

The New Testament

The New Testament
Parallel Greek and Latin Edition

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The New Testament: Parallel Greek and Latin Edition

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Introduction

This Greek–Latin New Testament edition presents the biblical text on parallel facing pages, allowing readers to move seamlessly between the two traditions. It is designed for language learners, students, scholars, clergy, and interested laypersons. For those studying Greek or Latin, the side-by-side layout provides an effective environment for building reading fluency, reinforcing vocabulary, and reading real prose. By placing the Greek text beside Jerome’s Latin, the edition becomes a key tool for philological comparison between the Vulgata and its Greek *Vorlage*. It supports textual criticism, exegesis, and historical linguistics, while also serving as a reminder of the bilingual transmission that shaped Latin Christianity and the Western Church.

Parallel Greek-Latin diglots have an esteemed history, the most famous being Codex Bezae, now housed in the Cambridge University Library. This is one of the most distinctive witnesses to the New Testament, preserving a bilingual Greek–Latin text in facing pages and reflecting the Western tradition. Dating to the late fourth or early fifth century, it contains most of the Gospels and Acts, with a markedly freer and often expanded textual character, especially in Acts.

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.¹ 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.² 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 are known as the *Vetus Latina* or Old Latin translations and differ significantly to the Vulgate.

¹ 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.’

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

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.³

Jerome, therefore, set out to standardise the Latin text of the gospels, and later Old Testament.⁴ 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.⁵ His Hebrew was weak, so he heavily relied upon the isomorphic Greek translations found in the Hexapla such as Aquila and even Symmachus.⁶ His translation prefaces and letters sent to friends explain his translation methodology.⁷ He left some of the deuterocanonical books unrevised from the Old Latin.⁸ He claims to have translated Tobit and Judith from Aramaic versions.⁹ While traditionally ascribed to Jerome, the rest of the New Testament was revised by someone unknown, perhaps someone associated with Pelagius.¹⁰

³ 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.

⁴ 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.

⁵ 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.’

⁶ 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.

⁷ See Bogaert, “The Latin Bible”, p. 514.

⁸ These have historically been labelled apocrypha especially by Protestants.

⁹ Fragments of Tobit were rediscovered among the Dead Sea Scrolls. These are the Aramaic texts 4QPapTobit^a ar, 4QTobit^{b-d} ar (4Q196-199) and one Hebrew text 4QTobit^e. 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).

¹⁰ 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.¹¹

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.¹² 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 his mark in the Vulgate just like he did all

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

¹² Pope Clement VIII succeeded Pope Sixtus V in 1592 hence the change of name.

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.¹³ 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*.¹⁴ 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 New Testament passages could not be justified.¹⁵ What the Vulgate translated *sacramentum* ‘sacrament’ (Eph 5.32) is simply mystery ‘μυστήριον’. A change that some claim dismantles the theology of the seven sacraments.¹⁶ 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, Valla argued that the Greek text does not describe Mary as full of grace (Luke 1.28), but as favoured one, *Χαίρε, κεχαριτωμένη* ‘Greetings, O favoured one!’ The Vulgate translation can suggest she possesses grace – a theme developed in medieval theology with the *Ave Maria* (Hail Mary) praying ‘*Ave Maria, gratia plena*’. However, the Greek does not naturally suggest that Mary is a reservoir of grace from which it could be drawn upon. More famously, the Johannine comma (interpolation) that had been included in Latin manuscript for a thousand years

¹³ 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.

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

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

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

was omitted.¹⁷ No longer could scripture and the Vulgate be regarded as one and the same thing. This was providential for the Reformers.¹⁸

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.¹⁹ 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.²⁰ 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.²¹ 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.²² 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.²³

¹⁷ Quoniam trēs sunt, quī testimoniū dant in caelō: Pater, Verbum, et Spīritus Sāctus: et hī trēs ūnum sunt. Et trēs sunt, quī testimoniū 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.

¹⁸ *ibid.*, p. 50.

¹⁹ 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.

²⁰ Estienne was the first person to divide the New Testament into standard verse numbers.

²¹ 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.

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

²³ 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).²⁴ 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.

The Style of the Vulgate

Cujus ēvidētiaē dīlīgēns appetītus aliquandō negligit verba cultiōra, nec cūrat 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 dīligentem negligentiam. (Augustine, *De doctrina Christiana*, IV 24.10)²⁵

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, *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

²⁴ Wordsworth was nephew of the poet William Wordsworth.

²⁵ 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)

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*, *iustificātiō*, *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.

Observing Phonemic Vowel Length in Latin Texts

Unlike other Vulgate Bibles, 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 lux* (Gen 1:2).²⁶

²⁶ 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

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.²⁷ Phonemic vowel length does not entirely disappear, but often persisted phonetically in different ways, such as vowel *quality* distinctions or proceeding consonant gemination.²⁸ 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.²⁹ Even among those who do not observe vowel length phonetically, macrons remain useful for disambiguating otherwise identical words (e.g., *hic* versus *hīc*), disambiguating vowel quality in certain pronunciations, and identifying the placement of the stress accent under normal Latin phonology.³⁰

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

consonant) are not marked with a macron, thus baptizō over baptīzō, 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.

²⁷ There is some debate as to the timing, degree, geographical extent, and details of this shift, for which, see Michele Loporcaro. *Vowel Length from Latin to Romance*. Oxford Studies in Diachronic and Historical Linguistics. Oxford: Oxford University Press, 2015, pp. 18–25.

²⁸ Gemination refers to the doubling of a consonant, e.g., *fēmīna* to *femmīna*.

²⁹ A good and helpful trend, *nostrā opīniōne*.

³⁰ 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.

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 *dēsīderāta* 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 lēctiōnis*, 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;³¹ 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 evidence for the remainder;³² 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

³¹ Additionally, Greek vowel length is hidden in the case of α, ι, and υ.

³² While it is the case that poets can and sometimes did alter vowels for the sake of meter (*metrī 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.

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*);³³ 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 of the Greek versions of the names lend themselves to long Latin vowels in our methodology.³⁴ 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.³⁵ 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.³⁶

³³ This was a difficult decision, since following the Hebrew and Greek of the names was also among our priorities, and the lexica 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*.

³⁴ As with everything in this discussion, there are nuances and exceptions here, particularly regarding the differences between transcriptions and loanwords.

³⁵ Three syllable words display preferences of their own, though are less consistent.

³⁶ 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.

Hebrew	Greek	Latin
בְּנֵי־ת	Γεννησαρέτ	Gēnēsār
אֱלִישֶׁע	Ἐλισσαῖος	Elīsēus
קִישׁוֹן	Κισων	Cīsōn/Cissōn
בַּר־סָבָא ³⁷	Βαρσαβᾱς	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 -iās (from -יָהּ/-יָהּ through Greek -ιάς/-είας).

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)³⁸ for vowels of final syllables to be long, and for open penultimate syllables to be long, which accord with general Hebrew phonology.³⁹ 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 is a holy endeavour, yet fraught with peril and presumption ... For who, be they learned or layman, upon taking this volume into their hands 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?⁴⁰

Sources

The Vulgate text with macrons is that of the Oxford Vulgate with added macrons by Timothy A. Lee, Samuel H. Wessels, and Ryan Kaufman. We enhanced a plain base text through laboriously adding macrons to aid the reader, these must not be copied without written permission from the publisher. The base text itself

³⁷ Hypothetical form.

³⁸ 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.

³⁹ 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.

⁴⁰ By *old books*, Jerome here refers to previous Latin versions of the Bible, commonly called the *Vetus Latina*.

is the ‘Oxford Vulgate’ *editio minor* (1911) which was undertaken in Oxford by John Wordsworth and Henry Julian White (1889–1954).⁴¹ The Oxford Vulgate *editio maior* does not contain punctuation, but we followed that of the *editio minor* which does.

The Greek base text for this book is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.⁴² This is a modern critical text.

For the maps, Timothy Lee consulted Hurlbut’s Bible Atlas,⁴³ 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 book, such as how it is being used and ways to improve it. If a reader finds an issue with this book, then we would like to know so that we can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

Thanks to everyone who’s collaborated on these diverse projects with me. All these books are the products of my academic research. I seek to serve the wider public and scholars through the use of cutting-edge research and new technologies that automate the process of book production.

Cambridge, England

11th July, 2026.

Timothy A. Lee

⁴¹ Wordsworth was nephew of the poet William Wordsworth.

⁴² <https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

⁴³ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Chicago, IL: Rand, McNally & company, 1910.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

The Genealogy of Jesus Christ

1 Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.
 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, 5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, 7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζιαν, 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν, 11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, 13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδῶκ, Σαδῶκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ, 15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

The Birth of Jesus

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου· 21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός. 24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ. 25 καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

The Visit of the Wise Men

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα 2 λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἰδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ

Isa 7.14 τοῦ προφήτου λέγοντος· 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν

Isa 8.8 τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός. 24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ. 25 καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Euangelium Secundum Mattheum

The Genealogy of Jesus Christ

1 Liber generatiōnis Iēsū Chrīstī filiī Dāuīd, filiī Abrāham.
² Abrāham genuit Isaāc: Isaāc autem genuit Iācōb. Iācōb autem genuit Iūdā et frātrēs eius: ³ Iūdās autem genuit Phārēs, et Zāra dē Thāmār: Phārēs autem genuit Esrōm. Esrōm: autem genuit Aram: ⁴ Aram autem genuit Āmīnādāb: Āmīnādāb autem genuit Naassōn. Naassōn autem genuit Salmōn: ⁵ Salmōn autem genuit Booz dē Rāchāb. Booz autem genuit Ōbēd ex Rūth: Ōbēd autem genuit Iessē: Iessē autem genuit Dāuīd rēgem.

⁶ Dāuīd autem rēx genuit Salomōnem ex eā quae fuit Ūriāe. ⁷ Salomōn autem genuit Roboam: Roboam autem genuit Abiā: Abiā autem genuit Āsa: ⁸ Āsa autem genuit Iōsaphat: Iōsaphat autem genuit Iōram: Iōram autem genuit Ozīam: ⁹ Ozīās autem genuit Iōatham: Iōatham autem genuit Āchāz: Āchāz autem genuit Ezechīam: ¹⁰ Ezechīās autem genuit Mānassēn: Mānassēs autem genuit Āmōn: Āmōn autem genuit Iōsīam: ¹¹ Iōsīās autem genuit Iechonīam et frātrēs eius in trāsmigratiōne Babyliōnis.

¹² Et post trāsmigratiōnem Babyliōnis, Iechonīās genuit Salathīēl: Salathīēl autem genuit Zorobābēl: ¹³ Zorobābēl autem genuit Abiūd: Abiūd autem genuit Eliāchim: Eliāchim autem genuit Āzōr: ¹⁴ Āzōr autem genuit Sādōc: Sādōc autem genuit Āchim: Āchim autem genuit Eliūd: ¹⁵ Eliūd autem genuit Eleazār: Eleazār autem genuit Mātthān: Mātthān autem genuit Iācōb: ¹⁶ Iācōb autem genuit Iōsēph uirum Mariāe dē quā nātus est Iēsūs, quī uocātur Chrīstus.

¹⁷ Omnēs ergō generatiōnēs ab Abrāham usque ad Dāuīd, generatiōnēs quattuordecim: et ā Dāuīd usque ad trāsmigratiōnem Babyliōnis, generatiōnēs quattuordecim: et ā trāsmigratiōne Babyliōnis usque ad Chrīstum, generatiōnēs quattuordecim.

The Birth of Jesus

¹⁸ Chrīstī autem generatiō sīc erat. Cum esset dēspōnsāta māter eius Mariā Iōsēph, ante quam conuenīrent inuenta est in uterō habēns dē Spīritū sāctō. ¹⁹ Iōsēph autem uir eius cum esset iustus et nōllet eam trādūcere, uoluit occultē dīmittere eam. ²⁰ Haec autem eō cōgitante, ecce angelus Domīnī in somnīs apparuit eī, dicēns, Iōsēph fili Dāuīd, nōlī timēre accipere Mariā coniugem tuam: quod enim in eā nātum est, dē Spīritū sāctō est: ²¹ pariet autem filiū et uocābis nōmen eius Iēsum: ipse enim saluum faciet populum suum ā peccātīs eōrum. ²² Hoc autem tōtum factum est, ut adimpleretur id quod dictum est ā Dominō per prophētā dīcentem:

²³ Ecce uirgō in uterō habēbit, et pariet filiū,
et uocābunt nōmen eius Emmanuhēl:

quod est interpretātum Nōbīscum Deus. ²⁴ Exurgēns autem Iōsēph ā somnō, fēcīt sicut praecēpit eī angelus Domīnī, et accēpit coniugem suam. ²⁵ Et nōn cognōscēbat eam dōnec peperit filiū suū prīmōgenitū: et uocāuit nōmen eius Iēsum.

The Visit of the Wise Men

2 Cum ergō nātus esset Iēsūs in Bēthleem Iūdaee in diēbus Hērōdis rēgis, ecce magī ab oriente uēnērunt Hierosolymam, ² dīcentēs: Ubi est quī nātus est rēx Iūdaeōrum? uīdimus enim stēllam eius in oriente, et uēnimus adōrāre eum. ³ Audiēns autem Hērōdēs rēx, turbātus est, et omnis Hierosolyma cum illō. ⁴ Et congregāns omnēs prīncipēs sacerdotū, et scrībās populī, scīscitābātur ab eis ubi Chrīstus nāsceretur. ⁵ At illī dīxērunt ei: In Bēthleem

χριστὸς γεννᾶται. ⁵ οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ
 Mic 5.2 προφήτου. ⁶ Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ
 σου γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

⁷ Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ
 φαινομένου ἀστέρος, ⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς
 περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρητε, ἀπαγγείλατέ μοι, ὅπως καὶ ἐγὼ ἐλθὼν προσκυνήσω αὐτῷ. ⁹ οἱ δὲ
 ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς,
 ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. ¹⁰ ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
 σφόδρα. ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ
 πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα,
 χρυσὸν καὶ λίβανον καὶ σμύρναν. ¹² καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην
 δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

The Flight to Egypt and Massacre by Herod

¹³ Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων·
 Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
 ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. ¹⁴ ὁ δὲ ἐγερθεὶς παρέλαβε
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς
 Hos 11.1 τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου
 ἐκάλεσα τὸν υἱόν μου.

¹⁶ Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν
 πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετούς καὶ κατωτέρω,
 κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. ¹⁷ τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου
 Jer 31.15 τοῦ προφήτου λέγοντος· **Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμός πολὺς· Ῥαχήλ
 κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.**

¹⁹ Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ
 ἐν Αἰγύπτῳ ²⁰ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς
 γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. ²¹ ὁ δὲ ἐγερθεὶς παρέλαβε
 τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. ²² ἀκούσας δὲ ὅτι Ἀρχέλαος
 βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ
 κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, ²³ καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην
 Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

The Ministry of John the Baptist

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ
 τῆς Ἰουδαίας ² καὶ λέγων· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. ³ οὗτος γὰρ
 Isa 40.3 ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· **Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἐτοιμάσατε
 τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.** ⁴ αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα
 αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἥ δὲ τροφή ἦν
 αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. ⁵ τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία
 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, ⁶ καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

⁷ Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ

βασιλείας ἐν ὅλῃ τῇ οἰκουμένην εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

¹⁵ Ὄταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιήλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω, ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη, ¹⁷ ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. ¹⁹ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ²⁰ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω. ²¹ ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται. ²² καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθησονται αἱ ἡμέραι ἐκεῖναι. ²³ τότε ἂν τις ὑμῖν εἴπῃ· Ἰδοὺ ὧδε ὁ χριστός, ἢ· Ὡδε, μὴ πιστεύσητε. ²⁴ ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτούς. ²⁵ ἰδοὺ προεῖρηκα ὑμῖν. ²⁶ ἂν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ²⁷ ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ²⁸ ὅπου ἂν ᾦ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.

²⁹ Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ³⁰ καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων αὐτῶν.

³² Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ᾦδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. ³³ οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. ³⁴ ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. ³⁵ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

³⁶ Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος. ³⁷ ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ³⁸ ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἥς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, ³⁹ καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ⁴⁰ τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται. ⁴¹ δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. ⁴² γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται. ⁴³ ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. ⁴⁴ διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

⁴⁵ Τίς ἄρα ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; ⁴⁶ μακάριος ὁ δούλος ἐκεῖνος ὃν ἔλθων ὁ κύριος αὐτοῦ εὐρήσῃ οὕτως ποιοῦντα. ⁴⁷ ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσῃ αὐτόν. ⁴⁸ ἂν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει μου ὁ κύριος, ⁴⁹ καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων, ⁵⁰ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, ⁵¹ καὶ διχοτομήσῃ αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσῃ· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Description of the Kingdom of Heaven

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. ² πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. ³ αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ'

gentibus: et tunc ueniet cōsummatiō.

¹⁵ Cum ergō uideritis abōminatiōnem dēsōlātiōnis, quae dicta est ā Danihēlō prophētā, stantem in locō sānctō, quī legit, intellegat: ¹⁶ tunc quī in Iūdaea sunt, fugiant ad montēs: ¹⁷ et quī in tēctō, nōn dēscendat tollere aliquid dē domō suā: ¹⁸ et quī in agrō, nōn reuertatur tollere tunicam suam. ¹⁹ Uae autem praegnantibus et nūtrientibus in illīs diēbus! ²⁰ Ōrāte autem ut nōn fiat fuga uestra hieme, uel sabbatō: ²¹ erit enim tunc trībulatiō magna, quālis nōn fuit ab initiō mundi ūsque modo, neque fiet. ²² Et nisi breuiātī fuissent diēs illī, nōn fieret salua omnis carō: sed propter ēlēctōs breuiābuntur diēs illī. ²³ Tunc sī quis uōbīs dixerit: Ecce hīc Chrīstus, aut illīc: nōlīte crēdere. ²⁴ Surgent enim pseudochristī, et pseudoprophētae: et dabunt signa magna, et prōdigia, ita ut in errōrem indūcantur sī fierī potest etiam ēlēctī. ²⁵ Ecce praedīxī uōbīs. ²⁶ Sī ergō dixerint uōbīs: Ecce in dēsertō est, nōlīte exīre; Ecce in penetrālibus, nōlīte crēdere. ²⁷ Sicut enim fulgur exit ab oriente, et pāret ūsque in occidentem: ita erit et aduentus Filii hominis. ²⁸ Ubiūmque fuerit corpus, illūc congregābuntur aquilae.

²⁹ Statim autem post trībulatiōnem diērum illōrum sōl obscurābitur, et lūna nōn dabit lūmen suum, et stēllae cadent dē caelō, et uirtūtēs caelōrum commouēbuntur: ³⁰ et tunc pārebit signum Filii hominis in caelō: et tunc plangent omnēs tribūs terrae: et uidēbunt Filium hominis uenientem in nūbibus caelī cum uirtūte multā et maiestāte. ³¹ Et mittet angelōs suos cum tubā, et uōce magnā: et congregābunt ēlēctōs eius ā quattuor uentīs, ā summīs caelōrum ūsque ad terminōs eōrum.

³² Ab arbore autem fīcī discite parabolam: cum iam rāmus eius tener fuerit, et folia nāta, scītis quia prope est aestās: ³³ ita et uōs cum uideritis haec omnia, scītōte quia prope est, in iānuīs. ³⁴ Āmēn dīcō uōbīs, quia nōn praeteribit haec generatiō, dōnec omnia haec fiant. ³⁵ Caelum et terra trānsībunt: uerba uērō mea nōn praeterībunt.

³⁶ Dē diē autem illā et hōrā nēmō scit, neque angelī caelōrum, nisi Pater sōlus. ³⁷ Sicut autem in diēbus Nōē, ita erit et aduentus Filii hominis: ³⁸ sicut enim erant in diēbus ante dīluuium comedentēs et bibentēs, nūbentēs et nūptum trādentēs, ūsque ad eum diem, quō intrāuit in arcam Nōē, ³⁹ et nōn cognōuērunt dōnec uēnit dīluuium, et tulit omnēs: ita erit et aduentus Filii hominis. ⁴⁰ Tunc duo erunt in agrō: ūnus adsūmētur, et ūnus relinquetur. ⁴¹ Duae molentēs in molā: ūna adsūmētur, et ūna relinquetur. ⁴² Uigilāte ergō, quia nescītis quā hōrā Dominus uester uentūrus sit. ⁴³ Illud autem scītōte, quoniam sī scīret paterfamiliās quā hōrā fūr uentūrus esset, uigilāret utique, et nōn sineret perfōdīri domum suam.

⁴⁴ Ideō et uōs estōte parātī: quia quā nescītis hōrā Filius hominis uentūrus est. ⁴⁵ Quis, putās, est fidēlis seruus, et prūdēs, quem cōstituit dominus suus suprā familiam suam ut det illis cibum in tempore? ⁴⁶ Beātus ille seruus, quem cum uēnerit dominus eius, inuēnerit sīc facientem. ⁴⁷ Āmēn dīcō uōbīs, quoniam super omnia bona sua cōstituet eum. ⁴⁸ Sī autem dixerit malus seruus ille in corde suō: Moram fēcit dominus meus uenīre: ⁴⁹ et coeperit percutere cōseruōs suos, mandūcet autem et bibat cum ēbriīs: ⁵⁰ ueniet dominus seruī illius in diē quā nōn spērat, et hōrā quā ignōrat: ⁵¹ et diuidet eum, partemque eius pōnet cum hypocritīs: illīc erit flētus et strīdor dentium.

Description of the Kingdom of Heaven

25 Tunc simile erit rēgnum caelōrum decem uirginibus: quae accipientēs lampadēs suās exiērunt obuīam spōnsō et spōnsae. ² Quīque autem ex eis erant fatuae, et quīque prūdētēs: ³ sed quīque fatuae, acceptīs lampadibus, nōn sūmpsērunt oleum sēcum:

ὁμοιάζει. ⁷¹ ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνῦναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. ⁷² καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα φωνῆσαι δις τρίς με ἀπαρνήσῃ, καὶ ἐπιβαλὼν ἔκλαιεν.

Jesus Condemned and Delivered to Pilate

15 Καὶ εὐθὺς πρωὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον δῆσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πιλάτῳ. ² καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει· Σὺ λέγεις. ³ καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ⁴ ὁ δὲ Πιλάτος πάλιν ἐπηρώτα αὐτὸν λέγων· Οὐκ ἀποκρίνη οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. ⁵ ὁ δὲ Ἰησοῦς οὐκ ἐτι οὐδέν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

Jesus' Second Trial and Condemnation by Pilate

⁶ Κατὰ δὲ ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον ὃν παρητούντο. ⁷ ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. ⁸ καὶ ἀναβάς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ⁹ ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ¹⁰ ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. ¹¹ οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. ¹² ὁ δὲ Πιλάτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν λέγετε τὸν βασιλέα τῶν Ἰουδαίων; ¹³ οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν. ¹⁴ ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· Σταύρωσον αὐτόν. ¹⁵ ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

The Scourging and Mocking of Jesus as King

¹⁶ Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ἐστιν πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν. ¹⁷ καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον. ¹⁸ καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων. ¹⁹ καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῶ καὶ ἐνέπτυσαν αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. ²⁰ καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια τὰ ἴδια. καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν.

The Crucifixion and Death of Jesus

²¹ Καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ²² καὶ φέρουσιν αὐτόν ἐπὶ τὸν Γολγοθᾶν τόπον, ὃ ἐστιν μεθερμηνευόμενον Κρανίου Τόπος. ²³ καὶ ἐδίδουν αὐτῷ ἔσμυρνισμένον οἶνον, ὃς δὲ οὐκ ἔλαβεν. ²⁴ καὶ σταυροῦσιν αὐτόν καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί ἄρῃ.

²⁵ Ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν. ²⁶ καὶ ἦν ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ βασιλεὺς τῶν Ἰουδαίων. ²⁷ καὶ σὺν αὐτῷ σταυροῦσιν δύο ληστὰς, ἓνα ἐκ δεξιῶν καὶ ἓνα ἐξ εὐωνύμων αὐτοῦ. ²⁸ Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινεῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες· Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις, ²⁹ σῶσον σεαυτὸν καταβάς ἀπὸ τοῦ σταυροῦ. ³⁰ ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον· Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. ³¹ ὁ χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεῦσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.

³² Καὶ γενομένης ὥρας ἑκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης. ³³ καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ· Ἐλωὶ ἔλωὶ λεμεὰ σαβαχθάني; ὃ ἐστιν μεθερμηνευόμενον Ὁ θεός μου ὁ θεός μου, εἰς τί ἐγκατέλιπές με; ³⁴ καὶ τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον· Ἴδε Ἠλίαν φωνεῖ. ³⁵ δραπετὸν δὲ τις καὶ γεμίσας σπόγγον

quem dicitis. ⁷² Et statim iterum gallus cantauit. Et recordatus est Petrus uerbū quod dixerat ei Iesus: Priusquam gallus cantet bis, ter me negabis. Et coepit flere.

Jesus Condemned and Delivered to Pilate

15 Et confestim mane consilium facientes summī sacerdotes cum senioribus, et scribis, et uniuerso concilio, uincientes Iesum, duxerunt, et tradiderunt Pilato. ² Et interrogauit eum Pilatus: Tū es rex Iudaeorum? At ille respondens, ait illi: Tū dicis. ³ Et accusabant eum summī sacerdotes in multis. ⁴ Pilatus autem rursum interrogauit eum, dicens: Nōn respondēs quicquam? uidē in quantīs tē accusant. ⁵ Iesus autem amplius nihil respondit, ita ut miraretur Pilatus.

Jesus' Second Trial and Condemnation by Pilate

⁶ Per diem autem festum dimittere solēbat illis ūnum ex uinctis, quemcumque petissent. ⁷ Erat autem quī dicebatur Barabbās, quī cum seditiōis erat uinctus, quī in seditiōne fecerat homicidium. ⁸ Et cum ascendisset turba, coepit rogare, sicut semper faciebat illis. ⁹ Pilatus autem respondit eis, et dixit: Uultis dimittam uobis regem Iudaeorum? ¹⁰ Sciebat enim quod per inuidiam tradidissent eum summī sacerdotes. ¹¹ Pontificēs autem concitauerunt turbam, ut magis Barabban dimitteret eis. ¹² Pilatus autem iterum respondens, ait illis: Quid ergo uultis faciam regi Iudaeorum? ¹³ At illi iterum clamauerunt: Crucifige eum. ¹⁴ Pilatus uerō dicebat eis: Quid enim malī fecit? At illi magis clamabant: Crucifige eum. ¹⁵ Pilatus autem uolens populō satisfacere, dimisit illis Barabban, et tradidit Iesum flagellis caesum, ut crucifigeretur.

The Scourging and Mocking of Jesus as King

¹⁶ Militēs autem duxerunt eum in atrium praetorii, et conuocant totam cohortem, ¹⁷ et induunt eum purpurā, et impōnunt ei plectentes spineam coronam. ¹⁸ Et coeperunt salutare eum: Haue rex Iudaeorum. ¹⁹ Et percutiebant caput eius arundine: et conspuēbant eum, et pōnentes genua, adorabant eum. ²⁰ Et postquam inluserunt ei, exuerunt illum purpurā, et induerunt eum uestimentis suis: et educunt illum ut crucifigerent eum.

The Crucifixion and Death of Jesus

²¹ Et angariauerunt praetereuntem quempiam, Simōnem Cŷrēyreneum uenientem de uillā, patrem Alexandrī et Rūfī, ut tolleret crucem eius. ²² Et perdūcunt illum in Golgotha locum: quod est interpretatum Caluariae locus. ²³ Et dabant ei bibere murratum uinum: et nōn accēpit. ²⁴ Et crucifigentes eum, diuiserunt uestimenta eius, mittentes sortem super eis, quis quid tolleret.

²⁵ Erat autem hōra tertia: et crucifixērunt eum. ²⁶ Et erat titulus causae eius inscriptus: Rēx Iudaeorum. ²⁷ Et cum eō crucifigunt duos latrōnēs: ūnum a dextris, et alium a sinistris eius. ²⁸ Et adimplēta est scriptūra, quae dicit: Et cum iniquis reputatus est. ²⁹ Et praetereuntes blasphemabant eum, mouentes capita sua, et dicentes: Uā quī destruit templum, et in tribus diebus aedificat: ³⁰ saluum fac tēmet ipsum descendens de cruce. ³¹ Similiter et summī sacerdotes ludentes ad alterutrum cum scribis dicebant: Alios saluos fecit; se ipsum nōn potest saluum facere. ³² Christus rex Israhēl descendat nunc de cruce, ut uideamus, et credamus. Et quī cum eō crucifixi erant, conuiciabantur ei.

³³ Et factā hōrā sextā, tenebrae factae sunt per totam terram usque in hōram nonam. ³⁴ Et hōrā nonā exclamauit Iesus uoce magnā, dicens: Helōi, Helōi, lamā sabachthāni: quod est interpretatum: Deus meus, Deus meus, ut quid dereliquisti me? ³⁵ Et quidam de circumstantibus audientes, dicebant: Ecce Hēliam uocat. ³⁶ Currēns autem ūnus, et implēns

Ps
118.26

εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύτετε τὸν πῶλον; ³⁴ οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρεῖαν ἔχει. ³⁵ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιδίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. ³⁶ πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ. ³⁷ ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ Ὄρους τῶν Ἑλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλη περὶ πασῶν ὧν εἶδον δυνάμεων, ³⁸ λέγοντες· **Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.** ³⁹ καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. ⁴⁰ καὶ ἀποκριθεὶς εἶπεν· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κρᾶξουσιν.

⁴¹ Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν, ⁴² λέγων ὅτι Εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην—νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ⁴³ ὅτι ἤξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, ⁴⁴ καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ’ ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου.

Cleansing of the Temple

Isa
56.7,
Jer
7.11

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερόν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, ⁴⁶ λέγων αὐτοῖς· **Γέγραπται· Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,** ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

⁴⁷ Καὶ ἦν διδάσκων τὸ καθ’ ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, ⁴⁸ καὶ οὐχ εὑρισκόν τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

Jesus’ Authority Questioned

20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπαν λέγοντες πρὸς αὐτόν· Εἰπὼν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; ³ ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον, καὶ εἰπατέ μοι. ⁴ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ⁵ οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἰπῶμεν· Ἐξ οὐρανοῦ, ἐρεῖ· Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; ⁶ ἐὰν δὲ εἰπῶμεν· Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γὰρ ἐστιν Ἰωάννην προφήτην εἶναι. ⁷ καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. ⁸ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

The Parable of the Wicked Tenants

Ps
118.22

⁹ Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς. ¹⁰ καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. ¹¹ καὶ προσέθετο ἕτερον πέμψαι δούλον· οἱ δὲ κακείνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. ¹² καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. ¹³ εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. ¹⁴ ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; ¹⁶ ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· Μὴ γένοιτο. ¹⁷ ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί οὖν ἐστιν τὸ γεγραμμένον τούτου· **Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;** ¹⁸ πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.

Paying Taxes to Caesar

¹⁹ Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ

stantem pullum. ³³ Soluentibus autem illis pullum, dixerunt dominum eius ad illos: Quid solutis pullum? ³⁴ At illi dixerunt: Quia Dominus eum necessarium habet. ³⁵ Et duxerunt illum ad Iesum. Et iactantes uestimenta sua supra pullum, inposuerunt Iesum. ³⁶ Eunte autem illo, substernebant uestimenta sua in uia: ³⁷ et cum adpropinquaret iam ad descensum montis Oliueti, coeperunt omnes turbae discentium gaudentes laudare Deum uoce magna super omnibus, quas uiderant, uirtutibus, ³⁸ dicentes: Benedictus, qui uenit rex in nomine Domini: pax in caelo, et gloria in excelsis. ³⁹ Et quidam Phariseorum de turbis dixerunt ad illum: Magister, increpa discipulos tuos. ⁴⁰ Quibus ipse ait: Dico uobis, quia si hi tacuerint, lapides clamabunt.

⁴¹ Et ut adpropinquauit, uidens ciuitatem fleuit super illam, ⁴² dicens: Quia si cognouisses et tu, et quidem in hac die tua, quae ad pacem tibi: nunc autem abscondita sunt ab oculis tuis. ⁴³ Quia uenient dies in te: et circumdabunt te inimici tui uallo, et circumdabunt te: et coangustabunt te undique: ⁴⁴ et ad terram prosternent te, et filios tuos, qui in te sunt, et non relinquent in te lapidem super lapidem: eo quod non cognoueris tempus uisitationis tuae.

Cleansing of the Temple

⁴⁵ Et ingressus in templum, coepit eicere uendentem in illo, et ementes, ⁴⁶ dicens illis: Scriptum est: Quia domus mea domus orationis est: uos autem fecistis illam speluncam latronum.

⁴⁷ Et erat docens cotidie in templo. Principes autem sacerdotum, et scribae, et principes plebis quaerebant illum perdere: ⁴⁸ et non inueniebant quid facerent illi. Omnis enim populus suspensus erat, audiens illum.

Jesus' Authority Questioned

20 Et factum est in una dierum, docente illo populum in templo, et euangelizante, conuenerunt principes sacerdotum, et scribae cum senioribus, ² et aiunt dicentes ad illum: Dic nobis in qua potestate haec facis? aut quis est qui dedit tibi hanc potestatem? ³ Respondens autem, dixit ad illos: Interrogabo uos et ego unum uerbum. Respondete mihi: ⁴ Baptismus Iohannis de caelo erat, an ex hominibus? ⁵ At illi cogitabant inter se, dicentes: Quia si dixerimus: De caelo, dicet: Quare ergo non credidistis illi? ⁶ Si autem dixerimus: Ex hominibus, plebs uniuersa lapidabit nos: certi sunt enim Iohannem prophetam esse. ⁷ Et responderunt se nescire unde esset. ⁸ Et Iesus ait illis: Neque ego dico uobis in qua potestate haec facio.

The Parable of the Wicked Tenants

⁹ Coepit autem dicere ad plebem parabolam hanc: Homo plantauit uineam, et locauit eam colonis: et ipse peregre fuit multis temporibus. ¹⁰ Et in tempore misit ad cultores seruum, ut de fructu uineae darent illi. Qui caesum dimiserunt eum inanem. ¹¹ Et addidit alterum seruum mittere. Illi autem hunc quoque caedentes, et afficientes contumelia, dimiserunt inanem. ¹² Et addidit tertium mittere: qui et illum uulnerantes eiecerunt. ¹³ Dixit autem dominus uineae: Quid faciam? Mittam filium meum dilectum: forsitan, cum hunc uiderint, uerebuntur. ¹⁴ Quem cum uidissent coloni, cogitauerunt inter se, dicentes: Hic est heres, occidamus illum, ut nostra fiat hereditas. ¹⁵ Et eiecunt illum extra uineam, occiderunt. Quid ergo faciet illis dominus uineae? ¹⁶ ueniet, et perdet colonos istos, et dabit uineam aliis. Quo auditu, dixerunt illi: Absit. ¹⁷ Ille autem aspiciens eos, ait: Quid est ergo hoc quod scriptum est:

Lapidem quem reprobauerunt aedificantem,
hic factus est in caput anguli?

¹⁸ Omnis qui ceciderit supra illum lapidem, conquassabitur: supra quem autem ceciderit, comminuet illum.

Paying Taxes to Caesar

¹⁹ Et quaerebant principes sacerdotum et scribae mittere in illum manus in illa hora, et

ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· ⁶ νυνὶ δὲ κατηγορήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεῦν ἡμᾶς ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γραμματος.

⁷ Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω ἐν μὴ διὰ νόμου, τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος ἔλεγεν· **Οὐκ ἐπιθυμήσεις·** ⁸ ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία νεκρά· ⁹ ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ¹⁰ ἐγὼ δὲ ἀπέθανον, καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον· ¹¹ ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν· ¹² ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

¹³ Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

¹⁴ Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν· ¹⁵ ὁ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὁ θέλω τοῦτο πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ· ¹⁶ εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός· ¹⁷ νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία· ¹⁸ οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἐστὶν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐ· ¹⁹ οὐ γὰρ ὁ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὁ οὐ θέλω κακὸν τοῦτο πράσσω· ²⁰ εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

²¹ Εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται· ²² συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, ²³ βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσιν μου ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου· ²⁴ ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

²⁵ Χάρις τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

Freedom from Condemnation Through the Spirit

8 Οὐδὲν ἄρα νῦν κατάκριμά τοῖς ἐν Χριστῷ Ἰησοῦ· ² ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἡλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου· ³ τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, ⁴ ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα· ⁵ οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος· ⁶ τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη· ⁷ διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· ⁸ οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται.

⁹ Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ· ¹⁰ εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην· ¹¹ εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν.

¹² Ἄρα οὖν, ἀδελφοί, ὀφείλεται ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ σάρκα ζῆν, ¹³ εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀποθνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε· ¹⁴ ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσιν θεοῦ· ¹⁵ οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα υἰοθεσίας ἐν ᾧ κρᾶζομεν· Αββὰ ὁ πατήρ· ¹⁶ αὐτὸ τὸ πνεῦμα

peccātorum, quae per lēgem erant, operābantur in membrīs nostrīs, ut fructificārent mortī.
⁶ Nunc autem solūtī sumus ā lēge, morientēs in quō dētīnēbāmur, ita ut seruiāmus in nouitāte spīritūs, et nōn in uetustāte litterae.

⁷ Quid ergō dīcēmus? lēx peccātum est? Absit. Sed peccātum nōn cognōuī, nisi per lēgem: nam concupīscēntiam nesciēbam, nisi lēx diceret: Nōn concupīscēs. ⁸ Occāsiōne autem acceptā, peccātum per mandātum operātum est in mē omnem concupīscēntiam. Sine lēge enim peccātum mortuum erat. ⁹ Ego autem uīuēbam sine lēge aliquandō: sed cum uēnisset mandātum, peccātum reuīxit. ¹⁰ Ego autem mortuus sum: et inuentum est mihi mandātum, quod erat ad uītā, hoc esse ad mortem. ¹¹ Nam peccātum occāsiōne acceptā per mandātum, sēdūxit mē, et per illud occīdit. ¹² Itaque lēx quidem sāncta, et mandātum sānctum, et iūstum, et bonum.

¹³ Quod ergō bonum est mihi, factum est mors? Absit. Sed peccātum, ut appāreat peccātum, per bonum operātum est mihi mortem: ut fiat suprā modum peccāns peccātum per mandātum.

¹⁴ Scīmus enim quod lēx spīritālis est: ego autem carnālis sum, uēnundatus sub peccātō.

¹⁵ Quod enim operor, nōn intellegō: nōn enim quod uolō, hoc agō: sed quod ōdī, illud faciō.

¹⁶ Sī autem quod nōlō, illud faciō: cōsentiō lēgī, quoniam bona. ¹⁷ Nunc autem iam nōn ego operor illud, sed quod habitat in mē peccātum. ¹⁸ Sciō enim quia nōn habitat in mē, hoc est in carne meā, bonum. Nam uelle, adiacet mihi: perficere autem bonum, nōn inueniō. ¹⁹ Nōn enim quod uolō bonum, hoc faciō: sed quod nōlō malum, hoc agō. ²⁰ Sī autem quod nōlō, illud faciō: nōn ego operor illud, sed quod habitat in mē, peccātum.

²¹ Inueniō igitur lēgem, uolentī mihi facere bonum, quoniam mihi malum adiacet:

²² condēlector enim lēgī Deī secundum interiōrem hominem: ²³ uideō autem aliam lēgem in membrīs meis, repugnantem lēgī mentis meae, et captīuantem mē in lēge peccātī, quae est in membrīs meis. ²⁴ Infēlix ergo homō, quis mē liberābit dē corpore mortis huius?

²⁵ Grātia Deī per Iēsum Chrīstum Dominum nostrum. Igitur ego ipse mente seruiō lēgī Deī: carne autem, lēgī peccātī.

Freedom from Condemnation Through the Spirit

8 Nihil ergō nunc damnātiōnis est hīs quī sunt in Chrīstō Iēsū: quī nōn secundum carnem ambulant. ² Lēx enim spīritūs uītae in Chrīstō Iēsū liberāuit mē ā lēge peccātī et mortis.

³ Nam quod impossibile erat lēgis in quō infirmābātur per carnem: Deus Filium suum mittēns in similitūdinem carnis peccātī et dē peccātō, damnāuit peccātum in carne, ⁴ ut iūstificātiō lēgis implērētur in nōbīs, quī nōn secundum carnem ambulāmus, sed secundum spīritum. ⁵ Quī enim secundum carnem sunt, quae carnis sunt, sapiunt: quī uērō secundum spīritum, quae sunt spīritūs, sentiunt. ⁶ Nam prūdentia carnis, mors est: prūdentia autem spīritūs, uīta et pāx: ⁷ quoniam sapientia carnis inimīcītia est in Deum: lēgī enim Deī nōn subicitur: nec enim potest. ⁸ Quī autem in carne sunt, Deō placēre nōn possunt.

⁹ Uōs autem in carne nōn estis, sed in spīritū: sī tamen Spīritus Deī habitat in uōbīs. Sī quis autem Spīritum Chrīstī nōn habet, hic nōn est eius. ¹⁰ Sī autem Chrīstus in uōbīs est, corpus quidem mortuum est propter peccātum, spīritus uērō uīta propter iūstificātiōnem. ¹¹ Quod sī Spīritus eius, quī suscitāuit Iēsum ā mortuīs, habitat in uōbīs: quī suscitāuit Iēsum Chrīstum ā mortuīs, uiuificābit et mortālia corpora uestra, propter inhabitantem Spīritum eius in uōbīs.

¹² Ergō frātēs, dēbitōrēs sumus nōn carnī, ut secundum carnem uiuāmus. ¹³ Sī enim secundum carnem uiixeritis, moriēminī: sī autem spīritū facta carnis mortificātis, uiuētis.

¹⁴ Quicumque enim Spīritū Deī aguntur, hi filiī sunt Deī. ¹⁵ Nōn enim accēpistis spīritum seruitūtis iterum in timōre, sed accēpistis spīritum adoptiōnis filiōrum, in quō clāmāmus: Abba

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

Introduction

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν 2 Τιμοθέε γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Warnings Against False Teachers

3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν 4 μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει— 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, 6 ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν, 7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ νομίμως χρήται, 9 εἰδὼς τοῦτο, ὅτι δικαίω νόμος οὐ κείται, ἀνόμοιοι δὲ καὶ ἀνυποτάκτοις, ἀσεβεῖσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις, 10 πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, 11 κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

12 Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν, 13 τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, 14 ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοὺς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ, 16 ἀλλὰ διὰ τοῦτο ἡλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃται Χριστὸς Ἰησοὺς τὴν ἄπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. 17 τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγοῦσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν συνειδήσιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν. 20 ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι μὴ βλασφημεῖν.

Instructions on Prayer and Worship

2 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεῦξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. 3 τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. 5 εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοὺς, 6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίῳις· 7 εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος—ἀλήθειαν λέγω, οὐ ψεύδομαι—διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ. 9 ὥσαύτως καὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, 10 ἀλλ' ὃ πρέπει γυναιξὶ ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. 11 γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ. 12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα. 14 καὶ Ἀδὰμ οὐκ ἡπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν. 15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

Incipit ad Timotheum Prima

Introduction

1 Paulus Apostolus Chrīstī Iēsū secundum imperium Deī Saluātōris nostrī, et Chrīstī Iēsū speī nostrae, ² Tīmotheō dilēctō filiō in fidē. Grātia, misericordia, et pāx ā Deō Patre, et Chrīstō Iēsū Dominō nostrō.

Warnings Against False Teachers

³ Sicut rogāuī tē ut remanērēs Ephesī cum irem in Macedoniam, ut dēnūtiārēs quibusdam nē aliter docērent, ⁴ neque intenderent fābulīs, et genealogiīs interminātīs: quae quaestiōnēs praestant magis quam aedificātiōnem Deī, quae est in fidē. ⁵ Finis autem praeceptī est caritās dē corde purō, et cōscientiā bonā, et fidē nōn fictā. ⁶ Ā quibus quīdam aberrantēs, conuersī sunt in uāniloquium, ⁷ uolentēs esse lēgis doctōrēs, nōn intelligentēs neque quae loquuntur, neque dē quibus affirmant.

⁸ Scīmus autem quia bona est lēx sī quis eā lēgitimē ūtātur: ⁹ sciēs hoc quia iustō lēx nōn est posita, sed iniustīs, et nōn subditīs, impiīs, et peccātōribus, scelerātīs, et contāminātīs, parricidīs, et mātricidīs, homicidīs, ¹⁰ fornicariīs, masculōrum concubitōribus, plagiariīs, mendācibus, periūrīs, et sī quid aliud sānae doctrīnae aduersātur, ¹¹ quae est secundum Ēuangelium glōriae beātī Deī, quod crēditum est mihi. ¹² Grātiās agō eī, quī mē cōfortāuit, Chrīstō Iēsū Dominō nostrō, quia fidēlem mē exīstimāuit, pōnēs in ministeriō: ¹³ quī prius fuī blasphemus, et persecutor, et contumeliōsus: sed misericordiam cōsecutus sum, quia ignorāns fecī in incredulitate. ¹⁴ Superabundāuit autem grātia Domini nostrī cum fidē, et dilēctiōne, quae est in Chrīstō Iēsū. ¹⁵ Fidēlis sermō, et omnī acceptiōne dignus: quia Chrīstus Iēsūs uēnit in hunc mundum peccātōrēs saluōs facere, quōrum prīmus ego sum. ¹⁶ Sed ideō misericordiam cōsecutus sum: ut in mē prīmō ostenderet Chrīstus Iēsūs omnem patientiam ad dēfōrmatiōnem eōrum, quī crēditūrī sunt illī, in uītā aeternā. ¹⁷ Rēgī autem saeculōrum immortālī, inuisibilī, solī Deō, honor et glōria in saecula saeculōrum. Āmēn.

¹⁸ Hoc praeceptum commendō tibi, fili Tīmothee, secundum praecedentēs in tē prophētias, ut milites in illīs bonam militiam, ¹⁹ habēns fidem, et bonam cōscientiam, quam quīdam repellentēs, circā fidem naufragāuerunt: ²⁰ ex quibus est Hymeneus et Alexander: quōs tradidī Satanae, ut discant nōn blasphemāre.

Instructions on Prayer and Worship

2 Obsecrō igitur prīmō omnium fierī obsecratiōnēs, orātiōnēs, postulatiōnēs, grātiarum actiōnēs, prō omnibus hominibus: ² prō rēgibus, et omnibus quī in sublimitate sunt, ut quiētā et tranquillā uītā agāmus in omnī pietate, et castitate: ³ hoc enim bonum est, et acceptum cōram Saluātōre nostrō Deō, ⁴ quī omnēs hominēs uult saluōs fierī, et ad agnitiōnem uēritātis uenīre. ⁵ Ūnus enim Deus, ūnus et mediātor Deī et hominum homō Chrīstus Iēsūs: ⁶ quī dedit redēptiōnem sēmet ipsū prō omnibus, testimoniū temporibus suis: ⁷ in quō positus sum ego praedicātor, et Apostolus uēritatem dīcō, nōn mentior doctor gentium in fidē, et uēritate.

⁸ Uolō ergō uirōs orāre in omnī locō, leuantēs purās manūs sine irā et disceptatiōne. ⁹ Similiter et mulierēs in habitū ornātō, cum uerēcundiā et sōbrietate ornantēs sē nōn in tortīs crīnibus, aut aurō, aut margarītīs, uel ueste pretiōsā: ¹⁰ sed quod decet mulierēs, prōmittentēs pietatem per opera bona. ¹¹ Mulier in silentiō discat cum omnī subiectione. ¹² Docēre autem mulierī nōn permittō, neque dominārī in uirum: sed esse in silentiō. ¹³ Ādam enim prīmus fōrmātus est: deinde Ēua: ¹⁴ et Ādam nōn est sēductus: mulier autem sēducta in praeuāricatiōne fuit. ¹⁵ Saluābitur autem per filiōrum generatiōnem, sī permanserint in fidē, et dilēctiōne, et sanctificatiōne cum sōbrietate.

morī, et fugiet mors ab ipsīs.

⁷ Et similitudinēs lucustārum, similēs equīs parātīs in proelium: et super capita eārum tamquam corōnae similēs aurō: et faciēs eārum sicut faciēs hominum. ⁸ Et habēbant capillōs sicut capillōs mulierum. Et dentēs eārum, sicut leōnum erant: ⁹ et habēbant lōricās sicut lōricās ferreās, et uōx ālārū eārum sicut uōx curruum equōrum multōrum currentium in bellum: ¹⁰ et habēbant caudās similēs scoriōnum, et aculeī in caudīs eārum: potestās eārum nocēre hominibus mēnsibus quīnque. ¹¹ Et habēbant super sē rēgem angelum abyssi cui nōmen Hebraicē Abaddōn, Graecē autem Apollōn, et Latīnē habēns nōmen Extermināns.

¹² Uae ūnum abiit: ecce ueniunt adhūc duo uae post haec.

¹³ Et sextus angelus tubā cecinit: et audiūi uōcem, ūnum ex cornibus altāris aureī, quod est ante oculōs Deī, ¹⁴ dīcentem sextō angelō, quī habēbat tubam: Solue quattuor angelōs, quī alligātī sunt in flūmine magnō Eufrātē. ¹⁵ Et solūtī sunt quattuor angelī, quī parātī erant in hōram, et diem, et mēsem, et adnum, ut occīderent tertiam partem hominum. ¹⁶ Et numerus equestris exercitūs uīciēs millīēs dēna milia: audiūi numerum eōrum. ¹⁷ Et ita uīdī equōs in uīsione: et quī sedēbant super eōs, habēbant lōricās igneās, et hyacintinās, et sulphureās, et capita equōrum erant tamquam capita leōnum: et dē ore ipsōrum prōcēdit ignis, et fūmus, et sulphur. ¹⁸ Ab hīs tribus plāgīs occīsa est tertia pars hominum dē igne, et et fūmō, et sulphure, quae prōcēdebant dē ore ipsōrum. ¹⁹ Potestās enim equōrum in ore eōrum est, et in caudīs eōrum, nam caudae eōrum similēs serpentibus, habentēs capita: et in hīs nocent.

²⁰ Et cēterī hominēs, quī nōn sunt occīsī in hīs plāgīs, neque paenitentiam ēgērunt dē operibus manuum suārum, ut nōn adōrārent daemōnia, et simulācra aurea et argentea, et aerea, et lapidea, et lignea, quae neque uidēre possunt, neque audīre, neque ambulāre, ²¹ et nōn ēgērunt paenitentiam ab homicīdiīs suis, neque ā uenēficiīs suis, neque ā fornicātiōne suā, neque ā fūrtīs suis.

The Angel with the Little Scroll

10 Et uīdī alium angelum fortem dēscendentem dē caelō amictum nūbe, et īris in capite eius, et faciēs eius erat ut sōl, et pedēs eius tamquam columna ignis: ² et habēbat in manū suā libellum apertum: et posuit pedem suum dextrum super mare, sinistrum autem super terram: ³ et clāmāuit uōce magnā, quemadmodum cum leō rugit. Et cum clāmāset, locūta sunt septem tonitrua uōcēs suās. ⁴ Et cum locūta fuissent septem tonitrua, scrīptūrus eram: et audiūi uōcem dē caelō dīcentem: Signā quae locūta sunt septem tonitrua: nōlī ea scribere. ⁵ Et angelus, quem uīdī stantem suprā mare et suprā terram, leuāuit manum suam ad caelum: ⁶ et iūrāuit per uīuentem in saecula saeculōrum, quī creāuit caelum, et ea quae in illō sunt: et terram, et ea quae in ea sunt: et mare, et ea quae in eō sunt: Quia tempus amplius nōn erit: ⁷ sed in diēbus uōcis septimī angelī, cum coeperit tubā canere, cōsummābitur mystērium Deī sicut ēuangelizāuit per seruōs suōs prophētās.

⁸ Et uōx quam audiūi dē caelō iterum loquentem mēcum, et dīcentem: Uāde, accipe librum apertum dē manū angelī stantis suprā mare, et suprā terram. ⁹ Et abiī ad angelum, dīcēns eī, ut daret mihi librum. Et dicit mihi: Accipe librum, et dēuorā illum: et faciet amāricāre uentrem tuum, sed in ore tuō erit dulce tamquam mel. ¹⁰ Et accēpī librum dē manū angelī, et dēuorāui eum: et erat in ore meō tamquam mel dulce, et cum dēuorāssem eum, amāricātus est uenter meus.

αὐτοῦ ἐσκοτωμένη, καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου, ¹¹ καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

¹² Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου. ¹³ καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι. ¹⁴ εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ παντοκράτορος— ¹⁵ Ἴδου ἔρχομαι ὡς κλέπτῃς. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ— ¹⁶ καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδών.

¹⁷ Καὶ ὁ ἑβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα—καὶ ἐξῆλθεν φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα· Γέγονεν— ¹⁸ καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικούτος σεισμὸς οὕτω μέγας, ¹⁹ καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτῆριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ. ²⁰ καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη οὐχ εὐρέθησαν. ²¹ καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλᾶζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφοδρά.

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17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω σοὶ τὸ κρίμα τῆς πόρνῃς τῆς μεγάλης τῆς καθημένης ἐπὶ ὑδάτων πολλῶν, ² μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. ³ καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμοντα ὀνόματα βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. ⁴ καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτῆριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, ⁵ καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, μυστήριον, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

⁶ Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ.

Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα. ⁷ καὶ εἶπέν μοι ὁ ἄγγελος· Διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοὶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. ⁸ τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ παρέσται.

⁹ Ὡδὲ ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτὰ εἰσιν. ¹⁰ οἱ πέντε ἔπεσαν, ὃ εἷς ἔστιν, ὃ ἄλλος οὐπὼ ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μείναι, ¹¹ καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὀγδοὸς ἔστιν καὶ ἐκ τῶν ἑπτὰ ἔστιν, καὶ εἰς ἀπώλειαν ὑπάγει. ¹² καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπὼ ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. ¹³ οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδῶσιν.

¹⁴ οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

tenebrōsum, et conmandūcāuerunt linguās suās prae dolore: ¹¹ et blasphemāuerunt Deum caeli prae dolōribus, et uulneribus suis, et nōn ēgerunt paenitentiam ex operibus suis.

¹² Et sextus effūdīt fialam suam in flūmen illud magnum Eufrātē, et siccāuit aquam eius, ut praeparārētur uia rēgibus ab ortū sōlis. ¹³ Et uīdī dē ore dracōnis, et dē ore bēstiae, et dē ore pseudoprophētae spīritūs trēs inmundōs in modum rānārum. ¹⁴ Sunt enim spīritūs daemoniōrum facientēs signa, et prōcēdunt ad rēgēs tōtius terrae congregāre illōs in proelium ad diem magnum Deī omnipotentis. ¹⁵ Ecce ueniō sicut fūr. Beātus quī uigilat, et custōdit uestimenta sua, nē nūdus ambulet, et uideant turpitūdinem eius. ¹⁶ Et congregāuit illōs in locum quī uocātur Hebraicē Hermagedōn.

¹⁷ Et septimus effūdīt fialam suam in āerem, et exīuit uōx magna dē templō ā thronō, dīcēns: Factum est. ¹⁸ Et facta sunt fulgura, et uocēs, et tonitrua, et terraemōtus factus est magnus, quālis numquam fuit ex quō hominēs fuērunt super terram: tālis terraemōtus, sic magnus. ¹⁹ Et facta est ciuitās magna in trēs partēs: et ciuitātēs gentium cecidērunt. Et Babylōn magna uēnit in memoriam ante Deum, dare ei calicem uīnī indignātiōnis irae eius. ²⁰ Et omnis īnsula fūgit, et montēs nōn sunt inuentī. ²¹ Et grandō magna sicut talentum dēscendit dē caelō in hominēs: et blasphemāuerunt hominēs Deum propter plāgam grandinis: quoniam magna facta est uehementer.

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17 Et uēnit ūnus dē septem angelīs, quī habēbant septem phialās, et locūtus est mēcum, dīcēns: Uenī, ostendam tibi damnātiōnem meretrīcis magnae, quae sedet super aquās multās, ² cum quā fornicātī sunt rēgēs terrae, et inēbriātī sunt quī inhabitant terram dē uīnō prōstitutiōnis eius. ³ Et abstulit mē in dēsertum in spīritū. Et uīdī mulierem sedentem super bēstiam coccineam, plēnam nōminibus blasphemiae, habentem capita septem, et cornua decem. ⁴ Et mulier erat circumdata purpurā, et coccinō, et inaurāta aurō, et lapide pretiōsō, et margarītīs, habēns pōculum aureum in manū suā, plēnum abōminātiōnum, et inmunditiā fornicātiōnis eius. ⁵ Et in fronte eius nōmen scrīptum: Mystērīum: Babylōn magna, māter fornicātiōnum, et abōminātiōnum terrae.

⁶ Et uīdī mulierem ēbriam dē sanguine sānctorum, et dē sanguine martyrum Iēsū. Et mīrātus sum cum uīdissem illam admīrātiōne magnā. ⁷ Et dīxit mihi angelus: Quārē mīrāris? Ego tibi dīcam sacramentum mulieris, et bēstiae, quae portat eam, quae habet capita septem, et cornua decem. ⁸ Bēstia, quam uīdistī, fuit, et nōn est, et ascēnsūra est dē abyssō, et in interitum ībit: et mīrābuntur inhabitantēs terram quōrum nōn sunt scrīpta nōmina in librō uitae ā cōstitutiōne mundī uidentēs bēstiam, quia erat, et nōn est.

⁹ Et hīc est sēnsus, quī habet sapientiam. Septem capita, septem montēs sunt, super quōs mulier sedet, et rēgēs septem sunt. ¹⁰ Quīnque cecidērunt, ūnus est, et alius nōndum uēnit: et cum uēnerit, oportet illum breue tempus manēre. ¹¹ Et bēstia, quae erat, et nōn est: et ipsa octāua est: et dē septem est, et in interitum uādet. ¹² Et decem cornua, quae uīdistī, decem rēgēs sunt: quī rēgnum nōndum accēpērunt, sed potestātem tamquam rēgēs ūnā hōrā accipiunt post bēstiam. ¹³ Hī ūnum cōsiliū habent, et uirtūtem, et potestātem suam bēstiae trādent. ¹⁴ Hī cum Agnō pugnābunt, et Agnus uincet illōs: quoniam Dominus dominōrum est, et Rēx rēgum, et quī cum illō sunt, uocātī, ēlēctī, et fidēlēs.

¹² Ἴδου ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἐκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ. ¹³ ἐγὼ τὸ Ἄλφα καὶ τὸ Ὠ, ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος.

¹⁴ Μακάριοι οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. ¹⁵ ἔξω οἱ κύνες καὶ οἱ φάρμακοι καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ποιῶν ψεῦδος.

¹⁶ Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωῒνός. ¹⁷ καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἔρχου· καὶ ὁ ἀκούων εἰπάτω· Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

¹⁸ Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.

¹⁹ καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.

²⁰ Λέγει ὁ μαρτυρῶν ταῦτα· Ναί· ἔρχομαι ταχύ· Ἀμήν· ἔρχου, κύριε Ἰησοῦ.

²¹ Ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.

¹² Ecce ueniō citō, et mercēs mea mēcum est, reddere ūnīcuique secundum opera sua. ¹³ Ego alpha et ōmega, prīmus et nouissimus, prīncipium et fīnis.

¹⁴ Beātī, quī lauant stolās suās, ut sit potestās eōrum in lignō uītae, et portīs intrent in cīuitātem. ¹⁵ forīs canēs, et uenēficī, et inpudīcī, et homicīdae, et idōlīs seruientēs, et omnis quī amat et facit mendācium.

¹⁶ Ego Iēsūs mīsī angelum meum testificārī uōbīs haec in ecclēsiīs. Ego sum rādīx et genus Dāuīd, stēlla splendida et mātūtīna.

¹⁷ Et Spīritus et spōnsa dīcunt: Uenī. Et quī audit, dīcat: Uenī. Et quī sitit, ueniat: quī uult, accipiat aquam uītae grātīs.

¹⁸ Contestor ego omnī audientī uerba prophētīae librī huius: sī quis adposuerit ad haec, adpōnet Deus super illum plāgās scrīptās in librō istō. ¹⁹ Et sī quis diminuerit dē uerbīs librī prophētīae huius, auferet Deus partem eius dē lignō uītae, et dē cīuitāte sānctā, et dē hīs quae scrīptae sunt in librō istō.

²⁰ Dīcit quī testimōnium perhibet istōrum: Etiam ueniō citō: Āmēn. Uēnī Domine Iēsū.

²¹ Grātia Domīnī nostrī Iēsū Chrīstī cum omnibus. Āmēn.

EXPLICIT APOCALYPSIS IOHANNIS APOSTOLI