

# Evangelium secundum Sanctum Marcum

*The Gospel According to St. Mark*

“Ignorance of scripture is ignorance of Christ”  
*(St. Jerome)*

# LATIN

Appreciation Workshop

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This book has been compiled for the study of the Latin language, and as a means to encourage prayer and the reading of the Sacred Scriptures.

The Latin translation is taken from the Clementine Vulgate, while the English is taken from the Douay-Rheims Translation. The New Vulgate is not used simply because the direct translation of it into English is not available.

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# 1

<sup>1</sup> Initium Evangelii Jesu Christi, Filii Dei.	The beginning of the gospel of Jesus Christ, the Son of God.
<sup>2</sup> Sicut scriptum est in Isaia propheta: Ecce ego mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te.	As it is written in Isaia's the prophet: Behold I send my angel before thy face, who shall prepare the way before thee.
<sup>3</sup> Vox clamantis in deserto: Parate viam Domini, rectas facite semitas ejus.	A voice of one crying in the desert: Prepare ye the way of the Lord, make straight his paths.
<sup>4</sup> Fuit Joannes in deserto baptizans, et prædicans baptismum pœnitentiæ in remissionem peccatorum.	John was in the desert baptizing, and preaching the baptism of penance, unto remission of sins.
<sup>5</sup> Et egrediebatur ad eum omnis Judææ regio, et Jerosolymitæ universi, et baptizabantur ab illo in Jordanis flumine, confitentes peccata sua.	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> Et erat Joannes vestitus pilis cameli, et zona pellicea circa lumbos ejus, et locustas et mel silvestre edebat.	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> Et prædicabat dicens: Venit fortior post me, cujus non sum dignus procumbens solvere	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.

corrigiam calceamentorum ejus.

<sup>8</sup> Ego baptizavi vos aqua, ille vero baptizabit vos Spiritu Sancto.	I have baptized you with water; but he shall baptize you with the Holy Ghost.
<sup>9</sup> Et factum est: in diebus illis venit Jesus a Nazareth Galilææ: et baptizatus est a Joanne in Jordane.	And it came to pass, in those days, Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.
<sup>10</sup> Et statim ascendens de aqua, vidit cælos apertos, et Spiritum tamquam columbam descendentem, et manentem in ipso.	And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him.
<sup>11</sup> Et vox facta est de cælis: Tu es Filius meus dilectus, in te complacui.	And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased.
<sup>12</sup> Et statim Spiritus expulit eum in desertum.	And immediately the Spirit drove him out into the desert.
<sup>13</sup> Et erat in deserto quadraginta diebus, et quadraginta noctibus: et tentabatur a Satana: eratque cum bestiis, et angeli ministrabant illi.	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> Postquam autem traditus est Joannes, venit Jesus in Galilæam, prædicans Evangelium regni Dei,	And after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God,
<sup>15</sup> et dicens: Quoniam impletum est tempus, et appropinquavit regnum Dei: pœnitementi, et	And saying: The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

credite Evangelio.

<sup>16</sup> Et præteriens secus mare Galilææ, vidit Simonem, et Andream fratrem ejus, mittentes retia in mare (erant enim piscatores),	And passing by the sea of Galilee, he saw Simon and Andrew his brother, casting nets into the sea (for they were fishermen).
<sup>17</sup> et dixit eis Jesus: Venite post me, et faciam vos fieri piscatores hominum.	And Jesus said to them: Come after me, and I will make you to become fishers of men.
<sup>18</sup> Et protinus relictis retibus, secuti sunt eum.	And immediately leaving their nets, they followed him.
<sup>19</sup> Et progressus inde pusillum, vidit Jacobum Zebedæi, et Joannem fratrem ejus, et ipsos componentes retia in navi:	And going on from thence a little farther, he saw James the son of Zebedee, and John his brother, who also were mending their nets in the ship:
<sup>20</sup> et statim vocavit illos. Et relicto patre suo Zebedæo in navi cum mercenariis, secuti sunt eum.	And forthwith he called them. And leaving their father Zebedee in the ship with his hired men, they followed him.
<sup>21</sup> Et ingrediuntur Capharnaum: et statim sabbatis ingressus in synagogam, docebat eos.	And they entered into Capharnaum, and forthwith upon the sabbath days going into the synagogue, he taught them.
<sup>22</sup> Et stupebant super doctrina ejus: erat enim docens eos quasi potestatem habens, et non sicut scribæ.	And they were astonished at his doctrine. For he was teaching them as one having power, and not as the scribes.
<sup>23</sup> Et erat in synagoga eorum homo in spiritu immundo: et exclamavit,	And there was in their synagogue a man with an unclean spirit; and he cried out,
<sup>24</sup> dicens: Quid nobis et tibi, Jesu Nazarene?	Saying: What have we to do with thee, Jesus of Nazareth?

	venisti perdere nos? scio qui sis, Sanctus Dei.	art thou come to destroy us? I know who thou art, the Holy One of God.
<sup>25</sup>	Et comminatus est ei Jesus, dicens:  Obmutesce, et exi de homine.	And Jesus threatened him, saying: Speak no more, and go out of the man.
<sup>26</sup>	Et discerpens eum spiritus immundus, et exclamans voce magna, exiit ab eo.	And the unclean spirit tearing him, and crying out with a loud voice, went out of him.
<sup>27</sup>	Et mirati sunt omnes, ita ut conquirerent inter se dicentes: Quidnam est hoc? quænam doctrina hæc nova? quia in potestate etiam spiritibus immundis imperat, et obediunt ei.	And 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>	Et processit rumor ejus statim in omnem regionem Galilææ.	And the fame of him was spread forthwith into all the country of Galilee.
<sup>29</sup>	Et protinus egredientes de synagoga, venerunt in domum Simonis et Andreæ, cum Jacobo et Joanne.	And immediately going out of the synagogue they came into the house of Simon and Andrew, with James and John.
<sup>30</sup>	Decumbebat autem socrus Simonis febricitans: et statim dicunt ei de illa.	And Simon's wife's mother lay in a fit of a fever: and forthwith they tell him of her.
<sup>31</sup>	Et accedens elevavit eam, apprehensa manu ejus: et continuo dimisit eam febris, et ministrabat eis.	And coming to her, he lifted her up, taking her by the hand; and immediately the fever left her, and she ministered unto them.
<sup>32</sup>	Vespere autem facto cum occidisset sol, afferebant ad eum omnes male habentes, et	And when it was evening, after sunset, they brought to him all that were ill and that were possessed with devils.

dæmonia habentes:

<sup>33</sup> et erat omnis civitas congregata ad januam.	And all the city was gathered together at the door.
<sup>34</sup> Et curavit multos, qui vexabantur variis languoribus, et dæmonia multa ejiciebat, et non sinebat ea loqui, quoniam sciebant eum.	And he healed many that were troubled with divers diseases; and he cast out many devils, and he suffered them not to speak, because they knew him.
<sup>35</sup> Et diluculo valde surgens, egressus abiit in desertum locum, ibique orabat.	And rising very early, going out, he went into a desert place: and there he prayed.
<sup>36</sup> Et prosecutus est eum Simon, et qui cum illo erant.	And Simon, and they that were with him, followed after him.
<sup>37</sup> Et cum invenissent eum, dixerunt ei: Quia omnes quærunt te.	And when they had found him, they said to him: All seek for thee.
<sup>38</sup> Et ait illis: Eamus in proximos vicus, et civitates, ut et ibi prædicem: ad hoc enim veni.	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> Et erat prædicans in synagogis eorum, et in omni Galilæa, et dæmonia ejiciens.	And he was preaching in their synagogues, and in all Galilee, and casting out devils.
<sup>40</sup> Et venit ad eum leprosus deprecans eum: et genu flexo dixit ei: Si vis, potes me mundare.	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> Jesus autem misertus ejus, extendit manum suam: et tangens eum, ait illi: Volo: mundare.	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> Et cum dixisset, statim discessit ab eo lepra, et	And when he had spoken, immediately the leprosy departed from him, and he was

mundatus est.

made clean.

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<sup>43</sup> Et comminatus est ei, statimque eiecit illum,	And he strictly charged him, and forthwith sent him away.
<sup>44</sup> et dicit ei: Vide nemini dixeris: sed vade, ostende te principi sacerdotum, et offer pro emundatione tua, quæ præcepit Moyses in testimonium illis.	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> At ille egressus cœpit prædicare, et diffamare sermonem, ita ut jam non posset manifeste introire in civitatem, sed foris in desertis locis esset, et conveniebant ad eum undique.	But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides.

## 2

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<sup>1</sup> Et iterum intravit Capharnaum post dies,	And again he entered into Capharnaum after some days.
<sup>2</sup> et auditum est quod in domo esset, et convenerunt multi, ita ut non caperet neque ad januam, et loquebatur eis verbum.	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> Et venerunt ad eum ferentes paralyticum, qui a quatuor portabatur.	And they came to him, bringing one sick of the palsy, who was carried by four.
<sup>4</sup> Et cum non possent offerre eum illi præ turba, nudaverunt tectum ubi erat: et patefacientes submiserunt grabatum in quo paralyticus	And when they could not offer him unto 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.

jacebat.

<sup>5</sup> Cum autem vidisset Jesus fidem illorum, ait paralytico: Fili, dimittuntur tibi peccata tua.	And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee.
<sup>6</sup> Erant autem illic quidam de scribis sedentes, et cogitantes in cordibus suis:	And there were some of the scribes sitting there, and thinking in their hearts:
<sup>7</sup> Quid hic sic loquitur? blasphemat. Quis potest dimittere peccata, nisi solus Deus?	Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only?
<sup>8</sup> Quo statim cognito Jesus spiritu suo, quia sic cogitarent intra se, dicit illis: Quid ista cogitatis in cordibus vestris?	Which 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> Quid est facilius dicere paralytico: Dimittuntur tibi peccata: an dicere: Surge, tolle grabatum tuum, et ambula?	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> Ut autem sciatis quia Filius hominis habet potestatem in terra dimittendi peccata (ait paralytico),	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> tibi dico: Surge, tolle grabatum tuum, et vade in domum tuam.	I say to thee: Arise, take up thy bed, and go into thy house.
<sup>12</sup> Et statim surrexit ille: et, sublato grabato, abiit coram omnibus, ita ut mirarentur omnes, et honorificent Deum, dicentes: Quia	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.

numquam sic vidimus.

<sup>13</sup> Et egressus est rursus ad mare, omnisque turba veniebat ad eum, et docebat eos.	And he went forth again to the sea side; and all the multitude came to him, and he taught them.
<sup>14</sup> Et cum præteriret, vidit Levi Alphæi sedentem ad telonium, et ait illi: Sequere me. Et surgens secutus est eum.	And when he was passing by, he saw Levi the son of Alpheus sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.
<sup>15</sup> Et factum est, cum accumberet in domo illius, multi publicani et peccatores simul discumbebant cum Jesu et discipulis ejus: erant enim multi, qui et sequebantur eum.	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 they were many, who also followed him.
<sup>16</sup> Et scribæ et pharisæi videntes quia manducaret cum publicanis et peccatoribus, dicebant discipulis ejus: Quare cum publicanis et peccatoribus manducat et bibit Magister vester?	And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?
<sup>17</sup> Hoc audito Jesus ait illis: Non necesse habent sani medico, sed qui male habent: non enim veni vocare justos, sed peccatores.	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.
<sup>18</sup> Et erant discipuli Joannis et pharisæi jejunantes: et veniunt, et dicunt illi: Quare discipuli Joannis et pharisæorum jejunant, tui	And 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?

autem discipuli non jejunant?

<sup>19</sup> Et ait illis Jesus: Numquid possunt filii nuptiarum, quamdiu sponsus cum illis est, jejunare? Quanto tempore habent secum sponsum, non possunt jejunare.	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.
<sup>20</sup> Venient autem dies cum auferetur ab eis sponsus: et tunc jejunabunt in illis diebus.	But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days.
<sup>21</sup> Nemo assumentum panni rudis assuit vestimento veteri: alioquin aufert supplementum novum a veteri, et major scissura fit.	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.
<sup>22</sup> Et nemo mittit vinum novum in utres veteres: alioquin dirumpet vinum utres, et vinum effundetur, et utres peribunt: sed vinum novum in utres novos mitti debet.	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.
<sup>23</sup> Et factum est iterum Dominus sabbatis ambularet per sata, et discipuli ejus cœperunt progredi, et vellere spicas.	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.
<sup>24</sup> Pharisei autem dicebant ei: Ecce, quid faciunt sabbatis quod non licet?	And the Pharisees said to him: Behold, why do they on the sabbath day that which is not lawful?
<sup>25</sup> Et ait illis: Numquam legistis quid fecerit	And he said to them: Have you never read what David did when he had need, and was hungry himself, and they that

David, quando necessitatem habuit, et esuriit  
ipse, et qui cum eo erant? were with him?

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<sup>26</sup> quomodo introivit in domum Dei sub  
Abiathar principe sacerdotum, et panes  
propositionis manducavit, quos non licebat  
manducare, nisi sacerdotibus, et dedit eis qui  
cum eo erant? 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?

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<sup>27</sup> Et dicebat eis: Sabbatum propter hominem  
factum est, et non homo propter sabbatum. And he said to them: The  
sabbath was made for man, and  
not man for the sabbath.

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<sup>28</sup> Itaque Dominus est Filius hominis, etiam  
sabbati. Therefore the Son of man is  
Lord of the sabbath also.

### 3

<sup>1</sup> Et introivit iterum in synagogam: et erat ibi  
homo habens manum aridam. And he entered again into the  
synagogue, and there was a  
man there who had a withered  
hand.

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<sup>2</sup> Et observabant eum, si sabbatis curaret, ut  
accusarent illum. And they watched him whether  
he would heal on the sabbath  
days; that they might accuse  
him.

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<sup>3</sup> Et ait homini habenti manum aridam: Surge  
in medium. And he said to the man who  
had the withered hand: Stand  
up in the midst.

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<sup>4</sup> Et dicit eis: Licet sabbatis benefacere, an  
male? animam salvam facere, an perdere? At  
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.

illi tacebant.

<sup>5</sup> Et circumspiciens eos cum ira, contristatus super cæcitate cordis eorum, dicit homini: Extende manum tuam. Et extendit, et restituta est manus illi.	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> Exeuntes autem pharisæi, statim cum Herodianis consilium faciebant adversus eum quomodo eum perderent.	And the Pharisees going out, immediately made a consultation with the Herodians against him, how they might destroy him.
<sup>7</sup> Jesus autem cum discipulis suis secessit ad mare: et multa turba a Galilæa et Judæa secuta est eum,	But Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea,
<sup>8</sup> et ab Jerosolymis, et ab Idumæa, et trans Jordanem: et qui circa Tyrum et Sidonem multitudo magna, audientes quæ faciebat, venerunt ad eum.	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> Et dicit discipulis suis ut navicula sibi deserviret propter turbam, ne comprimerent eum:	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> multos enim sanabat, ita ut irruerent in eum ut illum tangerent, quotquot habebant plagas.	For he healed many, so that they pressed upon him for to touch him, as many as had evils.
<sup>11</sup> Et spiritus immundi, cum illum videbant,	And the unclean spirits, when they saw him, fell down before him: and they cried, saying:

procidebant ei: et clamabant, dicentes:

<sup>12</sup> Tu es Filius Dei. Et vehementer comminabatur eis ne manifestarent illum.	Thou art the Son of God. And he strictly charged them that they should not make him known.
<sup>13</sup> Et ascendens in montem vocavit ad se quos voluit ipse: et venerunt ad eum.	And going up into a mountain, he called unto him whom he would himself: and they came to him.
<sup>14</sup> Et fecit ut essent duodecim cum illo: et ut mitteret eos prædicare.	And he made that twelve should be with him, and that he might send them to preach.
<sup>15</sup> Et dedit illis potestatem curandi infirmitates et ejiciendi dæmonia.	And he gave them power to heal sicknesses, and to cast out devils.
<sup>16</sup> Et imposuit Simoni nomen Petrus:	And to Simon he gave the name Peter:
<sup>17</sup> et Jacobum Zebedæi, et Joannem fratrem Jacobi, et imposuit eis nomina Boanerges, quod est, Filii tonitru:	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> et Andræam, et Philippum, et Bartholomæum, et Matthæum, et Thomam, et Jacobum Alphæi, et Thaddæum, et Simonem Cananæum,	And Andrew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus, and Simon the Cananean:
<sup>19</sup> et Judam Iscariotem, qui et tradidit illum.	And Judas Iscariot, who also betrayed him.
<sup>20</sup> Et veniunt ad domum: et convenit iterum turba, ita ut non possent neque panem manducare.	And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread.

<p><sup>21</sup> Et cum audissent sui, exierunt tenere eum: dicebant enim: Quoniam in furorem versus est.</p>	<p>And when his friends had heard of it, they went out to lay hold on him. For they said: He is become mad.</p>
<p><sup>22</sup> Et scribæ, qui ab Jerosolymis descenderant, dicebant: Quoniam Beelzebub habet, et quia in principe dæmoniorum ejicit dæmonia.</p>	<p>And the scribes who were come down from Jerusalem, said: He hath Beelzebub, and by the prince of devils he casteth out devils.</p>
<p><sup>23</sup> Et convocatis eis in parabolis dicebat illis: Quomodo potest Satanās Satanam ejicere?</p>	<p>And after he had called them together, he said to them in parables: How can Satan cast out Satan?</p>
<p><sup>24</sup> Et si regnum in se dividatur, non potest regnum illud stare.</p>	<p>And if a kingdom be divided against itself, that kingdom cannot stand.</p>
<p><sup>25</sup> Et si domus super semetipsam dispertiatur, non potest domus illa stare.</p>	<p>And if a house be divided against itself, that house cannot stand.</p>
<p><sup>26</sup> Et si Satanās consurrexerit in semetipsum, dispertitus est, et non poterit stare, sed finem habet.</p>	<p>And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.</p>
<p><sup>27</sup> Nemo potest vasa fortis ingressus in domum diripere, nisi prius fortem alliget, et tunc domum ejus diripiet.</p>	<p>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.</p>
<p><sup>28</sup> Amen dico vobis, quoniam omnia dimittentur filiis hominum peccata, et blasphemiæ quibus blasphemaverint:</p>	<p>Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:</p>

<p><sup>29</sup> qui autem blasphemaverit in Spiritum Sanctum, non habebit remissionem in æternum, sed reus erit æterni delicti.</p>	<p>But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.</p>
<p><sup>30</sup> Quoniam dicebant: Spiritum immundum habet.</p>	<p>Because they said: He hath an unclean spirit.</p>
<p><sup>31</sup> Et veniunt mater ejus et fratres: et foris stantes miserunt ad eum vocantes eum,</p>	<p>And his mother and his brethren came; and standing without, sent unto him, calling him.</p>
<p><sup>32</sup> et sedebat circa eum turba: et dicunt ei: Ecce mater tua et fratres tui foris quærunt te.</p>	<p>And the multitude sat about him; and they say to him: Behold thy mother and thy brethren without seek for thee.</p>
<p><sup>33</sup> Et respondens eis, ait: Quæ est mater mea et fratres mei?</p>	<p>And answering them, he said: Who is my mother and my brethren?</p>
<p><sup>34</sup> Et circumspiciens eos, qui in circuitu ejus sedebant, ait: Ecce mater mea et fratres mei.</p>	<p>And looking round about on them who sat about him, he saith: Behold my mother and my brethren.</p>
<p><sup>35</sup> Qui enim fecerit voluntatem Dei, hic frater meus, et soror mea, et mater est.</p>	<p>For whosoever shall do the will of God, he is my brother, and my sister, and mother.</p>

## 4

<p><sup>1</sup> Et iterum cœpit docere ad mare: et congregata est ad eum turba multa, ita ut navim ascendens sederet in mari, et omnis turba circa mare super terram erat:</p>	<p>And again he began 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.</p>
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<sup>2</sup> et docebat eos in parabolis multa, et dicebat illis in doctrina sua:	And he taught them many things in parables, and said unto them in his doctrine:
<sup>3</sup> Audite: ecce exiit seminans ad seminandum.	Hear ye: Behold, the sower went out to sow.
<sup>4</sup> Et dum seminat, aliud cecidit circa viam, et venerunt volucres cæli, et comederunt illud.	And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up.
<sup>5</sup> Aliud vero cecidit super petrosa, ubi non habuit terram multam: et statim exortum est, quoniam non habebat altitudinem terræ:	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> et quando exortus est sol, exæstuavit: et eo quod non habebat radicem, exaruit.	And when the sun was risen, it was scorched; and because it had no root, it withered away.
<sup>7</sup> Et aliud cecidit in spinas: et ascenderunt spinæ, et suffocaverunt illud, et fructum non dedit.	And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.
<sup>8</sup> Et aliud cecidit in terram bonam: et dabat fructum ascendentem et crescentem, et afferebat unum triginta, unum sexaginta, et unum centum.	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> Et dicebat: Qui habet aures audiendi, audiat.	And he said: He that hath ears to hear, let him hear.
<sup>10</sup> Et cum esset singularis, interrogaverunt eum hi qui cum eo erant duodecim, parabolam.	And when he was alone, the twelve that were with him asked him the parable.
<sup>11</sup> Et dicebat eis: Vobis datum est nosse	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

mysterium regni Dei: illis autem, qui foris  
sunt, in parabolis omnia fiunt:

things are done in parables:

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<sup>12</sup> ut videntes videant, et non videant: et audientes audiant, et non intelligant: nequando convertantur, et dimittantur eis peccata.	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> Et ait illis: Nescitis parabolam hanc? Et quomodo omnes parabolas cognoscetis?	And he saith to them: Are you ignorant of this parable? and how shall you know all parables?
<sup>14</sup> Qui seminat, verbum seminat.	He that soweth, soweth the word.
<sup>15</sup> Hi autem sunt, qui circa viam, ubi seminatur verbum, et cum audierint, confestim venit Satanas, et aufert verbum, quod seminatum est in cordibus eorum.	And these are they by the way side, 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> Et hi sunt similiter, qui super petrosa seminantur: qui cum audierint verbum, statim cum gaudio accipiunt illud:	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> et non habent radicem in se, sed temporales sunt: deinde orta tribulatione et persecutione propter verbum, confestim scandalizantur.	And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word they are presently scandalized.
<sup>18</sup> Et alii sunt qui in spinas seminantur: hi sunt qui verbum audiunt,	And others there are who are sown among thorns: these are they that hear the word,

<p><sup>19</sup> et ærumnæ sæculi, et deceptio divitiarum, et circa reliqua concupiscentiæ introëntes suffocant verbum, et sine fructu efficitur.</p>	<p>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 made fruitless.</p>
<p><sup>20</sup> Et hi sunt qui super terram bonam seminati sunt, qui audiunt verbum, et suscipiunt, et fructificant, unum triginta, unum sexaginta, et unum centum.</p>	<p>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.</p>
<p><sup>21</sup> Et dicebat illis: Numquid venit lucerna ut sub modo ponatur, aut sub lecto? nonne ut super candelabrum ponatur?</p>	<p>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?</p>
<p><sup>22</sup> Non est enim aliquid absconditum, quod non manifestetur: nec factum est occultum, sed ut in palam veniat.</p>	<p>For there is nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.</p>
<p><sup>23</sup> Si quis habet aures audiendi, audiat.</p>	<p>If any man have ears to hear, let him hear.</p>
<p><sup>24</sup> Et dicebat illis: Videte quid audiatis. In qua mensura mensi fueritis, remetietur vobis, et adjicietur vobis.</p>	<p>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.</p>
<p><sup>25</sup> Qui enim habet, dabitur illi: et qui non habet, etiam quod habet auferetur ab eo.</p>	<p>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.</p>
<p><sup>26</sup> Et dicebat: Sic est regnum Dei, quemadmodum si homo jaciat sementem in</p>	<p>And he said: So is the kingdom of God, as if a man should cast seed into the earth,</p>

terram,

<sup>27</sup> et dormiat, et exurgat nocte et die, et semen germinet, et increscat dum nescit ille.	And should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.
<sup>28</sup> Ultro enim terra fructificat, primum herbam, deinde spicam, deinde plenum frumentum in spica.	For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.
<sup>29</sup> Et cum produxerit fructus, statim mittit falcem, quoniam adest messis.	And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
<sup>30</sup> Et dicebat: Cui assimilabimus regnum Dei? aut cui parabolæ comparabimus illud?	And he said: To what shall we liken the kingdom of God? or to what parable shall we compare it?
<sup>31</sup> Sicut granum sinapis, quod cum seminatum fuerit in terra, minus est omnibus seminibus, quæ sunt in terra:	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> et cum seminatum fuerit, ascendit, et fit majus omnibus oleribus, et facit ramos magnos, ita ut possint sub umbra ejus aves cæli habitare.	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> Et talibus multis parabolis loquebatur eis verbum, prout poterant audire:	And with many such parables, he spoke to them the word, according as they were able to hear.
<sup>34</sup> sine parabola autem non loquebatur eis: seorsum autem discipulis suis disserebat	And without parable he did not speak unto them; but apart, he explained all things to his disciples.

omnia.

<sup>35</sup> Et ait illis in illa die, cum sero esset factum: Transeamus contra.	And he saith to them that day, when evening was come: Let us pass over to the other side.
<sup>36</sup> Et dimittentes turbam, assumunt eum ita ut erat in navi: et aliæ naves erant cum illo.	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> Et facta est procella magna venti, et fluctus mittebat in navim, ita ut impleretur navis.	And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled.
<sup>38</sup> Et erat ipse in puppi super cervical dormiens: et excitant eum, et dicunt illi: Magister, non ad te pertinet, quia perimus?	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> Et exurgens comminatus est vento, et dixit mari: Tace, obmutesce. Et cessavit ventus: et facta est tranquillitas magna.	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> Et ait illis: Quid timidi estis? necdum habetis fidem? et timuerunt timore magno, et dicebant ad alterutrum: Quis, putas, est iste, quia et ventus et mare obediunt ei?	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?

## 5

<sup>1</sup> Et venerunt trans fretum maris in regionem Gerasenorum.	And they came over the strait of the sea into the country of the Gerasens.
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<p><sup>2</sup> Et exeunti ei de navi, statim occurrit de monumentis homo in spiritu immundo,</p>	<p>And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit,</p>
<p><sup>3</sup> qui domicilium habebat in monumentis, et neque catenis jam quisquam poterat eum ligare:</p>	<p>Who had his dwelling in the tombs, and no man now could bind him, not even with chains.</p>
<p><sup>4</sup> quoniam sæpe compedibus et catenis vinctus, dirupisset catenas, et compedes comminuisset, et nemo poterat eum domare:</p>	<p>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.</p>
<p><sup>5</sup> et semper die ac nocte in monumentis, et in montibus erat, clamans, et concidens se lapidibus.</p>	<p>And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.</p>
<p><sup>6</sup> Videns autem Jesum a longe, cucurrit, et adoravit eum:</p>	<p>And seeing Jesus afar off, he ran and adored him.</p>
<p><sup>7</sup> et clamans voce magna dixit: Quid mihi et tibi, Jesu Fili Dei altissimi? adjuro te per Deum, ne me torqueas.</p>	<p>And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not.</p>
<p><sup>8</sup> Dicebat enim illi: Exi spiritus immunde ab homine.</p>	<p>For he said unto him: Go out of the man, thou unclean spirit.</p>
<p><sup>9</sup> Et interrogabat eum: Quod tibi nomen est? Et dicit ei: Legio mihi nomen est, quia multi sumus.</p>	<p>And he asked him: What is thy name? And he saith to him: My name is Legion, for we are many.</p>

<p><sup>10</sup> Et deprecabatur eum multum, ne se expelleret extra regionem.</p>	<p>And he besought him much, that he would not drive him away out of the country.</p>
<p><sup>11</sup> Erat autem ibi circa montem grex porcorum magnus, pascens.</p>	<p>And there was there near the mountain a great herd of swine, feeding.</p>
<p><sup>12</sup> Et deprecabantur eum spiritus, dicentes: Mitte nos in porcos ut in eos introëamus.</p>	<p>And the spirits besought him, saying: Send us into the swine, that we may enter into them.</p>
<p><sup>13</sup> Et concessit eis statim Jesus. Et exeuntes spiritus immundi introierunt in porcos: et magno impetu grex præcipitatus est in mare ad duo millia, et suffocati sunt in mari.</p>	<p>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.</p>
<p><sup>14</sup> Qui autem pascebant eos, fugerunt, et nuntiaverunt in civitatem et in agros. Et egressi sunt videre quid esset factum:</p>	<p>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:</p>
<p><sup>15</sup> et veniunt ad Jesum: et vident illum qui a dæmonio vexabatur, sedentem, vestitum, et sanæ mentis, et timuerunt.</p>	<p>And they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid.</p>
<p><sup>16</sup> Et narraverunt illis, qui viderant, qualiter factum esset ei qui dæmonium habuerat, et de porcis.</p>	<p>And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine.</p>
<p><sup>17</sup> Et rogare cœperunt eum ut discederet de finibus eorum.</p>	<p>And they began to pray him that he would depart from their coasts.</p>

<p><sup>18</sup> Cumque ascenderet navim, cœpit illum deprecari, qui a dæmonio vexatus fuerat, ut esset cum illo,</p>	<p>And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him.</p>
<p><sup>19</sup> et non admisit eum, sed ait illi: Vade in domum tuam ad tuos, et annuntia illis quanta tibi Dominus fecerit, et misertus sit tui.</p>	<p>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.</p>
<p><sup>20</sup> Et abiit, et cœpit prædicare in Decapoli, quanta sibi fecisset Jesus: et omnes mirabantur.</p>	<p>And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.</p>
<p><sup>21</sup> Et cum transcendisset Jesus in navi rursum trans fretum, convenit turba multa ad eum, et erat circa mare.</p>	<p>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.</p>
<p><sup>22</sup> Et venit quidam de archisynagogis nomine Jairus, et videns eum procidit ad pedes ejus,</p>	<p>And there cometh one of the rulers of the synagogue named Jairus: and seeing him, falleth down at his feet.</p>
<p><sup>23</sup> et deprecabatur eum multum, dicens: Quoniam filia mea in extremis est, veni, impone manum super eam, ut salva sit, et vivat.</p>	<p>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.</p>
<p><sup>24</sup> Et abiit cum illo, et sequebatur eum turba multa, et comprimebant eum.</p>	<p>And he went with him, and a great multitude followed him, and they thronged him.</p>
<p><sup>25</sup> Et mulier, quæ erat in profluvio sanguinis</p>	<p>And a woman who was under an issue of blood twelve years,</p>

annis duodecim,

<sup>26</sup> et fuerat multa perpessa a compluribus medicis: et erogaverat omnia sua, nec quidquam profecerat, sed magis deterius habebat:	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> cum audisset de Jesu, venit in turba retro, et tetigit vestimentum ejus:	When she had heard of Jesus, came in the crowd behind him, and touched his garment.
<sup>28</sup> dicebat enim: Quia si vel vestimentum ejus tetigero, salva ero.	For she said: If I shall touch but his garment, I shall be whole.
<sup>29</sup> Et confestim siccatus est fons sanguinis ejus: et sensit corpore quia sanata esset a plaga.	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> Et statim Jesus in semetipso cognoscens virtutem quæ exierat de illo, conversus ad turbam, aiebat: Quis tetigit vestimenta mea?	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> Et dicebant ei discipuli sui: Vides turbam comprimentem te, et dicis: Quis me tetigit?	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, quæ hoc fecerat.	And he looked about to see her who had done this.
<sup>33</sup> Mulier vero timens et tremens, sciens quod factum esset in se, venit et procidit ante eum, et dixit ei omnem veritatem.	But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

<p><sup>34</sup> Ille autem dixit ei: Filia, fides tua te salvam fecit: vade in pace, et esto sana a plaga tua.</p>	<p>And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease.</p>
<p><sup>35</sup> Adhuc eo loquente, veniunt ab archisynagogo, dicentes: Quia filia tua mortua est: quid ultra vexas magistrum?</p>	<p>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 further?</p>
<p><sup>36</sup> Jesus autem audito verbo quod dicebatur, ait archisynagogo: Noli timere: tantummodo crede.</p>	<p>But Jesus having heard the word that was spoken, saith to the ruler of the synagogue: Fear not, only believe.</p>
<p><sup>37</sup> Et non admisit quemquam se sequi nisi Petrum, et Jacobum, et Joannem fratrem Jacobi.</p>	<p>And he admitted not any man to follow him, but Peter, and James, and John the brother of James.</p>
<p><sup>38</sup> Et veniunt in domum archisynagogi, et videt tumultum, et flentes, et ejulantes multum.</p>	<p>And they come to the house of the ruler of the synagogue; and he seeth a tumult, and people weeping and wailing much.</p>
<p><sup>39</sup> Et ingressus, ait illis: Quid turbamini, et ploratis? puella non est mortua, sed dormit.</p>	<p>And going in, he saith to them: Why make you this ado, and weep? the damsel is not dead, but sleepeth.</p>
<p><sup>40</sup> Et irridebant eum. Ipse vero ejectis omnibus assumit patrem, et matrem puellæ, et qui secum erant, et ingreditur ubi puella erat jacens.</p>	<p>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.</p>
<p><sup>41</sup> Et tenens manum puellæ, ait illi: Talitha cumi, quod est interpretatum: Puella (tibi dico),</p>	<p>And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.</p>

surge.

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<sup>42</sup> Et confestim surrexit puella, et ambulabat: And immediately the damsel rose up, and walked: and she erat autem annorum duodecim: et was twelve years old: and they obstupuerunt stupore magno. were astonished with a great astonishment.

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<sup>43</sup> Et præcepit illis vehementer ut nemo id sciret: And he charged them strictly that no man should know it: et dixit dari illi manducare. and commanded that something should be given her to eat.

## 6

<sup>1</sup> Et egressus inde, abiit in patriam suam: et And going out from thence, he sequebantur eum discipuli sui: went into his own country; and his disciples followed him.

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<sup>2</sup> et facta sabbato cœpit in synagoga docere: et And when the sabbath was multi audientes admirabantur in doctrina come, he began to teach in the synagoga: and many hearing ejus, dicentes: Unde huic hæc omnia? et quæ him were in admiration at his doctrine, saying: How came this est sapientia, quæ data est illi, et virtutes man by all these things? and tales, quæ per manus ejus efficiuntur? what wisdom is this that is given to him, and such mighty works as are wrought by his hands?

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<sup>3</sup> Nonne hic est faber, filius Mariæ, frater Is not this the carpenter, the son of Mary, the brother of Jacobi, et Joseph, et Judæ, et Simonis? nonne James, and Joseph, and Jude, et sorores ejus hic nobiscum sunt? Et and Simon? are not also his sisters here with us? Et scandalizabantur in illo. And they were scandalized in regard of him.

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<sup>4</sup> Et dicebat illis Jesus: Quia non est propheta And Jesus said to them: A prophet is not without honor, sine honore nisi in patria sua, et in domo sua, but in his own country, and in his own house, and among his

	et in cognatione sua.	own kindred.
<sup>5</sup>	Et non poterat ibi virtutem ullam facere, nisi paucos infirmos impositis manibus curavit:	And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them.
<sup>6</sup>	et mirabatur propter incredulitatem eorum, et circuibat castella in circuitu docens.	And he wondered because of their unbelief, and he went through the villages round about teaching.
<sup>7</sup>	Et vocavit duodecim: et cœpit eos mittere binos, et dabat illis potestatem spirituum immundorum.	And he called the twelve; and began to send them two and two, and gave them power over unclean spirits.
<sup>8</sup>	Et præcepit eis ne quid tollerent in via, nisi virgam tantum: non peram, non panem, neque in zona æs,	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>	sed calceatos sandaliis, et ne induerentur duabus tunicis.	But to be shod with sandals, and that they should not put on two coats.
<sup>10</sup>	Et dicebat eis: Quocumque introieritis in domum, illic manete donec exeatis inde:	And he said to them: Wheresoever you shall enter into an house, there abide till you depart from that place.
<sup>11</sup>	et quicumque non receperint vos, nec audierint vos, exeuntes inde, excutite pulverem de pedibus vestris in testimonium illis.	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>	Et exeuntes prædicabant ut pœnitentiam agerent:	And going forth they preached that men should do penance:

<p><sup>13</sup> et dæmonia multa ejiciebant, et ungebant oleo multos ægros, et sanabant.</p>	<p>And they cast out many devils, and anointed with oil many that were sick, and healed them.</p>
<p><sup>14</sup> Et audivit rex Herodes (manifestum enim factum est nomen ejus), et dicebat: Quia Joannes Baptista resurrexit a mortuis: et propterea virtutes operantur in illo.</p>	<p>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.</p>
<p><sup>15</sup> Alii autem dicebant: Quia Elias est; alii vero dicebant: Quia propheta est, quasi unus ex prophetis.</p>	<p>And others said: It is Elias. But others said: It is a prophet, as one of the prophets.</p>
<p><sup>16</sup> Quo audito Herodes ait: Quem ego decollavi Joannem, hic a mortuis resurrexit.</p>	<p>Which Herod hearing, said: John whom I beheaded, he is risen again from the dead.</p>
<p><sup>17</sup> Ipse enim Herodes misit, ac tenuit Joannem, et vinxit eum in carcere propter Herodiam uxorem Philippi fratris sui, quia duxerat eam.</p>	<p>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.</p>
<p><sup>18</sup> Dicebat enim Joannes Herodi: Non licet tibi habere uxorem fratris tui.</p>	<p>For John said to Herod: It is not lawful for thee to have thy brother's wife.</p>
<p><sup>19</sup> Herodias autem insidiabatur illi: et volebat occidere eum, nec poterat.</p>	<p>Now Herodias laid snares for him: and was desirous to put him to death, and could not.</p>
<p><sup>20</sup> Herodes enim metuebat Joannem, sciens eum virum justum et sanctum: et custodiebat eum, et audito eo multa faciebat, et libenter eum</p>	<p>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.</p>

audiebat.

<sup>21</sup> Et cum dies opportunus accidisset, Herodes natalis sui cœnam fecit principibus, et tribunis, et primis Galilææ:	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> cumque introisset filia ipsius Herodiadis, et saltasset, et placuisset Herodi, simulque recumbentibus, rex ait puellæ: Pete a me quod vis, et dabo tibi:	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 damsel: Ask of me what thou wilt, and I will give it thee.
<sup>23</sup> et juravit illi: Quia quidquid petieris dabo tibi, licet dimidium regni mei.	And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.
<sup>24</sup> Quæ cum exisset, dixit matri suæ: Quid petam? At illa dixit: Caput Joannis Baptistæ.	Who when she was gone out, said to her mother, What shall I ask? But she said: The head of John the Baptist.
<sup>25</sup> Cumque introisset statim cum festinatione ad regem, petivit dicens: Volo ut protinus des mihi in disco caput Joannis Baptistæ.	And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist.
<sup>26</sup> Et contristatus est rex: propter jusjurandum, et propter simul discumbentes, noluit eam contristare:	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> sed misso spiculatore præcepit afferri caput ejus in disco. Et decollavit eum in carcere,	But sending an executioner, he commanded that his head should be brought in a dish.
<sup>28</sup> et attulit caput ejus in disco: et dedit illud	And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel, and the damsel gave it

puellæ, et puella dedit matri suæ.

to her mother.

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<sup>29</sup> Quo audito, discipuli ejus venerunt, et tulerunt corpus ejus: et posuerunt illud in monumento.

Which his disciples hearing came, and took his body, and laid it in a tomb.

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<sup>30</sup> Et convenientes Apostoli ad Jesum, renuntiaverunt ei omnia quæ egerant, et docuerant.

And the apostles coming together unto Jesus, related to him all things that they had done and taught.

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<sup>31</sup> Et ait illis: Venite seorsum in desertum locum, et requiescite pusillum. Erant enim qui veniebant et redibant multi: et nec spatium manducandi habebant.

And he said to them: Come 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.

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<sup>32</sup> Et ascendentes in navim, abierunt in desertum locum seorsum.

And going up into a ship, they went into a desert place apart.

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<sup>33</sup> Et viderunt eos abeuntes, et cognoverunt multi: et pedestres de omnibus civitatibus concurrerunt illuc, et prævenerunt eos.

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.

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<sup>34</sup> Et exiens vidit turbam multam Jesus: et misertus est super eos, quia erant sicut oves non habentes pastorem, et cœpit docere multa.

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.

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<sup>35</sup> Et cum jam hora multa fieret, accesserunt

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:

discipuli ejus, dicentes: Desertus est locus hic,  
et jam hora præteriit:

<sup>36</sup> dimitte illos, ut euntes in proximas villas et vicos, emant sibi cibos, quos manducent.	Send them away, that going into the next villages and towns, they may buy themselves meat to eat.
<sup>37</sup> Et respondens ait illis: Date illis vos manducare. Et dixerunt ei: Euntes emamus ducentis denariis panes, et dabimus illis manducare.	And 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> Et dicit eis: Quot panes habetis? ite, et videte. Et cum cognovissent, dicunt: Quinque, et duos pisces.	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> Et præcepit illis ut accumbere facerent omnes secundum contubernia super viride fœnum.	And he commanded them that they should make them all sit down by companies upon the green grass.
<sup>40</sup> Et discubuerunt in partes per centenos et quinguagenos.	And they sat down in ranks, by hundreds and by fifties.
<sup>41</sup> Et acceptis quinque panibus et duobus pisces, intuens in cælum, benedixit, et fregit panes, et dedit discipulis suis, ut ponerent ante eos: et duos pisces divisit omnibus.	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> Et manducaverunt omnes, et saturati sunt.	And they all did eat, and had their fill.
<sup>43</sup> Et sustulerunt reliquias, fragmentorum	And they took up the leavings, twelve full baskets of fragments, and of the fishes.

duodecim cophinos plenos, et de piscibus.

<sup>44</sup> Erant autem qui manducaverunt quinque millia virorum.	And they that did eat, were five thousand men.
<sup>45</sup> Et statim coëgit discipulos suos ascendere navim, ut præcederent eum trans fretum ad Bethsaidam, dum ipse dimitteret populum.	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> Et cum dimisisset eos, abiit in montem orare.	And when he had dismissed them, he went up to the mountain to pray.
<sup>47</sup> Et cum sero esset, erat navis in medio mari et ipse solus in terra.	And when it was late, the ship was in the midst of the sea, and himself alone on the land.
<sup>48</sup> Et videns eos laborantes in remigando (erat enim ventus contrarius eis) et circa quartam vigiliam noctis venit ad eos ambulans supra mare: et volebat præterire eos.	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> At illi ut viderunt eum ambulans supra mare, putaverunt phantasma esse, et exclamaverunt.	But they seeing him walking upon the sea, thought it was an apparition, and they cried out.
<sup>50</sup> Omnes enim viderunt eum, et conturbati sunt. Et statim locutus est cum eis, et dixit eis: Confidite, ego sum: nolite timere.	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> Et ascendit ad illos in navim, et cessavit ventus. Et plus magis intra se stupebant:	And he went up to them into the ship, and the wind ceased: and they were far more astonished within themselves:

<p><sup>52</sup> non enim intellexerunt de panibus: erat enim cor eorum obcæcatum.</p>	<p>For they understood not concerning the loaves; for their heart was blinded.</p>
<p><sup>53</sup> Et cum transfretassent, venerunt in terram Genesareth, et applicuerunt.</p>	<p>And when they had passed over, they came into the land of Genesareth, and set to the shore.</p>
<p><sup>54</sup> Cumque egressi essent de navi, continuo cognoverunt eum:</p>	<p>And when they were gone out of the ship, immediately they knew him:</p>
<p><sup>55</sup> et percurrentes universam regionem illam, cœperunt in grabatis eos, qui se male habebant, circumferre, ubi audiebant eum esse.</p>	<p>And running through that whole country, they began to carry about in beds those that were sick, where they heard he was.</p>
<p><sup>56</sup> Et quocumque introibat, in vicos, vel in villas aut civitates, in plateis ponebant infirmos, et deprecabantur eum, ut vel fimbriam vestimenti ejus tangerent, et quotquot tangebant eum, salvi fiebant.</p>	<p>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.</p>

## 7

<p><sup>1</sup> Et conveniunt ad eum pharisæi, et quidam de scribis, venientes ab Jerosolymis.</p>	<p>And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem.</p>
<p><sup>2</sup> Et cum vidissent quosdam ex discipulis ejus communibus manibus, id est non lotis,</p>	<p>And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found</p>

manducare panes, vituperaverunt.

fault.

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<sup>3</sup> Pharisæi enim, et omnes Judæi, nisi crebro  
laverint manus, non manducant, tenentes  
traditionem seniorum:

For the Pharisees, and all the  
Jews eat not without often  
washing their hands, holding  
the tradition of the ancients:

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<sup>4</sup> et a foro nisi baptizentur, non comedunt: et  
alia multa sunt, quæ tradita sunt illis servare,  
baptismata calicum, et urceorum, et  
æraumentorum, et lectorum:

And when they come from the  
market, unless they be washed,  
they eat not: and many other  
things there are that have been  
delivered to them to observe,  
the washings of cups and of  
pots, and of brazen vessels, and  
of beds.

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<sup>5</sup> et interrogabant eum pharisæi et scribæ:  
Quare discipuli tui non ambulant juxta  
traditionem seniorum, sed communibus  
manibus manducant panem?

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?

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<sup>6</sup> At ille respondens, dixit eis: Bene prophetavit  
Isaias de vobis hypocritis, sicut scriptum est:  
Populus hic labiis me honorat,  
cor autem eorum longe est a me:

But he answering, said to them:  
Well did Isaias prophesy of you  
hypocrites, as it is written: This  
people honoureth me with their  
lips, but their heart is far from  
me.

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<sup>7</sup> in vanum autem me colunt,  
docentes doctrinas, et præcepta hominum.

And in vain do they worship  
me, teaching doctrines and  
precepts of men.

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<sup>8</sup> Relinquentes enim mandatum Dei, tenetis  
traditionem hominum, baptismata urceorum  
et calicum: et alia similia his facitis multa.

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.

<p><sup>9</sup> Et dicebat illis: Bene irritum facitis præceptum Dei, ut traditionem vestram servetis.</p>	<p>And he said to them: Well do you make void the commandment of God, that you may keep your own tradition.</p>
<p><sup>10</sup> Moyses enim dixit: Honora patrem tuum, et matrem tuam. Et: Qui maledixerit patri, vel matri, morte moriatur.</p>	<p>For Moses said: Honour thy father and thy mother; and He that shall curse father or mother, dying let him die.</p>
<p><sup>11</sup> Vos autem dicitis: Si dixerit homo patri, aut matri, Corban (quod est donum) quodcumque ex me, tibi profuerit:</p>	<p>But you say: If a man shall say to his father or mother, Corban, (which is a gift,) whatsoever is from me, shall profit thee.</p>
<p><sup>12</sup> et ultra non dimittitis eum quidquam facere patri suo, aut matri,</p>	<p>And further you suffer him not to do any thing for his father or mother,</p>
<p><sup>13</sup> rescindentes verbum Dei per traditionem vestram, quam tradidistis: et similia hujusmodi multa facitis.</p>	<p>Making void the word of God by your own tradition, which you have given forth. And many other such like things you do.</p>
<p><sup>14</sup> Et advocans iterum turbam, dicebat illis: Audite me omnes, et intelligite.</p>	<p>And calling again the multitude unto him, he said to them: Hear ye me all, and understand.</p>
<p><sup>15</sup> Nihil est extra hominem introiens in eum, quod possit eum coinquinare, sed quæ de homine procedunt illa sunt quæ communicant hominem.</p>	<p>There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man.</p>
<p><sup>16</sup> Si quis habet aures audiendi, audiat.</p>	<p>If any man have ears to hear, let him hear.</p>

<p><sup>17</sup> Et cum introisset in domum a turba, interrogabant eum discipuli ejus parabolam.</p>	<p>And when he was come into the house from the multitude, his disciples asked him the parable.</p>
<p><sup>18</sup> Et ait illis: Sic et vos imprudentes estis? Non intelligitis quia omne extrinsecus introiens in hominem, non potest eum communicare:</p>	<p>And he saith to them: So are you also without knowledge? understand you not that every thing from without, entering into a man cannot defile him:</p>
<p><sup>19</sup> quia non intrat in cor ejus, sed in ventrum vadit, et in secessum exit, purgans omnes escas?</p>	<p>Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?</p>
<p><sup>20</sup> Dicebat autem, quoniam quæ de homine exeunt, illa communicant hominem.</p>	<p>But he said that the things which come out from a man, they defile a man.</p>
<p><sup>21</sup> Ab intus enim de corde hominum malæ cogitationes procedunt, adulteria, fornicationes, homicidia,</p>	<p>For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders,</p>
<p><sup>22</sup> furta, avaritiæ, nequitia, dolus, impudicitia, oculus malus, blasphemia, superbia, stultitia.</p>	<p>Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.</p>
<p><sup>23</sup> Omnia hæc mala ab intus procedunt, et communicant hominem.</p>	<p>All these evil things come from within, and defile a man.</p>
<p><sup>24</sup> Et inde surgens abiit in fines Tyri et Sidonis: et ingressus domum, neminem voluit scire, et non potuit latere.</p>	<p>And rising from thence he went into the coasts of Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid.</p>
<p><sup>25</sup> Mulier enim statim ut audivit de eo, cujus filia</p>	<p>For a woman as soon as she heard of him, whose daughter had an unclean spirit, came in and fell down at his feet.</p>

habebat spiritum immundum, intravit, et  
procidit ad pedes ejus.

<sup>26</sup> Erat enim mulier gentilis, Syrophœnissa genere. Et rogabat eum ut dæmonium ejiceret de filia ejus.	For the woman was a Gentile, a Syrophenician born. And she besought him that he would cast forth the devil out of her daughter.
<sup>27</sup> Qui dixit illi: Sine prius saturari filios: non est enim bonum sumere panem filiorum, et mittere canibus.	Who said to her: Suffer first the children to be filled: for it is not good to take the bread of the children, and cast it to the dogs.
<sup>28</sup> At illa respondit, et dixit illi: Utique Domine, nam et catelli comedunt sub mensa de micis puerorum.	But she answered and said to him: Yea, Lord; for the whelps also eat under the table of the crumbs of the children.
<sup>29</sup> Et ait illi: Propter hunc sermonem vade: exiit dæmonium a filia tua.	And he said to her: For this saying go thy way, the devil is gone out of thy daughter.
<sup>30</sup> Et cum abiisset domum suam, invenit puellam jacentem supra lectum, et dæmonium exiisse.	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> Et iterum exiens de finibus Tyri, venit per Sidonem ad mare Galilææ inter medios fines Decapoleos.	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> adducunt ei surdum, et mutum, et deprecabantur eum, ut imponat illi manum.	And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him.
<sup>33</sup> Et apprehendens eum de turba seorsum, misit	And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue:

digitos suos in auriculas ejus: et exspuens,  
tetigit linguam ejus:

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<sup>34</sup> et suscipiens in cælum, ingemuit, et ait illi: Ephphetha, quod est, Adaperire.	And looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened.
<sup>35</sup> Et statim apertæ sunt aures ejus, et solutum est vinculum linguæ ejus, et loquebatur recte.	And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right.
<sup>36</sup> Et præcepit illis ne cui dicerent. Quanto autem eis præcipiebat, tanto magis plus prædicabant:	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> et eo amplius admirabantur, dicentes: Bene omnia fecit: et surdos fecit audire, et mutos loqui.	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.

## 8

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<sup>1</sup> In diebus illis iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis:	In 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> Misereor super turbam: quia ecce jam triduo sustinent me, nec habent quod manducant:	I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat.
<sup>3</sup> et si dimisero eos jejunos in domum suam, deficient in via: quidam enim ex eis de longe	And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off.

venerunt.

<sup>4</sup> Et responderunt ei discipuli sui: Unde illos quis poterit saturare panibus in solitudine?	And his disciples answered him: From whence can any one fill them here with bread in the wilderness?
<sup>5</sup> Et interrogavit eos: Quot panes habetis? Qui dixerunt: Septem.	And he asked them: How many loaves have ye? Who said: Seven.
<sup>6</sup> Et præcepit turbæ discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent, et apposuerunt turbæ.	And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people.
<sup>7</sup> Et habebant pisciculos paucos: et ipsos benedixit, et iussit apponi.	And they had a few little fishes; and he blessed them, and commanded them to be set before them.
<sup>8</sup> Et manducaverunt, et saturati sunt, et sustulerunt quod superaverat de fragmentis, septem sportas.	And they did eat and were filled; and they took up that which was left of the fragments, seven baskets.
<sup>9</sup> Erant autem qui manducaverunt, quasi quatuor millia: et dimisit eos.	And they that had eaten were about four thousand; and he sent them away.
<sup>10</sup> Et statim ascendens navim cum discipulis suis, venit in partes Dalmanutha.	And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha.
<sup>11</sup> Et exierunt pharisæi, et cœperunt conquirere cum eo, quærentes ab illo signum de cælo, tentantes eum.	And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him.

<p><sup>12</sup> Et ingemiscens spiritu, ait: Quid generatio ista signum quærit? Amen dico vobis, si dabitur generationi isti signum.</p>	<p>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.</p>
<p><sup>13</sup> Et dimittens eos, ascendit iterum navim et abiit trans fretum.</p>	<p>And leaving them, he went up again into the ship, and passed to the other side of the water.</p>
<p><sup>14</sup> Et obliti sunt panes sumere: et nisi unum panem non habebant secum in navi.</p>	<p>And they forgot to take bread; and they had but one loaf with them in the ship.</p>
<p><sup>15</sup> Et præcipiebat eis, dicens: Videte, et cavete a fermento pharisæorum, et fermento Herodis.</p>	<p>And he charged them, saying: Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod.</p>
<p><sup>16</sup> Et cogitabant ad alterutrum, dicentes: quia panes non habemus.</p>	<p>And they reasoned among themselves, saying: Because we have no bread.</p>
<p><sup>17</sup> Quo cognito, ait illis Jesus: Quid cogitatis, quia panes non habetis? nondum cognoscetis nec intelligitis? adhuc cæcatum habetis cor vestrum?</p>	<p>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?</p>
<p><sup>18</sup> oculos habentes non videtis? et aures habentes non auditis? nec recordamini,</p>	<p>Having eyes, see you not? and having ears, hear you not? neither do you remember.</p>
<p><sup>19</sup> quando quinque panes fregi in quinque millia: quot cophinos fragmentorum plenos sustulistis? Dicunt ei: Duodecim.</p>	<p>When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him, Twelve.</p>
<p><sup>20</sup> Quando et septem panes in quatuor millia:</p>	<p>When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him,</p>

quot sportas fragmentorum tulistis? Et dicunt    Seven.

ei: Septem.

<sup>21</sup> Et dicebat eis: Quomodo nondum intelligitis?	And he said to them: How do you not yet understand?
<sup>22</sup> Et veniunt Bethsaidam, et adducunt ei cæcum, et rogabant eum ut illum tangeret.	And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him.
<sup>23</sup> Et apprehensa manu cæci, eduxit eum extra vicum: et exspuens in oculos ejus impositis manibus suis, interrogavit eum si quid videret.	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.
<sup>24</sup> Et aspiciens, ait: Video homines velut arbores ambulantes.	And looking up, he said: I see men as it were trees, walking.
<sup>25</sup> Deinde iterum imposuit manus super oculos ejus: et cœpit videre: et restitutus est ita ut clare videret omnia.	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.
<sup>26</sup> Et misit illum in domum suam, dicens: Vade in domum tuam: et si in vicum introieris, nemini dixeris.	And he sent him into his house, saying: Go into thy house, and if thou enter into the town, tell nobody.
<sup>27</sup> Et egressus est Jesus, et discipuli ejus in castella Cæsareæ Philippi: et in via interrogabat discipulos suos, dicens eis: Quem me dicunt esse homines?	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?

<p><sup>28</sup> Qui responderunt illi, dicentes: Joannem Baptistam, alii Eliam, alii vero quasi unum de prophetis.</p>	<p>Who answered him, saying: John the Baptist; but some Elias, and others as one of the prophets.</p>
<p><sup>29</sup> Tunc dicit illis: Vos vero quem me esse dicitis? Respondens Petrus, ait ei: Tu es Christus.</p>	<p>Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ.</p>
<p><sup>30</sup> Et comminatus est eis, ne cui dicerent de illo.</p>	<p>And he strictly charged them that they should not tell any man of him.</p>
<p><sup>31</sup> Et cœpit docere eos quoniam oportet Filium hominis pati multa, et reprobari a senioribus, et a summis sacerdotibus et scribis, et occidi: et post tres dies resurgere.</p>	<p>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.</p>
<p><sup>32</sup> Et palam verbum loquebatur. Et apprehendens eum Petrus, cœpit increpare eum.</p>	<p>And he spoke the word openly. And Peter taking him, began to rebuke him.</p>
<p><sup>33</sup> Qui conversus, et videns discipulos suos, comminatus est Petro, dicens: Vade retro me Satana, quoniam non sapis quæ Dei sunt, sed quæ sunt hominum.</p>	<p>Who turning about and seeing his disciples, threatened Peter, saying: Go behind me, Satan, because thou savorest not the things that are of God, but that are of men.</p>
<p><sup>34</sup> Et convocata turba cum discipulis suis, dixit eis: Si quis vult me sequi, deneget semetipsum: et tollat crucem suam, et sequatur me.</p>	<p>And calling the multitude together 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.</p>

<p><sup>35</sup> Qui enim voluerit animam suam salvam facere, perdet eam: qui autem perdidit animam suam propter me, et Evangelium, salvam faciet eam.</p>	<p>For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake and the gospel, shall save it.</p>
<p><sup>36</sup> Quid enim proderit homini, si lucretur mundum totum et detrimentum animæ suæ faciat?</p>	<p>For what shall it profit a man, if he gain the whole world, and suffer the loss of his soul?</p>
<p><sup>37</sup> Aut quid dabit homo commutationis pro anima sua?</p>	<p>Or what shall a man give in exchange for his soul?</p>
<p><sup>38</sup> Qui enim me confusus fuerit, et verba mea in generatione ista adultera et peccatrice, et Filius hominis confundetur eum, cum venerit in gloria Patris sui cum angelis sanctis.</p>	<p>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.</p>
<p><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.</p>	<p>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.</p>

## 9

<p><sup>1</sup> Et post dies sex assumit Jesus Petrum, et Jacobum, et Joannem, et ducit illos in</p>	<p>And after six days Jesus taketh with him Peter and James and John, and leadeth them up into an high mountain apart by</p>
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montem excelsum seorsum solos, et  
transfiguratus est coram ipsis.

themselves, and was  
transfigured before them.

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<sup>2</sup> Et vestimenta ejus facta sunt splendentia, et  
candida nimis velut nix, qualia fullo non  
potest super terram candida facere.

And his garments became  
shining and exceeding white as  
snow, so as no fuller upon earth  
can make white.

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<sup>3</sup> Et apparuit illis Elias cum Moyse: et erant  
loquentes cum Jesu.

And there appeared to them  
Elias with Moses; and they were  
talking with Jesus.

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<sup>4</sup> Et respondens Petrus, ait Jesu: Rabbi, bonum  
est nos hic esse: et faciamus tria tabernacula,  
tibi unum, et Moysi unum, et Eliæ unum.

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  
Elias.

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<sup>5</sup> Non enim sciebat quid diceret: erant enim  
timore exterriti.

For he knew not what he said:  
for they were struck with fear.

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<sup>6</sup> Et facta est nubes obumbrans eos: et venit vox  
de nube, dicens: Hic est Filius meus  
carissimus: audite illum.

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.

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<sup>7</sup> Et statim circumspicientes, neminem amplius  
viderunt, nisi Jesum tantum secum.

And immediately looking  
about, they saw no man any  
more, but Jesus only with them.

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<sup>8</sup> Et descendentibus illis de monte, præcepit  
illis ne cuiquam quæ vidissent, narrarent: nisi  
cum Filius hominis a mortuis resurrexerit.

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.

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<sup>9</sup> Et verbum continuerunt apud se:

And they kept the word to  
themselves; questioning  
together what that should  
mean, when he shall be risen

conquirentes quid esset, cum a mortuis  
resurrexerit.

from the dead.

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<sup>10</sup> Et interrogabant eum, dicentes: Quid ergo  
dicunt pharisæi et scribæ, quia Eliam oportet  
venire primum?

And they asked him, saying:  
Why then do the Pharisees and  
scribes say that Elias must  
come first?

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<sup>11</sup> Qui respondens, ait illis: Elias cum venerit  
primo, restituet omnia: et quomodo scriptum  
est in Filium hominis, ut multa patiatur et  
contemnatur.

Who answering, said to them:  
Elias, 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.

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<sup>12</sup> Sed dico vobis quia et Elias venit (et fecerunt  
illi quæcumque voluerunt) sicut scriptum est  
de eo.

But I say to you, that Elias also  
is come, (and they have done to  
him whatsoever they would,) as  
it is written of him.

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<sup>13</sup> Et veniens ad discipulos suos, vidit turbam  
magnam circa eos, et scribas conquirentes  
cum illis.

And coming to his disciples, he  
saw a great multitude about  
them, and the scribes disputing  
with them.

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<sup>14</sup> Et confestim omnis populus videns Jesum,  
stupefactus est, et expaverunt, et accurrentes  
salutabant eum.

And presently all the people  
seeing Jesus, were astonished  
and struck with fear; and  
running to him, they saluted  
him.

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<sup>15</sup> Et interrogavit eos: Quid inter vos conquiritis?

And he asked them: What do  
you question about among you?

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<sup>16</sup> Et respondens unus de turba, dixit: Magister,  
attuli filium meum ad te habentem spiritum

And one of the multitude,  
answering, said: Master, I have  
brought my son to thee, having  
a dumb spirit.

mutum:

<sup>17</sup> qui ubicumque eum apprehenderit, allidit illum, et spumat, et stridet dentibus, et arescit: et dixi discipulis tuis ut ejicerent illum, et non potuerunt.	Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not.
<sup>18</sup> Qui respondens eis, dixit: O generatio incredula, quamdiu apud vos ero? quamdiu vos patiar? afferte illum ad me.	Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me.
<sup>19</sup> Et attulerunt eum. Et cum vidisset eum, statim spiritus conturbavit illum: et elisus in terram, volutabatur spumans.	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> Et interrogavit patrem ejus: Quantum temporis est ex quo ei hoc accidit? At ille ait: Ab infantia:	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> et frequenter eum in ignem, et in aquas misit ut eum perderet: sed si quid potes, adjuva nos, misertus nostri.	And oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do any thing, help us, having compassion on us.
<sup>22</sup> Jesus autem ait illi: Si potes credere, omniaabilia sunt credenti.	And Jesus saith to him: If thou canst believe, all things are possible to him that believeth.
<sup>23</sup> Et continuo exclamans pater pueri, cum lacrimis aiebat: Credo, Domine ; adjuva	And immediately the father of the boy crying out, with tears said: I do believe, Lord: help my unbelief.

incredulitatem meam.

<sup>24</sup> Et cum videret Jesus concurrentem turbam, comminatus est spiritui immundo, dicens illi: Surde et mute spiritus, ego præcipio tibi, exi ab eo: et amplius ne introëas in eum.	And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him; and enter not any more into him.
<sup>25</sup> Et exclamans, et multum discerpens eum, exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent: Quia mortuus est.	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> Jesus autem tenens manum ejus elevavit eum, et surrexit.	But Jesus taking him by the hand, lifted him up; and he arose.
<sup>27</sup> Et cum introisset in domum, discipuli ejus secreto interrogabant eum: Quare nos non potuimus ejicere eum?	And when he was come into the house, his disciples secretly asked him: Why could not we cast him out?
<sup>28</sup> Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione et jejunio.	And he said to them: This kind can go out by nothing, but by prayer and fasting.
<sup>29</sup> Et inde profecti prætergrediebantur Galilæam: nec volebat quemquam scire.	And departing from thence, they passed through Galilee, and he would not that any man should know it.
<sup>30</sup> Docebat autem discipulos suos, et dicebat illis: Quoniam Filius hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget.	And he taught his disciples, and said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him; and after that he is killed, he shall rise again the third day.

<p><sup>31</sup> At illi ignorabant verbum: et timebant interrogare eum.</p>	<p>But they understood not the word, and they were afraid to ask him.</p>
<p><sup>32</sup> Et venerunt Capharnaum. Qui cum domi essent, interrogabat eos: Quid in via tractabatis?</p>	<p>And they came to Capharnaum. And when they were in the house, he asked them: What did you treat of in the way?</p>
<p><sup>33</sup> At illi tacebant: siquidem in via inter se disputaverunt: quis eorum major esset.</p>	<p>But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.</p>
<p><sup>34</sup> Et residens vocavit duodecim, et ait illis: Si quis vult primus esse, erit omnium novissimus, et omnium minister.</p>	<p>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.</p>
<p><sup>35</sup> Et accipiens puerum, statuit eum in medio eorum: quem cum complexus esset, ait illis:</p>	<p>And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them:</p>
<p><sup>36</sup> Quisquis unum ex huiusmodi pueris receperit in nomine meo, me recipit: et quicumque me susceperit, non me suscipit, sed eum qui misit me.</p>	<p>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.</p>
<p><sup>37</sup> Respondit illi Joannes, dicens: Magister, vidimus quemdam in nomine tuo ejicientem dæmonia, qui non sequitur nos, et prohibuimus eum.</p>	<p>John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.</p>
<p><sup>38</sup> Jesus autem ait: Nolite prohibere eum: nemo</p>	<p>But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me.</p>

est enim qui faciat virtutem in nomine meo, et  
possit cito male loqui de me:

<sup>39</sup> qui enim non est adversum vos, pro vobis est.	For he that is not against you, is for you.
<sup>40</sup> Quisquis enim potum dederit vobis calicem aquæ in nomine meo, quia Christi estis: amen dico vobis, non perdet mercedem suam.	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.
<sup>41</sup> Et quisquis scandalizaverit unum ex his pusillis credentibus in me: bonum est ei magis si circumdaretur mola asinaria collo ejus, et in mare mitteretur.	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.
<sup>42</sup> Et si scandalizaverit te manus tua, abscide illam: bonum est tibi debilem introire in vitam, quam duas manus habentem ire in gehennam, in ignem inextinguibilem,	And if thy hand scandalize thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire:
<sup>43</sup> ubi vermis eorum non moritur, et ignis non extinguitur.	Where their worm dieth not, and the fire is not extinguished.
<sup>44</sup> Et si pes tuus te scandalizat, amputa illum: bonum est tibi claudum introire in vitam æternam, quam duos pedes habentem mitti in gehennam ignis inextinguibilis,	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> ubi vermis eorum non moritur, et ignis non	Where their worm dieth not, and the fire is not extinguished.

extinguitur

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<sup>46</sup> Quod si oculus tuus scandalizat te, ejice eum: bonum est tibi luscum introire in regnum Dei, quam duos oculos habentem mitti in gehennam ignis,	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> ubi vermis eorum non moritur, et ignis non extinguitur.	Where their worm dieth not, and the fire is not extinguished.
<sup>48</sup> Omnis enim igne salietur, et omnis victima sale salietur.	For every one shall be salted with fire: and every victim shall be salted with salt.
<sup>49</sup> Bonum est sal: quod si sal insulsum fuerit, in quo illud condietis? Habete in vobis sal, et pacem habete inter vos.	Salt is good. But if the salt became unsavoury; wherewith will you season it? Have salt in you, and have peace among you.

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## 10

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<sup>1</sup> Et inde exurgens venit in fines Judææ ultra Jordanem: et conveniunt iterum turbæ ad eum: et sicut consueverat, iterum docebat illos.	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> Et accedentes pharisæi interrogabant eum: Si licet viro uxorem dimittere: tentantes eum.	And the Pharisees coming to him asked him: Is it lawful for a man to put away his wife? tempting him.
<sup>3</sup> At ille respondens, dixit eis: Quid vobis	But he answering, saith to them: What did Moses

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præcepit Moyses?

command you?

<sup>4</sup> Qui dixerunt: Moyses permisit libellum repudii scribere, et dimittere.	Who said: Moses permitted to write a bill of divorce, and to put her away.
<sup>5</sup> Quibus respondens Jesus, ait: Ad duritiam cordis vestri scripsit vobis præceptum istud:	To whom Jesus answering, said: Because of the hardness of your heart he wrote you that precept.
<sup>6</sup> ab initio autem creaturæ masculum et feminam fecit eos Deus.	But from the beginning of the creation, God made them male and female.
<sup>7</sup> Propter hoc relinquet homo patrem suum et matrem, et adhærebit ad uxorem suam:	For this cause a man shall leave his father and mother; and shall cleave to his wife.
<sup>8</sup> et erunt duo in carne una. Itaque jam non sunt duo, sed una caro.	And they two shall be in one flesh. Therefore now they are not two, but one flesh.
<sup>9</sup> Quod ergo Deus conjunxit, homo non separet.	What therefore God hath joined together, let not man put asunder.
<sup>10</sup> Et in domo iterum discipuli ejus de eodem interrogaverunt eum.	And in the house again his disciples asked him concerning the same thing.
<sup>11</sup> Et ait illis: Quicumque dimiserit uxorem suam, et aliam duxerit, adulterium committit super eam.	And he saith to them: Whosoever shall put away his wife and marry another, committeth adultery against her.
<sup>12</sup> Et si uxor dimiserit virum suum, et alii nupserit, mœchatur.	And if the wife shall put away her husband, and be married to another, she committeth adultery.
<sup>13</sup> Et offerebant illi parvulos ut tangeret illos. Discipuli autem comminabantur offerentibus.	And they brought to him young children, that he might touch them. And the disciples rebuked them that brought them.

<p><sup>14</sup> Quos cum videret Jesus, indigne tulit, et ait illis: Sinite parvulos venire ad me, et ne prohibueritis eos: talium enim est regnum Dei.</p>	<p>Whom when Jesus saw, he was much displeased, and saith to them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.</p>
<p><sup>15</sup> Amen dico vobis: Quisquis non receperit regnum Dei velut parvulus, non intrabit in illud.</p>	<p>Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it.</p>
<p><sup>16</sup> Et complexans eos, et imponens manus super illos, benedicebat eos.</p>	<p>And embracing them, and laying his hands upon them, he blessed them.</p>
<p><sup>17</sup> Et cum egressus esset in viam, procurrens quidam genu flexo ante eum, rogabat eum: Magister bone, quid faciam ut vitam æternam percipiam?</p>	<p>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?</p>
<p><sup>18</sup> Jesus autem dixit ei: Quid me dicis bonum? nemo bonus, nisi unus Deus.</p>	<p>And Jesus said to him, Why callest thou me good? None is good but one, that is God.</p>
<p><sup>19</sup> Præcepta nosti: ne adulteres, ne occidas, ne fureris, ne falsum testimonium dixeris, ne fraudum feceris, honora patrem tuum et matrem.</p>	<p>Thou knowest the commandments: Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother.</p>
<p><sup>20</sup> At ille respondens, ait illi: Magister, hæc omnia observavi a juventute mea.</p>	<p>But he answering, said to him: Master, all these things I have observed from my youth.</p>

<p><sup>21</sup> Jesus autem intuitus eum, dilexit eum, et dixit ei: Unum tibi deest: vade, quaecumque habes vende, et da pauperibus, et habebis thesaurum in cælo: et veni, sequere me.</p>	<p>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.</p>
<p><sup>22</sup> Qui contristatus in verbo, abiit mœrens: erat enim habens multas possessiones.</p>	<p>Who being struck sad at that saying, went away sorrowful: for he had great possessions.</p>
<p><sup>23</sup> Et circumspiciens Jesus, ait discipulis suis: Quam difficile qui pecunias habent, in regnum Dei introibunt !</p>	<p>And Jesus looking round about, saith to his disciples: How hardly shall they that have riches, enter into the kingdom of God!</p>
<p><sup>24</sup> Discipuli autem obstupescabant in verbis ejus. At Jesus rursus respondens ait illis: Filioli, quam difficile est, confidentes in pecuniis, in regnum Dei introire !</p>	<p>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?</p>
<p><sup>25</sup> Facilius est camelum per foramen acus transire, quam divitem intrare in regnum Dei.</p>	<p>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.</p>
<p><sup>26</sup> Qui magis admirabantur, dicentes ad semetipsos: Et quis potest salvus fieri?</p>	<p>Who wondered the more, saying among themselves: Who then can be saved?</p>
<p><sup>27</sup> Et intuens illos Jesus, ait: Apud homines impossibile est, sed non apud Deum: omnia enim possible sunt apud Deum.</p>	<p>And Jesus looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.</p>
<p><sup>28</sup> Et cœpit ei Petrus dicere: Ecce nos dimisimus</p>	<p>And Peter began to say unto him: Behold, we have left all things, and have followed thee.</p>

omnia, et secuti sumus te.

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<sup>29</sup> Respondens Jesus, 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,	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,
<sup>30</sup> qui non accipiat centies tantum, nunc in  tempore hoc: domos, et fratres, et sorores, et  matres, et filios, et agros, cum  persecutionibus, et in sæculo futuro vitam  æternam.	Who shall not receive an 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 come life everlasting.
<sup>31</sup> Multi autem erunt primi novissimi, et  novissimi primi.	But many that are first, shall be last: and the last, first.
<sup>32</sup> Erant autem in via ascendentes Jerosolymam:  et præcedebat illos Jesus, et stupebant: et  sequentes timebant. Et assumens iterum  duodecim, cœpit illis dicere quæ essent ei  eventura.	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> Quia ecce ascendimus Jerosolymam, et Filius  hominis tradetur principibus sacerdotum, et  scribis, et senioribus, et damnabunt eum	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.

morte, et tradent eum gentibus:

<sup>34</sup> et illudent ei, et conspuent eum, et flagellabunt eum, et interficient eum: et tertia die resurget.	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> Et accedunt ad eum Jacobus et Joannes filii Zebedæi, dicentes: Magister, volumus ut quodcumque petierimus, facias nobis.	And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we shall ask, thou wouldst do it for us:
<sup>36</sup> At ille dixit eis: Quid vultis ut faciam vobis?	But he said to them: What would you that I should do for you?
<sup>37</sup> Et dixerunt: Da nobis ut unus ad dexteram tuam, et alius ad sinistram tuam sedeamus in gloria tua.	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> Jesus autem ait eis: Nescitis quid petatis: potestis bibere calicem, quem ego bibo, aut baptismo, quo ego baptizor, baptizari?	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> At illi dixerunt ei: Possumus. Jesus autem ait eis: Calicem quidem, quem ego bibo, bibetis; et baptismo, quo ego baptizor, baptizabimini:	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> sedere autem ad dexteram meam, vel ad sinistram, non est meum dare vobis, sed quibus paratum est.	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, cœperunt indignari de	And the ten hearing it, began to be much displeased at James and John.

Jacobo et Joanne.

<sup>42</sup> Jesus autem vocans eos, ait illis: Scitis quia hi, qui videntur principari gentibus, dominantur eis: et principes eorum potestatem habent ipsorum.	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> Non ita est autem in vobis, sed quicumque voluerit fieri major, erit vester minister:	But it is not so among you: but whosoever will be greater, shall be your minister.
<sup>44</sup> et quicumque voluerit in vobis primus esse, erit omnium servus.	And whosoever will be first among you, shall be the servant of all.
<sup>45</sup> Nam et Filius hominis non venit ut ministraretur ei, sed ut ministraret, et daret animam suam redemptionem pro multis.	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> Et veniunt Jericho: et proficiscente eo de Jericho, et discipulis ejus, et plurima multitudine, filius Timæi Bartimæus cæcus, sedebat juxta viam mendicans.	And they came to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bartimeus the blind man, the son of Timeus, sat by the way side begging.
<sup>47</sup> Qui cum audisset quia Jesus Nazarenus est, cœpit clamare, et dicere: Jesu fili David, miserere mei.	Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus son of David, have mercy on me.
<sup>48</sup> Et comminabantur ei multi ut taceret. At ille multo magis clamabat: Fili David, miserere	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.

mei.

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<sup>49</sup> Et stans Jesus præcepit illum vocari. Et  
vocant cæcum, dicentes ei: Animæquior esto:  
surge, vocat te.

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.

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<sup>50</sup> Qui projecto vestimento suo exiliens, venit ad  
eum.

Who casting off his garment  
leaped up, and came to him.

---

<sup>51</sup> Et respondens Jesus dixit illi: Quid tibi vis  
faciam? Cæcus autem dixit ei: Rabboni, ut  
videam.

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> Jesus autem ait illi: Vade, fides tua te salvum  
fecit. Et confestim vidit, et sequebatur eum in  
via.

And Jesus saith to him: Go thy  
way, thy faith hath made thee  
whole. And immediately he  
saw, and followed him in the  
way.

## 11

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<sup>1</sup> Et cum appropinquarent Jerosolymæ et  
Bethaniæ ad montem Olivarum, mittit duos  
ex discipulis suis,

And when they were drawing  
near to Jerusalem and to  
Bethania at the mount of  
Olives, he sendeth two of his  
disciples,

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<sup>2</sup> et ait illis: Ite in castellum, quod contra vos  
est, et statim introëntes illuc, invenietis  
pullum ligatum, super quem nemo adhuc  
hominum sedit: solvite illum, et adducite.

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.

<p><sup>3</sup> Et si quis vobis dixerit: Quid facitis? dicite, quia Domino necessarius est: et continuo illum dimittet huc.</p>	<p>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.</p>
<p><sup>4</sup> Et abeuntes invenerunt pullum ligatum ante januam foris in bivio: et solvunt eum.</p>	<p>And going their way, they found the colt tied before the gate without, in the meeting of two ways: and they loose him.</p>
<p><sup>5</sup> Et quidam de illic stantibus dicebant illis: Quid facitis solventes pullum?</p>	<p>And some of them that stood there, said to them: What do you loosing the colt?</p>
<p><sup>6</sup> Qui dixerunt eis sicut præceperat illis Jesus, et dimiserunt eis.</p>	<p>Who said to them as Jesus had commanded them; and they let him go with them.</p>
<p><sup>7</sup> Et duxerunt pullum ad Jesum: et imponunt illi vestimenta sua, et sedit super eum.</p>	<p>And they brought the colt to Jesus; and they lay their garments on him, and he sat upon him.</p>
<p><sup>8</sup> Multi autem vestimenta sua straverunt in via: alii autem frondes cædebant de arboribus, et sternebant in via.</p>	<p>And many spread their garments in the way: and others cut down boughs from the trees, and strewed them in the way.</p>
<p><sup>9</sup> Et qui præibant, et qui sequebantur, clamabant, dicentes: Hosanna: benedictus qui venit in nomine Domini:</p>	<p>And they that went before and they that followed, cried, saying: Hosanna, blessed is he that cometh in the name of the Lord.</p>
<p><sup>10</sup> benedictum quod venit regnum patris nostri David: hosanna in excelsis.</p>	<p>Blessed be the kingdom of our father David that cometh: Hosanna in the highest.</p>
<p><sup>11</sup> Et introivit Jerosolymam in templum: et circumspectis omnibus, cum jam vespera</p>	<p>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 Bethania with the twelve.</p>

esset hora, exiit in Bethaniam cum duodecim.

<sup>12</sup> Et alia die cum exirent a Bethania, esuriit.	And the next day when they came out from Bethania, he was hungry.
<sup>13</sup> Cumque vidisset a longe ficum habentem folia, venit si quid forte inveniret in ea: et cum venisset ad eam, nihil invenit præter folia: non enim erat tempus ficorum.	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> Et respondens dixit ei: Jam non amplius in æternum ex te fructum quisquam manducet. Et audiebant discipuli ejus.	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> Et veniunt in Jerosolymam. Et cum introisset in templum, cœpit ejicere vendentes et ementes in templo: et mensas numulariorum, et cathedras vendentium columbas evertit:	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 overthrew the tables of the moneychangers, and the chairs of them that sold doves.
<sup>16</sup> et non sinebat ut quisquam transferret vas per templum:	And he suffered not that any man should carry a vessel through the temple;
<sup>17</sup> et docebat, dicens eis: Nonne scriptum est: Quia domus mea, domus orationis vocabitur omnibus gentibus? vos autem fecistis eam speluncam latronum.	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> Quo audito principes sacerdotum et scribæ, quærebant quomodo eum perderent:	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

timebant enim eum, quoniam universa turba  
admirabatur super doctrina ejus.

was in admiration at his  
doctrine.

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<sup>19</sup> Et cum vespera facta esset, egrediebatur de  
civitate.

And when evening was come,  
he went forth out of the city.

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<sup>20</sup> Et cum mane transirent, viderunt ficum  
aridam factam a radicibus.

And when they passed by in the  
morning they saw the fig tree  
dried up from the roots.

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<sup>21</sup> Et recordatus Petrus, dixit ei: Rabbi, ecce  
ficus, cui maledixisti, aruit.

And Peter remembering, said to  
him: Rabbi, behold the fig tree,  
which thou didst curse, is  
withered away.

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<sup>22</sup> Et respondens Jesus ait illis: Habete fidem  
Dei.

And Jesus answering, saith to  
them: Have the faith of God.

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<sup>23</sup> Amen dico vobis, quia quicumque dixerit huic  
monti: Tollere, et mittere in mare, et non  
hæsitaverit in corde suo, sed crediderit, quia  
quodcumque dixerit fiat, fiet ei.

Amen I say to you, that  
whosoever shall say to this  
mountain, Be thou removed  
and be cast into the sea, and  
shall not stagger in his heart,  
but believe, that whatsoever he  
saith shall be done; it shall be  
done unto him.

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<sup>24</sup> Propterea dico vobis, omnia quæcumque  
orantes petitis, credite quia accipietis, et  
evenient vobis.

Therefore I say unto you, all  
things, whatsoever you ask  
when ye pray, believe that you  
shall receive; and they shall  
come unto you.

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<sup>25</sup> Et cum stabitis ad orandum, dimittite si quis  
habetis adversus aliquem: ut et Pater vester,  
qui in cælis est, dimittat vobis peccata vestra.

And when you shall stand to  
pray, forgive, if you have aught  
against any man; that your  
Father also, who is in heaven,  
may forgive you your sins.

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<sup>26</sup> Quod si vos non dimiseritis: nec Pater vester,

But if you will not forgive,  
neither will your Father that is  
in heaven, forgive you your  
sins.

qui in cælis est, dimittet vobis peccata vestra.

<sup>27</sup> Et veniunt rursus Jerosolymam. Et cum ambularet in templo, accedunt ad eum summi sacerdotes, et scribæ, et seniores:	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> et dicunt ei: In qua potestate hæc facis? et quis dedit tibi hanc potestatem ut ista facias?	And they say to him: By what authority dost thou these things? and who hath given thee this authority that thou shouldst do these things?
<sup>29</sup> Jesus autem respondens, ait illis: Interrogabo vos et ego unum verbum, et respondete mihi: et dicam vobis in qua potestate hæc faciam.	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> Baptismus Joannis, de cælo erat, an ex hominibus? Respondete mihi.	The baptism of John, was it from heaven, or from men? Answer me.
<sup>31</sup> At illi cogitabant secum, dicentes: Si dixerimus: De cælo, dicet: Quare ergo non credidistis ei?	But they thought with themselves, saying: If we say, From heaven; he will say, Why then did you not believe him?
<sup>32</sup> Si dixerimus: Ex hominibus, timemus populum: omnes enim habebant Joannem quia vere propheta esset.	If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.
<sup>33</sup> Et respondentes dicunt Jesu: Nescimus. Et respondens Jesus ait illis: Neque ego dico vobis in qua potestate hæc faciam.	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.

# 12

<sup>1</sup> Et cœpit illis in parabolis loqui: Vineam pastinavit homo, et circumdedit sepem, et fodit lacum, et ædificavit turrim, et locavit eam agricolis, et peregre profectus est.	And he began to speak to them in parables: A certain man planted a vineyard and made a hedge about it, and dug a place for the winefat, and built a tower, and let it to husbandmen; and went into a far country.
<sup>2</sup> Et misit ad agricolas in tempore servum ut ab agricolis acciperet de fructu vineæ.	And at the season he sent to the husbandmen a servant to receive of the husbandmen of the fruit of the vineyard.
<sup>3</sup> Qui apprehensum eum ceciderunt, et dimiserunt vacuum.	Who having laid hands on him, beat him, and sent him away empty.
<sup>4</sup> Et iterum misit ad illos alium servum: et illum in capite vulneraverunt, et contumeliis affecerunt.	And again he sent to them another servant; and him they wounded in the head, and used him reproachfully.
<sup>5</sup> Et rursus alium misit, et illum occiderunt: et plures alios: quosdam cædentes, alios vero occidentes.	And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.
<sup>6</sup> Adhuc ergo unum habens filium carissimum, et illum misit ad eos novissimum, dicens: Quia reverebuntur filium meum.	Therefore having yet one son, most dear to him; he also sent him unto them last of all, saying: They will reverence my son.
<sup>7</sup> Coloni autem dixerunt ad invicem: Hic est hæres: venite, occidamus eum: et nostra erit	But the husbandmen said one to another: This is the heir; come let us kill him; and the inheritance shall be ours.

hæreditas.

<sup>8</sup> Et apprehendentes eum, occiderunt: et eiecerunt extra vineam.	And laying hold on him, they killed him, and cast him out of the vineyard.
<sup>9</sup> Quid ergo faciet dominus vineæ? Veniet, et perdet colonos, et dabit vineam aliis.	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> Nec scripturam hanc legistis: Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli:	And have you not read this scripture, The stone which the builders rejected, the same is made the head of the corner:
<sup>11</sup> a Domino factum est istud, et est mirabile in oculis nostris?	By the Lord has this been done, and it is wonderful in our eyes.
<sup>12</sup> Et quærebant eum tenere: et timuerunt turbam: cognoverunt enim quoniam ad eos parabolam hanc dixerit. Et relicto eo abierunt.	And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable to them. And leaving him, they went their way.
<sup>13</sup> Et mittunt ad eum quosdam ex pharisæis, et herodianis, ut eum caperent in verbo.	And they sent to him some of the Pharisees and of the Herodians; that they should catch him in his words.
<sup>14</sup> Qui venientes dicunt ei: Magister, scimus quia verax es, et non curas quemquam: nec enim vides in faciem hominum, sed in veritate viam Dei doces. Licet dari tributum Cæsari, an non dabimus?	Who coming, 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> Qui sciens versutiam illorum, ait illos: Quid	Who knowing their wiliness, saith to them: Why tempt you me? bring me a penny that I

me tentatis? afferte mihi denarium ut videam. may see it.

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<sup>16</sup> At illi attulerunt ei. Et ait illis: Cujus est imago hæc, et inscriptio? Dicunt ei: Cæsaris.	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> Respondens autem Jesus dixit illis: Reddite igitur quæ sunt Cæsaris, Cæsari: et quæ sunt Dei, Deo. Et mirabantur super eo.	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> Et venerunt ad eum sadducæi, qui dicunt resurrectionem non esse: et interrogabant eum, dicentes:	And there came to him the Sadducees, who say there is no resurrection; and they asked him, saying:
<sup>19</sup> Magister, Moyses nobis scripsit, ut si cujus frater mortuus fuerit, et dimiserit uxorem, et filios non reliquerit, accipiat frater ejus uxorem ipsius, et resuscitet semen fratri suo.	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> Septem ergo fratres erant: et primus accepit uxorem, et mortuus est non relicto semine.	Now there were seven brethren; and the first took a wife, and died leaving no issue.
<sup>21</sup> Et secundus accepit eam, et mortuus est: et nec iste reliquit semen. Et tertius similiter.	And the second took her, and died: and neither did he leave any issue. And the third in like manner.
<sup>22</sup> Et acceperunt eam similiter septem: et non reliquerunt semen. Novissima omnium defuncta est et mulier.	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 resurrectione ergo cum resurrexerint, cujus	In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to

de his erit uxor? septem enim habuerunt eam uxorem. wife.

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<sup>24</sup> Et respondens Jesus, ait illis: Nonne ideo erratis, non scientes Scripturas, neque virtutem Dei?

And Jesus answering, saith to them: Do ye not therefore err, because you know not the scriptures, nor the power of God?

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<sup>25</sup> Cum enim a mortuis resurrexerint, neque nubent, neque nubentur, sed sunt sicut angeli in cælis.

For when they shall rise again from the dead, they shall neither marry, nor be married, but are as the angels in heaven.

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<sup>26</sup> De mortuis autem quod resurgant, non legistis in libro Moysi, super rubum, quomodo dixerit illi Deus, inquiring: Ego sum Deus Abraham, et Deus Isaac, et Deus Jacob?

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?

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<sup>27</sup> Non est Deus mortuorum, sed vivorum. Vos ergo multum erratis.

He is not the God of the dead, but of the living. You therefore do greatly err.

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<sup>28</sup> Et accessit unus de scribis, qui audierat illos conquirentes, et videns quoniam bene illis responderit, interrogavit eum quod esset primum omnium mandatum.

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.

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<sup>29</sup> Jesus autem respondit ei: Quia primum omnium mandatum est: Audi Israël, Dominus Deus tuus, Deus unus est:

And Jesus answered him: The first commandment of all is, Hear, O Israel: the Lord thy God is one God.

<p><sup>30</sup> 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.</p>	<p>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.</p>
<p><sup>31</sup> Secundum autem simile est illi: Diliges proximum tuum tamquam teipsum. Majus horum aliud mandatum non est.</p>	<p>And the second is like to it: Thou shalt love thy neighbour as thyself. There is no other commandment greater than these.</p>
<p><sup>32</sup> Et ait illi scriba: Bene, Magister, in veritate dixisti, quia unus est Deus, et non est alius præter eum.</p>	<p>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.</p>
<p><sup>33</sup> Et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine, et diligere proximum tamquam seipsum, majus est omnibus holocaustibus, et sacrificiis.</p>	<p>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.</p>
<p><sup>34</sup> Jesus autem videns quod sapienter respondisset, dixit illi: Non es longe a regno Dei. Et nemo jam audebat eum interrogare.</p>	<p>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.</p>
<p><sup>35</sup> Et respondens Jesus dicebat, docens in templo: Quomodo dicunt scribæ Christum filium esse David?</p>	<p>And Jesus answering, said, teaching in the temple: How do the scribes say, that Christ is the son of David?</p>

<p><sup>36</sup> Ipse enim David dicit in Spiritu Sancto: Dixit Dominus Domino meo: Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.</p>	<p>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.</p>
<p><sup>37</sup> Ipse ergo David dicit eum Dominum, et unde est filius ejus? Et multa turba eum libenter audivit.</p>	<p>David therefore himself calleth him Lord, and whence is he then his son? And a great multitude heard him gladly.</p>
<p><sup>38</sup> Et dicebat eis in doctrina sua: Cavete a scribis, qui volunt in stolis ambulare, et saluari in foro,</p>	<p>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,</p>
<p><sup>39</sup> et in primis cathedris sedere in synagogis, et primos discubitus in cœnis:</p>	<p>And to sit in the first chairs, in the synagogues, and to have the highest places at suppers:</p>
<p><sup>40</sup> qui devorant domos viduarum sub obtentu prolixæ orationis: hi accipient prolixius iudicium.</p>	<p>Who devour the houses of widows under the pretence of long prayer: these shall receive greater judgment.</p>
<p><sup>41</sup> Et sedens Jesus contra gazophylacium, aspiciebat quomodo turba jactaret æs in gazophylacium, et multi divites jactabant multa.</p>	<p>And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much.</p>
<p><sup>42</sup> Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans,</p>	<p>And there came a certain poor widow, and she cast in two mites, which make a farthing.</p>

<sup>43</sup> et convocans discipulos suos, ait illis: Amen dico vobis, quoniam vidua hæc pauper plus omnibus misit, qui miserunt in gazophylacium.

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.

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<sup>44</sup> Omnes enim ex eo, quod abundabat illis, miserunt: hæc vero de penuria sua omnia quæ habuit misit totum victum suum.

For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living.

## 13

<sup>1</sup> Et cum egrederetur de templo, ait illi unus ex discipulis suis: Magister, aspice quales lapides, et quales structuræ.

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.

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<sup>2</sup> Et respondens Jesus, ait illi: Vides has omnes magnas ædificationes? Non relinquetur lapis super lapidem, qui non destruat.

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.

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<sup>3</sup> Et cum sederet in monte Olivarum contra templum, interrogabant eum separatim Petrus, et Jacobus, et Joannes, et Andreas:

And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart:

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<sup>4</sup> Dic nobis, quando ista fiet? et quod signum erit, quando hæc omnia incipient consummari?

Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled?

<p><sup>5</sup> Et respondens Jesus cœpit dicere illis: Videte ne quid vos seducat:</p>	<p>And Jesus answering, began to say to them, Take heed lest any man deceive you.</p>
<p><sup>6</sup> multi enim venient in nomine meo, dicentes quia ego sum: et multos seducent.</p>	<p>For many shall come in my name, saying, I am he; and they shall deceive many.</p>
<p><sup>7</sup> Cum audieritis autem bella, et opiniones bellorum, ne timueritis: oportet enim hæc fieri: sed nondum finis.</p>	<p>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.</p>
<p><sup>8</sup> Exsurget enim gens contra gentem, et regnum super regnum, et erunt terræmotus per loca, et fames. Initium dolorum hæc.</p>	<p>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.</p>
<p><sup>9</sup> Videte autem vosmetipsos. Tradent enim vos in consiliis, et in synagogis vapulabitis, et ante præsides et reges stabitis propter me, in testimonium illis.</p>	<p>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.</p>
<p><sup>10</sup> Et in omnes gentes primum oportet prædicari Evangelium.</p>	<p>And unto all nations the gospel must first be preached.</p>
<p><sup>11</sup> Et cum duxerint vos tradentes, nolite præcogitare quid loquamini: sed quod datum vobis fuerit in illa hora, id loquimini: non enim vos estis loquentes, sed Spiritus Sanctus.</p>	<p>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.</p>
<p><sup>12</sup> Tradet autem frater fratrem in mortem, et</p>	<p>And the brother shall betray his brother unto death, and the</p>

<p>pater filium: et consurgent filii in parentes, et morte afficient eos.</p>	<p>parents, and shall work their death.</p>
<p><sup>13</sup> Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem, hic salvus erit.</p>	<p>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.</p>
<p><sup>14</sup> Cum autem videritis abominationem desolationis stantem, ubi non debet, qui legit, intelligat: tunc qui in Judæa sunt, fugiant in montes:</p>	<p>And when you shall see the abomination of desolation, standing where it ought not: he that readeth let him understand: then let them that are in Judea, flee unto the mountains:</p>
<p><sup>15</sup> et qui super tectum, ne descendat in domum, nec introëat ut tollat quid de domo sua:</p>	<p>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:</p>
<p><sup>16</sup> et qui in agro erit, non revertatur retro tollere vestimentum suum.</p>	<p>And let him that shall be in the field, not turn back to take up his garment.</p>
<p><sup>17</sup> Væ autem prægnantibus et nutrientibus in illis diebus.</p>	<p>And woe to them that are with child, and that give suck in those days.</p>
<p><sup>18</sup> Orate vero ut hieme non fiant.</p>	<p>But pray ye, that these things happen not in winter.</p>
<p><sup>19</sup> Erunt enim dies illi tribulationes tales quales non fuerunt ab initio creaturæ, quam condidit Deus usque nunc, neque fient.</p>	<p>For in those days shall be such tribulations, as were not from the beginning of the creation which God created until now, neither shall be.</p>
<p><sup>20</sup> Et nisi breviasset Dominus dies, non fuisset salva omnis caro: sed propter electos, quos elegit, breviavit dies.</p>	<p>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.</p>

<p><sup>21</sup> Et tunc si quis vobis dixerit: Ecce hic est Christus, ecce illic, ne credideritis.</p>	<p>And then if any man shall say to you, Lo, here is Christ; lo, he is here: do not believe.</p>
<p><sup>22</sup> Exsurgent enim pseudochristi et pseudoprophetae, et dabunt signa et portenta ad seducendos, si fieri potest, etiam electos.</p>	<p>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.</p>
<p><sup>23</sup> Vos ergo videte: ecce praedixi vobis omnia.</p>	<p>Take you heed therefore; behold I have foretold you all things.</p>
<p><sup>24</sup> Sed in illis diebus, post tribulationem illam, sol contenebrabitur, et luna non dabit splendorem suum:</p>	<p>But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.</p>
<p><sup>25</sup> et stellae caeli erunt decedentes, et virtutes, quae in caelis sunt, movebuntur.</p>	<p>And the stars of heaven shall be falling down, and the powers that are in heaven, shall be moved.</p>
<p><sup>26</sup> Et tunc videbunt Filium hominis venientem in nubibus cum virtute multa et gloria.</p>	<p>And then shall they see the Son of man coming in the clouds, with great power and glory.</p>
<p><sup>27</sup> Et tunc mittet angelos suos, et congregabit electos suos a quatuor ventis, a summo terrae usque ad summum caeli.</p>	<p>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.</p>
<p><sup>28</sup> A ficu autem discite parabolam. Cum jam ramus ejus tener fuerit, et nata fuerint folia, cognoscitis quia in proximo sit aestas:</p>	<p>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.</p>
<p><sup>29</sup> sic et vos cum videritis haec fieri, scitote quod in proximo sit, in ostiis.</p>	<p>So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors.</p>

<sup>30</sup> Amen dico vobis, quoniam non transibit generatio hæc, donec omnia ista fiant.	Amen I say to you, that this generation shall not pass, until all these things be done.
<sup>31</sup> Cælum et terra transibunt, verba autem mea non transibunt.	Heaven and earth shall pass away, but my word shall not pass away.
<sup>32</sup> De die autem illo vel hora nemo scit, neque angeli in cælo, neque Filius, nisi Pater.	But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.
<sup>33</sup> Videte, vigilate, et orate: nescitis enim quando tempus sit.	Take ye heed, watch and pray. For ye know not when the time is.
<sup>34</sup> Sicut homo qui peregre profectus reliquit domum suam, et dedit servis suis potestatem cujusque operis, et janitori præcepit ut vigilet,	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> vigilate ergo (nescitis enim quando dominus domus veniat: sero, an media nocte, an galli cantu, an mane),	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> ne, cum venerit repente, inveniat vos dormientes.	Lest coming on a sudden, he find you sleeping.
<sup>37</sup> Quod autem vobis dico, omnibus dico: Vigilate.	And what I say to you, I say to all: Watch.

# 14

<sup>1</sup> Erat autem Pascha et azyma post biduum: et	Now the feast of the pasch, and of the Azymes was after two
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<p>quærebant summi sacerdotes et scribæ quomodo eum dolo tenerent, et occiderent.</p>	<p>days; and the chief priests and the scribes sought how they might by some wile lay hold on him, and kill him.</p>
<p><sup>2</sup> Dicebant autem: Non in die festo, ne forte tumultus fieret in populo.</p>	<p>But they said: Not on the festival day, lest there should be a tumult among the people.</p>
<p><sup>3</sup> Et cum esset Bethaniæ in domo Simonis leprosi, et recumberet, venit mulier habens alabastrum unguenti nardi spicati pretiosi: et fracto alabastro, effudit super caput ejus.</p>	<p>And when he was in Bethania, 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.</p>
<p><sup>4</sup> Erant autem quidam indigne ferentes intra semetipsos, et dicentes: Ut quid perditio ista unguenti facta est?</p>	<p>Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made?</p>
<p><sup>5</sup> poterat enim unguentum istud venundari plus quam trecentis denariis, et dari pauperibus. Et fremebant in eam.</p>	<p>For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her.</p>
<p><sup>6</sup> Jesus autem dixit: Sinite eam, quid illi molesti estis? Bonum opus operata est in me:</p>	<p>But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me.</p>
<p><sup>7</sup> semper enim pauperes habetis vobiscum: et cum volueritis, potestis illis benefacere: me autem non semper habetis.</p>	<p>For the poor you have always with you: and whensoever you will, you may do them good: but me you have not always.</p>
<p><sup>8</sup> Quod habuit hæc, fecit: prævenit ungere corpus meum in sepulturam.</p>	<p>She hath done what she could: she is come beforehand to anoint my body for burial.</p>

<p><sup>9</sup> Amen dico vobis: Ubicumque prædicatum fuerit Evangelium istud in universo mundo, et quod fecit hæc, narrabitur in memoriam ejus.</p>	<p>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.</p>
<p><sup>10</sup> Et Judas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis.</p>	<p>And Judas Iscariot, one of the twelve, went to the chief priests, to betray him to them.</p>
<p><sup>11</sup> Qui audientes gavisì sunt: et promiserunt ei pecuniam se daturòs. Et quærebat quomodo illum opportune traderet.</p>	<p>Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him.</p>
<p><sup>12</sup> Et primo die azymorum quando Pascha immolabant, dicunt ei discipuli: Quo vis eamus, et paremus tibi ut manduces Pascha?</p>	<p>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?</p>
<p><sup>13</sup> Et mittit duos ex discipulis suis, et dicit eis: Ite in civitatem, et occurret vobis homò lagenam aquæ bajulans: sequimini eum,</p>	<p>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;</p>
<p><sup>14</sup> et quocumque introierit, dicite domino domus, quia magister dicit: Ubi est refectio mea, ubi Pascha cum discipulis meis manducem?</p>	<p>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?</p>
<p><sup>15</sup> Et ipse vobis demonstrabit cœnaculum grande, stratum: et illic parate nobis.</p>	<p>And he will shew you a large dining room furnished; and there prepare ye for us.</p>
<p><sup>16</sup> Et abierunt discipuli ejus, et venerunt in</p>	<p>And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the</p>

civitatem: et invenerunt sicut dixerat illis, et pasch.  
paraverunt Pascha.

<sup>17</sup> Vespere autem facto, venit cum duodecim.	And when evening was come, he cometh with the twelve.
<sup>18</sup> Et discumbentibus eis, et manducantibus, ait Jesus: Amen dico vobis, quia unus ex vobis tradet me, qui manducat mecum.	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> At illi coeperunt contristari, et dicere ei singulatim: Numquid ego?	But they began to be sorrowful, and to say to him one by one: Is it I?
<sup>20</sup> Qui ait illis: Unus ex duodecim, qui intingit mecum manum in catino.	Who saith to them: One of the twelve, who dippeth with me his hand in the dish.
<sup>21</sup> 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.	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> Et manducantibus illis, accepit Jesus panem: et benedicens fregit, et dedit eis, et ait: Sumite, hoc est corpus meum.	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> Et accepto calice, gratias agens dedit eis: et biberunt ex illo omnes.	And having taken the chalice, giving thanks, he gave it to them. And they all drank of it.
<sup>24</sup> Et ait illis: Hic est sanguis meus novi testamenti, qui pro multis effundetur.	And he said to them: This is my blood of the new testament, which shall be shed for many.

<p><sup>25</sup> Amen dico vobis, quia jam non bibam de hoc genimine vitis usque in diem illum, cum illud bibam novum in regno Dei.</p>	<p>Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God.</p>
<p><sup>26</sup> Et hymno dicto exierunt in montem Olivarum.</p>	<p>And when they had said an hymn, they went forth to the mount of Olives.</p>
<p><sup>27</sup> Et ait eis Jesus: Omnes scandalizabimini in me in nocte ista: quia scriptum est: Percutiam pastorem, et dispergentur oves.</p>	<p>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.</p>
<p><sup>28</sup> Sed postquam resurrexero, præcedam vos in Galilæam.</p>	<p>But after I shall be risen again, I will go before you into Galilee.</p>
<p><sup>29</sup> Petrus autem ait illi: Et si omnes scandalizati fuerint in te, sed non ego.</p>	<p>But Peter saith to him: Although all shall be scandalized in thee, yet not I.</p>
<p><sup>30</sup> Et ait illi Jesus: Amen dico tibi, quia tu hodie in nocte hac, priusquam gallus vocem bis dederit, ter me es negaturus.</p>	<p>And Jesus saith to him: Amen I say to thee, today, even in this night, before the cock crow twice, thou shall deny me thrice.</p>
<p><sup>31</sup> At ille amplius loquebatur: Et si oportuerit me simul commori tibi, non te negabo. Similiter autem et omnes dicebant.</p>	<p>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.</p>
<p><sup>32</sup> Et veniunt in prædium, cui nomen Gethsemani. Et ait discipulis suis: Sedete hic donec orem.</p>	<p>And they came to a farm called Gethsemani. And he saith to his disciples: Sit you here, while I pray.</p>
<p><sup>33</sup> Et assumit Petrum, et Jacobum, et Joannem</p>	<p>And he taketh Peter and James and John with him; and he began to fear and to be heavy.</p>

secum: et cœpit pavere et tædere.

<sup>34</sup> Et ait illis: Tristis est anima mea usque ad mortem: sustinete hic, et vigilate.	And he saith to them: My soul is sorrowful even unto death; stay you here, and watch.
<sup>35</sup> Et cum processisset paululum, procidit super terram, et orabat ut, si fieri posset, transiret ab eo hora.	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> Et dixit: Abba pater, omnia tibi possibile sunt: transfer calicem hunc a me: sed non quod ego volo, sed quod tu.	And he saith: Abba, Father, all things are possible to thee: remove this chalice from me; but not what I will, but what thou wilt.
<sup>37</sup> Et venit, et invenit eos dormientes. Et ait Petro: Simon, dormis? non potuisti una hora vigilare?	And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?
<sup>38</sup> vigilate et orate, ut non intretis in tentationem. Spiritus quidem promptus est, caro vero infirma.	Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak.
<sup>39</sup> Et iterum abiens oravit, eundem sermonem dicens.	And going away again, he prayed, saying the same words.
<sup>40</sup> Et reversus, denuo invenit eos dormientes (erant enim oculi eorum gravati), et ignorabant quid responderent ei.	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> Et venit tertio, et ait illis: Dormite jam, et	And he cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come:

	requiescite. Sufficit: venit hora: ecce Filius hominis tradetur in manus peccatorum.	behold the Son of man shall be betrayed into the hands of sinners.
42	Surgite, eamus: ecce qui me tradet, prope est.	Rise up, let us go. Behold, he that will betray me is at hand.
43	Et, adhuc eo loquente, venit Judas Iscariotes unus de duodecim, et cum eo turba multa cum gladiis et lignis, a summis sacerdotibus, et scribis, et senioribus.	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.
44	Dederat autem traditor ejus signum eis, dicens: Quemcumque osculatus fuero, ipse est, tenete eum, et ducite caute.	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.
45	Et cum venisset, statim accedens ad eum, ait: Ave Rabbi: et osculatus est eum.	And when he was come, immediately going up to him, he saith: Hail, Rabbi; and he kissed him.
46	At illi manus injecerunt in eum, et tenuerunt eum.	But they laid hands on him, and held him.
47	Unus autem quidam de circumstantibus educens gladium, percussit servum summi sacerdotis, et amputavit illi auriculam.	And one of them that stood by, drawing a sword, struck a servant of the chief priest, and cut off his ear.
48	Et respondens Jesus, ait illis: Tamquam ad latronem existis cum gladiis et lignis comprehendere me?	And Jesus answering, said to them: Are you come out as to a robber, with swords and staves to apprehend me?
49	quotidie eram apud vos in templo docens, et	I was daily with you in the temple teaching, and you did not lay hands on me. But that the scriptures may be fulfilled.

non me tenuistis. Sed ut impleantur

Scripturæ.

<sup>50</sup> Tunc discipuli ejus relinquentes eum, omnes fugerunt.	Then his disciples leaving him, all fled away.
<sup>51</sup> Adolescens autem quidam sequebatur eum amictus sindone super nudo: et tenuerunt eum.	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> At ille rejecta sindone, nudus profugit ab eis.	But he, casting off the linen cloth, fled from them naked.
<sup>53</sup> Et adduxerunt Jesum ad summum sacerdotem: et convenerunt omnes sacerdotes, et scribæ, et seniores.	And they brought Jesus to the high priest; and all the priests and the scribes and the ancients assembled together.
<sup>54</sup> Petrus autem a longe secutus est eum usque intro in atrium summi sacerdotis: et sedebat cum ministris ad ignem, et calefaciebat se.	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> Summi vero sacerdotes et omne concilium quærebant adversus Jesum testimonium ut eum morti traderent: nec inveniebant.	And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none.
<sup>56</sup> Multi enim testimonium falsum dicebant adversus eum: et convenientia testimonia non erant.	For many bore false witness against him, and their evidences were not agreeing.
<sup>57</sup> Et quidam surgentes, falsum testimonium	And some rising up, bore false witness against him, saying:

ferebant adversus eum, dicentes:

<sup>58</sup> Quoniam nos audivimus eum dicentem: Ego dissolvam templum hoc manu factum, et per triduum aliud non manu factum ædificabo.	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> Et non erat conveniens testimonium illorum.	And their witness did not agree.
<sup>60</sup> Et exsurgens summus sacerdos in medium, interrogavit Jesum, dicens: Non respondes quidquam ad ea quæ tibi objiciuntur ab his?	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> Ille autem tacebat, et nihil respondit. Rursum summus sacerdos interrogabat eum, et dixit ei: Tu es Christus Filius Dei benedicti?	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> Jesus autem dixit illi: Ego sum: et videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem cum nubibus cæli.	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> Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes?	Then the high priest rending his garments, saith: What need we any further witnesses?
<sup>64</sup> Audistis blasphemiam: quid vobis videtur? Qui omnes condemnaverunt eum esse reum mortis.	You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.
<sup>65</sup> Et cœperunt quidam conspuere eum, et velare faciem ejus, et colaphis eum cædere, et dicere	And some began to spit on him, and to cover his face, and to buffet him, and to say unto him: Prophesy: and the servants struck him with the palms of their hands.

ei: Prophetiza: et ministri alapis eum  
cædebant.

<sup>66</sup> Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis:	Now when Peter was in the court below, there cometh one of the maidservants of the high priest.
<sup>67</sup> et cum vidisset Petrum calefacientem se, aspiciens illum, ait: Et tu cum Jesu Nazareno eras.	And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth.
<sup>68</sup> At ille negavit, dicens: Neque scio, neque novi quid dicas. Et exiit foras ante atrium, et gallus cantavit.	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> Rursus autem cum vidisset illum ancilla, cœpit dicere circumstantibus: Quia hic ex illis est.	And again a maidservant seeing him, began to say to the standers by: This is one of them.
<sup>70</sup> At ille iterum negavit. Et post pusillum rursus qui astabant, dicebant Petro: Vere ex illis es: nam et Galilæus es.	But he denied again. And after a while they that stood by said again to Peter: Surely thou art one of them; for thou art also a Galilean.
<sup>71</sup> Ille autem cœpit anathematizare et jurare: Quia nescio hominem istum, quem dicitis.	But he began to curse and to swear, saying; I know not this man of whom you speak.
<sup>72</sup> Et statim gallus iterum cantavit. Et recordatus est Petrus verbi quod dixerat ei Jesus: Priusquam gallus cantet bis, ter me negabis.	And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt thrice deny me. And he began to weep.

Et coepit flere.

# 15

<sup>1</sup> Et confestim mane consilium facientes summi sacerdotes cum senioribus, et scribis, et universo concilio, vincientes Jesum, duxerunt, et tradiderunt Pilato.	And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate.
<sup>2</sup> Et interrogavit eum Pilatus: Tu es rex Judæorum? At ille respondens, ait illi: Tu dicis.	And Pilate asked him: Art thou the king of the Jews? But he answering, saith to him: Thou sayest it.
<sup>3</sup> Et accusabant eum summi sacerdotes in multis.	And the chief priests accused him in many things.
<sup>4</sup> Pilatus autem rursus interrogavit eum, dicens: Non respondes quidquam? vide in quantis te accusant.	And Pilate again asked him, saying: Answerest thou nothing? behold in how many things they accuse thee.
<sup>5</sup> Jesus autem amplius nihil respondit, ita ut miraretur Pilatus.	But Jesus still answered nothing; so that Pilate wondered.
<sup>6</sup> Per diem autem festum solebat dimittere illis unum ex vinctis, quemcumque petissent.	Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.
<sup>7</sup> Erat autem qui dicebatur Barrabas, qui cum seditiosis erat vinctus, qui in seditione fecerat	And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.

homicidium.

<sup>8</sup> Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis.	And when the multitude was come up, they began to desire that he would do, as he had ever done unto them.
<sup>9</sup> Pilatus autem respondit eis, et dixit: Vultis dimittam vobis regem Judæorum?	And Pilate answered them, and said: Will you that I release to you the king of the Jews?
<sup>10</sup> Sciebat enim quod per invidiam tradidissent eum summi sacerdotes.	For he knew that the chief priests had delivered him up out of envy.
<sup>11</sup> Pontifices autem concitaverunt turbam, ut magis Barabbam dimitteret eis.	But the chief priests moved the people, that he should rather release Barabbas to them.
<sup>12</sup> Pilatus autem iterum respondens, ait illis: Quid ergo vultis faciam regi Judæorum?	And Pilate again answering, saith to them: What will you then that I do to the king of the Jews?
<sup>13</sup> At illi iterum clamaverunt: Crucifige eum.	But they again cried out: Crucify him.
<sup>14</sup> Pilatus vero dicebat illis: Quid enim mali fecit? At illi magis clamabant: Crucifige eum.	And Pilate saith to them: Why, what evil hath he done? But they cried out the more: Crucify him.
<sup>15</sup> Pilatus autem volens populo satisfacere, dimisit illis Barabbam, et tradidit Jesum flagellis cæsum, ut crucifigeretur.	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> Milites autem duxerunt eum in atrium prætorii, et convocant totam cohortem,	And the soldiers led him away into the court of the palace, and they called together the whole band:
<sup>17</sup> et induunt eum purpura, et imponunt ei plectentes spineam coronam.	And they clothe him with purple, and plating a crown of thorns, they put it upon him.

<p><sup>18</sup> Et cœperunt salutare eum: Ave rex  Judæorum.</p>	<p>And they began to salute him: Hail, king of the Jews.</p>
<p><sup>19</sup> Et percutiebant caput ejus arundine: et  conspuebant eum, et ponentes genua,  adorabant eum.</p>	<p>And they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him.</p>
<p><sup>20</sup> Et postquam illuserunt ei, exuerunt illum  purpura, et induerunt eum vestimentis suis: et  educunt illum ut crucifigerent eum.</p>	<p>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.</p>
<p><sup>21</sup> Et angariaverunt prætereuntem quempiam,  Simonem Cyrenæum venientem de villa,  patrem Alexandri et Rufi, ut tolleret crucem  ejus.</p>	<p>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.</p>
<p><sup>22</sup> Et perducunt illum in Golgotha locum: quod  est interpretatum Calvariæ locus.</p>	<p>And they bring him into the place called Golgotha, which being interpreted is, The place of Calvary.</p>
<p><sup>23</sup> Et dabant ei bibere myrrhatum vinum: et non  accepit.</p>	<p>And they gave him to drink wine mingled with myrrh; but he took it not.</p>
<p><sup>24</sup> Et crucifigentes eum, diviserunt vestimenta  ejus, mittentes sortem super eis, quis quid  tolleret.</p>	<p>And crucifying him, they divided his garments, casting lots upon them, what every man should take.</p>
<p><sup>25</sup> Erat autem hora tertia: et crucifixerunt eum.</p>	<p>And it was the third hour, and they crucified him.</p>
<p><sup>26</sup> Et erat titulus causæ ejus inscriptus: Rex</p>	<p>And the inscription of his cause was written over: THE KING OF THE JEWS.</p>

Judæorum.

<sup>27</sup> Et cum eo crucifigunt duos latrones: unum a dextris, et alium a sinistris ejus.	And with him they crucify two thieves; the one on his right hand, and the other on his left.
<sup>28</sup> Et impleta est Scriptura, quæ dicit: Et cum iniquis reputatus est.	And the scripture was fulfilled, which saith: And with the wicked he was reputed.
<sup>29</sup> Et prætereuntes blasphemabant eum, moventes capita sua, et dicentes: Vah ! qui destruis templum Dei, et in tribus diebus reædificas,	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> salvum fac te metipsum descendens de cruce.	Save thyself, coming down from the cross.
<sup>31</sup> Similiter et summi sacerdotes illudentes, ad alterutrum cum scribis dicebant: Alios salvos fecit ; seipsum non potest salvum facere.	In like manner also the chief priests mocking, said with the scribes one to another: He saved others; himself he cannot save.
<sup>32</sup> Christus rex Israël descendat nunc de cruce, ut videamus, et credamus. Et qui cum eo crucifixi erant, convitiabantur ei.	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> Et facta hora sexta, tenebræ factæ sunt per totam terram usque in horam nonam.	And when the sixth hour was come, there was darkness over the whole earth until the ninth hour.
<sup>34</sup> Et hora nona exclamavit Jesus voce magna, dicens: Eloi, eloi, lamma sabachthani? quod est interpretatum: Deus meus, Deus meus, ut	And at the ninth hour, Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabachthani? Which is, being interpreted, My God, my God, why hast thou forsaken me?

quid dereliquisti me?

<sup>35</sup> Et quidam de circumstantibus audientes, dicebant: Ecce Eliam vocat.	And some of the standers by hearing, said: Behold he calleth Elias.
<sup>36</sup> Currens autem unus, et implens spongiam aceto, circumponensque calamo, potum dabat ei, dicens: Sinite, videamus si veniat Elias ad deponendum eum.	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 Elias come to take him down.
<sup>37</sup> Jesus autem emissa voce magna expiravit.	And Jesus having cried out with a loud voice, gave up the ghost.
<sup>38</sup> Et velum templi scissum est in duo, a summo usque deorsum.	And the veil of the temple was rent in two, from the top to the bottom.
<sup>39</sup> Videns autem centurio, qui ex adverso stabat, quia sic clamans expirasset, ait: Vere hic homo Filius Dei erat.	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 Jacobi minoris, et Joseph mater, et Salome:	And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joseph, and Salome:
<sup>41</sup> et cum esset in Galilæa, sequebantur eum, et ministrabant ei, et aliæ multæ, quæ simul cum eo ascenderant Jerosolymam.	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> Et cum jam sero esset factum (quia erat parasceve, quod est ante sabbatum),	And when evening was now come, (because it was the Parasceve, that is, the day before the sabbath,)

<p><sup>43</sup> venit Joseph ab Arimathæa nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pilatum, et petiit corpus Jesu.</p>	<p>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.</p>
<p><sup>44</sup> Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum si jam mortuus esset.</p>	<p>But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead.</p>
<p><sup>45</sup> Et cum cognovisset a centurione, donavit corpus Joseph.</p>	<p>And when he had understood it by the centurion, he gave the body to Joseph.</p>
<p><sup>46</sup> Joseph autem mercatus sindonem, et deponens eum involvit sindone, et posuit eum in monumento quod erat excisum de petra, et advolvit lapidem ad ostium monumenti.</p>	<p>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.</p>
<p><sup>47</sup> Maria autem Magdalene et Maria Joseph aspiciebant ubi poneretur.</p>	<p>And Mary Magdalen, and Mary the mother of Joseph, beheld where he was laid.</p>

# 16

<p><sup>1</sup> Et cum transisset sabbatum, Maria Magdalene, et Maria Jacobi, et Salome emerunt aromata ut venientes ungerent Jesum.</p>	<p>And when the sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus.</p>
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<p><sup>2</sup> Et valde mane una sabbatorum, veniunt ad monumentum, orto jam sole.</p>	<p>And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.</p>
<p><sup>3</sup> Et dicebant ad invicem: Quis revolvat nobis lapidem ab ostio monumenti?</p>	<p>And they said one to another: Who shall roll us back the stone from the door of the sepulchre?</p>
<p><sup>4</sup> Et respicientes viderunt revolutum lapidem. Erat quippe magnus valde.</p>	<p>And looking, they saw the stone rolled back. For it was very great.</p>
<p><sup>5</sup> Et introentes in monumentum viderunt juvenem sedentem in dextris, coopertum stola candida, et obstupuerunt.</p>	<p>And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished.</p>
<p><sup>6</sup> Qui dicit illis: Nolite expavescere: Jesum quaeritis Nazarenum, crucifixum: surrexit, non est hic, ecce locus ubi posuerunt eum.</p>	<p>Who 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.</p>
<p><sup>7</sup> Sed ite, dicite discipulis ejus, et Petro, quia praecedit vos in Galilaam: ibi eum videbitis, sicut dixit vobis.</p>	<p>But go, tell his disciples and Peter that he goeth before you into Galilee; there you shall see him, as he told you.</p>
<p><sup>8</sup> At illae exeuntes, fugerunt de monumento: invaserat enim eas tremor et pavor: et nemini quidquam dixerunt: timebant enim.</p>	<p>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.</p>
<p><sup>9</sup> Surgens autem mane prima sabbati, apparuit primo Mariae Magdalene, de qua ejecerat septem daemona.</p>	<p>But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven devils.</p>

<p><sup>10</sup> Illa vadens nuntiavit his, qui cum eo fuerant, lugentibus et flentibus.</p>	<p>She went and told them that had been with him, who were mourning and weeping.</p>
<p><sup>11</sup> Et illi audientes quia viveret, et visus esset ab ea, non crediderunt.</p>	<p>And they hearing that he was alive, and had been seen by her, did not believe.</p>
<p><sup>12</sup> Post hæc autem duobus ex his ambulatibus ostensus est in alia effigie, euntibus in villam:</p>	<p>And after that he appeared in another shape to two of them walking, as they were going into the country.</p>
<p><sup>13</sup> et illi euntes nuntiaverunt ceteris: nec illis crediderunt.</p>	<p>And they going told it to the rest: neither did they believe them.</p>
<p><sup>14</sup> Novissime recumbentibus illis undecim apparuit: et exprobravit incredulitatem eorum et duritiam cordis: quia iis, qui viderant eum resurrexisse, non crediderunt.</p>	<p>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.</p>
<p><sup>15</sup> Et dixit eis: Euntes in mundum universum prædicate Evangelium omni creaturæ.</p>	<p>And he said to them: Go ye into the whole world, and preach the gospel to every creature.</p>
<p><sup>16</sup> Qui crediderit, et baptizatus fuerit, salvus erit: qui vero non crediderit, condemnabitur.</p>	<p>He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned.</p>
<p><sup>17</sup> Signa autem eos qui crediderint, hæc sequentur: in nomine meo dæmonia ejicient: linguis loquentur novis:</p>	<p>And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues.</p>
<p><sup>18</sup> serpentes tollent: et si mortiferum quid biberint, non eis nocebit: super ægros manus</p>	<p>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.</p>

imponent, et bene habebunt.

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<sup>19</sup> Et Dominus quidem Jesus postquam locutus est eis, assumptus est in cælum, et sedet a dextris Dei.	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> Illi autem profecti prædicaverunt ubique, Domino cooperante, et sermonem confirmante, sequentibus signis.	But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed.