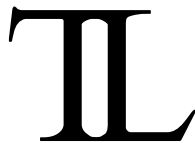


The New Testament

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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Timothy A. Lee Publishing, Cambridge, England

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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 Spiritus 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 dīlīgēntem 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*, *jūstificātiō*, *testāmentum*, *sānctificātiō*, and *regenerātiō*.

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

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

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, *Dīxitque Deus: Fiat lūx* (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 (*metri causā*), many words have sufficient and consistent examples, exist in other meters, and can be corroborated with other data points, such that a certain level of assurance can be achieved.

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־	Γεννησαρέτ	Gēnēsār
אֱלִישֵׁעַ	Ἐλισσαῖος	Elīsēus
קִישׁוֹן	Κισων	Cīsōn/Cissōn
בַּר־סָבָא ³⁷	Βαρσαββᾶς	Barsābās

Decisions made for morphemes were applied to all names with that morpheme, whether Hebrew or Greek/Latin morphemes, thus Bēth- (from בֵּית-, Greek Βηθ-/Βαιθ-) and the theophoric -iās (from -יָהּ/-יְהוָה 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 Ἀβραάμ 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 Ἰωθαμ, Ἰωθαμ 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 Βαβυλώως.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώως 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 Βαβυλώως γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώως ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

The Birth of Jesus

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἄνθρωπος 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

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 αὐτὴν 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; εἶδομεν 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

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 Babylōnis.

¹² Et post trāsmigratiōnem Babylōnis, 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 Babylōnis, generatiōnēs quattuordecim: et ā trāsmigratiōne Babylōnis usque ad Chrīstum, generatiōnēs quattuordecim.

The Birth of Jesus

¹⁸ Chrīstī autem generatiō sic erat. Cum esset dēspōnsāta māter eius Mariā Iōsēph, ante quam conuenirent inuenta est in uterō habēns dē Spīritū sanctō. ¹⁹ Iōsēph autem uir eius cum esset iustus et nōllet eam trādūcere, uoluit occultē dīmittere eam. ²⁰ Haec autem eō cōgitante, ecce angelus Dominī in somnīs appāruit eī, dicēns, Iōsēph fili Dāuīd, nōlī timēre accipere Mariā coniugem tuam: quod enim in eā nātum est, dē Spīritū sanctō 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 Dominī, et accēpit coniugem suam. ²⁵ Et nōn cognōscēbat eam dōnec peperit filiū suū prīmogenitū: et uocāuit nōmen eius Iēsum.

The Visit of the Wise Men

2 Cum ergō nātus esset Iēsūs in Bēthleem Iūdaeae in diēbus Hērōdis rēgis, ecce magī ab oriente uēnērunt Hierosolymā, ² dīcentēs: Ubi est quī nātus est rēx Iūdaeōrum? uīdimus enim stēllā 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 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 φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
 ἂν εἶπω 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 διετοῦς 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 ὀδυρμὸς πολὺς· Ῥαχὴλ
 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
 βασιλεὺς 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, ἡ 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 ἐκεῖναις 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 ψευδοχριστοὶ 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 ᾖ 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 ᾗδῃ 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 ὥς 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 ἔτοιμοι, ὅτι ἡ 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 τροφὴν 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 ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ 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'

Isa
13.10,
34.1

Dan
7.12-
14,
Zech
12.10

gentibus: et tunc ueniet cōsummatiō.

¹⁵ Cum ergo 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 Christus, 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 praedixī uōbīs. ²⁶ Sī ergo 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 Filiī 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 Filiī 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 Filiī 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 Filiī 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 Quīnque autem ex eīs erant fatuae, et quīnque prūdētēs: ³ sed quīnque fatuae, acceptīs lampadibus, nōn sūmpsērunt oleum sēcum:

βλασφημία, ὑπερηφανία, ἀφροσύνη. ²³ πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

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²⁴ Ἐκείθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὄρια Τύρου. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν. ²⁵ ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἔλθουσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. ²⁶ ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει. καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. ²⁷ καὶ ἔλεγεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ γὰρ καλὸν ἐστὶν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν. ²⁸ ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων. ²⁹ καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὑπάγε, ἐξελήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. ³⁰ καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.

Jesus Heals a Deaf Man

³¹ Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. ³² καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. ³³ καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἤψατο τῆς γλώσσης αὐτοῦ, ³⁴ καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ· Εφφαθα, ὃ ἐστὶν Διανοίχθητι. ³⁵ καὶ ἡνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. ³⁶ καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶν λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. ³⁷ καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες· Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

The Feeding of the Four Thousand

8 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς· ² Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἡδη ἡμέραι τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν. ³ καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καὶ τινες αὐτῶν ἀπὸ μακρόθεν ἦκασιν. ⁴ καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεται τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; ⁵ καὶ ἠρώτα αὐτοῦς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν· Ἑπτὰ. ⁶ καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρεθήκαν τῷ ὄχλῳ. ⁷ καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. ⁸ καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦσαν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας. ⁹ ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτοὺς. ¹⁰ καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Jesus Warns Against the Teaching of the Pharisees

¹¹ Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. ¹² καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει· Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. ¹³ καὶ ἀφείς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

¹⁴ Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. ¹⁵ καὶ διεστέλλετο αὐτοῖς λέγων· Ὁράτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἑρῳδου. ¹⁶ καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν. ¹⁷ καὶ γνοὺς λέγει αὐτοῖς· Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε οὐδὲ συνιέτε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ¹⁸ ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε ¹⁹ ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ· Δώδεκα. ²⁰ ὅτε καὶ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων

hominem.

The Faith of the Canaanite Woman and Her Daughter's Healing

²⁴ Et inde surgēns abiit in finēs Tyrī et Sīdōnis: et ingressus domum, nēminem uoluit scīre, et nōn potuit latēre. ²⁵ Mulier enim statim ut audiuit dē eō, cuius habēbat filia spīritum inmundum, intrāuit, et prōcidit ad pedēs eius. ²⁶ Erat autem mulier gentilis, Syrophoenissa genere. Et rogābat eum ut daemonium ēiceret dē filiā eius. ²⁷ Quī dixit illi: Sine prius saturārī filiōs: nōn est enim bonum sūmere pānem filiōrum, et mittere canibus. ²⁸ At illa respondit, et dīcit ei: Utique Domine, nam et catellī sub mēnsā comedunt dē micīs puerōrum. ²⁹ Et ait illi: Propter hunc sermōnem uāde: exiit daemonium dē filiā tuā. ³⁰ Et cum abisset domum suam, inuēnit puellam iacentem suprà lectum, et daemonium exisse.

Jesus Heals a Deaf Man

³¹ Et iterum exiēns dē finibus Tyrī, uēnit per Sīdōnem ad mare Galīlaeae inter mediōs finēs Decapoleos. ³² Et addūcunt eī surdum, et mūtum, et dēprecantur eum, ut impōnat illi manum. ³³ Et adprehendēns eum dē turbā seorsum, misit digitōs suōs in auriculās: et expuēns, tetigit linguam eius: ³⁴ et suspiciēns in caelum, ingemuit, et ait illi: Effetha, quod est, Adaperīre. ³⁵ Et statim apertae sunt aurēs eius, et solūtum est uinculum linguae eius, et loquēbātur rēctē. ³⁶ Et praecēpit illis nē cui dicerent. Quantō autem eīs praeciپیbat, tantō magis plūs praedicābant: ³⁷ et eō amplius admīrābantur, dīcentēs: Bene omnia fēcit: et surdōs fēcit audīre, et mūtōs loquī.

The Feeding of the Four Thousand

8 In illīs diēbus iterum cum turba multa esset, nec habērent quod mandūcārent, conuocātis discipulīs, ait illīs: ² Misereor super turbam: quia ecce iam trīduō sustinent mē, nec habent quod mandūcent: ³ et sī dīmiserō eōs iēiūnōs in domum suam, dēficient in uīā: quīdam enim ex eīs dē longē uēnērunt. ⁴ Et respondērunt eī discipulī suī: Unde istōs poterit quis saturāre pānibus in sōlitudīne? ⁵ Et interrogāuit eōs: Quot pānēs habētis? Quī dixerunt: Septem. ⁶ Et praecēpit turbae discumbere suprà terram. Et accipiēns septem pānēs, grātiās agēns frēgit, et dabat discipulīs suīs ut adpōnerent, et adposuērunt turbae. ⁷ Et habēbant pisciculōs paucōs: et ipsōs benedīxit, et iussit adpōnī. ⁸ Et mandūcāuerunt, et saturātī sunt, et sustulērunt quod superāuerat dē fragmentīs, septem sportās. ⁹ Erant autem quī mandūcāuerunt, quasi quattuor mīlia: et dīmisit eōs. ¹⁰ Et statim ascendēns nāuem cum discipulīs suīs, uēnit in partēs Dalmanūtha.

Jesus Warns Against the Teaching of the Pharisees

¹¹ Et exiērunt Pharīsaēī, et coopērunt conquīrere cum eō, quaerentēs ab illō signum dē caelō, temptantēs eum. ¹² Et ingemēscēns spīritū, ait: Quid generātiō ista quaerit signum? Āmēn dīcō uobīs, sī dabitur generātiōnī istī signum. ¹³ Et dīmittēns eōs, ascendēns iterum, et abiit trāns fretum.

¹⁴ Et oblītī sunt sūmere pānēs: et nisi ūnum pānem nōn habēbant sēcum in nāuī. ¹⁵ Et praeciپیbat eīs, dīcēns: Uidēte, cauēte ā fermentō Pharīsaeorū, et fermentō Hērōdis. ¹⁶ Et cōgitābant ad alterutrum, dīcentēs: quia pānēs nōn habēmus. ¹⁷ Quō cognitō, Iēsūs ait illīs: Quid cōgitātis, quia pānēs nōn habētis? nōndum cognōscitis nec intellegitis? adhūc caecātum habētis cor uestrum? ¹⁸ oculōs habentēs nōn uidētis? et aurēs habentēs nōn audītis? nec recordāminī, ¹⁹ quāndō quīnque pānēs frēgī in quīnque mīlia: quot cophinōs fragmentōrum plēnōs sustulistis? Dīcunt eī: Duodecim. ²⁰ Quāndō et septem pānēs in quattuor mīlia: quot

εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύτετε τὸν πῶλον; ³⁴ οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ
 χρειάν ἔχει. ³⁵ καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες 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.

Ps
118.26

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 ἑδαφιοῦσίν 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

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.

Isa
56.7,
Jer
7.11

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 εὑρίσκον 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

⁹ Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος ἐφύτευεν ἀμπελῶνα,
 καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανοὺς. 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 κακείνουν
 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
 ἐστὶν 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.

Ps
118.22

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, dicit: 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, uerébuntur. 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

πρὸς ἐμέ, ²⁰ ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὔρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου ²¹ ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν.

Paul's Two-Year Imprisonment in Caesarea

²² Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἴπας· Ὅταν Λυσίας ὁ χιλιάρχος καταβῇ διαγνώσωμαι τὰ καθ' ὑμᾶς. ²³ διαταξάμενος τῷ ἑκατοντάρχῃ τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδὲνα κωλύειν τῶν ιδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.

²⁴ Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὔσῃ Ἰουδαία μετεπέμψατο τὸν Παῦλον καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. ²⁵ διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔμφορος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακαλέσομαι σε. ²⁶ ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὠμίλει αὐτῷ.

²⁷ Διετίας δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

Paul Appeals to Caesar Before Festus

25 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας, ² ἐνεφάνισάν τε αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν ³ αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως μεταπέμψῃται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ⁴ ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς Καισάρειαν, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. ⁵ Οἱ οὖν ἐν ὑμῖν, φησὶν, δυνατοὶ συγκαταβάντες εἰ τί ἐστὶν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεῖτωσαν αὐτοῦ.

⁶ Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτῶ ἢ δέκα, καταβάς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι. ⁷ παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξαι, ⁸ τοῦ Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἥμαρτον. ⁹ ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ εἶπεν· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; ¹⁰ εἶπεν δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὗ με δεῖ κρίνεσθαι. Ἰουδαίους οὐδὲν ἡδίκησα, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις. ¹¹ εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. ¹² τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη· Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

Paul Defends Himself Before King Agrippa II

¹³ Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασάμενοι τὸν Φῆστον. ¹⁴ ὥς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων· Ἀνὴρ τίς ἐστὶν καταλελειμμένος ὑπὸ Φήλικος δέσμιος, ¹⁵ περὶ οὗ γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ καταδικῆναι. ¹⁶ πρὸς οὓς ἀπεκρίθη ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. ¹⁷ συνελθόντων οὖν ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα. ¹⁸ περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρῶν, ¹⁹ ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισδαιμονίας εἶχον πρὸς αὐτὸν καὶ περὶ τίνος Ἰησοῦ

sī quid habērent aduersum mē: ²¹ aut hi ipsī dīcant sī quid inuēnērunt in me inīquitātis cum stem in conciliō,

Paul's Two-Year Imprisonment in Caesarea

²² nisi dē ūnā hāc solummodo uōce quā clāmāuī inter eōs stāns: Quoniam dē resurrēctiōne mortuōrum ego iūdicor hodiē ā uōbīs.

²³ Distulit autem illōs Fēlix, certissimē sciēns dē uiā, dīcēns: Cum tribūnus Lysias dēscenderit, audiam uōs.

²⁴ Iussitque centuriōnī cūstodīrī eum, et habēre requiem, nec quemquam prohibēre dē suis ministrāre ei.

²⁵ Post aliquot autem diēs ueniēns Fēlix cum Drūsillā uxōre suā, quae erat Iūdaeā, uocāuit Paulum, et audiuit ab eo fidem quae est in Iēsum Christum. ²⁶ Disputante autem illō dē iūstitiā, et castitāte, et dē iūdicio futūrō, timefactus Felix, respondit: Quod nunc attinet, uāde: tempore autem oportūnō accersiam te:

²⁷ Simul et spērāns quia pecūnia darētur ā Paulō, propter quod et frequenter accersiēns eum, loquēbātur cum eo. ²⁸ Bienniō autem explētō, accēpit successorē Felix Porcium Fēstum. Uolēns autem grātiā praestāre Iūdaeis Felix, reliquit Paulum uinctum.

Paul Appeals to Caesar Before Festus

25 Fēstus ergō cum uēnisset in prouīnciam, post trīduum ascendit Hierosolymam ā Caesarēā. ² Adiēruntque eum prīncipēs sacerdotum et prīmī Iūdaeōrum aduersus Paulum: et rogābant eum, ³ postulantēs grātiā aduersus eum, ut iubēret perducī eum Hierusalem, insidiās tendentēs ut eum interficerent in uiā. ⁴ Fēstus autem respondit seruārī Paulum in Caesarēā: sē autem mātūrius profectūrum. ⁵ Quī ergō in uōbīs, ait, potentēs sunt, dēscendentēs simul, sī quod est in uirō crīmen, accūsant eum.

⁶ Dēmōrātus autem inter eōs diēs nōn amplius quam octo aut decem, dēscendit Caesarēam, et alterā diē sedit prō tribunālī, et iussit Paulum addūcī. ⁷ Quī cum perductus esset, circumstetērunt eum, quī ab Hierosolyma dēscenderant Iūdaeī, multās et grauēs causās obicientēs, quās nōn poterant probāre: ⁸ Paulō autem ratiōnem reddente: Quoniam neque in lēgem Iūdaeōrum, neque in templum, neque in Caesarem quicquam peccāuī. ⁹ Fēstus autem uolēns Iūdaeis grātiā praestāre, respondēns Paulō, dīxit: Uīs Hierosolymam ascendere, et ibi dē hīs iūdicārī apud mē? ¹⁰ Dīxit autem Paulus: Ad tribunāl Caesaris stō: ubi mē oportet iūdicārī: Iūdaeis nōn nocuī, sicut tū melius nōstī. ¹¹ Sī enim nocuī, aut dignum morte aliquid fēcī, nōn recūsō morī: sī uērō nihil est eōrum quae hī accūsant mē, nēmō potest mē illis dōnāre. Caesarem appellō. ¹² Tunc Fēstus cum cōnsiliō locūtus, respondit: Caesarem appellāstī: ad Caesarem ibis.

Paul Defends Himself Before King Agrippa II

¹³ Et cum diēs aliquot trānsactī essent, Agrippa rēx et Bernīcē dēscendērunt Caesarēam ad salūtandum Fēstum. ¹⁴ Et cum diēs plūrēs ibi dēmōrarentur, Fēstus rēgī indicāuit dē Paulō, dīcēns: Uir quīdam est dērelictus ā Fēlice uinctus, ¹⁵ dē quō cum essem Hierosolymīs, adiērunt mē prīncipēs sacerdotum et seniōrēs Iūdaeōrum, postulantēs aduersus illum damnatiōnem. ¹⁶ Ad quōs respondī: Quia nōn est cōsuētūdō Rōmānis dōnāre aliquem hominem priusquam is quī accūsātur praesentēs habeat accūsātōrēs, locumque dēfendendī accipiat ad abluenda crīmina. ¹⁷ Cum ergō hūc conuēnissem sine ūllā dilātiōne, sequenti diē sedēns prō tribunālī, iussī addūcī uirum. ¹⁸ Dē quō, cum stetissent accūsātōrēs, nūllam causam dēferēbant, dē quibus ego suspicābar malam. ¹⁹ Quaestiōnēs uērō quāsdam dē suā superstitiōne habēbant aduersus eum, et dē quōdam Iēsū dēfūctō, quem affirmābat Paulus uiuere. ²⁰ Haesitāns autem ego

μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὐρεθεὶς ὡς ἄνθρωπος·⁸ ἑταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.⁹ διὸ καὶ ὁ θεὸς αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πάντων ὀνομα,¹⁰ ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντων γόνου κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,¹¹ καὶ πάντα γλώσσα ἐξομολογήσεται ὅτι κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ πατρὸς.

¹² Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε,¹³ θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

¹⁴ Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,¹⁵ ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἅμωμα μέσον γενεᾶς σκοτιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ·¹⁶ λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἡμεῖς εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.¹⁷ ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν.¹⁸ τὸ δὲ αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

Commendation of Timothy and Epaphroditus

¹⁹ Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα καγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν.²⁰ οὐδένα γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,²¹ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ.²² τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἡμοῖς ἐδούλευσεν εἰς τὸ εὐαγγέλιον.²³ τοῦτον μὲν οὖν ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἡμῶν ἐξ αὐτῆς·²⁴ πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

²⁵ Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς,²⁶ ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδελμονὴν διότι ἠκούσατε ὅτι ἠσθένησεν.²⁷ καὶ γὰρ ἠσθένησεν παραπλήσιον θανάτῳ· ἀλλὰ ὁ θεὸς ἤλεησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.²⁸ σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε καγὼ ἀλυπότερος ὦ.²⁹ προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιοῦτους ἐντίμους ἔχετε,³⁰ ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγγισεν, παραβολουσάμενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας.

Warning Against Judaizers

3 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ γράφειν ὑμῖν ἡμεῖς μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

² Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.³ ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιοότες,

⁴ Καίπερ ἐγὼ ἔχων πεποίτησιν καὶ ἐν σαρκί.

Εἴ τις δοκεῖ ἄλλος πεποιθῆναι ἐν σαρκί, ἐγὼ μᾶλλον.⁵ περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,⁶ κατὰ ζήλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

⁷ Ἀλλὰ ἅτινα ἦν μοι κέρδη, ταῦτα ἡγῆμαι διὰ τὸν Χριστὸν ζημίαν.⁸ ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι' ὃν τὰ πάντα ἐξημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα Χριστὸν κερδήσω⁹ καὶ εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,¹⁰ τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,¹¹ εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ

fōrmam seruī accipiēns, in similitūdinem hominum factus, et habitū inuentus ut homō.⁸ Humiliāuit sēmet ipsum factus obēdiēns ūsque ad mortem, mortem autem crucis.⁹ Propter quod et Deus illum exaltāuit, et dōnāuit illī nōmen super omne nōmen:¹⁰ ut in nōmine Iēsū omne genu flectātur caelestium, et terrestrium et infērōrum,¹¹ et omnis lingua cōnfiteātur, quia Dominus Iēsūs Chrīstus in glōriā est Deī Patris.

¹² Itaque cārissimī meī sicut semper obēdistis, nōn ut in praesentiā meī tantum, sed multō magis nunc in absentīā meā, cum metū et tremōre uestrae salutē operāminī.¹³ Deus est enim, quī operātur in uōbīs et uelle, et perficere prō bonā uoluntāte.

¹⁴ Omnia autem facite sine murmurātiōnibus et haesitātiōnibus:¹⁵ ut sītis sine querellā, et simplicēs filiī Deī, sine reprehēsiōne in mediō nātiōnis prāuae et peruersae: inter quōs lūcētis sicut lūmināria in mundō,¹⁶ uerbum uītae continentēs ad glōriam meam in diē Chrīstī, quia nōn in uacuum cucurrī, neque in uacuum labōrāuī.¹⁷ Sed et sī inmolor suprā sacrificium, et obsequium fideī uestrae, gaudeō, et congrātulor omnibus uōbīs:¹⁸ id ipsum autem et uōs gaudēte, et congrātulāminī mihi.

Commendation of Timothy and Epaphroditus

¹⁹ Spērō autem in Dominō Iēsū, Tīmotheum citō mē mittere ad uōs: ut et ego bonō animō sim, cognitis quae circā uōs sunt.²⁰ Nēminem enim habeō tam ūnanimem, quī sincērā adfectiōne prō uōbīs sollicitus sit.²¹ Omnēs enim sua quaerunt, nōn quae sunt Iēsū Chrīstī.²² Experimentum autem eius cognōscite, quoniam sicut patrī filius, mēcum seruīuit in Ēuangeliō.²³ Hunc igitur spērō mē mittere mox ut uiderō quae circā mē sunt.²⁴ Cōnfīdō autem in Dominō quoniam et ipse ueniam ad uōs citō.

²⁵ Necessārium autem exīstimāuī Epaphrodītum frātre, et cooperātorem, et commilitōnem meum, uestrum autem apostolum, et ministrum necessitātis meae, mittere ad uōs:²⁶ quoniam quidem omnēs uōs dēsiderābat: et maestus erat, proptereā quod audierātis illum infirmātum.²⁷ Nam et infirmātus est ūsque ad mortem: sed Deus misertus est eius: nōn solum autem eius, uērū etiam et meī, nē trīstitiam super trīstitiam habērem.²⁸ Festīnantius ergō mīsī illum, ut uīsō eō iterum gaudeātis, et ego sine trīstitiā sim.²⁹ Excipite itaque illum cum omnī gaudiō in Dominō, et eiusmodī cum honōre habētōte;³⁰ quoniam propter opus Chrīstī ūsque ad mortem accessit, trādēns animam suam ut implēret id quod ex uōbīs dēerat ergā meum obsequium.

Warning Against Judaizers

3 Dē ceterō, frātrēs meī, gaudēte in Dominō. Eadem uōbīs scribere, mihi quidem nōn pigrum, uōbīs autem necessārium.

² Uidēte canēs, uidēte malōs operāriōs, uidēte concīsiōnem.³ Nōs enim sumus circumcīsiō, quī spīritū Deō seruīmus, et glōriāmur in Chrīstō Iēsū, et nōn in carne fīdūciam habentēs,

⁴ Quamquam ego habeam cōnfīdentiam et in carne. Sī quis alius uidētur cōnfīdere in carne, ego magis:⁵ circumcīsus octauā diē, ex genere Israhēl, dē tribū Beniamīn, Hebraeus ex Hebraeīs, secundum lēgem Pharīsaeus,⁶ secundum aemulātiōnem persequēns Ecclēsiā Deī, secundum iūstitiam, quae in lēge est, conuersātus sine querellā.

⁷ Sed quae mihi fuērunt lucra, haec arbitratūs sum propter Chrīstum dētrīmenta.⁸ Vērū tamen existimō omnia dētrīmentum esse propter ēminentem scientiam Iēsū Chrīstī Domini meī: propter quem omnia dētrīmentum fecī, et arbitror ut stercora, ut Chrīstum lucrī faciam,⁹ et inueniar in illō nōn habēns meam iūstitiam, quae ex lēge est, sed illam, quae ex fidē est Chrīstī: quae ex Deō est iūstitia in fidē,¹⁰ ad agnōscendum illum, et uirtūtem resurrēctiōnis eius, et societātem passiōnum illius: cōnfigūrātus mortī eius:¹¹ sī quō modō occurrā ad

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 prōcēdēbant 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 iris 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 scrībere. 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, dīcēs eī, ut daret mihi librum. Et dīcit 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 ἑλκῶν 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 ἂφ' 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 σφόδρα.

The Judgement of the Great Prostitute

17 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων· Δεῦρο, δεῖξω σοὶ τὸ κρίμα τῆς πόρνῆς 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 Ὡδε 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, ὁ ἄλλος οὐπω ἦλθεν, καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ μείναι, ¹¹ καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτὰ ἐστίν, καὶ εἰς ἀπώλειαν ὑπάγει. ¹² καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου. ¹³ οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν.

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.

The Judgement of the Great Prostitute

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 sacrāmētum 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 uītāe ā cōstitutiōne mundi 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 rēgnū 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 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 inpuđicī, et homicīdae, et īdōlīs seruientēs, et omnis quī amat et facit mendācium.

¹⁶ Ego Iēsūs mīsī angelum meum testificārī uōbīs haec in ecclēsīis. 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 dīminuerit 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