet speaking with me, *said*, “Come up hither, and I will shew thee the things which must be done hereafter.”

<sup>2</sup> *And* immediately I was in the spirit, and behold: there was a throne set in heaven, and upon the throne one sitting. <sup>3</sup> And he that sat was to the sight like the jasper and the sardine-stone, and there was a rainbow round about the throne, in sight like unto an emerald. <sup>4</sup> And round about the throne were four and twenty seats, and upon the seats four and twenty ancients sitting, clothed in white garments,

coronae aureae. <sup>5</sup> Et de throno procedebant fulgura et voces et tonitrua, et septem lampades ardentes ante thronum, quae sunt septem spiritus Dei.

<sup>6</sup> Et in conspectu sedis tamquam mare vitreum simile cristallo, et in medio sedis et in circuitu sedis quattuor animalia, plena oculis ante et retro. <sup>7</sup> Et animal primum simile leoni, et secundum animal simile vitulo, et tertium animal habens faciem quasi hominis, et quartum animal simile aquilae volanti. <sup>8</sup> Et quattuor animalia singula eorum habebant alas senas, et in circuitu et intus plena sunt oculis. Et requiem non habebant die et nocte, dicentia, "Sanctus, sanctus, sanctus, Dominus Deus omnipotens, qui erat et qui est et qui venturus est."

<sup>9</sup> Et cum darent illa animalia gloriam et honorem et benedictionem sedenti super thronum, viventi in saecula saeculorum, <sup>10</sup> procidebant viginti quattuor seniores ante sedentem in throno et adorabant viventem in saecula saeculorum et mittebant coronas suas ante thronum, dicentes, <sup>11</sup> "Dignus es, Domine, Deus noster, accipere gloriam et honorem et virtutem, quia tu creasti omnia, et propter voluntatem tuam erant et creata sunt."

and on their heads were crowns of gold. <sup>5</sup> And from the throne proceeded lightnings and voices and thunderings, and there were seven lamps burning before the throne, which are the seven spirits of God.

<sup>6</sup> And before the throne was as it were a sea of glass like crystal, and in the midst of the throne and round about the throne were four living creatures, full of eyes before and behind. <sup>7</sup> And the first living creature was like a lion, and the second living creature like a calf, and the third living creature having the face as it were of a man, and the fourth living creature was like an eagle flying. <sup>8</sup> And the four living creatures had each of them six wings, and round about and within they are full of eyes. And they rested not day and night, saying, "Holy, holy, holy, Lord God almighty, who was and who is and who is to come."

<sup>9</sup> And when those living creatures gave glory and honour and benediction to him that sitteth on the throne, who liveth for ever and ever, <sup>10</sup> the four and twenty ancients fell down before him that sitteth on the throne and adored him that liveth for ever and ever and cast their crowns before the throne, saying, <sup>11</sup> "Thou art worthy, O Lord, our God, to receive glory and honour and power, because thou hast created all things, and for thy will they were and have been created."

## Caput 5

**E**t vidi in dextera sedentis super thronum librum scriptum intus et foris, signatum sigillis septem. <sup>2</sup> Et vidi angelum fortem praedicantem voce magna, "Quis est dignus aperire librum et solvere signacula eius?"

<sup>3</sup> Et nemo poterat, neque in caelo neque in terra neque subtus terram, aperire librum neque respicere illum. <sup>4</sup> Et ego flebam multum, quoniam nemo dignus inventus est aperire librum nec videre eum. <sup>5</sup> Et unus de senioribus dixit mihi, "Ne fleveris; ecce: vicit leo de tribu Iuda, radix David, aperire librum et solvere septem signacula eius."

<sup>6</sup> Et vidi, et ecce: in medio throni et quattuor animalium et in medio seniorum, agnum stantem tamquam occisum, habentem cornua septem et oculos septem, qui sunt septem spiritus Dei missi in omnem terram. <sup>7</sup> Et venit et accepit de dextera sedentis in throno librum. <sup>8</sup> Et cum aperuisset librum, quattuor animalia et viginti quattuor seniores ceciderunt coram Agno, habentes singuli citharas et fialas aureas plenas odoremorum, quae sunt orationes sanctorum. <sup>9</sup> Et cantabant novum canticum, dicentes, "Dignus es, Domine, accipere librum et aperire signacula eius, quoniam

## Chapter 5

The book sealed with seven seals is opened by the Lamb,  
who thereupon receives adoration and praise from all.

**A**nd I saw in the right hand of him that sat on the throne a book written within and without, sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the book and to loose the seals thereof?"

<sup>3</sup> And no man was able, neither in heaven nor earth nor under the earth, to open the book nor to look on it. <sup>4</sup> And I wept much, because no man was found worthy to open the book nor to see it. <sup>5</sup> And one of the ancients said to me, "Weep not; behold: the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof."

<sup>6</sup> And I saw, and behold: in the midst of the throne and of the four living creatures and in the midst of the ancients, a lamb standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. <sup>7</sup> And he came and took the book out of the right hand of him that sat on the throne. <sup>8</sup> And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints. <sup>9</sup> And they sung a new canticle, saying, "Thou art worthy, O Lord, to take the book and to open

occisus es et redemisti nos Deo in sanguine tuo ex omni tribu et lingua et populo et natione <sup>10</sup> et fecisti nos Deo nostro regnum et sacerdotes, et regnabimus super terram."

<sup>11</sup> Et vidi, et audiui vocem angelorum multorum in circuitu throni et animalium et seniorum, et erat numerus eorum milia milium, <sup>12</sup> dicentium voce magna, "Dignus est Agnus qui occisus est accipere virtutem et divinitatem et sapientiam et fortitudinem et honorem et gloriam et benedictionem."

<sup>13</sup> Et omnem creaturam quae in caelo est et super terram et sub terra et quae sunt in mari et quae in ea, omnes audiui dicentes, "Sedenti in throno et Agno benedictio et honor et gloria et potestas in saecula saeculorum."

<sup>14</sup> Et quattuor animalia dicebant, "Amen." Et viginti quattuor seniores ceciderunt in facies suas et adoraverunt viventem in saecula saeculorum.

## Caput 6

**E**t vidi quod aperuisset Agnus unum de septem signaculis, et audiui unum de quattuor animalibus dicens tamquam vocem tonitruui, "Veni, et vide." <sup>2</sup> Et vidi, et ecce: equus albus,

the seals thereof, because thou wast slain and hast redeemed us to God in thy blood out of every tribe and tongue and people and nation <sup>10</sup> and hast made us to our God a kingdom and priests, and we shall reign on the earth."

<sup>11</sup> And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the ancients, and the number of them were thousands of thousands, <sup>12</sup> saying with a loud voice, "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honour and glory and benediction."

<sup>13</sup> And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them, I heard all saying, "To him that sitteth on the throne and to the Lamb benediction and honour and glory and power for ever and ever."

<sup>14</sup> And the four living creatures said, "Amen." And the four and twenty ancients fell down on their faces and adored him that liveth for ever and ever.

## Chapter 6

What followed upon teh opening six of the seals.

And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures as it were the noise of thunder saying, "Come, and see." <sup>2</sup> And I saw,

et qui sedebat super illum habebat arcum, et data est ei corona, et exivit vincens ut vinceret.

<sup>3</sup> Et cum aperuisset sigillum secundum, audiui secundum animal dicens, "Veni, et vide." <sup>4</sup> Et exivit alius equus rufus, et qui sedebat super illum datum est ei ut sumeret pacem de terra, et ut invicem se interficiant, et datus est illi gladius magnus.

<sup>5</sup> Et cum aperuisset sigillum tertium, audiui tertium animal dicens, "Veni, et vide." Et ecce: equus niger, et qui sedebat super eum habebat stateram in manu sua. <sup>6</sup> Et audiui tamquam vocem in medio quattuor animalium, dicentem, "Bilibris tritici denario, et tres bilibres hordei denario, et vinum et oleum ne laeseris."

<sup>7</sup> Et cum aperuisset sigillum quartum, audiui vocem quarti animalis dicentis, "Veni, et vide." <sup>8</sup> Et ecce: equus pallidus, et qui sedebat super eum, nomen illi Mors, et infernus sequebatur eum. Et data est illi potestas super quattuor partes terrae interficere gladio, fame et morte et bestiis terrae.

<sup>9</sup> Et cum aperuisset quintum sigillum, vidi subtus altare animas interfectorum propter verbum Dei et propter testimonium quod habebant. <sup>10</sup> Et clamabant voce magna, dicentes, "Usquequo, Domine, sanctus et verus, non iudicas et non vindicas sanguinem nostrum de his qui habitant in terra?" <sup>11</sup> Et datae sunt illis singulae stolae albae, et dictum est illis ut requiescerent tempus adhuc modicum, donec



and behold: a white horse, and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.

<sup>3</sup> And when he had opened the second seal, I heard the second living creature saying, "Come, and see." <sup>4</sup> And there went out another horse that was red, and to him that sat thereon it was given that he should take peace from the earth, and that they should kill one another, and a great sword was given to him.

<sup>5</sup> And when he had opened the third seal, I heard the third living creature saying, "Come, and see." And behold: a black horse, and he that sat on him had a balance in his hand. <sup>6</sup> And I heard as it were a voice in the midst of the four living creatures, saying, "Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine nor the oil."

<sup>7</sup> And when he had opened the fourth seal, I heard the voice of the fourth living creature saying, "Come, and see." <sup>8</sup> And behold: a pale horse, and he that sat upon him, his name was Death, and hell followed after him. And power was given to him over the four parts of the earth to kill with sword, with famine and with death and with the beasts of the earth.

<sup>9</sup> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held. <sup>10</sup> And they cried with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and revenge our blood on them that dwell on the earth?" <sup>11</sup> And white robes were given to every one of them one, and it was said to them that they should

conpleantur conservi eorum et fratres eorum qui interficiendi sunt sicut et illi.

<sup>12</sup> Et vidi cum aperuisset sigillum sextum, et ecce: terraemotus factus est magnus, et sol factus est niger tamquam saccus cilicinus, et luna tota facta est sicut sanguis. <sup>13</sup> Et stellae de caelo ceciderunt super terram, sicut ficus mittit grossos suos a vento magno movetur. <sup>14</sup> Et caelum recessit sicut liber involutus, et omnis mons et insulae de locis suis motae sunt. <sup>15</sup> Et reges terrae et principes et tribuni et divites et fortes et omnis servus et liber absconderunt se in speluncis et petris montium. <sup>16</sup> Et dicunt montibus et petris, "Cadite super nos, et abscondite nos a facie sedentis super thronum et ab ira Agni." <sup>17</sup> Quoniam venit dies magnus irae ipsorum, et quis poterit stare?

## Caput 7

**P**ost haec vidi quattuor angelos stantes super quattuor angulos terrae, tenentes quattuor ventos terrae ne flarent super terram neque super mare neque in ullam arborem.

rest yet for a little time, till their brethren that should be slain even as they should be filled up.

<sup>12</sup> And I saw when he had opened the sixth seal, and behold: there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon became as blood. <sup>13</sup> And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind. <sup>14</sup> And the heaven departed as a book folded up, and every mountain and the islands were moved out of their place. <sup>15</sup> And the kings of the earth and the princes and the tribunes and the rich men and the strong men and every bondman and every freeman hid themselves in the dens and in the rocks of the mountain. <sup>16</sup> And they say to the mountains and the rocks, "Fall upon us, and hide us from the face of him that sitteth upon the throne and from the wrath of the Lamb." <sup>17</sup> For the great day of their wrath is come, and who shall be able to stand?

## Chapter 7

The number of them that were marked with the seal of the living God and clothed in white robes.

**A**fter these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that they should not blow upon the earth nor upon the sea nor

2 Et vidi alterum angelum ascendentem ab ortu solis, habentem signum Dei vivi, et clamavit voce magna quattuor angelis quibus datum est nocere terrae et mari, 3 dicens, "Nolite nocere terrae et mari neque arboribus quoadusque signemus servos Dei nostri in frontibus eorum."

4 Et audivi numerum signatorum. Centum quadraginta quattuor milia signati ex omni tribu filiorum Israhel: 5 ex tribu Iuda duodecim milia signati; ex tribu Ruben duodecim milia signati; ex tribu Gad duodecim milia signati; 6 ex tribu Aser duodecim milia signati; ex tribu Nephtalim duodecim milia signati; ex tribu Manasse duodecim milia signati; 7 ex tribu Symeon duodecim milia signati; ex tribu Levi duodecim milia signati; ex tribu Issachar duodecim milia signati; 8 ex tribu Zabulon duodecim milia signati; ex tribu Ioseph duodecim milia signati; ex tribu Benjamin duodecim milia signati.

9 Post haec vidi turbam magnam quam dinumerare nemo poterat ex omnibus gentibus et tribubus et populis et linguis, stantes ante thronum et in conspectu Agni, amicti stolis albis, et palmae in manibus eorum. 10 Et clamabant voce magna, dicentes, "Salus Deo nostro, qui sedet super thronum, et Agno."

11 Et omnes angeli stabant in circuitu throni et seniorum et quattuor animalium, et ceciderunt in conspectu throni in

on any tree. <sup>2</sup> And I saw another angel ascending from the rising of the sun, having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, <sup>3</sup> saying, "Hurt not the earth *nor* the sea nor the trees till we seal the servants of our God in their foreheads."

<sup>4</sup> And I heard the number of them that were sealed. A hundred forty-four thousand were sealed of all the tribes of the children of Israel: <sup>5</sup> of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve thousand; of the tribe of Gad were sealed twelve thousand; <sup>6</sup> of the tribe of Asher were sealed twelve thousand; of the tribe of Naphtali were sealed twelve thousand; of the tribe of Manasseh were sealed twelve thousand; <sup>7</sup> of the tribe of Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Issachar were sealed twelve thousand; <sup>8</sup> of the tribe of Zebulun were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand.

<sup>9</sup> After this I saw a great multitude which no man could number of all nations and tribes and peoples and tongues, standing before the throne and in sight of the Lamb, clothed with white robes, and palms in their hands. <sup>10</sup> And they cried with a loud voice, saying, "Salvation to our God, who sitteth upon the throne, and to the Lamb."

<sup>11</sup> And all the angels stood round about the throne and the ancients and the four living creatures, and they fell down

facies suas et adoraverunt Deum, <sup>12</sup> dicentes, "Amen. Benedictio et claritas et sapientia et gratiarum actio, honor et virtus et fortitudo Deo nostro in saecula saeculorum. Amen."

<sup>13</sup> Et respondit unus de senioribus et dixit mihi, "Hii qui amicti sunt stolis albis, qui sunt? Et unde venerunt?"

<sup>14</sup> Et dixi illi, "Domine mi, tu scis."

Et dixit mihi, "Hii sunt qui venerunt de tribulatione magna et laverunt stolas suas et dealbaverunt eas in sanguine Agni. <sup>15</sup> Ideo sunt ante thronum Dei, et serviunt ei die ac nocte in templo eius, et qui sedet in throno habitabit super illos. <sup>16</sup> Non esurient neque sitient amplius, neque cadet super illos sol neque ullus aestus. <sup>17</sup> Quoniam Agnus, qui in medio throni est, reget illos et deducet eos ad vitae fontes aquarum, et absterget Deus omnem lacrimam ab oculis eorum."

## Caput 8

**E**t cum aperuisset sigillum septimum, factum est silentium in caelo quasi media hora. <sup>2</sup> Et vidi septem angelos stantes in conspectu Dei, et datae sunt illis septem tubae.

before the throne upon their faces and adored God, <sup>12</sup> saying, "Amen. Benediction and glory and wisdom and thanksgiving, honour and power and strength to our God for ever and ever. Amen."

<sup>13</sup> And one of the ancients answered and said to me, "These that are clothed in white robes, who are they? And whence came they?"

<sup>14</sup> And I said to him, "My Lord, thou knowest."

And he said to me, "These are they who are come out of great tribulation and have washed their robes and have made them white in the blood of the Lamb. <sup>15</sup> Therefore they are before the throne of God, and they serve him day and night in his temple, and he that sitteth on the throne shall dwell over them. <sup>16</sup> They shall no more hunger nor thirst, neither shall the sun fall on them nor any heat. <sup>17</sup> For the Lamb, which is in the midst of the throne, shall rule them and shall lead them to the living fountains of waters, and God shall wipe away all tears from their eyes."

## Chapter 8

The seventh seal is opened. The angels with the seven trumpets.

**A**nd when he had opened the seventh seal, there was silence in heaven as it were for half an hour. <sup>2</sup> And I saw seven angels standing in the presence of God, and there were given

<sup>3</sup> Et alius angelus venit et stetit ante altare, habens turibulum aureum, et data sunt illi incensa multa, ut daret de orationibus sanctorum omnium super altare aureum, quod est ante thronum Dei. <sup>4</sup> Et ascendit fumus incensorum de orationibus sanctorum de manu angeli coram Deo. <sup>5</sup> Et accepit angelus turibulum et implevit illud de igne altaris et misit in terram, et facta sunt tōnitrua et voces et fulgora et terraemotus magnus. <sup>6</sup> Et septem angeli qui habebant septem tubas paraverunt se ut tuba canerent.

<sup>7</sup> Et primus angelus tuba cecinit, et facta est grando et ignis mixta in sanguine, et missum est in terram. Et tertia pars terrae combusta est, et tertia pars arborum combusta est, et omne faenum viride combustum est.

<sup>8</sup> Et secundus angelus tuba cecinit, et tamquam mons magnus igne ardens missus est in mare, et facta est tertia pars maris sanguis. <sup>9</sup> Et mortua est tertia pars creaturae eorum quae habebant animas in mari, et tertia pars navium interiit.

<sup>10</sup> Et tertius angelus tuba cecinit, et cecidit de caelo stella magna, ardens tamquam facula, et cecidit in tertiam partem fluminum et in fontes aquarum. <sup>11</sup> Et nomen stellae dicitur Absinthius. Et facta est tertia pars aquarum in absinthium, et multi hominum mortui sunt de aquis quia amarae factae sunt.

<sup>12</sup> Et quartus angelus tuba cecinit, et percussa est tertia pars solis, et tertia pars lunae et tertia pars stellarum, ita ut



to them seven trumpets. <sup>3</sup> And another angel came and stood before the altar, having a golden censer, and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. <sup>4</sup> And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel. <sup>5</sup> And the angel took the censer and filled it with the fire of the altar and cast it on the earth, and there were thunderings and voices and lightnings and a great earthquake. <sup>6</sup> And the seven angels who had the seven trumpets prepared themselves to sound the trumpet.

<sup>7</sup> And the first angel sounded the trumpet, and there followed hail and fire mingled with blood, and it was cast on the earth. And the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

<sup>8</sup> And the second angel sounded the trumpet, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became blood. <sup>9</sup> And the third part of those creatures died which had life in the sea, and the third part of the ships was destroyed.

<sup>10</sup> And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers and upon the fountains of waters. <sup>11</sup> And the name of the star is called Wormwood. And the third part of the waters became wormwood, and many men died of the waters because they were made bitter.

<sup>12</sup> And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the

obscuraretur tertia pars eorum, et diei non luceret pars tertia, et noctis similiter.

<sup>13</sup> Et vidi et audiui vocem unius aquilae volantis per medium caeli, dicentis voce magna, "Vae, vae, vae habitantibus in terra," de ceteris vocibus trium angelorum qui erant tuba canituri.

## Caput 9

**E**t quintus angelus tuba cecinit, et vidi stellam de caelo cecidisse in terram, et data est illi clavis putei abyssi. <sup>2</sup> Et aperuit puteum abyssi, et ascendit fumus putei sicut fumus fornacis magnae, et obscuratus est sol et aer de fumo putei. <sup>3</sup> Et de fumo putei exierunt lucustae in terram. Et data est illis potestas sicut habent potestatem scorpiones terrae. <sup>4</sup> Et praeceptum est illis ne laederent faenum terrae neque omne viride neque omnem arborem, nisi tantum homines qui non habent signum Dei in frontibus suis. <sup>5</sup> Et datum est illis ne occiderent eos, sed ut cruciarentur mensibus quinque, et

moon and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

<sup>13</sup> And I beheld and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth," by reason of the rest of the voices of the three angels who *are yet* to sound the trumpet.

## Chapter 9

Locusts come forth from the bottomless pit. The vision of the army of horsemen.

**A**nd the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit. <sup>2</sup> And he opened the bottomless pit, and the smoke of the pit arose as the smoke of a great furnace, and the sun and the air were darkened with the smoke of the pit. <sup>3</sup> And from the smoke of the pit there came out locusts upon the earth. And power was given to them as the scorpions of the earth have power. <sup>4</sup> And it was commanded them that they should not hurt the grass of the earth nor any green thing nor any tree, but only the men who have not the seal of God on their foreheads. <sup>5</sup> And it was given to them that they should not kill them, but that

cruciatu eorum ut cruciatu scorpionum cum percutit hominem.

6 Et in diebus illis quaerent homines mortem et non invenient eam, et desiderabunt mori, et fugiet mors ab ipsis.

7 Et similitudines lucistarum similes equis paratis in proelium, et super capita earum tamquam coronae similes auro, et facies earum sicut facies hominum. 8 Et habebant capillos sicut capillos mulierum, et dentes earum sicut leonum erant. 9 Et habebant loricas sicut loricas ferreas, et vox alarum earum sicut vox curruum equorum multorum currentium in bellum. 10 Et habebant caudas similes scorpionum, et aculei erant in caudis earum, et potestas earum nocere hominibus mensibus quinque. 11 Et habebant super se regem: angelum abyssi, cui nomen Hebraice Abaddon, Graece autem Apollyon, Latine habens nomen Exterminans.

12 Vae unum abiit, et ecce: veniunt adhuc duo vae post haec.

13 Et sextus angelus tuba cecinit, et audiui vocem unam ex quattuor cornibus altaris aurei, quod est ante oculos Dei, 14 dicentem sexto angelo qui habebat tubam, "Solve quattuor angelos qui alligati sunt in flumine magno Eufrate." 15 Et soluti sunt quattuor angeli, qui parati erant in horam et diem et mensem et annum ut occiderent tertiam partem hominum.

16 Et numerus equestris exercitus vicies milies dena milia, et audiui numerum eorum. 17 Et ita vidi equos in visione, et qui sedebant super eos habebant loricas igneas et hyacinthinas et sulphureas, et capita equorum erant tamquam capita

they should torment them five months, and their torment was as the torment of a scorpion when he striketh a man. <sup>6</sup> And in those days men shall seek death and shall not find it, and they shall desire to die, and death shall fly from them.

<sup>7</sup> And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men. <sup>8</sup> And they had hair as the hair of women, and their teeth were as *the teeth* of lions. <sup>9</sup> And they had breastplates as breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle. <sup>10</sup> And they had tails like to scorpions, and there were stings in their tails, and their power was to hurt men five months. <sup>11</sup> And they had over them a king: the angel of the bottomless pit, whose name in Hebrew is Abaddon, and in Greek Apollyon, in *Latin* Exterminans (*that is, Destroyer*).

<sup>12</sup> One woe is past, and behold: there come yet two woes more hereafter.

<sup>13</sup> And the sixth angel sounded the trumpet, and I heard a voice from the four horns of the golden altar, which is before the eyes of God, <sup>14</sup> saying to the sixth angel who had the trumpet, "Loose the four angels who are bound in the great river Euphrates." <sup>15</sup> And the four angels were loosed, who were prepared for an hour and a day and a month and a year for to kill the third part of men.

<sup>16</sup> And the number of the army of horsemen was twenty thousand times ten thousand, and I heard the number of them. <sup>17</sup> And thus I saw the horses in the vision, and they that sat on them had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads

leonum, et de ore ipsorum procedit ignis et fumus et sulphur. <sup>18</sup> Et ab his tribus plagis occisa est tertia pars hominum, de igne et de fumo et sulphure quae procedebant de ore ipsorum. <sup>19</sup> Potestas enim equorum in ore eorum est et in caudis eorum, nam caudae illorum similes serpentibus, habentes capita, et in his nocent.

<sup>20</sup> Et ceteri homines, qui non sunt occisi in his plagis, neque paenitentiam egerunt de operibus manuum suarum, ut non adorarent daemonia et simulacra aurea et argentea et aerea et lapidea et lignea, quae neque videre possunt neque audire neque ambulare. <sup>21</sup> Et non egerunt paenitentiam ab homicidiis suis neque a veneficiis suis neque a fornicatione sua neque a furtis suis.

## Caput 10

**E**t vidi alium angelum fortem descendentem de caelo, amictum nube, et iris in capite eius, et facies eius erat ut sol, et pedes eius tamquam columnae ignis. <sup>2</sup> Et habebat in manu sua libellum apertum, et posuit pedem suum dextrum supra mare, sinistrum autem super terram. <sup>3</sup> Et clamavit voce

of lions, and from their mouths proceeded fire and smoke and brimstone. <sup>18</sup> And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone which issued out of their mouths. <sup>19</sup> For the power of the horses is in their mouths and in their tails, for their tails are like to serpents and have heads, and with them they hurt.

<sup>20</sup> And the rest of the men, who were not slain by these plagues, yet did not do penance for the works of their hands, that they should not adore devils and idols of gold and silver and brass and stone and wood, which neither can see nor hear nor walk. <sup>21</sup> Neither did they penance from their murders nor from their sorceries nor from their fornication nor from their thefts.

## Chapter 10

The cry of a mighty angel. He gives John a book to eat.

**A**nd I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was on his head, and his face was as the sun, and his feet as *pillars* of fire. <sup>2</sup> And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot upon the earth. <sup>3</sup> And he cried with

magna, quemadmodum cum leo rugit. Et cum clamasset, locuta sunt septem tonitrua voces suas. <sup>4</sup> Et cum locuta fuissent septem tonitrua voces suas, ego scripturus eram, et audiui vocem de caelo dicentem mihi, "Signa quae locuta sunt septem tonitrua, et noli ea scribere."

<sup>5</sup> Et angelus quem vidi stantem supra mare et supra terram levavit manum suam ad caelum, <sup>6</sup> et iuravit per viventem in saecula saeculorum, qui creavit caelum et ea quae in illo sunt et terram et ea quae in ea sunt et mare et ea quae in eo sunt, quia tempus amplius non erit; <sup>7</sup> sed in diebus vocis septimi angeli, cum coeperit tuba canere, consummabitur mysterium Dei, sicut evangelizavit per servos suos, prophetas.

<sup>8</sup> Et audiui vocem de caelo iterum loquentem mecum et dicentem, "Vade, et accipe librum apertum de manu angeli stantis supra mare et supra terram."

<sup>9</sup> Et abiit ad angelum, dicens ei ut daret mihi librum. Et dixit mihi, "Accipe librum, et devora illum, et faciet amaricari ventrem tuum, sed in ore tuo erit dulce tamquam mel."

<sup>10</sup> Et accepi librum de manu angeli et devoravi eum, et erat in ore meo tamquam mel dulce, et cum devorassem eum, amaricatus est venter meus. <sup>11</sup> Et dixit mihi, "Oportet te iterum prophetare populis et gentibus et linguis et regibus multis."



a loud voice, as when a lion roareth. And when he had cried, seven thunders uttered their voices. <sup>4</sup> And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying to me, "Seal up the things which the seven thunders have spoken, and write them not."

<sup>5</sup> And the angel whom I saw standing upon the sea and upon the earth lifted up his hand to heaven, <sup>6</sup> and he swore by him that liveth for ever and ever, who created heaven and the things which are therein and the earth and the things which are in it and the sea and the things which are therein, that time shall be no longer; <sup>7</sup> but in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God shall be finished, as he hath declared by his servants, the prophets.

<sup>8</sup> And I heard a voice from heaven speaking to me again and saying, "Go, and take the book that is open from the hand of the angel who standeth upon the sea and upon the earth."

<sup>9</sup> And I went to the angel, saying unto him that he should give me the book. And he said to me, "Take the book, and eat it up, and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey." <sup>10</sup> And I took the book from the hand of the angel and eat it up, and it was in my mouth sweet as honey, and when I had eaten it, my belly was bitter. <sup>11</sup> And he said to me, "Thou must prophesy again to many nations and peoples and tongues and kings."

## Caput II

**E**t datus est mihi calamus similis virgae, et dictum est mihi, "Surge, et metire templum Dei et altare et adorantes in eo. <sup>2</sup> Atrium autem quod est foris templum eice foras, et ne metieris eum, quoniam datum est Gentibus, et civitatem sanctam calcabunt mensibus quadraginta duobus. <sup>3</sup> Et dabo duobus testibus meis, et prophetabunt diebus mille ducentis sexaginta amicti saccis."

<sup>4</sup> Hii sunt duae olivae et duo candelabra in conspectu Domini terrae stantes. <sup>5</sup> Et si quis eos voluerit nocere, ignis exiet de ore illorum et devorabit inimicos eorum. Et si quis voluerit eos laedere, sic oportet eum occidi. <sup>6</sup> Hii habent potestatem cludendi caelum, ne pluat diebus prophetiae ipsorum, et potestatem habent super aquas convertendi eas in sanguinem et percutere terram omni plaga quotienscumque voluerint.

<sup>7</sup> Et cum finierint testimonium suum, bestia quae ascendit de abyso faciet adversus illos bellum et vincet eos et occidet illos. <sup>8</sup> Et corpora eorum iacebunt in plateis civitatis magnae, quae vocatur spiritaliter Sodoma et Aegyptus, ubi et Dominus eorum crucifixus est. <sup>9</sup> Et videbunt de populis et tribubus et linguis et gentibus corpora eorum per tres dies

## Chapter II

He is ordered to measure the temple. The two witnesses.

**A**nd there was given me a reed like unto a rod, and it was said to me, "Arise, and measure the temple of God and the altar and them that adore therein. <sup>2</sup> But the court which is without the temple cast out, and measure it not, because it is given unto the Gentiles, and the holy city they shall tread under foot two and forty months. <sup>3</sup> And I will give to my two witnesses, and they shall prophesy a thousand two hundred sixty days clothed in sackcloth."

<sup>4</sup> These are the two olive trees and the two candlesticks that stand before the Lord of the earth. <sup>5</sup> And if any man will hurt them, fire shall come out of their mouths and shall devour their enemies. And if any man will hurt them, in this manner must he be slain. <sup>6</sup> These have power to shut heaven, that it rain not in the days of their prophecy, and they have power over waters to turn them into blood and to strike the earth with all plagues as often as they will.

<sup>7</sup> And when they shall have finished their testimony, the beast that ascendeth out of the abyss shall make war against them and shall overcome them and kill them. <sup>8</sup> And their bodies shall lie in the streets of the great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified. <sup>9</sup> And they of the tribes and peoples and tongues and nations shall see their bodies for three days and a half, and

et dimidium, et corpora eorum non sinent poni in monumentis. <sup>10</sup> Et inhabitantes terram gaudebunt super illos et iucundabuntur et munera mittent invicem, quoniam hii duo prophetae cruciaverunt eos qui habitabant super terram.

<sup>11</sup> Et post dies tres et dimidium, spiritus vitae a Deo intravit in eos. Et steterunt super pedes suos, et timor magnus cecidit super eos qui viderunt eos. <sup>12</sup> Et audierunt vocem magnam de caelo dicentem illis, "Ascendite huc." Et ascenderunt in caelum in nube, et viderunt illos inimici eorum. <sup>13</sup> Et in illa hora factus est terraemotus magnus, et decima pars civitatis cecidit, et occisa sunt in terraemotu nomina hominum septem milia. Et reliqui in timorem sunt missi et dederunt gloriam Deo caeli.

<sup>14</sup> Vae secundum abiit, et ecce: vae tertium veniet cito.

<sup>15</sup> Et septimus angelus tuba cecinit, et factae sunt voces magnae in caelo dicentes, "Factum est regnum huius mundi Domini nostri et Christi eius, et regnabit in saecula saeculorum. Amen."

<sup>16</sup> Et viginti quattuor seniores qui in conspectu Dei sedent in sedibus suis ceciderunt in facies suas et adoraverunt Deum, <sup>17</sup> dicentes, "Gratias agimus tibi, Domine Deus omnipotens, qui es et qui eras et qui venturus es, quia accepisti virtutem tuam magnam, et regnasti. <sup>18</sup> Et iratae sunt gentes, et advenit ira tua et tempus mortuorum iudicari et reddere mercedem servis tuis prophetis et sanctis et timen-  
tibus nomen tuum, pusillis et magnis, et exterminandi eos qui corruerunt terram."

they shall not suffer their bodies to be laid in sepulchres. <sup>10</sup> And they that dwell upon the earth shall rejoice over them and make merry and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

<sup>11</sup> And after three days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. <sup>12</sup> And they heard a great voice from heaven saying to them, "Come up hither." And they went up to heaven in a cloud, and their enemies saw them. <sup>13</sup> And at that hour there was a great earthquake, and the tenth part of the city fell, and there were slain in the earthquake names of men seven thousand. And the rest were cast into a fear and gave glory to the God of heaven.

<sup>14</sup> The second woe is past, and behold: the third woe will come quickly.

<sup>15</sup> And the seventh angel sounded the trumpet, and there were great voices in heaven saying, "The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. Amen."

<sup>16</sup> And the four and twenty ancients who sit on their seats in the sight of God fell upon their faces and adored God, saying, <sup>17</sup> "We give thee thanks, O Lord God almighty, who art and who wast and who art to come, because thou hast taken thy great power, and thou hast reigned. <sup>18</sup> And the nations were angry, and thy wrath is come and the time of the dead that they should be judged and that thou shouldst render reward to thy servants the prophets and to the saints and to them that fear thy name, little and great, and shouldst destroy them who have corrupted the earth."

19 Et apertum est templum Dei in caelo, et visa est arca testamenti eius in templo eius, et facta sunt fulgora et voces et terraemotus et grando magna.

## Caput 12

**E**t signum magnum paruit in caelo: mulier amicta sole, et luna sub pedibus eius, et in capite eius corona stellarum duodecim. <sup>2</sup> Et in utero habens, clamabat parturiens et cruciatur ut pariat. <sup>3</sup> Et visum est aliud signum in caelo, et ecce: draco magnus rufus habens capita septem et cornua decem, et in capitibus suis septem diademata. <sup>4</sup> Et cauda eius trahebat tertiam partem stellarum caeli et misit eas in terram, et draco stetit ante mulierem quae erat paritura ut cum peperisset, filium eius devoraret. <sup>5</sup> Et peperit filium masculum, qui recturus erat omnes gentes in virga ferrea, et raptus est filius eius ad Deum et ad thronum eius. <sup>6</sup> Et mulier fugit in solitudinem, ubi habebat locum paratum a Deo, ut ibi pascant illam diebus mille ducentis sexaginta.

<sup>7</sup> Et factum est proelium magnum in caelo: Michahel et

<sup>19</sup> And the temple of God was opened in heaven, and the ark of his testament was seen in his temple, and there were lightnings and voices and an earthquake and great hail.

## Chapter 12

The vision of the woman clothed with the sun and of the great dragon, her persecutor.

**A**nd there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. <sup>2</sup> And she, being with child, cried travailing in birth and *was* in pain to be delivered. <sup>3</sup> And there appeared another wonder in heaven, and behold: a great red dragon having seven heads and ten horns, and on his heads seven crowns. <sup>4</sup> And his tail drew the third part of the stars of heaven and cast them to the earth, and the dragon stood before the woman who was ready to be delivered that when she should be delivered, he might devour her son. <sup>5</sup> And she brought forth a man-child, who was to rule all nations with an iron rod, and her son was taken up to God and to his throne. <sup>6</sup> And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

<sup>7</sup> And there was a great battle in heaven: Michael and his

angeli eius proeliabantur cum dracone, et draco pugnabat et angeli eius. <sup>8</sup> Et non valuerunt, neque locus inventus est eorum amplius in caelo. <sup>9</sup> Et proiectus est draco ille magnus, serpens antiquus, qui vocatur diabolus, et Satanas, qui seducit universum orbem, et proiectus est in terram, et angeli eius cum illo missi sunt. <sup>10</sup> Et audiui vocem magnam in caelo dicentem, "Nunc facta est salus et virtus et regnum Dei nostri et potestas Christi eius, quia proiectus est accusator fratrum nostrorum, qui accusabat illos ante conspectum Dei nostri die ac nocte. <sup>11</sup> Et ipsi vicerunt illum propter sanguinem Agni et propter verbum testimonii sui, et non dilexerunt animas suas usque ad mortem. <sup>12</sup> Propterea laetamini, caeli, et qui habitatis in eis. Vae terrae et mari, quia descendit diabolus ad vos habens iram magnam, sciens quod modicum tempus habet."

<sup>13</sup> Et postquam vidit draco quod proiectus esset in terram, persecutus est mulierem quae peperit masculum. <sup>14</sup> Et datae sunt mulieri duae alae aquilae magnae, ut volaret in desertum in locum suum, ubi alitur per tempus et tempora et dimidium temporis a facie serpentis. <sup>15</sup> Et misit serpens ex ore suo post mulierem aquam tamquam flumen, ut eam faceret trahi a flumine. <sup>16</sup> Et adiuvit terra mulierem, et aperuit terra os suum et absorbit flumen quod misit draco de ore suo. <sup>17</sup> Et iratus est draco in mulierem et abiit facere proelium cum reliquis de semine eius, qui custodiunt mandata Dei et habent testimonium Iesu Christi.

<sup>18</sup> Et stetit super harenam maris.



angels fought against the dragon, and the dragon fought and his angels. <sup>8</sup> And they prevailed not, neither was their place found any more in heaven. <sup>9</sup> And that great dragon was cast out, the old serpent, who is called the devil, and Satan, who seduceth the whole world, *and* his angels were thrown down with him. <sup>10</sup> And I heard a loud voice in heaven saying, "Now is come salvation and strength and the kingdom of our God and the power of his Christ, because the accuser of our brethren is cast forth, who accused them before our God day and night. <sup>11</sup> And they overcame him by the blood of the Lamb and by the word of the testimony, and they loved not their lives unto death. <sup>12</sup> Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth and to the sea, because the devil is come down to you having great wrath, knowing that he hath *but* a short time."

<sup>13</sup> And after the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man-child. <sup>14</sup> And there were given to the woman two wings of a great eagle, that she might fly into the desert to her place, where she is nourished for a time and times and half a time from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth after the woman water as it were a river, that he might cause her to be carried away by the river. <sup>16</sup> And the earth helped the woman, and the earth opened her mouth and swallowed up the river which the dragon cast out of his mouth. <sup>17</sup> And the dragon was angry with the woman and went to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus Christ.

<sup>18</sup> And he stood upon the sand of the sea.

## Caput 13

**E**t vidi de mare bestiam ascendentem habentem capita septem et cornua decem et super cornua eius decem diademata et super capita eius nomina blasphemiae. <sup>2</sup> Et bestia quam vidi similis erat pardo, et pedes eius sicut ursi, et os eius sicut os leonis. Et dedit illi draco virtutem suam et potestatem magnam. <sup>3</sup> Et vidi unum de capitibus suis quasi occisum in mortem, et plaga mortis eius curata est. Et admirata est universa terra post bestiam. <sup>4</sup> Et adoraverunt draconem, qui dedit potestatem bestiae, et adoraverunt bestiam, dicentes, "Quis similis bestiae? Et quis poterit pugnare cum ea?"

<sup>5</sup> Et datum est ei os loquens magna et blasphemias, et data est illi potestas facere menses quadraginta duo. <sup>6</sup> Et aperuit os suum in blasphemias ad Deum, blasphemare nomen eius et tabernaculum eius et eos qui in caelo habitant. <sup>7</sup> Et datum est illi bellum facere cum sanctis et vincere illos. Et data est ei potestas in omnem tribum et populum et linguam et gentem. <sup>8</sup> Et adoraverunt eum omnes qui inhabitant terram, quorum non sunt scripta nomina in libro vitae Agni qui occisus est ab origine mundi. <sup>9</sup> Si quis habet aurem, audiat. <sup>10</sup> Qui in captivitatem duxerit in captivitatem vadet;

## Chapter 13

Of the beast with seven heads and of a second beast.

**A**nd I saw a beast coming up out of the sea having seven heads and ten horns and upon his horns ten crowns and upon his heads names of blasphemy. <sup>2</sup> And the beast which I saw was like to a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength and great power. <sup>3</sup> And I saw one of his heads as it were wounded to death, and his death's wound was healed. And all the earth was in admiration after the beast. <sup>4</sup> And they adored the dragon, which gave power to the beast, and they adored the beast, saying, "Who is like to the beast? And who shall be able to fight with it?"

<sup>5</sup> And there was given to it a mouth speaking great things and blasphemies, and power was given to it to do for two and forty months. <sup>6</sup> And he opened his mouth to blasphemies against God, to blaspheme his name and his tabernacle and them that dwell in heaven. <sup>7</sup> And it was given to him to make war with the saints and to overcome them. And power was given him over every tribe and people and tongue and nation. <sup>8</sup> And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb which was slain from the beginning of the world. <sup>9</sup> If any man have an ear, let him hear. <sup>10</sup> He that shall lead into

qui in gladio occiderit, oportet eum gladio occidi. Hic est patientia et fides sanctorum.

<sup>11</sup> Et vidi aliam bestiam ascendentem de terra, et habebat cornua duo similia agni, et loquebatur sicut draco. <sup>12</sup> Et potestatem prioris bestiae omnem faciebat in conspectu eius, et fecit terram et inhabitantes in ea adorare bestiam primam, cuius curata est plaga mortis. <sup>13</sup> Et fecit signa magna, ut etiam ignem faceret de caelo descendere in terram in conspectu hominum. <sup>14</sup> Et seducit habitantes in terra propter signa quae data sunt illi facere in conspectu bestiae, dicens habitantibus in terra ut faciant imaginem bestiae quae habet plagam gladii et vixit.

<sup>15</sup> Et datum est illi ut daret spiritum imagini bestiae, et ut loquatur imago bestiae et faciat ut quicumque non adoraverint imaginem bestiae occidantur. <sup>16</sup> Et faciet omnes, pusillos et magnos et divites et pauperes et liberos et servos, habere characterem in dextera manu sua aut in frontibus suis, <sup>17</sup> et ne quis possit emere aut vendere nisi qui habet characterem aut nomen bestiae aut numerum nominis eius.

<sup>18</sup> Hic sapientia est: qui habet intellectum, computet numerum bestiae. Numerus enim hominis est, et numerus eius est sescenti sexaginta sex.

captivity shall go into captivity; he that shall kill by the sword must be killed by the sword. Here is the patience and the faith of the saints.

<sup>11</sup> And I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spoke as a dragon. <sup>12</sup> And he executed all the power of the former beast in his sight, and he caused the earth and them that dwell therein to adore the first beast, whose wound *to* death was healed. <sup>13</sup> And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men. <sup>14</sup> And he *seduced* them that dwell on the earth for the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth that they should make the image of the beast which *had* the wound *by* the sword and lived.

<sup>15</sup> And it was given him to give life to the image of the beast, and that the image of the beast should speak and should cause that whosoever will not adore the image of the beast should be slain. <sup>16</sup> And he shall make all, both little and great, *rich* and poor, *freemen* and bondmen, to have a mark in their right hand or on their foreheads, <sup>17</sup> and that no man might buy or sell but he that hath the mark or the name of the beast or the number of his name.

<sup>18</sup> Here is wisdom: he that hath understanding, let him count the number of the beast. For it is the number of a man, and the number of him is six hundred sixty-six.

## Caput 14

**E**t vidi, et ecce: agnus stabat supra Montem Sion et cum illo centum quadraginta quattuor milia habentes nomen eius et nomen Patris eius scriptum in frontibus suis. <sup>2</sup> Et audivi vocem de caelo tamquam vocem aquarum multarum et tamquam vocem tonitruui magni, et vocem quam audivi sicut citharoedorum citharizantium in citharis suis. <sup>3</sup> Et cantabant quasi canticum novum ante sedem et ante quattuor animalia et seniores, et nemo poterat dicere canticum nisi illa centum quadraginta quattuor milia qui empti sunt de terra. <sup>4</sup> Hii sunt qui cum mulieribus non sunt coinquinati, virgines enim sunt. Hii sequuntur Agnum quocumque ierit. Hii empti sunt ex hominibus, primitiae Deo et Agno. <sup>5</sup> Et in ore ipsorum non est inventum mendacium, sine macula enim sunt ante thronum Dei.

<sup>6</sup> Et vidi alterum angelum volantem per medium caeli, habentem evangelium aeternum, ut evangelizaret sedentibus super terram et super omnem gentem et tribum et linguam et populum, <sup>7</sup> dicens magna voce, "Timete Dominum, et date illi honorem, quia venit hora iudicii eius, et adorete eum qui fecit caelum et terram, mare et omnia quae in eis sunt et fontes aquarum. <sup>8</sup> Et alius angelus secutus est, dicens,

## Chapter 14

Of the Lamb and of the virgins that follow him. Of the judgments that shall fall upon the wicked.

**A**nd I beheld, and lo: a lamb stood on Mount Zion and with him a hundred forty-four thousand having his name and the name of his Father written on their foreheads. <sup>2</sup> And I heard a voice from heaven as the voice of many waters and as the voice of great thunder, and the voice which I heard was as of harpers harping on their harps. <sup>3</sup> And they sung as it were a new canticle before the throne and before the four living creatures and the ancients, and no man could say the canticle but those hundred forty-four thousand who were purchased from the earth. <sup>4</sup> These are they who were not defiled with women, for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God and to the Lamb. <sup>5</sup> And in their mouth there was found no lie, for they are without spot before the throne of God.

<sup>6</sup> And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach to them that sit upon the earth and over every nation and tribe and tongue and people, <sup>7</sup> saying with a loud voice, "Fear the Lord, and give him honour, because the hour of his judgment is come, and adore ye him that made the heaven and the earth, the *sea* and the fountains of waters. <sup>8</sup> And another angel followed,

“Cecidit, cecidit Babylon illa magna, quae a vino irae fornicationis suae potionavit omnes gentes.”

9 Et angelus tertius secutus est illos, dicens voce magna, “Si quis adoraverit bestiam et imaginem eius et acceperit characterem in fronte sua aut in manu sua, 10 et hic bibet de vino irae Dei, quod mistum est mero in calice irae ipsius, et cruciabitur igne et sulphure in conspectu angelorum sanctorum et ante conspectum Agni. 11 Et fumus tormentorum eorum in saecula saeculorum ascendet, nec habent requiem die ac nocte qui adoraverunt bestiam et imaginem eius, et si quis acceperit characterem nominis eius.”

12 Hic patientia sanctorum est, qui custodiunt mandata Dei et fidem Iesu.

13 Et audiivi vocem de caelo dicentem mihi, “Scribe, ‘Beati mortui qui in Domino moriuntur.’ Amodo iam dicit Spiritus ut requiescant a laboribus suis, opera enim illorum sequuntur illos.”

14 Et vidi, et ecce nubem candidam et supra nubem sedentem similem Filio hominis, habentem in capite suo coronam auream et in manu sua falcem acutam. 15 Et alius angelus exivit de templo, clamans voce magna ad sedentem super nubem, “Mitte falcem tuam, et mete, quia venit hora ut metatur, quoniam aruit messis terrae.”

16 Et misit qui sedebat supra nubem falcem suam in terram, et messa est terra. 17 Et alius angelus exivit de templo quod est in caelo, habens et ipse falcem acutam. 18 Et alius angelus exivit de altari qui habebat potestatem supra ignem, et clamavit voce magna ad eum qui habebat falcem acutam,



saying, "That great Babylon is fallen, she is fallen, which made all nations to drink of the wine of the wrath of her fornication."

<sup>9</sup> And the third angel followed them, saying with a loud voice, "If any man shall adore the beast and his image and receive his mark in his forehead or in his hand, <sup>10</sup> he also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels and in the sight of the Lamb. <sup>11</sup> And the smoke of their torments shall ascend up for ever and ever, neither have they rest day *nor* night who have adored the beast and his image, and whosoever receiveth the mark of his name."

<sup>12</sup> Here is the patience of the saints, who keep the commandments of God and the faith of Jesus.

<sup>13</sup> And I heard a voice from heaven saying to me, "Write, 'Blessed are the dead who die in the Lord.' From henceforth now saith the Spirit that they may rest from their labours, for their works follow them."

<sup>14</sup> And I saw, and behold a white cloud and upon the cloud one sitting like to the Son of man, having on his head a crown of gold and in his hand a sharp sickle. <sup>15</sup> And another angel came out from the temple, crying with a loud voice to him that sat upon the cloud, "Thrust in thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is *ripe*."

<sup>16</sup> And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped. <sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle. <sup>18</sup> And another angel came out from the altar who had power over fire, and he cried with a loud voice to him

dicens, "Mitte falcem tuam acutam, et vindemia botros vineae terrae, quoniam maturae sunt uvae eius."

<sup>19</sup> Et misit angelus falcem suam acutam in terram et vindemiavit vineam terrae et misit in lacum irae Dei magnum.

<sup>20</sup> Et calcatus est lacus extra civitatem, et exivit sanguis de lacu, usque ad frenos equorum, per stadia mille sescenta.

## Caput 15

**E**t vidi aliud signum in caelo, magnum et mirabile: angelos septem habentes plagas septem novissimas. Quoniam in illis consummata est ira Dei.

<sup>2</sup> Et vidi tamquam mare vitreum mixtum igne, et eos qui vicerunt bestiam et imaginem illius et numerum nominis eius stantes supra mare vitreum, habentes citharas Dei <sup>3</sup> et cantantes canticum Mosi, servi Dei, et canticum Agni, dicentes, "Magna et mirabilia sunt opera tua, Domine Deus omnipotens! Iustae et verae sunt viae tuae, Rex saeculorum! <sup>4</sup> Quis non timebit te, Domine, et magnificabit nomen tuum? Quia solus pius es, quoniam omnes gentes venient et

that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth, because the grapes thereof are ripe."

<sup>19</sup> And the angel thrust in his sharp sickle into the earth and gathered the vineyard of the earth and cast it into the great winepress of the wrath of God. <sup>20</sup> And the winepress was trodden without the city, and blood came out of the winepress, even up to the horses' bridles, for a thousand and six hundred furlongs.

## Chapter 15

They that have overcome the beast glorify God. Of the seven angels with the seven vials.

And I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God.

<sup>2</sup> And I saw as it were a sea of glass mingled with fire, and them that *had overcome* the beast and his image and the number of his name standing on the sea of glass, having the harps of God <sup>3</sup> and singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying, "Great and wonderful are thy works, O Lord God almighty! Just and true are thy ways, O King of ages! <sup>4</sup> Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy, for all nations

adorabunt in conspectu tuo, quoniam iudicia tua manifestata sunt.”

<sup>5</sup> Et post haec vidi, et ecce: apertum est templum tabernaculi testimonii in caelo. <sup>6</sup> Et exierunt septem angeli, habentes septem plagas de templo, vestiti lapide mundo et candido et praecincti circa pectora zonis aureis. <sup>7</sup> Et unum ex quattuor animalibus dedit septem angelis septem fialas aureas plenas iracundiae Dei, viventis in saecula saeculorum. <sup>8</sup> Et impletum est templum fumo a maiestate Dei et de virtute eius, et nemo poterat introire in templum donec consummarentur septem plagae septem angelorum.

## Caput 16

**E**t audiui vocem magnam de templo dicentem septem angelis, “Ite, et effundite septem fialas irae Dei in terram.”

<sup>2</sup> Et abiit primus et effudit fialam suam in terram, et factum est vulnus saevum ac pessimum in homines qui habebant characterem bestiae et in eos qui adoraverunt imaginem eius.

<sup>3</sup> Et secundus angelus effudit fialam suam in mare, et factus est sanguis tamquam mortui, et omnis anima vivens mortua est in mari.

shall come and shall adore in thy sight, because thy judgments are manifest.”

<sup>5</sup> And after these things I looked, and behold: the temple of the tabernacle of the testimony in heaven was opened. <sup>6</sup> And the seven angels came out of the temple, having the seven plagues, clothed in clean and white *linen* and girt about the breasts with golden girdles. <sup>7</sup> And one of the four living creatures gave to the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. <sup>8</sup> And the temple was filled with smoke from the majesty of God and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.

## Chapter 16

The seven vials are poured out. The plagues that ensue.

And I heard a great voice out of the temple saying to the seven angels, “Go, and pour out the seven vials of the wrath of God upon the earth.”

<sup>2</sup> And the first went and poured out his vial upon the earth, and there fell a sore and *grievous* wound upon the men who had the mark of the beast and upon them that adored the image thereof.

<sup>3</sup> And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man, and every living soul died in the sea.

4 Et tertius effudit fialam suam super flumina et super fontes aquarum, et factus est sanguis. 5 Et audiui angelum aquarum dicentem, "Iustus es, Domine, qui es et qui eras Sanctus, quia haec iudicasti, 6 quia sanguinem sanctorum et prophetarum fuderunt, et sanguinem eis dedisti bibere, digni enim sunt."

7 Et audiui alterum dicentem, "Etiam, Domine Deus omnipotens, vera et iusta iudicia tua."

8 Et quartus effudit fialam suam in solem, et datum est illi aestu adficere homines et igni. 9 Et aestuaverunt homines aestu magno, et blasphemaverunt nomen Dei, habentis potestatem super has plagas; neque egerunt paenitentiam ut darent illi gloriam.

10 Et quintus angelus effudit fialam suam super sedem bestiae, et factum est regnum eius tenebrosum, et conmanducaverunt linguas suas prae dolore. 11 Et blasphemaverunt Deum caeli prae doloribus et vulneribus suis, et non egerunt paenitentiam ex operibus suis.

12 Et sextus angelus effudit fialam suam in flumen illud magnum Eufraten et siccavit aquam eius, ut praepararetur via regibus ab ortu solis. 13 Et vidi de ore draconis et de ore bestiae et de ore pseudoprophetae spiritus tres inmundos in modum ranarum. 14 Sunt enim spiritus daemoniorum facientes signa, et procedunt ad reges totius terrae congregare illos in proelium ad diem magnum Dei omnipotentis.

15 Ecce: venio sicut fur. Beatus qui vigilat et custodit vestimenta sua, ne nudus ambulet et videant turpitudinem eius. 16 Et congregabit illos in locum qui vocatur Hebraice Armagedon.

4 And the third poured out his vial upon the rivers and the fountains of waters, and there was made blood. 5 And I heard the angel of the waters saying, "Thou art just, O Lord, who art and who wast the Holy One, *who* hast judged these things, 6 for they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

7 And I heard another *from the altar* saying, "Yea, O Lord God almighty, true and just are thy judgments."

8 And the fourth angel poured out his vial upon the sun, and it was given to him to afflict men with heat and fire. 9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues; neither did they penance to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast, and his kingdom became dark, and they gnawed their tongues for pain. 11 And they blasphemed the God of heaven because of their pains and wounds and did not penance for their works.

12 And the sixth angel poured out his vial upon that great river Euphrates and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun. 13 And I saw from the mouth of the dragon and from the mouth of the beast and from the mouth of the false prophet three unclean spirits like frogs. 14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the almighty God.

15 Behold: I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. 16 And he shall gather them together into a place which in Hebrew is called Armageddon.

<sup>17</sup> Et septimus angelus effudit fialam suam in aerem, et exivit vox magna de templo a throno dicens, "Factum est."  
<sup>18</sup> Et facta sunt fulgora et voces et tonitrua, et terraemotus factus est magnus, qualis numquam fuit ex quo homines fuerunt super terram, talis terraemotus sic magnus. <sup>19</sup> Et facta est civitas magna in tres partes, et civitates Gentium ceciderunt. Et Babylon magna venit in memoriam ante Deum dare ei calicem vini indignationis irae eius. <sup>20</sup> Et omnis insula fugit, et montes non sunt inventi. <sup>21</sup> Et grando magna sicut talentum descendit de caelo in homines, et blasphemaverunt homines Deum propter plagam grandinis, quoniam magna facta est vehementer.

## Caput 17

**E**t venit unus de septem angelis qui habebant septem fialas et locutus est mecum, dicens, "Veni; ostendam tibi damnationem meretricis magnae quae sedet super aquas multas, <sup>2</sup> cum qua fornicati sunt reges terrae, et inebriati sunt qui inhabitant terram de vino prostitutionis eius." <sup>3</sup> Et abstulit me in desertum in spiritu, et vidi mulierem sedentem super



17 And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne saying, "It is done." 18 And there were lightnings and voices and thunders, and there was a great earthquake, such a one as never hath been since men were upon the earth, such an earthquake so great. 19 And the great city was divided into three parts, and the cities of the Gentiles fell. And great Babylon came in remembrance before God to give her the cup of the wine of the indignation of his wrath. 20 And every island fled away, and the mountains were not found. 21 And great hail like a talent came down from heaven upon men, and men blasphemed God for the plague of the hail, because it was exceeding great.

## Chapter 17

The description of the great harlot and of the beast upon which she sits.

And there came one of the seven angels who had the seven vials and spoke with me, saying, "Come; I will shew thee the condemnation of the great harlot who sitteth upon many waters, <sup>2</sup> with whom the kings of the earth have committed fornication, and they who inhabit the earth have been made drunk with the wine of her whoredom." <sup>3</sup> And he took me away in the spirit into the desert, and I saw a

bestiam coccineam plenam nominibus blasphemiae, habentem capita septem et cornua decem. <sup>4</sup> Et mulier erat circumdata purpura et coccino et inaurata auro et lapide pretioso et margaritis, habens poculum aureum in manu sua plenum abominatione et inmunditia fornicationis eius. <sup>5</sup> Et in fronte eius nomen scriptum, mysterium: "Babylon magna, mater fornicationum et abominationum terrae."

<sup>6</sup> Et vidi mulierem ebriam de sanguine sanctorum et de sanguine martyrum Iesu. Et miratus sum, cum vidissem illam, admiratione magna. <sup>7</sup> Et dixit mihi angelus, "Quare miraris? Ego tibi dicam sacramentum mulieris et bestiae quae portat eam, quae habet capita septem et decem cornua. <sup>8</sup> Bestia quam vidisti fuit et non est et ascensura est de abyssu et in interitum ibit, et mirabuntur inhabitantes terram (quorum non sunt scripta nomina in libro vitae a constitutione mundi), videntes bestiam quae erat et non est.

<sup>9</sup> "Et hic est sensus qui habet sapientiam: septem capita septem montes sunt super quos mulier sedet, et reges septem sunt. <sup>10</sup> Quinque ceciderunt; unus est, et alius nondum venit. Et cum venerit, oportet illum breve tempus manere. <sup>11</sup> Et bestia quae erat et non est, et ipsa octava est et de septem est et in interitum vadit. <sup>12</sup> Et decem cornua quae vidisti decem reges sunt qui regnum nondum acceperunt sed potestatem tamquam reges una hora accipient post bestiam. <sup>13</sup> Hii unum consilium habent, et virtutem et potestatem suam bestiae tradent. <sup>14</sup> Hii cum Agno pugnabunt, et Agnus

woman sitting upon a scarlet-coloured beast full of names of blasphemy, having seven heads and ten horns. <sup>4</sup> And the woman was clothed round about with purple and scarlet and gilt with gold and precious stones and pearls, having a golden cup in her hand full of the abomination and filthiness of her fornication. <sup>5</sup> And on her forehead a name was written, a mystery: "Babylon the great, the mother of the fornications and the abominations of the earth."

<sup>6</sup> And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration. <sup>7</sup> And the angel said to me, "Why dost thou wonder? I will tell thee the mystery of the woman and of the beast which carrieth her, which hath the seven heads and ten horns. <sup>8</sup> The beast which thou sawest was and is not and shall come up out of the bottomless pit and go into destruction, and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was and is not.

<sup>9</sup> "And here is the understanding that hath wisdom: the seven heads are seven mountains upon which the woman sitteth, and they are seven kings. <sup>10</sup> Five are fallen; one is, and the other is not yet come. And when he is come, he must remain a short time. <sup>11</sup> And the beast which was and is not, the same also is the eighth and is of the seven and goeth into destruction. <sup>12</sup> And the ten horns which thou sawest are ten kings who have not yet received a kingdom but shall receive power as kings one hour after the beast. <sup>13</sup> These have one counsel, and they shall deliver their strength and power to the beast. <sup>14</sup> These shall fight against the Lamb, and the Lamb shall overcome them, because he is Lord of lords and

vincet illos, quoniam Dominus dominorum est et Rex regum, et qui cum illo sunt vocati et electi et fideles.”

<sup>15</sup> Et dixit mihi, “Aquae quas vidisti ubi meretrix sedet populi sunt et gentes et linguae. <sup>16</sup> Et decem cornua quae vidisti in bestia, hii odient fornicariam et desolatam facient illam et nudam et carnes eius manducabunt et ipsam igni concremabunt. <sup>17</sup> Deus enim dedit in corda eorum ut faciant quod illi placitum est, ut dent regnum suum bestiae donec consummentur verba Dei. <sup>18</sup> Et mulier quam vidisti est civitas magna quae habet regnum super reges terrae.”

## Caput 18

**E**t post haec vidi alium angelum descendentem de caelo habentem potestatem magnam, et terra inluminata est a gloria eius. <sup>2</sup> Et exclamavit in fortitudine, dicens, “Cecidit, cecidit Babylon magna et facta est habitatio daemoniorum et custodia omnis spiritus inmundi et custodia omnis volucris inmundae et odibilis, <sup>3</sup> quia de vino ira fornicationis eius biberunt omnes gentes, et reges terrae cum illa fornicati

King of kings, and they that are with him are called and elect and faithful.”

<sup>15</sup> And he said to me, “The waters which thou sawest where the harlot sitteth are peoples and nations and tongues. <sup>16</sup> And the ten horns which thou sawest in the beast, these shall hate the harlot and shall make her desolate and naked and shall eat her flesh and shall burn her with fire. <sup>17</sup> For God hath given into their hearts to do that which pleaseth him, that they give their kingdom to the beast till the words of God be fulfilled. <sup>18</sup> And the woman which thou sawest is the great city which hath kingdom over the kings of the earth.”

## Chapter 18

The fall of Babylon. Kings and merchants lament over her.

And after these things I saw another angel come down from heaven having great power, and the earth was enlightened with his glory. <sup>2</sup> And he cried out with *a strong voice*, saying, “Babylon the great is fallen, is fallen and is become the habitation of devils and the hold of every unclean spirit and the hold of every unclean and hateful bird, <sup>3</sup> because all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication

sunt, et mercatores terrae de virtute deliciarum eius divites facti sunt.”

4 Et audiavi aliam vocem de caelo dicentem, “Exite de illa, populus meus, ut ne participes sitis delictorum eius et de plagis eius non accipiat. 5 Quoniam pervenerunt peccata eius usque ad caelum, et recordatus est Deus iniquitatum eius. 6 Reddite illi sicut et ipsa reddidit vobis, et duplicate duplicia secundum opera eius; in poculo quo miscuit, miscete illi duplum. 7 Quantum glorificavit se et in deliciis fuit, tantum date illi tormentum et luctum; quia in corde suo dicit, ‘Sedeo regina et vidua non sum, et luctum non videbo,’ 8 ideo in una die venient plagae eius, mors et luctus et fames, et igni conburetur, quia fortis est Deus, qui iudicabit illam.

9 “Et flebunt et plangent se super illam reges terrae qui cum illa fornicati sunt et in deliciis vixerunt cum viderint fumum incendii eius, 10 longe stantes propter timorem tormentorum eius, dicentes, “Vae! Vae! Civitas illa magna Babylon, civitas illa fortis! Quoniam una hora venit iudicium tuum.’

11 “Et negotiatores terrae flebunt et lugebunt super illam, quoniam merces eorum nemo emet amplius, 12 merces auri et argenti et lapidis pretiosi et margaritarum et byssi et purpurae et serici et cocci et omne lignum thyinum et omnia vasa eboris et omnia vasa de lapide pretioso et aeramento et ferro et marmore 13 et cinnamomum et odoramentorum et unguenti et turis et vini et olei et similiae et tritici et iumentorum et ovium et equorum et raedarum et mancipiorum et

with her, and the merchants of the earth have been made rich by the power of her delicacies.”

4 And I heard another voice from heaven saying, “Go out from her, my people, that you be not partakers of her sins and that you receive not of her plagues. 5 For her sins have reached unto heaven, and *the Lord* hath remembered her iniquities. 6 Render to her as she also hath rendered to you, and double *unto her* double according to her works; in the cup wherein she hath mingled, mingle ye double unto her. 7 As much as she hath glorified herself and hath been in delicacies, so much torment and sorrow give ye to her; because she saith in her heart, ‘I sit a queen and am not a widow, and I shall see no mourning,’ 8 therefore shall her plagues come in one day, death and mourning and famine, and she shall be burnt with the fire, because God is strong, who shall judge her.

9 “And the kings of the earth who have committed fornication and lived in delicacies with her shall weep and bewail themselves over her when they shall see the smoke of her burning, 10 standing afar off for fear of her torments, saying, ‘Alas! Alas! That great city Babylon, that mighty city! For in one hour is thy judgment come.’

11 “And the merchants of the earth shall weep and mourn over her, for no man shall buy their merchandise any more, 12 merchandise of gold and of silver and of precious stones and of pearls and fine linen and of purple and of silk and of scarlet and all thyine wood and all manner of vessels of ivory and all manner of vessels of precious stone and of brass and of iron and of marble 13 and cinnamon and of odours and ointment and frankincense and wine and oil and fine flour and wheat and beasts and sheep and horses and chariots and

animarum hominum. <sup>14</sup> Et poma desiderii animae tuae discessit a te, et omnia pingua et praeclara perierunt a te, et amplius illa iam non invenient. <sup>15</sup> Mercatores horum, qui divites facti sunt, ab ea longe stabunt propter timorem tormentorum eius, flentes ac lugentes <sup>16</sup> et dicentes, ‘Vae! Vae! Civitas illa magna, quae amicta erat byssino et purpura et cocco et deaurata erat auro et lapide pretioso et margaritis! <sup>17</sup> Quoniam una hora destitutae sunt tantae divitiae.’

“Et omnis gubernator et omnis qui in lacum navigat et nautae et qui in mari operantur longe steterunt <sup>18</sup> et clamaverunt, videntes locum incendii eius, dicentes, ‘Quae similis civitati huic magnae?’ <sup>19</sup> Et miserunt pulverem super capita sua et clamaverunt, flentes et lugentes, dicentes, ‘Vae! Vae! Civitas illa magna, in qua divites facti sunt omnes qui habebant naves in mari de pretiis eius! Quoniam una hora desolata est.’ <sup>20</sup> Exulta super eam, caelum et sancti apostoli et prophetae, quoniam iudicavit Deus iudicium vestrum de illa.”

<sup>21</sup> Et sustulit unus angelus fortis lapidem quasi molarem magnum et misit in mare, dicens, “Hoc impetu mittetur Babylon, magna illa civitas et ultra iam non invenietur. <sup>22</sup> Et vox citharoedorum et musicorum et tibia canentium et tuba non audietur in te amplius, et omnis artifex omnis artis non invenietur in te amplius, et vox molae non audietur in te amplius. <sup>23</sup> Et lux lucernae non lucebit in te amplius, et vox sponsi et sponsae non audietur adhuc in te, quia mercatores



slaves and souls of men. <sup>14</sup> And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all. <sup>15</sup> The merchants of these things, who were made rich, shall stand afar off from her for fear of her torments, weeping and mourning <sup>16</sup> and saying, 'Alas! Alas! That great city, which was clothed with fine linen and purple and scarlet and was gilt with gold and precious stones and pearls! <sup>17</sup> For in one hour are so great riches come to nought.'

"And every ship-master and all that sail into the lake and mariners and as many as work in the sea stood afar off <sup>18</sup> and cried, seeing the place of her burning, saying, 'What city is like to this great city?' <sup>19</sup> And they cast dust upon their heads and cried, weeping and mourning, saying, 'Alas! Alas! That great city, wherein all were made rich that had ships at sea by reason of her prices! For in one hour she is made desolate.' <sup>20</sup> Rejoice over her, thou heaven and ye holy apostles and prophets, for God hath judged your judgment on her."

<sup>21</sup> And a mighty angel took up a stone as it were a great millstone and cast it into the sea, saying, "With such violence as this shall Babylon, that great city, be thrown down and shall be found no more at all. <sup>22</sup> And the voice of harpers and of musicians and of them that play on the pipe and on the trumpet shall no more be heard at all in thee, and no craftsman of any art whatsoever shall be found any more at all in thee, and the sound of the mill shall be heard no more at all in thee. <sup>23</sup> And the light of the lamp shall shine no more at all in thee, and the voice of the bridegroom and the bride shall be heard no more at all in thee, for thy

tui erant principes terrae, quia in veneficiis tuis erraverunt omnes gentes.”

<sup>24</sup> Et in ea sanguis prophetarum et sanctorum inventus est et omnium qui interfecti sunt in terra.

## Caput 19

**P**ost haec audiavi quasi vocem turbarum multarum in caelo dicentium, “Alleluia. Salus et gloria et virtus Deo nostro est.

<sup>2</sup> Quia vera et iusta iudicia sunt eius, qui iudicavit de meretrice magna, quae corrupit terram in prostitutione sua, et vindicavit sanguinem servorum suorum de manibus eius.”

<sup>3</sup> Et iterum dixerunt, “Alleluia. Et fumus eius ascendit in saecula saeculorum.”

<sup>4</sup> Et ceciderunt seniores viginti quattuor et quattuor animalia et adoraverunt Deum sedentem super thronum, dicentes, “Amen. Alleluia.”

<sup>5</sup> Et vox de throno exivit, dicens, “Laudem dicite Deo nostro, omnes servi eius et qui timetis eum, pusilli et magni.”

<sup>6</sup> Et audiavi quasi vocem turbæ magnæ et sicut vocem aquarum multarum et sicut vocem tonitruum magnorum, dicentium, “Alleluia, quoniam regnavit Dominus, Deus

merchants were the great men of the earth, for all nations have been deceived by thy enchantments.”

<sup>24</sup> And in her was found the blood of prophets and of saints and of all that were slain upon the earth.

## Chapter 19

The saints glorify God for his judgments on the great harlot.  
Christ's victory over the beast and the kings of the earth.

After these things I heard as it were the voice of many multitudes in heaven saying, “Alleluia. Salvation and glory and power is to our God. <sup>2</sup> For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants at her hands.” <sup>3</sup> And again they said, “Alleluia. And her smoke ascendeth for ever and ever.”

<sup>4</sup> And the four and twenty ancients and the four living creatures fell down and adored God, that sitteth upon the throne, saying, “Amen. Alleluia.”

<sup>5</sup> And a voice came out from the throne, saying, “Give praise to our God, all ye his servants and you that fear him, little and great.”

<sup>6</sup> And I heard as it were the voice of a great multitude and as the voice of many waters and as the voice of great thunderings, saying, “Alleluia, for the Lord, our God, the

noster, Omnipotens. 7 Gaudeamus et exulemus et demus gloriam ei, quia venerunt nuptiae Agni, et uxor eius praeparavit se. 8 Et datum est illi ut cooperiat se byssino splendenti et candido, byssinum enim iustificationes sunt sanctorum."

9 Et dixit mihi, "Scribe, 'Beati qui ad cenam nuptiarum Agni vocati sunt.'" Et dixit mihi, "Haec verba vera Dei sunt."

10 Et cecidi ante pedes eius ut adorarem eum. Et dicit mihi, "Vide ne feceris. Conservus tuus sum et fratrum tuorum habentium testimonium Iesu. Deum adora, testimonium enim Iesu est spiritus prophetiae."

11 Et vidi caelum apertum, et ecce: equus albus, et qui sedebat super eum vocabatur Fidelis et Verax, et iustitia iudicat et pugnat. 12 Oculi autem eius sicut flamma ignis, et in capite eius diademata multa, habens nomen scriptum quod nemo novit nisi ipse. 13 Et vestitus erat veste aspersa sanguine, et vocatur nomen eius Verbum Dei. 14 Et exercitus qui sunt in caelo sequebantur eum in equis albis, vestiti byssino albo et mundo. 15 Et de ore ipsius procedit gladius acutus, ut in ipso percutiat Gentes. Et ipse reget eas in virga ferrea, et ipse calcatur torcular vini furoris irae Dei Omnipotentis. 16 Et habet in vestimento et in femore suo scriptum, "Rex regum et Dominus dominantium."

17 Et vidi unum angelum stantem in sole, et clamavit voce magna, dicens omnibus avibus quae volabant per medium caeli, "Venite, et congregamini ad cenam magnam Dei, 18 ut manducetis carnes regum et carnes tribunorum et carnes

Almighty, hath reigned. <sup>7</sup> Let us be glad and rejoice and give glory to him, for the marriage of the Lamb is come, and his wife hath prepared herself. <sup>8</sup> And it is granted to her that she should clothe herself with fine linen glittering and white, for the fine linen are the justifications of saints."

<sup>9</sup> And he said to me, "Write, 'Blessed are they that are called to the marriage supper of the Lamb.'" And he saith to me, "These words of God are true." <sup>10</sup> And I fell down before his feet to adore him. And he saith to me, "See thou do it not. I am thy fellow servant and of thy brethren who have the testimony of Jesus. Adore God, for the testimony of Jesus is the spirit of prophecy."

<sup>11</sup> And I saw heaven opened, and behold: a white horse, and he that sat upon him was called Faithful and True, and with justice doth he judge and fight. <sup>12</sup> And his eyes were as a flame of fire, and on his head were many crowns, and he had a name written which no man knoweth but himself. <sup>13</sup> And he was clothed with a garment sprinkled with blood, and his name is called The Word of God. <sup>14</sup> And the armies that are in heaven followed him on white horses, clothed in fine linen white and clean. <sup>15</sup> And out of his mouth proceedeth a sharp, *two-edged* sword, that with it he may strike the Gentiles. And he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. <sup>16</sup> And he hath on his garment and on his thigh written, "King of kings and Lord of lords."

<sup>17</sup> And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven, "Come; *gather* yourselves together to the great supper of God, <sup>18</sup> that you may eat the flesh of kings and the flesh of tribunes and the flesh of mighty men

fortium et carnes equorum et sedentium in ipsis et carnes omnium liberorum ac servorum et pusillorum ac magnorum."

19 Et vidi bestiam et reges terrae et exercitus eorum congregatos ad faciendum proelium cum illo qui sedebat in equo et cum exercitu eius. 20 Et adprehensa est bestia, et cum illo pseudopropheta qui fecit signa coram ipso quibus seduxit eos qui acceperunt characterem bestiae et qui adoraverunt imaginem eius. Vivi missi sunt hii duo in stagnum ignis ardentis sulphure. 21 Et ceteri occisi sunt in gladio sedentis super equum, qui procedit de ore ipsius, et omnes aves saturatae sunt carnibus eorum.

## Caput 20

**E**t vidi angelum descendentem de caelo, habentem clavem abyssi et catenam magnam in manu sua. 2 Et adprehendit draconem, serpentem antiquum, qui est diabolus et Sathanas, et ligavit eum per annos mille. 3 Et misit eum in abyssum et clusit et signavit super illum, ut non seducat amplius

and the flesh of horses and of them that sit on them and the flesh of all freemen and of bondmen and of little and of great.”

<sup>19</sup> And I saw the beast and the kings of the earth and their armies gathered together to make war with him that sat upon the horse and with his army. <sup>20</sup> And the beast was taken, and with him the false prophet who wrought signs before him wherewith he seduced them who received the mark of the beast and who adored his image. These two were cast alive into the pool of fire burning with brimstone. <sup>21</sup> And the rest were slain by the sword of him that sitteth upon the horse, which proceedeth out of his mouth, and all the birds were filled with their flesh.

## Chapter 20

Satan is bound for a thousand years. The souls of the martyrs reign with Christ in the first resurrection. The last attempts of Satan against the church. The last judgment.

**A**ND I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. <sup>2</sup> And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years. <sup>3</sup> And he cast him into the bottomless pit and shut him up and set a seal upon him, that he should no more seduce the

gentes donec consummentur mille anni, et post haec oportet illum solvi modico tempore.

4 Et vidi sedes, et sederunt super eas, et iudicium datum est illis et animas decollatorum propter testimonium Iesu et propter verbum Dei, et qui non adoraverunt bestiam neque imaginem eius nec acceperunt characterem eius in frontibus aut in manibus suis, et vixerunt et regnaverunt cum Christo mille annis. 5 Ceteri mortuorum non vixerunt donec consummentur mille anni. Haec est resurrectio prima. 6 Beatus et sanctus qui habet partem in resurrectione prima. In his secunda mors non habet potestatem, sed erunt sacerdotes Dei et Christi et regnabunt cum illo mille annis.

7 Et cum consummati fuerint mille anni, solvetur Satanas de carcere suo et exhibit et seducet gentes quae sunt super quattuor angulos terrae, Gog et Magog, et congregabit eos in proelium, quorum numerus est sicut harena maris.

8 Et ascenderunt super latitudinem terrae et circumierunt castra sanctorum et civitatem dilectam. 9 Et descendit ignis a Deo de caelo et devoravit eos, et diabolus, qui seducebat eos, missus est in stagnum ignis et sulphuris, ubi et bestia 10 et pseudopropheta cruciabuntur die ac nocte in saecula saeculorum.

11 Et vidi thronum magnum candidum et sedentem super eum a cuius conspectu fugit terra et caelum, et locus non est inventus eis. 12 Et vidi mortuos, magnos et pusillos, stantes in conspectu throni, et libri aperti sunt, et alius liber apertus



nations till the thousand years be finished, and after that he must be loosed a little time.

<sup>4</sup> And I saw seats, and they sat upon them, and judgment was given unto them and the souls of them that were beheaded for the testimony of Jesus and for the word of God and who *had* not adored the beast nor his image nor received his character on their foreheads or in their hands, and they lived and reigned with Christ a thousand years. <sup>5</sup> The rest of the dead lived not till the thousand years were finished. This is the first resurrection. <sup>6</sup> Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.

<sup>7</sup> And when the thousand years shall be finished, Satan shall be loosed out of his prison and shall go forth and seduce the nations which are over the four quarters of the earth, Gog and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

<sup>8</sup> And they came upon the breadth of the earth and encompassed the camp of the saints and the beloved city. <sup>9</sup> And there came down fire from God out of heaven and devoured them, and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast <sup>10</sup> and the false prophet shall be tormented day and night for ever and ever.

<sup>11</sup> And I saw a great white throne and one sitting upon it from whose face the earth and heaven fled away, and there was no place found for them. <sup>12</sup> And I saw the dead, great and small, standing in the presence of the throne, and the books were opened, and another book was opened, which is

est, qui est vitae. Et iudicati sunt mortui ex his quae scripta erant in libris secundum opera ipsorum. <sup>13</sup> Et dedit mare mortuos qui in eo erant, et mors et infernus dederunt mortuos suos qui in ipsis erant, et iudicatum est de singulis secundum opera ipsorum. <sup>14</sup> Et infernus et mors missi sunt in stagnum ignis. Haec mors secunda est. <sup>15</sup> Et qui non est inventus in libro vitae scriptus missus est in stagnum ignis.

## Caput 21

**E**t vidi caelum novum et terram novam, primum enim caelum et prima terra abiit, et mare iam non est. <sup>2</sup> Et ego, Iohannes, vidi sanctam civitatem, Hierusalem novam, descendentem de caelo a Deo, paratam sicut sponsam ornatam viro suo. <sup>3</sup> Et audiui vocem magnam de throno dicentem, "Ecce: tabernaculum Dei cum hominibus, et habitabit cum eis. Et ipsi populus eius erunt, et ipse Deus cum eis erit eorum Deus. <sup>4</sup> Et absterget Deus omnem lacrimam ab oculis eorum, et mors ultra non erit, neque luctus neque clamor neque dolor erit ultra, quae prima abierunt.

<sup>5</sup> Et dixit qui sedebat in throno, "Ecce: nova facio omnia." Et dixit mihi, "Scribe, quia haec verba fidelissima sunt et

the book of life. And the dead were judged by those things which were written in the books according to their works. <sup>13</sup> And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them, and they were judged every one according to their works. <sup>14</sup> And hell and death were cast into the pool of fire. This is the second death. <sup>15</sup> And whosoever was not found written in the book of life was cast into the pool of fire.

## Chapter 21

The new Jerusalem described.

**A**nd I saw a new heaven and a new earth, for the first heaven and the first earth was passed away, and the sea is now no more. <sup>2</sup> And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a great voice from the throne saying, "Behold: the tabernacle of God with men, and he will dwell with them. And they shall be his people, and God himself with them shall be their God. <sup>4</sup> And God shall wipe away all tears from their eyes, and death shall be no more, nor mourning nor crying nor sorrow shall be any more, *for the former* things are passed away.

<sup>5</sup> And he that sat on the throne said, "Behold: I make all things new." And he said to me, "Write, for these words are

vera." <sup>6</sup> Et dixit mihi, "Factum est. Ego sum A et Ω, initium et finis. Ego sitienti dabo de fonte aquae vitae gratis. <sup>7</sup> Qui vicerit possidebit haec, et ero illi Deus, et ille erit mihi filius. <sup>8</sup> Timidis autem et incredulis et execratis et homicidis et fornicatoribus et veneficis et idolatris et omnibus mendacibus, pars illorum erit in stagno ardenti igne et sulphure, quod est mors secunda."

<sup>9</sup> Et venit unus de septem angelis habentibus fialas plenas septem plagis novissimis et locutus est mecum, dicens, "Veni, et ostendam tibi sponsam, uxorem Agni." <sup>10</sup> Et sustulit me in spiritu in montem magnum et altum, et ostendit mihi civitatem sanctam Hierusalem descendentem de caelo a Deo, <sup>11</sup> habentem claritatem Dei, et lumen eius simile lapidi pretioso, tamquam lapidi iaspidis, sicut cristallum.

<sup>12</sup> Et habebat murum magnum et altum habentem portas duodecim, et in portis angelos duodecim et nomina inscripta, quae sunt nomina duodecim tribuum filiorum Israel: <sup>13</sup> ab oriente portae tres et ab aquilone portae tres et ab austro portae tres et ab occasu portae tres. <sup>14</sup> Et murus civitatis habens fundamenta duodecim, et in ipsis duodecim nomina duodecim apostolorum Agni. <sup>15</sup> Et qui loquebatur mecum habebat mensuram harundineam auream ut metiretur civitatem et portas eius et murum.

<sup>16</sup> Et civitas in quadro posita est, et longitudo eius tanta est quanta et latitudo, et mensus est civitatem de harundine per stadia duodecim milia, et longitudo et altitudo et latitudo eius aequalia sunt. <sup>17</sup> Et mensus est murum eius centum

most faithful and true.” <sup>6</sup> And he said to me, “It is done. I am Alpha and Omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life free cost. <sup>7</sup> He that shall overcome shall possess these things, and I will be his God, and he shall be my son. <sup>8</sup> But the fearful and unbelieving and the abominable and murderers and whoremongers and sorcerers and idolaters and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.”

<sup>9</sup> And there came one of the seven angels who had the vials full of the seven last plagues and spoke with me, saying, “Come, and I will shew thee the bride, the wife of the Lamb.” <sup>10</sup> And he took me up in spirit to a great and high mountain, and he shewed me the holy city Jerusalem coming down out of heaven from God, <sup>11</sup> having the glory of God, and the light thereof was like to a precious stone, as to the jasper-stone, even as crystal.

<sup>12</sup> And it had a wall great and high having twelve gates, and in the gates twelve angels and names written thereon, which are the names of the twelve tribes of the children of Israel: <sup>13</sup> on the east three gates and on the north three gates and on the south three gates and on the west three gates. <sup>14</sup> And the wall of the city had twelve foundations, and in them the twelve names of the twelve apostles of the Lamb. <sup>15</sup> And he that spoke with me had a measure of a reed of gold to measure the city and the gates thereof and the wall.

<sup>16</sup> And the city lieth in a four-square, and the length thereof is as great as the breadth, and he measured the city with the *golden* reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal. <sup>17</sup> And he measured the wall thereof a hundred forty-four

quadraginta quattuor cubitorum, mensura hominis, quae est angeli. <sup>18</sup> Et erat structura muri eius ex lapide iaspide, ipsa vero civitas auro mundo, simile vitro mundo.

<sup>19</sup> Et fundamenta muri civitatis omni lapide pretioso ornata. Fundamentum primum iaspis, secundum sapphyrus, tertium calcedonius, quartum zmaragdus, <sup>20</sup> quintum sardonix, sextum sardinus, septimum chrysolitus, octavum berillus, nonum topazius, decimum chrysoprassus, undecimum hyacinthus, duodecimum amethystus. <sup>21</sup> Et duodecim portae duodecim margaritae sunt per singulas, et singulae portae erant ex singulis margaritis. Et platea civitatis aurum mundum, tamquam vitrum perlucidum.

<sup>22</sup> Et templum non vidi in ea, Dominus enim Deus omnipotens templum illius est et Agnus. <sup>23</sup> Et civitas non eget sole neque luna ut luceant in ea, nam claritas Dei inluminavit eam, et lucerna eius est Agnus. <sup>24</sup> Et ambulabunt gentes in lumine eius, et reges terrae adferent gloriam suam et honorem in illam. <sup>25</sup> Et portae eius non cludentur per diem, nox enim non erit illic. <sup>26</sup> Et adferent gloriam et honorem gentium in illam. <sup>27</sup> Non intrabit in eam aliquid coinquinatum aut abominationem faciens et mendacium, nisi qui scripti sunt in libro vitae Agni.

cubits, the measure of a man, which is of an angel. <sup>18</sup> And the building of the wall thereof was of jasper-stone, but the city itself pure gold, like to clear glass.

<sup>19</sup> And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper, the second sapphire, the third a calcedony, the fourth an emerald, <sup>20</sup> the fifth sardonix, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the tenth a chrysoprasus, the eleventh a jacinth, the twelfth an amethyst. <sup>21</sup> And the twelve gates are twelve pearls, one to each, and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

<sup>22</sup> And I saw no temple therein, for the Lord God almighty is the temple thereof and the Lamb. <sup>23</sup> And the city hath no need of the sun nor of the moon to shine in it, for the glory of God hath enlightened it, and the Lamb is the lamp thereof. <sup>24</sup> And nations shall walk in the light of it, and the kings of the earth shall bring their glory and honour into it. <sup>25</sup> And the gates thereof shall not be shut by day, for there shall be no night there. <sup>26</sup> And they shall bring the glory and honour of the nations into it. <sup>27</sup> There shall not enter into it any thing defiled or that worketh abomination *or* maketh a lie, but they that are written in the book of life of the Lamb.

## Caput 22

**E**t ostendit mihi fluvium aquae vitae, splendidum tamquam cristallum, procedentem de sede Dei et Agni. <sup>2</sup> In medio plateae eius et ex utraque parte fluminis lignum vitae adferens fructus duodecim, per menses singulos reddens fructum suum, et folia ligni ad sanitatem gentium.

<sup>3</sup> Et omne maledictum non erit amplius, et sedes Dei et Agni in illa erunt, et servi eius servient illi. <sup>4</sup> Et videbunt faciem eius, et nomen eius in frontibus eorum. <sup>5</sup> Et nox ultra non erit, et non egebunt lumine lucernae neque lumine solis, quoniam Dominus Deus inluminat illos, et regnabunt in saecula saeculorum.

<sup>6</sup> Et dixit mihi, "Haec verba fidelissima et vera sunt." Et Dominus Deus spirituum prophetarum misit angelum suum ostendere servis suis quae oportet fieri cito.

<sup>7</sup> Et ecce: venio velociter. Beatus qui custodit verba prophetiae libri huius. <sup>8</sup> Et ego Iohannes, qui audiui et vidi haec. Et postquam audissem et vidissem, cecidi ut adorarem ante pedes angeli qui mihi haec ostendebat.

<sup>9</sup> Et dixit mihi, "Vide ne feceris, conservus enim tuus sum et fratrum tuorum, prophetarum, et eorum qui servant



## Chapter 22

The water and tree of life. The conclusion.

**A**nd he shewed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. <sup>2</sup> In the midst of the street thereof and on both sides of the river was the tree of life bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

<sup>3</sup> And there shall be no curse any more, *but* the throne of God and of the Lamb shall be in it, and his servants shall serve him. <sup>4</sup> And they shall see his face, and his name shall be on their foreheads. <sup>5</sup> And night shall be no more, and they shall not need the light of the lamp nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

<sup>6</sup> And he said to me, "These words are most faithful and true." And the Lord God of the spirits of the prophets sent his angel to shew his servants the things which must be done shortly.

<sup>7</sup> And behold: I come quickly. Blessed is he that keepeth the words of the prophecy of this book. <sup>8</sup> And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel who shewed me these things.

<sup>9</sup> And he said to me, "See thou do it not, for I am thy fellow servant and of thy brethren, the prophets, and of them that keep the words *of the prophecy* of this book. Adore God."

verba libri huius. Deum adora.” <sup>10</sup> Et dicit mihi, “Ne signaveris verba prophetiae libri huius, tempus enim prope est. <sup>11</sup> Qui nocet, noceat adhuc, et qui in sordibus est, sordescat adhuc, et qui iustus est, iustificetur adhuc, et sanctus, sanctificetur adhuc.

<sup>12</sup> “Ecce: venio cito, et merces mea mecum est reddere unicuique secundum opera sua.

<sup>13</sup> “Ego sum A et Ω, primus et novissimus, principium et finis.”

<sup>14</sup> Beati qui lavant stolas suas, ut sit potestas eorum in ligno vitae et portis intrent in civitatem. <sup>15</sup> Foris canes et venefici et inpudici et homicidae et idolis servientes et omnis qui amat et facit mendacium.

<sup>16</sup> “Ego, Iesus, misi angelum meum testificari vobis haec in ecclesiis. Ego sum radix et genus David, stella splendida et matutina.”

<sup>17</sup> Et Spiritus et sponsa dicunt, “Veni.” Et qui audit dicat, “Veni.” Et qui sitit veniat, et qui vult, accipiat aquam vitae gratis.

<sup>18</sup> Contestor enim omni audienti verba prophetiae libri huius: si quis adposuerit ad haec, adponet Deus super illum plagas scriptas in libro isto. <sup>19</sup> Et si quis deminuerit de verbis libri prophetiae huius, auferet Deus partem eius de libro vitae et de civitate sancta et de his quae scripta sunt in libro isto.

<sup>20</sup> Dicit qui testimonium perhibet istorum, “Etiam venio cito.” Amen. Veni, Domine Iesu.

<sup>21</sup> Gratia Domini nostri, Iesu Christi, cum omnibus. Amen.

<sup>10</sup> And he saith to me, "Seal not the words of the prophecy of this book, for the time is at hand. <sup>11</sup> He that hurteth, let him hurt still, and he that is filthy, let him be filthy still, and he that is just, let him be justified still, and he that is holy, let him be sanctified still."

<sup>12</sup> "Behold: I come quickly, and my reward is with me to render to every man according to his works."

<sup>13</sup> "I am Alpha and Omega, the first and the last, the beginning and the end."

<sup>14</sup> Blessed are they that wash their robes *in the blood of the Lamb*, that they may have a right to the tree of life and may enter in by the gates into the city. <sup>15</sup> Without are dogs and sorcerers and unchaste and murderers and servers of idols and every one that loveth and maketh a lie.

<sup>16</sup> "I, Jesus, have sent my angel to testify to you these things in the churches. I am the root and stock of David, the bright and morning star."

<sup>17</sup> And the spirit and the bride say, "Come." And let him that heareth say, "Come." And let him that thirsteth come, and he that will, let him take the water of life free cost.

<sup>18</sup> For I testify to every one that heareth the words of the prophecy of this book: if any man shall add to these things, God shall add unto him the plagues written in this book. <sup>19</sup> And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from these things that are written in this book.

<sup>20</sup> He that giveth testimony of these things saith, "Surely I come quickly." Amen. Come, Lord Jesus.

<sup>21</sup> The grace of our Lord, Jesus Christ, be with you all. Amen.



## Note on the Text

This edition is meant to present a Latin text close to what the Douay-Rheims translators saw. Therefore the readings in this edition are not necessarily preferred in the sense that they are thought to be “original”; instead, they represent the Latin Bible as it was read by many from the eighth through the sixteenth century. Furthermore, in the service of economy, sources for the text are cited according to a hierarchy and consequently the lists of sources following the lemmas and alternate readings are not necessarily comprehensive. If a reading appears in Weber’s text or apparatus, no other sources are cited; if it is not in Weber but is in Quentin, only the sources cited by Quentin are reproduced. The complete list of sources for the Latin text, in their hierarchical order, is Weber, the Sixto-Clementine edition, Weber’s apparatus, Quentin, his apparatus, the *Vetus Latina* edition of Pierre Sabatier (1682–1742), the *Glossa Ordinaria* attributed (wrongly) to Walafrid Strabo in the *Patrologia Latina*, and the database of the Beuroner *Vetus Latina*-Institut.

When no source can be found for what seems to be the correct Latin, a reconstruction is proposed in the Notes to the Text but the Weber text is generally printed in the edition. Trivial differences between the Weber and Sixto-Clementine editions in word order and orthography,

alternative spellings and inflections of proper names, and syncopation of verbs have not been noted, nor have many differences that do not affect translation, such as the omission or inclusion of forms of *esse*, variant forms of personal pronouns, conjunctions treated by the Douay-Rheims translators as synonymous, and the omission or inclusion of certain pronouns or possessive adjectives.

Whenever it has been necessary to stray from Weber's text (about one thousand times in the first volume), the departures are recorded in the Notes to the Text. These notes by no means constitute a true *apparatus criticus*, but they enable interested readers to see both the deviations from Weber (whose text is preferable for people wanting to get as close as possible to the earliest versions of the many Latin texts which, combined, form the Vulgate Bible) and significant differences among the Weber, Sixto-Clementine, and Douay-Rheims texts.

When the translation reflects a reading closer to Weber's than to the Sixto-Clementine edition, the Sixto-Clementine variation is printed in the Notes to the Text. Less frequently, there are two readings that would translate the same way but that differ sufficiently to warrant noting, as at Gen 19:6, where Weber reads "umbraculum tegminis" while the Sixto-Clementine version has "umbra culminis."

Often the punctuation of the Douay-Rheims edition reflects an understanding of the Latin different from that of the Weber, Sixto-Clementine, or both editions. The Weber edition has no punctuation marks in most books; rather, the editors inserted line breaks to mark new clauses or sentences, a punctuation style known as *per cola et commata*,

which is meant to assist readers without inserting anachronistic markings. These line breaks have been represented in the notes by slashes (/). In general, differences in punctuation among this edition, the Sixto-Clementine Bible, and Weber's edition have been cited only when they demonstrate considerably different understandings of the Latin. Often Weber's presentation is too equivocal to shed light on his understanding; in these cases, his edition is not cited.

While the Douay-Rheims translation belongs to a tradition of exceptionally literal renderings of the Latin Bible, Challoner's revision contains some divergences from the Latin. Any English that does not square with the text *en face* is italicized, and where possible, Challoner's source has been indicated in the Notes to the Text. When Challoner's source is given, it is not necessarily quoted word for word in the lemma; indeed, the Septuagint is cited as a source, yet almost no Greek is quoted in the notes. Whenever there can be doubt of a source based on a slight difference between its reading and Challoner's, the difference has been recorded following the lemma, either in parentheses or in brackets when containing explanatory material that is not a quotation from the source. Sources for the English text are cited in a hierarchical fashion similar to that of the Latin, in the following order: Douay-Rheims, Sixto-Clementine, King James, Septuagint, Hebrew text; this means that if an English reading is found in the King James Version that may also be in the Septuagint, only the King James Version is cited. Also, if Challoner's translation seems to approximate a source that is cited, the distance between source and translation is indicated by a question mark following the siglum.

Words cited from biblical sources are in italics in the notes, and the sigla and any comments are in roman type. Lemmas precede colons; other readings follow them. Occasionally Challoner indicated that he was adding words to his revision that did not appear in the Latin text; he did this by italicizing the relevant words, much as the authors of the King James Version printed occasional words in roman as opposed to black-letter type to indicate an addition. Bracketed explanations or underlinings draw attention to these typographical variations in the Notes to the Text where necessary.



## Notes to the Text

### SIGLA

\*D-R = Latin text that seems to give rise to the D-R translation but that is not represented in S-C, Weber, or in any of the manuscripts cited in those editions.

D-R = *The Holie Bible: Faithfully Translated into English out of the Authen-tical Latin* (The English Colleges of Douay and Rheims, OT 1609–10, NT 1582)

D-Rn = marginalia in D-R

D-R/C = *The Holy Bible: Translated from the Latin Vulgat* (Challoner's 1750 revision, Dublin?)

G = B. Aland, K. Aland, J. Karavidopoulos, C. M. Martini, and B. M. Metzger, eds., *Novum Testamentum Graece*, 27th ed. (Stuttgart: Deutsche Bibelgesellschaft, 1993)

Heb = Hebrew sources for the text

KJV = *The Holy Bible, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: & with the former Translations dili-gently compared and reuised: by his Maiesties speciall Comandement Appointed to be read in Churches* (London: Robert Barker, Printer to the Kings most Excellent Maiestie, 1611, rpr. Thomas Nelson Publishers, 1990)

KJVN = marginalia in KJV

PG = J.-P. Migne, ed., *Patrologiae Graecae* (Paris, 1857–1866)

PL = J.-P. Migne, ed., *Patrologia Latina* (Paris, 1844–1864)

Quentin = *Biblia sacra iuxta Vulgatam versionem* (Typis Polyglottis Vaticanis, 1926–[1995])

S = A. Rahlfs, ed., R. Hanhart, rev., *Septuaginta*, 2nd ed. (Deutsche Bibelgesellschaft, 2006)

S-C = *Biblia Sacra: Vulgatae Editionis Sixti V Pont. Max. iussu recognita et Clementis VIII auctoritate edita* (Vatican City: Marietti, 1959)

Sabatier = P. Sabatier, *Bibliorum Sacrorum Latinae versiones antiquae, seu Vetus Italica*. 3 vols. (Rheims: Apud Reginaldum Florentain, Regis Typographicum & Bibliopolam, sub signo Bibliorum aureorum, 1743–1749)

Smyth = H. W. Smyth, ed., G. M. Messing, rev., *Greek Grammar* (Cambridge, MA: Harvard University Press, 1956)

VL-Apc = R. Gryson, ed., *Vetus Latina. Die Reste der Altlateinischen Bibel. Band 26/2. Apocalypsis Johannis*. Fasc. 1–10 (Freiburg: Verlag Herder, 2000–2003)

VL-Col = H. J. Frede, ed., *Vetus Latina. Die Reste der Altlateinischen Bibel. Band 24/2. Epistulae ad Philippenses et ad Colossenses*. Fasc. 1–7 (Freiburg: Verlag Herder, 1966–1971)

VL-Eph = H. J. Frede, ed., *Vetus Latina. Die Reste der Altlateinischen Bibel. Band 24/1. Epistula ad Ephesios*. Fasc. 1–5 (Freiburg: Verlag Herder, 1962–1964)

VL-Th = H. J. Frede, ed., *Vetus Latina. Die Reste der Altlateinischen Bibel. Band 25/1. Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos*. Fasc. 1–11 (Freiburg: Verlag Herder, 1975–1982)

VL-Tim = H. J. Frede, ed., *Vetus Latina. Die Reste der Altlateinischen Bibel. Band 25/2. Epistulae ad Thessalonicenses, Timotheum, Titum, Philemonem, Hebraeos*. Fasc. 1–11 (Freiburg: Verlag Herder, 1975–1982)

Weber = R. Weber, ed., *Biblia Sacra Vulgata*, 5th ed. (Deutsche Bibelgesellschaft, 2007)

The use of sigla from Weber and Quentin's critical apparatus is indicated in brackets following the sigla; Weber's practice of adding a full stop after certain entries to indicate that a citation is limited to the sources referenced has not been followed.

Other abbreviations follow those found in H. J. Frede, *Kirchenschriftsteller: Verzeichnis und Sigel* (Freiburg: Verlag Herder, 1995), and R. Gryson, *Altlateinische Handschriften*. 2 vols. (Freiburg: Verlag Herder, 1999).

MATTHEW

- 1:3 *Zaram: Zara* Weber  
 1:7 *Abia: Abias* S-C  
 1:17 *ergo: itaque* S-C  
 <1:18 *as* KJV: omitted in D-R>  
 1:19 *Unde Ioseph* Frede AM ep 5.13 (PL 16.895C; *Unde et Joseph*), PS-THs  
     5.3 (PG 77.1414B; *Quamobrem etiam custos*): *Ioseph autem* Weber,  
     S-C  
 2:1 *Iuda: Iudaeae* Weber  
 2:5 *Iudae: Iudaeae* Weber  
 2:6 *reget: regat* S-C  
 <2:8 *search* KJV: *inquire* D-R>  
 2:14 *recessit: secessit* S-C; *Et* verse 15 begins here Weber, S-C  
 2:21 *surgens: consurgens* S-C  
 3:7 *futura: ventura* S-C  
 3:9 *potest: potens est* S-C  
 3:10 *excidetur: exciditur* Weber; *mittetur: mittitur* Weber  
 3:15 *modo me* PL 114.82D: *modo* Weber, S-C  
 <3:15 *it to be so* KJV: *me* D-R>  
 3:16 *autem Iesus: autem* Weber; *columbam et: columbam* Weber  
 <4:4 *But he* KJV: *Who* D-R>  
 4:4 *vivit: vivet* Weber  
 4:5 *adsumpsit: adsumit* Weber; *super: supra* Weber  
 4:6 *mandabit: mandavit* S-C  
 <4:6 *bath given* S-C: *wil giue* D-R>

- 4:8 *adsumpsit: adsumit* Weber  
 4:10 *Satana: Satanas* Weber; *est enim: est* Weber  
 4:12 *Iesus quod: quod* Weber  
 4:13 *maritima: maritimam* Weber  
 4:15 *Galilaeae: Galilaea* S-C  
 <4:15 *Galilee* S-C: *of Galilee* D-R>  
 4:16 *umbrae: et umbra* Weber  
 4:18 *autem Iesus: autem* Weber  
 4:24 *daemoniacos* Gryson 1.E, 5 E, 13 E, Frede A-SS Elig 2.11 (*daemoniacum*), 2.12 (*daemoniacam*) and 2.20 (*daemoniacis*): *daemonia habebant* Weber, S-C  
 4:25 *Hierosolymis: de Hierosolymis* S-C; *Iudaea: de Iudaea* S-C  
 5:1 *autem: autem Iesus* S-C  
 <5:13 *Quod* verse 14 begins here in D-R>  
 <5:14-34 these verses are numbered one higher in D-R>  
 5:23 *offers: offeres* Weber  
 5:24 *reconciliari: reconciliare* Weber; *offeres: offers* Weber  
 5:30 *enim tibi: tibi* Weber  
 <5:34-35 these verses are combined as verse 5:35 in D-R>  
 <5:37 *for* KJV: *and* D-R>  
 <5:38 *a* D-R/C [cf. Ex 21:24]: *and a* D-R>  
 5:39 *dexteram maxillam tuam: dextera maxilla tua* Weber  
 5:40 *remitte: dimitte* S-C  
 5:41 *alia: et alia* S-C  
 5:46 *diligitis: diligatis* Weber  
 6:2 *facis: facies* Weber  
 6:6 *orabis: oraveris* S-C; *ostio: ostio tuo* Weber  
 <6:7 *shall* KJV: *may* D-R>  
 6:8 *quid: quibus* Weber  
 6:10 *Veniat: Adveniat* S-C  
 <6:10 *earth* KJV: *earth also* D-R>  
 6:12 *dimittimus: dimisimus* Weber  
 6:13 *malo. Amen: malo* Weber  
 6:15 *vobis peccata: peccata* Weber  
 6:16 *Demoliuntur: Exterminant* S-C; *pareant: appareant* Weber  
 6:19 *et ubi: ubi* Weber

- 6:22 *tui est oculus tuus: est oculus* Weber  
 6:23 *ipsae tenebrae: tenebrae* Weber  
 6:25 *plus quam: plus est quam* Weber  
 <6:26 *yet* KJV: *and* D-R>  
 <6:29 *And* KJV: omitted in D-R>  
 6:30 *minimae: modicae* S-C  
 <6:30 *little* S-C: *very smal* D-R>  
 6:33 *ergo: autem* Weber; *Dei et: et* Weber  
 6:34 *ipsi: ipse* Weber  
 7:2 *remetietur: metietur* Weber  
 <7:5 *clearly* KJV: omitted in D-R>  
 <7:6 *lest* KJV: *lest perhaps* D-R; *under* KJV: *with* D-R>  
 7:10 *petierit: petet* Weber  
 7:11 *bona data: bona* Weber  
 7:13 *via est: via* Weber  
 7:14 *via est: via* Weber  
 7:19 *excidetur: exciditur* Weber; *mittetur: mittitur* Weber  
 7:26 *supra: super* S-C  
 7:28 *doctrinam: doctrina* S-C  
 7:29 *et non: non* Weber  
 <7:29 *the* KJV: *their* D-R>  
 8:9 *potestate: potestate constitutus* S-C; *alio: alii* S-C  
 <8:16 *were possessed with* KJV: *had* D-R>  
 8:17 *nostras portavit: portavit* Weber  
 8:20 *nidos: tabernacula* Weber  
 8:23 *naviculam: navicula* Weber  
 8:25 *accesserunt ad eum: accesserunt* Weber, *accesserunt ad eum discipuli eius* S-C  
 <8:25 *his disciples* S-C: *they* D-R>  
 8:26 *eis: eis Iesus* S-C  
 <8:26 *Jesus* S-C: *he* D-R>  
 8:27 *quia: quia et* Weber  
 <8:28 *were possessed with* KJV: *had* D-R>  
 8:29 *tibi, Iesu: tibi* Weber  
 8:31 *eicis nos: eicis nos hinc* S-C  
 <8:31 *hence* S-C: omitted in D-R>

- 8:33 *autem porcorum* Frede CHRO Mt 43.5, IS all 158, SED-S Mt 8.32:  
*autem* Weber, S-C; *his qui daemonizati erant* Gryson 1 E, 5 E (*daem-*  
*oniaci*), 27 (*his daemoniaci*): *daemonia habuerant* Weber, S-C
- <8:33 *they that kept them* KJV: *the swineherdes* D-R>
- 9:4 *Et videns* Gryson 3 E (*Videns autem*), 5 E, 10 E, 12 E (*Videns autem*),  
 13 E, 27 E, Frede ANAST II 1.2.3 (*Sciens autem*), PS-AU spe 9  
 (*Sciens autem*), HI Ez 4.14 (*Videns autem*), HI Mt 1.9.4 (*videns*),  
 HI Mt 3.18.1 (*vidensque*), HIL Ps 139.3 (*sciens*), PS-VIG Var  
 3.89.130 (*Respiciens*): *Et cum vidisset* S-C, Weber [without cap-  
 italization]
- 9:5 *peccata tua: peccata* Weber; *an: aut* Weber
- <9:8 *had given* KJV: *gaue* D-R>
- 9:12 *medico: medicus* S-C
- <9:13 *this* KJV: *it* D-R>
- 9:18 *Domine, filia: filia* Weber; *manum tuam: manum* Weber
- <9:23 *came* KJV: *vvas come* D-R>
- <9:26 *the fame hereof* KJV: *this brute* D-R>
- 9:32 *daemoniacum* Gryson 1 E, 5 E, 27 E, Frede HIL Mt 9.10 (*daemoniaco*):  
*daemonium habentem* Weber, S-C
- 9:33 *daemone: daemonio* S-C; *paruit: apparuit* S-C
- 9:38 *mittat: eiciat* Weber
- 10:3 *et Iacobus: Iacobus* S-C
- 10:4 *Iscariotes: Scariotes* Weber
- 10:5 *dicens: et dicens* Weber
- <10:10 *nor* KJV: *not a* D-R>
- 10:11 *autem civitatem: civitatem* Weber
- 10:12 *eam, dicentes, "Pax huic domui.": eam* Weber
- 10:13 *domus illa: domus* Weber; *veniet: veniat* Weber; *revertetur ad vos: ad*  
*vos revertatur* Weber
- 10:14 *vel: vel de* Weber
- 10:22 *usque in: in* Weber
- 10:23 *Amen: amen enim* Weber
- 10:25 *servo: servus* Weber
- 10:26 *est opertum: opertum* Weber
- 10:30 *autem et: autem* S-C
- 11:4 *audistis et vidistis: auditis et videtis* Weber

- 11:23 *hunc: hanc* S-C  
 11:30 *leve: leve est* Weber  
 12:2 *licet eis: licet* S-C  
 <12:2 *to* S-C: *for them to* D-R>  
 <12:7 *this* KJV: *it* D-R>  
 12:18 *conplacuit: placuit* Weber  
 12:22 *daemoniacus* Gryson 1 E, 5 E, 13 E, 27 E, Frede AN Mt h 30 (*daemoniaco*), BED Lc 4 p. 231.33, BREN 36.10 (*daemoniacum*), PS-HI Ev p. 551B (*daemoniacum*), HIL Mt 12 p. 916B (*daemoniacum*): *daemonium habens* Weber, S-C  
 12:25 *desolabitur: desolatur* Weber  
 12:29 *diripiet: diripiat* Weber  
 <12:39 *But he* KJV: *who* D-R>  
 12:41 *Ionas: Iona* Weber  
 12:44 *invenit eam: invenit* Weber  
 12:50 *meus: meus et* Weber  
 13:4 *caeli et: et* Weber  
 13:5 *habebant terram: habebat terram* Weber  
 13:8 *autem: vero* Weber; *aliud vero* Gryson 2 E, 4 E, 7 E, 9 E, 13 E (*Et aliud*), Frede AM-AApc 4 (*et aliud*), AN intell spir p. 14, PS-MEL P 5.55, PS-MEL V 12.19, RUF Gn 1.4 (variants EF; *et alia*), RUF Lv 16.3 (*aliud . . . et*), RUF reg 114 (PL 103.529A): *aliud* Weber, S-C  
 <13:8 *some* [all three times] KJV: *the one . . . the other . . . an other* D-R>  
 <13:12 *given* D-R/C: *giuen, and he shal abound* D-R>  
 13:14 *in eis: eis* Weber; *dicens: dicentis* S-C  
 <13:14 *who* S-C: *vvhich* D-R>  
 13:20 *supra: super* S-C  
 13:23 *terram bonam: terra bona* Weber; *centesimum: centum* Weber; *sexagesimum: sexaginta* Weber; *porro aliud: aliud vero* S-C; *tricesimum: triginta* Weber  
 <13:29 *lest* KJV: *lest perhaps* D-R>  
 13:30 *ea in: ea* Weber  
 13:36 *Dissere: Edissere* S-C  
 13:37 *ait illis: ait* Weber  
 13:43 *aures audiendi: aures* Weber

- 13:44 *inveniens homo* Gryson 10 E, 12 E, 27 E, 5 E (*quidam inveniens*): *qui invenit homo* Weber, S-C
- <13:46 *who* KJV: *And* D-R>
- 13:47 *genere piscium*: *genere* Weber
- 14:2 *inoperantur*: *operantur* S-C
- <14:3 *had* KJV: omitted in D-R; *in* KJV: *into* D-R>
- 14:3 *carcerem*: *carcere* Weber
- 14:11 *tulit*: *adtulit* S-C
- 14:12 *corpus*: *corpus eius* S-C
- 14:13 *audientes turbae* Gryson 5 E, 27 E, 12 E (*quo audito turbae*), Frede HIL Mt 14.4 (PL 9.999C; *turba haec audiens*): *cum audissent turbae* Weber, S-C
- 14:14 *eis*: *eius* Weber
- <14:15 *This* KJV: *It* D-R>
- <14:17 *have* KJV: *have* not D-R>
- 14:19 *supra*: *super* S-C
- 14:22 *Iesus iussit* Sabatier: *iussit* Weber, *compulit Iesus* S-C; *naviculam*: *navicula* Weber
- <14:22 *obliged* S-C: *commaunded* D-R>
- 14:25 *supra*: *super* S-C
- 14:26 *supra*: *super* S-C
- 15:6 *matrem suam*: *matrem* Weber
- 15:9 *et mandata*: *mandata* Weber
- 15:12 *verbo hoc*: *verbo* Weber
- 15:14 *sunt*: *sunt, et* S-C
- <15:14 *and* S-C: omitted in D-R>
- <15:23 *But he* KJV: *Who* D-R>
- <15:26 *But he* KJV: *Who* D-R>
- 15:35 *discumberet*: *discumberent* S-C
- 15:38 *manducaverunt*: *manducaverant* Weber
- 16:3 *tempestas erit* Gryson 3 E, 8 E, 30 E, Frede IS na 38.5: *tempestas* Weber, S-C; *Faciem*: verse 4 begins here Weber, S-C; *potestis*: *potestis scire* S-C
- <16:3 *know* S-C: omitted in D-R>
- 16:4 *Ionae*, *prophetae*: *Ionae* Weber



- <16:5 *had forgotten* KJV: *forgot* D-R>  
 16:7 *intra: inter* Weber  
 16:8 *intra: inter* Weber  
 16:9 *in quinque milia: quinque milium* Weber  
 16:10 *in quattuor milia: quattuor milium* Weber  
 <16:14 *say that thou art* KJV (in roman type in KJV and italics in D-R/C):  
     omitted in D-R>  
 16:15 *illis Iesus: illis* Weber  
 16:19 *ligatum et: ligatum* Weber; *solutum et: solutum* Weber  
 <16:23 *But he* KJV: *Who* D-R>  
 16:27 *opera: opus* Weber  
 17:1 *adsumit: adsumpsit* Weber  
 17:3 *apparuit: apparuerunt* S-C  
 17:4 *et Mosi: Mosi* S-C  
 17:5 *conplacuit: conplacui* S-C  
 17:9 *eis Iesus: Iesus* Weber  
 17:14 *fili mei: filio meo* S-C  
 <17:14 *for:* verse 15 begins here in D-R>  
 <17:15-26 these verses are numbered one higher in D-R>  
 17:16 *Iesus: autem Iesus* S-C  
 <17:16 *Then* S-C: omitted in D-R>  
 17:17 *illum: ei* Weber  
 17:19 *Dixit illis Iesus: dicit illis* Weber; *hinc illuc: hinc* Weber  
 17:22 *tertio: tertia* S-C  
 17:23 *dixerunt ei: dixerunt* Weber  
 17:24 *in domum: domum* Weber  
 <18:1 *greatest* KJV: *greater* D-R>  
 <18:4 *greatest* KJV: *greater* D-R>  
 18:7 *illi per: per* Weber  
 <18:9 *with* S-C: *having* D-R>  
 18:9 *unum oculum habentem* MGC [Weber's sigla]: *unoculum* Weber, *cum uno oculo* S-C  
 18:12 *relinquit: relinquet* Weber  
 18:13 *gaudet: gaudebit* Weber  
 18:15 *eris: es* Weber

- 18:17 *autem: autem et* Weber  
 18:19 *quacumque: quacumque* Weber  
 18:24 *ei decem: decem* Weber  
 18:25 *dominus eius: dominus* Weber  
 18:31 *erant: fuerant* S-C  
 <18:33 continuation of verse 32 D-R>  
 18:33 *Nonne: non* Weber  
 <18:34-35 these verses are numbered one lower in D-R>  
 19:4 *ab: hominem ab* S-C; *Et:* verse 5 begins here in Weber  
 <19:4 *man* in S-C: *from* D-R>  
 19:7 *dare: dari* Weber  
 <19:8 *Moses because of* KJV: *Because Moses for* D-R>  
 19:10 *hominis: homini* Weber  
 19:11 *dixit illis: dixit* Weber  
 19:13 *eos: eis* Weber  
 19:19 *tuum et matrem tuam: et matrem* Weber  
 19:20 *custodivi a iuventute mea: custodivi* Weber  
 19:29 *reliquit: reliquerit* S-C  
 20:1 *est: est enim* Weber  
 20:4 *vineam: vineam meam* S-C  
 <20:4 *my* S-C: *the* D-R>  
 20:7 *vineam: vineam meam* S-C  
 <20:7 *my* S-C: *the* D-R>  
 <20:12 *but* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 <20:14 *thee* KJV: *thee also* D-R>  
 20:16 *autem: vero* S-C  
 20:19 *deludendum: inludendum* S-C  
 20:23 *et: vel* S-C  
 <20:23 *or* S-C: *and* D-R>  
 21:4 *autem: autem totum* S-C; *impleretur: adimpleretur* S-C  
 <21:4 *all* S-C: omitted in D-R>  
 21:5 *et sedens: sedens* S-C  
 21:7 *eos: eis* Weber  
 21:9 *venit: venturus est* Weber

- 21:16 *dicant: dicunt* S-C; *dixit: dicit* Weber; *lactantium: lactentium* S-C  
 <21:19 *on* KJV: *of* D-R>  
 21:25 *Baptismus: Baptismus* S-C; *intra* Gryson 3 E, 4 E, 8 E, 9 E, 10 E, 15 E, 27 E, Frede AU Ps 80.14.28 (*apud*), ORI Mt 17.1: *inter* Weber, S-C  
 21:26 *Si autem*: verse 26 begins here in Weber; *habent: habebant* S-C  
 <21:26 *held* S-C: *hold* D-R>  
 21:28 *Homo quidam: homo* Weber  
 21:31 *Dicunt ei: dicunt* Weber; *Primus: novissimus* Weber; *praecedunt: praecedent* S-C; *regnum: regno* Weber  
 <21:31 *shall* S-C: omitted in D-R>  
 <21:35 *and* KJV: omitted in D-R>  
 <21:41 *those* KJV: *the* D-R>  
 21:41 *vineam suam: vineam* Weber  
 22:4 *occisa sunt: occisa* Weber  
 22:6 *contumelia: contumeliis* S-C  
 <22:7 *heard* KJV: *had heard* D-R>  
 22:14 *enim: autem* Weber  
 22:17 *videatur: videtur* S-C  
 22:20 *superscriptio: suprascriptio* Weber  
 <22:26 *and so on* D-R/C: *even* D-R>  
 22:30 *sunt: erunt* S-C  
 <22:30 *shall be* S-C: *are* D-R>  
 <22:37 *with* KJV: *from* D-R>  
 23:1 *et ad: et* Weber  
 23:4 *enim: autem* Weber  
 <23:11 *greatest* KJV: *greater* D-R>  
 23:14 verse omitted in Weber  
 23:16 *auro: aurum* Weber  
 23:20 *altare: altari* S-C  
 23:21 *quicumque: qui* Weber; *habitat: inhabitat* Weber  
 23:23 *quia: qui* S-C  
 <23:23 *who* S-C: *because* D-R>  
 <23:25 *the outside* KJV: *that on the outside* D-R>  
 23:25 *estis: sunt* Weber

- 23:26 *interiora* PL 50.880B: *quod intus est* Weber, S-C; *exteriora munda*  
PL 50.880B: *et id quod de foris est mundum* Weber, *id quod de foris*  
*est mundum* S-C
- 23:29 *quia: qui* S-C
- <23:29 *who* S-C; *because* D-R>
- 23:34 *et ex illis: ex illis* Weber
- 23:38 *relinquetur: relinquitur* Weber
- 24:6 *enim: autem* Weber
- <24:6 *And* KJV: *For* D-R>
- 24:12 *abundabit: abundavit* S-C
- <24:12 *hath abounded* S-C; *shal abound* D-R>
- 24:13 *permanserit: perseveraverit* S-C
- 24:15 *Danibelo: Daniele* S-C
- 24:20 *hieme: in hieme* S-C
- 24:23 *hic est: hic* Weber
- <24:24 *to deceive . . . the elect* KJV (*they shall for to*): *the elect . . . may be induced*  
*into error* D-R>
- 24:26 *penetrabilibus: penetralibus* S-C
- 24:27 *occidentem: occidente* Weber
- 24:28 *illuc: illic* S-C; *congregabuntur et: congregabuntur* Weber
- 24:33 *et in* Frede HI Mt 4 231.577, HI Mt (= ap BED Mc 4) 601.258: *in*  
Weber, S-C
- 24:35 *vero: autem* S-C
- 24:38 *nuptui: nuptum* Weber; *introivit: intravit* S-C
- 24:44 *Ideo: ideoque* Weber
- 24:45 *supra: super* S-C
- 24:49 *ebriis: ebriosis* S-C
- <25:9 *Lest* KJV: *Lest peradventure* D-R>
- 25:11 *vero veniunt: veniunt* Weber
- 25:14 *homo peregre: homo* Weber
- <25:16 *traded* KJV: *occupied* D-R>
- 25:17 *et qui: qui* Weber
- 25:18 *terram: terra* Weber
- 25:23 *supra: super* S-C
- 25:25 *habes: hic habes* \*D-R
- 25:27 *committere: mittere* Weber; *quod* Sabatier: *utique quod* Weber, S-C

- <25:35 *I was a stranger* verse 36 begins here in D-R>  
 25:36 *operuistis: cooperuistis* S-C  
 25:37 *pavimus te: pavimus* Weber  
 25:38 *cooperuimus te: cooperuimus* Weber  
 25:40 *de: ex* S-C  
 25:43 *operuistis: cooperuistis* S-C  
 25:44 *ei et: et* Weber  
 <25:45 *least* KJV: *lesser* D-R>  
 <26:5 *lest* KJV: *lest perhaps* D-R>  
 26:10 *estis huic: estis* Weber; *Opus enim: opus* Weber  
 26:14 *dicebatur: dicitur* Weber; *Iscariotes: Scarioth* Weber  
 26:17 *autem die: autem* Weber  
 <26:19 *had* KJV: omitted in D-R>  
 26:20 *discipulis suis: discipulis* Weber  
 26:24 *tradetur: traditur* Weber  
 26:28 *effundetur: effunditur* Weber  
 <26:39 *wilt* KJV (in italics in D-R/C): omitted in D-R>  
 26:40 *suos et: et* Weber  
 26:45 *tradetur: traditur* Weber  
 26:46 *tradet: tradit* Weber  
 26:47 *missi a: a* Weber  
 26:50 *quid: quod* Weber  
 26:56 *implerentur: adimplerentur* S-C  
 <26:61 *in* KJV: *after* D-R>  
 26:61 *reaedificare: aedificare* Weber  
 26:64 *Dei et: et* Weber  
 26:67 *eius dederunt: dederunt* Weber  
 26:71 *alia ancilla: alia* Weber  
 26:75 *ploravit: flevit* S-C  
 27:8 *Haceldama (hoc est: Acheldemach)* Weber  
 27:13 *dicant: dicunt* S-C  
 27:19 *sit et Sabatier: et* Weber, S-C; *somnum Sabatier: visum* Weber, S-C  
 27:20 *Principes: Princeps* Weber  
 27:27 *praetorium: praetorio* Weber  
 27:29 *ei, dicentes: dicentes* Weber

- 27:31 *cum delusissent* Gryson 5 E: *postquam inluserunt* Weber, S-C; *clamyde: clamydem* Weber
- 27:35 *mittentes, ut impleretur quod dictum est per prophetam, dicentem, "Dixerunt sibi vestimenta mea, et super vestem meam miserunt sortem."* *mittentes* Weber
- 27:40 *Vah, qui: qui* Weber; *destruis templum Dei: destruit templum* Weber; *reaedificas: reaedificat* Weber
- 27:41 *dicebant: dicentes* Weber
- 27:42 *credemus: credimus* S-C
- 27:43 *Confidit: confidet* Weber
- <27:43 *have him* KJV: omitted in D-R>
- 27:44 *crucifixi: fixi* Weber
- <27:51 *two* KJV (*twaine*): *two peeces* D-R>
- 27:59 *illud in: illud* Weber
- <27:64 *lest* KJV: *lest perhaps* D-R>
- <27:66 *and setting* KJV: *vvith* D-R>
- <28:1 *end* KJV: *euening* D-R; *when it* KJV (*as it*): *vvhich* D-R; *towards* KJV: *on* D-R>
- 28:1 *prima: primam* Weber
- 28:6 *et videte: videte* Weber
- 28:15 *docti: edocti* S-C

# MARK

- 1:1 *Ecce: Ecce ego* S-C
- 1:2 *tuam ante te: tuam* Weber
- 1:5 *Iordanis: Iordane* Weber
- <1:7 *There* verse 7 begins here D-R/C, S-C>
- 1:12 *expulit: expellit* Weber
- <1:19 *who also* KJV: *and them* D-R>
- 1:21 *in synagoga: synagoga* Weber
- <1:23 *with* KJV: *in* D-R>
- 1:27 *Quae: quanam* S-C; *potestate et: potestate etiam* S-C
- <1:28 *was spread* D-R/C: *vvent forth* D-R>
- <1:32 *were possessed with* KJV: *had* D-R>
- 1:36 *persecutus: persecutus* S-C
- 1:39 *et in: et* Weber

- 1:40 *dixit ei: dixit* Weber  
 1:43 *comminatus est: comminatus* Weber; *statimque: statim* Weber  
 1:45 *esset: esse* Weber  
 <2:2 *no, not even* D-R/C: *no not* D-R>  
 2:5 *peccata tua: peccata* Weber  
 2:9 *tolle: et tolle* Weber  
 2:12 *admirarentur: mirarentur* S-C  
 2:14 *Levi: Levin* Weber  
 2:17 *medico: medicum* Weber  
 2:18 *Cur: Quare* S-C  
 2:20 *illis diebus: illa die* Weber  
 2:22 *novellum: novum* S-C; *disrumpit* Sabatier: *disrumpet* Weber, S-C;  
*effundetur: effunditur* Weber  
 <2:22 *will burst* S-C: *bursteth* D-R>  
 2:23 *cum: cum Dominus* S-C; *praegredi: progredi* S-C  
 <2:23 *the Lord* S-C: *he* D-R; *that* D-R/C: *and* D-R>  
 2:26 *licebat: licet* Weber  
 3:1 *in synagogam: synagogam* Weber  
 3:5 *caecitate: caecitatem* Weber  
 3:6 *Pharisaei statim: statim Pharisaei* Weber  
 3:7 *Iesus autem: et Iesus* Weber  
 3:19 *Iscaiotem: Scarioth* Weber  
 3:22 *daemonum: daemoniorum* S-C  
 3:25 *potest: poterit* Weber  
 3:26 *consurrexerit: consurrexit* Weber; *potest: poterit* S-C  
 3:29 *habet: habebit* S-C  
 <3:29 *shall never have* S-C: *bath not . . . for euer* D-R>  
 4:1 *in navem: navem* S-C  
 4:4 *volucres caeli: volucres* Weber  
 4:6 *haberet: habebat* S-C  
 4:7 *offocaverunt: suffocaverunt* S-C  
 4:8 *unum sexaginta: et unum sexaginta* Weber  
 4:10 *duodecim: cum duodecim* Weber; *parabolam: parabolas* Weber  
 4:11 *est nosse: est* Weber  
 4:15 *cordibus: corda* Weber  
 <4:17 *and then* G? (εἰτα): *afterward* D-R>  
 4:20 *unum sexaginta: et unum sexaginta* Weber

- 4:21 *et non* Gryson 5 E, 8 E, 17 E: *nonne ut* Weber, S-C  
 4:29 *se produxerit: produxerit* S-C  
 <4:29 *is brought forth* KJV: *bath brought out it self* D-R>  
 <4:32 *shooteth out* KJV: *maketh* D-R>  
 4:35 *in illa die: illa die* Weber  
 <4:36 *even* KJV: *so* D-R>  
 4:38 *supra: super* S-C  
 5:2 *occurrit: occurrit ei* Weber  
 5:7 *dixit: dicit* Weber; *summi: altissimi* S-C  
 5:13 *eis: ei* S-C; *mari: mare* Weber  
 5:14 *factum: facti* Weber  
 5:18 *a daemonio: daemonio* Weber  
 5:23 *manus: manum* S-C  
 <5:23 *hand* S-C; *hands* D-R>  
 5:33 *autem: vero* S-C  
 <5:35 *some* KJV (*certaine*): *they* D-R; *housse* KJV (in roman type in KJV):  
 omitted in D-R>  
 5:42 *magno: maximo* Weber  
 6:6 *et circumibat*: verse 7 begins here in Weber  
 6:7 *vocavit: convocavit* Weber  
 6:13 *aegrotos: aegros* S-C  
 6:14 *inoperantur: operantur* S-C  
 6:15 *dicebant quia: dicebant* Weber  
 <6:17 *had* KJV: omitted in D-R>  
 6:24 *At: et* Weber  
 <6:25 *And* KJV: *And vohen* D-R; *and* KJV: *she* D-R; *asked* S-C: *asketh*  
 D-R>  
 6:25 *petit* Sabatier: *petiuit* Weber, S-C  
 6:26 *constristatus est: contristatus* Weber; *recumbentes: discumbentes* S-C  
 <6:26 *yet* KJV (in roman type in KJV and italics in D-R/C): omitted in  
 D-R>  
 <6:27 *And*: verse 28 begins here in D-R>  
 6:32 *navem: navi* Weber  
 6:33 *pedestres: pedestre et* Weber  
 <6:37 *But* G: *And* D-R>  
 6:37 *illis vos: illis* Weber



- 6:40 *quingagenos: per quingagenos* Weber  
 6:48 *super: supra* S-C  
 6:49 *videntes* Gryson 10 E, 27 E: *ut viderunt* Weber, S-C; *super: supra* S-C  
 6:52 *intellexerunt: intellexerant* Weber  
 6:53 *venerunt: pervenerunt* Weber  
 7:3 *lavent: laverint* S-C  
 <7:4 *when they come* KJV: omitted in D-R>  
 7:5 *interrogabant: interrogant* Weber  
 7:7 *doctrinas: doctrinas et* S-C  
 <7:7 *and* S-C: omitted in D-R>  
 7:19 *introit: intrat* S-C; *ventrem vadit: ventrem* Weber  
 7:22 *inpudicitiae: inpudicitia* Weber  
 <7:24 *but* KJV: *and* D-R>  
 <7:25 *certain woman* KJV: *vvoman immediatly as she* D-R; *and* KJV *pres-*  
*ently* D-R/C: omitted in D-R>  
 7:26 *enim: autem* Weber  
 7:28 *dixit: dicit* Weber  
 7:29 *de: a* S-C  
 7:32 *deprecabantur: deprecantur* Weber  
 7:33 *auriculas eius: auriculas* Weber  
 7:37 *fecit audire: facit audire* Weber  
 8:2 *turbam: turba* Weber  
 8:6 *supra: super* S-C  
 8:9 *manducaverant: manducaverunt* Weber  
 8:13 *ascendit iterum navim et: ascendens iterum* Weber  
 8:15 *Videte, et: videte* Weber  
 8:19 *et quot: quot* S-C  
 <8:19 *how* S-C: *and howv* D-R>  
 8:22 *Bethsaidam: Bethsaida* Weber  
 8:23 *adprehendens manum: adprehensa manu* S-C; *quid: aliquid* Weber  
 <8:28 *but* KJV: omitted in D-R>  
 <8:33 *But he* KJV: *Who* D-R>  
 8:34 *me: post me* Weber  
 8:37 *commutationem: commutationis* S-C  
 <8:39 verse numbered 9:1 in D-R>  
 <9:1-49 These verses are numbered one higher in D-R>

- 9:2 *splendentia et: splendentia* Weber  
 9:8 *cuiquam: cui* Weber  
 9:10 *oporteat: oportet* S-C  
 9:14 *Iesum: eum* Weber; *est et expaverunt: est* Weber  
 <9:18 *And Jesus* D-R/C; *Who* D-R>  
 9:18 *dixit: dicit* Weber  
 9:21 *in ignem: et in ignem* Weber  
 9:22 *sunt credenti: credenti* Weber  
 9:23 *Credo, Domine: credo* Weber  
 9:25 *clamans: exclamans* S-C  
 9:32 *esset: essent* S-C  
 <9:32 *they were* S-C; *he was* D-R>  
 <9:38 *that* KJV; *and* D-R>  
 9:48 *victima sale: victima* Weber  
 10:9 *coniunxit: iunxit* Weber  
 10:15 *quisque: quisquis* S-C  
 <10:18 *that is* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 10:20 *At: et* Weber; *conservavi: observavi* S-C  
 10:21 *ei: illi* Weber  
 10:24 *in regnum: regnum* Weber  
 <10:26 *among* KJV; *to* D-R>  
 10:28 *Et coepit: coepit* Weber  
 10:32 *Hierosolymam: in Hierosolyma* Weber; *eventura: ventura* Weber  
 <10:33 *saying* KJV (in italics in D-R/C): *That* D-R>  
 10:33 *Hierosolymam: in Hierosolyma* Weber; *morte: morti* Weber  
 <10:35 *came* D-R/C; *come* D-R>  
 10:39 *baptismo: baptismum* Weber  
 10:40 *dare vobis: dare* Weber  
 10:46 *Hierichum: Hiericho* S-C  
 10:47 *Iesu, fili David: Fili David Iesu* Weber  
 11:7 *eum: eo* Weber  
 11:11 *Hierosolymam: Hierosolyma* Weber; *Bethaniam: Bethania* Weber  
 11:15 *in templum: templum* Weber  
 11:17 *Non: Nonne* S-C  
 11:20 *arefactam* Gryson 1 E, Frede A-SS Elig 2.21 (PL 87.555B; *arefacta*),

AU Ev q 2.68 (*arefacta*), BED Mc 36 p. 435 (*arefactaque*): *aridam factam* Weber, S-C

11:21 *dixit: dicit* Weber

11:23 *vobis quia: vobis* Weber

11:24 *evenient: veniet* Weber

11:30 *Baptismum: Baptismus* S-C

11:32 *Si: sed* Weber; *dixerimus: dicemus* Weber; *timebant: timemus* S-C

<11:32 *we fear* S-C: *they feared* D-R>

11:33 *Et respondens: respondens* Weber

<12:1 *certain* KJV (in italics in D-R/C): omitted in D-R>

12:4 *in capite: capite* Weber

<12:5 *of whom* D-R/C: omitted in D-R>

<12:9 *those* D-R/C (in italics): omitted in D-R>

<12:12 *but* KJV: *and* D-R>

12:14 *hominum: hominis* Weber

<12:15 *But he* KJV: *Vvho* D-R>

12:16 *adtulerunt ei: adtulerunt* Weber

<12:22 *all* D-R/C (in italics): omitted in D-R>

12:24 *Non: Nonne* S-C

12:26 *in rubo* Sabatier: *super rubum* Weber, S-C

12:28 *responderit: respondisset* \*D-R

12:29 *tuus: noster* Weber

12:31 *est illi: illi* Weber

12:32 *est Deus: est* Weber

12:33 *holocaustomatibus: holocaustomatibus* S-C

<12:34 *any question* KJV: omitted in D-R>

<12:37 *then* KJV: omitted in D-R>

12:39 *habere in* Sabatier: *in* Weber, S-C

<12:42 *And* KJV: *And vwhen* D-R; *and* KJV: omitted in D-R>

12:44 *abundantia eorum* Gryson 27 E, Frede DIDA 33 (*abundantia sua*): *eo quod abundabat illis* Weber, S-C

<12:44 *even* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>

<13:1 *are here* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>

13:3 *Monte: montem* Weber

- 13:7 *enim haec: enim* Weber  
 <13:7 *such* KJV: *these* D-R>  
 13:8 *enim: autem* Weber; *gens super: gens contra* S-C  
 <13:8 *divers* KJV (in italics in D-R/C): omitted in D-R>  
 13:9 *in conciliis: conciliis* Weber  
 13:18 *non hieme haec* Gryson 13 E, 16 E (*ne hieme haec*): *hieme non* Weber, S-C  
 <13:21 *or 'Lo: he is* KJV: *loe* D-R>  
 <13:29 *even* KJV: omitted in D-R>  
 13:34 *praecepit: praecipiat* Weber  
 14:2 *enim: autem* S-C; *ne* Sabatier: *ne forte* Weber, S-C; *populi: in populo* S-C  
 <14:2 *But* S-C: *For* D-R; *among* S-C: *of* D-R>  
 14:5 *veniri: venundari* S-C  
 14:9 *universo mundo: universum mundum* Weber  
 14:10 *Scariotes: Scariotis* Weber  
 14:16 *praeparaverunt: paraverunt* S-C  
 14:20 *mecum manum: mecum* Weber  
 14:21 *tradetur: traditur* Weber; *Bonum erat: bonum* Weber  
 14:24 *effundetur: effunditur* Weber  
 14:25 *genimine: hoc genimine* S-C  
 14:27 *in me in: in* Weber  
 14:28 *posteaquam: postquam* S-C  
 14:29 *fuerint: fuerint in te* S-C  
 <14:29 *in thee* S-C: omitted in D-R>  
 <14:30 *even* KJV: omitted in D-R>  
 14:38 *promptus est: promptus* Weber  
 14:40 *ingravati: gravati* S-C  
 14:41 *tradetur: traditur* Weber  
 14:42 *tradet: tradit* Weber  
 14:43 *Iscariotes: Scarioth* Weber; *ex: de* S-C; *turba multa: turba* Weber; *scribis: a scribis* Weber; *senioribus: a senioribus* Weber  
 14:44 *ducite caute: ducite* Weber  
 14:45 *Rabbi: Ave Rabbi* S-C  
 <14:45 *Hail* S-C: omitted in D-R>  
 14:49 *adimpleantur: impleantur* S-C

- 14:53 *convenerunt: conveniunt* Weber  
 14:54 *ad ignem et calefaciebat se: et calefaciebat se ad ignem* Weber  
 14:61 *dixit: dicit* Weber; *Filius Dei: Filius* Weber  
 14:62 *virtutis: virtutis Dei* S-C  
 <14:62 *of God* S-C: omitted in D-R>  
 14:69 *cum vidisset: videns* \*D-R  
 <14:71 *saying* KJV (in roman type in KJV and italics in D-R/C): *That* D-R>  
 <15:5 *still answered nothing* KJV (yet for still): *answered nothing more* D-R>  
 <15:6 *demande* KJV (*desired*): *had demaunded* D-R>  
 15:7 *fecerant: fecerat* S-C  
 <15:8 *that he would do* KJV (*him to doe*; in roman type in KJV and italics in D-R/C): *according* D-R>  
 <15:14 *saith* D-R/C: *said* D-R>  
 15:16 *in: intro in* Weber  
 15:17 *purpura: purpuram* Weber  
 15:20 *purpura: purpuram* Weber  
 <15:22 *called* D-R/C (in italics): omitted in D-R>  
 <15:23 *but* KJV: *and* D-R>  
 <15:24 *what every man should take* KJV: *vwho should take vvhich* D-R>  
 15:28 *adimpleta: impleta* S-C  
 15:29 *destruit: destruis* S-C; *templum: templum Dei* S-C; *aedificat: reaedificas* S-C  
 <15:29 *thou that destroyest* D-Rn: *be that destroieth* D-R; *of God* S-C: omitted in D-R; *buildest* D-Rn: *buildeth* D-R; *again* S-C: omitted in D-R>  
 15:31 *ludentes: inludentes* S-C  
 15:38 *sursum: summo* S-C  
 15:40 *erat: et* Weber  
 <15:41 *who* KJV: omitted in D-R>  
 15:41 *Hierosolymam: Hierosolyma* Weber  
 <15:47 *the mother* KJV (in italics in D-R/C): omitted in D-R>  
 <16:1 *the mother* KJV (in italics in D-R/C): omitted in D-R>  
 16:1 *Iesum: eum* Weber  
 16:4 *viderunt: vident* Weber  
 16:5 *monumentum: monumento* Weber

- 16:7 *ite: ite et* Weber  
 16:14 *crediderunt: crediderant* Weber  
 16:18 *eos: eis* S-C; *aegrotos: aegros* S-C  
 16:19 *quidem Iesus: quidem* Weber; *sedet: sedet* S-C  
 <16:19 *sitteth* S-C; *sate* D-R>

LUKE

- 1:3 *omnia a principio: a principio omnibus* Weber  
 <1:4 *in which* KJV (*wherein*): *vwhereof* D-R>  
 1:5 *illius: illi* Weber  
 <1:7 *years* KJV; *daies* D-R>  
 <1:9 *it was his lot* KJV (without it): *he vvent forth by lot* D-R>  
 1:15 *sicera: siceram* S-C  
 1:17 *incredulos: incredibiles* Weber  
 <1:21 *so long* KJV: omitted in D-R>  
 1:29 *audisset: vidisset* Weber  
 1:32 *et regni*: verse 33 begins here S-C, D-R/C  
 1:35 *nascetur ex te: nascetur* Weber  
 1:36 *senecta: senectute* S-C  
 1:45 *credidit: credidisti* S-C; *ei: tibi* S-C  
 <1:45 *art thou* S-C; *is she* D-R; *thee* S-C; *her* D-R>  
 1:50 *a progenie in progenies: in progenies et progenies* Weber  
 1:54 *recordatus misericordiae suae: memorari misericordiae* Weber  
 <1:58 *had shewed* KJV: *did magnifie* D-R; *towards* KJV (*vpon*): *vwith* D-R;  
*with* KJV: omitted in D-R>  
 <1:64 *loosed* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 1:66 *Quid: Quis* S-C  
 1:67 *repletus: impletus* Weber  
 1:68 *Dominus Deus: Deus* Weber; *plebis: plebi* Weber  
 1:74 *ut*: verse 74 begins here S-C, D-R/C  
 1:80 *desertis: deserto* Weber  
 2:2 *a praeside: praeside* Weber  
 2:4 *in civitatem: civitatem* Weber  
 2:8 *supra: super* S-C

- 2:14 *hominibus: in hominibus* Weber  
 2:15 *Dominus: fecit Dominus et* Weber  
 2:21 *circumcideretur puer: circumcideretur* Weber  
 <2:34 *child* KJV (in italics in D-R/C): omitted in D-R>  
 2:34 *in resurrectionem: resurrectionem* Weber  
 <2:36 *years* D-R/C: *daies* D-R>  
 2:38 *Israel: Hierusalem* Weber  
 2:42 *in Hierosolymam: Hierosolymam* S-C  
 2:46 *interrogantem eos: interrogantem* Weber  
 2:52 *et aetate: aetate* Weber  
 3:2 *Domini: Dei* Weber  
 3:8 *potest: potens est* S-C  
 3:9 *fructum bonum: fructum* Weber; *excidetur: exciditur* Weber; *mittetur: mittitur* Weber  
 <3:15 *that* D-R/C: *lest* D-R; *might be* G (ἐἴη): *vvere* D-R>  
 3:16 *veniet: venit* Weber  
 3:18 *populo: populum* Weber  
 3:20 *supra: super* S-C  
 3:22 *conplacuit: conplacui* S-C  
 3:26 *Ioseph: Iosech* Weber; *Iuda: Ioda* Weber  
 3:34 *Abraham: Abrahae* S-C  
 3:35 *Sarug: Seruch* Weber; *Phaleg: Phalec* Weber  
 4:1 *in Spiritu: a Spiritu* S-C  
 4:4 *viveth: vivit* S-C  
 <4:4 *liveth* S-C: *shal . . . liue* D-R>  
 4:5 *diabolus in montem excelsum: diabolus* Weber  
 4:9 *supra: super* S-C  
 4:10 *mandavit: mandabit* Weber  
 <4:11 *lest* KJV: *lest perhaps* D-R>  
 4:18 *me sanare contritos corde: me* Weber  
 4:25 *esset: est* Weber  
 4:29 *supra: super* S-C  
 4:34 *Quid: quis* S-C [1593 and 1598 editions, according to Weber]  
 4:35 *illum: illi* Weber  
 4:38 *autem Iesus: autem* Weber; *febre magna* Gryson 2 E, 3 E, 5 E, 27 E: *magnis febribus* Weber, S-C

- 4:41 *autem: autem etiam* Weber  
 5:7 *mergerentur: paene mergerentur* S-C  
 <5:7 *almost* S-C: omitted in D-R>  
 <5:10 *And* KJV: omitted in D-R>  
 <5:12 *behold* KJV: *and behold* D-R; *who* KJV: *and* D-R>  
 <5:15 *by him* KJV (in italics in D-R/C): omitted in D-R>  
 5:16 *desertum: deserto* Weber  
 <5:17 *that* D-R/C: *and* D-R>  
 <5:18 *means* KJV: omitted in D-R>  
 5:19 *tectum et: tectum* Weber  
 5:23 *peccata tua* Sabatier: *peccata* Weber, S-C  
 5:24 *dimittere: dimittendi* S-C  
 5:25 *surgens: consurgens* S-C; *tulit: tulit lectum* S-C  
 <5:25 *the bed* S-C: *that* D-R>  
 <5:30 *But* KJV: *And* D-R>  
 5:32 *ad: in* Weber  
 <5:33 *the disciples* KJV: omitted in D-R>  
 5:35 *et cum: cum* S-C  
 <5:35 *when* S-C: *and when* D-R>  
 <6:3 *so much as* KJV: omitted in D-R>  
 <6:6 *whose* KJV: *and his* D-R>  
 6:7 *unde accusarent: accusare* Weber  
 <6:7 *an accusation against* KJV: *how to accuse* D-R>  
 6:9 *sabbatis: sabbato* Weber  
 <6:13 *to him* KJV: omitted in D-R>  
 <6:15 *the son* KJV (in italics in D-R/C): omitted in D-R>  
 6:16 *et Iudam: Iudam* Weber; *Iscariotem: Scarioth* Weber  
 <6:16 *the brother* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 6:17 *maritima et: maritimae* Weber  
 6:18 *venerunt: venerant* S-C  
 6:19 *quaerebat: quaerebant* Weber  
 6:23 *multa est: multa* S-C  
 6:26 *bene vobis dixerint: benedixerint vobis* S-C; *omnes homines: homines* S-C; *haec enim: haec* Weber; *pseudoprophetis: prophetis* Weber  
 <6:26 *men* S-C: *al men* D-R>



- 6:28 *et orate: orate* Weber  
 6:29 *Et: ei* Weber  
 <6:29 *to take* KJV: omitted in D-R>  
 <6:30 *Give* KJV: *And . . . giue* D-R>  
 6:35 *benefacite: et benefacite* Weber; *inde sperantes: desperantes* Weber  
 6:38 *bonam et: bonam* Weber; *confersam: confertam* S-C  
 6:39 *cadunt: cadent* Weber  
 6:40 *erit si sit: erit* Weber  
 6:42 *Aut: et* Weber; *videns: vides* S-C  
 6:45 *malo thesauro: malo* Weber  
 6:47 *est: sit* S-C  
 6:48 *fundamentum supra: fundmentum super* S-C, *fundamenta supra* Weber;  
     *erat supra: erat super* S-C  
 <6:48 *vehemently* KJV: omitted in D-R>  
 <6:49 *vehemently* KJV: omitted in D-R>  
 <7:1 *in the hearing* KJV (*audience for hearing*): *into the eares* D-R>  
 7:8 *alio: alii* S-C  
 7:12 *ecce: et ecce* Weber; *matris: matri* Weber  
 7:13 *ea: eam* S-C  
 7:17 *in omnem: omnem* Weber  
 7:19 *Iesum: Dominum* Weber  
 7:22 *nuntiate: renuntiate* S-C  
 7:24 *moveri: agitatam* S-C  
 <7:25 *live delicately* KJV: *delicacies* D-R>  
 7:31 *Ait autem Dominus, "Cui: cui* Weber; *assimilabo* Sabatier: *similes dicam*  
     Weber, S-C  
 7:39 *qualis est: qualis* Weber  
 7:41 *et alius: alius* Weber  
 <7:42 *of the two* KJV (*of them*): omitted in D-R; *most* KJV: *more* D-R>  
 7:42 *diligit: diliget* Weber  
 <7:43 *most* KJV: *more* D-R>  
 7:47 *remittuntur: remittentur* Weber  
 8:1 *civitates et castella: civitatem et castellum* Weber  
 8:3 *Chusae: Chuza* Weber; *ei: eis* Weber  
 8:4 *conveniret: convenirent* S-C  
 <8:6 *as soon as it was* KJV: *being* D-R>

- 8:12 *hi sunt: sunt* Weber
- 8:13 *quia* Gryson 4 E, 10 E, 11 E, 13 E, 14 E, 15 E, 30 E, 35 E, Frede GR-M  
Ev 15 (PL 76.1131B): *qui* Weber, S-C
- 8:14 *spinas: spinis* Weber; *vitae huius* Gryson 11 E, 14 E, Frede CAn co  
3.4.4 (*mundi huius*), EUCH int 3 (PL 50.747A; *huius mundi*),  
PS-IGN Rom 7.3, MUT 10 p. 305/6 (*saeculi huius*): *vitae* Weber,  
S-C
- 8:16 *vaso: vase* S-C
- 8:18 *audiatis: auditis* Weber ^
- 8:19 *adire ad: adire* S-C
- <8:22 *that* KJV: *and* D-R>
- 8:23 *Navigantibus autem: et navigantibus* S-C
- 8:25 *ad invicem, dicentes: dicentes ad invicem* Weber
- 8:26 *Enavigaverunt autem: et navigaverunt* S-C
- 8:30 *intraverunt: intraverant* S-C
- 8:32 *eos: eis* S-C; *illos: illis* S-C
- <8:37 *back again* KJV: omitted in D-R>
- 8:39 *in domum: domum* Weber
- <8:43 *having* KJV: *in* D-R>
- 8:47 *tetigisset Sabatier: tetigerit* Weber, S-C
- 8:49 *venit quidam: venit* Weber; *ad principem: a principe* Weber
- 8:51 *Iacobum et Iohannem: Iohannem et Iacobum* Weber
- 8:52 *mortua puella: mortua* Weber
- <8:56 *but he charged them* KJV: *vvhom he commaunded* D-R>
- <9:8 *had* KJV: *hath* D-R; *again* KJV: omitted in D-R>
- 9:10 *Bethsaida: Bethsaida* Weber
- 9:11 *turbae cognoscentes* Gryson 2 E, 5 E: *cum cognovissent turbae* Weber,  
S-C
- <9:11 *when* S-C: omitted in D-R; *knew* S-C: *underståding* D-R>
- 9:12 *devertant: divertant* S-C
- 9:18 *discipuli eius* Gryson 3 E (*discipuli sui*), 10 E, 14 E, 15 E, 30 E, Frede  
AM-A Apc 6 (*discipulos suos*), AU Ev 2.108 (*discipulos suos*), QU  
Jud 12.6 (*discipulos suos*): *discipuli* Weber, S-C
- 9:19 *alii vero: alii* Weber
- <9:19 *again* KJV: omitted in D-R>
- <9:28 *that* D-R/C: *and* D-R>

- 9:28 *Iacobum et Iohannem: Iohannem et Iacobum* Weber  
 9:29 *facta: factum* Weber; *et refulgens: refulgens* Weber  
 9:32 *illo erant: illo* Weber  
 9:35 *dilectus: electus* Weber  
 9:37 *illi: illis* S-C  
 9:39 *cum spuma: ut spumet* \*D-R, not unlike Gryson 2 E (*et spumat*) and Frede A-SS Elig 2.62 (*et spumans*)  
 <9:39 *from him* KJV: omitted in D-R>  
 <9:43 continuation of 9:42 D-R>  
 <9:44 *And—disciples:* verse 9:43 in D-R; *but* KJV: *and* D-R; *Lay:* verse 9:44 begins here in D-R>  
 <9:45 *from* KJV: *before* D-R>  
 9:47 *adprehendit puerum et: adprehendens puerum* Weber  
 <9:48 *least* KJV: *lesser* D-R; *greatest* D-R/C: *greater* D-R>  
 <9:51 *that he should be received up* KJV: *of his assumption* D-R; *that* [second time] D-R/C: *and* D-R>  
 9:51 *in Hierusalem: Hierusalem* Weber  
 9:53 *pergens* Sabatier: *euntis* Weber, *euntis in* S-C  
 <9:53 *of one going* S-C: *to goe* D-R>  
 9:55 *illos, dicens, "Nescitis cuius spiritus estis: illos* Weber  
 9:56 *Filius hominis non venit animas perdere sed salvare."* Et: *et* Weber  
 9:58 *Dixit: et ait* Weber; *caput suum* ZPΦ [Weber's sigla]: *caput* Weber, S-C  
 9:59 *et sepelire: sepelire* Weber  
 9:60 *vade: vade, et* S-C  
 <9:60 *and* S-C: omitted in D-R>  
 9:61 *qui: quae* S-C  
 9:62 *in: ad* S-C; *aspiciens: respiciens* S-C  
 10:2 *messem suam: messem* Weber  
 10:6 *illum: illam* Weber  
 10:10 *quamcumque autem: quamcumque* Weber; *receperint: susceperint* S-C  
 <10:11 *very* KJV: omitted in D-R>  
 10:12 *vobis* Gryson 3 E, 4 E, 11 E, 17 E, Frede JO-M Aug 16: *vobis quia* Weber, S-C  
 10:15 *in: ad* S-C  
 10:19 *supra: super* S-C

- 10:20 *sed in hoc gaudete* Frede AMst 1 Cor 12.31, AU q 79.3 (variants H1 maur), BED hist 1.31 (without *sed*), CAr Ps 68.29 (*sed potius in hoc gaudete*), CHRY cor 1.9, GR-M ep 11.36: *gaudete autem* Weber, S-C
- 10:22 *scit qui: scit quis* S-C; *et qui: et quis* S-C
- 10:23 *dixit: dicit* S-C [1592 edition, according to Weber]; *quae: quae vos* S-C
- <10:25 *what must I do to* KJV (*shall for must*): *by doing of vvhath thing shal I* D-R>
- <10:38 *that* KJV: *and* D-R>
- <10:41 *many* KJV: *very many* D-R>
- 11:3 *hodie: cotidie* Weber
- 11:5 *dicet: dicit* Weber
- 11:8 *Et si ille perseveraverit pulsans, dico: dico* Weber
- 11:11 *petit: petet* Weber
- 11:17 *videns* Sabatier: *ut vidit* Weber, S-C; *desolabitur: desolatur* Weber
- 11:20 *pervenit: praevenit* Weber
- 11:22 *auferet: aufert* Weber; *distribuet: distribuit* Weber
- 11:24 *perambulat: ambulat* S-C
- 11:25 *invenit eam: invenit* Weber; *mundatam et ornatam: mundatam* Weber
- 11:26 *Tunc: et tunc* Weber; *spiritus: spiritus secum* S-C; *fiunt: sunt* Weber
- 11:28 *Quinimmo: quippini* Weber; *custodiunt illud: custodiunt* Weber
- 11:29 *Ionae prophetae: Ionae* Weber
- 11:31 *Salomone: quam Salomon* S-C
- 11:32 *Iona: quam Ionas* S-C
- <11:39 *the outside* KJV: *that on the out side* D-R; *your* KJV: *that of yours vvhich* is D-R>
- 11:44 *parent: apparent* S-C
- 11:46 *portare: portari* Weber; *digitorum vestrorum* Gryson 3 E, 5 E, 27 E: *digito vestro* Weber, S-C
- 11:47 *qui: quia* Weber
- 11:48 *ipsi quidem: quidem ipsi* Weber
- 11:53 *Cum autem: cum* Weber
- 11:54 *insidiantes ei: insidiantes* Weber; *ex: de* S-C
- 12:1 *quod: quae* Weber

- 12:3 *enim* Gryson 3 E, 5 E, Frede BED Prv 2 p. 969B: *autem* Weber, S-C
- 12:4 *quod: quid* S-C
- 12:7 *estis vos: estis* Weber
- 12:8 *me: in me* Weber; *illum: in illo* Weber
- 12:9 *denegabitur: negabitur* S-C
- 12:12 *quid oporteat vos: quae oporteat* Weber
- <12:17 *no room where to bestow* KJV: *not whither to gather* D-R>
- 12:19 *annos multos* Gryson 8 E, 11 E, 13 E (*annis multis*), 14 E, 17 E, Frede AM mort 25, AM Nab 29, PS-AU spe 98, PS-AU s 65.3, PS-CLE 1.2, PS-FU s 64, GR-M Jb 8.92, HI Gal 3, HI Jr h 12 (PL 25.679A), PET-C s 104 (PL 52.490B and 492A), RUF Bas 3.2 (PL 31.1747B), RUF Cl 10.45.4, RUF Lv 16.3, RUF Nm 27.7: *plurimos* Weber, S-C
- 12:22 *animae vestrae: animae* Weber; *inuamini: vestiamini* Weber
- 12:23 *plus quam: quam* Weber
- 12:27 *neque: non* Weber
- 12:31 *quaerite primum: quaerite* Weber; *Dei: Dei et iustitiam eius* S-C
- <12:31 *and his justice* S-C: omitted in D-R>
- 12:33 *veterescunt: veterescant* S-C
- 12:35 *ardentes in manibus vestris: ardentes* Weber
- <12:38 *or* KJV: *and* D-R>
- 12:39 *perfodiri: perfodi* S-C
- <12:40 *then* KJV (*therefore*): omitted in D-R>
- 12:40 *veniet: venit* Weber
- 12:42 *constituit: constituet* Weber; *super: supra* S-C
- 12:45 *pueros: servos* S-C
- 12:47 *non se* Frede HES lev 1.4 (PG 93.827D), PET-C s 26 (PL 52.275B): *non* Weber, S-C; *plagas vapulabit* Frede A-SS Furseus 12, A-SS Hella p. 214, AU ep 111.2, AU Fau 22.14, AU gr 5, AU Lv 31, AU Ps 78.9.18, AU Ps 98.12.80, AU Rm in 18.4 p. 171, AU Rm in 18.15, AU s 72.7, AU s dni 1.63, AU s Cas 1.133.11, AU urb 8, PS-AU sobr 1 (*plagas vapulabit*), CAN Hib 38.6, CAn co 11.9.2, CAr Ps 4.3, CY ep 11.1 (variant X<sup>3</sup>), FU rem 1.13.3, GR-M Jb 15.51 (PL 75.1106D), GR-M Jb 18.19 (PL 76.48B), GR-M Jb 25.29 (PL

76.340A), GR-M past 3.31 (PL 77.113A), HI Ecl 5.3.4 (variant Pal.), HI Jr h 12 (PG 13.447C), IS sent 2.1.9, PET-C s 26.8, RUF Rm 2.5, RUF Rm 2.7, RUF Ps 54 (PL 21.863D): *vapulabit* Weber, S-C; *multis: multas* Weber

12:49 *nisi ut: si* Weber

12:50 *Baptismo: baptisma* Weber

<12:50 *a baptism wherewith I am to be baptized* KJV: *to be baptized with a baptism* D-R>

12:52 *in duo: in duos* S-C

<12:55 *ye see* KJV (in italics in D-R/C): omitted in D-R>

12:56 *caeli et terrae: terrae et caeli* Weber

12:58 *apud: ad* S-C

<13:1 *had* KJV: omitted in D-R>

13:2 *fuerint: fuerunt* Weber

13:4 *Siloe: Siloam* Weber; *fuerint: fuerunt* Weber

13:6 *autem: autem et* S-C

<13:7 *cumbereth it* KJV: *doth it also occupie* D-R>

13:8 *dicit: dixit* Weber

<13:8 *said* KJV: *saith* D-R>

<13:9 *then* KJV: omitted in D-R>

13:12 *vocavit eam: vocavit* Weber

13:15 *Respondens: respondit* Weber; *dixit: et dixit* Weber

13:18 *simile: simile esse* Weber; *existimabo: aestimabo* S-C

13:24 *quaerent: quaerunt* Weber

13:25 *et incipietis: incipietis* S-C

<13:25 *you* S-C: *and you* D-R>

13:32 *et dicite: dicite* Weber; *tertia die: tertia* Weber

13:33 *sequenti die: sequenti* Weber

13:35 *relinquetur: relinquitur* Weber; *vestra deserta: vestra* Weber

<13:35 *the time* KJV: *it* D-R>

14:1 *intraret Iesus: intraret* Weber

<14:1 *that* KJV: *and* D-R>

<14:12 *lest* KJV: *lest perhaps* D-R>

14:13 *et caecos: caecos* Weber

14:28 *habeat: habet* Weber

14:31 *qui rex: quis rex* S-C

- 14:34 *sal: sal quoque* Weber  
 15:7 *agente: habente* Weber  
 <15:7 *more* KJV: omitted in D-R>  
 15:17 *patris: in domo patris* S-C  
 <15:17 *hired servants in my father's house* S-C: *my fathers hirelings* D-R>  
 15:19 *iam: et iam* Weber  
 15:20 *supra: super* S-C  
 15:22 *pedes eius: pedes* Weber  
 15:26 *quae: quid* S-C  
 <15:29 *yet* KJV: omitted in D-R>  
 <16:1 *that he* KJV: *as he that* D-R>  
 <16:6 *and* KJV: omitted in D-R>  
 16:7 *alio: alii* S-C  
 16:19 *et induebatur: qui induebatur* S-C  
 <16:19 *who* S-C: *he* D-R>  
 16:21 *divitis: divitis, et nemo illi dabat* S-C  
 <16:21 *and no one did give him* S-C: omitted in D-R>  
 16:23 *Elevans autem: elevans* Weber; *videbat: vidit* S-C  
 16:24 *aquam: aqua* Weber  
 <16:24 *in* KJV: *into* D-R>  
 16:26 *chaos: chasma* Weber  
 <16:28 *for I have five brethren:* part of verse 27 in D-R>  
 17:3 *peccaverit in te: peccaverit* Weber  
 17:6 *haberetis: habueretis* S-C; *diceretis: dicetis* S-C; *oboediret: oboediet* S-C  
 17:7 *aut boves* Z [Weber's siglum]: *aut* Weber, S-C; *dicet: dicat* S-C  
 17:8 *dicit* GDC [Weber's sigla]: *dicet* Weber, *dicat* S-C  
 <17:8 *will not rather say* KJV (*rather* in italics in D-R/C): *saith not* D-R>  
 17:9 *ei: sibi* Weber; *imperaverit* Z [Weber's siglum]: *imperaverat* Weber, S-C  
 17:10 *Sic:* verse 10 begins here in Weber  
 <17:20 *when the kingdom of God should come* KJV: *Vvhen commeth the kingdom of God?* D-R>  
 17:20 *respondit eis et: respondens eis* S-C  
 17:22 *discipulos suos: discipulos* Weber  
 17:23 *et 'Ecce: ecce* Weber  
 17:28 *et aedificabant: aedificabant* Weber

- <17:30 *Even thus* KJV: *according to these things* D-R>  
 17:33 *salvare: salvam facere* S-C; *et quicumque: et qui* Weber  
 <17:33 *preserve* KJV: *quicken* D-R>  
 17:34 *in illa: illa* Weber  
 17:37 *et aquilae: aquilae* Weber  
 <18:1 *we ought* D-Rn (*V've should*): *it behoueth* D-R>  
 18:2 *verebatur: reverebatur* Weber  
 <18:5 *continually* KJV (*her continuall*): *at the last* D-R; *weary me out* KJV  
 (without out): *defame me* D-R>  
 <18:9 *He spoke also* KJV (*And he spake*): *And he spake also* D-R>  
 18:14 *magis quam ille* Sabatier: *ab illo* Weber, S-C  
 18:18 *faciendo* Sabatier: *faciens* Weber, S-C  
 <18:18 *what shall I do to* KJV: *by doing vvhath, shal I* D-R>  
 <18:30 *who* KJV: *and* D-R>  
 18:31 *Hierosolymam: Hierosolyma* Weber  
 <18:42 *Receive thy sight* KJV: *Do thou see* D-R>  
 <19:2 *who* KJV (*which*): *and this* D-R>  
 19:7 *devertisset: divertisset* S-C  
 19:17 *supra: super* S-C  
 19:19 *supra: super* S-C  
 19:21 *austerus: austeris* Weber  
 19:22 *homo austerus: austeris homo* Weber  
 <19:23 *then* KJV: omitted in D-R; *that* S-C; *and* D-R; *might* KJV: *might certes* D-R>  
 19:23 *et: ut* S-C; *illam: illud* Weber  
 19:26 *dabitur: dabitur, et abundabit* S-C  
 <19:26 *and he shall abound* S-C: omitted in D-R>  
 19:28 *Hierosolymam: in Hierosolyma* Weber  
 19:29 *Bethaniam: Bethania* Weber; *ex discipulis suis* Gryson 3 E, 5 E (*de for ex*), 10 E, 14 E (without *suis*), 27 E, Frede ANT-M 153 v, HI Lc 37, M-R 213a: *discipulos suos* Weber, S-C  
 <19:32 *had* KJV: omitted in D-R>  
 19:37 *descendentium* SsNAZFPCΦ [Weber's sigla]: *discentium* Weber, *discipulorum* S-C  
 <19:37 *his disciples* D-Rn: *them that descended* D-R>



- <19:40 *should* KJV: omitted in D-R; *would* KJV: *shal* D-R>  
 19:44 *et ad: ad* Weber; *filios tuos: filios* Weber  
 20:3 *autem Iesus: autem* Weber  
 20:3 *unum verbum: verbum* Weber  
 20:4 *baptismum: baptismus* S-C  
 20:5 *intra: inter* Weber  
 <20:6 *was* KJV: *is* D-R>  
 20:9 *Vineam plantavit homo quidam* Gryson 14 E, Frede PS-HI Ev 576B:  
*Homo plantavit vineam* S-C, Weber [without capitalization]  
 <20:10 *But they* KJV (*the husbandmen* for *they*): *Vvho* D-R>  
 <20:14 *But when the husbandmen saw him* KJV: *Vvbom vvhen the husbandmen  
 savv* D-R>  
 20:14 *viderent* Sabatier: *vidissent* Weber, S-C; *intra: inter* Weber  
 20:18 *supra illum: super illum* S-C; *supra quem: super quem* S-C  
 <20:19 *but* D-R/C: *and* D-R>  
 20:20 *et traderent: ut traderent* S-C  
 <20:20 *that* S-C: *and* D-R>  
 20:24 *dixerunt: dixerunt ei* S-C  
 <20:24 *to him* S-C: omitted in D-R>  
 20:28 *liberis: filiis* Weber  
 <20:30 *to wife* KJV: omitted in D-R; *also* D-R/C: omitted in D-R>  
 20:32 *Novissima: novissime* S-C  
 <20:33 *all* D-R/C (in italics): omitted in D-R>  
 20:34 *Et: at* S-C  
 20:35 *autem: vero* S-C; *nubunt: nubent* S-C; *ducunt: ducent* S-C  
 <20:35 *shall neither be married* S-C: *neither marrie* D-R>  
 20:36 *ultra* Z [Weber's siglum]: *enim ultra* Weber, S-C  
 20:38 *ergo* Sabatier: *autem* Weber, S-C  
 20:39 *dixerunt ei: dixerunt* Weber  
 <20:40 *after that* KJV: omitted in D-R>  
 21:4 *de inopia sua* Gryson 2 E, 3 E (*exiguitate* for *inopia*), 14 E, Frede AMst  
 q 124.1 p. 382.1 (*exiguitate* for *inopia*) and p. 382.5 (*penuria* for *ino-  
 pia*), CY op 15: *ex eo quod deest illi* Weber, S-C  
 21:9 *nondum: non* Weber  
 21:11 *Et terraemotus: terraemotus* Weber

- <21:11 *divers* KJV: omitted in D-R>  
 <21:18 *but* KJV: *and* D-R>  
 21:21 *ad: in* Weber  
 21:23 *supra: super* S-C  
 <21:30 *shoot forth their fruit* KJV (without *their fruit*): *budde forth fruite out of them selues* D-R>  
 <22:1 *feast* KJV: *festiual day* D-R>  
 22:2 *eum: Iesum* S-C  
 <22:2 *Jesus* S-C: *him* D-R> `   
 22:3 *cognominabatur: cognominatur* Weber; *Iscariotes: Scarioth* Weber  
 22:10 *homo: homo quidam* S-C; *quam: qua* Weber  
 22:20 *cenavit: cenaverat* \*D-R; *qui: quod* Weber; *fundetur: funditur* Weber  
 22:22 *tradetur: traditur* Weber  
 22:26 *iunior: minor* S-C  
 22:30 *regno meo: regno* Weber  
 22:34 *Et: at* S-C  
 22:35 *Quando: verse 35 begins here* S-C, D-R/C; *At: verse 36 begins here* S-C, D-R/C  
 22:37 *cum: quod cum* Weber; *iniquis: iniustis* Weber  
 <22:45 *rose* KJV: *vvas risen* D-R>  
 22:49 *esset* Sabatier: *erat* Weber, S-C  
 22:55 *atrio: atrii* S-C  
 <22:59 *another* KJV: *a certaine other* D-R>  
 22:61 *dixerat: dixit* Weber  
 22:67 *credetis: creditis* Weber  
 23:2 *dare: dari* Weber  
 23:5 *incipiens: et incipiens* Weber  
 23:8 *audiret: audierat* S-C  
 <23:8 *had* S-C: omitted in D-R>  
 23:10 *autem: etiam* Weber  
 <23:14 *find* D-R/C [cf. Lk 23:22]: *haue found* D-R>  
 <23:25 *had desired* KJV: *demaunded* D-R>  
 23:27 *lamentabant: lamentabantur* S-C  
 23:35 *expectans: spectans* S-C  
 <23:35 *beholding* D-Rn: *expecting* D-R>  
 23:37 *dicentes: et dicentes* S-C

- <23:37 *and* S-C: omitted in D-R>  
 23:38 *scripta: inscripta* Weber  
 <23:41 *due reward* KJV: *vvorthie* D-R>  
 23:44 *universa terra: universam terram* S-C  
 23:53 *exciso in petra* Sabatier (*perfosso* for *exciso*): *exciso* Weber, S-C  
 <23:54 *drew on* D-R (*neere* for *on*): literally, *began to dawn*>  
 <24:9 *the* KJV: *those* D-R>  
 <24:11 *idle tales* KJV: *dotage* D-R>  
 24:11 *credebant: crediderunt* S-C  
 24:12 *vidit: videt* Weber  
 <24:19 *a prophet* KJV: *a man a Prophet* D-R>  
 24:20 *sacerdotes: sacerdotum* Weber  
 24:21 *dies est: dies* Weber  
 <24:24 *had* KJV: omitted in D-R>  
 24:24 *invenerunt: viderunt* Weber  
 24:45 *eorum sensum* Gryson 3 E, 5 E (*eorum sensus*), 14 E, Frede PS-AU Do  
     25 (*eorum sensu*), IR 3.16.5, PRIM 2 p. 92.13 (*discipulorum sensus*),  
     QU pro 2.40: *illis sensum* Weber, S-C  
 24:49 *virtute: virtutem* Weber, S-C  
 <24:50 *as far as to* KJV: *abrode into* D-R>

## JOHN

- <1:9 *That* KJV: *It* D-R>  
 1:9 *hunc mundum: mundum* Weber  
 1:15 *dixi: dixi vobis* Weber  
 <1:15 *preferred* D-Rn: *made* D-R>  
 1:21 *dixit: dicit* Weber  
 1:26 *non scitis: nescitis* S-C  
 <1:27 *preferred* KJV [cf. D-Rn to John 1:15]: *made* D-R>  
 1:29 *vidit: videt* Weber; *Ecce: qui: qui* Weber  
 <1:30 *preferred* KJV [cf. D-Rn to John 1:15]: *made* D-R>  
 1:31 *manifestetur: manifestaretur* Weber; *in Israhel: Israhel* Weber  
 1:38 *sequentes se: sequentes* Weber  
 1:42 *Iona: Iohanna* Weber  
 <1:50 *things* KJV: omitted in D-R>

- 2:1 *tertio: tertia* S-C  
 2:2 *autem: autem ibi* Weber  
 <2:9 *had* KJV: omitted in D-R>  
 2:9 *haurierant: hauserant* S-C  
 2:10 *Tu autem: tu* Weber  
 2:13 *Iesus Hierosolymam: Hierosolyma Iesus* Weber  
 2:16 *et nolite: nolite* Weber  
 2:20 *tu in: tu* Weber  
 <2:22 *had* [first time] KJV: omitted in D-R; *had said* [second time] KJV:  
*did say* D-R>  
 3:2 *Iesum: eum* Weber  
 3:3 *natus: renatus* S-C  
 3:4 *nasci: renasci* S-C  
 <3:4 *again* S-C: omitted in D-R>  
 3:5 *Spiritu: Spiritu Sancto* S-C  
 <3:5 *Holy* S-C: omitted in D-R>  
 3:8 *non scis: nescis* S-C; *et quo: aut quo* S-C  
 3:10 *in Israhel: Israhel* Weber  
 3:15 *ipsum: ipso* Weber  
 3:18 *credidit: credit* S-C  
 <3:18 *believeth not* S-C: *hath not beleueed* D-R>  
 3:20 *male: mala* Weber  
 3:23 *adveniebant: veniebant* S-C  
 3:25 *autem: ergo* Weber  
 <3:25 *between some* KJV: omitted in D-R>  
 3:31 *supra* [both times]: *super* S-C  
 3:33 *accepit: accipit* Weber  
 <4:1 *had* KJV: omitted in D-R>  
 <4:2 *himself* KJV (in italics in D-R/C): omitted in D-R>  
 4:6 *super: supra* S-C  
 4:14 *ego dabo: dabo* Weber  
 <4:17 *said* KJV: *saieth* D-R>  
 4:21 *veniet: venit* S-C  
 <4:21 *cometh* S-C: *shal come* D-R>  
 <4:28 *the men there* D-R/C: *those men* D-R>  
 4:29 *et videte: videte* Weber

- 4:30 *Exierunt ergo: exierunt* Weber  
 4:32 *dixit: dicit* S-C  
 <4:35 *then* KJV: omitted in D-R>  
 <4:37 *that* KJV: *the* D-R>  
 4:38 *labores: laborem* Weber  
 4:41 *crediderunt: crediderunt in eum* S-C  
 <4:41 *in him* S-C: omitted in D-R>  
 4:45 *ad: in* Weber  
 <4:47 *was at the point of death* KJV: *began to die* D-R>  
 <4:52 *grew better* D-R/C: *was amended* D-R>  
 5:1 *Hierosolymam: Hierosolymis* Weber  
 5:2 *super Probatice: Probatice* S-C  
 <5:2 *called* D-Rn (in italics in D-R/C): *upon* D-R>  
 5:4 verse omitted in Weber  
 <5:4 *went down* KJV? (*stepped in*): *had gone down* D-R>  
 5:6 *haberet: habet* Weber  
 5:9 *est* Gryson 30 E: *est homo* Weber, *est homo ille* S-C  
 <5:9 *the man* KJV: *he* D-R>  
 5:10 *Dicebant ergo: dicebant* Weber  
 5:13 *a turba: turba* Weber  
 <5:14 *saith* D-R/C: *said* D-R>  
 <5:15 *The* KJV: *That* D-R; *had* KJV: omitted in D-R>  
 <5:18 *Then:* verse 5:19 begins here in D-R>  
 5:24 *transiet* AMF [Weber's sigla]: *transit* Weber, *transiit* S-C  
 <5:24 *is passed* D-Rn: *shall pass* D-R>  
 5:27 *et iudicium: iudicium* S-C  
 <5:27 *judgment* S-C: *iudgement also* D-R>  
 5:28 *eius: Filii Dei* S-C  
 <5:28 *voice of the Son of God* S-C: *his voice* D-R>  
 <5:36 *that of* KJV: omitted in D-R>  
 5:45 *accusat: accuset* Weber  
 6:5 *dicit: dixit* S-C  
 <6:5 *said* S-C: *saith* D-R>  
 6:13 *manducaverant: manducaverunt* Weber  
 6:14 *Iesus fecerat: fecerat* Weber  
 6:19 *super: supra* S-C

- 6:20 *navem: navi* Weber; *in quam: quam* Weber  
 6:24 *in naviculas: naviculas* Weber  
 6:35 *venit: veniet* Weber  
 6:39 *illud in: illum* Weber  
 6:40 *autem: enim* Weber  
 6:41 *panis: panis vivus* S-C  
 <6:41 *living* S-C: omitted in D-R>  
 6:44 *eum in: eum* Weber  
 <6:52 continuation of verse 6:51 in D-R>  
 <6:53-72 these verses are numbered one lower in D-R>  
 6:54 *habebitis: habetis* Weber  
 6:61 *et quis: quis* Weber  
 6:65 *non credentes: credentes* Weber  
 6:72 *Iscariotem: Scariotis* Weber  
 7:1 *haec: haec autem* S-C  
 <7:1 *in* [both times] D-Rn: *into* D-R>  
 <7:2 *Jews'* KJV: *festiual day of the Iewves* D-R>  
 7:8 *ego: ego autem* S-C  
 <7:8 *but* D-Rn (yet): omitted in D-R>  
 <7:10 *feast* KJV: *festiual day* D-R>  
 7:12 *multus: multum* S-C  
 <7:14 *Now about the midst of the feast* KJV: *And vwhen the festiuitie vvas nowv halfe done* D-R>  
 7:14 *festiuitate* Frede EUS-E 9.22: *die festo* Weber, S-C  
 <7:19 *yet* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 7:28 *non scitis: nescitis* S-C  
 <7:30 *but* KJV: *and* D-R>  
 7:33 *ergo eis: ergo* Weber  
 <7:33 *then* KJV (in italics in D-R/C): omitted in D-R>  
 <7:34 *thither* KJV (in italics in D-R/C): omitted in D-R>  
 7:36 *vos non: non* Weber  
 <7:37 *and* D-R/C (in italics): omitted in D-R>  
 7:38 *dicit: dixit* Weber  
 7:39 *nondum: non* Weber; *Spiritus datus: Spiritus* Weber; *erat: fuerat* Weber  
 7:42 *de Bethleem: Bethleem* Weber

- <7:46 *man* KJV: *man so* D-R>  
 7:50 *Dixit: dicit* Weber  
 <7:51 *any* KJV: omitted in D-R>  
 7:52 *Scrutare: scrutare scripturas* S-C  
 <7:52 *the scriptures* S-C: omitted in D-R>  
 <8:3 *to him* KJV: omitted in D-R>  
 <8:5 *But* KJV: *therfore* D-R>  
 8:6 *Hoc: haec* Weber  
 8:7 *ergo: autem* Weber  
 <8:9 *eldest* KJV: *seniours* D-R>  
 8:9 *solus Iesus: solus* Weber  
 8:10 *sunt qui te accusabant: sunt* Weber  
 8:12 *ambulat: ambulabit* Weber; *lucem: lumen* S-C  
 <8:19 *you* KJV: *perhaps you* D-R>  
 8:20 *est Iesus: est* Weber  
 8:22 *dicit: dixit* S-C  
 <8:22 *said* S-C: *saith* D-R>  
 8:25 *qui: quia* Weber  
 8:27 *eis: eius* S-C; *dicebat Deum: dicebat* Weber  
 <8:27 *said* S-C: *said to them* D-R>  
 8:29 *et non: non* Weber  
 8:35 *filius: filius autem* S-C  
 <8:35 *but* S-C: omitted in D-R>  
 8:38 *Patrem meum: Patrem* Weber  
 <8:41 *even* KJV (in italics in D-R/C): omitted in D-R>  
 <8:42 *But* D-R/C: *therfore* D-R>  
 8:45 *quia: si* S-C  
 <8:45 *if* S-C: *because* D-R>  
 8:46 *arguet: arguit* Weber; *dico: dico vobis* S-C; *vos non: non* S-C  
 <8:46 *to you* S-C: omitted in D-R>  
 8:48 *igitur: ergo* S-C  
 8:49 *inhonorastis: inhonoratis* Weber  
 8:50 *quaerit et iudicat: quaerat et iudicet* S-C  
 8:54 *vester: noster* Weber  
 8:56 *et vidit: vidit* S-C  
 <8:56 *he* S-C: *and he* D-R>  
 9:1 *praeteriens Iesus: praeteriens* Weber

- 9:2 *sui: eius* S-C  
 9:3 *manifestentur: manifestetur* Weber  
 9:6 *linuit: linivit* S-C  
 9:8 *viderant: videbant* Weber  
 <9:9 *said* KJV (in italics in D-R/C): omitted in D-R>  
 9:9 *eius: ei* S-C; *Ille vero: ille* Weber  
 9:11 *natatoriam: natatoria* S-C; *vidi: video* S-C  
 <9:11 *went* D-R/C: *went, and* D-R; *see* S-C: *saw* D-R>  
 9:12 *Et dixerunt: dixerunt* Weber  
 <9:15 *had received his sight* KJV: *saw* D-R>  
 9:16 *qui: quia* Weber; *Alii autem: alii* Weber; *inter eis: in eis* Weber  
 <9:18 *had received his sight* [both times] KJV: *saw* D-R>  
 9:22 *confiteretur esse: confiteretur* Weber  
 9:25 *ergo eis: ergo* Weber  
 9:28 *Maledixerunt ergo: maledixerunt* Weber; *sis: es* Weber  
 <9:35 *had* KJV: omitted in D-R>  
 9:39 *Et dixit: dixit* Weber; *ei Iesus: Iesus* S-C  
 <9:39 *said* S-C: *said to him* D-R>  
 9:40 *quidam ex: ex* Weber  
 10:5 *fugiunt: fugient* Weber  
 10:8 *sed: et* S-C  
 <10:8 *and* S-C: *but* D-R>  
 10:11 *ovibus suis: ovibus* Weber  
 10:12 *autem et: et* Weber  
 10:15 *ovibus meis: ovibus* Weber  
 10:16 *et unus: unus* Weber  
 10:18 *et potestatem: potestatem* Weber  
 10:24 *suspendis Sabatier: tollis* Weber, S-C  
 10:31 *lapides: ergo lapides* S-C  
 <10:31 *then* S-C: omitted in D-R>  
 <11:1 *named* KJV: omitted in D-R>  
 11:3 *sorores eius: sorores* Weber  
 <11:6 *had* KJV: omitted in D-R>  
 11:7 *dicit: dixit* S-C  
 <11:7 *said* S-C: *saith* D-R>  
 11:10 *in nocte: nocte* Weber



- 11:11 *hoc: haec* S-C; *dicit: dixit* S-C; *excitem: exsuscitem* Weber
- <11:11 *said* S-C: *saith* D-R>
- 11:13 *Dixit* Frede JUV 4.325, M-M p. 337C: *Dixerat* S-C Weber [without capitalization]
- 11:17 *Hierosolymam: Hierosolyma* Weber
- <11:18 *off* KJV: omitted in D-R>
- 11:20 *venerat* Gryson 4 E, Frede JUV 4.338 (*venisse*): *venit* Weber, S-C
- 11:24 *novissima: novissimo* S-C
- 11:25 *et: etiam* S-C
- 11:27 *Dei: Dei vivi* S-C; *hunc mundum: mundum* Weber
- <11:27 *the living* S-C: omitted in D-R>
- 11:31 *igitur: ergo* S-C; *ut viderunt* Gryson 14 E, 20 E: *cum vidissent* Weber, S-C
- 11:32 *dicit: dixit* Weber
- 11:33 *fremuit: infremuit* S-C
- 11:37 *caeci: caeci nati* S-C; *hic: et hic* Weber
- <11:37 *man born blind* S-C: *blinde man* D-R>
- 11:44 *Dixit: dicit* Weber
- 11:45 *Mariam et Martham: Mariam* Weber; *fecit Iesus: fecit* Weber
- <11:46 *bad done* KJV: *did* D-R>
- 11:48 *locum: et locum* Weber
- 11:49 *Caiaphas nomine: Caiaphas* Weber
- 11:50 *nobis: vobis* S-C
- <11:50 *you* S-C: *vs* D-R>
- 11:52 *ut: et ut* Weber
- <11:52 *in* KJV: *into* D-R>
- 11:53 *discipulis suis: discipulis* Weber
- 11:55 *Hierosolymam: Hierosolyma* Weber
- 11:56 *venit: veniat* Weber; *Dederant*: verse 57 begins here in Weber
- 12:3 *et unxit: unxit* Weber
- 12:4 *Dixit: dicit* Weber; *Iscariotes: Scariotis* Weber
- <12:7 *But* D-R/C: *therefore* D-R>
- 12:7 *Sine: sinite* S-C; *diem: die* Weber
- 12:12 *Hierosolymam: Hierosolyma* Weber
- 12:20 *ascenderunt* Gryson 3 E, 15 E, 5 E (*ascendebant*), 11 E (*ascendebant*): *ascenderant* Weber, S-C

- <12:29 *heard* KJV: *had heard* D-R>  
 12:29 *dicebat: dicebant* Weber  
 12:40 *et non: et* Weber  
 12:42 *de: e* S-C  
 13:1 *diem autem: diem* S-C  
 <13:1 *Before* S-C: *And before* D-R>  
 13:2 *cor: corde* Weber; *Iscariotae: Scariotis* Weber  
 13:7 *dixit: dicit* Weber  
 13:8 *habebis: habes* Weber  
 13:10 *nisi ut pedes lavet: ut lavet* Weber  
 13:16 *maior est: maior* Weber  
 13:18 *impleatur: adimpleatur* Weber; *levabit: levavit* Weber  
 13:24 *dixit: dicit* Weber  
 13:26 *Iscariotae: Scariotis* Weber  
 13:27 *tunc introivit: introivit* S-C; *Et dicit: Dicit* Weber, *Et dixit* S-C  
 <13:27 *morsel* S-C: *morsel, then* D-R; *said* S-C: *saiith* D-R>  
 13:29 *quod dixisset: quia dicit* Weber  
 13:31 *dixit: dicit* Weber  
 13:38 *Respondit ei: respondit* Weber; *pones: ponis* Weber  
 <14:3 *will* KJV: omitted in D-R>  
 14:7 *cognoscetis: cognoscitis* Weber  
 <14:9 *Have I been* KJV: *I am* D-R>  
 14:9 *videt me videt: vidit me vidit* Weber  
 14:10 *credis: creditis* S-C  
 <14:12 *because:* verse 13 begins here in D-R>  
 14:13 *petieritis: petieritis Patrem* S-C  
 <14:13 *the Father* S-C: omitted in D-R>  
 14:17 *cognoscitis: cognoscetis* S-C  
 <14:17 *shall* D-Rn: omitted in D-R>  
 14:22 *Iscariotes: Scariotis* Weber  
 14:23 *mansionem: mansiones* Weber  
 <14:28 *again* KJV: omitted in D-R>  
 15:6 *arescet: aruit* Weber; *eum: eos* Weber; *mittent: mittunt* Weber; *ardet: ardent* Weber  
 15:15 *dico: dicam* S-C; *facit: faciat* S-C  
 <15:15 *will* S-C: omitted in D-R>

- 15:25 *impleatur: adimpleatur* S-C  
 15:27 *perhibebitis: perhibetis* Weber  
 16:3 *facient vobis: facient* Weber  
 16:5 *et nunc: at nunc* Weber  
 16:9 *credunt: crediderunt* S-C  
 <16:9 *believed* S-C: *beleue* D-R>  
 16:11 *iam iudicatus: iudicatus* Weber  
 16:13 *omnem: in omnem* Weber  
 16:15 *accipiet: accipit* Weber  
 16:22 *tollet: tollit* Weber  
 16:26 *In illo: illo* Weber  
 16:27 *amastis: amatis* S-C  
 <16:32 *yet* KJV: omitted in D-R>  
 16:33 *habebitis: habetis* Weber  
 17:5 *claritate: claritatem* Weber  
 17:15 *a: ex* Weber  
 17:18 *Sicut: Sicut tu* S-C  
 17:22 *et nos: nos* Weber  
 17:23 *et me: me* Weber  
 17:25 *mundus: et mundus* Weber  
 18:2 *locum: ipsum locum* Weber  
 18:4 *dixit: dicit* Weber  
 <18:6 *had* KJV: omitted in D-R>  
 18:11 *gladium tuum: gladium* Weber  
 <18:15 *so did* KJV: omitted in D-R>  
 18:18 *calefaciebant se: calefebant* Weber  
 18:21 *sum: sim* S-C  
 18:26 *Dicit ei: dicit* Weber  
 18:28 *ut manducarent: manducarent* Weber  
 18:34 *Respondit: et respondit* Weber  
 18:36 *utique decertarent: decertarent* Weber  
 18:40 *Clamaverunt ergo: clamaverunt* Weber  
 19:4 *Exiit: exiit ergo* S-C  
 <19:4 *therefore* S-C: omitted in D-R>  
 19:6 *crucifige eum: crucifige* Weber  
 19:9 *dicit: dixit* S-C

- <19:9 *said* S-C: *saith* D-R>  
 19:12 *Exinde: Et exinde* S-C; *Omnis: Omnis enim* S-C  
 <19:12 *And* S-C: omitted in D-R; *For* S-C: omitted in D-R>  
 19:13 *autem cum: ergo cum* Weber; *loco: locum* Weber  
 19:15 *Dicit: dixit* Weber  
 19:17 *Hebraice: hebraice autem* S-C  
 <19:17 *but* S-C: omitted in D-R>  
 <19:23 *also* KJV: omitted in D-R>  
 19:24 *impleretur: impleatur* Weber  
 <19:26 *saw* KJV: *had seen* D-R>  
 19:28 *iam omnia: omnia* S-C; *dicit: dixit* S-C  
 <19:28 *said* S-C: *saith* D-R>  
 19:36 *impleretur: impleatur* Weber  
 19:39 *venit* Frede AU s 316.3, PS-AU s 151.5: *venerat* Weber, S-C  
 19:40 *illud: eum* Weber  
 20:1 *vidit: videt* Weber  
 20:5 *vidit: videt* Weber  
 20:6 *vidit: videt* Weber  
 <20:8 *Then* KJV: *Then therefore* D-R>  
 20:8 *ille alius* Gryson 10 E, 27 E, 30 E, 56 E, Frede GR-M Ev 22tit  
 (PL 76.1174B): *ille* Weber, S-C; *venit* Frede AU Jo 120.9.2: *venerat*  
 Weber, S-C  
 20:9 *oportebat: oportet* Weber  
 20:14 *vidit: videt* Weber  
 20:17 *Deum meum: et Deum meum* Weber  
 <20:19 *same* KJV: omitted in D-R; *said* S-C: *saith* D-R>  
 20:19 *discipuli congregati: discipuli* Weber; *dicit: dixit* S-C  
 20:22 *Hoc: haec* S-C; *dicit: dixit* S-C  
 <20:22 *said* S-C: *saith* D-R>  
 20:23 *eis; et: eis* Weber; *retenta: detenta* Weber  
 20:25 *figuram: fixuram* S-C  
 20:29 *Dicit: Dixit* S-C; *me, Thoma: me* Weber  
 21:1 *Iesus: Iesus discipulis* S-C  
 <21:1 *to the disciples* S-C: omitted in D-R; *himself* KJV (in italics in  
 D-R/C): omitted in D-R>

# ACTS OF THE APOSTLES

- 21:4 *iam facto: facto* S-C  
 <21:4 *come* S-C; *novv come* D-R>  
 21:5 *Dicit: dixit* S-C  
 <21:5 *said* S-C; *saith* D-R>  
 21:6 *Dicit: dixit* Weber; *prae: a* Weber  
 21:7 *Dicit: dixit* S-C; *tunicam: tunica* S-C  
 <21:7 *said* S-C; *saith* D-R>  
 21:8 *cubitis: a cubitis* Weber  
 <21:8 *with* KJV; *of* D-R>  
 <21:12 *and* KJV; omitted in D-R; *was* KJV; *is* D-R>  
 21:12 *discumbentium: discentium* Weber; *est: esset* Weber  
 21:13 *accipit: accepit* Weber  
 21:14 *discipulis suis: discipulis* Weber; *surrexisset: resurrexisset* S-C  
 <21:15 *son* KJV (in italics in D-R/C): omitted in D-R>  
 <21:16 *son* KJV (in italics in D-R/C): omitted in D-R>  
 <21:17 *son* KJV (in italics in D-R/C): omitted in D-R; *said* S-C; *saith* D-R>  
 21:17 *Et dixit: et dicit* Weber; *scis: nosti* S-C; *Dicit ei, "Pasce: Dixit ei: Pasce* S-C  
 21:20 *tradet: tradit* Weber  
 21:21 *dicat: dixit* S-C  
 <21:21 *what shall this man do?* KJV (*shall* in italics in D-R/C; *do* in roman type in KJV and italics in D-R/C): *this man vvhat?* D-R>  
 21:22 *Sic: si sic* Weber  
 21:23 *inter: in* Weber; *sic: si sic* Weber; *veniam: venio* Weber  
 <21:23 *should not die* [both times] KJV; *dieth not* D-R>  
 21:24 *discipulus ille: discipulus* Weber  
 21:25 *capere posse: capere* Weber; *libros: libros / amen* Weber

# ACTS OF THE APOSTLES

- <1:1 *former* KJV; *first* D-R>  
 <1:2 *had chosen* KJV; *chose* D-R>  
 1:4 (*inquit*) "*per: per* Weber  
 1:10 *euntem illum: eunte illo* Weber

- <1:10 *up* KJV: omitted in D-R>  
 <1:13 *the brother* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 1:15 *In: et in* Weber; *hominum: nominum* Weber  
 1:17 *qui: quia* Weber  
 <1:17 *had* KJV: omitted in D-R>  
 1:20 *eorum: eius* Weber; *alius: alter* S-C  
 1:23 *Barsabas: Barsabban* Weber  
 <1:24 *whether of these two* KJV: *of these two, one, whom* D-R>  
 <1:25 *by transgression fallen* KJV (*fell for fallen*): *praevaricated* D-R>  
 2:4 *variis: aliis* Weber  
 2:5 *est: sunt* Weber  
 <2:6 *this was noised abroad* KJV: *this voice was made* D-R>  
 2:7 *ecce, omnes: omnes ecce* Weber  
 2:8 *linguam nostram: lingua nostra* Weber  
 2:9 *Iudaeam: et Iudaeam* Weber  
 <2:15 *but* KJV: omitted in D-R>  
 2:22 *sicut: sicut et* S-C  
 <2:22 *also* S-C: omitted in D-R>  
 2:23 *adfigentes: adfligentes* S-C  
 2:25 *in conspectu meo: coram me* Weber; *meis: est mihi* S-C  
 <2:25 *before my face* KJV: *in my sight* D-R>  
 2:28 *vitae: vitae et* S-C  
 2:29 *defunctus: et defunctus* Weber; *sepultus est: sepultus* S-C  
 2:32 *cuius: cui* Weber  
 2:33 *auditis: audistis* Weber  
 2:34 *caelum: caelos* Weber; *dicit: dixit* S-C  
 <2:34 *said* S-C: *saith* D-R>  
 2:37 *His autem: his* Weber  
 <2:37 *and* KJV (in italics in D-R/C): omitted in D-R>  
 2:40 *plurimis: pluribus* Weber  
 <2:41 *to them* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 <2:47 *added daily to their society such as should be saved* KJV (*the Church for their society*): *increased them that should be saved, daily together* D-R>

- <3:1 *hour* KJV: *ninth hour* D-R; *being the ninth hour* KJV (*being* in roman type in KJV and italics in D-R/C; *hour* in italics in D-R/C): omitted in D-R>
- 3:7 *manu eius: ei manu* Weber
- 3:8 *Deum: Dominum* Weber
- <3:10 *begging* D-R/C: omitted in D-R>
- 3:11 *cucurrit: concurrit* Weber; *quae: qui* Weber
- <3:12 *Which* D-R/C: *But* D-R>
- 3:12 *pietate: potestate* S-C
- <3:12 *power* S-C: *holines* D-R; *had* KJV: *haue* D-R>
- 3:16 *videtis: vos vidistis* S-C
- <3:16 *have seen* S-C: *see* D-R>
- 3:24 *adnuntiaverunt: et adnuntiaverunt* Weber
- 3:25 *nostros: vestros* Weber
- 4:3 *eis: eos* S-C
- 4:8 *seniores: seniores audite* S-C
- <4:8 *hear* S-C: omitted in D-R>
- <4:9 *done to* KJV: *upon* D-R>
- 4:10 *Iesu: Domini nostri Iesu* S-C
- <4:10 *our Lord* S-C: omitted in D-R; *even by him* KJV: *in this same* D-R>
- 4:12 *oportet: oporteat* S-C
- 4:16 *Hierusalem: in Hierusalem* Weber; *manifestum est: manifestum* Weber
- 4:21 *id quod factum fuerat: Deum* Weber
- 4:22 *fuerat: erat* Weber
- <4:22 *miraculous cure* KJV (*miracle of healing*): *signe of health* D-R>
- 4:24 *tu: tu es* S-C; *mare: et mare* Weber
- <4:24 *art he* S-C: omitted in D-R>
- 4:28 *consilium tuum: consilium* Weber
- 4:30 *quod: cum* Weber; *extendas ad: extendas* Weber
- <4:32 *but* D-R/C: omitted in D-R>
- 4:32 *cor unum: cor* Weber; *possidebat: possidebant* Weber
- 4:33 *Domini nostri: Domini* Weber
- 4:35 *Dividebatur: dividebantur* Weber
- <5:2 *by fraud kept back part* KJV (*part* in roman type in KJV): *defrauded* D-R>

- <5:3 *by fraud keep part* KJV (*part* in roman type in KJV): *defraude* D-R>  
 5:5 *in: super* S-C; *audierunt: audierant* Weber  
 <5:7 *after* KJV: omitted in D-R; *when* KJV: *and* D-R>  
 5:8 *Respondit: dixit* S-C; *mulier: si: si* Weber  
 <5:8 *said to* S-C: *answered* D-R>  
 <5:9 *said* KJV (in italics in D-R/C): omitted in D-R>  
 5:9 *convenit* Gryson 51 E, 56 E, Frede AV ep 1.9, GI exc 1, HI Is 17, LUC  
 Ath 7, PS-VIG tri 12.7: *utique convenit* Weber, S-C  
 5:15 *illorum et liberarentur ab infirmitatibus suis: eorum* Weber  
 <5:16 *out* KJV (in roman type in KJV): omitted in D-R>  
 <5:17 *indignation* KJV: *zeale* D-R>  
 5:21 *ad: in* Weber  
 <5:22 *came* KJV: *vvere come* D-R>  
 5:23 *ante: ad* Weber  
 5:25 *carcere: carcerem* S-C  
 5:31 *Israhel: Israheli* S-C  
 5:36 *omnes qui: omnes quicumque* Weber; *redacti sunt: redactus est* Weber  
 5:37 *proscriptionis* Sabatier: *professionis* Weber, S-C  
 <5:37 *even* KJV: omitted in D-R>  
 5:39 *eos: illud* S-C  
 <5:39 *it* S-C: *them* D-R>  
 5:40 *ne: ne omnino* S-C  
 <5:40 *at all* S-C: omitted in D-R>  
 6:1 *factus: factum* S-C; *despicerentur: dispicerentur* Weber  
 6:3 *Spiritu Sancto: Spiritu* Weber  
 <6:4 *give ourselves* KJV: *be* D-R>  
 6:6 *in conspectu* Sabatier: *ante conspectum* Weber, S-C  
 <6:6 *before* KJV: *in the presence of* D-R>  
 6:7 *Dei: Domini* S-C  
 <6:7 *the Lord* S-C: *God* D-R>  
 6:10 *qui: quo* Weber  
 6:11 *inmiserunt* Gryson 52 E: *submiserunt* Weber, S-C; *et: et in* S-C  
 6:13 *qui dicerent: dicentes* Weber  
 7:2 *Abraham: Abrahae* S-C; *Mesopotamia: Mesopotamiam* Weber; *Charan: Charram* Weber



- 7:4 *Charan: Charram* Weber
- 7:5 *et repromisit: sed repromisit* Weber
- <7:5 *but* S-C; *and* D-R; *as yet* KJV (in italics in D-R/C): *as* D-R>
- 7:6 *autem ei: autem* Weber
- 7:7 *Deus: Dominus* S-C; *deservient: servient* S-C
- <7:7 *the Lord* S-C: *God* D-R>
- 7:8 *octavo: octava* Weber
- <7:8 *begot* KJV (in roman type in KJV): omitted in D-R>
- 7:14 *cognitionem suam: cognitionem* Weber
- 7:17 *promissionis: repromissionis* Weber
- 7:19 *patres nostros: patres* Weber
- 7:21 *enutrivit: nutrit* S-C
- 7:26 *pacem: pace* S-C
- <7:26 *would have* KJV: omitted in D-R; *in* S-C: *vnto* D-R>
- 7:31 *est ad eum: est* Weber; *Domini: Domini, dicens* S-C
- <7:31 *saying* S-C: omitted in D-R>
- 7:32 *Ego sum: ego* Weber; *Abraham: Abraham et* Weber
- 7:37 *me; ipsum audietis: me* Weber
- 7:42 *et hostias: aut hostias* Weber
- 7:44 *cum patribus: patribus* Weber; *disposuit: disposuit illis* S-C; *Deus, loquens: loquens* Weber
- <7:44 *for them* S-C: omitted in D-R>
- 7:51 *incircumcisis: incircumcisi* Weber; *vestri: vestri ita* S-C
- <7:51 *did* KJV (in italics in D-R/C): omitted in D-R; *so* S-C: omitted in D-R; *do* KJV (in italics in D-R/C): omitted in D-R>
- <7:52 *cuius:* verse 53 begins here in D-R>
- 7:53 *dispositione: dispositionem* Weber
- <7:55 *Et:* verse 56 begins here in D-R>
- <7:56–59 these verses are numbered one higher in D-R>
- 7:56 *conpresserunt* Gryson 5 E, 51 E, 52 E, Frede AU Ps 57.8.5 (*clausurerunt*), Eus E 27.2 (*obstruxerunt*), LUC par p. 252.30: *continuerunt* S-C, Weber
- 7:59 *magna, dicens: magna* Weber; *obdormivit: obdormivit in Domino* S-C
- <7:59 *in the Lord* S-C: omitted in D-R>
- <8:2 *took order for Stephen's funeral* D-R: literally, *took care of Stephen*>

- 8:3 *vero: autem* S-C  
 8:4 *verbum: verbum Dei* S-C  
 <8:4 *of God* S-C: omitted in D-R>  
 <8:7 *And:* verse 8 begins here in D-R/C>  
 <8:8 this verse is part of verse 9 in D-R/C>  
 <8:9 *giving out* KJV: *saying* D-R>  
 8:11 *magicis: magis* S-C  
 8:12 *et de G* [Weber's siglum]: *in* S-C, *et* Weber  
 <8:12 *in* S-C: *and of* D-R>  
 8:14 *quod recepisset: quia recepit* Weber  
 <8:20 *Keep thy money to thyself to perish* D-R/C: *Thy money be . . . unto perdition* D-R>  
 <8:26 *go* D-R/C: *and goe* D-R>  
 8:33 *tolletur: tollitur* Weber  
 8:37 verse omitted in Weber  
 8:39 *autem per: enim per* S-C  
 9:1 *spirans: inspirans* Weber  
 <9:2 *found* KJV: *had found* D-R>  
 9:5 *persequeris. Durum est tibi contra stimulum calcitrare: persequeris* Weber  
 9:6 verse omitted in Weber  
 9:7 *Et Dominus ad eum: sed* Weber; *dicetur: ibi dicetur* S-C  
 <9:7 *said* KJV: omitted in D-R; *there* S-C: omitted in D-R>  
 9:9 *erat: erat ibi* S-C  
 <9:9 *there* S-C: omitted in D-R>  
 <9:11 *said* KJV (in italics in D-R/C): omitted in D-R>  
 9:11 *Surge, et: surgens* Weber  
 <9:17 *receive thy sight* KJV: *see* D-R>  
 9:22 *multo magis: magis* Weber  
 9:23 *fecerunt: fecerunt in unum* S-C  
 <9:23 *together* S-C: omitted in D-R>  
 9:25 *eum discipuli: discipuli eius* Weber  
 <9:27 *had spoken* KJV: *spake* D-R; *had* KJV: omitted in D-R>  
 9:29 *quoque Gentibus: quoque* Weber  
 9:32 *ut Petrus: Petrum* Weber; *deveniret: devenire et* Weber

- <9:32 *visiting* D-R/C: omitted in D-R>  
 9:34 *Aeneas*: *Aenea* S-C; *sanet* Gryson 54 E, 56 E (*salbet*), Frede GR-M  
 Jb 23.46 (PL 76.279A), PS-GR-T And 29 (variants 3b, 4b, 4c, 5),  
 RES-R 4283: *sanat* Weber, S-C; *Dominus Iesus*: *Iesus* Weber
- <9:34 *healeth* D-Rn: *heale* D-R>  
 9:36 *Tabita*: *Tabitas* Weber  
 9:38 *ad Ioppen*: *ab Ioppe* Weber; *pigeret pervenire* Sabatier: *pigriteris venire*  
 Weber, S-C
- <9:38 *that he would not delay to come to* S-C: *Be not loth to come so farre as to*  
 D-R; *them* KJV: *vs* D-R>  
 9:39 *ostendentes ei*: *ostendentes* Weber  
 10:3 *vidit*: *is vidit* S-C
- <10:3 *this man* S-C: *he* D-R>  
 10:4 *Quis es* GI [A has *qui es*; Weber's sigla]: *Quid est* Weber, S-C  
 <10:4 *What is it* S-C: *Vwho art thou* D-R>  
 10:6 *mare*. *Hic dicet tibi quid te oporteat facere*: *mare* Weber
- <10:9 *to the higher parts* D-R of the house KJV (*upon the house*): *into the higher*  
*partes* D-R>  
 <10:10 *ecstasy* G: *excesse* D-R>  
 10:11 *vidit*: *videt* Weber  
 10:13 *occide*: *et occide* Weber  
 10:15 *facta est vox* Frede CHRO s 3.4, HI ep 112.7: *vox* Weber, S-C; *Quod*:  
*quae* Weber
- <10:15 *spoke* KJV: *came* D-R>  
 10:20 *et descende*: *descende* S-C  
 <10:20 *get* S-C: *and get* D-R>  
 10:25 *obvius venit*: *obvius* Weber; *pedes eius*: *pedes* Weber  
 10:26 *levavit*: *elevavit* S-C  
 10:28 *sed*: *et* Weber  
 10:30 *quartana*: *quarta* S-C; *in hanc*: *ad hanc* S-C  
 10:34 *os suum*: *os* Weber  
 10:36 *misit Deus*: *misit* Weber  
 10:39 *occiderunt*: *et occiderunt* Weber
- <10:41 *even* KJV: omitted in D-R [D-R does not translate *testibus praeordi-*  
*natis a Deo*]>

- 10:48 *baptizari in nomine Domini Iesu Christi: in nomine Iesu Christi baptizari*  
Weber; *maneret apud eos: maneret* Weber
- 11:2 *Hierosolymam: in Hierosolymam* Weber
- <11:4 *matter in KJV? (it by; in italics in D-R/C): omitted in D-R>*
- <11:5 *ecstasy G: excesse D-R>*
- 11:7 *Surge: surgens* Weber
- 11:15 *cecidit: decedit* Weber
- <11:16 *how that KJV: according as D-R>*
- <11:21 *believing KJV (beleueed): of beleueers D-R>*
- 11:22 *usque ad: usque* Weber
- 11:23 *proposito: in proposito* S-C
- 11:25 *autem: autem Barnabas* S-C
- <11:25 *Barnabas S-C: he D-R; and verse 26 begins here in D-R>*
- 11:26 *sunt ibi: sunt* Weber
- 11:29 *singuli: singuli eorum* Weber
- 12:3 *adprehendere: ut apprehenderet* S-C
- 12:4 *custodiendum: custodire eum* Weber
- <12:5 *Peter therefore KJV: And Peter in deede D-R>*
- 12:7 *suscitavit: excitavit* S-C
- 12:8 *gallicas: caligas* S-C
- 12:9 *sequebatur eum: sequebatur* Weber; *aestimabat: existimabat* S-C
- 12:17 *enarravit: narravit* S-C
- <12:19 *they should be put to death KJV: them to be led away D-R>*
- <12:22 *saying, "It is the voice KJV (saying in roman type in KJV): The voices D-R>*
- 13:1 *Simon: Symeon* Weber
- 13:2 *dixit: dixit illis S-C; Separate: segregate S-C; Saulum et Barnabam: Barnaban et Saulum* Weber; *ad quod: quod* Weber
- <13:2 *to them S-C: omitted in D-R>*
- 13:5 *Salaminam: Salamina* Weber
- 13:7 *accitis: accersitis* S-C
- <13:11 *lead him by the KJV: giue him his D-R>*
- 13:12 *doctrinam: doctrina* S-C
- 13:13 *eo erant: eo* Weber
- 13:22 *cui: cui et* Weber

- 13:28 *eo: eum* Weber  
 13:29 *posuerunt eum: posuerunt* Weber  
 13:30 *mortuis tertia die: mortuis* Weber  
 13:31 *qui simul:* verse begins here Weber, S-C  
 13:32 *eam: ea* Weber  
 <13:34 *to shew* D-R/C (in italics): omitted in D-R>  
 13:34 *suscitaverit: suscitavit* Weber  
 13:36 *in sua: sua* Weber  
 13:37 *suscitavit: suscitavit a mortuis* S-C  
 <13:37 *from the dead* S-C: omitted in D-R>  
 13:38 *ab: et ab* S-C  
 <13:38 *and* S-C: omitted in D-R>  
 13:40 *superveniatur vobis: superveniat* Weber  
 13:44 *Dei: Domini* Weber  
 13:46 *iudicatis: iudicastis* Weber  
 13:47 *lumen: lucem* S-C; *Gentium: Gentibus* Weber  
 14:1 *in synagoga: synagoga* Weber  
 <14:2 *against* G: *to anger against* D-R>  
 14:7 *Lystris: in Lystris* Weber  
 14:15 *vias: in vias* Weber  
 14:16 *nostra: vestra* Weber  
 <14:18 *stoned* D-R/C: *and stoning* D-R>  
 14:18 *aestimantes: existimantes* S-C  
 14:21 *exhortantesque: exhortantes* Weber  
 14:23 *in Pamphiliam: Pamphiliam* Weber  
 14:24 *in Perge verbum Domini: verbum Domini in Perge* S-C  
 14:26 *et quia: quia* Weber  
 15:1 *salvi fieri: salvari* S-C  
 15:2 *aliis: illis* Weber  
 15:3 *igitur: ergo* S-C  
 15:5 *crediderunt: crediderant* Weber  
 15:10 *cervices: cervicem* Weber  
 15:11 *Iesu Christi: Iesu* Weber  
 15:14 *Simon: Simeon* Weber  
 15:16 *reaedificabo: aedificabo* S-C

- <15:22 *namely* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>
- 15:22 *cognominabatur: cognominatur* Weber; *Barsabas: Barsabban* Weber
- 15:28 *necessaria: necessario* Weber
- 15:29 *et suffocato: suffocato* Weber
- 15:30 *igitur: ergo* S-C
- 15:33 *aliquanto tempore: tempore* Weber
- 15:34 verse omitted in Weber
- <15:36 *to see* KJV (*and see; see* in roman type in KJV): omitted in D-R>
- 15:37 *cognominabatur: cognominatur* Weber
- 15:38 *ut qui: qui* Weber; *a: de* S-C; *recipi: recipi eum* Weber
- 15:39 *Barnabas quidem: Barnabas* Weber
- 15:40 *Dei: Domini* Weber
- 15:41 *ecclesias, praecipiens custodire praecepta apostolorum et seniorum: ecclesias* Weber
- 16:1 *Derben: in Derben* Weber; *viduae* FISΦ [Weber's sigla]: *Iudaeae* S-C, Weber [without capitalization]
- <16:1 *Jewish* D-Rn: *vuidovv* D-R; *but his father was* KJV: *of a father* D-R>
- 16:2 *testimonium bonum: testimonium* Weber; *Iconio: Iconii* Weber
- 16:3 *Gentilis esset: erat Gentilis* S-C
- 16:4 *essent: erant* S-C
- 16:6 *verbum: verbum Dei* S-C
- 16:7 *in Bithyniam: Bithyniam* Weber
- <16:9 *which was* D-R/C: *There was* D-R; *a* KJV: *a certaine* D-R>
- 16:12 *Philippos: Philippis* Weber
- 16:22 *cucurrit: concurrat* Weber; *iusserunt eos: iusserunt* Weber
- <16:22 *together* KJV: omitted in D-R>
- 16:24 *in ligno: ligno* S-C
- 16:25 *orantes: adorantes* Weber
- 16:29 *Silae ad pedes: Silae* Weber
- 16:31 *Dominum Iesum: Domino Iesu* Weber
- 16:33 *omnis domus: omnes* Weber
- 16:39 *urbem: de urbe* S-C
- <16:40 *into the house of* KJV (*the house* in roman type in KJV): *vnto* D-R>
- <17:4 *of* KJV: omitted in D-R>

- <17:5 *took* KJV: *& taking* D-R>  
 17:6 *Non inuenientes autem* Sabatier: *Et cum non inuenissent* S-C, Weber  
 [without capitalization]; *orbem: urbem* S-C  
 <17:6 *city* S-C: *world* D-R>  
 17:9 *accepta satisfactione: accepto satis* Weber  
 17:10 *aduenissent: venissent* S-C  
 <17:12 *of* KJV: omitted in D-R>  
 17:15 *perduxerunt: perduxerunt eum* Weber  
 17:16 *idolatriae: idololatriae* S-C  
 17:17 *colentibus Deum* Gryson 51 E: *colentibus* Weber, S-C  
 <17:22 *are* KJV: *as it were* D-R; *too* S-C: omitted in D-R>  
 17:22 *superstitiosos* FSAΦ [Weber's sigla]: *superstitiosiores* Weber, S-C  
 17:24 *inhabitat: habitat* S-C  
 <17:25 *as though he needed* KJV: *needing* D-R>  
 17:28 *vestrorum: vestrum* Weber  
 17:31 *qua: quo* S-C  
 18:3 *Erant: erat* Weber  
 18:4 verse omitted in Weber  
 18:6 *vestimenta sua: vestimenta* Weber  
 18:11 *autem ibi: autem* Weber  
 18:15 *legis vestrae: lege vestra* S-C  
 18:17 *percutiebant eum: percutiebant* Weber  
 18:18 *Syriam: in Syriam* S-C  
 18:19 *disputavit: disputabat* S-C  
 <18:22 *to Jerusalem* D-R/C (in italics): omitted in D-R; *so* D-R/C: omitted  
 in D-R>  
 18:24 *natione: genere* S-C  
 18:26 *Domini: Dei* Weber  
 <19:2 *since ye believed* KJV: *beleeeuing* D-R>  
 19:2 *illi dixerunt: illi* Weber  
 19:4 *baptismo: baptisma* Weber  
 19:6 *manus: manum* Weber  
 <19:9 *but* KJV: omitted in D-R>  
 19:9 *viam Domini: viam* Weber; *Tyranni cuiusdam: Tyranni* Weber  
 19:11 *manum: manus* Weber  
 19:12 *vel: et* S-C

- <19:12 *and* S-C; *or* D-R>  
 19:21 *proposuit: posuit* Weber  
 19:23 *illo: in illo* Weber; *via Domini: via* Weber  
 <19:26 *throughout* KJV: *of* D-R>  
 <19:27 *so that* KJV: *and* D-R>  
 19:27 *Dianae: deae Dianae* Weber  
 19:29 *civitas tota* Sabatier: *civitas* Weber, S-C  
 19:33 *autem manu: ergo manu* Weber  
 <19:34 *But* KJV: *Vvhom* D-R>  
 19:38 *proconsules: pro consulibus* Weber  
 19:40 *possimus: non possimus* Weber  
 <20:4 *the son* D-R/C: omitted in D-R>  
 20:5 *sustinebant: sustinuerunt* S-C  
 20:7 *In una: una* S-C; *cum eis: eis* Weber  
 20:9 *ductus: eductus* Weber  
 <20:9 *by occasion of his* D-R/C: *drivē by* D-R>  
 <20:10 *Paul went* KJV: *vven Paul vvas gone* D-R; *and* KJV: omitted in D-R>  
 20:13 *enavigavimus: navigavimus* S-C  
 20:15 *alia die* FAISCΦo [Weber's sigla]: *alia* Weber; *sequenti die: sequenti* Weber  
 20:16 *Pentecostes: Pentecosten* Weber  
 20:22 *eventura: ventura* S-C  
 20:23 *tribulationes Hierosolymis: tribulationes* Weber  
 20:24 *animam meam: animam* Weber; *ministerium: ministerium verbi* S-C  
 <20:24 *of the word* S-C: omitted in D-R>  
 20:29 *rapaces: graves* Weber  
 20:33 *et: aut* Weber; *concupivi: concupivi sicut* S-C  
 <20:33 *gold* D-R/C: *and gold* D-R; *as* S-C: omitted in D-R>  
 <20:35 *how that* KJV: *that* D-R; *how* KJV: *because* D-R>  
 20:38 *quod: quo* Weber  
 21:1 *Coum: Cho* Weber; *Patara: Pataram* S-C  
 21:3 *paruissemus: apparuissemus* S-C; *relinquentes: et relinquentes* Weber; *navigabamus: navigavimus* S-C  
 21:5 *expletis: explicitis* Weber  
 21:6 *in navem: navem* S-C



- 21:7 *expleta: explicita* Weber; *Ptolomaidam: Ptolemaida* Weber  
 21:8 *in domum: domum* S-C; *erat unus: erat* Weber  
 <21:11 *And* KJV: *He* D-R>  
 21:15 *in Hierusalem: Hierusalem* Weber  
 21:16 *adducentes secum: adducentes* Weber  
 21:20 *sint: sunt* S-C  
 21:29 *induxisset: introduxisset* S-C  
 21:32 *decucurrit: decurrit* S-C  
 21:33 *iussit eum: iussit* Weber  
 <21:37 *Canst thou speak* D-R: literally *Do you know*>  
 <21:38 *that* KJV: *the* D-R>  
 <21:39 *But* KJV: *And* D-R>  
 <22:2 *heard* KJV: *had heard* D-R>  
 22:2 *loqueretur: loquitur* Weber  
 22:3 *dicit: dixit* Weber; *natus: natus in* S-C  
 22:5 *omnes maiores* Sabatier (*tota seniorum*): *omnes maiores natu* Weber, S-C  
 <22:5 *from whom*: verse 6 begins here in D-R>  
 <22:6-23 these verses are numbered one higher in D-R>  
 22:12 *habitantibus: cohabitantibus* S-C  
 22:16 *Exsurge, et: exsurge* Weber  
 22:17 *stupore* Sabatier: *stupore mentis* Weber, S-C  
 <22:22 *then* KJV: omitted in D-R>  
 22:25 *dicit: dixit* Weber  
 22:26 *nuntiavit ei: nuntiavit* Weber  
 22:27 *si tu: tu* Weber  
 22:28 *civitatem: civilitatem* S-C  
 <22:28 *the being free of* S-C: omitted in D-R; *born* KJV: *also borne* D-R; *so* D-R/C: omitted in D-R>  
 23:1 *concilium: in concilium* S-C  
 <23:3 *For* KJV: *And* D-R; *there* D-R/C: omitted in D-R>  
 23:8 *utraque: utrumque* Weber  
 23:9 *Quid: quod* Weber  
 23:11 *in Hierusalem: Hierusalem* Weber  
 23:13 *quadraginta viri: quadraginta* Weber  
 <23:14 *great* KJV: omitted in D-R>

- 23:18 *rogavit: vocans rogavit* Weber  
 23:21 *amplius quam: amplius* Weber  
 23:25 verse omitted in Weber  
 23:29 *criminis: crimen* Weber  
 23:30 *paraverant: paraverunt* Weber; *misi eum: misi* Weber; *te. Vale: te*  
     Weber  
 23:35 *accusatores: et accusatores* Weber  
 24:6 *adprehensum voluimus secundum legem nostrum iudicare: adprehendimus*  
     Weber  
 24:7 verse omitted in Weber  
 24:8 *iubens accusatores eius ad te venire, a: a* Weber  
 <24:9 *assented* KJV: *added* D-R>  
 <24:12 *nor:* verse 13 begins here in D-R/C>  
 24:14 *Patri* FAISCΦ [Weber's sigla]: *patri* Weber, *Patri et* S-C  
 <24:14 *and* S-C: omitted in D-R>  
 <24:18 *I was found* D-R/C: *they found me* D-R>  
 24:22 *via hac: via* Weber  
 24:23 *custodire: custodiri* Weber  
 24:25 *timefactus: tremefactus* S-C  
 24:26 *ei daretur: daretur* Weber  
 25:3 *in Hierusalem: Hierusalem* Weber  
 25:8 *Paulo: Paulo autem* Weber  
 25:10 *ubi: ibi* S-C  
 25:12 *concilio: consilio* Weber  
 25:16 *donare: damnare* S-C  
 <25:16 *condemn* S-C: *yeld up* D-R>  
 25:18 *stantes* Sabatier: *cum stetissent* Weber, S-C  
 25:20 *autem: igitur* \*D-R  
 25:22 *autem dixit: autem* Weber  
 25:23 *iubente: et iubente* Weber  
 25:24 *dicit: dixit* Weber; *petentes et: petens et hic* Weber; *acclamantes: claman-*  
     *tes* Weber  
 25:25 *ad Augustum: Augustum* Weber  
 26:3 *omnia: omnia et* S-C  
 26:15 *dixit: respondit* \*D-R  
 26:19 *caelesti visioni: caelestis visionis* Weber

- <26:23 *that* KJV: *if* D-R; *and that* KJV: *if* D-R; *and should* KJV: *he were to* D-R>
- <26:24 *Now* KJV (*And*): omitted in D-R>
- 26:25 *Et: at* Weber; *eloquor: loquor* S-C
- 26:28 *Paulum ait* Sabatier: *Paulum* Weber, S-C
- 26:29 *ait*, "Opto Gryson 55 E (*ait orarem*): "Opto S-C [without punctuation], Weber [without capitalization or punctuation]; *sed et: sed etiam* S-C; *omnes: omnes hos* Weber
- 26:31 *vinculis: vinculorum* Weber; *fecit: facit* Weber
- 27:2 *navem: autem navem* Weber; *incipientes: incipientem* Weber
- 27:4 *Cyprum: Cypro* Weber
- <27:7 *had* KJV: omitted in D-R>
- 27:7 *iuxta: secundum* Weber
- 27:9 *consolabatur eos: consolabatur* Weber
- 27:12 *Phoenicen: Phoenice* Weber
- <27:12 *there* D-R: literally, would be omitted; *the southwest and northwest* KJV: *Afrike and the Chore* D-R>
- 27:16 *In insulam: insulam* Weber; *Cauda: Caudam* Weber
- <27:16 *under* KJV: *upon* D-R>
- 27:17 *timentesque* Sabatier: *timentes* Weber, S-C
- <27:17 *quicksands* D-Rn: *Syrte* D-R>
- 27:18 *Valide: valida* S-C
- <27:18 *lightened the ship* KJV: *cast forth* D-R>
- <27:21 *Paul* KJV: *then Paul* D-R>
- 27:28 *Qui et: qui* Weber; *submittentes bolidem: submittentes* Weber
- <27:28 *sounded* KJV: *also sounded* D-R>
- 27:36 *adsumpserunt: sumpserunt* S-C
- 27:40 *sustulissent: abstulissent* Weber
- 27:41 *bithalassum: dithalassum* S-C
- 27:43 *emittere: mittere* Weber
- 27:44 *quosdam: et quosdam* \*D-R; *essent: erant* S-C
- 28:1 *Militene: Melita* S-C; *vocabatur: vocatur* Weber
- 28:3 *exiens* Gryson 51 E, Frede AM Jb 4.5 (*exiliens*): *cum processisset* Weber, S-C
- <28:4 *yet* KJV: omitted in D-R>
- 28:4 *sinit eum: sinit* Weber

- 28:6 *expectantibus: sperantibus* Weber  
 28:9 *et omnes: omnes* S-C  
 <28:9 *island* S-C: *ile* also D-R>  
 28:15 *Tres Tabernas: Tribus Tabernis* Weber  
 <28:15 *saw* KJV: *had seen* D-R>  
 28:23 *plurimi: plures* Weber; *eis: eos* Weber  
 28:26 *dic ad eos: dic* Weber  
 28:28 *et ipsi: ipsi et* Weber  
 28:29 verse omitted in Weber

ROMANS

- 1:3 *est ei: est* Weber  
 1:15 *me est, promptus sum* Sabatier: *me promptum est* Weber, S-C  
 <1:17 *The* KJV: *And the* D-R>  
 1:18 *veritatem Dei: veritatem* Weber; *iniustitia: iniustitiam* Weber  
 1:20 *ita ut: ut* Weber  
 1:21 *cognoverunt* Sabatier: *cognovissent* Weber, S-C  
 1:25 *mendacium: mendacio* Weber  
 1:32 *cognoverunt* Sabatier: *cognovissent* Weber, S-C; *morte: morte et* S-C;  
     *solum qui: solum* Weber; *etiam qui: et* Weber  
 <1:32 *and* S-C: omitted in D-R>  
 2:1 *quae: qui* Weber  
 2:4 *ignorans: ignoras* S-C  
 2:7 *quaerunt: quaerentibus* Weber  
 2:8 *sunt ex: sunt* Weber  
 <2:9 *also* KJV: omitted in D-R>  
 <2:10 *also* KJV: omitted in D-R>  
 2:12 *peribunt: et peribunt* Weber  
 2:14 *ea quae: quae* Weber  
 2:15 *cogitationibus accusantibus aut etiam defendentibus: cogitationum accu-*  
     *santium aut etiam defendentium* Weber  
 2:18 *voluntatem eius: voluntatem* Weber  
 2:27 *id quod: quod* Weber  
 <2:27 *if it fulfill* KJV: *fulfilling* D-R>  
 2:28 *carne est: carne* Weber

- 2:29 *Iudaeus est: Iudaeus* Weber  
 3:5 *est Deus: Deus* Weber; *Secundum*: verse 6 begins here S-C, D-R/C  
 3:6 *hunc mundum: mundum* Weber  
 <3:7 *more* KJV: omitted in D-R>  
 <3:8 *rather* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 3:9 *igitur: ergo* S-C  
 3:22 *in omnes et super: super* Weber; *in eum non: non* Weber  
 3:23 *gloria: gloriam* Weber  
 3:26 *Iesu Christi: Iesu* Weber  
 3:27 *gloriatio tua: gloriatio* Weber  
 3:30 *unus est: unus* Weber; *iustificat: iustificabit* Weber  
 <4:2 *whereof to* KJV (*whereof* in roman type in KJV): omitted in D-R>  
 4:5 *iustitiam secundum propositum gratiae Dei: iustitiam* Weber  
 4:8 *inputavit: inputabit* Weber  
 4:9 *circumcisione manet* RFCΛΦ [Weber's sigla]: *circumcisione* Weber; *circumcisione tantum manet* S-C  
 <4:9 *only* S-C: omitted in D-R>  
 <4:10 *When he was* KJV (in italics in D-R/C): omitted in D-R>  
 <4:11 *he had, being uncircumcised* KJV (*he had* in roman type in KJV): *is in prepuce* D-R; *believe, being uncircumcised* KJV (*beleeeue, though they be not circumcised*): *beleeeue by the prepuce* D-R>  
 <4:12 *being as yet uncircumcised* KJV (without *as*): *that is in the prepuce* D-R>  
 4:16 *gratiam: gratiam ut* Weber  
 4:17 *ea quae non: quae non* Weber  
 4:18 *est ei: est* Weber; *tuum," sicut stellae caeli et arena maris* Gryson 78 E, Frede CAR Rm 4.18, PEL Rm 4.18 p. 40.3 (variant Cas), RUF Rm 4.6 (PL 14.979D): *tuum* Weber, S-C  
 <4:18 *be."* S-C: *be, as the starres of beauen, and the sand of the sea* D-R>  
 4:19 *infirmatus est: infirmatus* Weber; *fide, nec: fide* Weber; *iam emortuum, cum* Frede BED Gn 4, JUL-E ap AU Jul im 2.153, PEL Rm 4.19 p. 40.10, RUF Rm 4.6 (PL 14.980A), RUF Rm 4.6 (PL 14.982A): *emortuum cum iam* S-C, *emortuum cum* Weber  
 4:23 *illi ad iustitiam: illi* Weber  
 <4:24 *if we believe* KJV: *beleeeuing* D-R>

- 4:24 *Iesum Christum: Iesum* Weber  
 5:2 *per fidem: fide* Weber  
 <5:7 Yet KJV: *for* D-R>  
 5:7 *audeat: et audeat* Weber  
 5:8 *nobis: nos* Weber; *essemus: essemus secundum tempus* S-C  
 <5:8 towards S-C: *in* D-R; *according to the time* S-C: omitted in D-R>  
 5:11 *autem hoc* Gryson 75 E, 77 E, 78 E, Frede AMst Rm 5.11, AU Jul im 2.170 (=JUL-E ap AU Jul im 2.170), PEL Rm 5.11 (variant B), SED-S Rm (PL 103.34A): *autem* Weber, S-C  
 5:13 *imputabatur: inputatur* Weber; *esset: est* Weber  
 <5:14 who was KJV: omitted in D-R>  
 5:15 *gratia unius: gratiam unius* Weber  
 5:16 *peccatum: peccantem* Weber; *quidem ex: ex* Weber  
 5:17 *enim in: enim* S-C  
 5:21 *mortem: morte* Weber  
 <6:5 in the likeness KJV (in italics in D-R/C): omitted in D-R>  
 6:6 *ut ultra: et ultra* S-C  
 <6:6 and S-C: omitted in D-R>  
 6:9 *resurgens: surgens* Weber  
 6:11 *Iesu, Domino nostro: Iesu* Weber  
 <6:13 Neither KJV: But neither D-R>  
 6:15 *peccabimus: peccavimus* Weber  
 6:16 *peccati ad mortem: peccati* Weber  
 6:17 *quam: qua* Weber  
 6:21 *illis in: in* Weber  
 <7:1 how KJV: that D-R>  
 <7:2 hath KJV: is vnder D-R>  
 7:2 *vir eius: vir* Weber  
 7:3 *lege viri: lege* Weber  
 7:4 *fructificemus: fructificaremus* Weber  
 7:6 *mortis in qua: morientes in quo* Weber  
 <7:7 had not known KJV: *knev not* D-R; *bad . . . said* KJV: *did say* D-R>  
 <7:10 ordained KJV (in roman type in KJV): omitted in D-R>  
 7:15 *volo: volo bonum* S-C; *odi: odi malum* S-C  
 7:16 *bona est: bona* Weber  
 7:20 *facio iam: facio* Weber

- <7:21 *that when I have a will to do good, evil* KJV (*would for have a will to*):  
*to me hauing a vvil to doe good, that euil* D-R>
- 8:3 *legi: legis* Weber
- 8:5 *Spiritus sunt: Spiritum* Weber
- 8:6 *mors est: mors* Weber
- 8:7 *inimica: inimicitia* Weber; *Deo: in Deum* Weber; *subicitur: non est sub-*  
*iecta* S-C
- 8:10 *vivit: vita* Weber
- 8:13 *mortificaveritis: mortificatis* Weber
- 8:16 *ipse enim: ipse* Weber
- <8:18 *worthy to be compared with* KJV: *condigne* to D-R>
- 8:20 *eam in spe: in spem* Weber
- 8:23 *filiorum Dei: filiorum* Weber
- 8:29 *eius: sui* S-C
- 8:32 *proprio Filio: Filio* Weber; *donavit: donabit* Weber
- 8:34 *qui et resurrexit, qui est: qui resurrexit qui et est* Weber
- 8:35 *quis ergo: quis* Weber; *fames: persecutio an fames* Weber; *persecutio an*  
*gladius: gladius* Weber
- 8:36 *ut: sicut* S-C
- 8:38 *principatus neque virtutes: principatus* Weber; *fortitudo: fortitudines*  
*Weber*
- <9:4 *as* D-R/C (in italics): omitted in D-R; *of God* KJV (in roman type in  
 KJV and italics in D-R/C): omitted in D-R>
- 9:4 *testamentum: testamenta* Weber
- 9:5 *quibus est: quibus* Weber
- <9:6 *Not* KJV: *But not* D-R>
- 9:6 *sunt hii: hii* Weber; *sunt Israhelitae: sunt Israhel* Weber
- 9:7 *qui: quia* Weber
- 9:10 *autem illa: autem* Weber; *concubitu: concubitum* Weber; *patris nostri:*  
*patre nostro* Weber
- <9:11 *children* KJV (in roman type in KJV and italics in D-R/C): omitted  
 in D-R>
- 9:11 *boni egissent aut mali: egissent bonum aut malum* Weber
- 9:16 *miserentis est: miserentis* Weber
- 9:22 *aptata: apta* S-C
- <9:24 *even* KJV (in italics in D-R/C): omitted in D-R>

- 9:25 *et non dilectam dilectam et non: et non* Weber
- 9:28 *brevians: adbrevisans* S-C
- 9:31 *sectando: sectans* Weber
- 9:32 *enim in: in* Weber
- 10:6 *ascendet: ascendit* Weber
- 10:7 *descendet: descendit* Weber; *ex: a* S-C
- 10:8 *dicit scriptura: dicit* Weber
- <10:8 *thee, even* KJV (*even* in roman type in KJV): omitted in D-R>
- 10:9 *sucitavit: excitavit* Weber; *ex: a* S-C
- 10:10 *credimus* Frede AU Jo 69.3.24, AU s 214.7 (variant r 1.2), BACH fi 8, EUS-E 9.29, FU ep 12.13 (variant Y), FU inc 13, HI Mal, PS-ILD s 1 (PL 96.244B and 248D), LEO s 72.3, LI-D 85 p. 106.13, PRIS tr 2 p. 34.16, PROS Ps 118.42, S-Mo 1016: *creditur* S-C, Weber; *ad salutem: in salutem* Weber
- 10:16 *oboediunt: oboedierunt* Weber
- <10:17 *cometh* KJV (in roman type in KJV): *is* D-R>
- 10:20 *sum a: sum* Weber
- 11:1 *de tribu: tribu* Weber
- 11:4 *genua: genua ante* S-C, *genu* Weber
- <11:5 *present* KJV: omitted in D-R>
- 11:5 *salvae factae: factae* Weber
- 11:6 *iam non: non* Weber
- <11:8 *insensibility* KJV? (*slumber*): *compunction* D-R>
- 11:11 *est Gentibus: gentibus* Weber
- <11:14 *them who are* KJV (*which* for *who*): omitted in D-R>
- <11:16 *For* KJV: *And* D-R; *so* [first time] D-R/C: omitted in D-R; *so* [second time] KJV: omitted in D-R>
- <11:24 *wild olive tree, which is natural to thee* D-R/C: *natural vwild oliue* D-R; *the natural branches* KJV (*branches* in roman type in KJV): *according to nature* D-R>
- 11:24 *ii qui: hii* Weber
- 11:26 *et avertat impietatem: avertet impietates* Weber
- 11:32 *incredulitatem: incredulitate* S-C
- 11:36 *sunt omnia: omnia* Weber
- 12:2 *beneplacens: placens* Weber
- 12:3 *unicuique: et unicuique* S-C



- <12:3 *and* S-C: omitted in D-R>  
 <12:6 *to be used* D-R/C (in italics): omitted in D-R>  
 <12:9 *Let love be* KJV (*Let* in italics in D-R/C): *Loue* D-R>  
 12:10 *caritatem: caritate* S-C  
 <12:10 *with* S-C: omitted in D-R>  
 12:14 *persequentibus vos: persequentibus* Weber  
 <12:18 *my dearly beloved* KJV (without *my*): *dearest* D-R>  
 12:19 *vindicta: vindictam* Weber  
 13:4 *malum: male* Weber  
 <13:4 *to execute* KJV (in roman type in KJV): *vnto* D-R>  
 13:5 *etiam: et* Weber  
 13:7 *reddite ergo: reddite* Weber  
 <13:7 *is due* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 13:9 *furaberis. Non falsum testimonium dices: furaberis* Weber; *tamquam: sicut* S-C  
 13:10 *proximi: proximo* Weber  
 13:12 *adpropiavit: adpropinquavit* S-C  
 13:14 *induite: induimini* S-C  
 14:2 *credit se: credit* Weber; *manducet: manducat* Weber  
 14:4 *iudices: iudicas* S-C  
 14:5 *inter: plus inter* Weber; *alius autem: alius* Weber  
 14:9 *Christus: Christus et* Weber; *resurrexit: revixit* Weber  
 14:10 *Christi: Dei* Weber  
 14:11 *flectet: flectetur* S-C  
 <14:13 *in your brother's way* KJV: *to your brother* D-R>  
 <14:14 *unclean* [all three times] D-Rn: *common* D-R>  
 <14:15 *But* KJV: *For* D-R>  
 14:17 *est enim: est* Weber  
 14:19 *invicem custodiamus: invicem* Weber  
 <14:20 *that* KJV: *the* D-R>  
 14:21 *offenditur: offendit* Weber  
 14:22 *quod: quo* Weber  
 14:23 *enim* R [Weber's siglum]: *autem* Weber, S-C; *non est: non* Weber  
 <15:6 *and* KJV: omitted in D-R>  
 <15:8 *made to* KJV (*made* in roman type in KJV): *of* D-R>

- 15:9 *misericordia: misericordiam* Weber; *propter hoc: propterea* S-C; *Gentibus, Domine, et: gentibus et* Weber
- 15:12 *eo: eum* S-C
- 15:13 *spe et: spe in* Weber
- <15:15 *some sort* KJV: *part* D-R>
- 15:16 *accepta et: accepta* Weber
- 15:18 *efficit: effecit* Weber
- 15:22 *vos: vos et prohibitus sum usque adhuc* S-C
- <15:22 *and have been kept away till now* S-C: omitted in D-R>
- 15:23 *iam praecedentibus: iam* Weber
- <15:23 *past* D-R/C: *now* passed D-R>
- <15:24 *on my way* KJV: omitted in D-R>
- <15:25 *But* KJV: *therefore* D-R>
- 15:29 *benedictionis: benedictionis evangelii* S-C
- <15:29 *of the gospel* S-C: omitted in D-R>
- 15:30 *igitur: ergo* S-C; *Sancti Spiritus: Spiritus* Weber; *orationibus vestris: orationibus* Weber
- 15:31 *Hierosolyma: Ierusalem* S-C
- 16:1 *in Cenchris: Cenchris* Weber
- 16:9 *Christo Iesu: Christo* Weber
- 16:11 *Aristoboli domo: Aristoboli* Weber; *Narcissi domo: Narcissi* Weber
- 16:12 *Persidem: Persidam* Weber
- 16:14 *Phlegontem: Flegonta* Weber; *Hermam, Patrobam, Hermen: Hermen Patrobam Hermam* Weber
- 16:18 *huiuscemodi: huiusmodi* Weber
- 16:20 *conterat: conteret* Weber
- 16:23 *Caius: Gaius* Weber; *universae ecclesiae: universa ecclesia* S-C
- 16:24 verse omitted in Weber
- 16:26 *cogniti: cognito* Weber
- 16:27 *solo: soli* S-C; *honor et gloria: honor* Weber

I CORINTHIANS

- 1:8 *ad: in* S-C
- <1:11 *the house of* KJV (in italics in D-R/C): omitted in D-R>
- 1:14 *Caium: Gaium* Weber

- 1:15 *estis: sitis* Weber
- <1:21 *our* D-R/C (in italics): *the* D-R>
- 1:28 *et ea: et* Weber
- 2:1 *in: per* Weber
- 2:4 *humanae sapientiae: sapientiae* Weber
- <2:7 *a wisdom* KJV (*wisdom* in roman type in KJV and italics in D-R/C):  
omitted in D-R>
- 2:11 *sint: sunt* S-C
- 2:12 *huius mundi: mundi* Weber
- 3:2 *nec: ne* Weber
- 3:4 *dicat: dicit* Weber
- 3:11 *quod est: qui est* Weber
- 3:12 *supra: super* S-C
- 3:13 *enim Domini: enim* Weber
- 3:21 *Omnia:* verse 22 begins here S-C, D-R/C
- 4:8 *regnatis: regnastis* Weber; *regnaretis: regnetis* S-C; *regnaremus: regne-*  
*mus* S-C
- 4:9 *enim quod: enim* Weber
- 4:16 *estote: estote sicut et ego Christi* S-C
- <4:16 *as I also am of Christ* S-C: omitted in D-R>
- 4:17 *commonefaciet: commonefaciat* Weber; *Christo Iesu: Christo* Weber
- 5:1 *patris sui: patris* Weber
- 5:4 *virtute Domini nostri: virtute Domini* Weber
- 5:5 *Domini nostri, Iesu Christi: Domini Iesu* Weber
- 5:6 *Non est: non* Weber
- 6:2 *mundo: hoc mundo* S-C
- <6:2 *this* S-C: *of the* D-R>
- <6:4 *who are the most despised* KJV (*who are least esteemed*): *the contemptible*  
*that are* D-R>
- <6:7 *yourselves to be defrauded* KJV: *fraud* D-R>
- 6:11 *quidem* RΛΦ (Weber's sigla): *quidam* Weber, S-C
- <6:11 *some of you* S-C: *certes you* D-R>
- 6:13 *has: haec* Weber
- 6:19 *sunt: est* Weber
- 7:1 *scripsistis mihi: scripsistis* Weber
- 7:2 *fornicationem: fornicationes* Weber

- 7:7 *enim: autem* Weber; *homines: vos* S-C  
 7:8 *maneant: permaneant* S-C  
 7:11 *ne: non* S-C  
 7:13 *mulier: mulier fidelis* S-C  
 7:14 *per mulierem fidelem: in muliere fidei* Weber  
 7:17 *et sicut: et sic* Weber  
 7:24 *maneant: permaneant* S-C  
 7:29 *ut et: ut* Weber  
 7:34 *et corpore: corpore* S-C  
 7:35 *observandi: obsecrandi* S-C  
 7:36 *si nubat: nubat* Weber  
 7:37 *autem habens: autem habet* Weber  
 7:39 *est legi: est* Weber  
 7:40 *habeo: habeam* S-C  
 8:2 *quis autem: quis* Weber  
 8:4 *nullus est: nullus* Weber  
 8:6 *unus est: unus* Weber  
 8:7 *autem: enim* \*D-R; *cum conscientia: conscientia* Weber  
 8:8 *enim si manducaverimus abundabimus, neque si non manducaverimus  
 deficiemus: si non manducaverimus deficiemus / neque si manducaveri-  
 mus abundabimus* Weber  
 8:9 *infirmibus: infirmis* S-C  
 <8:10 *emboldened* KJV: *edified* D-R>  
 8:12 *Christum: Christo* Weber  
 9:1 *Christum Iesum: Iesum* Weber; *Non opus: Nonne opus* S-C  
 9:2 *Et si: si* Weber  
 9:5 *mulierem sororem: sororem mulierem* Weber  
 9:7 *de fructu: fructum* Weber  
 9:10 *hoc dicit: dicit* Weber  
 <9:10 *these things* KJV (in italics in D-R/C): *they* D-R>  
 9:12 *sunt, quare: sunt* Weber  
 9:13 *edunt et: edunt* Weber; *altario* [both times]: *altari* S-C; *participantur:  
 participant* S-C  
 <9:19 *as to* D-R/C: *of* D-R>  
 10:7 *idololatras: idolorum cultores* Weber  
 10:13 *Deus est: Deus* Weber; *super: supra* S-C

- 10:15 *vos ipsi: vos* Weber  
 10:16 *Calix: calicem* Weber  
 10:17 *qui: quidem* Weber; *participamur: participamus* S-C  
 10:21 *non:* verse 21 begins here in Weber  
 10:22 *Omnia mihi: omnia* Weber  
 10:23 *Omnia mihi: omnia* Weber  
 <10:24 *that which is for the welfare of another* D-R/C (*for the welfare* in italics): *an other mans* D-R>  
 10:28 *immolatum: immolaticium* Weber  
 10:29 *conscientiam autem: conscientiam* \*D-R; *aliena: alia* Weber  
 10:31 *vel: sive* S-C  
 <10:32 *Give no* KJV: *Be without* D-R>  
 10:32 *Gentilibus: gentibus* Weber  
 11:2 *per omnia: omnia* Weber  
 11:6 *tondeatur: et tondeatur* Weber  
 11:7 *caput suum: caput* Weber  
 11:16 *ecclesia: ecclesiae* Weber  
 11:18 *ecclesiam: ecclesia* Weber; *esse inter vos: esse* Weber  
 <11:18 *in* KJV: *into* D-R>  
 11:24 *dixit, "Accipite, et manducate: dixit* Weber; *quod pro vobis tradetur: pro vobis* Weber  
 11:26 *adnuntiabitis: adnuntiatis* Weber  
 11:27 *panem hunc: panem* Weber  
 11:29 *corpus Domini: corpus* Weber  
 11:30 *infirmi: infirmes* Weber  
 11:31 *iudicaremur* Frede AIL prog 26.258, AU cont 25, AU cur 636.1, AU ench 66, AU ep 111.5, AU ep 209.10, AU Fau 22.14, AU Jo 22.5.38, AU Ps 118 s 29.6.8, AU re prol 2, AU re ap PEL I. ep 19.17, AU s 148.1 and 351.7, BEA Apc 11.5.4, CAEL 1.10, CAE hom 17 (PL 67.1081A), CLAU-T Rg 4.1 (PL 50.1164A): *utique iudicaremur* Weber, S-C  
 12:10 *prophetia: prophetatio* Weber  
 <12:10 *diverse* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 12:12 *unum tamen: unum* Weber  
 12:13 *in uno Spiritu: unum Spiritum* Weber

- 12:15 *num: non* Weber  
 12:16 *num: non* Weber  
 <12:20 this verse is part of verse 19 in D-R>  
 <12:21-31 these verses numbered one lower in D-R>  
 12:21 *potest autem: potest* Weber  
 12:28 *exin: exinde* Weber; *linguarum: linguarum, interpretationes sermonum*  
     S-C  
 <12:28 *interpretations of speeches* S-C: omitted in D-R>  
 <12:30 *workers of KJV (workers in italics in D-R/C): omitted in D-R>*  
 12:31 *meliora: maiora* Weber  
 13:2 *et si: et* Weber  
 13:3 *ita ut: ut* Weber  
 13:6 *iniquitatem: iniquitate* S-C  
 13:11 *Quando autem: quando* Weber  
 13:13 *manent: manet* Weber; *horum: his* Weber  
 <13:13 *and* D-R/C: omitted in D-R>  
 14:2 *Spiritu: Spiritus* S-C [1598 edition, according to Weber]  
 <14:3 *But KJV: For* D-R>  
 14:3 *loquitur ad: loquitur* Weber; *consolationem: consolationes* Weber  
 14:4 *ecclesiam: ecclesiam Dei* S-C  
 14:5 *nisi forte: nisi si forte ut* Weber  
 14:6 *nisi: nisi si* Weber; *in scientia: scientia* Weber; *in prophetia: prophetia*  
     Weber  
 <14:7 *Even KJV: Yet* D-R>  
 14:7 *id quod: quod* Weber  
 14:10 *in hoc: in* Weber  
 14:18 *Deo meo: Deo* Weber  
 14:22 *prophetiae: prophetia* Weber  
 14:25 *est: sit* S-C  
 14:29 *Prophetae autem: prophetae* Weber  
 14:33 *sicut et: sicut* Weber; *sanctorum doceo: sanctorum* Weber  
 14:35 *volunt discere: discunt* \*D-R  
 15:2 *nisi: nisi si* Weber  
 15:5 *hoc: haec* Weber  
 <15:14 *and KJV: omitted in D-R>*  
 <15:19 *of all men most miserable KJV: more miserable than all men* D-R>

- 15:21 *quidem: enim* Weber
- <15:21 *came* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>
- 15:23 *Christi, qui: Christi* Weber; *eius crediderunt: eius* Weber
- <15:25 *For* KJV: *And* D-R>
- 15:27 *sunt ei: sunt* Weber
- 15:28 *tunc et: tunc* Weber
- <15:31 *I protest* KJV: omitted in D-R>
- 15:34 *iusti: iuste* Weber
- 15:35 *quali autem: qualive* S-C; *venient: veniunt* Weber
- <15:35 *Or* S-C: *and* D-R>
- <15:37 *as* D-R/C: *to wit* D-R>
- 15:38 *vult: voluit* Weber
- 15:39 *alia hominum: alia quidem hominum* S-C; *alia pecorum: alia vero pecorum* S-C; *alia volucrum: alia caro volucrum* Weber; *piscium* Gryson 64 E, Frede PS-AM tri 25 (PL 17.565C), AU Ad 12, AU ci 14.2, AU cp 205.7, AU s 362.21, AU sy 24, HI ep 119.6, PEL 1 Cor 15.39 (variant R), RUF Pa 7, RUF pri 2.10.2, TE res 52, ZE 1.2.25: *autem piscium* S-C, Weber
- <15:39 *the flesh* KJV? (*there is one kind of flesh; kind of* in roman type in KJV; *the flesh* in italics in D-R/C): omitted in D-R>
- 15:42 *surget: surgit* Weber
- 15:43 *surget in gloria: surgit in gloria* Weber; *surget in virtute: surgit in virtute* Weber
- 15:44 *surget: surgit* Weber; *sicut: sic et* Weber
- 15:46 *animale est: animale* S-C
- 15:52 *enim tuba: enim* Weber
- 15:53 *incompactelam: incompactationem* S-C
- 16:2 *seponat: ponat* Weber
- <16:3 *bounty* KJV (*liberality*): *grace* D-R>
- 16:7 *aliquantulum: aliquantum* Weber
- <16:7 *trust* KJV: *hope* D-R; *some* KJV (*a*): *some little* D-R>
- 16:12 *fratre vobis notum facio quoniam: fratre* Weber
- 16:15 *Fortunati: Fortunati et Achaici* S-C
- <16:15 *and of Achaicus* S-C: omitted in D-R>
- 16:19 *Priscilla: Prisca* Weber; *ecclesia: ecclesia apud quos et hospitor* S-C

- <16:19 *with whom I also lodge* S-C: omitted in D-R>  
 <16:21 *of me* KJV (*me* in italics in D-R/C): omitted in D-R>  
 16:22 *Dominum nostrum: Dominum* Weber  
 16:23 *Domini nostri, Iesu Christi: Domini Iesu* Weber

2 CORINTHIANS

- 1:6 *sive: sive consolamur pro vestra consolatione, sive* S-C; *exhortatione et salute, quae operatur tolerantiam: exhortatione quae operatur in tolerantia* Weber  
 <1:6 *or whether we be comforted, it is for your consolation* S-C: omitted in D-R>  
 1:7 *Et: ut* S-C; *firma: firma sit* S-C  
 <1:7 *that* S-C; *and* D-R; *may be* S-C: *is* D-R>  
 1:10 *eruit: eruet* Weber  
 <1:11 *obtained for us* KJV (*bestowed upon us; bestowed* in roman type in KJV): *vubich is in vs* D-R; *the means of many* KJV: *many mens* D-R>  
 1:11 *multorum: multis* Weber  
 1:12 *simplicitate: simplicitate cordis* S-C; *hoc mundo: mundo* Weber  
 <1:12 *of heart* S-C: omitted in D-R>  
 1:13 *cognovistis: cognoscitis* Weber  
 1:18 *fuit: fit* Weber  
 <1:18 *was not* KJV: *there is not in it* D-R>  
 1:21 *Christo: Christum* Weber  
 <1:23 *to spare* KJV: *sparing* D-R; *as yet* KJV: *any more* D-R>  
 1:24 continuation of verse 23 S-C, D-R/C; *statis: stetistis* Weber  
 2:1 *ipsum: ipse* Weber  
 2:3 *scripsi vobis: scripsi* Weber  
 2:4 *habeam: habeo* Weber  
 2:7 *contra: contrario* S-C  
 2:10 *donastis: donatis* Weber  
 <2:10 *For* KJV (in roman type in KJV): *For, my self also* D-R>  
 3:6 *littera sed Spiritu: litterae sed Spiritus* Weber  
 <3:15 *is* KJV: *is put* D-R>



- 3:16 *Dominum, auferetur: Deum aufertur* Weber  
 4:1 *hanc ministrationem: administrationem* S-C  
 4:4 *fulgeat illis: fulgeat* Weber  
 4:5 *Dominum nostrum: Dominum* Weber  
 4:6 *ipse: qui* Weber  
 <4:6 *give* KJV (in roman type in KJV): omitted in D-R>  
 4:15 *multos in: multos* Weber  
 4:16 *corrumpatur: corrumpitur* Weber  
 4:17 *sublimitate: sublimitatem* Weber; *in nobis: nobis* Weber  
 5:1 *habeamus: habemus* S-C  
 5:4 *in hoc: in* Weber  
 5:6 *et scientes: scientes* S-C  
 <5:6 *knowing* S-C: *and knowing* D-R>  
 5:8 *Dominum: Deum* Weber  
 <5:12 *somewhat to answer* KJV (in italics in D-R/C and *to answer* in roman type in KJV): *against* D-R>  
 <5:13 *be beside ourselves* KJV: *excede in minde* D-R>  
 5:15 *Christus, ut: ut* Weber  
 5:17 *sunt omnia: sunt* Weber  
 5:20 *legatione: legationem* Weber  
 6:1 *exhortamur: et exhortamur* Weber  
 6:3 *ministerium nostrum: ministerium* Weber  
 6:7 *et a: et* Weber  
 <6:8 *yet* [both times] KJV: omitted in D-R>  
 6:16 *inambulabo: inambulabo inter eos* S-C  
 <6:16 *among them* S-C: omitted in D-R>  
 7:1 *igitur: ergo* S-C  
 7:3 *condemnationem vestram: condemnationem* Weber; *praedixi: praediximus* S-C  
 <7:3 *we* S-C: *I* D-R>  
 7:5 *in Macedoniam: Macedoniam* Weber; *passi sumus: passi* Weber  
 7:7 *consolatione qua: solacio quo* Weber  
 7:12 *habemus: habemus ad vos* Weber; *coram:* verse 13 begins here S-C, D-R/C  
 7:13 *gaudium: gaudio* S-C

- <7:14 *found* KJV: *made* D-R>  
 7:15 *vos: vobis* S-C  
 8:2 *fuit et: et* Weber  
 <8:6 *had begun* KJV: *began* D-R>  
 8:6 *vobis: vos* Weber  
 <8:7 *that* D-R/C: *But* D-R>  
 8:7 *insuper et: et* Weber  
 8:8 *ingenium: ingenitum* Weber  
 <8:11 *Now therefore* KJV: *But now* D-R>  
 8:12 *id quod non: quod non* Weber  
 <8:13 *I mean* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 <8:14 *As* verse 15 begins here D-R, D-R/C>  
 8:15 *habuit multum* Gryson 51 E, 65 E, Frede AM-A cfl 17 (variants αμ; variant M has *habet*), AMst 2 Cor 8.14.15, CAE s 8.1, CY te 3.1, EUS-E 29.31 (variant C), EUS-G h 17.4 (*habet*), PL 40.841: *multum* Weber, S-C  
 8:19 *ordinatus est: ordinatus* Weber; *hac gratia: hanc gratiam* S-C  
 <8:21 *what may be good* D-R/C: *good things* D-R>  
 8:23 *gloria: gloriae* Weber  
 9:2 *Macedonas: Macedones* S-C; *quoniam et: quoniam* Weber  
 9:5 *non quasi: non tamquam* S-C  
 9:6 *autem dico: autem* Weber  
 9:7 *in corde: corde* Weber  
 9:9 *aeternum: saeculum saeculi* S-C  
 <9:11 *bountifulness* KJV: *simplicitie* D-R>  
 <9:13 *liberality* KJV (*liberall distribution*): *simplicitie* D-R>  
 9:14 *et in: et* Weber  
 10:1 *humilis sum: humilis* Weber  
 10:2 *autem vos: autem* Weber; *existimor: existimo* Weber  
 10:4 *carnalia sunt: carnalia* Weber  
 10:8 *dedit nobis: dedit* Weber  
 <10:11 *will be* KJV (in roman type in KJV and italics in D-R): *are* D-R>  
 10:13 *quam: qua* S-C  
 10:18 *Deus: Dominus* Weber

- <11:1 *bear with* KJVn: *also support* D-R>  
 11:5 *magnis: a magnis* S-C  
 11:6 *Nam et: et* Weber; *manifestati sumus: manifestatus sum* Weber  
 <11:8 *of them* KJV: omitted in D-R>  
 <11:9 *chargeable* KJV: *burdenous* D-R; *so* KJV (in roman type in KJV): omitted in D-R>  
 11:10 *gloriatio: gloria* Weber  
 <11:12 *that I will* KJV: *I will also* D-R>  
 11:13 *pseudoapostoli sunt: pseudoapostoli* Weber  
 11:16 *insipientem esse: insipientem* Weber  
 11:17 *Deum: Dominum* Weber  
 <11:20 *you* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R; *from you* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 11:21 *fuimus in hac parte: fuimus* Weber  
 11:23 *ut minus: minus* Weber  
 <11:24 *stripes* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 11:29 *ego non infirmor: non infirmor* Weber  
 11:31 *nostri, Iesu Christi: Iesu* Weber  
 11:33 *et sic: et* Weber  
 <12:3 *tell* KJV: *know* D-R>  
 <12:4 *how* KJV: *that* D-R>  
 12:6 *me existimet: in me existimet* Weber; *videt in: videt* Weber; *aliquid audit: audit* Weber  
 12:7 *ut: qui* S-C  
 12:10 *infirmatibus: infirmitatibus meis* S-C  
 <12:10 *my* S-C: omitted in D-R>  
 <12:11 *no way come short of* KJV? (in nothing am I behinde): *been nothing lesse then* D-R>  
 12:12 *apostolatus mei: apostoli* Weber; *in signis: signis* Weber  
 <12:20 *lest* KJV: *lest perhaps* D-R>  
 13:2 *praesens: praesens bis* Weber  
 13:3 *Christus: Christi* Weber; *vobis non: vos non* Weber  
 13:7 *pareamus: appareamus* S-C

- 13:9 *quoniam: quando* Weber  
 13:13 *sit cum: cum* Weber

GALATIANS

- <1:6 *so* KJV: *thus so* D-R>  
 1:10 *an Deo? An: aut Deo / aut* Weber  
 1:14 *meos coetaneos: coetaneos* Weber  
 1:15 *de: ex* S-C  
 1:17 *Hierosolymam: Hierosolyma* Weber  
 1:18 *Hierosolymam: Hierosolyma* Weber  
 1:24 *magnificabant* Sabatier: *clarificabant* Weber, S-C  
 2:1 *Hierosolymam: Hierosolyma* Weber  
 2:2 *videbantur aliquid esse: videbantur* Weber  
 2:5 *subiectione: subiectioni* Weber  
 2:6 *esse aliquid nihil: nihil* Weber  
 2:7 *sicut: sicut et* S-C  
 <2:9 *should go* KJV (in roman type in KJV): omitted in D-R>  
 2:13 *illam simulationem: illa simulatione* Weber  
 2:16 *credimus: credidimus* Weber  
 2:19 *cum Christo* Gryson 77 E, Frede AMst Gal 2.19 p. 28.24 Z, AU ci 14.9 (*cum illo*), AU Rm 26.4, CHRO s 19.6 p. 92.120 and 124, HI ep 121.3.4, HI Is 12.41, MAR Gal 1 (PL 8.1165D and 1166A), ORI Mt 12.25, PEL Gal 2.19, RUF Bas 10.2, RUF Jos 5.4, SED-S Gal 2 (PL 103.185B): *Christo* Weber, S-C  
 3:1 *fascinavit non obedire veritati: fascinavit* Weber; *proscriptus: praescriptus* S-C; *est in vobis: est* Weber  
 3:3 *ut cum: cum* Weber; *consummemini: consummamini* Weber  
 3:6 *Sicut: sicut scriptum est* S-C  
 <3:6 *it is written* S-C: omitted in D-R>  
 3:7 *Cognoscite: cognoscitis* Weber  
 <3:15 *if it be* KJV: *being* D-R>  
 3:17 *irritum: irritam* Weber  
 3:18 *promissione: repromissione* Weber; *promissionem: repromissionem* S-C  
 <3:19 *made the promise* KJV (*the promise was made*): *had promised* D-R>  
 3:26 *fidem: fidem quae est* S-C

# EPHESIANS

- 4:1 *servo: a servo* S-C  
 4:6 *vestra: nostra* Weber  
 4:7 *est: es* Weber  
 4:12 *sicut: sicut et* Weber  
 4:14 Non verse 14 begins here S-C, D-R/C  
 <4:14 *even* KJV (in roman type in KJV): omitted in D-R>  
 4:24 *a: in* S-C  
 4:25 *eius: suis* S-C  
 4:27 *clama: exclama* Weber  
 4:29 *tunc qui: tunc is qui* S-C  
 5:8 *non: haec non* S-C  
 <5:8 *This* S-C: *The* D-R>  
 5:12 *abscidantur: abscindantur* S-C  
 5:13 *caritatem: caritatem Spiritus* S-C  
 <5:13 *of the spirit* S-C: omitted in D-R>  
 5:16 *desideria: desiderium* Weber  
 5:17 *sibi invicem: invicem* Weber  
 <5:17 *the things* KJV: *vbat things soeuer* D-R>  
 5:19 *inmunditia, impudicitia: inmunditia* Weber  
 <5:20 *idolatry* KJV; *seruing of Idols* D-R>  
 5:22 *patientia, benignitas, bonitas, longanimitas: longanimitas bonitas benignitas* Weber  
 5:23 *mansuetudo, fides: fides* Weber; *continentia, castitas: continentia* Weber  
 5:24 *carnem suam: carnem* Weber  
 6:6 *verbo: verbum* Weber  
 6:12 *volunt: enim volunt* S-C  
 <6:12 *For* S-C: omitted in D-R>  
 6:17 *stigmata Domini: stigmata* Weber

# EPHESIANS

- 1:6 *dilecto filio suo: dilecto* Weber  
 1:9 *beneplacitum: bonum placitum* Weber  
 1:10 *dispensatione: dispensationem* Weber  
 1:11 *etiam: etiam et nos* S-C

- 1:12 *nos qui: qui* Weber  
 1:18 *eius et quae: eius quae* Weber  
 1:19 *credimus: credidimus* Weber  
 1:21 *et in: etiam in* S-C  
 1:22 *omnem Ecclesiam: omnia ecclesiae* Weber  
 1:23 *ipsius: ipsius et* S-C  
 <1:23 *and* S-C: omitted in D-R>  
 2:3 *voluntatem: voluntates* Weber  
 2:5 *in Christo, cuius: Christo* Weber  
 2:12 *in hoc: in* Weber  
 2:14 *inimicitias: inimicitiam* Weber  
 2:15 *semetipso: semet ipsum* Weber  
 2:16 *inimicitias: inimicitiam* Weber  
 <3:3 *how that* KJV: *because* D-R; *few words* KJV: *breife* D-R>  
 3:6 *promissionis eius: promissionis* Weber  
 3:8 *ininvestigabiles: investigabiles* S-C  
 <3:9 *that they may see* KJV (*to make all men see*; in italics in D-R/C): omitted in D-R>  
 3:10 *principibus: principatibus* S-C  
 <3:10 *principalities* S-C: *Princes* D-R>  
 3:16 *interiore homine: interiorem hominem* S-C  
 <3:16 *unto* S-C: *in* D-R>  
 4:6 *qui est: qui* Weber  
 <4:14 *by which they lie in wait to deceive* KJV: *to the circumvention of error* D-R>  
 <4:16 *what every joint supplieth* KJV: *at juncture of subministration* D-R>  
 4:16 *mensura* 77, 78 [VL-Eph sigla], Frede AM-A Apc 10 p. 813.126, IR 4.32.1, MAR Eph 2 (PL 8.1277A), PEL Eph 4.16 (variants VM): *mensuram* Weber, S-C  
 4:17 *sicut et: sicut* Weber  
 <4:18 *darkened* KJV: *obscured vvith darkenes* D-R>  
 4:19 *avaritiam: avaritia* Weber  
 <4:20 *so be* KJV: *yet* D-R>  
 4:28 *manibus suis: manibus* Weber  
 <4:28 *something* D-R/C: *whence* D-R>  
 4:29 *fidei: oportunitatis* Weber

# PHILIPPIANS

- 4:30 *diem: die* Weber  
 4:32 *vobis: nobis* Weber  
 5:4 *pertinet: pertinent* Weber  
 5:11 *autem: autem et* Weber  
 5:14 *te: tibi* Weber  
 5:15 *sed* verse 16 begins here S-C, D-R/C  
 5:17 *Dei: Domini* Weber  
 5:18 *Spiritu: Spiritu Sanctu* S-C  
 <5:18 *Holy* S-C: omitted in D-R>  
 5:23 *corporis eius: corporis* Weber  
 <5:24 *Therefore* KJV: *But* D-R; *let . . . be* KJV (*be* in roman type in KJV):  
 omitted in D-R >  
 5:24 *ut: sicut* S-C  
 5:25 *uxores vestras: uxores* Weber  
 5:26 *verbo: verbo vitae* S-C  
 <5:26 *of life* S-C: omitted in D-R>  
 <5:33 *you* KJV: *you also* D-R>  
 5:33 *timeat: ut timeat* Weber  
 6:2 *matrem tuam: matrem* Weber  
 <6:2 *with a* KJV (without *a*): *in the* D-R>  
 6:4 *Et vos: et* Weber  
 6:8 *percipiet: recipiet* S-C  
 6:9 *Et vos: et* Weber  
 <6:10 *Finally* KJV: *Hence forth* D-R>  
 6:11 *arma: armaturam* S-C  
 <6:12 *principalities* KJV: *Princes* D-R>  
 6:13 *in omnibus perfecti: omnibus perfectis* Weber  
 <6:19 *that I may open* KJV: *in the opening of* D-R>  
 <6:21 *and* KJV (in roman type in KJV and italics in D-R/C): omitted in  
 D-R>  
 6:24 *in corruptione. Amen: incorruptione* Weber

# PHILIPPIANS

- 1:1 *diaconis: diaconibus* S-C  
 1:5 *evangelio Christi: evangelio* Weber

- 1:9 *et in: et* Weber  
 1:10 *sinceres: sinceri* S-C  
 <1:12 *have happened to me have fallen out* KJV: *about me are come* D-R>  
 <1:14 *growing confident* KJV (*waxing for growing; growing* in italics in D-R/C): *having confidence* D-R>  
 1:14 *auderent: audere* Weber  
 1:18 *adnuntietur: adnuntiatur* Weber  
 1:19 *in: ad* S-C  
 <1:19 *turn to my* KJV: *fall out to me unto* D-R>  
 <1:20 *so* KJV (in roman type in KJV): omitted in D-R>  
 <1:24 this verse is part of verse 23 D-R>  
 1:24 *necessarium: magis necessarium est* Weber  
 <1:25-1:30 these verses are numbered one less in D-R>  
 1:27 *statis in: stetistis* Weber; *fidei: fide* Weber  
 1:30 *idem: eundem* Weber; *quale: qualem* Weber  
 2:1 *qua viscera: quid viscera* Weber; *miserationis: et miserationes* Weber  
 <2:3 *Let nothing be done* KJV (*done* in roman type in KJV): *nothing* D-R;  
*let each esteem* KJV: *each counting* D-R>  
 2:4 *sed: sed et* Weber  
 2:9 *nomen quod est: nomen* Weber  
 2:10 *flectat: flectatur* S-C; *caelestium: caelestium et* Weber  
 2:19 *cum cognovero* Sabatier: *cognitis* Weber, S-C  
 2:21 *quae sua sunt: sua* Weber  
 2:22 *Evangelio: Evangelium*  
 2:23 *mittere ad vos: mittere* Weber  
 <2:23 *immediately* KJV (*presently*): omitted in D-R; *how it will go with* KJV: *the things that concerne* D-R>  
 <3:3 *not* D-R/C: *and not* D-R>  
 <3:4 *thinketh he may* KJV (*that hee for he may*): *seeme to* D-R>  
 3:5 *octavo: octava* Weber  
 <3:8 *but loss* KJV: *detriment* D-R; *suffered the loss of all things* KJV: *made all things as detriment* D-R; *but as dung* KJV (without *as*): *as dung* D-R>  
 3:9 *Christi: Christi Iesu* S-C  
 <3:9 *Christ Jesus* S-C: *Christ* D-R>  
 3:10 *agnoscendum: cognoscendum* S-C



# COLOSSIANS

- 3:12 *si: si quomodo* S-C  
 <3:12 *by any means* S-C: omitted in D-R>  
 <3:13 *I do* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 3:13 *in priora: priora* S-C; *me ipsum: me* Weber  
 3:15 *perfecti sumus: perfecti* Weber  
 3:17 *nostram: nos* Weber  
 <3:18 *weeping* D-R/C: *weeping also* D-R>  
 3:19 *venter est: venter* Weber  
 3:20 *Dominum nostrum: Dominum* Weber  
 4:5 *prope est: prope* Weber  
 4:8 *laus disciplinae: laus* Weber  
 4:11 *quibus* Sabatier: *quibus sum* Weber, S-C  
 <4:11 *in whatsoever state* KJV *I am* S-C: omitted in D-R>  
 <4:12 *how* [both times] KJV: omitted in D-R>  
 <4:13 *do* KJV: omitted in D-R>  
 4:16 *semel: et semel* Weber  
 4:17 *ratione vestra: rationem vestram* Weber  
 4:22 *Salutant vos omnes sancti:* verse 22 begins here in Weber  
 <4:22 *especially* KJV: *but especially* D-R>  
 <4:23 this verse erroneously numbered as verse 22 in D-R>  
 4:23 *Domini nostri: Domini* Weber

# COLOSSIANS

- 1:2 *nostro et Domino Iesu Christo: nostro* Weber  
 1:3 *Gratias:* verse 3 begins here in Weber  
 1:12 *Deo et Patri* 61  $\Gamma^{B^*A^*}\Sigma^O\Delta^L\kappa^P\Theta^{HM}\Omega^{DW}$  59 [VL-Col sigla] Frede  
 AMst Col 1.12 (variant r), EUST 2.5.9 (variant D), PEL Col 1.12,  
 CAr Col 1.12 (variants ed), MAR-M 14, PS-VIG Var 1.45 and  
 1.50: *Patri* Weber, *Deo Patri* S-C  
 <1:12 *the* S-C: *and the* D-R; *to be partakers* D-Rn: *unto the part* D-R>  
 1:14 *redemptionem: redemptionem per sanguinem eius* S-C  
 <1:14 *through his blood* S-C: omitted in D-R>  
 1:19 *habitare: inhabitare* S-C

- <1:19 *the Father* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>  
 <1:20 *both . . . and* D-R/C: *vobether . . . or* D-R>  
 <1:23 *so* D-R/C: *yet* D-R>  
 2:2 *Christi: et Christi* S-C  
 <2:2 *and* S-C: omitted in D-R>  
 2:4 *sublimitate: subtilitate* Weber  
 2:7 *abundantes in illo: abundantes* Weber  
 2:11 *carnis: carnis sed* S-Cs  
 <2:11 *but* S-C: omitted in D-R>  
 2:14 *decreti: decretis* Weber  
 2:15 *Et expolians: expolians* Weber; *confidenter palam: palam* Weber  
 2:20 *Si ergo: si* Weber; *huius mundi: mundi* Weber  
 2:21 *tetigeritis: tetigeris* Weber; *gustaveritis: gustaveris* Weber; *contractaveritis: contractaveris* Weber  
 2:22 *interitum: interitu* Weber  
 3:1 *consurrexistis cum: conresurrexistis* Weber  
 3:2 *supra: super* S-C  
 <3:4 *who is* KJV: omitted in D-R>  
 3:9 *eius: suis* S-C  
 3:14 *caritatem habete: caritatem* Weber  
 3:16 *hymnis et: hymnis* Weber  
 <3:17 *do* KJV (in roman type in KJV): omitted in D-R>  
 3:17 *Iesu Christi: Iesu* Weber  
 3:19 *uxores vestras: uxores* Weber  
 3:22 *Deum: Dominum* Weber  
 <3:25 *for* KJV (in italics in D-R/C): omitted in D-R>  
 3:25 *acceptio apud Deum: acceptio* Weber  
 4:11 *adiutores mei: adiutores* Weber  
 4:16 *epistula: epistula haec* S-C  
 <4:16 *this* S-C: *the* D-R>

I THESSALONIANS

- 1:1 *Gratia:* verse 2 begins here S-C, D-R/C  
 1:2 *memoriam vestri: memoriam* Weber

- 1:5 *sed* AFo [Weber's sigla]: *sed et* Weber, S-C; *in vobis: vobis* Weber  
 <1:5 *also* S-C: omitted in D-R>  
 1:8 *sed: sed et* S-C  
 <1:8 *also* S-C: omitted in D-R>  
 <2:5 *used* KJV: *been* D-R; *the speech* KJV (*wordes*): *in the vvord* D-R; *taken*  
*an* D-R/C: *in* D-R>  
 2:7 *possemus vobis: possimus* Weber; *parvuli: lenes* Weber  
 2:9 *laboris nostri et fatigationis: laborem nostrum et fatigationem* Weber  
 <2:9 *be chargeable to* KJV: *charge* D-R>  
 <2:10 *also* KJV (in roman type in KJV and italics in D-R/C): omitted in  
 D-R>  
 2:11 *sicut pater: tamquam pater* Weber  
 <2:12 this verse is part of verse 11 D-R>  
 <2:13-20 these verses are numbered one less in D-R>  
 2:13 *accepistis illud: accepistis* Weber  
 2:16 *pervenit enim: praevenit autem* Weber  
 2:18 *et semel* EΘ<sup>H\*</sup> 58 [VL-Th sigla], Frede CAn co 13.6.5 (variant Υ),  
 COL ep 3.2, RUF reg 202 (522D): *semel* Weber, S-C; *sed: et* Weber  
 2:19 *Iesum Christum: Iesum* Weber  
 3:6 *sicut: sicut et* S-C  
 3:11 *Dominus noster, Iesus Christus: Dominus Iesus* Weber  
 3:12 *vestram in: in* Weber  
 3:13 *Iesu Christi: Iesu* Weber  
 4:6 *Et ne: ut ne* Weber; *sicut: sicut et* Weber  
 4:7 *inmunditiam: inmunditia* Weber; *sanctificationem: sanctificatione* Weber  
 4:8 *qui haec: qui* Weber; *nobis: vobis* Weber  
 <4:12 this verse is part of verse 11 D-R/C>  
 <4:13-18 these verses are numbered one lower in D-R/C>  
 4:17 *Christo: Domino* Weber  
 <4:17 *in* KJV: *into* D-R>  
 5:2 *certissime* 77<sup>†</sup>, 61, 86, 86, TE res 24.10 cf. G [VL-Th sigla]: *diligenter*  
 Weber, S-C  
 5:3 *dolores* Sabatier: *dolor* Weber, S-C  
 5:4 *illa: ille* Weber  
 5:6 *sicut et: sicut* Weber  
 <5:6 *as* KJV: *as also* D-R>

- 5:15 *in invicem: et in invicem* Weber  
 5:23 *ut: et* Weber  
 5:27 *epistula haec: epistula* Weber

2 THESSALONIANS

- 1:3 *omnium vestrum: vestrum* S-C  
 1:4 *fide: fide, et* S-C  
 <1:4 *and* S-C: omitted in D-R>  
 1:5 *regno: in regno* S-C  
 <1:6 *Seeing* KJV: *if yet* D-R>  
 <1:7 *when the Lord Jesus shall be revealed* KJV: *in the reuelation of our Lord Jesus* D-R>  
 1:8 *Iesu Christi: Iesu* Weber  
 1:11 *Deus noster: Deus* Weber  
 1:12 *nostri Iesu: Iesu* S-C [1592 edition, according to Weber]  
 <1:12 *Jesus* G: *Jesus Christ* D-R>  
 2:2 *a vestro sensu: a sensu* Weber; *per nos missam: per nos* Weber  
 2:4 *tamquam: quia* Weber  
 2:7 *tenet nunc teneat: tenet nunc* Weber  
 2:8 *eum:* verse 9 begins here in Weber  
 <2:11 *this verse is part of verse 10 in D-R/C*>  
 2:11 *mittet: mittit* Weber  
 <2:12-17 *these verses numbered one lower in D-R/C*>  
 2:13 *vos: nos* Weber; *fide: in fide* S-C  
 2:14 *In quod* Sabatier: *ad quod* Weber, *in qua* S-C  
 3:1 *Dei: Domini* Weber  
 3:3 *Dominus: Deus* S-C  
 <3:3 *God* S-C: *our Lord* D-R>  
 3:8 *et in: et* Weber  
 3:11 *Audivimus: audimus* Weber  
 <3:14 *this* KJV (in italics in D-R/C): omitted in D-R>  
 3:14 *non: ne* S-C  
 <3:15 *Yet* KJV: *and* D-R>  
 3:16 *Dominus sit: Dominus* Weber

## I TIMOTHY

- 1:2 *et pax: pax* Weber  
 1:9 *patricidis: parricidis* S-C  
 1:10 *mendacibus: mendacibus et* S-C  
 <1:10 *them that defile themselves* KJV: *lyers* D-R>  
 <1:11 *my trust* KJV: *me* D-R>  
 <1:12 *even* D-R/C (in italics): omitted in D-R>  
 1:13 *miserecordiam Dei: misericordiam* Weber  
 1:15 *hunc mundum: mundum* Weber  
 1:16 *informationem: deformationem* Weber  
 2:1 *primo: primum* S-C  
 <2:1 *and* KJV: omitted in D-R>  
 2:3 *salvatore: salutari* Weber  
 2:9 *se: se et* S-C  
 <2:9 *and* S-C: omitted in D-R>  
 2:15 *permanserint: permanserit* S-C  
 <2:15 *she* D-Rn: *they* D-R>  
 3:2 *ornatum, pudicum: ornatum* Weber  
 <3:2 *of good behaviour* KJV: *comely* D-R>  
 3:3 *cupidum: cupidum, sed* S-C  
 <3:3 *but* S-C: omitted in D-R>  
 3:6 *superbiam: superbia* Weber  
 <3:7 *have* KJV: *haue also* D-R>  
 3:7 *et: et in* S-C  
 <3:8 *greedy* KJV: *followers* D-R>  
 <3:11 *but* (in italics) D-R/C: omitted in D-R>  
 3:12 *Diacones: Diaconi* S-C; *praesunt: praesint* S-C  
 3:14 *me ad te venire: venire ad te* Weber  
 4:4 *bona est: bona* Weber  
 4:7 *exerce autem: exerce* Weber  
 4:10 *speramus: speravimus* Weber  
 4:13 *doctrinae: et doctrinae* S-C  
 <4:13 *and* S-C: omitted in D-R>  
 <4:15 *wholly* KJV: omitted in D-R>

- 4:16 *et eos qui: et qui* Weber  
 5:4 *discat: discant* Weber  
 5:5 *speret: speravit* Weber; *instet: instat* Weber  
 <5:10 *diligently* KJV: omitted in D-R>  
 <5:13 *being idle: idle also* D-R  
 5:14 *iuviores: iuniores* S-C  
 5:16 *qua: quis* S-C  
 5:18 *infrenabis: alligabis* S-C; *Dignus est: dignus* Weber  
 5:19 *aut: et* Weber  
 5:21 *alteram: aliam* Weber  
 5:24 *subsequuntur* 64 N<sup>C2</sup> [VL-Tim sigla], Frede HI ep 54.8 (variant D),  
 AU s dni 2.60 (variants amfr), APO 8, [IS] ord 13.1: *et subsequun-*  
*tur* Weber  
 6:4 *superbus est: superbus* Weber  
 <6:4 *railings* KJV: *blasphemies* D-R>  
 6:7 *hunc mundum: mundum* Weber  
 6:8 *sumus: simus* S-C  
 6:9 *temptationem et: temptationem et in* S-C; *laqueum diaboli: laqueum*  
*Weber*  
 <6:9 *in* KJV: *into* D-R>  
 6:16 *inmortalitatem et: immortalitatem* Weber; *inhabitat: habitans* Weber  
 <6:16 *nor* KJV: *yea neither* D-R>  
 <6:17 *uncertain riches* KJV: *uncertainie of riches* D-R>  
 6:17 *Deo vivo: Deo* Weber  
 <6:18 *to others* D-R/C: omitted in D-R>  
 6:21 *tecum. Amen: tecum* Weber

## 2 TIMOTHY

- <1:2 *and* KJV (in roman type in KJV): omitted in D-R>  
 1:3 *quod: quam* Weber  
 1:9 *vocatione sua: vocatione* Weber  
 1:13 *et in: et* Weber  
 1:18 *ministravit mihi: ministravit* Weber  
 2:4 *militans Deo: militans* Weber  
 <2:4 *engaged* D-R/C: *approved* D-R>

- 2:6 *accipere: percipere* S-C  
 2:8 *esto Dominum: esto* Weber  
 2:12 *sustinebimus: sustinemus* Weber; *negabimus: negaverimus* S-C  
 2:13 *manet: permanet* Weber  
 <2:14 *them* [both times] KJV (in roman type in KJV): omitted in D-R>  
 2:14 *enim utile est nisi: utile* Weber; 2:16 *et vaniloquia: inaniloquia* Weber; *proficiunt: proficient* Weber  
 2:18 *dicentes esse: dicentes* Weber; *subverterunt: subvertunt* Weber  
 2:19 *stat: stetit* Weber  
 2:22 *caritatem et: caritatem* Weber  
 2:25 *resistunt veritati: resistunt* Weber  
 <2:25 *if peradventure* KJV: *lest sometime* D-R>  
 2:26 *capti: captivi* Weber  
 3:2 *Et erunt: erunt* S-C; *inoboedientes: non oboedientes* S-C  
 <3:2 *Men* S-C: *And men* D-R>  
 3:4 *tumidi et: tumidi* Weber  
 3:8 *Mambres: Lambres* Weber  
 3:11 *Iconii: Iconii et* S-C  
 <3:11 *and* S-C: omitted in D-R>  
 <3:13 *worse and worse* KJV: *to the worse* D-R>  
 3:15 *possint: possunt* S-C  
 3:16 *utilis est: utilis* Weber; *corrigendum: corripendum* S-C  
 4:1 *Iesu Christo: Christo Iesu* Weber; *per: et* Weber  
 4:5 *imple. Sobrius esto: imple* Weber  
 <4:6 *ready* KJV: omitted in D-R>  
 4:9 *Demas: verse 9 begins here* S-C, D-R/C; *Crescens: verse 10 begins here* S-C, D-R/C  
 4:10 *dereliquit: reliquit* S-C; *Galatiam: Galliam* Weber  
 4:13 *adfers tecum: adfers* Weber; *maxime autem: maxime* D-R\*  
 <4:14 *bath done* KJV (*did*): *shewed* D-R>  
 4:14 *reddet: reddat* Weber  
 4:16 *imputetur: reputetur* Weber  
 4:18 *Liberavit: liberabit* Weber  
 4:21 *Salutant: salutat* Weber  
 4:22 *Iesus Christus: Iesus* Weber; *vobiscum: nobiscum* Weber

## TITUS

- 1:5 *sicut et: sicut* Weber  
 1:7 *turpis lucri: turpilucris* Weber  
 1:9 *sit: sit et* Weber  
 <1:9 *convince* KJV: *reproue* D-R>  
 1:10 *ei non subditi: et inoboedientes* Weber  
 1:12 *ventres: ventris* S-C [1592 edition, according to Weber]  
 1:15 *nihil est: nihil* Weber  
 1:16 *sint: sunt* Weber  
 2:1 *decent: decet* Weber  
 2:2 *in fide, in dilectione, in patientia: fide, dilectione, patientia* Weber  
 2:4 *filios suos: filios* Weber  
 2:5 *castas, sobrias: castas* Weber  
 2:7 *in integritate, in gravitate: integritatem gravitatem* Weber  
 2:8 *inreprehensibile: inreprehensibilem* Weber  
 2:10 *salvatoris: salutaris* Weber  
 2:11 *salvatoris nostri: salutaris* Weber  
 3:2 *sed modestos: modestos* Weber  
 <3:3 *and* KJV (in roman type in KJV): omitted in D-R>  
 <3:8 *these* KJV: *of these* D-R; *constantly* KJV: omitted in D-R>  
 3:11 *delinquit: delinquit cum sit* S-C  
 3:15 *eos qui: qui* Weber

## PHILEMON

- 1:1 *Christi Iesu: Iesu Christi* Weber  
 1:2 *sorori carissimae: sorori* Weber  
 1:6 *omnis: omnis operis* S-C; *quod est in vobis: in nobis* Weber  
 1:8 *habens: habentes* Weber  
 1:10 *pro: de* Weber  
 1:11 *mibi et tibi: tibi et mibi* Weber  
 1:12 *remisi tibi: remisi* Weber; *ut: id est* Weber  
 1:16 *pro: plus* Weber  
 1:21 *in oboedientia: oboedientia* Weber  
 1:24 *Demas et: Demas* Weber



HEBREWS

- 1:2 *sedet: sedit* Weber  
 1:8 *virga: et virga* Weber  
 1:11 *veterascent: veterescent* Weber  
 1:12 *mutabis: involves* Weber; *idem ipse: idem* Weber  
 <2:1 *let them slip* KJV: *vve runne out* D-R>  
 2:5 *subiecit Deus: subiecit* Weber  
 2:10 *passionem: passiones* Weber  
 2:14 *hisdem: eisdem* S-C  
 2:17 *similari: simile* Weber  
 <2:17 *with* D-R/C: *before* D-R>  
 2:18 *ipse et: ipse* Weber; *est et: est* Weber  
 3:4 *Deus est: Deus* Weber  
 3:11 *quibus* R [Weber's siglum]: *sicut* Weber, S-C  
 <3:11 *as* S-C: *to whom* D-R>  
 <3:12 *lest* KJV: *lest perhaps* D-R>  
 3:14 *substantiae eius: substantiae* Weber  
 3:16 *ab: ex* S-C  
 3:17 *annos: annis* S-C  
 <4:1 *lest* KJV: *lest perhaps* D-R>  
 4:1 *aliqui: aliquis* S-C  
 4:2 *admistus: admixtis* Weber  
 4:3 *perfectis: factis* Weber  
 4:4 *enim in: enim* Weber  
 <4:5 *place* KJV (in italics in D-R/C): omitted in D-R>  
 4:8 *alio: alia* S-C  
 <4:15 *like as we are, yet* KJV: *by similitude* D-R>  
 5:3 *propter: propterea* S-C; *pro populo: et pro populo* Weber; *etiam: etiam et* S-C  
 5:6 *alio loco: alio* Weber  
 5:7 *exauditus est: et exauditus* Weber  
 5:8 *didicit: Dei didicit* S-C  
 <5:8 *of God* S-C: omitted in D-R>  
 6:1 *perfectionem: perfectiora* S-C  
 <6:1 *more perfect* S-C: *perfection* D-R>

- 6:9 *in: ad* S-C
- 7:2 *Cui et: Cui* Weber
- <7:2 *of his name* D-R/C (in italics): omitted in D-R>
- 7:4 *decimas: decimam* Weber; *exierunt: exierint* S-C
- 7:6 *sumpsit ab: sumpsit* Weber
- 7:8 *contestatur: contestatus* Weber
- 7:9 *accepit: accipit* Weber
- 7:11 *necessarium fuit: necessarium* Weber
- 7:13 *altario: altari* S-C
- 7:14 *Manifestum est: manifestum* Weber
- 7:15 *exurgat: exurgit* S-C
- 7:21 *paenitebit eum: paenitebit* Weber
- 7:25 *perpetuum: perpetuo* Weber; *nobis: eis* Weber
- <7:27 *other* D-R/C (in italics): omitted in D-R; *and* KJV: omitted in D-R>
- 7:27 *se: seipsum* S-C
- 8:3 *offerenda: offerendum* S-C
- <8:4 *he would not be* KJV (*should for would*): *neither were he* D-R; *others* D-R/C (in italics): omitted in D-R>
- 8:6 *sanctum: sancitum* S-C
- 8:8 *venient: veniunt* Weber
- <8:8 *when* KJV: *and* D-R>
- 8:10 *hoc est: hoc* Weber
- <8:10 *I will give* KJV (*put for give*): *Giving* D-R>
- <9:1 *divine* KJV (in italics in D-R/C): omitted in D-R>
- 9:2 *inerant: erant* S-C
- 9:5 *eam erant: eam* Weber
- <9:9 *then* KJV: omitted in D-R>
- 9:10 *et variis: verse 10 begins here* S-C, D-R/C; *baptismis: baptismatibus* S-C
- <9:11 *being come* KJV: *assisting* D-R>
- 9:12 *aut: et* Weber
- <9:13 *such as are* D-R/C: *the* D-R>
- 9:14 *emundavit* GARCAΦ [Weber's sigla]: *emundabit* Weber
- <9:14 *shall . . . cleanse* D-Rn: *bath . . . cleansed* D-R>
- 9:14 *nostram: vestram* Weber

- 9:16 *testamentum est: testamentum* Weber  
 <9:17 *of force after men are* KJV: *confirmed in the* D-R>  
 9:18 *nec: ne* Weber  
 9:22 *effusione: fusione* Weber  
 9:24 *manufactura sancta: manufactis sanctis* Weber  
 <9:25 *yet* KJV: *omitted in* D-R>  
 9:28 *oblatus est: oblatus* Weber  
 10:2 *cessassent: non cessassent* Weber  
 10:6 *et pro: pro* S-C; *placuerunt: placuit* Weber  
 10:7 *capite: capitulo* Weber  
 10:8 *et pro: pro* S-C  
 <10:8 *for* S-C: *and for* D-R>  
 10:9 *dixi: dixit* Weber  
 10:10 *Iesu Christi: Christi Iesu in* Weber  
 10:12 *sedet: sedit* Weber  
 <10:15 *had* KJV: *omitted in* D-R>  
 <10:16 *I will give* KJV (*put for give*): *giuing* D-R>  
 10:16 *mentibus: mente* Weber  
 10:18 *non est: non* Weber  
 <10:25 *one another* KJV (*in italics in* D-R/C): *omitted in* D-R>  
 10:30 *vindictam: vindicta et* S-C; *reddam: retribuam* S-C  
 <10:30 *and* S-C: *omitted in* D-R>  
 <10:33 *were used* KJV: *converted* D-R>  
 10:37 *quantulum: aliquantulum* S-C  
 10:39 *subtractionis filii: subtractionis* Weber  
 11:1 *sperandarum: sperandorum* Weber; *apparentium: parentum* Weber  
 <11:5 *had* KJV: *omitted in* D-R>  
 11:5 *habuit: habebat* Weber  
 11:6 *impossibile est placere Deo: impossibile placere* Weber; *sit: fit* Weber  
 11:9 *moratus: demoratus* S-C  
 11:11 *eum qui repromiserat: qui promiserat* Weber  
 11:12 *hoc: haec* Weber  
 11:13 *supra: super* S-C  
 <11:16 *country* KJV (*in italics in* D-R/C): *omitted in* D-R>  
 11:19 *parabolam: parabola* Weber  
 11:21 *singulis: singulos* S-C

- 11:30 *corruerunt circuitu: ruerunt circuiti* Weber  
 11:32 *David: David et* Weber  
 11:33 *vicerunt: devicerunt* Weber  
 <11:37 *sword* KJV: *slaughter of the sword* D-R>  
 11:38 *in montibus: et montibus* Weber  
 11:40 *ne: non* S-C  
 12:1 *curramus ad: curramus* Weber  
 12:2 *proposito: pro proposito* Weber; *sedet: sedit* Weber  
 12:3 *ipsum: ipsos* Weber  
 12:4 *Nondum enim: nondum* Weber  
 12:7 *offert se: offert* Weber  
 <12:7 *dealeth* KJV: *doth . . . offer himself* D-R>  
 12:9 *reverebamur eos: reverebamur* Weber  
 <12:10 *for our profit, that we might be partakers* KJV: *to that which is profitable in receiving* D-R>  
 <12:11 *bring with it* D-R/C: *be of* D-R>  
 12:11 *reddet: reddit* Weber  
 12:13 *claudicans quis: claudicans* Weber  
 12:14 *Deum: Dominum* Weber  
 <12:17 *when he desired* KJV (*would for desired*): *also desiring* D-R>  
 12:18 *tractabilem montem: tractabilem* Weber  
 <12:20 *so much as* KJV: omitted in D-R>  
 12:22 *frequentiam: frequentiae* Weber  
 12:24 *sparsionem: aspersionem* S-C  
 12:25 *avertimus: avertimur* Weber  
 <12:25 *shall not* KJV (in italics in D-R/C): omitted in D-R>  
 12:26 *nunc: modo* Weber; *semel, et: semel* Weber  
 13:1 *maneant in vobis: maneant* Weber  
 13:2 *et hospitalitatem: hospitalitatem* Weber  
 <13:3 *being* KJV: *remaining* D-R>  
 13:9 *stabiliri: stabilire* S-C  
 13:16 *Beneficientiae: beneficentiae* S-C  
 <13:16 *God's favour* D-R/C: *God* D-R>  
 13:19 *quo: ut quo* Weber  
 13:20 *Iesum Christum: Iesum* Weber  
 13:21 *cui: cui est* S-C

- 13:22 *ut sufferatis: sufferatis* Weber  
 <13:22 *this* D-R/C (in italics): *the* D-R>  
 13:24 *Italia fratres: Italia* Weber

## JAMES

- 1:2 *temptationes varias: temptationibus variis* Weber  
 1:4 *habeat: habet* S-C  
 <1:4 *patience hath* S-C: *let patience haue* D-R>  
 1:5 *sapientia: sapientiam* Weber  
 1:8 *inconstans est: inconstans* Weber  
 1:13 *temptatur: temptor* Weber  
 1:18 *Voluntarie: voluntarie enim* S-C  
 <1:18 *For* S-C: omitted in D-R>  
 1:19 *dilectissimi: dilecti* Weber  
 1:25 *lege perfecta: legem perfectam* S-C; *permanserit in ea: permanserit* Weber  
 1:27 *eorum et: eorum* Weber  
 2:2 *conuentum vestrum: conuentu vestro* Weber  
 2:3 *dixeritis ei: dixeritis* Weber  
 <2:12 *being* D-R/C: *beginning* D-R>  
 2:13 *superexultat: superexultat* Weber; *iudicio: iudicium* S-C  
 2:15 *aut: et* S-C; *sint: sunt* Weber; *indigeant: indigent* Weber  
 2:16 *de: ex* S-C; *corpori: corporis* Weber  
 2:17 *ipsa: ipsam* Weber  
 2:20 *otiosa: mortua* S-C  
 <2:20 *dead* D-Rn: *idle* D-R>  
 2:25 *autem et: et* S-C  
 2:26 *emortuum: mortuum* Weber  
 3:2 *Potens: potest* S-C  
 <3:3 *For* D-R/C: *And* D-R>  
 3:3 *equorum: equis* S-C; *frenos: frena* S-C  
 3:4 *autem a* FΦk [Weber's sigla]: *a* S-C, Weber  
 3:5 *exultat: exaltat* S-C  
 <3:5 *small* D-Rn: *much* D-R>  
 3:7 *et ceterorum: etiam ceterorum* Weber

- 3:9 *Deum et Patrem: Dominum et Patrem* Weber  
 3:12 *uvvas: olivas* Weber  
 3:14 *contentiones sint: contentiones* Weber  
 3:15 *est enim: est* Weber  
 3:17 *suadibilis, bonis consentiens: suadibilis* Weber  
 4:2 *non habetis: non* Weber  
 4:5 *Aut: An* S-C; *inhabitat: habitat* S-C; *vobis: nobis* Weber  
 4:7 *igitur: ergo* S-C  
 4:8 *Adpropinquate Deo: adpropiate domino* Weber  
 4:13 *Ecce: verse 13 begins here in* Weber  
 <4:13 *such a* KJV; *that* D-R>  
 4:14 *crastino: cratinum* Weber; *Quae: verse 15 begins here* S-C, D-R/C;  
     *et deinceps exterminabitur: deinceps exterminatur* Weber  
 4:15 *et "Si: et* Weber  
 5:1 *Agite: age* Weber; *miseriis vestris: miseriis* Weber  
 5:3 *Thesaurizastis vobis iram: thesaurizastis* Weber  
 5:4 *quae fraudata: qui fradatus* Weber  
 5:6 *Adduxistis et: addixistis* Weber; *iustum, et: iustum* Weber; *restitit: resis-*  
     *tit* Weber  
 <5:6 *condemned* D-Rn; *presented* D-R>  
 5:7 *temporivum: temporaneum* S-C  
 5:8 *Patientes: Patientes igitur* S-C; *vos et: vos* Weber; *adpropinquabit* AΦ  
     [Weber's sigla]: *adpropinquavit* Weber  
 <5:8 *therefore* S-C: omitted in D-R; *is at hand* D-Rn; *vvil approche* D-R>  
 5:10 *laboris: exitus mali laboris* S-C  
 <5:10 *of suffering evil* S-C: omitted in D-R>  
 5:11 *qui: eos qui* S-C  
 5:12 *sermo vester: vestrum* Weber  
 5:15 *adlevabit: adleviabit* S-C; *remittentur: dimittentur* Weber  
 5:20 *operit: operiet* S-C  
 <5:20 *shall cover* S-C; *couereth* D-R>

# I PETER

- <1:1 *dispersed throug* KJV (*scattered thorowout*): *of the dispersion of* D-R>  
 1:2 *sanctificationem: sanctificatione* Weber

- 1:6 *exultabitis: exultatis* Weber; *contristari: contristati* Weber  
 <1:6 *greatly* KJV: omitted in D-R>  
 1:7 *probatio: probatum* Weber; *pretiosior: pretiosius* Weber; *auro: sit auro*  
     Weber; *quod: quod perit* Weber; *probatur: probato* Weber  
 1:8 *videntes creditis: videntes* Weber; *exultatis: exultabitis* S-C  
 <1:8 *shall rejoice* S-C: *you rejoice* D-R>  
 1:9 *animarum vestrarum* A [Weber's siglum]: *animarum* Weber, S-C  
 <1:9 *even* KJV: omitted in D-R>  
 <1:11 *what* KJV: *unto which* D-R>  
 1:12 *sibi ipsis: sibimetipsis* S-C; *quem: quae* Weber  
 1:13 *revelatione: revelationem* S-C  
 <1:18 *such as* (*such* in italics in D-R/C) KJV (*as*): omitted in D-R>  
 1:23 *permanentis in aeternum: permanentis* Weber  
 1:24 *flos eius: flos* Weber  
 2:2 *rationabile: rationale* Weber  
 2:3 *si tamen: si* Weber; *dulcis est: dulcis* Weber  
 <2:4 *as to* KJV (*as* in roman type in KJV): omitted in D-R>  
 2:4 *electum et: electum* Weber  
 2:6 *eo: eum* S-C  
 2:8 *bis qui: qui* Weber; *quo: quod* Weber  
 2:11 *obsecro vos: obsecro* Weber  
 2:12 *vos considerantes: considerantes* Weber  
 2:13 *Subiecti igitur: subiecti* Weber; *Deum: Dominum* Weber  
 2:18 *subditi estote: subditi* Weber  
 <2:19 *towards* KJV: *of* D-R>  
 2:20 *patienter: et patientes* Weber  
 2:21 *nobis: vobis* Weber  
 2:24 *vivamus: viveremus* Weber; *vulnere plagarum* Sabatier: *livore* Weber,  
     S-C  
 3:1 *Similiter et: similiter* Weber  
 3:3 *non sit: sit non* Weber; *capillatura: capillaturae* Weber  
 3:4 *qui est: quod est* Weber  
 3:6 *timentes: pertimentes* S-C  
 3:7 *vaso: vasculo* S-C  
 3:8 *misericordes, modesti: misericordes* Weber  
 <3:8 *one of another* KJV: omitted in D-R>

- 3:9 *nec: vel* Weber  
 3:11 *Declinet: declinet autem* Weber; *persequatur: sequatur* S-C  
 <3:16 *whereas* KJV: *in that which* D-R>  
 3:18 *peccatis nostris; peccatis* Weber; *mortificatus quidem: mortificatus* Weber  
 3:20 *expectabant: expectabat* Weber; *patientiam: patientia* Weber  
 3:22 *Dei, degluttienti mortem ut vitae aeternae heredes efficeremur: Dei* Weber  
 4:1 *in carne: carne* Weber  
 4:2 *voluntate: voluntati* S-C  
 4:3 *his qui: qui* Weber  
 <4:3 *banquetings* KJV: *potations* D-R>  
 4:4 *admirantur: peregrinantur* Weber  
 <4:4 *of you* KJV: omitted in D-R>  
 4:6 *in spiritu: spiritu* Weber  
 4:7 *adpropinquabit* ASΦ [Weber's sigla]; *adpropinquavit* Weber  
 <4:7 *is at hand* D-Rn: *shal approche* D-R>  
 4:8 *omnia autem: omnia* Weber; *vobismet ipsis; vosmet ipsos* Weber  
 <4:11 *let him speak* (in roman type in KJV and italics in D-R/C): omitted in D-R; *let him do it* KJV (in italics in D-R/C): omitted in D-R>  
 <4:13 *if you partake of* D-R/C: *communicating vvith* D-R; *when his glory shall be revealed* KJV: *in the reuelation . . . of his glorie* D-R>  
 4:14 *beati eritis: beati* Weber; *quod est honoris, gloriae et virtutis Dei et qui est eius spiritus super vos: gloriae Dei Spiritus in vobis* Weber  
 4:15 *autem: enim* Weber; *quasi: ut* S-C  
 4:17 *tempus est: tempus* Weber; *de: a* S-C; *qui: quis* S-C  
 4:18 *salvabitur: salvatur* Weber; *parebunt: parebit* Weber  
 4:19 *commendent: commendant* Weber  
 <5:2 *of it* KJV (in italics in D-R/C, *thereof* in roman type in KJV): omitted in D-R>  
 5:2 *coacte: coacto* Weber  
 5:3 *formae: forma* S-C; *gregis: gregi et* Weber  
 <5:3 *a pattern* S-C: *examples* D-R>  
 5:8 *estote, et: estote* Weber  
 5:9 *in fide: fide* Weber; *eandem passionem: eadem passionum* Weber



## 2 PETER

- 5:10 *confirmabit: et confirmabit* \*D-R; *solidabitque: solidabit* Weber  
 5:11 *Ipsi gloria et: ipsi* Weber  
 5:12 *statis: state* Weber  
 5:13 *ecclesia quae: quae* Weber; *conelecta: cumelecta* Weber  
 <5:13 *so doth* KJV (in italics in D-R/C and roman type in KJV): omitted in D-R>  
 5:14 *Christo Iesu. Amen: Christo* Weber

## 2 PETER

- 1:1 *nobiscum: nobis* Weber  
 <1:2 *multiplied* KJV: *accomplished* D-R>  
 1:2 *Dei et Christi Iesu Domini: Domini* Weber  
 1:3 *sunt: est* Weber  
 1:4 *quem: quae* Weber  
 1:8 *si vobiscum: vobis cum* Weber  
 <1:9 *groping* D-R/C: *groping vwith his hād* D-R>  
 <1:12 *though* KJV: *and* D-R>  
 1:12 *confirmatos vos: confirmatos* Weber  
 <1:14 *this* KJV (in italics in D-R/C): omitted in D-R>  
 <1:15 *that* KJV: omitted in D-R; *whereby* D-R/C: *that* D-R>  
 1:17 *conplacui; ipsum audite: conplacui* Weber  
 1:19 *elucescat: inluescat* Weber  
 2:4 *cruciandos in iudicium: in iudicium cruciatos* Weber  
 <2:6 *to be overthrown* KJV (*with an overthrow*): *with subversion* D-R>  
 2:7 *iniuria ac luxuriosa: iniuria* Weber; *eripuit: eruit* Weber  
 2:8 *de die in diem: diem de die* Weber  
 <2:10 *governments* KJV (*government*): *dominion* D-R>  
 2:10 *praecipue: magis* Weber; *metuunt introducere: metuunt* Weber  
 2:12 *sua: sua et* Weber  
 2:14 *adulterii: adulterio* Weber; *incessabilis: incessabiles* Weber; *avaritia: avaritiae* Weber  
 2:16 *mutum animal: mutum* Weber  
 <2:16 *which* D-R/C (in italics in D-R/C): omitted in D-R>  
 2:18 *pelliciunt: pellicent* Weber

- 2:20 *implicati: impliciti* S-C  
 3:7 *reservati: servati* Weber  
 3:9 *promissionem suam sicut quidam existimant: promissi* Weber  
 3:10 *qua: quo* S-C; *vero: et* S-C; *solventur; terra autem et quae in ipsa sunt opera exurentur: solventur* Weber  
 3:12 *diei Domini: Dei diei* Weber; *quam: quem* S-C  
 3:13 *secundum: et* Weber  
 3:14 *satagite: satis agite* Weber  
 3:15 *arbitramini: arbitremini* S-C  
 3:17 *transducti: traducti* S-C  
 3:18 *diem: die* Weber

I JOHN

- 1:1 *temptaverunt: contrectaverunt* S-C  
 <1:2 *for KJV: and* D-R>  
 1:3 *vobis: et vobis* Weber  
 1:4 *ut gaudeatis et: ut* Weber; *vestrum: nostrum* Weber  
 1:7 *ambulemus: ambulamus* Weber; *Iesu Christi: Iesu* Weber; *mandat: emundat* S-C  
 1:9 *nobis peccata nostra: nobis peccata* Weber  
 <2:1 *if KJV: & if* D-R  
 2:4 *et in hoc: in hoc* Weber  
 2:5 *est: est et* S-C  
 <2:5 *and* S-C: omitted in D-R>  
 2:8 *transierunt: transeunt* Weber  
 2:14 *Scribo vobis, infantes: scripsi vobis infantes* Weber; *Patrem. Scribo: Patrem / scripsi vobis patres quia cognovistis eum qui ab initio / scripsi* Weber; *adulescentes: iuvenes* S-C  
 2:16 *est et: et* Weber; *oculorum: oculorum est* Weber  
 2:18 *nunc: et nunc* S-C  
 <2:18 *even* S-C: omitted in D-R>  
 2:22 *non est: est* S-C  
 <2:22 *is* S-C: *is not* D-R>  
 2:26 *maneant: manet* Weber

- 3:1 *simus: sumus* Weber
- 3:5 *peccata nostra: peccata* Weber
- 3:6 *peccat, et: peccat* Weber
- 3:10 *de: ex* S-C
- 3:11 *diligatis: diligamus* Weber
- 3:12 *qui ex: ex* Weber
- 3:14 *ad: in* Weber
- 3:15 *semet ipso: se* Weber
- 3:16 *caritatem Dei: caritatem* Weber
- 3:17 *mundi: huius mundi* S-C; *necessitatem: necesse* Weber
- <3:17 *this* S-C; *the* D-R>
- 3:18 *Filioli mei: filioli* Weber
- 3:19 *suadebimus: suadeamus* Weber
- 3:20 *cor nostrum: cor* Weber
- 3:21 *cor nostrum: cor* Weber
- 3:22 *quodcumque: quicquid* S-C
- 4:3 *hoc: hic* S-C; *Antichristus: Antichristi* Weber; *de quo: quod* Weber
- 4:4 *eum: eos* Weber
- 4:7 *diligamus nos: diligamus* Weber
- <4:9 *towards* KJV: *in* D-R>
- 4:10 *dileximus* Sabatier: *dilexerimus Deum* Weber, S-C; *ipse: ipse prior* S-C
- <4:10 *had* D-R/C; *haue* D-R; *God* S-C; *him* D-R>
- 4:13 *intellegimus: cognoscimus* S-C
- 4:14 *Filium suum: Filium* Weber
- 4:15 *Quisquis: quisque* Weber
- <4:16 *to* KJV: *in* D-R>
- 4:17 *caritas: caritas Dei* S-C
- 4:19 *diligamus Deum: diligamus* Weber
- 4:20 *quem videt: quem vidit* Weber; *non videt: non vidit* Weber
- 4:21 *a Deo: ab eo* Weber
- 5:1 *diligit et: diligit* Weber
- 5:7 *dant in caelo: Pater, Verbum et Spiritus Sanctus, et hii tres unum sunt: dant* Weber
- 5:8 *Et tres sunt qui testimonium dant in terra: spiritus: Spiritus* Weber; *aqua* LΦ [Weber's sigla]: *et aqua* Weber, S-C; *hii tres: tres* Weber

- 5:10 *Filio: Filium* S-C; *credit: credidit* Weber; *testimonio: testimonium* S-C
- 5:12 *Filium Dei: Filium* S-C
- <5:12 *Son* S-C: *sonne of God* D-R>
- 5:13 *scribo: scripsi* Weber
- 5:15 *postulamus: postulavimus* Weber
- <5:16 *which is* KJV (in roman type in KJV; *which* in italics in D-R/C): omitted in D-R>
- 5:16 *petat: petet* Weber; *dabitur ei vita peccanti: dabit ei vitam peccantibus* Weber; *roget quis: roget* Weber
- 5:17 *ad: non ad* Weber

## 2 JOHN

- 1:3 *vobiscum: nobiscum* Weber
- <1:3 *and* KJV: omitted in D-R>
- 1:6 *Hoc est enim mandatum: hoc mandatum est* Weber
- 1:7 *venisse in carnem: venientem in carne* Weber
- <1:7 *in the* KJV: *into* D-R>
- 1:9 *recedit: praecedit* Weber; *manet: permanet* S-C

## 3 JOHN

- <1:3 *truth in thee* KJV: *thy truth* D-R>
- <1:4 *I have no greater grace* KJV (*joy for grace*): *Greater thanke haue I not of them* D-R>
- 1:4 *ambulare: ambulantes* Weber
- 1:6 *facies deducens: faciens deduces* S-C
- 1:7 *enim eius: enim* Weber
- 1:10 *producam* PL 114.706C: *commonebo* S-C, *commoneam* Weber; *susciunt: cupiunt* Weber
- 1:12 *sed et nos: et nos autem* Weber
- <1:12 *also* KJV (in roman type in KJV and italics in D-R/C): omitted in D-R>
- 1:14 *Pax: verse 15 begins here in* Weber
- 1:15 *per nomen: nominatim* S-C

# APOCALYPSE OF SAINT JOHN THE APOSTLE

## JUDE

- 1:1 *qui sunt: qui* Weber; *conservatis et: conservatis* Weber  
 <1:5 *therefore* KJV: *but* D-R>  
 1:8 *maiestatem: maiestates* Weber  
 1:11 *qui* ΓΑΦ [Weber's sigla]: *quia* Weber, S-C; *in via: via* Weber; *et in:*  
*et* Weber  
 <1:11 *for* D-Rn (*because*): *vvhich* D-R>  
 1:14 *de his: his* Weber  
 1:15 *eum: Deum* S-C  
 <1:15 *God* S-C: *him* D-R>  
 1:16 *querellosi: querulosi* S-C  
 1:18 *qui: quia* Weber; *in impietatibus: impietatum* Weber  
 1:19 *segregant semet ipsos: segregant* Weber  
 <1:20 *beloved* KJV: *dearest* D-R>  
 1:21 *vosmetipsos: ipsos vos* Weber; *servate expectantes misericordiam Domini*  
*nostri Iesu Christi in vitam aeternam: servate* Weber  
 1:24 *potest: potens est* S-C; *exultatione in adventu Domini nostri Iesu Christi:*  
*exultatione* Weber  
 1:25 *gloria et: gloria* Weber; *saecula saeculorum: saecula* Weber

## APOCALYPSE OF SAINT JOHN THE APOSTLE

- 1:3 *audit: qui audiunt* Weber; *huius et: et* Weber; *servat: servant* Weber  
 1:6 *nos regnum et: nostrum regnum* Weber  
 <1:7 *also* KJV (in italics in D-R/C): *omitted in D-R; because of* KJV: *vpon*  
*D-R*>  
 1:9 *Christo Iesu: Iesu* Weber  
 1:11 *ecclesiis quae sunt in Asia: ecclesiis* Weber; *Epheso et Zmyrnae et Pergamo*  
*et Thyatirae: Ephesum et Zmyrnam et Pergamum et Thyatirum*  
*Weber; Philadelphiae et Laodiciae: Philadelphiam et Laodiciam*  
*Weber*  
 1:13 *aureorum similem: similem* Weber; *zona aurea: zonam auream* Weber  
 1:14 *alba et: alba* Weber; *velut: tamquam* S-C  
 <1:15 *fine brass* KJV: *latten* D-R>

- 2:2 *esse et: et* Weber
- 2:4 *te pauca* 51 DZ<sup>M</sup> Θ<sup>W</sup> Ω<sup>O</sup> [VL-Apc sigla], Frede VICn Apc 2.1, HI Apc 2.1, BEA Apc 1.5.83, PS-III ep 7.5, BED Apc 1.2 (variants DM'), AM-A Apc 1: *te* Weber, S-C
- <2:4 *somewhat* KJV (in roman type in KJV and italics in D-R/C): *a fevv things* D-R>
- <2:5 *Or else* KJV: *But if not* D-R>
- 2:7 *dabo: dabo ei* Weber
- 2:10 *aliquos ex: ex* Weber
- 2:13 *diebus illis: diebus* Weber
- <2:16 *or else* KJV: *if not* D-R>
- 2:16 *veniam: venio* Weber
- 2:17 *dabo: dabo ei* Weber
- 2:18 *ut: tamquam* S-C
- <2:18 *fine brass* KJV: *latten* D-R>
- 2:19 *fidem et caritatem tuam: caritatem et fidem* Weber
- 2:20 *te pauca: te* Weber
- 2:21 *paenitere: paeniteri* Weber
- 2:22 *mittam: mitto* Weber; *tribulatione maxima erunt: tribulationem maximam* Weber
- 2:23 *sua: vestra* Weber
- <2:23 *your* KJV: *his* D-R>
- 2:24 *ceteris: et ceteris* S-C; *hanc: hanc, et* S-C
- <2:24 *and to the rest* verse 24 begins here S-C, D-R/C; *and* [both times] S-C: omitted in D-R>
- 2:26 *custodierit: qui custodierit* Weber
- 2:27 *ferrea, et: ferrea* Weber
- <3:2 *are ready* KJV: *were* D-R>
- 3:3 *veniam ad te: veniam* Weber
- 3:7 *cludit, et: et cludit et* Weber
- <3:8 *kept* D-R/C: *a little powder, and hast kept* D-R>
- 3:11 *Ecce: venio: venio* Weber
- 3:20 *aperuerit: aperuerit mihi* S-C; *introibo: intrabo* S-C
- <3:20 *to me* S-C: omitted in D-R>
- <4:1 *said* KJV: *saying* D-R>

- 4:2 *statim: et statim* S-C  
 <4:2 *And* S-C: omitted in D-R>  
 4:3 *sardinis: sardini* Weber  
 4:4 *circumamicti: circumamictos* Weber; *coronae aureae: coronas aureas* Weber  
 4:5 *procedebant: procedunt* Weber; *quae: qui* S-C  
 4:8 *habebant: habent* Weber  
 4:10 *procidebant: procident* Weber; *adorabant: adorabunt* Weber; *mittebant: mittent* Weber  
 4:11 *Deus: et Deus* Weber  
 5:1 *super: supra* S-C  
 5:3 *poterat, neque: poterat* Weber  
 5:5 *dixit: dicit* Weber; *et solvere: et* Weber  
 5:6 *sunt septem: sunt* Weber  
 5:7 *sedentis in throno librum: sedentis de throno* Weber  
 5:9 *cantabant: cantant* Weber; *Dignus es, Domine: Dignus es* Weber  
 5:10 *nos: eos* Weber; *regnabimus: regnabunt* Weber  
 5:13 *sub terra: sub terram* Weber; *ea: eo* S-C  
 5:14 *Et viginti quattuor seniores ceciderunt in facies suas et adoraverunt viventem in saecula saeculorum: et seniores ceciderunt et adoraverunt* Weber  
 6:1 *signaculis: sigillis* S-C; *dicens: dicentem* Weber; *Veni, et vide: veni* Weber  
 6:3 *Veni, et vide: veni* Weber  
 6:5 *vide: vidi* Weber  
 6:6 *dicentem: dicentium* S-C  
 6:7 *vide: vidi* Weber  
 6:8 *super eum: desuper* Weber; *infernus: inferus* Weber  
 6:10 *et non: et* Weber  
 6:11 *compleantur: impleantur* Weber  
 6:12 *et ecce: et* Weber  
 6:13 *de caelo: caeli* Weber; *mittit: emittit* S-C; *a: cum* Weber  
 6:15 *petris: in petris* S-C  
 7:1 *flarent: flaret ventus* Weber  
 7:3 *et: neque* Weber

- <7:3 *nor* KJV (*neither*): *and* D-R>  
 7:5 *Ruben duodecim milia signati*: *Ruben duodecim milia* Weber; *Gad duodecim milia signati*: *Gad duodecim milia* Weber  
 7:6 *milia signati* [all three times]: *milia* Weber  
 7:7 *milia signati* [all three times]: *milia* Weber  
 7:8 *Zabulon duodecim milia signati*: *Zabulon duodecim milia* Weber; *Ioseph duodecim milia signati*: *Ioseph duodecim milia* Weber  
 7:9 *stolis albis*: *stolas albas* Weber  
 7:12 *honor*: *et honor* Weber  
 7:13 *et dixit*: *dicens* Weber  
 7:14 *venerunt*: *veniunt* Weber  
 7:17 *ab*: *ex* Weber  
 8:3 *daret de*: *daret* Weber; *thronum Dei*: *thronum* Weber  
 8:5 *terraemotus magnus*: *terraemotus*  
 8:6 *paraverunt*: *praeparaverunt* S-C  
 8:7 *primus angelus*: *primus* Weber; *combusta*: *concremata* S-C  
 8:9 *creaturae eorum*: *creaturae* Weber; *habebant animas in mari*: *habent animas*  
 8:11 *Absinthius*: *Absinthium* S-C  
 8:12 *ita ut*: *ut* Weber; *noctis*: *nox* Weber  
 8:13 *caeli*: *caelum* Weber; *trium*: *tubae trium* Weber  
 <8:13 *are* yet KJV: *vvere* D-R>  
 9:3 *fumo putei*: *fumo* Weber  
 9:4 *frontibus suis*: *frontibus* Weber  
 9:5 *cruciarentur*: *cruciarent* S-C  
 9:7 *sicut*: *tamquam* S-C  
 9:8 *sicut leonum*: *sicut dentes leonum* S-C  
 <9:8 *the teeth* S-C: omitted in D-R>  
 9:10 *aculei erant*: *aculei* Weber; *et potestas*: *potestas* Weber  
 9:11 *Latine habens*: *et latine habet* Weber  
 <9:11 *a king*: verse 11 begins here in D-R/C; *Latin* D-R/C: *Latin having the name* D-R; *that is, Destroyer* D-Rn (*In English, Destroier*; in italics in D-R/C): omitted in D-R>  
 9:12 *et ecce*: *ecce* Weber  
 9:13 *unam ex quattuor*: *unum ex* Weber  
 9:16 *et audiui*: *audiui* Weber



- 9:17 *habebant: habentes* Weber  
 9:18 *Et ab: ab* Weber; *et de: et* Weber; *quae procedebant de: qui procedebat ex* Weber  
 <9:20 yet KJV: omitted in D-R>  
 10:1 *columna: columnae* S-C  
 <10:1 *pillars* S-C: *a pillar* D-R>  
 10:2 *supra: super* S-C  
 10:4 *tonitrua voces suas, ego: tonitrua* Weber; *dicentem mihi: dicentem* Weber  
 10:5 *angelus: angelum* Weber; *supra mare et supra: super mare et super* S-C  
 10:6 *mare et ea: mare et* Weber  
 10:7 *consummabitur: et consummabitur* Weber  
 10:8 *audivi vocem: vox quam audivi* Weber; *Vade, et: vade* Weber; *supra mare et supra: super mare et super* S-C  
 10:9 *dixit: dicit* Weber; *Accipe librum: accipe* Weber; *amaricari: amaricare* Weber  
 10:11 *dixit: dicunt* Weber  
 11:1 *et dictum est mihi: dicens* Weber; *metire: metiaris* S-C  
 11:3 *saccis: saccos* Weber  
 11:4 *duae: duo* Weber  
 11:8 *eorum iacebunt: eorum* Weber  
 11:9 *sinent: sinunt* Weber  
 11:10 *illos: illis* Weber; *habitabant: inhabitant* Weber  
 11:13 *occisa: occisi* Weber; *timorem: timore* Weber  
 11:14 *et ecce: ecce* Weber  
 11:15 *saeculorum. Amen: saeculorum* Weber  
 11:17 *eras et qui venturus es: eras* Weber  
 12:1 *paruit: apparuit* S-C  
 12:2 *clamabat: et clamat* Weber; *cruciatur: cruciabatur* S-C  
 <12:2 *was* S-C: *is* D-R>  
 12:5 *erat: erit* Weber  
 12:6 *habebat: habet* Weber  
 12:7 *proelium magnum: proelium* Weber  
 12:9 *orbem, et: orbem* Weber  
 <12:9 *and* D-R/C: *and he was cast into the earth, &* D-R>  
 12:11 *animas suas: animam suam* Weber

- <12:12 *but* KJV (in italics in D-R/C): omitted in D-R>  
 12:13 *esset: est* Weber  
 12:17 *Iesu Christi: Iesu* Weber  
 12:18 *super: supra* S-C  
 13:2 *bestia: bestiam* Weber; *ursi: pedes ursi* S-C  
 <13:2 *the feet* S-C: omitted in D-R>  
 13:3 *vidi unum: unum* Weber  
 13:4 *qui: quia* Weber  
 13:5 *blasphemias: blasphemias* Weber  
 13:8 *adoraverunt: adorabunt* Weber; *eum: eam* S-C  
 13:10 *captivitatem duxerit: captivitatem* Weber; *vadet: vadit* Weber  
 13:12 *fecit: facit* Weber; *inhabitantes: habitantes* S-C; *ea: eam* Weber  
 <13:12 *to* D-R/C: *of* D-R>  
 13:14 *seducit: seduxit* S-C; *in terra propter: terram* Weber  
 <13:14 *seduced* S-C: *seduceth* D-R; *bad* KJV: *hath* D-R; *by* KJV: *of* D-R>  
 13:15 *et ut: ut et* Weber; *faciat ut: faciat* Weber  
 13:16 *caracterem: caracer* Weber; *manu sua: manu* Weber  
 <13:16 *rich* KJV: *and rich* D-R; *freemen* KJV: *and free-men* D-R>  
 13:17 *caracterem aut nomen: caracer nomen* Weber  
 13:18 *eius est: eius* S-C  
 14:3 *dicere: discere* Weber  
 14:4 *sequuntur: qui sequuntur* Weber; *ierit: abierit* Weber  
 14:5 *macula enim sunt ante thronum Dei: macula sunt*  
 14:6 *caeli: caelum* Weber  
 14:7 *Dominum: Deum* Weber; *terram: terram, et* Weber; *mare et omnia quae in eis sunt* Gryson 65 E (= z<sup>2</sup>, A-SS Cucufas 5, A-SS Firmus p. 545.5, A-SS Ign 2.4 and 6.5, A-SS Ign Ant 2.4, A-SS Patroclus 3, A-SS Philippus Agyr 6, A-SS Serapia 4, AN Ptr 4.14, PS-AU s Cai I.62.4, CY Fo 2, FID dil p. 180, FIR err 28.8, ILD ba 4 (*mare cum omnibus quae continentur in eis*) and 96: *mare* Weber, S-C  
 <14:7 *sea* S-C: *sea and al things that are in them* D-R>  
 14:8 *potionavit: potavit* S-C  
 14:9 *angelus: alius angelus* Weber  
 14:10 *quod mistum: qui mixtus* Weber  
 14:11 *ascendet: ascendit* Weber  
 <14:11 *nor* KJV: *and* D-R>

- 14:13 *dicentem mihi: dicentem* Weber  
 14:14 *supra: super* S-C  
 14:15 *alius: alter* Weber  
 <14:15 *ripe* KJV: *drie* D-R>  
 14:16 *supra: super* S-C; *messa: demessa* S-C  
 14:18 *angelus exivit: angelus* Weber; *habebat: habet* Weber; *magna ad eum: magna* Weber  
 14:19 *suam acutam: suam* Weber  
 <15:2 *had overcome* KJV (*had gotten the victorie*): *overcame* D-R>  
 15:2 *supra: super* S-C  
 15:3 *cantantes: cantant* Weber; *mirabilia sunt: mirabilia* Weber; *verae sunt: verae* Weber  
 15:4 *timebit te: timebit* Weber; *pius es: pius* Weber; *manifestata: manifesta* S-C  
 15:6 *lapide: lino* S-C; *mundo et: mundo* Weber  
 <15:6 *linen* D-Rn: *stone* D-R>  
 15:7 *unum: unus* Weber; *ex: de* S-C  
 <16:2 *grievous* KJV: *very sore* D-R>  
 16:2 *habebant: habent* Weber; *in eos: eos* Weber  
 16:3 *secundus angelus: secundus* Weber  
 16:5 *es, Domine: es* Weber; *quia: qui* S-C  
 <16:5 *who* S-C: *because thou* D-R>  
 16:6 *fuderunt: effuderunt* S-C; *digni enim: digni* Weber  
 16:7 *alterum dicentem* Gryson 51 E, Frede AM-A Apc 7 (*alterum dicens*): *altare dicens* Weber, *alterum ab altari dicentem* S-C  
 <16:7 *from the altar* S-C: *omitted in* D-R>  
 16:8 *adficere: adfligere* S-C  
 16:10 *quintus angelus: quintus* Weber  
 16:12 *sextus angelus: sextus* Weber  
 16:16 *congregabit: congregavit* Weber; *Armagedon: Hermagedon* Weber  
 16:17 *septimus angelus: septimus* Weber  
 17:4 *abominatione: abominationum* Weber  
 17:8 *Bestia: bestiam* Weber; *quae: quia* Weber  
 17:10 *et alius: alius* Weber  
 17:12 *accipient: accipiunt* Weber  
 17:13 *tradent: tradunt* Weber

- 17:14 *et electi: electi* S-C  
 17:15 *Aquae: aquas* Weber  
 17:16 *in: et* Weber  
 18:2 *fortitudine: forti voce* Weber; *inmundae et odibilis: imundae* Weber  
 <18:2 *with a strong voice* KJV; *in force* D-R>  
 18:3 *vino irae: ira* Weber  
 18:5 *Deus: Dominus* S-C  
 <18:5 *the Lord* S-C; *God* D-R>  
 18:6 *sicut et: sicut* Weber; *reddidit vobis: reddidit* Weber; *miscete: miscite* Weber  
 <18:6 *unto her* KJV; *ye* D-R>  
 18:8 *iudicabit: iudicavit* Weber  
 18:12 *merces: mercem* Weber; *margaritarum* Sabatier; *margaritis* Weber, *margaritae* S-C  
 18:13 *cinnamomum: cinnamomum et amomum* Weber  
 18:14 *desiderii animae tuae: tua desiderii animae* Weber; *discessit: discesserunt* S-C; *praeclara: clara* Weber  
 18:16 *byssino: bysso* S-C; *erat: est* Weber  
 18:17 *lacum: locum* Weber; *in mari: maria* Weber  
 18:19 *Civitas illa: civitas* Weber; *habebant: habent* Weber  
 18:20 *apostoli: et apostoli* Weber  
 18:23 *in te amplius: tibi amplius* Weber  
 19:1 *vocem: vocem magnam* Weber  
 19:2 *qui: quia* Weber  
 19:6 *tonitruum: tonitruorum* S-C  
 19:8 *byssino splendenti et candido: byssinum splendens candidum* Weber  
 19:9 *dixit: dicit* Weber  
 19:11 *Verax: Verax vocatur* Weber; *iustitia: cum iustitia* S-C  
 19:13 *veste aspersa: vestem aspersam* Weber  
 19:14 *byssino, albo et mundo: byssinum album mundum* Weber  
 19:15 *gladius: gladius ex utraque parte* S-C; *eas: eos* Weber  
 <19:15 *two-edged* S-C; omitted in D-R>  
 19:17 *Venite, et: venite* Weber  
 <19:17 *gather* G; *and assemble* D-R>  
 19:20 *illo: ea* S-C; *et qui adoraverunt: qui et adorant* Weber  
 20:3 *anni, et: anni* Weber

- <20:4 *had not adored* KJV: *adored not* D-R>  
 20:4 *caracterem eius: caracterem* Weber  
 20:10 *pseudopropheta: pseudoprophetes et* Weber  
 20:11 *conspectu: aspectu* Weber; *eis: ab eis* Weber  
 20:13 *infernus: inferus* Weber; *mortuos suos: mortuos* Weber  
 20:14 *infernus: inferus* Weber; *est: est stagnum ignis* Weber  
 21:2 *Et ego, Iohannes, vidi sanctam civitatem, Hierusalem novam: et civitatem sanctam Hierusalem novam vidi* Weber  
 21:4 *quae: quia* S-C  
 <21:4 *for* S-C: *vobich* D-R; *former* KJV: *first* D-R>  
 21:5 *dixit mihi: dicit* Weber  
 21:6 *vitae: vivae* Weber  
 21:8 *idolatrix: idololatrix* S-C  
 21:9 *et ostendam: ostendam* Weber  
 21:11 *et lumen: lumen* Weber  
 21:12 *habentem: habens* Weber  
 21:15 *harundineam: harundinem* Weber  
 21:16 *harundine: harundine aurea* S-C; *milia et: milia* Weber; *altitudo et latitudo: latitudo et altitudo* Weber  
 <21:16 *golden* S-C: *omitted in* D-R>  
 21:17 *murum: murus* Weber  
 21:18 *auro mundo: aurum mundum* S-C  
 21:19 *Et fundamenta: fundamenta* Weber; *secundum: secundus* Weber; *tertium: tertius* Weber; *calcedonius: carcedonius* Weber; *quartum: quartus* Weber  
 21:20 *quintum: quintus* Weber; *sextum: sextus* Weber; *sardinus: sardius* S-C; *septimum: septimus* Weber; *octavum: octavus* Weber; *nonum: nonus* Weber; *decimum: decimus* Weber; *undecimum: undecimus* Weber; *duodecimum: duodecimus* Weber  
 21:24 *in lumine: per lumen* Weber  
 21:27 *Non: nec* Weber; *eam: ea* Weber; *aliquid: aliquod* S-C; *aut abominationem faciens: et faciens abominationem* Weber  
 <21:27 *or* KJV: *and* D-R>  
 22:2 *singulos reddens: singula reddentia* Weber  
 22:3 *et sedes: sed sedes* S-C  
 <22:3 *but* S-C: *and* D-R>

- 22:5 *inluminat: illuminabit* S-C
- 22:9 *dixit: dicit* Weber; *conservus enim: conservus* Weber; *verba: verba prophetiae* S-C
- <22:9 *of the prophecy* S-C: omitted in D-R>
- 22:11 *et qui iustus est: et iustus* Weber; *iustificetur: iustitiam faciat* Weber
- 22:13 *Ego sum: ego* Weber
- 22:14 *suas: suas in sanguine agni* S-C; *portis: per portas* S-C
- <22:14 *in the blood of the Lamb* S-C: omitted in D-R>
- 22:17 *veniat et: veniat* Weber `
- 22:18 *enim: ego* Weber
- 22:19 *libro: ligno* Weber
- 22:21 *omnibus vobis. Amen: omnibus* Weber

## Alternate Spellings

In general, the translators of the Douay-Rheims edition of the Bible preserved the transliterations of Hebrew names (and words based on those names) found throughout the textual tradition of the Sixto-Clementine edition of the Vulgate Bible. While these transliterations do reflect the Latin sources for the English presented in this edition, they do not represent what is currently thought to be the likely pronunciation of the Hebrew words or, in some books, words from other ancient languages: for example, the name we see in the New Revised Standard Version (NRSV) as "Ahuzzath" (Gen 26:26) was transliterated by the authors and revisers of the Latin text as "Ochozath." This sort of transliteration renders a few well-known characters harder to recognize, such as Noah, or "Noe" in the Latin tradition. Furthermore, there are frequent inconsistencies in the Douay-Rheims translation as to the spellings of names.

Another quirk of the Douay-Rheims and Vulgate Bibles is that they often identify locations by the names they were understood to have had at the time of the Vulgate's composition rather than the names found in Hebrew scripture. For example, "Mesopotamia of Syria" (Gen 28:2) represents a place referred to in the NRSV as "Paddan-aram."

In presenting the Latin text and the Douay-Rheims transla-

tion, the transliterations in the English have been updated for the sake of accuracy and ease of reference. The Latin has been preserved to reflect its own textual tradition in accordance with the principles stated in the Introduction. However, when names given are not simply a matter of representing vowel and consonant sounds, the Douay-Rheims translation has been left intact so that it remains a genuine translation of the facing text.

There are moments in the Bible where the anachronistic place-names are of significance: at the end of Balaam's last prophetic blessing of Israel, he declares, "They shall come in galleys from Italy; they shall overcome the Assyrians and shall waste the Hebrews, and at the last they themselves also shall perish" (Nm 24:24). The Hebrew word rendered as "Italy" is transliterated in the NRSV as "Kittim," and though the meaning is obscure, it is almost certainly not Italy, for reasons outlined by Milgrom (1990), *ad loc.* Nevertheless, it is fascinating and important to realize that in the Western European tradition from the fourth century CE until the twentieth century, many read, wrote, and learned that Italians would "waste the Hebrews." Because of this and other instances in which the place-names, however unrepresentative of the Hebrew tradition they may be, are important in terms of what readers of these versions of the Bible may have believed, the Vulgate words have been retained.

Below is a list of the names in the English translation of the New Testament. The names are followed by an alternate spelling (or, in some cases, an alternate word) if there is one. An entry presented in italic text signifies a word retained from the Douay-Rheims translation; all other words are the spellings given by the NRSV. An entry in roman text with no alternative



spelling means that the spellings are identical in the two editions; one in italic text with no alternative spelling means that the name is in the Douay-Rheims translation but no parallel was found in the NRSV. In a few cases, words have been based on the spellings of the NRSV and the form in the Douay-Rheims text. For example, the Douay-Rheims text reads "the Sichemites" (Gen 33:18), where the NRSV has "Shechem." To illustrate the translation of the Douay-Rheims while providing an up-to-date transliteration of the Hebrew word, "the Shechemites" has been printed; similarly, in cases where Jerome translated parts of a Hebrew place-name into Latin where the NRSV left the whole name in Hebrew (such as the "temple of Phogor," as opposed to "Beth-peor" at Dt 3:29), the transliterated part of the name has been updated in this edition, but the Latin and English translations have not been changed, yielding "temple of Peor."

Aaron	Adria
Abaddon	<i>Adrumetum [Adramyttium]</i>
Abel	Aeneas [Eneas]
Abiathar	Aenon [Ennon]
Abijah [Abia]	Agabus
Abijah [Abias]	Agrippa
Abilene [Abilina]	Ahaz [Achaz]
Abiud	Alexander
Abraham	Alexandria
Achaia	Alexandrians
Achaicus	Alphaeus [Alpheus]
Achim	Amen
Adam	Amminadab [Aminadab]
Addi	Amos

Amos [Amon]	Aristobulus
Amphipolis	<i>Armageddon [Harmagedon]</i>
Ampliatius	Arphaxad
Ananias	Artemas
Andrew	Asa
Andronicus	Asher [Aser]
Anna	Asia
Annas	<i>Asson</i>
Antichrist	Assos
Antioch	Asyncritus
Antipas	Athenians
Antipatris	Athens
Apelles	Attalia
Apollonia	<i>Augusta, the band [the Augustan</i>
Apollos	<i>Cohort]</i>
Apollos [Apollo]	Augustus
Apollyon	Azor
Apphia [Appia]	Azotus
<i>Appii Forum [the Forum of Ap-</i>	<i>Azymes [festival of Unleavened</i>
<i>pius]</i>	<i>Bread]</i>
Aquila	<i>Azymes [Unleavened Bread]</i>
Arabia	<i>Azyms [festival of Unleavened</i>
<i>Arabians [Arabs]</i>	<i>Bread]</i>
Aram	
Archelaus	Babylon
Archippus	Balaam
Archippus [Archipus]	Balak [Balac]
Areopagite	Barabbas
Areopagus	Barachiah [Barachias]
Arimathea	Barak [Barac]
Aristarchus	Bar-Jesus [Bar-jesu]

<i>Bar-Jonah</i> {son of <i>Jonah</i> }	<i>called</i> { <i>The Place of the Skull</i> }
Barnabas	
Barsabbas {Barsabas}	Cana
Bartholomew	Canaan
Bartimaeus {Bartimeus}	Canaan {Chanaan}
<i>Beelzebub</i> { <i>Beelzebul</i> }	<i>Cananaeus</i> { <i>the Cananaean</i> }
<i>Belial</i> { <i>Beliar</i> }	Candace
Benjamin	Capernaum {Capharnaum}
Bernice	Cappadocia
<i>Beroea</i> { <i>Berea</i> }	Carpus
<i>Beroeans</i> { <i>Bereans</i> }	<i>Castors</i> { <i>Twin Brothers</i> }
Bethany {Bethania}	Cauda
Bethlehem	Cenchreae {Cenchra}
Bethphage	Cenchreae {Cenchre}
Bethsaida	Cephas
Bithynia	Chaldeans
Blastus	Chios
Boanerges	Chloe
Boaz {Booz}	Chorazin {Corozain}
Bosor	Christ
	Christian
Caesar {Cesar}	Christians
Caesarea {Cesarea}	Chuza {Chusa}
Caesarea Philippi	Cilicia
Caesarea Philippi {Cesarea-Philippi}	Claudia
Caiaphas {Caiphas}	Claudius
Cain	Clement
Cainan	Cleopas
<i>Calvary</i>	Clopas {Cleophas}
<i>Calvary, that place which is</i>	Cnidus {Gnidus}
	Colossae {Colossa}

Corinth	Diotrephes
Corinthians	Dorcas
Cornelius	Drusilla
Cos [Coos]	
Cosam	Eber [Heber]
Crescens	Egypt
Cretans [Cretians]	Egyptian
Crete	Egyptians
<i>Cretes [Cretans]</i>	Elamites
Crispus	Eleazar
<i>Cyprian [native of Cyprus]</i>	Eliakim [Eliacim]
<i>Cyprian [of Cyprus]</i>	Eliezer
Cyprus	Elijah [Elias]
Cyrene	Elisha [Eliseus]
<i>Cyrenian [of Cyrene]</i>	Eliud
Cyrenians	Elizabeth
<i>Cyrinus [Quirinius]</i>	Elmadam [Helmadan]
	Elymas
Dalmanutha	Emmaus
Dalmatia	Enoch
Damaris	Enoch [Henoch]
Damascus	Enos [Henos]
Daniel	Epaenetus [Epenetus]
David	Epaphras
Decapolis	Epaphroditus
Demas	Ephesian
Demetrius	Ephesians
Derbe	Ephesus
<i>Diana [Artemis]</i>	Epicureans
Didymus	Er
Dionysius	Erastus

# ALTERNATE SPELLINGS

Esau	Gentile
Esli [Hesli]	Gentile [Gentil]
Ethiopia	Gentiles
Ethiopians	<i>Gerasenes [Gadarenes]</i>
Eubulus	Gerasenes [Gerasens]
Eunice	Gethsemane [Gethsemani]
Euphrates	Gideon [Gedeon]
<i>Euroaquilo [northwester]</i>	Gog
Eutychus	Golgotha
Eve	Gomorrhah [Gomorrha]
Evodia [Euodia]	<i>Gomorriths [Gomorrab]</i>
<i>Exterminans</i>	<i>Grecians [Hellenists]</i>
	Greece
Felix	Greek
Festus	Greeks
Fortunatus	<i>Greeks [Hellenists]</i>
Gabbatha	Hagar [Agar]
Gabriel	Hakeldama [Haceldama]
Gad	Hamor [Hemor]
Gaius	Haran [Charan]
Gaius [Caius]	Hebrew
Galatia	Hebrews
Galilean	Heli
Galileans	<i>Hermas [Hermes]</i>
Galilee	<i>Hermes [Hermas]</i>
Gallio	Hermogenes
Gamaliel	Herod
Gaza	Herodians
<i>Gennesar [Gennesaret]</i>	Herodias
Gennesaret [Genezareth]	Herodion [Herodian]

# ALTERNATE SPELLINGS

Hezekiah [Ezechias]	Jerusalem
Hezron [Esron]	Jesse
Hierapolis	Jesus
Hosea [Osee]	Jew
Hymenaeus [Hymeneus]	Jewish
	Jews
Iconium	Jezebel [Jezabel]
Idumea	Joanan [Joanna]
Illyricum	Joanna
Isaac	Job
Isaiah [Isaias]	Joda [Juda]
Iscariot	Joel
Israel	John
Israelite	<i>Jona [John]</i>
Issachar	Jonah [Jonas]
Italian	Jonam [Jona]
Italy	Joppa [Joppe]
Ituraea [Iturea]	Joram
	Jordan
Jacob	Jorim
Jairus	Joseph
James	<i>Joseph [Josech]</i>
Jannai [Janne]	<i>Joseph [Joses]</i>
Jannes	Joshua [Jesus]
Jared	Josiah [Josias]
Jason	Jotham [Joatham]
Jechoniah [Jechonias]	Judah [Juda]
Jehoshaphat [Josaphat]	Judah [Judas]
Jephthah [Jephte]	<i>Judah [Judea]</i>
Jeremiah [Jeremias]	Judas
Jericho	Jude

# ALTERNATE SPELLINGS

<i>Jude</i> [ <i>Judas</i> ]	Lycaonia
Judea	Lycaonian
Julia	Lydda
Julius	Lysanias
<i>Junias</i> [ <i>Junia</i> ]	Lysias
<i>Jupiter</i>	Lystra
<i>Jupiter</i> [ <i>Zeus</i> ]	<i>Lystra</i> [ <i>Myra</i> ]
Justus	
	Maath [ <i>Mahath</i> ]
Kidron [ <i>Cedron</i> ]	Macedonia
Kish [ <i>Cis</i> ]	Macedonian
Korah [ <i>Core</i> ]	Magadan [ <i>Magedan</i> ]
	Magdalene
Lamech	Magog
Laodicea	Mahalaleel [ <i>Malaleel</i> ]
Laodicea [ <i>Laodicia</i> ]	Malchus
Laodiceans	Malta [ <i>Melita</i> ]
Latin	<i>Mambres</i> [ <i>Jambres</i> ]
Lazarus	Manaen [ <i>Manahen</i> ]
Legion	Manasseh [ <i>Manasses</i> ]
Levi	Mark
Levite	Martha
Levites	Mary
Libya [ <i>Lybia</i> ]	Mattatha [ <i>Mathatha</i> ]
Linus	Mattathias [ <i>Mathathias</i> ]
<i>Lithostrotos</i> [ <i>The Stone Pavement</i> ]	Matthan [ <i>Mathan</i> ]
	Matthat [ <i>Mathat</i> ]
Lois	Matthew
Lot	Matthias
Lucius	Medes
Luke	Melchi

Melchizedek [Melchisedech]	Nazarenes
Melea	Nazareth
Menna	Neapolis
<i>Mercury [Hermes]</i>	Nereus
Mesopotamia	Neri
Messiah [Messias]	Nicanor
Methuselah [Mathusale]	Nicodemus
Michael	<i>Nicolaites [Nicolaitans]</i>
Midian [Madian]	<i>Nicolas [Nicolaus]</i>
Miletus	Nicopolis
Mitylene	Niger
Mnason	Nineveh [Ninive]
Moloch	<i>Ninevites [people of Nineveh]</i>
Moses	Noah [Noe]
Mount of Olives	<i>Nymphas [Nympha]</i>
<i>Mount Olivet [Mount of Olives]</i>	
Myra	Obed
Mysia	Olivet
	<i>Olympias [Olympas]</i>
Naaman	Onesimus
Naggai	Onesimus
Nahor [Nachor]	Onesiphorus
Nahshon [Naasson]	
Nahum	Pamphylia
Nain [Naim]	Pamphylia [Pamphilia]
Naphtali [Naphthalim]	Paphos
Naphtali [Nephthali]	<i>Paraclete [Advocate]</i>
Narcissus	<i>Parasceve [day of preparation]</i>
Nathan	Parmenas
Nathanael	Parthians
<i>Nazarene [Nazorean]</i>	<i>Pasch [Passover]</i>



# ALTERNATE SPELLINGS

Patara	Pontius
Patmos	Pontus
Patrobas	Porcius [Portius]
Paul	Prisca
Paulus	Priscilla
Peleg [Phaleg]	<i>Probatica [by the Sheepgate]</i>
Pentecost	Prochorus
Perez [Phares]	Ptolemais
Perga [Perge]	Publius
Pergamum	Pudens
Persis	Puteoli
Peter	Pyrrhus
Phanuel	
Pharaoh [Pharao]	Quartus
Pharisee	
Pharisees	Rabbouni [Rabboni]
Philadelphia	Raca
Philemon	Rachel
Philetus	Rahab
Philip	Ramah [Rama]
Philippi	Rebecca
Philippians	Red Sea
Philologus	Rehoboam [Roboam]
Phlegon	Rephan [Rempham]
Phoebe [Phebe]	Reu [Ragau]
<i>Phoenix [Phoenix]</i>	Reuben [Ruben]
Phoenicia [Phenice]	Rhegium
Phrygia	Rhesa [Reza]
Phygelus [Phigellus]	Rhoda [Rhode]
Pilate	Rhodes
Pisidia	Romans

# ALTERNATE SPELLINGS

Rome	Serug [Sarug]
Rufus	Seth
Ruth	Sharon [Saron]
	Shechem [Sichem]
<i>Sabaoth [hosts]</i>	Shelah [Sale]
Sadducees	Shem [Sem]
<i>Salamina [Salamis]</i>	Sidon
Salathiel	<i>Sidonians [people of Sidon]</i>
Salem	Silas
Salim	Siloam [Siloë]
Salmon	Silvanus
Salmone	Simeon
Salome	Simon
Samaria	<i>Simon [Simeon]</i>
Samaritan	Sinai [Sina]
Samaritans	Smyrna
Samos	Sodom
Samothrace [Samothracia]	<i>Sodomites [Sodom]</i>
Samson	Solomon
Samuel	Sopater
Sapphira [Saphira]	Sosipater
Sarah [Sara]	Sosthenes
Sardis	Spain
Satan	Stachys
Saul	Stephanas
Sceva	Stephen
Scythian	Stoics
Secundus	Susanna
Seleucia	Sychar [Sichar]
Semein [Semei]	Syntyche
Sergius	Syracuse [Syracusa]

Syria	Troas
Syrian	Trophimus
Syrophoenician [Syropheni- cian]	Tryphaena [Tryphena]
	Tryphosa
	Tychicus
Tabitha	Tyrannus
Tamar [Thamar]	Tyre
Tarsus	<i>Tyrians [people of Tyre]</i>
Terah [Thare]	
Tertius	Urbanus
Tertullus	Uriah [Urias]
Thaddeus	Uzziah [Ozias]
<i>Thalassa [Lasea]</i>	
Theophilus	Zacchaeus [Zacheus]
Thessalonians	<i>Zachary [Zechariab]</i>
Thessalonica	Zadok
Theudas [Theodas]	Zarephath [Sarepta]
Thomas	Zebedee
Thyatira	Zebulun [Zabulon]
Tiberias	Zechariah [Zacharias]
Tiberius	<i>Zelotes [the Zealot]</i>
Timaeus [Timeus]	Zenas
Timon	Zerah [Zara]
Timothy	Zerubbabel [Zorobabel]
Titus	Zion [Sion]
Trachonitis	



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