

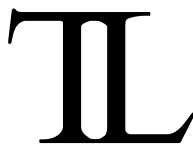
# The Vulgate: New Testament



# The Vulgate: New Testament

A Latin Reader with Macrons

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Timothy A. Lee Publishing

The Vulgate: New Testament: A Latin Reader with Macrons

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# Introduction

This is a Latin reader for the Vulgate: New Testament. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Latin after a year's worth of study this series provides the material to grow in reading ability from the primary texts. Second, this series is designed for priests, scholars, and curious lay people looking to refresh their Latin, or use them in preparation for their work of study, preaching, and teaching.

The book immerses the reader in the biblical texts in order to build confidence reading Latin as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader's generous glosses enable the student with only one year's worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 90 times or fewer in the Vulgate Bible are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Latin. However, even advanced readers will appreciate the glossing of the rare words, since it saves time reading the text.

## Introduction to the Vulgate

### Old Latin Translations ( *Vetus Latina* )

There were Latin translations of the Bible for two centuries before the Vulgate. The first hint of a translation of the scriptures in Latin is found in the Acts of the Scillitan Martyrs, written around AD 180. This short work is about several poor Christians in Scilla, North Africa who were on trial and ultimately martyred for their faith.<sup>1</sup> They owned copies of the epistles of Paul, but presumably these poor people with Latin names did not read Greek, so were using a Latin translation.<sup>2</sup> Latin translations are next found quoted by some of the church fathers such as Tertullian. Both testaments were translated from Greek texts: either the Septuagint or Greek New Testament. These translations

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<sup>1</sup> During the trial they were asked (line 12): Saturninus proconsul dixit: "Quae sunt res in capsula vestra?" Speratus dixit: "Libri et epistolae Pauli viri iusti." Saturninus the proconsul said, 'What are the things in your chest?' Speratus said, 'books and epistles of Paul, a just man.'

<sup>2</sup> Latin and Punic were far more common in North Africa than Greek. For example, Augustine writes how he struggled to master the Greek language.

are known as the *Vetus Latina* or Old Latin translations and differ significantly to the Vulgate. The textual fluidity in these early manuscripts would have caused liturgical issues which encouraged the creation of the Vulgate.

## Jerome and the Vulgate

The Vulgate is a late fourth century translation of the Bible, largely the work of Saint Jerome (born c. AD 342 in Stridon, Dalmatia). By that period numerous old Latin texts of the gospels were in circulation with diverse readings. To solve this problem, in 382 Pope Damasus I commissioned Jerome to revise the *Vetus Latina* text of the four Gospels from the best Greek manuscripts.<sup>3</sup>

Jerome, therefore, set out to standardise the Latin text of the gospels, and later Old Testament.<sup>4</sup> He updated earlier texts in light of Greek manuscripts, the hexapla, and lastly after learning Hebrew in Bethlehem he undertook to revise the Old Latin Bible in light of the Hebrew proto-Masoretic Text of his day.<sup>5</sup> His Hebrew was weak, so he heavily relied upon the isomorphic Greek translations found in the Hexapla such as Aquila and even Symmachus.<sup>6</sup> His translation prefaces and letters sent to friends explain his translation methodology.<sup>7</sup> He left some of the deuterocanonical books unrevised from the Old Latin.<sup>8</sup> He claims to have translated Tobit and Judith from Aramaic versions.<sup>9</sup> While traditionally ascribed to Jerome, the rest of the New Testament was revised by someone unknown, perhaps someone associated with Pelagius.<sup>10</sup>

<sup>3</sup> Jerome had been trained in Latin grammar, later acquired knowledge of Greek and basic competence in Hebrew. He served as secretary to Pope Damasus I and moved away from Rome to Bethlehem where he undertook most of his work.

<sup>4</sup> For a longer introduction, see Pierre-Maurice Bogaert. “The Latin Bible.” In: *The New Cambridge History of the Bible. Volume 1: From the Beginnings to 600*. Ed. by James Carleton Paget and Joachim Schaper. Cambridge: Cambridge University Press, 2013, pp. 505–526, and the articles in H. A. G. Houghton. *The Oxford Handbook of the Latin Bible*. Oxford University Press: Oxford, 2023.

<sup>5</sup> Quamvis non defuerit temporibus nostris presbyter Hieronymus, homo doctissimus, et omnium trium linguarum peritus, qui non ex graeco, sed ex hebraeo in latinum eloquium easdem Scripturas converterit. (Augustine, *De Civitate Dei* XVIII 43) ‘Our times, however, have enjoyed the advantage of the presbyter Jerome, a man most learned, and skilled in all three languages, who translated these same Scriptures into the Latin speech, not from the Greek, but from the Hebrew.’

<sup>6</sup> For a detailed and more positive assessment of Jerome’s Hebraic competence see Michael Graves. *Jerome’s Hebrew Philology. A Study Based on his Commentary on Jeremiah*. Vol. 90. *Vigiliae Christianae*, Supplements: Texts and Studies of Early Christian Life and Language. Leiden: Brill, 2007.

<sup>7</sup> See Bogaert, “The Latin Bible,” p. 514.

<sup>8</sup> These have historically been labelled apocrypha especially by Protestants.

<sup>9</sup> Fragments of Tobit were rediscovered among the Dead Sea Scrolls. These are the Aramaic texts 4QpapTobit<sup>a</sup> ar, 4QTobit<sup>b-d</sup> ar (4Q196-199) and one Hebrew text 4QTobit<sup>e</sup>. The Additions to Esther were from the Greek and Additions to Daniel from Theodotion’s revision. At least two of the additions to Esther were fresh Greek compositions, the others may have been translations. Theodotion’s revision of Daniel surpassed the popularity of the original Old Greek of Daniel in part since it contained a text closer to the Hebrew proto-Masoretic Text. It is alluded to in the New Testament (see Mark 4.29, 1 Cor 15.54). This suggests it relates to an earlier kaige revision used by the second century CE figure Theodotion, if reports of Irenaeus are to be believed (*Adversus Haereses* III 21.1).

<sup>10</sup> There is some speculation this was someone from Pelagian circles such as Rufinus the Syrian or Pelagius himself who had befriended Jerome in Palestine. See Anna Persig. “The Vulgate New Testament outside the Gospels.” In: *The Oxford Handbook of the Latin Bible*. Ed. by H. A. G. Houghton. Oxford: Oxford University Press, 2023, pp. 77–90.



The evolution of Jerome's translation method is evident in three distinct revisions of the Psalter: the *Psalterium Romanum*, the *Psalterium Gallicanum*, and the *Iuxta Hebraicum*. The *Psalterium Romanum* has traditionally been seen as Jerome's light revision of Old Latin using the best Septuagint manuscripts. However, poor Latin and inconsistent mistakes suggest it was not his work. The *Psalterium Gallicanum* is Jerome's later revision of the Latin Psalter in light of the Greek of the Hexapla (386-389). It circulated widely in Gaul (France) hence the name and became the psalter of the Clementine Vulgate. The *Iuxta Hebraicum* was Jerome's last and freshest translation from Hebrew into Latin. It fell out of favour after Alcuin of York's reforms (c. 780-790).

Through his work, Jerome came to a belief in the *hebraica veritas* 'Hebrew truth'. That is, he argued the Hebrew text reflects the true text that the church should use in its worship and not the Greek Septuagint. He thus differed to Saint Augustine who favoured the Greek Septuagint which had been the received text used in all churches of his day. His prologues to his translation display his preference to the Hebrew texts, as do his letters. Epistle 106 touches on difficulties with his translation of the hexaplaric Septuagint *Psalterium Gallicanum* when compared to the Hebrew that was used in his fresh translation from the Hebrew *Iuxta Hebraicum* and is a good place to begin reading on the topic.<sup>11</sup>

## The Vulgate in the Middle Ages

Over the centuries, the Vulgate progressively eclipsed the *Vetus Latina* to such an extent that it came to be designated *versio vulgata* (or *vulgata*) 'the common version' in the thirteenth century. By the sixteenth century it was only affirmed as the official Bible of the Roman Catholic church at the Council of Trent (1545-1563). The official edition to be promulgated was the Sixtine Vulgate (1590), before being replaced with Clementine Vulgate (1592) two years later.<sup>12</sup> The Vulgate was therefore used liturgically in Mass readings and sermons, as well as theological discussions. Scripture passages in the *Missale Romanum* (Roman Missal) and Breviary were taken from the Vulgate, ensuring consistency in worship.

However, this was not exactly the text of Jerome's day, for textual variations had accrued in the Vulgate over time. Contamination from the writings of the Fathers, or textual corruptions were found. For instance, in his biblical commentaries Thomas Aquinas is aware of textual plurality with different readings among the Fathers and sometimes adopts them over Jerome in his commentaries. The best extant exemplar of the early Vulgate is Codex Amiatinus (c. 700), also known as the Jarrow Codex where it originated in the monastery during the time of Bede. Later, the Emperor Charlemagne left

<sup>11</sup> See Michael Graves. *Jerome, Epistle 106 (On the Psalms)*. Writings from the Greco-Roman World 47. Atlanta, GA: SBL Press, 2022.

<sup>12</sup> Pope Clement VIII succeeded Pope Sixtus V in 1592 hence the change of name.

his mark in the Vulgate just like he did all over Europe when he commissioned another Northumbrian, Alcuin of York, to correct many of the mistakes in the Latin Bible of his day.

## Renaissance and Reformation

Renaissance humanism brought about a new era of critical study of ancient texts. The slogan *ad fontes* ‘(back) to the sources’ meant a rereading of the earliest manuscripts of philosophical works, as well as later the Bible itself. The Vulgate always contained some interpretive changes; for instance, *ipsa conteret caput tuum* (Gen 3.15) suggests that *she* a woman, later Mary will crush the serpent. This is not in the Greek or Hebrew that does not distinguish gender in this case. Lorenzo Valla (1407-57) was a Latin scholar who sought to emend the Vulgate (1449) based on a study of Greek manuscripts and Patristic writings.<sup>13</sup> Likewise, Cardinal Bessarion (1403-72) was a famed Greek scholar who realised *sic* should be *si* in John 21.22 so as to fit the context, quotations by fathers and the Greek *ἐάν*.<sup>14</sup> Needless to say this did not go down well with the many who regarded Jerome’s translation as sacred.

In the 1450s Johannes Gutenberg invented the printing press and in 1454 or 55 he published the Guttenberg Bible, the earliest major book published with the new technology. Unsurprisingly it was a printing of the Latin Vulgate. For the first time the same large texts could be perfectly replicated without errors on a vast scale. The mass production of writings would revolution not only biblical scholarship but the entire world.

Desiderius Erasmus (1466-1536) found Valla’s notes and published them (*Collatio Novi Testamenti*, 1505). These showed the Vulgate translation of several NT passages could not be justified.<sup>15</sup> What the Vulgate translated *sacrāmentum* ‘sacrament’ (Eph 5.32) is simply mystery *μυστήριον*. A change that some claim dismantles the theology of the seven sacraments.<sup>16</sup> Likewise, the command to not do penance (Matt 4.17) in the Greek is simply ‘repent’. So doing penance does not affect the coming of the Kingdom of God. Similarly, Mary is not described as full of grace (Luke 1.28), but as favoured one, *Χαίρε, κεχαριτωμένη* ‘Greetings, O favoured one!’ Such language had become hugely important in Medieval theology with the *Ave Maria* (Hail Mary) praying ‘*Ave Maria, gratia plena*’. The Vulgate translation can suggest she possesses grace, a theme developed in medieval theology. However, the Greek does not suggest that Mary was not a reservoir of grace from which it could be drawn upon. More

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<sup>13</sup> L. D. Reynold and N. G. Wilson. *Scribes and Scholars. A Guide to the Transmission of Greek and Latin Literature. Fourth Edition.* Oxford: Oxford University Press, 2013, p. 144.

<sup>14</sup> *ibid.*, p. 153. The Oxford and Stuttgart Latin New Testaments have ‘*sic si*’ following some manuscripts, but Clementine has *sic*.

<sup>15</sup> Alister McGrath. *Reformation Thought. An Introduction: Fourth Edition.* Oxford: Wiley Blackwell, 2012, pp. 49–50.

<sup>16</sup> Whether that or other statements ultimately overstate the case they were still arguments and part of the tension between Reformers and Roman church that was debated during the Reformation.

famously, the Johannine comma (interpolation) that had been included in Latin manuscript for a thousand years was omitted.<sup>17</sup> No longer could scripture and the Vulgate be regarded as one and the same thing. This was providential for the Reformers.<sup>18</sup>

## The Sixtine and Sixto-Clementine Vulgate (Vulgata Clementina)

The text used in this book is that of the Sixto-Clementine Vulgate from 1592. This version was the standard Latin Bible of the Roman Catholic church until the production of the *Nova Vulgata* in 1979. The Clementine developed the *Vulgata Lovaniensis* (1547), a Vulgate produced in Louvain one year after the council of Trent.<sup>19</sup> That was edited by John Henten (Hentenius) hence sometimes called the Hentenian Vulgate. That text was probably based on Robert Estienne's earlier printed editions.<sup>20</sup> The *Vulgata Lovaniensis* was the first standardised Vulgate edition and the basis for the popular Douay-Rheims English Bible. Influence from Trent is evident in the full inclusion of the deuterocanonical books.

The Sixtine Vulgate (1590) updated this, but contained many printing mistakes so was replaced with the Clementine Vulgate (1592). The Clementine had its own corrections in 1593 and again in 1598. Its preface makes clear that this version was promulgated as the official version of the Roman Catholic church.<sup>21</sup> The 1592 edition did not contain Jerome's prologues, but those prologues were present at the beginning of the two subsequent corrections.

The text slightly differs to Jerome's text. Most noticeably the medieval orthography, and use of j's and v's in place of i's and u's.<sup>22</sup> But several textual variations such as the Johannine comma had also accrued in the text over the centuries. Some accruals were removed, nevertheless the text remains a better guide to the medieval Vulgate than other critical editions.<sup>23</sup>

<sup>17</sup> Quoniam trēs sunt, quī testimōnium dant in caelō: Pater, Verbum, et Spīritus Sānctus: et hī trēs ūnum sunt. Et trēs sunt, quī testimōnium dant in terrā (1 John 5.7-8) For there are three that bear witness in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the Water, and the Blood, and these three agree in one.

<sup>18</sup> *ibid.*, p. 50.

<sup>19</sup> Antonio Gerace. "The Council of Trent and the Sixto-Clementine Vulgate." In: *The Oxford Handbook of the Latin Bible*. Ed. by H. A. G. Houghton. Oxford: Oxford University Press, 2023, pp. 292–304, p. 288.

<sup>20</sup> Estienne was the first person to divide the New Testament into standard verse numbers.

<sup>21</sup> In multis magnisque beneficiis, quae per sacram Tridentinam synodum Ecclesiae suae Deus contulit, id in primis numerandum videtur, quod inter tot latinas editiones, divinarum Scripturarum, solam veterem ac vulgatam, quae longo tot saeculorum usu in Ecclesia probata fuerat, gravissimo decreto authenticam declaravit. Among the many and great benefits which God bestowed on His Church through the sacred Council of Trent, it seems to be worthy of mention in the first place that, among so many Latin editions of the divine Scriptures, He declared the ancient and popular version alone, which had been approved by the long use of so many centuries in the Church, to be authentic by a most solemn decree.

<sup>22</sup> In this edition we also replaced the ligatures æ and œ with ae and oe respectively.

<sup>23</sup> H. A. G. Houghton. *The Latin New Testament. A Guide to its Early History, Texts, and Manuscripts*. Oxford University Press: Oxford, 2016, p. 132. It is of less use for New Testament textual criticism, for which the Stuttgart Vulgate can be used.

## Recent Editions

The past century has seen the production of modern critical editions of Jerome's Vulgate. An extensively annotated edition of the Vulgate New Testament was undertaken in the Oxford by John Wordsworth and Henry Julian White (1889–1954).<sup>24</sup> Similarly, the Benedictine Vulgate for the Old Testament and deuterocanonical books was developed in Rome (1926–1995). These were used and improved in the Stuttgart Vulgate – also known as the Weber-Gryson edition after its two editors. The *Nova Vulgate* (New Latin Vulgate) is a post Vatican-II Vulgate that was updated to reflect modern scholarship and revisions in light of the Greek and Hebrew. This was completed in the 1979 and revised 1986. We shall soon also release a companion reader of the critical Oxford Latin New Testament to reflect the text far closer to Jerome's day.

## The Style of the Vulgate

Cujus ēvidētiāe dīligēns appetītus aliquandō negligit verba cultiōra, nec cūrāt quid bene sonet, sed quid bene indicet atque intimet quod ostendere intendit. Unde ait quīdam, cum dē tālī genere locūtīōnis ageret, esse in eā quamdam diligentem negligentiam. (Augustine, *De doctrina Christiana*, IV 24.10)<sup>25</sup>

Augustine's remarks on the style of the *Vetus Latina* could similarly apply to the Vulgate. In its attempt to closely reflect the Greek and Hebrew texts, the Latin sometimes diverges from conventional Latin usage, resulting in what he calls a diligent negligence. While this characterisation is slightly too critical, it highlights the need for thoughtful awareness of the text's linguistic particularities.

The Vulgate preserves many syntactic and stylistic features of its source texts. For instance, it frequently employs parataxis — stringing clauses with *et* — instead of the complex subordination typical of Classical Latin. This mirrors the waw-consecutive construction prevalent in Biblical Hebrew. Similarly, redundant pronouns are often retained, as in *Videns vidi afflictionem populi mei* (Exodus 3:7).

The Greek New Testament, following Post-Classical Greek, frequently uses ὅτι to introduce direct speech, as in εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός (Matt. 27:43b). The Vulgate translates this literally using *quia* or *quoniam*, leading to constructions less common in Classical Latin: *Dixit enim: Quia Filius Dei sum*. In Classical Latin, direct speech is typically introduced without a conjunction; for example,

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<sup>24</sup> Wordsworth was nephew of the poet William Wordsworth.

<sup>25</sup> Now a strong desire for clearness sometimes leads to neglect of the more polished forms of speech, and indifference about what sounds well, compared with what clearly expresses and conveys the meaning intended. Whence a certain author [Cicero], when dealing with speech of this kind, says that there is in it, 'a kind of careful negligence.' (Cicero, *Orator*. 23)

Dixit enim: Filius Dei sum. The use of *quia* here reflects Greek syntax rather than Latin's preference for unmarked quotations.

Additionally, the Vulgate exhibits a decline in Classical Latin's syntactic complexity. It employs fewer constructions such as the ablative absolute or indirect discourse, favouring a more straightforward style. Direct speech is preferred over indirect formulation. Prepositions like *in*, *ad*, or *cum* appear more frequently, often diverging from Classical Latin norms to mirror Greek or Hebrew usage; for example, *in* with the ablative is overextended to express various relationships.

Moreover, word order in the Vulgate is more flexible, shaped by its source texts rather than the rigid subject-object-verb structure of Classical Latin. Lastly, it incorporates features of Late Latin, such as an increased reliance on auxiliary verbs.

## Why Read the Vulgate?

The Vulgate is worth reading given it has had a profound impact on our world. Not only theologically and historically, but even linguistically. The English language is a mix of Germanic and Latin roots such as *holy* (cf. German *Heilig*) and *saint* (Latin *sanctus*). While some came through Old French (and Latin before that), many entered directly from the Vulgate. These include: *creātiō*, *adoptiō*, *salvātiō*, *jūstificātiō*, *testāmentum*, *sānctificātiō*, and *regenerātiō*.

The Vulgate is an excellent way to build Latin comprehension compared to classical texts. The passages are familiar and easier to comprehend than many classical authors such as Cicero. Reading more texts can help build fluency and understanding of Latin syntax and vocabulary.

Furthermore, reading the Vulgate is essential for understanding theologians such as Thomas Aquinas because it was the biblical text they engaged with most deeply. As the authoritative Latin translation of the Bible for centuries, the Vulgate shaped theological discourse, scriptural interpretation, and doctrinal development within the Church. Theologians like Aquinas built their theological arguments on its language, structure, and nuances — citing it extensively in their works, including the *Summa Theologica*. Many medieval scholastics relied on the Vulgate's phrasing when discussing divine revelation, moral theology, and metaphysical questions. Since Aquinas often interpreted scripture in direct dialogue with the Vulgate's specific wording, reading it allows one to grasp his reasoning in its original context, understand the textual choices that influenced his theological conclusions, and appreciate the intellectual tradition that informed Catholic thought for centuries.

## How to Use This Reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

## Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 90 times or fewer in the Vulgate Bible and are not among the first Latin words that students learn.<sup>26</sup> It is assumed that after one year's study, a student will know the common words. These 839 distinct lexemes occur 155,456 times in the Vulgate: New Testament. This accounts for 87.7% of the 177,229 words found in the book.<sup>27</sup> An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in Mark 1:3, we encounter the word *sēmītās*<sup>1</sup>. The word is uncommon, occurring only 88 times in the Vulgate. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **sēmīta**. It is followed by grammatical data where necessary, in this case ending -ae which refers to the genitival form ending, and its gender as a feminine noun f. After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the Vulgate in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means

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<sup>26</sup> The 440 words students are expected to learn for GCSE Latin make up the majority of these words. However, the glossary at the end of this book shows a few other words such as *custōs* are not glossed in the footnotes.

<sup>27</sup> According to our own tagging across the Vulgate based on the Clementine Edition.

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<sup>1</sup> **sēmīta**, -ae. f. narrow way, path. (88)

a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses offer the more common translations of the words, though context is key for meaning. An appended superscript number differentiates homonyms, following the sequence found in Lewis and Short.<sup>28</sup> For example, **ōs<sup>1</sup>**, **ōris. n.** mouth, face. (528) and **os<sup>2</sup>**, **ossis. n.** bone. (99). Given these glosses are primarily for the general reader, a dictionary such as the Oxford Latin Dictionary is recommended where exegetical points are under question.<sup>29</sup> These glosses are spelled according to British English.

The primary footnotes are numeric. They restart at 1 on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, *sēmitās<sup>1</sup>* ... *sēmitās<sup>1</sup>*.

## Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, *prōdūxerit<sup>2</sup>*. This indicates the word *prōdūxerit* is the future perfect active indicative third-person singular of the verb *prōdūcō*. It is parsed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, *secūtī<sup>A</sup>* is a perfect deponent participle nominative masculine plural verb, from *sequor*. Unlike the primary footnotes, these secondary footnotes are listed in capitals alphabetically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., <sup>2</sup>) which are bold and sans-serif.

## Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, *Īsāiās*. These are the proper nouns that occur 90 times or fewer in the Vulgate Bible. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, *Jōannēs* is not glossed.

<sup>28</sup> *A Latin Dictionary*, Oxford: Clarendon, 1879

<sup>29</sup> *Oxford Latin Dictionary*, Second Edition (Oxford: Oxford University Press, 2012).

<sup>1</sup> **sēmita**, -ae. f. narrow way, path. (88)

<sup>2</sup> **prōdūcō**, -ere, -xī, -ctum. to lead forth, bring out.  
(42) fut. pf. act. ind. 3s

<sup>A</sup> **sequor** pf. dep. ptc. nom. mp

## Verb, Noun, and Adjectives Paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spellings adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, ablative, not the German-American order that places the genitive after the nominative.

## Observing Phonemic Vowel Length in Latin Texts

In addition to glosses and morphological helps, this text systematically marks phonemic vowel lengths. Short vowels and diphthongs remain unmarked, while long vowels are indicated with a macron; for example, *Dixitque Deus: Fiat lūx* (Gen 1:2).<sup>30</sup>

Observing phonemic vowel length is not merely an academic exercise; it carries practical value and authenticity in preserving phonemic contrasts. Given this commitment to marking phonemically long vowels throughout (using macrons), foreign proper nouns and adjectives also receive vowel-length markings. Determining how to mark these words for vowel length was particularly complex for words derived from Hebrew and Aramaic, necessitating a consistent methodology and extensive research, outlined below.

## Historical Considerations and Phonemic Trends

Historically, phonemic vowel length was observed to some degree among Latin speakers in the early medieval period, though there was a shift away from a straightforward phonetic realisation.<sup>31</sup> Phonemic vowel length does not entirely disappear, but often persisted phonetically in different ways, such as vowel *quality* distinctions or proceeding consonant gemination.<sup>32</sup> For this reason, the vowel lengths of this edition should, for the most part, be considered part of the underlying phonemic representation, regardless of what pronunciation scheme one uses. For those using reconstructed classical pronunciation, observing vowel lengths is standard practice. In contrast, ecclesiastical (Italianate) pronunciation does not traditionally emphasise vowel length, though an increasing number of such Latinists are adopting it.<sup>33</sup>

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<sup>30</sup> Contrary to some older conventions (such as in Lewis and Short. *A Latin Dictionary*, Oxford: Clarendon, 1879), short vowels within “heavy” syllables (i.e., those ending in a long vowel or consonant) are not marked with a macron, thus baptizō over baptizō, majus over mājus, etc. Vowels before two or more consonants form heavy syllables in most scenarios. Confusion can arise when there are so-called “double consonants”—a phoneme of multiple consonant sounds, but written with one letter. These behave as two consonants, creating heavy syllables. The letters *x* and *z* are such double consonants, with intervocalic *i/j* behaving similarly.

<sup>31</sup> There is some debate as to the timing, degree, geographical extent, and details of this shift, for which, see Michele Lopporcaro. *Vowel Length from Latin to Romance*. Oxford Studies in Diachronic and Historical Linguistics. Oxford: Oxford University Press, 2015, pp. 18–25.

<sup>32</sup> Gemination refers to the doubling of a consonant, e.g., *fēmīna* to *femmina*.

<sup>33</sup> A good and helpful trend, *nostrā opīniōne*.



Even among those who do not observe vowel length phonetically, macrons remain useful for disambiguating otherwise identical words (e.g., *hic* versus *hic*), disambiguating vowel quality in certain pronunciations, and identifying the placement of the stress accent under normal Latin phonology.<sup>34</sup>

## Vowel Lengths for Semitic words: an Overview

There are, however, many difficulties, theoretically and practically, in choosing which vowels should be marked as long or not in the case of Semitic-derived words. The reason for this is that there exists no definitive source for the vowel lengths of these words, and the data we do have are imperfect and often inconsistent. Therefore, it was necessary to develop a robust methodology for consistently providing vowel lengths for the 3,453 proper nouns of the Latin Vulgate. Our approach balances available historical evidence with considerations of native Latin phonology (including its flexibility with transcriptions and loan words) and adherence to the original Hebrew when feasible and not contradicted by other data. In addition, we respect already-established pronunciations, making reference to Ecclesiastical lexica and resources, even when contradicted by historical data or other aspects of our methodology. While standardisation of orthography is inherently prescriptive, and the existing data can only afford us a limited amount of historical accuracy in many cases, we endeavoured to ground our choices in the actual linguistic patterns and practices of Latin speakers, balancing this with our other *dēsiderāta* as well. Undoubtedly, the historical linguist, the Latinist, the Hebraist, or the average Latin student will find some imperfection in the system. Even still, we have done the best with the data we have to please as many as we could, as much as we could.

The most important historical data points we do have are: first, the Greek equivalents of the words; second, the Hebrew (or Aramaic) words; third, Latin metrical and rhythmic poetry; fourth, descendants in the Romance languages. Each of these sources presents its own challenges. The Hebrew vowels behind these Latin words are to some degree different from the Masoretic phonological system; even in the cases of Hebrew words with *mātrēs lēctiōnēs*, the Latin (and Greek) equivalents apparently do not always have such vowels as long; these words usually come through, and are heavily influenced by, the Greek version of the words; at the same time, the Latin words demonstrably do not always follow the Greek vowel lengths;<sup>35</sup> taking into account the limitations of metrical evidence, Latin poetry provides strong evidence for only a few dozen words, tenuous evidence for approximately 80-100 words, and unusable or no

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<sup>34</sup> For words of two syllables, the penultimate syllable receives stress in all but a few words. In words with three or more syllables, the stress falls on the penultimate syllable if it is long, either by nature (has a long vowel, including diphthongs) or position (ends with a consonant). If the penultimate syllable is short, the stress shifts to the antepenultimate (third to last) syllable.

<sup>35</sup> Additionally, Greek vowel length is hidden in the case of *α*, *ι*, and *υ*.

evidence for the remainder;<sup>36</sup> very few of these words underwent a natural diachronic evolution into the Romance languages in such a way that provides relevant data for vowel length (most are learned borrowings); and finally, many of these words were pronounced in different ways by different people at different times, seen not least in the variant spellings in Latin and Greek manuscripts.

## Methodology for Assigning Vowel Lengths

To overcome these difficulties, we aligned Hebrew, Greek, and Latin forms of the most common names in a comprehensive database, as the most common names were more likely to occur in multiple poets and meters. Each entry received linguistic tags based on features relevant to vowel length: syllable count, open versus closed syllables, gemination, vowel patterns, letter combinations, Hebrew guttural letters, and more. We systematically analysed Latin poetic occurrences, scanning meter and noting historical or regional variations. The metrical evidence was compared to the dataset to find patterns and trends according to the features of the words. These trends allowed us to devise principles that could be applied more broadly; that is, extrapolating from the words for which we have the most data to the words with less or no data.

In addition, Latin phonology guided some decisions, such as: monosyllabic words (e.g., Rūth, Gād) preferring long vowels (barring competing features); no phonemically long vowels before word-final *m* (e.g., Ādam over Ādām);<sup>37</sup> vowels before other stops (i.e., *p*, *ph*, *t*, *th*, *c*, *ch*, *b*, *d*, *g*, *n*) may be long or short; lengths of word-final vowels default to standard Latin phonology (final *e* is short, final *i* is long, etc.), though this is often overridden by other concerns; indeclinable names that end in *a* (Āsa, Sāra), however, we decided to render with a short final *a*, both because the poetic evidence supports this, and it improves readability, since a final long *ā* could be mistaken for an ablative first declension noun.

As far as using Hebrew and Greek to guide our methodology, other than in cases of evidence to the contrary, or when the Latin orthography displays a departure from the Hebrew, the Hebrew *Mātrēs lēctiōnis* and the long vowels

<sup>36</sup> While it is the case that poets can and sometimes did alter vowels for the sake of meter (*metri causā*), many words have sufficient and consistent examples, exist in other meters, and can be corroborated with other data points, such that a certain level of assurance can be achieved.

<sup>37</sup> This was a difficult decision, since following the Hebrew and Greek of the names was also among our priorities, and the lexicographers that do have such names (especially Gaffiot and *Thesaurus Linguae Latinae*) typically have them with a long vowel, following the source languages. The phonetics of vowels and syllables with word-final *m* is a complicated one, for which see the relevant literature (W. Sidney Allen. *Vox Latina: A Guide to the Pronunciation of Classical Latin*. 2nd edition. Cambridge: Cambridge University Press, 1989, p. 74; Michael L. Weiss. *Outline of the Historical and Comparative Grammar of Latin*. Ann Arbor: Beech Stave Press, 2009, p. 125, who also notes the supporting statement of the grammarian Priscian), but, put crudely, Latin does not have the phoneme V:m# (i.e., a long vowel before word-final *m*). For many speakers throughout Latin's history, the default stress of Hebrew-derived names was on the final syllable (better matching the stress of the Hebrew pronunciation), as can be determined from rhythmic poetry, Romance language descendants, and attestation from grammarians. A stressed final syllable does lend some amount of authenticity to V:m# in such names. However, given that final-syllable stress is not the standard practice of today's latinists, and our desire to make a text for any system of pronunciation, we chose not to use any long vowels before word-final *m*.

of the Greek versions of the names lend themselves to long Latin vowels in our methodology.<sup>38</sup> Short Greek vowels of disyllabic names were often made long in Latin, given very strong metrical (and Romance) evidence of disyllabic names preferring two heavy syllables.<sup>39</sup> Also, given the somewhat free variation between consonant gemination and a preceding long vowel in Hebrew, Greek, and Latin, when there is consonant gemination or a preceding long vowel in the source languages, the Latin name can receive a long vowel if there is no consonant gemination, and a short vowel if there is:<sup>40</sup>

Hebrew	Greek	Latin
כְּנֶרֶת	Γεννησαρέτ	Gēnēsār
אֱלִישֶׁע	Ἐλισσαῖος	Elīsēus
קִישׁוֹן	Κισων	Cīsōn/Cissōn
בַּר־סָבָא <sup>41</sup>	Βαρσαββᾶς	Barsābās

Decisions made for morphemes were applied to all names with that morpheme, whether Hebrew or Greek/Latin morphemes, thus Bēth- (from בֵּית-, Greek Βηθ-/Βαιθ-) and the theophoric -īās (from יְהוָה-/יְהוֹ- through Greek -ιάς/-εἰᾶς).

## Concluding Reflections

Conclusions were not as decisive as one would like in many circumstances, given gaps and inconsistencies in the data. In many cases, more general preferences were followed, such as the preference (in transcriptions)<sup>42</sup> for vowels of final syllables to be long, and for open penultimate syllables to be long, which accord with general Hebrew phonology.<sup>43</sup> In these and other scenarios is when the prescriptive and subjective nature of our task is most evident. With a perfect solution out of reach, we aimed to develop the best of imperfect solutions; as Jerome says in his preface to the Gospels:

It's a holy endeavour, yet fraught with peril and presumption ... For who, be they learned or layman, upon taking this volume into their hands

<sup>38</sup> As with everything in this discussion, there are nuances and exceptions here, particularly regarding the differences between transcriptions and loanwords.

<sup>39</sup> Three syllable words display preferences of their own, though are less consistent.

<sup>40</sup> We say 'can' because there are subtleties and exceptions due to the phonology and transmission of the languages, including the Masoretic pointings, which are a latter system that does not always agree with the Hebrew pronunciation(s) behind the Latin and Greek forms of antiquity. On the matter of gemination, though, the Masoretic pointings usually align with Greek and/or Latin versions of the name.

<sup>41</sup> Hypothetical form.

<sup>42</sup> A simple rule of thumb is that a word is a transcription if it is indeclinable, and a loan word if it is declinable (though see the relevant literature for more nuanced definitions). Loan words, especially those that receive an Indo-European (i.e. Greek or Latin) morpheme in their nominative case, behave differently from transcriptions when it comes to vowel lengths and accentuation, even in the rest of the word before the morpheme, as best we can tell.

<sup>43</sup> In fact, metrical evidence suggests a sort of stereotyped pronunciation of Hebrew names with these (and other) characteristics, especially, but not only, in later medieval Latin.

and drinking in the contents, finding it unlike what they are so used to reading, will not at once cry out, denouncing me as a forger? Will they not proclaim me profane, accusing me of sacrilege for daring to add, change, or refine anything within the old books?<sup>44</sup>

## Sources

The Vulgate text, translated by Jerome, is in the public domain. It was transcribed by the Clementine Vulgate Project and is freely available.<sup>45</sup> However, we enhanced this through laboriously adding macrons to aid the reader, this must not be copied without written permission from the publisher. Likewise, the glosses are our own and cannot be copied. The morphological parsing and lemmatization has been prepared by the authors and is not to be copied.

For the maps, Timothy Lee consulted Hurlbut's Bible Atlas,<sup>46</sup> and public domain maps of ancient highway systems. Place names in Latin and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

## Contact

We appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then we would like to know so that we can fix it. For these issues and general feedback, please email: [reader-suggestions@timothyalee.com](mailto:reader-suggestions@timothyalee.com).

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<sup>44</sup> By *old books*, Jerome here refers to previous Latin versions of the Bible, commonly called the *Vetus Latina*.

<sup>45</sup> <https://vulsearch.sourceforge.net>

<sup>46</sup> Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

# Evangelium secundum Matthæum

## *The Genealogy of Jesus Christ*

**1** Liber generatiōnis Jēsū Chrīstī filiī Dāvid, filiī Abrāham. **2** Abrāham genuit<sup>A</sup> Isaāc. Isaāc autem genuit<sup>A</sup> Jācōb. Jācōb autem genuit<sup>B</sup> Jūdam, et frātrēs ejus. **3** Jūdās autem genuit<sup>B</sup> Phārēs, et Zāram dē Thāmār. Phārēs autem genuit<sup>B</sup> Esrōn. Esrōn autem genuit<sup>B</sup> Āram. **4** Āram autem genuit<sup>B</sup> Āminādāb. Āminādāb autem genuit<sup>B</sup> Naassōn. Naassōn autem genuit<sup>B</sup> Salmōn. **5** Salmōn autem genuit<sup>B</sup> Booz dē Rāhāb. Booz autem genuit<sup>B</sup> Ōbēd ex Rūth. Ōbēd autem genuit<sup>B</sup> Jessē. Jessē autem genuit<sup>B</sup> Dāvid rēgem. **6** Dāvid autem rēx genuit<sup>B</sup> Salomōnem ex eā quae fuit<sup>C</sup> Ūriac. **7** Salomōn autem genuit<sup>B</sup> Roboam. Roboam autem genuit<sup>B</sup> Abīam. Abīas autem genuit<sup>B</sup> Āsa. **8** Āsa autem genuit<sup>B</sup> Jōsaphat. Jōsaphat autem genuit<sup>B</sup> Jōram. Jōram autem genuit<sup>B</sup> Ozīam. **9** Ozīas autem genuit<sup>B</sup> Jōatham. Jōatham autem genuit<sup>B</sup> Āchāz. Āchāz autem genuit<sup>B</sup> Ezechīam. **10** Ezechīas autem genuit<sup>B</sup> Mānassēs. Mānassēs autem genuit<sup>B</sup> Āmōn. Āmōn autem genuit<sup>B</sup> Jōsīam. **11** Jōsīas autem genuit<sup>B</sup> Jechoniām, et frātrēs ejus in trāsmigratiōne<sup>1</sup> Babylōnis. **12** Et post trāsmigratiōnem<sup>1</sup> Babylōnis: Jechoniās genuit<sup>B</sup> Salathiēl. Salathiēl autem genuit<sup>B</sup> Zorobābēl. **13** Zorobābēl autem genuit<sup>B</sup> Abiūd. Abiūd autem genuit<sup>B</sup> Eliācim. Eliācim autem genuit<sup>B</sup> Āzōr. **14** Āzōr autem genuit<sup>B</sup> Sādōc. Sādōc autem genuit<sup>B</sup> Āchim. Āchim autem genuit<sup>B</sup> Eliūd. **15** Eliūd autem genuit<sup>B</sup> Eleazar. Eleazar autem genuit<sup>B</sup> Māthān. Māthān autem genuit<sup>B</sup> Jācōb. **16** Jācōb autem genuit<sup>B</sup> Jōsēph virum Mariāe, dē quā nātus est Jēsūs, quī vocātur Chrīstus. **17** Omnēs itaque generatiōnēs ab Abrāham ūsque ad Dāvid, generatiōnēs quātuordecim<sup>2</sup>: et ā Dāvid ūsque ad trāsmigratiōnem<sup>1</sup> Babylōnis, generatiōnēs quātuordecim<sup>2</sup>: et ā trāsmigratiōne<sup>1</sup> Babylōnis ūsque ad Chrīstum, generatiōnēs quātuordecim<sup>2</sup>.

## *The Birth of Jesus*

**18** Chrīstī autem generatiō sic erat: cum esset dēspōnsāta<sup>9</sup> māter ejus Mariā Jōsēph, antequam<sup>4</sup> convenirent inventa est in uterō<sup>5</sup> habēns dē Spīritū Sānctō. **19** Jōsēph autem vir ejus cum esset jūstus, et nōllet eam trādūcere<sup>6</sup>, voluit occultē<sup>7</sup> dīmittere eam. **20** Haec autem eō cōgitante, ecce angelus Domīnī apparuit in somnīs<sup>8</sup> eī, dicēns: Jōsēph, fili Dāvid, nōlī timēre accipere Mariām conjugem<sup>9</sup> tuam: quod enim in eā nātum est, dē Spīritū Sānctō est. **21** Pariet autem filium: et vocābis nōmen ejus Jēsū: ipse enim salvum faciet populum suum ā peccātīs eōrum. **22** Hoc autem tōtum factum est, ut adimpleretur<sup>10</sup> quod dictum est ā Dominō per prophētā dicentem: **23** Ecce virgō<sup>11</sup> in uterō<sup>5</sup> habēbit, et pariet filium: et vocābunt nōmen ejus Emmanuēl, quod est interpretātum<sup>12</sup> Nōbīscum Deus. **24** Exsurgēs<sup>13</sup> autem Jōsēph ā somnō<sup>8</sup>, fēcīt sicut praecepit eī angelus Domīnī, et accēpit conjugem<sup>9</sup> suam. **25** Et nōn cognōscēbat eam dōnec peperit<sup>D</sup> filium suum prīmōgenitum: et vocāvit nōmen ejus Jēsū.

**1**  
<sup>1</sup> **trāsmigratiō**, -ōnis. f. emigration, transmigration. (47)  
<sup>2</sup> **quātuordecim**, indecl. fourteen. (24)  
<sup>3</sup> **dēspōnsō**, -āre, -āvī, -ātum. to betroth. (5)  
<sup>4</sup> **antequam**. before. (77)  
<sup>5</sup> **uterus**, -ī. m. womb, uterus. (66)  
<sup>6</sup> **trādūcō**, -ere, -dūxī, -ductum. to bring across, move, transfer. (24)  
<sup>7</sup> **occultē**. secretly, in secret. (10)  
<sup>8</sup> **somnus**, -ī. m. sleep. (49)

<sup>9</sup> **conjūnx**, -jugis. m/f. husband, wife, spouse. (19)  
<sup>10</sup> **adimpleō**, -ēre, -plēvī, -plētum. to fill up, fulfil. (32)  
<sup>11</sup> **virgō**, -inis. f. maiden, young woman, virgin. (86)  
<sup>12</sup> **interpretor**, -ārī, -ātus sum. to explain, expound, interpret. (28)  
<sup>13</sup> **exurgō**, -ere, -surrēxī, -surrēctum. to rise, rise up, stand up. (55)

**1**  
<sup>A</sup> **gignō** pf. act. ind. 3s  
<sup>B</sup> **gignō** pf. act. ind. 3s

<sup>C</sup> **sum** pf. act. ind. 3s  
<sup>D</sup> **pariō**<sup>2</sup> pf. act. ind. 3s

*The Visit of the Wise Men*

**2** Cum ergo natus esset Jēsus in Bēthlehem Jūdā in diēbus<sup>A</sup> Hērōdis rēgis, ecce magi<sup>1</sup> ab oriente vēnērunt Jerosolymam, **2** dicentēs: Ubi est quī natus est rēx Jūdaeōrum? vīdimus enim stēllam<sup>2</sup> ejus in oriente, et vēnimus adōrāre eum. **3** Audiēns autem Hērōdēs rēx, turbātus<sup>3</sup> est, et omnis Jerosolyma cum illō. **4** Et congregāns omnēs prīncipēs sacerdotum, et scribās populī, scīscitābatur<sup>4</sup> ab eis ubi Christus nāsceretur. **5** At illi dixerunt: In Bēthlehem Jūdae: sīc enim scriptum est per prophētam:

**6** Et tū Bēthlehem terra Jūdā,

nēquāquam<sup>5</sup> minima es

in prīncipibus Jūdā:

ex tē enim exiit dux, quī regat populum meum Isrāēl.

**7** Tunc Hērōdēs clam<sup>6</sup> vocātis magis<sup>1</sup> diligenter<sup>7</sup> didicit<sup>8</sup> ab eis tempus stēllae<sup>2</sup>, quae apparuit eis: **8** et mittēns illōs in Bēthlehem, dixit: Īte, et interrogāte diligenter<sup>7</sup> dē puerō: et cum invēneritis<sup>B</sup>, renūntiāte<sup>9</sup> mihi, ut et ego veniēns adōrem eum. **9** Quī cum audissent<sup>C</sup> rēgem, abiērunt, et ecce stēlla<sup>2</sup>, quam viderant<sup>D</sup> in oriente, antecēdēbat<sup>10</sup> eōs, usque dum veniēns stāret suprā, ubi erat puer. **10** Videntēs autem stēllam<sup>2</sup> gāvīsī<sup>E</sup> sunt gaudiō magnō valdē. **11** Et intrantēs domum, invēnērunt puerum cum Mariā mātrem ejus, et prōcidentēs<sup>11</sup> adōrāvērunt eum: et apertīs thēsauris suis obtulērunt<sup>F</sup> ei mūnera, aurum<sup>12</sup>, et myrrham<sup>13</sup>. **12** Et respōnsō<sup>14</sup> acceptō in somnīs<sup>15</sup> nē redirent ad Hērōdem, per aliam viam reversi sunt in regiōnem suam.

*The Flight to Egypt and Massacre by Herod*

**13** Quī cum recessissent<sup>G</sup>, ecce angelus Domini apparuit in somnīs<sup>15</sup> Jōsēph, dicēns: Surge, et accipe puerum, et mātrem ejus, et fuge in Aegyptum, et estō<sup>H</sup> ibi usque dum dicam tibi. Futūrum est enim ut Hērōdēs quaerat puerum ad perdendum<sup>I</sup> eum. **14** Quī cōnsurgēns accēpit puerum et mātrem ejus nocte<sup>J</sup>, et sēcēssit<sup>16</sup> in Aegyptum: **15** et erat ibi usque ad obitum<sup>17</sup> Hērōdis: ut adimpleretur<sup>18</sup> quod dictum est ā Dominō per prophētam dicentem: Ex Aegyptō vocāvi filium meum. **16** Tunc Hērōdēs vidēns quoniam illūsus<sup>19</sup> esset ā magis<sup>1</sup>, irātus est valdē, et mittēns occidit omnēs puerōs, quī erant in Bēthlehem, et in omnibus finibus ejus, ā bīmātū<sup>20</sup> et infri<sup>21</sup> secundum tempus, quod exquisierat<sup>22</sup> ā magis<sup>1</sup>. **17** Tunc adimplētum<sup>18</sup> est quod dictum est per Jēremiā prophetam dicentem:

## 2

- <sup>1</sup> **magus**<sup>1</sup>, -ī. m. wise man, magician, astrologer. (20)  
<sup>2</sup> **stēlla**, -ae. f. star. (64)  
<sup>3</sup> **turbō**<sup>1</sup>, -āre, -āvī, -ātum. to disturb, agitate, throw into confusion. (76)  
<sup>4</sup> **scīscitor**, -ārī, -ātus sum. to ask, inquire, question. (10)  
<sup>5</sup> **nēquāquam**. by no means, not at all. (68)  
<sup>6</sup> **clam**. clandestinely, secretly. (14)  
<sup>7</sup> **diligenter**. diligently, carefully, attentively. (38)  
<sup>8</sup> **discō**, -ere, didici, discitum. to learn. (87)  
<sup>9</sup> **renūntiō**, -āre, -āvī, -ātum. to report, announce, reject. (24)  
<sup>10</sup> **antecēdō**, -ere, -sī, -sum. to precede, go before. (9)

- <sup>11</sup> **prōcidō**<sup>1</sup>, -ere, -ī. to fall prostrate, collapse. (27)  
<sup>12</sup> **thūs**, thūris. n. frankincense. (34)  
<sup>13</sup> **myrrha**, -ae. f. myrrh. (14)  
<sup>14</sup> **respōsum**, -ī. n. answer, response. (19)  
<sup>15</sup> **somnus**, -ī. m. sleep. (49)  
<sup>16</sup> **sēcēdō**, -ere, -cessī, -cessum. to withdraw, rebel, secede. (13)  
<sup>17</sup> **obitus**, -ūs. m. approach, visit; setting (of the sun); death. (10)  
<sup>18</sup> **adimpleō**, -ēre, -plēvī, -plētum. to fill up, fulfil. (32)  
<sup>19</sup> **illādō**, -ere, -sī, -sum. to mock, ridicule. (36)  
<sup>20</sup> **bīmātus**, -ūs. m. two years. (1)  
<sup>21</sup> **infri**. below. (2)  
<sup>22</sup> **exquirō**, -ere, -sīvī, -sītum. to seek out, search for, hunt up, inquire. (35) *plpf. act. ind. 3s*

## 2

- <sup>A</sup> **diēs** abl. *fp*  
<sup>B</sup> **invenio** fut. *pf. act. ind. 2p*  
<sup>C</sup> **audio** *plpf. act. subj. 3p*  
<sup>D</sup> **video** *plpf. act. ind. 3p*  
<sup>E</sup> **gaudeō** *pf. pass. ptc. nom. mp*

- <sup>F</sup> **offerō** *pf. act. ind. 3p*  
<sup>G</sup> **recēdō** *plpf. act. subj. 3p*  
<sup>H</sup> **sum** fut. *act. impv. 3s*  
<sup>I</sup> **perdō** *gerund. acc. ms*  
<sup>J</sup> **nox** abl. *fs*

cum ebriōsīs<sup>1</sup>: **50** veniet dominus servī illius in diē<sup>A</sup> quā nōn spērat, et hōrā quā ignōrat: **51** et dividet eum, partemque<sup>B</sup> ejus pōnet cum hypocritīs<sup>2</sup>: illīc<sup>3</sup> erit flētus<sup>4</sup> et strīdor<sup>5</sup> dentium<sup>6</sup>.

*Description of the Kingdom of Heaven*

**25** Tunc simile erit rēgnum caelōrum decem virginibus<sup>1</sup>: quae accipientēs lampadēs<sup>2</sup> suās exiērunt obviam<sup>3</sup> spōnsō<sup>4</sup> et spōnsae<sup>5</sup>. **2** Quīnque autem ex eis erant fatuae<sup>6</sup>, et quīnque prūdētēs<sup>7</sup>: **3** sed quīnque fatuae<sup>6</sup>, acceptīs lampadibus<sup>2</sup>, nōn sūmpsērunt oleum sēcum: **4** prūdētēs<sup>7</sup> vērō accēpērunt oleum in vāsīs<sup>A</sup> suīs cum lampadibus<sup>2</sup>. **5** Moram<sup>8</sup> autem faciente spōnsō<sup>4</sup>, dormitāvērunt<sup>9</sup> omnēs et dormiērunt. **6** Mediā autem nocte<sup>B</sup> clāmor factus est: Ecce spōnsus<sup>4</sup> venit, exīte obviam<sup>3</sup> ei. **7** Tunc surrēxērunt<sup>C</sup> omnēs virginēs<sup>1</sup> illae, et ōrnāvērunt<sup>10</sup> lampadēs<sup>2</sup> suās. **8** Fatuae<sup>6</sup> autem sapientibus dixerunt: Date nobīs dē oleō vestrō, quia lampadēs<sup>2</sup> nostrae extinguntur<sup>11</sup>. **9** Respondērunt prūdētēs<sup>7</sup>, dicētēs: Nē forte nōn sufficiat<sup>12</sup> nobīs, et vōbīs, ite potius<sup>13</sup> ad vēndētēs, et emite vōbīs. **10** Dum autem irent emere, vēnit spōnsus<sup>4</sup>: et quae paratae erant, intrāvērunt cum eō ad nūptiās<sup>14</sup>, et clausa<sup>15</sup> est ianua. **11** Novissimē<sup>16</sup> vērō veniunt et reliquae virginēs<sup>1</sup>, dicētēs: Domine, domine, aperī nobīs. **12** At ille respondēs, ait: Āmēn dicō vōbīs, nesciō vōs. **13** Vigilate<sup>17</sup> itaque, quia nescītis diem<sup>D</sup>, neque hōram.

**14** Sicut enim homō peregrē<sup>18</sup> proficiscēns, vocāvit servōs suos, et trādīdit illīs bona sua. **15** Et unī dedit quīnque talenta<sup>19</sup>, aliī autem duo, aliī vērō unum, unicuique secundum propriam<sup>20</sup> virtutem: et profectus est statim. **16** Abiit autem quī quīnque talenta<sup>19</sup> accēperat<sup>E</sup>, et operātus est in eis, et lucrātus<sup>21</sup> est alia quīnque. **17** Similiter et quī duo accēperat<sup>E</sup>, lucrātus<sup>21</sup> est alia duo. **18** Quī autem unum accēperat<sup>E</sup>, abiēns fōdit<sup>22</sup> in terram, et abscondit pecūniam dominī suī. **19** Post multum vērō temporis vēnit dominus servōrum illōrum, et posuit<sup>F</sup> ratiōnem<sup>23</sup> cum eis. **20** Et accēdēs quī quīnque talenta<sup>19</sup> accēperat<sup>E</sup>, obtulit<sup>G</sup> alia quīnque talenta<sup>19</sup>, dicēs: Domine, quīnque talenta<sup>19</sup> trādīdistī mihi, ecce alia quīnque superlucrātus<sup>24</sup> sum. **21** Ait illī dominus ejus: Euge<sup>25</sup> serve bone, et fidēlis: quia super pauca fuisti<sup>H</sup> fidēlis, super multa tē cōstituam; intrā<sup>26</sup> in gaudium dominī tui. **22** Accessit autem et quī duo talenta<sup>19</sup> accēperat<sup>E</sup>, et ait: Domine, duo talenta<sup>19</sup> trādīdistī mihi, ecce alia duo lucrātus<sup>21</sup> sum. **23** Ait illī dominus ejus: Euge<sup>25</sup> serve bone, et fidēlis: quia super pauca fuisti<sup>H</sup> fidēlis, super

<sup>1</sup> **ebriōsus**, -a, -um. addicted to drink. (5)

<sup>2</sup> **hypocrita**, -ae. m. hypocrite, actor. (28)

<sup>3</sup> **illīc**<sup>2</sup>. there, over there. (67)

<sup>4</sup> **flētus**<sup>2</sup>, -ūs. m. weeping, crying. (42)

<sup>5</sup> **strīdor**, -ōris. m. harsh sound, hissing, grating. (7)

<sup>6</sup> **dēns**, -tis. m. tooth. (66) *gen. mp*

**25**

<sup>1</sup> **virgō**, -inis. f. maiden, young woman, virgin. (86)

<sup>2</sup> **lampas**, -adis. f. lamp, lantern, torch. (23)

<sup>3</sup> **obviam**. in the way, towards, against. (41)

<sup>4</sup> **spōnsus**<sup>1</sup>, -ī. m. bridegroom. (45)

<sup>5</sup> **spōnsa**, -ae. f. bride, betrothed woman. (45)

<sup>6</sup> **fatuus**, -a, -um. foolish. (32)

<sup>7</sup> **prūdēns**, -entis. wise, prudent, foreseeing. (61)

<sup>8</sup> **mora**<sup>1</sup>, -ae. f. delay, obstacle. (11)

<sup>9</sup> **dormitō**, -āre, -āvī, -ātum. to slumber. (11)

<sup>10</sup> **ōrnō**, -āre, -āvī, -ātum. to furnish, equip, adorn, prepare. (39)

<sup>11</sup> **extinguō**, -ere, -tīnxī, -tīnctum. to extinguish, quench, kill. (44)

<sup>12</sup> **sufficiō**, -ere, -fēcī, -fectum. to supply, put under, be sufficient, suffice. (57)

<sup>13</sup> **potius**. rather, preferable. (27)

<sup>14</sup> **nūptiae**, -ārum. f. wedding, marriage. (33)

<sup>15</sup> **claudō**<sup>1</sup>, -ere, -sī, -sum. to shut, close, shut up. (73)

<sup>16</sup> **novissimē**. lately, very recently. (11)

<sup>17</sup> **vigilō**, -āre, -āvī, -ātum. to remain awake, watch, be vigilant. (54)

<sup>18</sup> **peregrē**. abroad, from abroad. (9)

<sup>19</sup> **talentum**, -ī. n. talent (money). (75)

<sup>20</sup> **proprius**, -a, -um. own, individual. (40)

<sup>21</sup> **lucror**, -ārī, -ātus sum. to gain, win, acquire. (9)

<sup>22</sup> **fodiō**, -ere, fōdī, fossum. to dig, dig up, mine. (43)

<sup>23</sup> **ratiō**, -ōnis. f. account, reckoning, manner, reason. (44)

<sup>24</sup> **superlucror**, -ārī, -ātus sum. to gain in addition. (1)

<sup>25</sup> **euge**. good! bravo! (15)

<sup>26</sup> **intrā**. inside, within. (71)

<sup>A</sup> **diēs** *abl. ms*

<sup>B</sup> **pars** *acc. fs*

**25**

<sup>A</sup> **vās**<sup>2</sup> *abl. np*

<sup>B</sup> **nox** *abl. fs*

<sup>C</sup> **surgō** *pf. act. ind. 3p*

<sup>D</sup> **diēs** *acc. ms*

<sup>E</sup> **accipiō** *plpf. act. ind. 3s*

<sup>F</sup> **pōnō** *pf. act. ind. 3s*

<sup>G</sup> **offerō** *pf. act. ind. 3s*

<sup>H</sup> **sum** *pf. act. ind. 2s*

multa tē cōstituum; intrā in gaudium domini tui. **24** Accēdēns autem et quī ūnum talentum<sup>1</sup> accēperat<sup>A</sup>, ait: Domine, sciō quia homō dūrus<sup>2</sup> es; metis<sup>3</sup> ubi nōn sēmināstī<sup>4</sup>, et congregās ubi nōn sparsistī<sup>5</sup>: **25** et timēns abiī, et abscondī talentum<sup>1</sup> tuum in terrā: ecce habēs quod tuum est. **26** Respondēns autem dominus ejus, dixit ei: Serve male, et piger<sup>6</sup>, sciēbās quia metō<sup>3</sup> ubi nōn sēminō<sup>4</sup>, et congregō ubi nōn sparsī<sup>5</sup>: **27** oportuit ergō tē committere<sup>7</sup> pecūniam meam nūmulārīis<sup>8</sup>, et veniēns ego recēpissē<sup>B</sup> utique<sup>9</sup> quod meum est cum ūsūrā<sup>10</sup>. **28** Tollite itaque ab eō talentum<sup>1</sup>, et date ei quī habet decem talenta<sup>1</sup>: **29** omni enim habentī dabitur, et abundābit<sup>11</sup>: ei autem quī nōn habet, et quod vidētur habēre, auferētur ab eō. **30** Et inūtilem<sup>12</sup> servum ējicite in tenebrās exteriōrēs<sup>13</sup>: illic<sup>14</sup> erit flētus<sup>15</sup>, et strīdor<sup>16</sup> dentium<sup>17</sup>.

### The Final Judgement

**31** Cum autem vēnerit<sup>C</sup> Filius hominis in majestāte<sup>18</sup> suā, et omnēs angelī cum eō, tunc sedēbit super sēdem<sup>19</sup> majestātis<sup>18</sup> suae: **32** et congregābuntur ante eum omnēs gentēs, et sēparābit eos ab invicem, sicut pāstor sēgregat<sup>20</sup> ovēs ab haedīs<sup>21</sup>: **33** et statuet ovēs quidem ā dextrīs<sup>22</sup> suis, haedōs<sup>21</sup> autem ā sinistrīs<sup>23</sup>. **34** Tunc dīcet rēx hīs quī ā dextrīs<sup>22</sup> ejus erunt: Venīte benedictī Patris mei, possidēte parātum vōbīs rēgnum ā cōstitūtīōne<sup>24</sup> mundi: **35** ēsurīvī<sup>25</sup> enim, et dedistis mihi mandūcāre: sitīvī<sup>26</sup>, et dedistis mihi bibere: hospes<sup>27</sup> eram, et collēgistis mē: **36** nūdus<sup>28</sup>, et cooperuistis<sup>29</sup> mē: infirmus<sup>30</sup>, et vīsītastis mē: in carcere eram, et vēnistis ad mē. **37** Tunc respondēbunt ei jūstī, dīcentēs: Domine, quandō tē vīdimus ēsurientem<sup>25</sup>, et pāvimus<sup>D</sup> tē: sitientem<sup>26</sup>, et dedimus tibi pōtum<sup>31</sup>? **38** quandō autem tē vīdimus hospitem<sup>32</sup>, et collēgimus tē: aut nūdum<sup>28</sup>, et cooperuimus<sup>29</sup> tē? **39** aut quandō tē vīdimus infirmum<sup>30</sup>, aut in carcere, et vēnimus ad tē? **40** Et respondēns rēx, dīcet illis: Āmēn dīcō vōbīs, quamdiū<sup>33</sup> fēcistis ūnī ex hīs frātribus meis minimis, mihi fēcistis. **41** Tunc dīcet et hīs quī ā sinistrīs<sup>23</sup> erunt: Discēdite ā mē maledictī<sup>34</sup> in ignem aeternum, quī parātus est diabolo<sup>35</sup>, et angelīs ejus: **42** ēsurīvī<sup>25</sup> enim, et nōn dedistis mihi mandūcāre: sitīvī<sup>26</sup>, et nōn dedistis mihi pōtum<sup>31</sup>: **43** hospes<sup>27</sup> eram, et nōn collēgistis mē: nūdus<sup>28</sup>, et nōn cooperuistis<sup>29</sup> mē: infirmus<sup>30</sup>, et in carcere, et nōn vīsītastis mē. **44** Tunc respondēbunt ei et ipsi, dīcentēs: Domine, quandō tē vīdimus ēsurientem<sup>25</sup>, aut sitientem<sup>26</sup>, aut hospitem<sup>32</sup>, aut nūdum<sup>28</sup>, aut infirmum<sup>30</sup>, aut in carcere, et nōn ministrāvimus tibi? **45** Tunc respondēbit illis, dīcēns: Āmēn

<sup>1</sup> **talentum**, -ī. n. talent (money). (75)

<sup>2</sup> **dūrus**, -a, -um. hard, harsh, rough. (72)

<sup>3</sup> **metō**<sup>2</sup>, -ere, messuī, messum. to reap, harvest, cut. (53)

<sup>4</sup> **sēminō**, -āre, -āvi, -ātum. to plant, sow. (78)

<sup>5</sup> **spargō**, -ere, -i, -sum. to scatter, strew, sprinkle, spot. (17)

<sup>6</sup> **piger**, -ra, -rum. unwilling, reluctant, averse, backward. (24)

<sup>7</sup> **committō**, -ere, -misi, -misum. to join together, commit, begin, fight. (35)

<sup>8</sup> **nummulārius**, -(i)ī. m. money changer. (5)

<sup>9</sup> **utique**. in any case, certainly. (37)

<sup>10</sup> **ūsūra**, -ae. f. usury. (15)

<sup>11</sup> **abundō**, -āre, -āvi, -ātum. to abound (in), exceed, overflow. (76)

<sup>12</sup> **inūtilis**, -e. useless, unserviceable, unprofitable. (31)

<sup>13</sup> **exter**, -ra, -rum. on the outside, outward, external. (23)

<sup>14</sup> **illic**<sup>2</sup>. there, over there. (67)

<sup>15</sup> **flētus**<sup>2</sup>, -ūs. m. weeping, crying. (42)

<sup>16</sup> **strīdor**, -ōris. m. harsh sound, hissing, grating. (7)

<sup>17</sup> **dēns**, -tis. m. tooth. (66) *gen. mp*

<sup>18</sup> **majestās**, -ātis. f. majesty, dignity. (33)

<sup>19</sup> **sēdēs**, -is. f. seat, chair, home. (68)

<sup>20</sup> **sēgregō**, -āre, -āvi, -ātum. to remove, separate. (11)

<sup>21</sup> **haedus**, -ī. m. young goat, kid. (30)

<sup>22</sup> **dexter**, -ra, -rum. right, right hand. (78)

<sup>23</sup> **sinister**, -ra, -rum. left, on the left. (64)

<sup>24</sup> **cōstitūtīō**, -ōnis. f. constitution, disposition, nature. (8)

<sup>25</sup> **ēsurīō**, -īre, -ī(v)ī, -ītum. to be hungry. (60)

<sup>26</sup> **sitiō**, -īre, -ī(v)ī, -ītum. to thirst, be thirsty. (47)

<sup>27</sup> **hospes**, -itis. m. guest, host. (12)

<sup>28</sup> **nūdus**, -a, -um. naked, bare, unclothed. (51)

<sup>29</sup> **cooperīō**, -īre, -peruī, -pertum. to cover wholly, cover over, overwhelm. (19)

<sup>30</sup> **infirmus**, -a, -um. weak, feeble. (63)

<sup>31</sup> **pōtus**<sup>2</sup>, -ūs. m. drink, drinking. (43)

<sup>32</sup> **hospes**, -itis. m. guest, host. (12) *acc. ms*

<sup>33</sup> **quamdiū**. for how long? (19)

<sup>34</sup> **maledictum**, -ī. n. insult, taunt. (41)

<sup>35</sup> **diabolus**, -ī. m. devil, the Devil. (41)

<sup>A</sup> **accipiō** *plpf. act. ind. 3s*

<sup>B</sup> **recipiō** *plpf. act. subj. 1s*

<sup>C</sup> **veniō** *fut. pf. act. ind. 3s*

<sup>D</sup> **pascō** *pf. act. ind. 1p*



# Evangelium secundum Marcum

## The Ministry of John the Baptist

**1** Initium Ēvangelīi<sup>1</sup> Jēsū Chrīstī, Filīi Deī. **2** Sicut scrīptum est in Īsāiā prophētā:  
Ecce ego mittō angelum meum ante faciem<sup>A</sup> tuam,  
quī praeprābit viam tuam ante tē.

**3** Vox clāmantis in dēsertō:

Parāte viam Domīnī, rēctās facite sēmitās<sup>2</sup> ejus.

**4** Fuit<sup>B</sup> Jōānnēs in dēsertō baptizāns<sup>3</sup>, et praedicāns baptismum<sup>4</sup> poenitentiae in remissionem<sup>5</sup> peccātorum. **5** Et ēgrediēbātur ad eum omnis Jūdaee regiō, et Jerosolymītae ūniversī, et baptizābantur<sup>3</sup> ab illō in Jordānis flūmine, cōfītentēs peccāta sua. **6** Et erat Jōānnēs vestītus<sup>6</sup> pilīs<sup>7</sup> camēlī<sup>8</sup>, et zōna<sup>9</sup> pellicēa<sup>10</sup> circā lumbōs<sup>11</sup> ejus, et lōcustās<sup>12</sup> et mel<sup>13</sup> silvestre<sup>14</sup> edēbat<sup>15</sup>. **7** Et praedicābat dīcēs: Venit fortior mē post mē, cuius nōn sum dignus prōcumbēns<sup>16</sup> solvere<sup>17</sup> corrigiam<sup>18</sup> calceāmentōrum<sup>19</sup> ejus. **8** Ego baptizāvī<sup>3</sup> vōs aquā, ille vērō baptizābit<sup>3</sup> vōs Spīritū Sānctō.

## The Baptism of Jesus

**9** Et factum est: in diēbus<sup>C</sup> illīs vēnit Jēsūs ā Nazareth Galīlaee: et baptizātus<sup>3</sup> est ā Jōanne in Jordāne. **10** Et statim ascendēns dē aquā, vidit caelōs apertōs, et Spīritum tamquam columbam<sup>20</sup> dēscendentem, et manentem in ipsō. **11** Et vōx facta est dē caelīs: Tū es Fīlius meus dīlēctus, in tē complacui<sup>21</sup>.

## The Temptation of Jesus in the Wilderness

**12** Et statim Spīritus expulit<sup>22</sup> eum in dēsertum. **13** Et erat in dēsertō quadrāgintā diēbus<sup>C</sup>, et quadrāgintā noctibus<sup>D</sup>: et tentābātur ā Satanā: eratque cum bēstiīs, et angelī ministrābant illī.

## The Announcement of the Kingdom

**14** Postquam autem trāditus est Jōānnēs, vēnit Jēsūs in Galīlaeam, praedicāns Ēvangelium<sup>1</sup> rēgnī Deī, **15** et dīcēs: Quoniam implētum est tempus, et appropinquāvit rēgnum Deī: poenitēmini<sup>23</sup>, et crēdite Ēvangelīō<sup>1</sup>.

## Jesus Begins His Ministry

**16** Et praeteriēns<sup>24</sup> secus<sup>25</sup> mare Galīlaee, vidit Simōnem, et Andrēam frātre ejus, mittentēs rētia<sup>26</sup> in mare (erant enim piscātōrēs<sup>27</sup>), **17** et dixit eīs Jēsūs: Venīte post mē, et faciam vōs fierī piscātōrēs<sup>27</sup> hominum. **18** Et prōtinus<sup>28</sup> relictīs rētibz<sup>26</sup>, secūtī<sup>E</sup> sunt eum.

### 1

<sup>1</sup> **ēvangelium**, -(i)ī. n. good news, gospel. (79)

<sup>2</sup> **sēmita**, -ae. f. narrow way, path. (88)

<sup>3</sup> **baptizō**, -āre, -āvī, -ātum. to baptise, immerse. (77)

<sup>4</sup> **baptismum**, -ī. n. baptism. (12)

<sup>5</sup> **remissio**, -ōnis. f. releasing, remission, forgiveness. (28)

<sup>6</sup> **vestiō**, -īre, -ī(v)ī, -ītum. to clothe, dress. (69)

<sup>7</sup> **pilus**<sup>1</sup>, -ī. m. hair. (21)

<sup>8</sup> **camēlus**, -ī. m. camel. (63)

<sup>9</sup> **zōna**, -ae. f. girdle. (13)

<sup>10</sup> **pelliceus**, -a, -um. made of skin. (6)

<sup>11</sup> **lumbus**, -ī. m. loin. (44)

<sup>12</sup> **lōcusta**, -ae. f. locust. (35)

<sup>13</sup> **mel**, mellis. n. honey. (65)

<sup>14</sup> **silvestris**, -e. of a wood, of forest. (7)

<sup>15</sup> **edō**<sup>1</sup>, ēdere, ēdī, ēsum. to eat, consume. (50)

<sup>16</sup> **prōcumbō**, -ere, -buī, bitum. to sink down, fall forward. (3)

<sup>17</sup> **solvō**, -ere, -lvī, -lūtum. to loose, unbind, untie, release. (85)

<sup>18</sup> **corrigia**, -ae. f. shoelace, thong for securing shoes. (5)

<sup>19</sup> **calceamentum**, -ī. n. shoe. (33)

<sup>20</sup> **columba**, -ae. f. dove, pigeon. (46)

<sup>21</sup> **complaceō**, -ēre, -cuī, -citum. to please, take fancy of. (22)

<sup>22</sup> **expellō**, -ere, -pulī, -pulsum. to drive out, expel, thrust out, banish. (28)

<sup>23</sup> **paeniteō**, -ēre, -uī. to cause to repent, repent, regret. (29)

<sup>24</sup> **praetereō**, -īre, -ī(v)ī, -itum. to pass by, go by. (72)

<sup>25</sup> **secus**<sup>2</sup>. by, beside, along, on, according to. (33)

<sup>26</sup> **rēte**, -is. n. net, snare. (31)

<sup>27</sup> **piscātor**, -ōris. m. fisherman. (8)

<sup>28</sup> **prōtinus**. immediately, onward. (11)

### 1

A **faciēs** acc. fs

B **sum** pf. act. ind. 3s

C **diēs** abl. mp

D **nox** abl. fp

E **sequor** pf. dep. ptc. nom. mp

**19** Et prōgressus inde pusillum<sup>1</sup>, vidit Jācōbum Zebedaei, et Jōannem frātre[m] ejus, et ipsōs compōnentēs<sup>2</sup> rētia<sup>3</sup> in nāvī: **20** et statim vocāvit illōs. Et relictō patre suō Zebedaeō in nāvī cum mercēnāriis<sup>4</sup>, secūtī<sup>A</sup> sunt eum.

**21** Et ingrediuntur Capharnāum: et statim sabbatīs ingressus in synagōgam<sup>5</sup>, docēbat eōs.

**22** Et stupebant<sup>6</sup> super doctrīnā ejus: erat enim docēs eōs quasi potestātem habēns, et nōn sicut scrībae.

*Jesus Performs Various Miracles of Healing and Authority*

**23** Et erat in synagōgā<sup>5</sup> eōrum homō in spīritū immundō: et exclāmāvit<sup>7</sup>, **24** dīcēns: Quid nōbīs et tibi, Jēsū Nazarēne? vēnistī perdere nōs? sciō quī sīs, Sānctus Deī. **25** Et comminātus<sup>8</sup> est eī Jēsūs, dīcēns: Obmūtēsce<sup>9</sup>, et exī dē homine. **26** Et discerpēns<sup>10</sup> eum spīritus immundus, et exclāmāns<sup>7</sup> vōce magnā, exiit ab eō. **27** Et mīrātī sunt omnēs, ita ut conquīrerent<sup>11</sup> inter sē dīcentēs: Quidnam<sup>12</sup> est hoc? quāenam<sup>12</sup> doctrīna haec nova? quia in potestāte etiam spīritibus immundīs imperat, et obēdiunt<sup>13</sup> eī. **28** Et prōcessit rūmor<sup>14</sup> ejus statim in omnem regiōnem Galīlaeae.

**29** Et prōtinus<sup>15</sup> ēgredientēs dē synagōgā<sup>5</sup>, vēnērunt in domum Simōnis et Andrēae, cum Jācōbō et Jōanne. **30** Dēcumbēbat<sup>16</sup> autem socrus<sup>17</sup> Simōnis febricitāns<sup>18</sup>: et statim dīcunt eī dē illā. **31** Et accēdēns ēlevāvit eam, apprehēnsā manū ejus: et continuō<sup>19</sup> dīmīsīt eam febris<sup>20</sup>, et ministrābat eīs.

**32** Vespere autem factō cum occidisset<sup>21</sup> sōl, afferēbant ad eum omnēs male<sup>22</sup> habentēs, et daemonia<sup>23</sup> habentēs: **33** et erat omnis cīvītās congregāta ad jānuam. **34** Et cūrāvit<sup>24</sup> multōs, quī vexābantur<sup>25</sup> variīs<sup>26</sup> languōribus<sup>27</sup>, et daemonia<sup>23</sup> multa ējiciēbat, et nōn sinēbat<sup>28</sup> ea loquī, quoniam sciēbant eum.

**35** Et dīlūculō<sup>29</sup> valdē surgēns, ēgressus abiit in dēsertum<sup>30</sup> locum, ibique ōrābat. **36** Et prōsecūtus<sup>31</sup> est eum Simōn, et quī cum illō erant. **37** Et cum invēnissent<sup>B</sup> eum, dīxērunt eī: Quia omnēs quaerunt tē. **38** Et ait illīs: Eāmus in proximōs vīcōs<sup>32</sup>, et cīvītātēs, ut et ibi praedicem: ad hoc enim vēnī. **39** Et erat praedicāns in synagōgīs<sup>5</sup> eōrum, et in omnī Galīlaeā, et daemonia<sup>23</sup> ējiciēns.

<sup>1</sup> **pusillus**, -a, -um. very little, very small, insignificant. (29)

<sup>2</sup> **compōnō**, -ere, -posuī, -positum. to put together, arrange, compose. (30)

<sup>3</sup> **rēte**, -is. n. net, snare. (31)

<sup>4</sup> **mercēnārius**, -a, -um. hired for pay, mercenary. (25)

<sup>5</sup> **synagōga**, -ae. f. synagogue, congregation. (78)

<sup>6</sup> **stupeō**, -ēre, -uī. to be astounded. (30)

<sup>7</sup> **exclāmō**, -āre, -āvī, -ātum. to exclaim, shout, cry. (36)

<sup>8</sup> **comminor**, -ārī, -ātus sum. to threaten, menace. (20)

<sup>9</sup> **obmūtēsco**, -ere, -tuī. to lose one's speech, become silent. (9)

<sup>10</sup> **discerpō**, -ere, -psī, -ptum. to pluck or tear in pieces, rend, mutilate. (4)

<sup>11</sup> **conquīrō**, -ere, -sīvī, -sītum. to seek out, hunt up, collect, investigate. (8)

<sup>12</sup> **quisnam**. who? what? (22)

<sup>13</sup> **obediō**, -īre, -ī(v)ī, -ītum. to obey, listen to. (88)

<sup>14</sup> **rūmor**, -ōris. m. murmur, rumour. (3)

<sup>15</sup> **prōtinus**. immediately, onward. (11)

<sup>16</sup> **dēcumbō**, -ere, -buī. to lie down, recline. (1)

<sup>17</sup> **socrus**, -ūs. f. father in-law (m); mother in-law (f). (20)

<sup>18</sup> **febricitō**, -āre, -āvī, -ātum. to have fever, be feverish. (2)

<sup>19</sup> **continuō**<sup>1</sup>. immediately, at once. (31)

<sup>20</sup> **febris**, -is. f. fever. (7)

<sup>21</sup> **occidō**<sup>2</sup>, -ere, -cidī, -cissum. to fall, fall down, go down, set. (10) *plpf. act. subj. 3s*

<sup>22</sup> **male**<sup>1</sup>. badly, wrongly. (33)

<sup>23</sup> **daemonium**, -(i)ī. n. evil spirit, demon. (86)

<sup>24</sup> **cūrō**, -āre, -āvī, -ātum. to care for, heal. cure. (74)

<sup>25</sup> **vexō**, -āre, -āvī, -ātum. to shake, jolt, harass, trouble. (28)

<sup>26</sup> **varius**, -a, -um. diverse, various, variegated. (48)

<sup>27</sup> **languor**, -ōris. m. faintness, feebleness. (27)

<sup>28</sup> **sinō**, -ere, -sīvī or -sīī, -sītum. to allow, permit, suffer, situate. (53)

<sup>29</sup> **dīlūculum**, -ī. n. daybreak, dawn. (39)

<sup>30</sup> **dēsertus**, -a, -um. deserted, uninhabited, desert. (14)

<sup>31</sup> **prōsequor**, -sequī, -secūtus sum. to escort, accompany. (6)

<sup>32</sup> **vīcus**, -ī. m. street, row of houses, village. (30)

nunc patefactum<sup>1</sup> est per Scriptūrās<sup>2</sup> prophētārum secundum praeceptum aeternī Deī, ad obēditionem<sup>3</sup> fideī), in cūctīs gentibus cogniti, **27** sōlī sapientī Deō, per Jēsum Chrīstum, cui honor et glōria in saecula saeculōrum. Āmēn.

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<sup>1</sup> **patefactiō**, -ere, -fēci, -factum. to open, throw open. (2)

<sup>2</sup> **scriptūra**, -ae. f. writing, scripture. (75)

<sup>3</sup> **oboeditiō**, -ōnis. f. obedience. (3)

# Epistola B. Pauli Apostoli ad Corinthios Prima

## Introduction

**1** Paulus vocātus Apostolus<sup>1</sup> Jēsu Chrīstī per voluntātem Deī, et Sōsthenēs frāter, **2** ecclēsiae Deī, quae est Corinthī, sānctificātis in Chrīstō Jēsu, vocātis sānctis, cum omnibus quī invocant nōmen Dominī nostrī Jēsu Chrīstī, in omnī locō ipsōrum et nostrō.

**3** Grātia vōbīs, et pāx ā Deō Patre nostrō, et Dominō Jēsu Chrīstō.

**4** Grātiās agō Deō meō semper prō vōbīs in grātiā Deī, quae data est vōbīs in Chrīstō Jēsu: **5** quod in omnibus dīvitēs factī estis in illō, in omnī verbō, et in omnī scientiā. **6** Sicut testimoniū Chrīstī cōfirmātum est in vōbīs: **7** ita ut nihil vōbīs dēsīt<sup>2</sup> in ullā<sup>3</sup> grātiā, exspectantibus revelātiōnem<sup>4</sup> Dominī nostrī Jēsu Chrīstī, **8** quī et cōfirmābit vōs usque in finem sine crimine<sup>5</sup>, in diē<sup>A</sup> adventūs<sup>6</sup> Dominī nostrī Jēsu Chrīstī. **9** Fidēlis Deus: per quem vocātī estis in societātem<sup>7</sup> filiī ejus Jēsu Chrīstī Dominī nostrī.

## Divisions in the Church

**10** Obsecrō autem vōs frātrēs per nōmen Dominī nostrī Jēsu Chrīstī: ut idipsum<sup>8</sup> dicātis omnēs, et nōn sint in vōbīs schismata<sup>9</sup>: sītis autem perfectī<sup>B</sup> in eōdem sēnsū<sup>10</sup>, et in eādē sententiā<sup>11</sup>. **11** Significātum<sup>12</sup> est enim mihi dē vōbīs frātrēs mei ab iīs, quī sunt Chloēs, quia contentiōnēs<sup>13</sup> sunt inter vōs. **12** Hoc autem dicō, quod ūnusquisque vestrum dicit: Ego quidem sum Paulī: ego autem Apollō: ego vērō Cēphae: ego autem Chrīstī. **13** Dīvīsus est Chrīstus? numquid Paulus crucifīxus<sup>14</sup> est prō vōbīs? aut in nōmine Paulī baptizātī<sup>15</sup> estis? **14** Grātiās agō Deō, quod nēminem<sup>C</sup> vestrum baptizāvī<sup>15</sup>, nisi Crispum et Cājum: **15** nē quis dicat quod in nōmine meō baptizātī<sup>15</sup> estis. **16** Baptizāvī<sup>15</sup> autem et Stephanae domum: cēterum nesciō sī quem alium baptizāverim<sup>15</sup>. **17** Nōn enim mīsīt mē Chrīstus baptizāre<sup>15</sup>, sed ēvangelizāre<sup>16</sup>: nōn in sapientiā verbī, ut nōn ēvacuētur<sup>17</sup> crux<sup>18</sup> Chrīstī.

## The Wisdom of Christ

**18** Verbum enim crucis<sup>19</sup> pereuntibus quidem stultitia<sup>20</sup> est: iīs autem quī salvī fīiunt, id est nōbīs, Deī virtūs est. **19** Scīptum est enim: Perdam sapientiam sapientium<sup>21</sup>, et prūdentiā<sup>22</sup> prūdentiū<sup>23</sup> reprobābō<sup>24</sup>. **20** Ubi sapiēns? ubi scrība? ubi conquisītor<sup>25</sup> hujus saeculī? Nōnne stultam fēcīt Deus sapientiam hujus mundi? **21** Nam quia in Deī sapientiā nōn cognōvit mundus per sapientiam Deum: placuit Deō per stultitiā<sup>20</sup> praedicātiōnis<sup>26</sup> salvōs facere

### 1

- 1** **apostolus**, -ī. m. apostle, missionary. (80)  
**2** **dēsum**, -esse, -fuī, -futūrus. to be wanting, be absent, fail. (43)  
**3** **ullus**, -a, -um. any, any one. (65)  
**4** **revelātiō**, -ōnis. f. revelation, uncovering. (18)  
**5** **crīmen**, -inis. n. judgement, charge, crime. (14)  
**6** **adventus**, -ūs. m. coming, advent, arrival. (43)  
**7** **societās**, -ātis. f. society, alliance, fellowship. (23)  
**8** **idipsum**. together, forthwith, completely. (20)  
**9** **schisma**, -atis. n. schism. (3)  
**10** **sēnsus**<sup>2</sup>, -ūs. m. perception, sense, feeling. (73)  
**11** **sententia**, -ae. f. opinion, thought, feeling. (40)  
**12** **significō**, -āre, -āvī, -ātum. to signify, show, indicate. (21)

- 13** **contentiō**, -ōnis. f. stretching, tension, struggle, contention. (27)  
**14** **crucifigō**, -ere, -fīxī, -fīxum. to crucify. (53)  
**15** **baptizō**, -āre, -āvī, -ātum. to baptise, immerse. (77)  
**16** **ēvangelizō**, -āre, -āvī, -ātum. to preach good news, evangelise. (47)  
**17** **ēvacuō**, -āre, -āvī, -ātum. to empty out, evacuate. (19)  
**18** **crux**, -ūcis. f. cross. (34)  
**19** **crux**, -ūcis. f. cross. (34) *gen. fs*  
**20** **stultitia**, -ae. f. folly, foolishness. (48)  
**21** **sapiēns**, -entis. wise. (35)  
**22** **prūdentiā**, -ae. f. wisdom, prudence, foresight. (64)  
**23** **prūdēns**, -entis. wise, prudent, foreseeing. (61)  
**24** **reprobō**, -āre, -āvī, -ātum. to condemn, reject. (22)  
**25** **conquisītor**, -ōris. m. scrutiniser. (1)  
**26** **praedicātiō**, -ōnis. f. public proclamation, preaching. (11)

### 1

A **diēs** abl. ms

B **perficiō** pf. pass. ptc. nom. mp

C **nēmō** acc. s

Sī est corpus animāle<sup>1</sup>, est et spīritāle<sup>2</sup>, sicut scīptum est: **45** Factus est prīmus homō Ādam in animam viventem, novissimus Ādam in spīritum vivificantem<sup>3</sup>. **46** Sed nōn prius quod spīritāle<sup>2</sup> est, sed quod animāle<sup>1</sup>: deinde quod spīritāle<sup>2</sup>. **47** Prīmus homō dē terrā, terrēnus<sup>4</sup>: secundus homō dē caelō, caelestis<sup>5</sup>. **48** Quālis terrēnus<sup>4</sup>, tālēs et terrēnī<sup>4</sup>: et quālis caelestis<sup>5</sup>, tālēs et caelestēs<sup>5</sup>. **49** Igitur, sicut portāvimus imāginem<sup>6</sup> terrēnī<sup>4</sup>, portēmus et imāginem<sup>6</sup> caelestis<sup>5</sup>.

**50** Hoc autem dicō, frātrēs: quia carō et sanguis rēgnum Dēi possidēre nōn possunt: neque corruptiō<sup>7</sup> incorruptēlam<sup>8</sup> possidēbit. **51** Ecce mystērium<sup>9</sup> vōbīs dīcō: omnēs quidem resurgēmus<sup>10</sup>, sed nōn omnēs immūtābimur<sup>11</sup>. **52** In mōmentō<sup>12</sup>, in ictū<sup>13</sup> oculī, in novissimā tubā: canet<sup>14</sup> enim tuba, et mortuī resurgent<sup>10</sup> incorruptī<sup>15</sup>: et nōs immūtābimur<sup>11</sup>. **53** Oportet enim corruptibile<sup>16</sup> hoc induere incorruptiōnem<sup>17</sup>: et mortāle<sup>18</sup> hoc induere immortālitatem<sup>19</sup>. **54** Cum autem mortāle<sup>18</sup> hoc induerit<sup>A</sup> immortālitatem<sup>19</sup>, tunc fiet sermō, quī scīptus est: Absorpta<sup>20</sup> est mors in victoriā. **55** Ubi est mors victōria tua? ubi est mors stimulus<sup>21</sup> tuus? **56** Stimulus<sup>21</sup> autem mortis peccātum est: virtūs vērō peccātī lēx. **57** Deō autem grātiās, quī dedit nōbīs victōriam per Dominum nostrum Jēsum Chrīstum. **58** Itaque frātrēs meī dilēctī, stabilēs<sup>22</sup> estōte, et immōbiles<sup>23</sup>: abundantēs<sup>24</sup> in opere Domini semper, scientēs quod labor vester nōn est inānis<sup>25</sup> in Dominō.

### Instructions on the Collection

**16** Dē collēctīs<sup>1</sup> autem, quae fiunt in sānctōs, sicut ordināvi<sup>2</sup> ecclēsiīs Galatiae, ita et vōs facite. **2** Per ūnam sabbatī ūnusquisque vestrum apud sē sēpōnat<sup>3</sup>, recondēns<sup>4</sup> quod eī bene placuerit<sup>A</sup>: ut nōn, cum vēnerō<sup>B</sup>, tunc collēctae<sup>1</sup> fiant. **3** Cum autem praesēns fuerō<sup>C</sup>, quōs probāveritis<sup>D</sup> per epistolās, hōs mittam perferre<sup>5</sup> grātiām vestram in Ierūsalem. **4** Quod sī dignum fuerit<sup>E</sup> ut et ego eam, mēcūm ibunt.

### Paul's Travel Plans

**5** Veniam autem ad vōs, cum Macedoniam pertrānsierō<sup>6</sup>: nam Macedoniam pertrānsibō<sup>6</sup>. **6** Apud vōs autem forsitan<sup>7</sup> manēbō, vel etiam hiemābō<sup>8</sup>: ut vōs mē dēdūcātis quōcumque<sup>9</sup>

- <sup>1</sup> **animālis**, -e. animate, living. (10)  
<sup>2</sup> **spīritālis**, -e. spiritual. (27)  
<sup>3</sup> **vivificō**, -āre, -āvi, -ātum. to bring back to life. (47)  
<sup>4</sup> **terrēnus**, -a, -um. earthly, terrestrial. (10)  
<sup>5</sup> **caelestis**, -e. heavenly, celestial. (32)  
<sup>6</sup> **imāgō**, -ginis. f. image. (51)  
<sup>7</sup> **corruptiō**, -ōnis. f. corruption, bribery. (24)  
<sup>8</sup> **incorruptēla**, -ae. f. incorruptibility. (1)  
<sup>9</sup> **mystērium**, -(i)i. n. mystery, secret. (29)  
<sup>10</sup> **resurgō**, -ere, -surrēxi, -surēctum. to rise (again), appear again, resurrect. (70)  
<sup>11</sup> **immūtō**, -āre, -āvi, -ātum. to change, alter, transform. (41)  
<sup>12</sup> **mōmentum**, -i. n. movement, motion, moment. (15)  
<sup>13</sup> **ictus**<sup>2</sup>, -ūs. m. blow, stroke, beat, attack. (6)  
<sup>14</sup> **canō**, -ere, cecinī, -ntum. to sing, recite, play. (59)  
<sup>15</sup> **incorruptus**, -a, -um. unspoiled, uninjured, uncorrupted. (3)  
<sup>16</sup> **corruptibilis**, -e. corruptible. (9)  
<sup>17</sup> **incorruptiō**, -ōnis. f. incorruptibility. (7)  
<sup>18</sup> **mortālis**, -e. mortal. (15)  
<sup>19</sup> **immortālitās**, -ātis. f. immortality. (8)

- <sup>20</sup> **absorbeō**, -ēre, -buī, -ptum. to swallow down, devour. (20) *pf. pass. ptc. nom. fs*  
<sup>21</sup> **stimulus**, -i. m. prick, goad. (8)  
<sup>22</sup> **stabilis**, -e. firm, steadfast, steady, stable, fixed. (12)  
<sup>23</sup> **immōbilis**, -e. immovable, immobile. (9)  
<sup>24</sup> **abundō**, -āre, -āvi, -ātum. to abound (in), exceed, overflow. (76)  
<sup>25</sup> **inānis**, -e. empty, void, hollow, vain. (26)

### 16

- <sup>1</sup> **collēcta**, -ae. f. contribution, collection. (11)  
<sup>2</sup> **ordinō**, -āre, -āvi, -ātum. to order, arrange. (28)  
<sup>3</sup> **sēpōnō**, -ere, -posuī, -positum. to put aside. (1)  
<sup>4</sup> **recondō**, -ere, -didī, -ditum. to hide, conceal, put away. (3)  
<sup>5</sup> **perferō**, -erre, -tuli, -lātum. to bear, carry through. (12) *pres. act. inf.*  
<sup>6</sup> **pertrānseō**, -ire, -i(v)i, -itum. to pass through. (83) *fut. pf. act. ind. 1s*  
<sup>7</sup> **forsitan**. perhaps. (37)  
<sup>8</sup> **hiemō**, -āre, -āvi, -ātum. to winter, pass the winter. (6)  
<sup>9</sup> **quōcumque**. wherever. (19)

A **induō** *fut. pf. act. ind. 3s*

**16**

A **placeō** *fut. pf. act. ind. 3s*

B **veniō** *fut. pf. act. ind. 1s*

C **sum** *fut. pf. act. ind. 1s*

D **probō** *fut. pf. act. ind. 2p*

E **sum** *fut. pf. act. ind. 3s*

ierō<sup>A</sup>. **7** Nōlō enim vōs modo<sup>1</sup> in trānsitū<sup>2</sup> vidēre, spērō enim mē aliquantulum<sup>3</sup> temporis manēre apud vōs, sī Dominus permiserit<sup>4</sup>. **8** Permanēbō autem Ephesī ūsque ad Pentēcostēn. **9** Ōstium enim mihi apertum est magnum, et ēvidēns<sup>5</sup>: et adversārii<sup>6</sup> multī.

*Commendation of Timothy and Other Workers*

**10** Sī autem vēnerit<sup>B</sup> Timotheus, vidēte ut sine timōre sit apud vōs: opus enim Domini operātur, sicut et ego. **11** Nē quis ergō illum spernat<sup>7</sup>: dēdūcite autem illum in pāce, ut veniat ad mē: expectō enim illum cum frātribus. **12** Dē Apollō autem frātre vōbīs nōtum<sup>8</sup> faciō, quoniam multum rogāvī eum ut veniret ad vōs cum frātribus: et utique<sup>9</sup> nōn fuit<sup>C</sup> voluntās ut nunc veniret: veniet autem, cum eī vacuum<sup>10</sup> fuerit<sup>D</sup>. **13** Vigilate<sup>11</sup>, stāte in fidē, viriliter<sup>12</sup> agite, et cōfortāminī. **14** Omnia vestra in cāritāte fiant. **15** Obsecrō autem vōs frātrēs, nōstis domum Stephanāe, et Fortūnātī, et Achāicī: quoniam sunt prīmītie<sup>13</sup> Achāiae, et in ministerium sānctorum ordināvērunt<sup>14</sup> scīpsōs<sup>15</sup>: **16** ut et vōs subditī<sup>16</sup> sītis ejusmodī<sup>17</sup>, et omnī cooperantī<sup>18</sup>, et labōrantī. **17** Gaudeō autem in praesentiā<sup>19</sup> Stephanāe, et Fortūnātī, et Achāicī: quoniam id, quod vōbīs dēerat<sup>20</sup>, ipsī supplēvērunt<sup>21</sup>: **18** refēcērunt<sup>22</sup> enim et meum spīritum, et vestrum. Cognōscite ergō quī hujusmodī<sup>23</sup> sunt.

*Greetings*

**19** Salūtant vōs ecclēsiae Asiae. Salūtant vōs in Dominō multum, Aquila et Priscilla cum domesticā<sup>24</sup> suā ecclēsiā: apud quōs et hospitor<sup>25</sup>. **20** Salūtant vōs omnēs frātrēs. Salūtate invicem in ōsculo<sup>26</sup> sāncto. **21** Salūtatiō<sup>27</sup>, meā manū Paulī. **22** Sī quis nōn amat Dominum nostrum Jēsum Christum, sit anathēma<sup>28</sup>, Maran<sup>29</sup> Atha<sup>30</sup>. **23** Grātia Domini nostrī Jēsu Chrīstī vōbiscum. **24** Cāritās mea cum omnibus vōbīs in Chrīstō Jēsu. Āmēn.

<sup>1</sup> **modo**. simply, only; (just) now. (30)  
<sup>2</sup> **trānsitus**, -ūs. **m.** passage, crossing, transition. (19)  
<sup>3</sup> **aliquantulus**, -a, -um. little, small. (4)  
<sup>4</sup> **permittō**, -ere, -mīsī, -missum. to let pass, let go, cast, permit. (34) *fut. pf. act. ind. 3s*  
<sup>5</sup> **ēvidēns**, -entis. apparent, evident. (5)  
<sup>6</sup> **adversārius**, -a, -um. adversary. (60)  
<sup>7</sup> **spernō**, -ere, -rēvī, -rētum. to separate, despise, spurn. (45)  
<sup>8</sup> **nōtus**<sup>1</sup>, -a, -um. well known, famous, acquainted with. (58)  
<sup>9</sup> **utique**. in any case, certainly. (37)  
<sup>10</sup> **vacuus**, -a, -um. empty, void, vacant. (45)  
<sup>11</sup> **vigilō**, -āre, -āvī, -ātum. to remain awake, watch, be vigilant. (54)  
<sup>12</sup> **viriliter**. manfully, courageously. (14)  
<sup>13</sup> **prīmītia**, -ae. **f.** first fruits. (82)  
<sup>14</sup> **ordinō**, -āre, -āvī, -ātum. to order, arrange. (28)  
<sup>15</sup> **scīpse**. he himself, she herself, itself. (21)

<sup>16</sup> **subdō**, -ere, -didī, -ditum. to put, place under, subject. (31)  
<sup>17</sup> **ejusmodī**. of this kind, of such a sort. (10)  
<sup>18</sup> **cooperor**, -ārī, -ātus sum. to work together with, cooperate. (4)  
<sup>19</sup> **praesentia**, -ae. **f.** presence. (7)  
<sup>20</sup> **dēsum**, -esse, -fui, -futūrus. to be wanting, be absent, fail. (43)  
<sup>21</sup> **supplēō**, -ēre, -plēvī, -plētum. to supply, fill up, complete. (7)  
<sup>22</sup> **reficiō**, -ere, -fēcī, -fectum. to repair, rebuild, restore, refresh. (13) *pf. act. ind. 3p*  
<sup>23</sup> **hūiusmodī**. of this kind, such, likewise. (21)  
<sup>24</sup> **domesticus**, -a, -um. of the house, domestic. (17)  
<sup>25</sup> **hospitor**, -ārī, -ātus sum. to be a guest, lodge, put up as a guest. (7)  
<sup>26</sup> **ōsculum**, -ī. **n.** kiss, mouth, lips. (11)  
<sup>27</sup> **salūtatiō**, -ōnis. **f.** greeting, salutation. (9)  
<sup>28</sup> **anathēma**, -atis. **n.** offering, curse, anathema. (20)  
<sup>29</sup> **Maran**, indecl. **m.** Our Lord (Aram.). (1)  
<sup>30</sup> **Atha**. has come (Aram.). (1)

<sup>A</sup> **cō**<sup>1</sup> *fut. pf. act. ind. 1s*  
<sup>B</sup> **veniō** *fut. pf. act. ind. 3s*

<sup>C</sup> **sum** *pf. act. ind. 3s*  
<sup>D</sup> **sum** *fut. pf. act. ind. 3s*

# Epistola B. Joannis Apostoli Secunda

## Introduction

<sup>1</sup> Senior Ēlēctae dominae, et nātīs<sup>1</sup> ejus, quōs ego dīligō in vērītātē, et nōn ego sōlus, sed et omnēs quī cognōvērunt vērītātē, <sup>2</sup> propter vērītātē, quae permanet in nōbīs, et nōbīscum erit in aeternum. <sup>3</sup> Sit vōbīscum grātia, misericordia, pāx ā Deō Patre, et ā Chrīstō Jēsū Filiō Patris in vērītātē, et cāritātē.

## Walking in Truth and Love, Avoiding Deceivers

<sup>4</sup> Gāvīsus<sup>A</sup> sum valdē, quoniam invēnī dē filiīs tuīs ambulantēs in vērītātē, sicut mandātum accēpimus ā Patre. <sup>5</sup> Et nunc rogō tē domina, nōn tamquam mandātum novum scrībēns tibi, sed quod habuīmus ab initiō, ut dīligāmus alterutrum<sup>2</sup>. <sup>6</sup> Et haec est cāritās, ut ambulēmus secundum mandātā ejus. Hoc est enim mandātum, ut quemadmodum<sup>3</sup> audīstis ab initiō, in eō ambulētis.

<sup>7</sup> Quoniam multī sēductōrēs<sup>4</sup> exiērunt in mundum, quī nōn cōnfitentur Jēsūm Chrīstum vēnisse in carnem: hic est sēductor<sup>4</sup>, et antichristus<sup>5</sup>. <sup>8</sup> Vidēte vōsmetipsōs<sup>6</sup>, nē perdātis quae operātī estis: sed ut mercēdem plēnam accipiātis. <sup>9</sup> Omnis quī recēdit, et nōn permanet in doctrīnā Chrīstī, Deum nōn habet: quī permanet in doctrīnā, hic et Patrem et Filium habet. <sup>10</sup> Sī quis venit ad vōs, et hanc doctrīnam nōn affert, nōlīte recipere eum in domum, nec Avē<sup>7</sup> eī dixerītis. <sup>11</sup> Quī enim dīcit illī Avē<sup>7</sup>, commūnicat<sup>8</sup> operibus ejus malignīs<sup>9</sup>.

## Epilogue

<sup>12</sup> Plūra habēns vōbīs scribere, nōluī per cartam<sup>10</sup> et ātrāmentum<sup>11</sup>: spērō enim mē futurum apud vōs, et ōs ad ōs loquī: ut gaudium vestrum plēnum sit. <sup>13</sup> Salūtant tē filiī sorōris tuae Ēlēctae.

<sup>1</sup> **nātus**<sup>1</sup>, -ī. m. son, children. (24)

<sup>2</sup> **alteruter**, -ra, -rum. one of two, one or the other, either. (19)

<sup>3</sup> **quemadmodum**. how? in what manner? as, just as. (55)

<sup>4</sup> **sēductor**, -ōris. m. seducer. (7)

<sup>5</sup> **antichristus**, -ī. m. Antichrist. (5)

<sup>6</sup> **vōsmet**. yourselves. (23)

<sup>7</sup> **avē**<sup>2</sup>, -ēre. to hail, be well, farewell. (9)

<sup>8</sup> **commūnicō**, -āre, -āvī, -ātum. to impart, share, communicate. (23)

<sup>9</sup> **malignus**, -a, -um. wicked, malicious, malignant. (20)

<sup>10</sup> **carta**, -ae. f. papyrus. (2)

<sup>11</sup> **ātrāmentum**, -ī. n. ink. (4)

# Epistola B. Joannis Apostoli Tertia

## Introduction

<sup>1</sup> Senior Gājō cārissimō<sup>1</sup>, quem ego diligō in vēritāte.

## Commendation of Gaius and Warning Against Diotrophes

<sup>2</sup> Cārissime<sup>1</sup>, dē omnibus ōrātiōnem faciō prosperē<sup>2</sup> tē ingredi, et valēre<sup>3</sup> sicut prosperē<sup>2</sup> agit anima tua.

<sup>3</sup> Gāvīsus<sup>A</sup> sum valdē venientibus frātribus, et testimōnium perhibentibus<sup>4</sup> vēritātī tuae, sicut tū in vēritāte ambulās. <sup>4</sup> Majōrem hōrum nōn habeo grātiā, quam ut audiam filiōs meōs in vēritāte ambulare. <sup>5</sup> Cārissime<sup>1</sup>, fidēliter<sup>5</sup> facis quidquid operāris<sup>6</sup> in frātrēs, et hoc in peregrīnōs<sup>7</sup>, <sup>6</sup> quī testimōnium reddidērunt cāritātī tuae in cōspectū ecclēsiae: quōs, benefaciēns<sup>8</sup>, dēdūcēs dignē<sup>9</sup> Deō. <sup>7</sup> Prō nōmine enim ejus profectī<sup>10</sup> sunt, nihil accipientēs ā gentibus. <sup>8</sup> Nōs ergō dēbēmus suscipere hujusmodī<sup>11</sup>, ut cooperātōrēs<sup>12</sup> sīmus vēritātis.

<sup>9</sup> Scripsissem<sup>B</sup> forsitan<sup>13</sup> ecclēsiae: sed is quī amat primātum<sup>14</sup> gerere in eīs, Diotrophēs, nōn recipit nōs: <sup>10</sup> propter hoc sī vēnerō<sup>C</sup>, commonēbō<sup>15</sup> ejus opera, quae facit, verbīs malignīs<sup>16</sup> garriēns<sup>17</sup> in nōs: et quasi nōn eī ista sufficiant<sup>18</sup>, neque ipse suscipit frātrēs: et eōs quī suscipiunt, prohibet<sup>19</sup>, et dē ecclēsiā ējicit. <sup>11</sup> Cārissime<sup>1</sup>, nōlī imitārī<sup>20</sup> malum, sed quod bonum est. Quī benefacit<sup>8</sup>, ex Deō est: quī malefacit<sup>21</sup>, nōn vidit Deum.

<sup>12</sup> Dēmētriō testimōnium redditur ab omnibus, et ab ipsā vēritāte, sed et nōs testimōnium perhibēmus<sup>4</sup>: et nōstī quoniam testimōnium nostrum vērum est.

## Epilogue

<sup>13</sup> Multa habuī tibi scribere: sed nōluī per ātrāmentum<sup>22</sup> et calamum<sup>23</sup> scribere tibi.

<sup>14</sup> Spērō autem prōtinus<sup>24</sup> tē vidēre, et ōs ad ōs loquēmur. Pāx tibi. Salūtant tē amīcī. Salūtā amīcōs nōminātīm<sup>25</sup>.

<sup>1</sup> **cārus**, -a, -um. dear, beloved, precious. (50)

<sup>2</sup> **prosperē**. prosperously. (12)

<sup>3</sup> **valēō**, -ēre, -uī, -itum. to be strong, be able, have influence, prevail. (69)

<sup>4</sup> **perhibeō**, -ēre, -buī, -bitum. to present, hold out, give; name. (44)

<sup>5</sup> **fidēliter**. faithfully. (9)

<sup>6</sup> **operor**, -ārī, -ātus sum. to work, labour, devote oneself. (23)

<sup>7</sup> **peregrīnus**, -a, -um. foreign, alien. (50)

<sup>8</sup> **benefaciō**, -ere, -fēcī, -factum. to do good, benefit, bless. (52)

<sup>9</sup> **dignē**. worthily, appropriately. (8)

<sup>10</sup> **prōficiō**, -ere, -fēcī, -factum. to advance, make headway, accomplish, effect. (26) *pf. dep.*

*ptc. nom. mp*

<sup>11</sup> **hūiusmodī**. of this kind, such, likewise. (21)

<sup>12</sup> **cooperātōr**, -ōris. m. joint-labourer, co-worker. (2)

<sup>13</sup> **forsitan**. perhaps. (37)

<sup>14</sup> **primātus**, -ūs. m. primacy, supremacy. (4)

<sup>15</sup> **commoneō**, -ēre, -uī, -itum. to remind, admonish, bring to recollection. (7)

<sup>16</sup> **malignus**, -a, -um. wicked, malicious, malignant. (20)

<sup>17</sup> **garriō**, -īre, -īvi or -īi, -ītum. to chatter, prattle. (1)

<sup>18</sup> **sufficiō**, -ere, -fēcī, -factum. to supply, put under, be sufficient, suffice. (57)

<sup>19</sup> **prohibeō**, -ēre, -buī, -bitum. to hinder, restrain, hold back, prohibit, forbid. (72)

<sup>20</sup> **imitor**, **imitārī**, **imitātus sum**. to imitate. (15)

<sup>21</sup> **malefaciō**, -ere, -fēcī, -factum. to do evil, harm. (11)

<sup>22</sup> **ātrāmentum**, -ī. n. ink. (4)

<sup>23</sup> **calamus**, -ī. m. branch, reed, cane. (47)

<sup>24</sup> **prōtinus**. immediately, onward. (11)

<sup>25</sup> **nōminātīm**. by name. (3)

<sup>A</sup> **gaudeō** *pf. act. ptc. nom. ms*

<sup>B</sup> **scribō** *plpf. act. subj. 1s*

<sup>C</sup> **veniō** *fut. pf. act. ind. 1s*



### Third person demonstrative pronoun

		Masc.	Fem.	Neut.
Sg.	Nom.	is	ea	id
	Acc.	eum	eam	id
	Gen.	ejus	ejus	ejus
	Dat.	eī	eī	eī
	Abl.	eō	eā	eō
Pl.	Nom.	eī	eae	ea
	Acc.	eōs	eās	ea
	Gen.	eōrum	eārum	eōrum
	Dat.	eīs	eīs	eīs
	Abl.	eīs	eīs	eīs

### Third person reflexive pronoun

No nominative, all genders, and the same form in singular and plural.

Acc.	sē
Gen.	suī
Dat.	sibi
Abl.	sē

### Possessive pronouns

		Masc.	Fem.	Neut.
Sg.	Nom.	meus	mea	meum
	Voc.	mī	mea	meum
	Acc.	meum	meam	meum
	Gen.	meī	meae	meī
	Dat.	meō	meae	meō
	Abl.	meō	meā	meō
Pl.	Nom.	meī	meae	mea
	Acc.	meōs	meās	mea
	Gen.	meōrum	meārum	meōrum
	Dat.	meīs	meīs	meīs
	Abl.	meīs	meīs	meīs

		Masc.	Fem.	Neut.
Sg.	Nom.	tuus	tua	tuum
	Voc.	tue	tua	tuum
	Acc.	tuum	tuam	tuum
	Gen.	tuī	tuae	tuī
	Dat.	tuō	tuae	tuō
	Abl.	tuō	tuā	tuō
Pl.	Nom.	tuī	tuae	tua
	Acc.	tuōs	tuās	tua
	Gen.	tuōrum	tuārum	tuōrum
	Dat.	tuīs	tuīs	tuīs
	Abl.	tuīs	tuīs	tuīs

		Masc.	Fem.	Neut.
Sg.	Nom.	suus	sua	suum
	Voc.	sue	sua	suum
	Acc.	suum	suam	suum
	Gen.	suī	suae	suī
	Dat.	suō	suae	suō
	Abl.	suō	suā	suō
Pl.	Nom.	suī	suae	sua
	Acc.	suōs	suās	sua
	Gen.	suōrum	suārum	suōrum
	Dat.	suīs	suīs	suīs
	Abl.	suīs	suīs	suīs

		Masc.	Fem.	Neut.
Sg.	Nom.	vester	vestra	vestrum
	Voc.	vester	vestra	vestrum
	Acc.	vestrum	vestram	vestrum
	Gen.	vestrī	vestrae	vestrī
	Dat.	vestrō	vestrae	vestrō
	Abl.	vestrō	vestrā	vestrō
Pl.	Nom.	vestrī	vestrae	vestra
	Acc.	vestrōs	vestrās	vestra
	Gen.	vestrōrum	vestrārum	vestrōrum
	Dat.	vestrīs	vestrīs	vestrīs
	Abl.	vestrīs	vestrīs	vestrīs

		Masc.	Fem.	Neut.
Sg.	Nom.	noster	nostra	nostrum
	Acc.	nostrum	nostram	nostrum
	Gen.	nostrī	nostrae	nostrī
	...	...	...	...

		Active		Passive	
		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	capiō	capiam	capior	capiar
	2sg	capis	capiās	caperis	capiāris
	3sg	capit	capiat	capitur	capiātur
	1pl	capimus	capiāmus	capimur	capiāmur
	2pl	capitis	capiātis	capiminī	capiāminī
	3pl	capiunt	capiant	capiuntur	capiantur
Fut.	1sg	capiam		capiar	
	2sg	capiēs		capiēris	
	3sg	capiet		capiētur	
	1pl	capiēmus		capiēmur	
	2pl	capiētis		capiēminī	
	3pl	capient		capientur	
Impf.	1sg	capiēbam	caperem	capiēbar	caperer
	2sg	capiēbās	caperēs	capiēbāris	caperēris
	3sg	capiēbat	caperet	capiēbātur	caperētur
	1pl	capiēbāmus	caperēmus	capiēbāmur	caperēmur
	2pl	capiēbātis	caperētis	capiēbāminī	caperēminī
	3pl	capiēbant	caperent	capiēbantur	caperentur
Pf.	1sg	cēpī	cēperim	captus sum	captus sim
	2sg	cēpistī	cēperīs	captus es	captus sis
	3sg	cēpit	cēperit	captus est	captus sit
	1pl	cēpimus	cēperimus	captī sumus	captī simus
	2pl	cēpistis	cēperītis	captī estis	captī sitis
	3pl	cēpērunt	cēperint	captī sunt	captī sint
Plpf.	1sg	cēperam	cēpisse	captus eram	captus essem
	2sg	cēperās	cēpissēs	captus erās	captus essīs
	3sg	cēperat	cēpisset	captus erat	captus esset
	1pl	cēperāmus	cēpissēmus	captī erāmus	captī essīmus
	2pl	cēperātis	cēpissētis	captī erātis	captī essītis
	3pl	cēperant	cēpissent	captī erant	captī essent
Fut. Pf.	1sg	cēperō		captus erō	
	2sg	cēperis		captus eris	
	3sg	cēperit		captus erit	
	1pl	cēperimus		captī erimus	
	2pl	cēperitis		captī eritis	
	3pl	cēperint		captī erunt	
Impv.	2sg	cape		capere	
	2p	capite		capiminī	
Inf.	Pres.	capere		capī	
	Pf.	cēpisse		captus esse	
Ptp.		capiēns		captus	

		Active		Passive	
		Indicative	Subjunctive	Indicative	Subjunctive
Pres.	1sg	audiō	audiam	audior	audiar
	2sg	audīs	audiās	audīris	audiāris
	3sg	audit	audiat	audītur	audiātur
	1pl	audīmus	audiāmus	audīmur	audiāmur
	2pl	audītis	audiātis	audīminī	audiāminī
	3pl	audiunt	audiant	audiuntur	audiantur
Fut.	1sg	audiam		audiar	
	2sg	audiēs		audiēris	
	3sg	audiet		audiētur	
	1pl	audiēmus		audiēmur	
	2pl	audiētis		audiēminī	
	3pl	audient		audientur	
Impf.	1sg	audiēbam	audīrem	audiēbar	audīrer
	2sg	audiēbās	audīrēs	audiēbāris	audīrēris
	3sg	audiēbat	audīret	audiēbātur	audīrētur
	1pl	audiēbāmus	audīrēmus	audiēbāmur	audīrēmur
	2pl	audiēbātis	audīrētis	audiēbāminī	audīrēminī
	3pl	audiēbant	audīrent	audiēbantur	audīrentur
Pf.	1sg	audīvī	audīverim	audītus sum	audītus sim
	2sg	audīvistī	audīverīs	audītus es	audītus sis
	3sg	audīvit	audīverit	audītus est	audītus sit
	1pl	audīvimus	audīverīmus	audītī sumus	audītī sīmus
	2pl	audīvistis	audīverītis	audītī estis	audītī sītis
	3pl	audīverunt	audīverint	audītī sunt	audītī sint
Plpf.	1sg	audīveram	audīvissem	audītus eram	audītus essem
	2sg	audīverās	audīvisse	audītus erās	audītus essīs
	3sg	audīverat	audīvisset	audītus erat	audītus esset
	1pl	audīverāmus	audīvisse	audītī erāmus	audītī essīmus
	2pl	audīverātis	audīvissetis	audītī erātis	audītī essītis
	3pl	audīverant	audīvissent	audītī erant	audītī essent
Fut. Pf.	1sg	audīverō		audītus erō	
	2sg	audīveris		audītus eris	
	3sg	audīverit		audītus erit	
	1pl	audīverimus		audītī erimus	
	2pl	audīveritis		audītī eritis	
	3pl	audīverint		audītī erunt	
Impv.	2sg	audi		audire	
	2p	audīte		audīminī	
Inf.	Pres.	audire		audīrī	
	Pf.	audīvisse		audītus esse	
Ptp.		audiēns		audītus	

- Chrīstus**, -ī. *m.* Christ. (568)
- cibus**, -ī. *m.* food. (139)
- circā** around, about, concerning. (99)
- circuitus**<sup>2</sup>, -ūs. *m.* patrol, circuit, revolution. (264)
- circum** about, around. (5)
- circumdō**, -āre, -dedī, -atum to surround, place around, envelop. (114)
- cīvis**, -is. *m.* citizen. (31)
- cīvitās**, -ātis. *f.* city, citizenship. (1128)
- clāmō**, -āre, -āvī, -ātum to cry out, clamour, shout, exclaim, proclaim. (309)
- clāmor**, -ōris. *m.* shout, uproar, clamour, cry. (78)
- coepī**, -ere, coepī, coeptum to begin. (107)
- coepiō**, -ere to begin, commence. (157)
- cōgitātiō**, -ōnis. *f.* thinking, meditation, reflection. (145)
- cōgitō**, -āre, -āvī, -ātum to think, consider. (201)
- cognātiō**, -ōnis. *f.* kindred, blood relation. (161)
- cognōscō**, -ere, -nōvī, -nōtum to get to know, find out, learn. (374)
- cōgō**, -ere, coēgī, coāctum to collect, congregate, confine, force. (28)
- colligō**<sup>1</sup>, -ere, -lēgī, -lēctum to gather, collect, thicken, acquire. (106)
- columna**, -ae. *f.* pillar. (122)
- combūrō**, -ere, -bussī, -bustum to burn up, consume. (103)
- comedō**, -ere, -ēdī, -ēsum to eat, consume. (544)
- comes**, -itīs. *m/f.* companion. (11)
- compleō**, -ēre, -plēvī, -plētum to fill up, fill in, make up, complete. (111)
- cōnfidō**, -ere, -fīsus sum to have confidence in, rely on, trust, believe. (95)
- cōnfirmō**, -āre, -āvī, -ātum to strengthen, establish, confirm. (91)
- cōnfiteor**, -fitērī, -fessus sum to confess, admit, acknowledge, praise. (170)
- cōnfortō**, -āre, -āvī, -ātum to make stronger, strengthen, encourage. (116)
- cōnfringō**, -ere, -frēgī, -frāctum to break up, break in pieces, shatter. (103)
- cōnfundō**, -ere, -fūdī, -fūsum to pour, mingle, mix, confound. (185)
- congregō**, -āre, -āvī, -ātum to gather in a flock, assemble, congregate. (404)
- cōnor**, -ārī, -ātus sum to try, attempt. (6)
- cōnsiderō**, -āre, -āvī, -ātum to examine, look at, inspect, consider. (108)
- cōnsilium**, -(i)ī. *n.* plan, counsel, advice. (239)
- cōnsōlor**, cōnsōlārī, cōnsōlātus sum to console, comfort, cheer. (97)
- cōnspectus**<sup>2</sup>, -ūs. *m.* sight, presence, view. (429)
- cōnspiciō**, -ere, -pexī, -pectum to watch, observe. (18)

**cōstituō, -ere, -tituī, -titūtum** to put, place, set up, establish, decide. (290)

**cōnsūmō, -ere, -sūmpsī, -sūmptum** to eat, consume, devour. (152)

**cōnsurgō, -ere, -surrēxī, -surrēctum** to rise, stand up. (157)

**conterō, -ere, -trīvī, -trītum** to grind, crush. (154)

**contrā** against. (888)

**conturbō, -āre, -āvī, -ātum** to confuse, confound, disturb. (94)

**conveniō, -īre, -vēnī, -ventum** to convene, assemble; be suitable for. (106)

**convertō, -ere, -vertī, -versum** to invert, turn round, reverse. (358)

**cor, cordis. n.** heart, mind. (1039)

**cōram** in the presence of, before, face to face. (714)

**cornū, -ūs. n.** horn. (109)

**corpus, -oris. n.** body, person. (225)

**crās** tomorrow. (56)

**crēdō, -ere, -didī, -ditum** to believe, trust, lend. (372)

**crēscō, -ere, -crēvī, -crētum** to rise, grow up, increase, come forth. (104)

**cubitum, -ī. n.** cubit (unit); elbow. (251)

**cum<sup>1</sup>** with, together with. (2366)

**cum<sup>2</sup>** when, after, while, because. (1713)

**cumque** whenever, always. (565)

**cūnctus, -a, -um** all, whole. (589)

**cupiō, -ere, -īvī or -iī, -ītum** to desire, long for, wish, want. (26)

**cūra, -ae. f.** trouble, care, anxiety. (42)

**currō, -ere, cucurrī, cursum** to run, hasten. (97)

**currus, -ūs. m.** chariot. (132)

**custodiō, -īre, -ī(v)ī, -ītum** to guard, watch, protect, keep. (410)

**custōs, -ōdis. m.** guard, watchman. (65)

## D

**Dāvīd m.** David. (1106)

**dē** of, concerning, about, from, away from, down from. (4841)

**dea, -ae. f.** goddess. (3)

**dēbeō, -ēre, -buī, -bitum** to owe, ought, be bound. (148)

**decem, indecl** ten. (248)

**decimus, -a, -um** tenth. (121)

**dēclīnō, -āre, -āvī, -ātum** to bend, turn aside, decline. (118)

**dēdūcō, -ere, -dūxī, -ductum** to lead away, bring out, conduct. (100)

**dēfendō, -ere, -dī, -sum** to defend, ward off, drive away. (17)

**dēficiō, -ere, -fēcī, -fectum** to withdraw, leave, abandon. (165)

**deinde** then, next, from there. (33)

**dēleō, -ēre, -ēvī, -ētum** to destroy, finish. (151)

**dēlictum, -ī. n.** fault, offense, misdeed, transgression. (105)