

*[ΕΤΑΙ ΓΕΛΛΙΟΝ] KATA ΜΑΡΚΟΝ.
[GLAD TIDINGS] BY MARK.
* ACCORDING TO MARK.

ΚΕΦ. α'. 1.

¹ Ἀρχὴ τῶν εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ
A beginning of the glad tidings of Jesus Christ, a son
του θεοῦ. ² ὡς γεγραπταὶ ἐν Ἠσαΐα τῷ προ-
of the God. As it is written in Esaias he pro-
φήτῃ· “Ἰδού, ἐγὼ ἀποστέλω τὸν ἀγγέλόν
phet; “Lo, I send the messenger
μου προ προσώπου σου, ὃς κατασκευάσει τὴν
of me before face of thee, who will prepare the
ὁδὸν σου. ³ Φωνὴ βοῶντος ἐν τῇ ἐρημῷ· “Ἐτοι-
way of thee. A voice crying out in the desert; Make
μασατέ τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς
you ready the way of a lord, straight make you the
τριβὰς αὐτοῦ.” ⁴ Ἐγένετο Ἰωάννης βαπτίζων
beaten ways of him;” Was John dipping
ἐν τῇ ἐρημῷ, καὶ κηρύσσων βαπτισμὰ μετα-
in the desert, and publishing a dipping of refor-
μοῦ εἰς ἀφεσὶν ἁμαρτιῶν. ⁵ Καὶ ἐξεπορεύετο
mation into forgiveness of sins. And went out
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱερο-
to him all the Judea country, and the Jeru-
σολυμίται πάντες· καὶ ἐβαπτίζοντο ἐν τῷ
salem all; and were dipped in the
Ἰορδάνῃ ποταμῷ ὑπὸ αὐτοῦ, ἐξομολογούμενοι
Jordan river by him, confessing
τὰς ἁμαρτίας αὐτῶν. ⁶ Ἦν δὲ Ἰωάννης ἐνδεδυ-
the sins of them. Was now John having been
μένος τριχὰς καμήλου, καὶ ζώνην δερματίνην
clothe hairs of a camel, and a belt made of skin
πρὶν τὴν ὀσφύν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ
around the loins of him, and eating locusts and
μέλι ἀγρίου. Καὶ ἐκηρύσσει λέγων· Ἐρχεται
honey wild. And he cried out saying; Comes
ὁ ἰσχυρότερος μου ὀπίσω * [μου,] οὐδὲ οὐκ
the mightier of me after [me,] of whom not
εἰμι ἱκανὸς κυψάσθαι τὸν ἱμάντα τῶν
I am worthy bowed down to loose the string of the
ὑποδημάτων αὐτοῦ. ⁸ Ἐγὼ * [μεν] ἐβαπτισά
sandals of him. I [indeed] dipped
ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν
you in water; he but will dip you in
πνεύματι ἁγίῳ.
spirit holy.

⁹ * [Καὶ] ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις,
[And] it came to pass in those the days,
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ
came Jesus from Nazareth of the Galilee, and

CHAPTER I.

¹ The Beginning of the
GLAD TIDINGS of Jesus
Christ, the Son of * God;

² as it is written * † in
the PROPHETS, † “Behold,
“ * I send my MESSENGER
“before thy Face, who will
“prepare thy WAY.

³ † “A Voice proclaim-
“ing in the DESERT, ‘Pre-
“pare the WAY for the
“Lord, make the HIGH-
“WAYS straight for him.”

⁴ † John was immersing
in the DESERT, and pub-
lishing an Immersion of
Reformation for Forgive-
ness of Sins.

⁵ † And resorted to him
All the COUNTRY of JU-
DEA, and all THOSE of
Jerusalem, and were im-
mersed by him in the
RIVER JORDAN, confessing
their SINS.

⁶ † Now John was cloth-
ed in Camel’s Hair, with
a Leathern Girdle encir-
cling his WAIST; and
eating Locusts and Wild
Honey.

⁷ And he proclaimed,
saying, † “The POWERFUL
ONE comes after me; for
whom I am not worthy
to stoop down and untie
the STRINGS of his SAN-
DALS.

⁸ † I immerse you in
Water, but he will im-
merse you in holy Spirit.”

⁹ † And it occurred, in
Those DAYS, that Jesus
came from Nazareth of
GALILEE, and was im-

* VATICAN MANUSCRIPT.—Title—ACCORDING TO MARK. 1. God. 2. ISAIAH
the PROPHET. 2. I send. 7. me—omit. 8. indeed—omit. 9. And—omit.

† 2. As the common reading has an immense majority in its favor, and some noted ver-
sions; as the quotation is from two different prophecies, Mal. iii. 1, and Isa. xl. 2, 3, of which
the nearest is not from Isaiah, but from Malachi; and as the Jews often say, “As it is writ-
ten in the Prophets,” yet it is never said in the N. T. written in a prophet, but by him; there
seems to be no just ground for departing from the received text.—Campbell, Whitby, Lightfoot.

† 2. Mal. iii. 1; Matt. xi. 10; Luke vii. 27. † 3. Isa. xl. 3; Matt. iii. 3; Luke iii. 4;
John i. 23. † 4. Matt. iii. 1; Luke iii. 3; John iii. 23. † 5. Matt. iii. 5. † 6.
Matt. iii. 4. † 7. Matt. iii. 11; John i. 27; Acts xiii. 25. † 8. Acts i. 5; ii. 2-4;
xi. 16; xix. 4; 1 Cor. xii. 13. † 9. Matt. iii. 13; Luke iii. 21.

εβαπτισθη ὑπο Ἰωαννου εἰς τὴν Ἰορδανην. ¹⁰ Καὶ
was dipped by John into the Jordan. And
εὐθεὺς ἀναβαίνων ἀπο τοῦ ὕδατος, εἶδε σχιζο-
immediately ascending from the water, he saw rend-
μένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα, ὡς
ing the heavens, and the spirit, as
περίστεραν, καταβαίνον ἐπ' αὐτόν. ¹¹ Καὶ

φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· “Σὺ εἶ ὁ
a voice came out of the heavens; “Thou art the
υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδοκῆσα.”
son of me the beloved, in whom I delight.”

¹² Καὶ εὐθὺς τὸ πνεῦμα αὐτοῦ ἐκβάλλει εἰς
And immediately the spirit him casts into
τὴν ἐρημον. ¹³ Καὶ ἦν ἐν τῇ ἐρημῷ ἡμέρας
the desert. And he was in the desert days

τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανα,
forty, being tempted by the adversary,
καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἀγγελοὶ διη-
and was with the wild beasts; and the messengers min-
κονοῦν αὐτῷ.
istered to him.

¹⁴ Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην,
After now the to be delivered up the John,
ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων
came the Jesus into the Galilee, preaching
τὸ εὐαγγέλιον * [τῆς βασιλείας] τοῦ θεοῦ,
the glad tidings [of the kingdom] of the God,

¹⁵ καὶ λέγων· Ὅτι πεπληρωται ὁ καιρὸς, καὶ
and saying; That has been fulfilled the season, and
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε, καὶ
has come nigh the majesty of the God; reform you, and
πίστευετε ἐν τῷ εὐαγγελίῳ. ¹⁶ Περιπατῶν δὲ
believe you in the good message. Walking and

παρα τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα
by the sea of the Galilee, he saw Simon
καὶ Ἀνδρεῖον τὸν ἀδελφὸν αὐτοῦ, ἀμφιβαλλόντας
and Andrew the brother of him, casting
ἀμφιβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ
a fishing net in the sea; they were for

ἄλιεις. ¹⁷ Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε
fishers. And said to them the Jesus; Come
ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενεσθαι ἄλιεις
after me, and I will make you to be fishers

ἀνθρώπων. ¹⁸ Καὶ εὐθεὺς ἀφέντες τὰ δίκτυα
of men. And immediately leaving the nets

ἐπὶ αὐτῶν, ἠκολούθησαν αὐτῷ. ¹⁹ Καὶ προβάς
of them, they followed him. And going
* [ἐκεῖθεν] ὀλίγον, εἶδεν Ἰακώβον τὸν τοῦ
[thence] a little, he saw James the of the

Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ,
Zebedee, and John the brother of him,

καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ
and themselves in the ship were mending the
δίκτυα· ²⁰ καὶ εὐθεὺς ἐκάλεσεν αὐτοὺς. Καὶ
nets; and immediately he called them. And

mersed by John in the
JORDAN.

¹⁰ † And ascending from
the WATER, instantly he
saw the HEAVENS open-
ing, and the SPIRIT, like
a Dove descending upon
him.

¹¹ And a Voice came
from the HEAVENS, say-
ing, † “Thou art my SON,
the BELOVED; in thee I
delight.”

¹² † And immediately
the SPIRIT sent Him forth
into the DESERT.

¹³ And he was in the
DESERT forty Days, being
tempted by the ADVER-
SARY; and was among
the WILD BEASTS; and
the ANGELS served him.

¹⁴ † Now after JOHN
was imprisoned, JESUS
came into GALILEE, pub-
lishing the GLAD TIDINGS
of GOD,

¹⁵ and saying, † “The
TIME has been accom-
plished, and GOD’S ROYAL
MAJESTY has approached;
† Reform, and believe in
the GOOD MESSAGE.”

¹⁶ † * And as he was
passing along by the LAKE
of GALILEE, he saw Sim-
mon, and Andrew * the
BROTHER of Simon, cast-
ing a Drag into the
LAKE; for they were Fish-
ermen.

¹⁷ And JESUS said to
them, “Come, follow me,
and I will make you Fish-
ers of Men.

¹⁸ And instantly † leav-
ing * the NETS, they fol-
lowed him.

¹⁹ † And going forward
a little, he saw THAT
James who is the son of
ZEBEDEE, and John his
BROTHER; they also were
in the BOAT repairing the
NETS;

²⁰ and he immediately

* VATICAN MANUSCRIPT.—11. thee I delight.

And as he was passing along by.
NETS.

19. thence—omit.

14. of the KINGDOM—omit.

18. the BROTHER of Simon, casting.

16.

18. the

† 10. Matt. iii. 16; John i. 32.

† 11. Mark ix. 7.

† 12. Matt. iv. 1; Luke iv. 1.

† 14. Matt. iv. 12, 23.

† 15. Dan. ix. 25; Gal. iv. 4; Eph. i. 10.

† 15. Matt. iv. 17.

† 16. Matt. iv. 10; Luke v. 4.

† 18. Matt. xix. 27; Luke v. 11.

† 19. Matt. iv. 21.

αφεντες τον πατερα αυτων Ζεβεдайον εν
leaving the father of them Zebedee in
την πλοιν μετα των μισθωτων, απηλθον
the ship with the hirelings, they went
οπισω αυτου.
after him.

21 Και εισπορευονται εις Καπερναουμ· και
And they went into Capernaum; and
ευθεως τοις σαββασιν εισελθων εις την συνα-
immediately to the sabbath going into the syna-
γωγην, εδιδασκε. 22 Και εξεπλησσοντο επι
gogue, he taught. And they were amazed at
τη διδαχη αυτου· ην γαρ διδασκων αυτους ως
the teaching of him; he was for teaching them as
εξουσιαν εχων, και ουχ ως οι γραμματεις.
authority having, and not as the scribes.

23 Και ην εν τη συναγωγη αυτων ανθρωπος εν
And was in the synagogue of them a man in
πνευματι ακαθαρτφ, και ανεκραξε, 24 λεγων·
spirit unclean, and he cried out, saying,
*[Εα,] τι ημιν και σοι, Ιησου Ναζαρηνε,
[Let alone,] what to us and to thee, Jesus O Nazarene,
ηλθες απολεσαι ημας; οίδα σε τις ει, ο
comest thou to destroy us; I know thee who thou art, the
αγιος του θεου. 25 Και επετιμησεν αυτω ο
holy of the God. And rebuked him the
Ιησους, λεγων· Φιμωθητι, κα· εξελθε εξ αυτου.
Jesus, saying; Be silent, and come out of him.

26 Και σπαραξαν αυτον το πνευμα το ακαθαρτον,
And convulsing him the spirit the unclean,
και κραξαν φωνη μεγαλη, εξηλθεν εξ αυτου.
and crying a voice great, came out of him.

27 Και εθαμβηθησαν παντες, ωστε συζητειν
And they were astonished all, so as to reason
προς αυτους, λεγοντες· Τι εστι τουτο, τις η
among themselves, saying; What is this? what the
διδαχη η καινη αυτη; οτι κατ' εξουσιαν και
teaching the new this; that with authority even
τοις πνευμασι τοις ακαθαρμοις επιτασσει και
to the spirits to the unclean he enjoins and
υπακουουσιν αυτω. 28 Εξηλθε δε η ακοη
they hearken to him. Went out and the report
αυτου ευθυσ εις ολην την περιχωρον της
of him forthwith into whole the country of the
Γαλιλαιας.
Galilee.

29 Και ευθεως, εκ της συναγωγης εξελθοντες,
And instantly, out of the synagogue being come,
ηλθον εις την οικιαν Σιμωνος και Ανδρεου,
he went into the house of Simon and Andrew,
μετα Ιακωβου και Ιωαννου. 30 Η δε πενθερα
with James and John. The and mother-in-law
Σιμωνος κατεκειτο πυρεσσοουσα· και ευθεως
of Simon was laid down having a fever; and immediately
λεγουσιν αυτω περι αυτης. 31 Και προσελθων
they spoke to him about her. And coming

called them; and leaving their FATHER Zebedee in the BOAT with the HIRED SERVANTS, they followed him.

21 ‡ And they went to Capernaum; and on the SABBATH, entering the SYNAGOGUE, he taught the people;

22 ‡ and they were struck with awe at his mode of INSTRUCTION; for he taught them, as possessing Authority, and not as the SCRIBES.

23 ‡ Now there was in their SYNAGOGUE, a Man with an impure Spirit; and he exclaimed,

24 saying, "What hast thou to do with us, Jesus Nazarene? Comest thou to destroy us? I know thee who thou art, the HOLY ONE of God."

25 And JESUS rebuked it, saying, ‡ "Be silent, and come out of him."

26 And the IMPURE SPIRIT, ‡ having convulsed him, and having cried with a loud Voice, came out of him.

27 And they were all so astonished, as to reason * with themselves, saying, "What is this? * A new Doctrine? With Authority he commands even the IMPURE SPIRITS, and they obey him."

28 And his FAME soon spread abroad * every-where throughout the Entire REGION of GALILEE.

29 ‡ And being come out of the SYNAGOGUE, he immediately went into the HOUSE of Simon and Andrew with James and John.

30 Now Simon's MOTHER-IN-LAW lay sick of a fever, and forthwith they spoke to him about her.

31 And approaching, he

* VATICAN MANUSCRIPTS.—24. Let alone—omit.
new Doctrine? With Authority.

27. with themselves.

27. A

28. everywhere throughout.

‡ 21. Matt. iv. 13; Luke iv. 31.

‡ 22. Matt. vii. 28.

‡ 23. Luke iv. 33.

‡ 24

Matt. viii. 29.

‡ 25. ver. 34; Mark iii. 12.

‡ 26. Mark ix. 20.

‡ 29. Mark

viii. 14; Luke iv. 33.

ἤγειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐτῆς·
he raised her, having laid hold of the hand of her;
καὶ ἀφῆκεν αὐτήν ὁ πυρετός * [εὐθὺς]· καὶ
and left her the fever [immediately;] and
διηκόνει αὐτοῖς.
ministered to them.

32 Ὁψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος,
Evening and being come, when set the sun,
ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας,
they brought to him all those sickness having,
καὶ τοὺς δαιμονιζομένους· 33 καὶ ἡ πόλις
and those being demonized; and the city
ὅλη ἐπισυνήγμενη ἦν πρὸς τὴν θύραν. 34 Καὶ
whole having been assembled was at the door. And
ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις
he healed many sick having various
νόσοις· καὶ δαίμονια πολλὰ ἐξεβάλε, καὶ οὐκ
diseases; and demons many he cast out, and not
ἠφιε λαλεῖν τὰ δαίμονα, ὅτι ᾔδεισαν αὐτόν.
allowed to speak the demons, because they knew him.
35 Καὶ πρωί, ἐν νυχθὶν λίαν, ἀναστὰς ἐξῆλθε,
And early, night much, having arisen he went out,
* [καὶ ἀπηλθεν] εἰς ἐρημὸν τόπον, κακεῖ
[and departed] into a desert place, and there
προσηύχετο. 36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων
prayed. And eagerly followed him the Simon
καὶ οἱ μετ' αὐτοῦ. 37 Καὶ εὗροντες αὐτόν,
and those with him. And having found him,
λεγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσι σε.
they say to him; That all seek thee.

38 Καὶ λέγει αὐτοῖς· Ἀγώμεν εἰς τὰς ἐχομέ-
And he says to them; We must go into the neigh-
νας κωμπολεῖς, ἵνα καὶ ἐκεῖ κηρυξῶ· εἰς
boring towns, that also there I may preach; for
τοῦτο γὰρ ἐξεληλυθα. 39 Καὶ ἡν κηρύσσων
this because I have come out. And he was proclaiming
εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-
in the synagogues of them, in whole the Gali-
λαιαν, καὶ τὰ δαίμονια ἐκβαλλών. 40 Καὶ
lee, and the demons casting out. And
ἐρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτόν·
comes to him a leper, beseeching him,
* [καὶ γονυπετῶν αὐτόν, καὶ] λεγὼν αὐτῷ·
[and kneeling him, and] saying to him,
Ὅτι εἰάν θελῇς, δύνασαι με καθαρίσαι. 41
That if thou wilt, thou art able me to cleanse. 41
δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα,
and Jesus being moved with pity, stretching out the hand,
ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω, καθα-
touched of him, and says to him: I will, be thou
ρισθητί. 42 Καὶ * [εἰπόντος αὐτοῦ,] εὐθὺς
cleansed. And [having said of him,] immediately
ἀπηλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἀκαθαρτίσθη.
departed from him the leprosy, and he was cleansed.
43 Καὶ ἐμβριμῶσαμενος αὐτῷ, εὐθὺς ἐξεβάλεν
And having strictly charged him, immediately he sent forth

took hold of her HAND,
raised her up, and the
FEVER left her, and she
served them.

32 † And Evening being
come, when the SUN was
set, they brought to him
ALL the SICK, and the
DEMONIACS;

33 and the whole CITY
assembled at the DOOR.

34 And he cured Many
sick of Various Disorders,
and expelled many Do-
mons; † and permitted not
the DEMONS to speak, be-
cause they knew * him to
be the Christ.

35 † And having arisen
very early in the Morning,
he went out into a Desert
Place, and there prayed.

36 And * Simon and
THOSE with him eagerly
followed him.

37 And having found
him, they say to him, "All
seek thee."

38 And he says to them,
† "We must go * else-
where, into the ADJA-
CENT Towns, that I may
proclaim there also; for
this I have come forth."

39 † And * he went
and proclaimed to them
in their SYNAGOGUES
throughout ALL GALILEE,
and cast out the DE-
MONS.

40 † And a Leper comes
to him, beseeching him,
saying, "If thou wilt, thou
canst cleanse Me."

41 And * he, being moved
with pity, extending * his
HAND, touched him, and
says to him, "I will; be
thou cleansed."

42 And immediately the
LEPROSY departed from
him, and he was cleansed.

43 And having strictly
charged him, he forthwith
sent him away,

* VATICAN MANUSCRIPT.—31. immediately—omit.

35. and departed—omit.

and proclaimed to them in,

being moved.

41. his HAND.

† 32. Matt. viii. 16; Luke iv. 40.

† 35. Luke iv. 42.

† 40. Matt. viii. 2; Luke v. 12.

36. Simon.

40. and kneeling down to him, and—omit.

† 38. Luke iv. 43.

34. him to be the Christ.

38. elsewhere, into.

39. he went

41. he,

† 34. Mark iii. 22; Luke iv. 41; Acts xvi. 17, 18

† 39. Matt. iv. 23; Luke iv. 41.

αυτον, ⁴⁴ και λεγει αυτω· 'Ορα, μηδενι μηδεν
him, and says to him; See, to no one anything
ειπης· αλλ' ὑπαγε, σεαυτον δειξον τῷ ἱερεί,
thou tell; but go, thyself show to the priest
και προσενεγκε περι του καθαρισμου σου ὃ
and offer for the purification of thee what
προσεταιξε Μωσης, εις μαρτυριον αυτοις. ⁴⁵ 'Ο
enjoined Moses, for a witness to them. He
δε εξελθων ηρξατο κηρυσσειν πολλα και διαφη-
but going out began to publish many (things) and spread
μιζειν τον λογον, ὥστε μηκετι αυτον δυνασθαι
abroad the word, so as no longer him to be able
φανερως εις πολλιν εισελθειν· αλλ' εξω εν
publicly into a city to enter; but without in
ερημοις τοποις ην, και ηρχοντο προς αυτον
desert places he was, and they went to him
πανταχοθεν.
from all parts.

ΚΕΦ. β'. 2.

¹ Και παλιν εισηλθεν εις Καπερναουμ δι'
And again he went into Capernaum after
ἡμερων· και ηκουσθη, ὅτι εις οικον εστι.
days; and it was reported, that into a house he is.
² Και * [ευθως] συνηχθησαν πολλοι, ὥστε
And [immediately] were gathered together many, so as
μηκετι χωρειν μηδε τα προς την θυραν· και
no longer to contain not even the places near the door; and
ελαλει αυτοις τον λογον. ³ Και ερχονται προς
he spake to them the word. And they come to
αυτον παραλυτικον φεροντες, αιρομενον ὑπο
him a paralytic bringing, being carried by
τεσσαρων. ⁴ Και μη δυναμενοι προσεγγισαι
four. And not being able to come nigh
αυτω δια τον οχλον, απεστεγασαν την
to him through the crowd, they uncovered the
στεγην, ὅπου ην· και εξορυξαντες χαλωσι
roof, where he was; and having dug through they let down
τον κραββατον, ἐφ' ᾧ ὁ παραλυτικος κατε-
the bed, upon which the paralytic was
κειτο. ⁵ Ἰδων δε ὁ Ἰησους την πιστιν αυτων,
laid. Seeing and the Jesus the faith of them,
λεγει τῷ παραλυτικῷ· Τεκνον, αφεωνται σου
says to the paralytic; Son, are forgiven of thee
αἱ ἁμαρτιαι. ⁶ Ἦσαν δε τινες των γραμματεων
the sins. Were but some of the scribes
εκει καθημενοι και διαλογιζομενοι εν ταις
there sitting and reasoning in the
καρδιαις αὐτων· ⁷ Τι οὗτος οὕτω λαλει βλασ-
hearts of them; Why this thus speaks blas-
φημιας· τις δυναται αφιεναι ἁμαρτιας, ει μη
phemy? who is able to forgive sins, if not
εἰς ὁ θεος; ⁸ Και ευθως επιγνους ὁ Ἰησους
one the God? And immediately knowing the Jesus

44 and says to him,
† "See, that thou say no-
thing to any one; but
go, show Thyself to the
PRIEST, and present for
thy PURIFICATION, those
things which Moses com-
manded, † for Notifying
(the cure) to the people."

45 † But HE going out,
began to publicly pro-
claim and divulge the
THING, so that he could
no longer openly enter a
City, but was without in
Desert Places; and they
resorted to him from all
parts.

CHAPTER II.

1 And after some Days,
† he again entered Caper-
naum; and it was re-
ported That he was in a
House.

2 And Many were gath-
ered together; so that (the
house) could not contain
them, nor the PARTS at the
DOOR; and he spake the
WORD to them.

3 And they come * bring-
ing to him a Paralytic,
carried by Four.

4 And being unable to
approach him, because of
the CROWD, they uncov-
ered the roof where he
was; and having dug
through, they lowered the
† COUCH on which the
PARALYTIC was laid.

5 Now JESUS perceiv-
ing their FAITH, says to
the PARALYTIC, "Son, thy
SINS are forgiven."

6 But there were some
of the SCRIBES sitting,
and reasoning in their
HEARTS,

7 * "Why thus speaks
this man? He blasphemes!
Who can forgive Sins, but
the One God?"

8 And JESUS, immedi-

* VATICAN MANUSCRIPT.—2. immediately—omit.
this man thus speaks? He blasphemes! Who can.

† 44. See Notes on Matt. viii. 3, 4. † 4. Eastern beds are light and moveable, con-
sisting of a mattress and two quilts. Dr. Russell tells us, that their beds consist of a mat-
trass laid on the floor, and over this a sheet, (in winter a carpet, or some such woollen
covering,) the other sheet being sewed to the quilt. A divan cushion often serves for
a pillow.

† 44. Lev. xiv. 3, 4, 10; Matt. viii. 4; Luke v. 14
ix. 1; Luke v. 13.

3. bringing to him. 7. That

† 45. Luke v. 15.

† 1. Matt.

τῷ πνεύματι αὐτοῦ, ὅτι * [ὅτως] αὐτοὶ διαλο-
to the spirit of him, that [thus] they rea-
γίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα
soned among themselves, said to them; Why these (things)
διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ἢ τί
reason you in the hearts of you? Which
ἐστὶν ἐυκοπωτερον; εἰπεῖν τῷ παραλυτικῷ·
is easier? to say to the paralytic;

Ἀφεωνται σου αἱ ἁμαρτίαι; ἢ εἰπείν· Ἐγείρε,
Are forgiven of thee the sins; or to say; Arise,
ἄρον σου τὸν κραββάτον, καὶ περιπατεῖ;
take up of thee the bed, and walk?

10 Ἦρα δὲ εἰδήτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ
That but you may know, that authority has the son of the
ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· (λέγει
man on the earth to forgive sins; (he says

τῷ παραλυτικῷ·) 11 Σοὶ λέγω· Ἐγείρε, ἄρον
to the paralytic; To thee I say; Arise, take up

τὸν κραββάτον σου, καὶ ὑπάγε εἰς τὸν οἶκόν
the bed of thee, and go into the house
σου. 12 Καὶ ἠγέρθη εὐθεὺς, καὶ ἄρας τὸν
of thee. And he was raised immediately, and taking up the

κραββάτον, ἐξῆλθεν ἐναντίον πάντων· ὥστε
bed, went out in presence of all; so as

ἐξίστασθαι πάντας, καὶ δοξαζεῖν τὸν θεόν,
to astonish all, and to glorify the God,

λέγοντας· Ὅτι οὐδεποτε οὕτως εἶδομεν.
saying; That never thus we saw.

13 Καὶ ἐξῆλθε πάλιν παρα τὴν θαλάσσαν·
And he went out again by the sea.

καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδι-
and all the crowd came to him, and he

δάσκειν αὐτοὺς. 14 Καὶ παραγὼν εἶδε Λευὶ τὸν
taught them. And passing on he saw Levi the

τοῦ Ἀλφαιου, καθήμενον ἐπὶ τὸ τελωνιον, καὶ
of the Alphæus, sitting at the custom house, and

λέγει αὐτῷ· Ἀκολουθεῖ μοι. Καὶ ἀναστὰς
says to him; Follow me. And rising up

ἠκολούθησεν αὐτῷ.
he followed him.

15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν
And it happened in the to recline at table him in

τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρ-
the house of him, and many publicans and sin-

τωλοὶ συνανεκύντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
ners reclined with the Jesus and the disciples

ἐν τῷ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν
of him; they were for many, and they followed

αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
him. And the scribes and the Pharisees

ἰδόντες αὐτὸν ἐσθιοντα μετὰ τῶν τελῶνων καὶ
seeing him eating with the publicans and

ἀμαρτωλῶν, ἐλέγον τοῖς μαθηταῖς αὐτοῦ· * [Τί]
sinners, said to the disciples of him; [Why]

ὅτι μετὰ τῶν τελῶνων καὶ ἀμαρτωλῶν ἐσθίει
that with the publicans and sinners he eats

αὐτῷ παρceiving in his SPIRIT, that they reason-
ed among themselves, * he
says to them, "Why do
you reason thus in your
HEARTS?"

9 † Which is easier? to
say to the PARALYTIC,
'Thy SINS are forgiven;'
or to say (with effect),
'Arise, take Thy COUCH,
and walk?'

10 But that you may
know That the SON of
MAN has Authority on
EARTH to forgive Sins,"
(he says to the PARA-
LYTIC.)

11 "I say to thee, Arise,
take up thy COUCH, and
go to thy HOUSE."

12 And he was raised
immediately, and taking
up the COUCH, went out
in presence of all; so that
they were all amazed, and
glorified God, saying, "We
never say anything like
this!"

13 And he went out
again by the LAKE; and
All the CROWD resorted
to him, and he taught
them.

14 † And passing along,
he saw THAT LEVÍ who is
the son of ALPHEUS, sit-
ting at the TAX-OFFICE,
and says to him, "Follow
me." And arising, he fol-
lowed him.

15 † And it occurred,
while he RECLINED AT
TABLE in his HOUSE,
Many Tribute-takers and
Sinners also reclined with
Jesus and his DISCIPLES;
for they were Many, and
they followed him.

16 And the SCRIBES * of
the PHARISEES observing
him eating with the TRIB-
UTE-TAKERS and † Sin-
ners, said to his DISCI-
PLES, "He eats with
TRIBUTE-TAKERS and Sin-
ners!"

* VATICAN MANUSCRIPT.—8. thus—omit.
PHARISEES saw him eat.

10. Why—omit.

9. he says to them.

16. of †

† 16. By *amartooloi*, sinners, the Gentiles or heathen are generally understood in the Books, for this was a term the Jews never applied to any of themselves.—Clarke.

† 9. Matt. ix. 5.

§ 14. Matt. ix. 9; Luke 9. 27.

§ 16. Matt. ix. 19.

*[και πίνει;] 17 Και ακουσας ο Ιησους λεγει
[and drinks?] And hearing the Jesus says
αυτοις· Ου χρεϊαν εχουσιν οι ισχυοντες
to them; No need have those being well
ιατρον, αλλ' οι κακως εχοντες. Ουκ ηλθον
of a physician, but those sick being. Not I came
καλεσαι δικαιους αλλα αμαρτωλους.
to call just (ones) but sinners.

18 Και ησαν οι μαθηται Ιωαννου και οι Φαρι-
And were the disciples of John and the Phari-
σαιοι νηστευοντες· και ερχονται, και λεγουσιν
sees fasting; and they come, and they say
αυτω· Διατι οι μαθηται Ιωαννου και οι των
to him; Why the disciples of John and those of the
Φαρισαϊων νηστεουσιν, οι δε σοι μαθηται
Pharisees fast, those but to thee disciples
ου νηστεουσιν; 19 Και ειπεν αυτοις ο Ιησους·
not fast? And said to them the Jesus;

Μη δυνανται οι υιοι του νυμφωνος, εν ω ο
Not are able the sons of the bride-chamber, in which the
νυμφιος μετ αυτων εστι, νηστεειν; δσον
bridegroom with them, is, to fast? so long
χρονον μεθ' εαυτων εχουσι τον νυμφιον, ου
a time with themselves they have the bridegroom, not
δυνανται νηστεειν. 20 Ελευσονται δε ημεραι,
are able to fast. Will come but days,

οταν απαρθη απ' αυτων ο νυμφιος, και
when may be taken away from them the bridegroom, and
τοτε νηστεουσιν εν εκεινη τη ημερα. 21 Ουδεις
then they will fast in that the day. No one

επιβλημα ρακους αγναφου επιρραπτει επι
a patch of cloth unfulfilled sews on
ιματιν παλαιω· ει δε μη, αιρει το πληρωμα
of a mantle old; if but not, takes away the patch
αυτου το καινον του παλαιου, και χειρον
of itself the new of the old, and worse
σχισμα γινεται. 22 Και ουδεις βαλλει οινον
a rent becomes, And no one puts wine

νεον εις ασκους παλαιους· ει δε μη, ρησσει ο
new into bottles old; if but yet, bursts the
οινος ο [νεος] τους ασκους, και ο οινος
wine the [new] the bottles, and the wine
εκχειται, και οι ασκοι απολουνται· αλλα οινον
is spilled, and the bottles are lost, but wine
νεον εις ασκους καινους βλητεον.
new into bottles, new must be put.

23 Και εγενετο παραπορευεσθαι αυτον εν τοις
And it came to pass to go him in the
σαββασι δια των σποριμων, και ηρξαντο οι
sabbath through the corn-fields, and began the
μαθηται αυτου οδον ποτειν τιλλοντες τους
disciples of him a way to make plucking the
σταχυας. 24 Και οι Φαρισαιοι ελεγον αυτω·
ears of corn. And the Pharisees said to him,
Ιδε, τι ποιουσιν εν τοις σαββασιν, ο ουκ
See, why do they in the sabbath, what not

17 And JESUS having heard it, says to them, † "THEY being in HEALTH have no Need of a Physi- cian, but THEY who are SICK. I came not to call the Righteous, but Sin- ners."

18 † Now the DISCIPLES of John and the PHARI- SEES were fasting; and they come and say to him, "Why do the DIS- CIPLES of John, *and the DISCIPLES of the PHAR- ISEES fast, but THINE fast not?"

19 And JESUS replied, "Can the BRIDEMEN fast, while the BRIDEGROOM is with them? During the time they have the BRID- EGROOM with them, they cannot fast."

20 But the Days will come, when the BRIDE- GROOM will be taken from them, and then they will fast in That DAY.

21 No one sews a Piece of undressed Cloth on to an old Garment; if so, the NEW PIECE of itself takes away from the OLD, and a worse Rent is made.

22 And no one puts new Wine into † old Skins; if so, the WINE *will burst the SKINS; and the WINE will be lost, and the SKINS; but new Wine into new Skins.'

23 † And it happened, that he * was passing through the FIELDS OF GRAIN on the SABBATH, and his DISCIPLES began, as they * made their way, to pluck the HEADS OF GRAIN.

24 And the PHARISEES said to him, "See, why do they on the SABBATH what is not lawful?"

* VATICAN MANUSCRIPT.—16. and drinks—omit.

PHARISEES fast, but THINE fast not?

and the wine will be lost, and the skins; but new Wine into new Skins.

passing through.

23. made their way, to pluck.

‡ 22. See Note in Matt. ix. 17.

‡ 17 Matt. ix. 12, 13; Luke v. 31, 32. Mark xii. 1; Luke vi. 1.

‡ 18. Matt. ix. 14; Luke v. 23

‡ 19

ἐξεστι; ²⁵ Καὶ αὐτὸς ἐλέγεν αὐτοῖς· Οὐδεποτε
is lawful? And he said to them: Never
ἀνεγνώτε, τι ἐποίησε Δαυὶδ, ὅτε χρεῖαν ἐσχέ,
have you known, what did David, when need he had,
καὶ ἐπεινασεν, αὐτὸς καὶ οἱ μετ' αὐτοῦ;
and was hungry, he and those with him;
²⁶ * [Πῶς] εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ,
[How] he went into the house of the God,
εἰς Ἀβιαθάρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους
to Abiathar of the high-priest, and the loaves
τῆς προθέσεως ἐφάγεν, οὓς οὐκ ἐξεστι φαγεῖν
of the presence did eat, which not is lawful to eat
εἰ μὴ τοῖς ἱερευσί, καὶ ἔδωκε καὶ τοῖς συν
if not the priests, and he gave also to those with
αὐτῷ οὖσι; ²⁷ Καὶ ἐλέγεν αὐτοῖς· Τοῦ σαβ-
him being? And he said to them; The sab-
βάτου διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ' ὁ
bath because of the man was made, not the
ἄνθρωπος διὰ τὸ σαββάτον. ²⁸ Ὡστε κύριος
man because of the sabbath. So that a lord
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
is the son of the man even of the sabbath.

ΚΕΦ. γ'. 3.

¹ Καὶ εἰσηλθε παλιν εἰς τὴν συναγωγὴν·
And he entered again into the synagogue;
καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν
and was there a man having been withered having the
χεῖρα· ² καὶ παρετηροῦν αὐτὸν, εἰ τοῖς σαβ-
hand; and they closely watched him, if to the sab-
βάσι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν
bath he will heal him, that they might accuse
αὐτοῦ. ³ Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμ-
him. And he says to the man to that having been
μένην ἔχοντι τὴν χεῖρα· Ἐγείρε εἰς τὸ μέσον.
withered having the hand; Arise in the midst.
⁴ Καὶ λέγει αὐτοῖς· Ἐξεστὶ τοῖς σαββάσιν
And he says to them; Is it lawful to the sabbath
ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι,
to do good or to do evil? a life to save,
ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων. ⁵ Καὶ περιβλε-
or to destroy? They but were silent. And looking
ψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ
round them with anger, being grieved at
τῇ πωρῶσει τῆς καρδίας αὐτῶν, λέγει τῷ
the hardness of the hearts of them, he says to the
ἀνθρώπῳ· Ἐκτείνον τὴν χεῖρα σου. Καὶ
man; Stretch out the hand of thee. And
ἐξέτεινε· καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.
he stretched it out; and was restored the hand of him.
⁶ Καὶ ἐξελθόντες οἱ Φαρισαῖοι, εὐθὺς μετὰ τῶν
And coming out the Pharisees, immediately with the

²⁵ And * he said to them, † "Have you never read what David did, when he had Need, and was hungry, he, and THOSE with him?"

²⁶ How † he went into the TABERNACLE of GOD, to Abiathar (son) of the HIGH-PRIEST, and ate † the LOAVES of the PRESENCE, † which none but the PRIESTS could lawfully eat; and he gave also to THOSE with him."

²⁷ He also said to them, "The SABBATH was made for MAN, and not MAN for the SABBATH;"

²⁸ † s. that the SON of MAN is Lord even of the SABBATH."

CHAPTER III.

¹ † And again he entered into the SYNAGOGUE, where was a Man who had a Withered HAND.

² And they watched him closely, (to see) if he would cure him on the SABBATH; that they might accuse him.

³ And he says to THAT MAN HAVING the With-ered HAND, "Arise in the MIDST."

⁴ And he says to them, "Is it lawful to do good on the SABBATH, or to do evil? to save Life, or to destroy?" But THEY were silent.

⁵ And, surveying them with Indignation, being grieved at the HARDNESS of their HEARTS, he says to the MAN, "Stretch out * thine HAND." And he stretched it out, and his HAND was restored.

⁶ † And the PHARISEES going out, immediately * held a Council with † the

* VATICAN MANUSCRIPT.—25. he said.

26. How—omit.

5. the HAND.

6. gave Counsel.

† 26. David went to the house of Ahimelech at Nob, with whom the tabernacle then was and the ephod, and other holy things. See 1 Sam. xxi. † 26. These loaves were placed on a table on the north side, and at the right hand of him who entered the tabernacle. Exod xxv 30; Lev. xxiv. 5, 6, 8. † 6. The Herodians were a political party who began to become eminent in the days of Herod the Great, as favoring his claims, and those of his patrons, the Romans, to the sovereignty of Judea.

† 25 1 Sam. xxi. 6. xii 9; Luke vi 6.

† 26 Exod. xxix. 32, 33. † 6. Matt. xii. 14.

† 28. Matt. xii. 8.

† 1. Matt

Ἡρωδιανῶν συμβουλίον ἐποιουν κατ' αὐτοῦ,
Herodians a council held against him,
ὅπως αὐτὸν ἀπολεσῶσι.
how him they might destroy.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
ἀνεχώρησεν εἰς τὴν θαλάσσαν· καὶ πολὺ πλῆ-
withdrew to the sea; and a great multi-
θος ἀπο τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ
tude from the Galilee followed him; and
ἀπο τῆς Ἰουδαίας, καὶ ἀπο Ἱερουσαλὺμ, 8 καὶ
from the Judea, and from Jerusalem, and
ἀπο τῆς Ἰδουμαίας, καὶ περὰ τοῦ Ἰορδάνου, καὶ
from the Idumea, and beyond the Jordan, and
* [οἱ] περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ,
[those] about Tyre and Sidon, a multitude great,
ἀκουσάντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.
having heard what things he did, came to him.
9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοῖον
And he spake to the disciples of him, that a small vessel
σκαρτερῇ αὐτῷ, διὰ τοῦ ὄχλου, ἵνα μὴ
should attend him, because of the crowd, that not
θλιβῶσιν αὐτόν. 10 Πολλοὺς γὰρ ἐθεράπευσεν,
they might throng him. Many for he cured,
ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται,
so as to rush to him, that him they might touch,
ὅσοι εἶχον μαστίγας. 11 Καὶ τὰ πνεύματα τὰ
as many as had scourges. And the spirits the
ἀκαθάρτα, ὅταν αὐτὸν ἐθεωρεῖ, προσεπίπτειν
unclean, when him gazing on, fell before
αὐτῷ, καὶ ἐκράζουσιν, λέγοντες· Ὅτι σὺ εἶ ὁ υἱὸς
him, and cried, saying; That thou art the son
τοῦ θεοῦ. 12 Καὶ πολλὰ ἐπέτιμα αὐτοῖς, ἵνα
of the God. And many times he charged them, that
μὴ φανερόν αὐτὸν ποιήσωσι. 13 Καὶ ἀναβαί-
not known him they should make. And he goes
νει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὗς ἠθέλει
up into the mountain, and calls whom would
αὐτός· καὶ ἀπηλθὼν πρὸς αὐτόν.
he; and they came to him.

14 Καὶ ἐποίησε δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ,
And he appointed twelve, that they should be with him,
καὶ * [ἵνα] ἀποστείλῃ αὐτοὺς κηρύσσειν, 15 καὶ
and [that] he might send them to preach, and
εἶχεν ἐξουσίαν * [θεραπεύειν τὰς νόσους, καὶ]
to have authority [to cure the diseases, and]
ἐκβαλλεῖν τὰ δαιμόνια. 16 Καὶ ἐπέθηκε τῷ
to cast out the demons. And he put on to the
Σίμωνι ὄνομα Πέτρον· 17 καὶ Ἰακώβον τοῦ τοῦ
Simon a name Peter; and James that of the
Ζεβεδαίου, καὶ Ἰωάννην τοῦ ἀδελφοῦ τοῦ
Zebedee, and John the brother of the
Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοαν-
James; and he put on them names Boan-
εργες, ὃ ἐστίν, υἱοὶ βροντῆς. 18 καὶ Ἀνδρέαν,
erges, that is, sons of thunder; and Andrew,

Herodians, against him,
how they might destroy him.

7 But Jesus with his DISCIPLES retired to the LAKE; and a Great Multitude followed him from GALILEE, † and from JUDEA,

8 and from Jerusalem, and from IDUMEA, and from beyond the JORDAN; also a great Company from about Tyre and Sidon, having heard what * he had done, came to him.

9 And he spake to his DISCIPLES, that * a Small boat should attend him because of the crowd, that they might not press upon him.

10 For he had cured Many; so that as many as had Diseases rushed towards him in order to touch him.

11 † And the IMPURE SPIRITS, when they beheld him, fell before him, and cried, saying, "Thou art the SON of God."

12 And he repeatedly charged them, that they should not make Him known.

13 † And he ascended the MOUNTAIN, and called whom he would; and they went to him.

14 And he appointed * twelve, that they should accompany him, and that he might send them forth to proclaim,

15 and to have Authority to expel DEMONS.

16 * Now the TWELVE he appointed, were † SIMON, to whom he gave the Name of PETER;

17 and THAT James, son of ZEBEDEE, and John the brother of JAMES; to whom he gave the Names of Boanerges, that is, Sons of Thunder;

18 and Andrew, and

* VATICAN MANUSCRIPT.—8. THOSE—omit.
14. twelve, whom also he named Apostles, that.
DISEASES, and—omit.
named PETER.

† 7. Luke vi. 17.
12; ix. 1.

† 11. Mark i. 32, 34; Luke iv. 41.
† 16. John i. 43.

8. he does.

14. that—omit.

16. And he appointed TWELVE; both SIMON whom he sur-

9. Small vessels.

15. to cure

† 13. Matt. x. 1; Luke vi.

και Φιλιππον, και Βαρθολομαιον, και Ματθαιον,
and Philip, and Bartholomew, and Matthew,
και Θωμαν, και Ιακωβον του του Αλφαιου, και
and Thomas, and James that of the Alpheus, and
Θαδδαιον, και Σιμωνα τον κανανιτην, 19 και
Thaddeus, and Simon the Canaanite, and
Ιουδαν Ισκαριωτην, ὃς και παρεδωκεν αυτον.
Judas Iscariot, who even delivered up him.
20 Και ερχονται εις οικον. Και συνερχεται
And they come into a house. And came together
παλιν οχλος, ὥστε μη δυνασθαι αυτους μητε
again a crowd, so as not to be able them not even
αρτον φαγειν. 21 Και ακουσαντες οἱ παρ'
bread to eat. And having heard those with
αυτου, εξηλθον κρατησαι αυτον· ελεγον γαρ·
him, went out to restrain him; they said for;
'Οτι εξεστη. 22 Και οἱ γραμματεῖς, οἱ απο
That he is out of place. And the scribes, those from
'Ιεροσολυμων καταβαντες, ελεγον· 'Οτι Βεελ-
Jerusalem having come down, said; That Beel-
ζεβουλ εχει· και· 'Οτι εν τῷ αρχοντι των
zebul he has; also; That by the chief of the
δαιμονιων εκβαλλει τα δαιμονια. 23 Και προσ-
demons he casts out the demons. And having
καλεσαμενος αυτους, εν παραβολαις ελεγεν
called them, in parables he said
αυτοις· Πως δυναται σατανas σαταναν εκβαλ-
to them; How is able an adversary an adversary to cast
λειν; 24 Και εαν βασιλεια εφ' εαυτην μερισ-
out? And if a kingdom against herself should be di-
θη, ου δυναται σταθηναι ἡ βασιλεια εκεινη·
vided, not is able to stand the kingdom that;
25 και εαν οικια εφ' εαυτην μερισθη, ου δυναται
and if a house against herself should be divided, not is able
σταθηναι ἡ οικια εκεινη· 26 και ει ὁ σατανas
to stand the house that; and if the adversary
ανεστη εφ' εαυτον και μεμερισται, ου δυναται
has risen up against himself and have been divided, not is able
σταθηναι, αλλα τελος εχει. 27 Ουδεις δυναται
to stand, but an end he has. No one is able
τα σκευη του ισχυρου, εισελθων εις την
the household goods of the strong man, entering into the
οικιαν αυτου, διαρπασαι, εαν μη πρωτον του
house of him, to plunder, if not first the
ισχυρον δησῃ· και τοτε την οικιαν αυτου
strong man he should bind; and then the house of him
διαρπασει. 28 Αμην λεγω ὑμιν, ὅτι παντα
he will plunder. Indeed I say to you, that all
αφεθησεται τοις υἱοις των ανθρωπων τα αμαρτη-
will be forgiven to the sons of the men the sins,
ματα, και αἱ βλασφημιαι, ὅσας αν βλασφημη-
and the evil speakings, whatever they may

Philip, and Bartholomew, and Matthew, and Tho-
mas, and THAT James, son
of ALPHEUS, and Thad-
deus, and Simon, the CA-
NNANITE,

19 and Judas Iscariot,
who even delivered him up.

20 † And they went into
a House. And the Crowd
assembled again, so that
they could not even eat
Bread.

21 And THOSE with him
having heard, went out to
restrain him; for they
said. † "He is transported
too far."

22 And THOSE SCRIBES
who had COME DOWN from
Jerusalem said, † "He has
Beelzebul," and, "By the
RULER of the DEMONS, he
expels the DEMONS."

23 † And having called
them, he said to them,
"How can an Adversary
expel an Adversary?"

24 And if a Kingdom is
divided against itself, that
KINGDOM cannot stand;

25 and if a House is
divided against itself, that
HOUSE cannot stand;

26 and if the ADVER-
SARY rises up against him-
self, and is divided, he
cannot stand, but has an
end.

27 * But no one can
enter the STRONG man's
HOUSE, and plunder his
GOODS, unless he first
bind the STRONG man;
and then he may plunder
his HOUSE.

28 Indeed, I say to you,
That ALL SINS will be for-
given the SONS of MEN,
and the BLASPHEMIES
with which they may re-
vile;

* VATICAN MANUSCRIPT.—27. but no one.

† 21. Doddridge remarks, "Our manner of rendering these words, *He is besides himself*, or *He is mad*, is very offensive. One can hardly think Christ's friends would speak so contemptibly and impiously of him; and if that sense must necessarily be retained, it would be much more decent to render the clause, *It* (that is, the *multitude*,) *is mad*, thus unseasonably to break in upon him." Schotengen contends, that the *multitude*, and not *Christ* is here intended. Christ was in the house; the *multitude*, *ochlos*, verse 20, went out, *krateenai auton*, to restrain it, (viz. *ochlon*, the *multitude*,) to prevent them from rushing into the house and disturbing their Master, who was taking some refreshment. This conjecture should not be lightly regarded.—Clarke.

† 20. Mark vi. 31. † 22. Matt. ix. 34; x. 25; Luke xi. 15; John vii. 20; viii. 48, 52; x. 22. † 23. Matt. xii. 25.

σωσιν· ²⁹ ὅς δ' αὖ βλασφημῇ εἰς τὸ
 who but ever may speak evil to the
 πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἀφεσιν εἰς τὸν
 spirit the holy, no^r has forgiveness to the
 αἰῶνα, ἀλλ' ἐνοχὸς ἐστὶν αἰωνίου κρισεως.
 age, ^{at} liable ^{as} of age-lasting judgment.
³⁰ Ὅτι ἐλέγον· Πνεῦμα ἀκαθάρτον ἔχει. ³¹ Ἐρ-
 Because they said; A spirit unclean he has.
 χονται οὖν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοί
 Comes then the mother of him and the brothers
 αὐτοῦ· καὶ ἐξῶ ἐστῶτες ἀπεστείλαν πρὸς αὐτόν,
 of him; and without standing they sent to him,
 φωνοῦντες αὐτόν. ³² Καὶ ἐκαθῆτο ὄχλος περὶ
 calling him. And sat a crowd about
 αὐτόν· εἶπον δὲ αὐτῷ· Ἰδού, ἡ μήτηρ σου
 him; said and to him; Lo, the mother of thee
 καὶ οἱ ἀδελφοί σου ἐξῶ ζητοῦσί σε. ³³ Καὶ
 and the brothers of thee without are seeking thee. And
 ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστὶν ἡ μήτηρ
 he answered to them, saying; Who is the mother
 μου, ἢ οἱ ἀδελφοί μου; ³⁴ * [Καὶ] περιβλε-
 of me, or the brothers of me? [And] looking
 ψάμενος κυκλῶ τοὺς περὶ αὐτόν καθημένους,
 about round those about him sitting,
 λέγει· Ἰδε ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.
 he says; Lo the mother of me, and the brothers of me.
³⁵ Ὅς * [γὰρ] ἀν ποιῇ τὸ θέλημα τοῦ θεοῦ,
 Who [for] ever may do the will of the God,
 οὗτος ἀδελφός μου, καὶ ἀδελφὴ * [μου,] καὶ
 this a brother of me, and a sister [of me,] and
 μήτηρ ἐστὶ.
 a mother is.

ΚΕΦ. ἔ. 4.

Καὶ πάλιν ἤρξατο διδάσκειν παρα τὴν
 And again he began to teach by the
 θάλασσαν· καὶ συνηχθὴ πρὸς αὐτόν ὄχλος πολὺς,
 sea; and was assembled to him a crowd great,
 ὥστε αὐτόν ἐμβάντα εἰς τὸ πλοῖον, καθῆσθαι
 so as him entering into the ship, to sit
 ἐν τῇ θάλασσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν
 in the sea: and all the crowd by the
 θάλασσαν ἐπὶ τῆς γῆς ἦν. ² Καὶ ἐδίδασκεν
 sea on the land was. And he taught
 αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἐλέγεν αὐτοῖς
 them in parables many, and said to them
 ἐν τῇ διδαχῇ αὐτοῦ· ³ Ἀκούετε· Ἰδού, ἐξηλθεν
 in the teaching of him; Hear ye: Lo, went out
 ὁ σπείρων τοῦ σπείραι. ⁴ Καὶ ἐγένετο ἐν τῷ
 the sower of the (seed) to sow. And it happened in the

²⁹ † but whoever may blaspheme against the HOLY SPIRIT, has no Forgiveness to the AGE, but is exposed to Aionian * † Judgment."

³⁰ Because they said, "He has an impure Spirit."

³¹ His MOTHER and BROTHERS then came, and standing without, sent to him, calling him.

³² And a Crowd sat round him, and they said to him, "Behold, thy MOTHER and thy BROTHERS are without seeking thee."

³³ And he answered them, saying, "Who is my MOTHER, or my BROTHERS?"

³⁴ And looking about on THOSE sitting round him, he said, "Behold my MOTHER, and my BROTHERS."

³⁵ Whoever shall do the WILL of God, this is my Brother, and Sister, and Mother."

CHAPTER IV.

¹ † And again he began to teach by the LAKE; and so * very great a Crowd gathered about him, that entering the BOAT, he sat on the LAKE; and All the CROWD was by the LAKE on the LAND.

² And he taught them many things in Parables, and said to them, in his TEACHING;

³ "Hearken! Behold, the SOWER went forth to * sow.

⁴ And it happened, in

* VATICAN MANUSCRIPT.—29. Transgression.
 35. my—omit. 1. very. 3. sow.

34. And—omit.

35. For—omit.

† 29. The *Vat. MSS.* reads *Transgression*, and Griesbach has placed the word *amarteematos*, sin, or transgression, in the margin, with his mark of strong probability. Grotius, Mill, and Bengel prefer this reading. It is also the reading of the *Coptic, Armenian, Gothic, Vulgate*, and all the *Itala* but two. It is a Hebraism for punishment, the effect of sin. The sin against the Holy Spirit is plainly stated to be, ascribing the miracles of Christ and his apostles to demoniacal agency. They who acted thus, could not be converted to the Christian faith, because they resisted the strongest possible evidence. They remained therefore in the same forlorn state in which Christianity found them; which is expressed by the phrase, "he has not forgiveness."

† 29 Matt. xii. 31. 32. Luke xii. 10; 1 John v. 18.
 † 1. Matt. xiii. 1; Luke viii. 4.

† 31 Matt. xii. 40; Luke viii. 16.

σπειρειν, ὃ μὲν ἐπέσε παρα τὴν ὁδὸν· καὶ
sowing, this indeed fell on the path: and
ἦλθε τα πετεινα, καὶ κατέφαγεν αὐτο. ⁵ Ἄλλο
came the birds, and ate it. Another
δὲ ἐπέσεν ἐπὶ τὸ πετρωδες, ὅπου οὐκ εἶχε γῆν
and fell on the rocky ground, where not it had earth
πολλὴν· καὶ εὐθεὺς ἐξαντεῖλε, διὰ τὸ μὴ
much; and immediately it sprung up, through the not
εἶχειν βάθος γῆς. ⁶ Ἡλίου δὲ ἀνατείλαντος,
to have a depth of earth. Sun and having arisen,
ἐκαυματίσθη, καὶ διὰ τὸ μὴ εἶχειν ῥίζαν, ἐξη-
it was scorched, and through the not to have a root, was
ρανθη. ⁷ Καὶ ἄλλο ἐπέσεν εἰς ἀκανθὰς· καὶ
dried up. And another fell into thorns; and
ἀνεβήσαν αἱ ἀκανθαί, καὶ συνεπνίξαν αὐτο, καὶ
sprung up the thorns, and choked it, and
καρπὸν οὐκ ἔδωκε. ⁸ Καὶ ἄλλο ἐπέσεν εἰς τὴν
fruit not it gave. And another fell into the
γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαῖνοντα
ground the good; and it bore fruit springing up
καὶ αὐξανόντα· καὶ ἔφερεν ἐν τριακοντα, καὶ
and increasing; and bore one thirty, and
ἐν ἑξήκοντα, καὶ ἐν ἑκατον. ⁹ Καὶ ἐλέγεν· Ὁ
one sixty, and one a hundred. And he said; He
ἐχὼν ὠτα ἀκοῦειν, ἀκουέτω.
having ears to hear, let him hear.

¹⁰ Ὅτε δὲ ἐγένετο καταμονας, ἠρώτησαν
When and he was alone, asked
αὐτὸν οἱ περὶ αὐτοῦ, συν τοῖς δώδεκα, τὴν
him those about him, with the twelve, the
παραβολὴν. ¹¹ Καὶ ἐλέγεν αὐτοῖς· Ὑμῖν δεδο-
parables. And he said to them; To you it is
ται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ
given to know the secret of the kingdom of the
θεοῦ· ἐκείνοις δὲ τοῖς ἐξω ἐν παραβολαῖς τα-
God; to them but to those without in parables the
παντα γίνεται· ¹² ἵνα βλέποντες βλέπωσι,
all (things) are done; that seeing they may see,
καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκουῶσι, καὶ μὴ
and not they may see; and hearing they may hear, and not
συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ
they may hear: lest they should turn, and should be forgiven
αὐτοῖς τὰ ἁμαρτήματα. ¹³ Καὶ λέγει αὐτοῖς·
to them the sins. And he says to them:
Οὐκ οἰδατε τὴν παραβολὴν ταυτήν; καὶ πῶς
Not know you the parable this? and how
πασας τὰς παραβολὰς γινώσκει; ¹⁴ Ὁ σπειρων,
all the parables will you know? He sowing,
τὸν λόγον σπείρει. ¹⁵ Οὗτοι δὲ εἰσὶν οἱ παρα-
the word sows. These and are they by
τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
the path, where is sown the word, and when
ἀκουσῶσιν, εὐθεὺς ἐρχεται ὁ σατανᾶς, καὶ
they may hear, immediately comes the adversary, and

SOWING, some seed fell
by the ROAD and the
BIRDS came and picked
it up.

⁵ And some fell on the
ROCKY GROUND, where it
had not much Soil; and
immediately it vegetated,
because it had no Depth
of Soil;

⁶ * and the SUN having
arisen, it was scorched;
and because it HAD no
Root, it withered.

⁷ And some fell among
Thorns; and the THORNS
grew up, and choked it,
and it bore no Fruit.

⁸ And some fell on
GOOD GROUND, and yield-
ed Fruit, springing up and
increasing; and one bore
thirty, and one sixty, and
one a hundred."

⁹ And he said, * "He
HAVING Ears to hear, let
him hear."

¹⁰ † And when he had
retired, THOSE about him,
with the TWELVE, asked
him concerning the * PAR-
ABLE.

¹¹ And he said to them,
* "To you is given the
SECRET of the KINGDOM
of GOD; but to † THOSE
WITHOUT, ALL things are
done in Parables;

¹² † that seeing, they
may see, and not perceive;
and hearing, they may
hear, and not understand;
lest they should turn, and
* it should be forgiven
them."

¹³ And he says to them,
"Do you not understand
this PARABLE? How then
will you know ALL the
PARABLES?"

¹⁴ † The SOWER sows
the WORD.

¹⁵ And these are THOSE
where the WORD is sown
by the ROAD; and when
they have heard, the AD-
VERSARY comes immedi-
ately, and takes away

* VATICAN MANUSCRIPT.—6. and the SUN having arisen.
10. PARABLES.

11. is given the SECRET.

9. Who has ears.

12. it should be.

† 10. Matt. xiii. 10; Luke viii. 9.

† 11. 1 Cor. v. 12; Col. iv. 5; 2 Thess. iv. 12.

1 Tim. iii. 7.

† 12. Isa. vi. 9; Matt. xiii. 14; Luke viii. 10; John xii. 40; Acts

xviii. 26; Rom. xi. 8.

† 14. Matt. xiii. 19.

αἶρει τον λογον τον εσπαρμενον εν ταις καρδιαις
takes the word that having been sown in the hearts
αυται. 16 Και οὗτοι εισιν ὁμοίως οἱ ἐπὶ τα
of them. And these are like those on the
πετρωδῇ σπειρομενοι, οἱ, ὅταν ακουσωσι τον
rocky ground being sown, who, when they may hear the
λογον, ευθεως μετα χαρας λαμβανουσιν αυτον.
word, immediately with joy they receive it;
17 και ουκ εχουσι ριζαν εν ἑαυτοις, αλλα προσ-
and not they have a root in themselves, but for a
καιροι εισιν· εἴτα γενομενης θλιψεως η διωγμου
season they are; then occurring trial or persecution
δια τον λογον, ευθεως σκανδαλιζονται. 18 Και
through the word, immediately they are offended. And
αλλοι εισιν οἱ εἰς τας ακανθας σπειρομενοι.
others are those into the thorns being sown;
οὗτοι εισιν οἱ τον λογον ακουοντες, 17 και αἱ
these are those the word hearing, and the
μεριμναι του αιωνος, και ἡ ἀπατη του πλουτου,
cares of the age, and the delusion of the wealth,
και αἱ περὶ τα λοεπα επιθυμια εισπορευομεναι
and the about the other (things) strong desires entering in
συμπνιγουσι τον λογον· και ακαρπος γινεται.
choke the word; and unfruitful it becomes.
20 Και οὗτοι εισιν οἱ ἐπὶ την γην την καλην
And these are those upon the ground the good
σπαρευτες, οἱτινες ακουουσι τον λογον, και
being sown, who hear the word, and
παραδεχονται· και καρποφορουσιν, ἐν τριακοντα,
accept; and bear fruit, one thirty,
και ἐν εξηκοντα, και ἐν ἑκατον. 21 Και ελεγεν
and one sixty, and one a hundred. And he said
αυτοις· Μητι ὁ λυχνος ερχεται, ἵνα ὑπο του
to them; Neither the lamp comes, that under the
μοδιου τεθῇ, η ὑπο την κλινην; ουχ' ἵνα
measure it may be placed, or under the couch? not that
ἐπὶ την λυχνιαν επιτηθῇ; 22 Ου γαρ εστι
on the lamp-stand it may be placed? Not for is
τι κρυπτον, ὃ εαν μη φανερωθῇ· ουδε
any thing hidden, which if not it may be disclosed; nor
εγενοτο αποκρυφον, αλλ' ἵνα εἰς φανερον ελθῇ.
was stored away, but that into light it may come.
23 Εἰ τις εχει ωτα ακουειν, ακουετω. 24 Και
If any one has ears to hear, let him hear. And
ελεγεν αυτοις· Βλεπετε, τι ακουετε. Εν ᾧ
he said to them: Consider you, what you hear. In what
μετρῶ μετρεῖτε, μετρηθησεται ὑμιν. 25 Ὅς γαρ
measure you measure, it shall be measured to you. Who for

THAT WORD which was
SOWN *upon them.

16 And these in like
manner are THOSE SOWN
on the ROCKY GROUND;
who, when they hear the
WORD, receive it immedi-
ately with Joy;

17 And having no Root
in themselves, they are
but temporary; then Trial
or Persecution occurring
on account of the WORD,
they instantly fall away.

18 And others are THOSE
who are SOWN among the
THORNS; *these are THEY?
who have HEARD the
WORD;

19 and the CARES of the
AGE, † and the DECEIT-
FULNESS OF RICHES, and
the STRONG DESIRES for
OTHER things entering in,
choke the word, and ren-
der it unproductive.

20 And *those are THEY,
who are sown on the GOOD
GROUND, who hear the
WORD, and accept it, and
bear fruit; one thirty, one
sixty, and one a hundred."

21 And he said to them,
‡ "Is a lamp brought, to
be put under the CORN-
MEASURE, or under the
COUCH? so that it may not
be placed on the LAMP-
STAND?"

22 † For *nothing was
hidden, except that it
should be manifested; nor
was it concealed, but that
it should come to light.

23 If any one has Ears
to hear, let him hear."

24 And he said to them,
‡ "Consider what you hear;
by the Measure you dis-
pense, it will be measured
to *you, and shall be ad-
ded to you;

25 † for whoever has, to

* VATICAN MANUSCRIPT.—15. upon them.

the word. 20. those are THEY.

18. these are THEY who have HEARD

manifested; nor was it concealed, but that it should come to light.

24. you, and shall

† 21. By *klíneen* must be understood the couch, (like our sofa,) which, as Grotius observes, had such a cavity as to admit of a *candelabrum* being put under it; nay, it seems, anything much larger; indeed, by the citations adduced by Wetstein, it appears to have been used by the ancients as a common hiding place.—*Bloomfield*.

‡ 19. 1 Tim. vi. 9, 17.

‡ 21. Matt. v. 15; Luke viii. 16; xi. 33.

‡ 22. Matt. x.

26; Luke xii. 2.

‡ 24. Matt. vii. 2; Luke vi. 38.

‡ 25. Matt. xiii. 12; xxv. 20.

Luke viii. 19; xix. 20.

αν εχει, δοθησεται αυτω· και ος ουκ εχει, και
ever may have. it shall be given to him: and who not has, even
ο εχει αρθησεται απ' αυτου. 26 Και ελεγεν·
what he has will be taken from him. And he said:

Ουτως εστιν η βασιλεια του θεου, ως εαν αν-
Thus is the kingdom of the God, as if a
θρωπος βαλη τον σπερον επι της γης, 27 και
man should cast the seed on the earth, and

καθευδη και εγειρηται νυκτα και ημεραν, και ο
should sleep and wake night and day, and the
σπορος βλαστηνη και μηκυνηται, ως ουκ οιδεν
seed should germinate and grow up, as not know

αυτος. 28 Αυτοματη * [γαρ] η γη καρποφορει,
he. Of its own accord [for] the earth bears fruit.

πρωτον, χορτον, ειτα σταχυν, ειτα πληρη σιτον
first, a plant, then an ear, then full grain

εν τω σταχυι. 29 Όταν δε παραδω ο καρπος,
in the ear. When but may be ripe the fruit,

ευθως αποστελλει το δρεπανον, οτι παριστηκεν
immediately he sends the sickle, for is ready

ο θερισμος. 30 Και ελεγε· Τινι δμοιωσωμεν
the harvest. And he said; To what may we compare

την βασιλειαν του θεου; η εν ποια παραβολη
the kingdom of the God? or by what parable

παραβαλωμεν αυτην; 31 Ως κοκκον σιναπεως,
may we compare her? As a grain of mustard,

ος, όταν σπαρη ετι της γης, μικροτερος παν-
which, when it may be sown on the earth, less of

των των σπερματων εστι των επι της γης·
all of the seeds it is of those on the earth:

32 και όταν σπαρη, αναβαινει και γινεται παν-
and when it may be sown, it springs up and becomes of

των λαχαρων μειζων, και ποιει κλαδους μεγα-
all herbs greater, and produces branches great,

λους, ωστε δυνασθαι υπο την σκιαν αυτου τα
so as to be under the shadow of it the

πετεινα του ουρανου κατασκευουν. 33 Και τοι-
birds of the heaven to build nests. And such

αυταις παραβολαις πολλαις ελαλε αυτοις τον
like parables many he spoke to them the

λογον, καθως ηδυναντο ακουειν. 34 Χωρις δε
word, even as they were able to hear. Without but

παραβολης ουκ ελαλει αυτοις· κατ' ιδιαν δε
a parable not he spoke to them; privately but

τοις μαθηταις αυτου επελυε παντα.
to the disciples of himself he explained all.

35 Και λεγει αυτοις εν εκεινη τη ημερα, οψιας
And he says to them in that the day, evening

γενομενης· Διελθωμεν εις το περην. 36 Και
being come; We may pass over to the other side. And

αφεντες τον οχλον παραλαμβανουσιν αυτον, ως
having left the crowd they took him, as

him will be given; and he who has not, even what he has will be taken from him."

36 And he said, † "The KINGDOM of GOD is, as though a Man should cast SEED on the GROUND;

27 and should sleep by Night, and wake by Day, and the SEED should germinate, and grow up, he knows not how.

28 The EARTH produces spontaneously; first the Plant, then the Ear, afterwards the Perfect Grain in the EAR.

29 But when the GRAIN is matured, immediately he sends the SICKLE, Because the HARVEST is ready."

30 And he said, † "To what may we compare the KINGDOM of GOD? or * by What Parable may we illustrate it?

31 It resembles a Grain of Mustard, which, when sown on the EARTH, is the least of All those SEEDS that are on the EARTH;

32 but when it is sown, it grows up, and becomes greater than All other HERBS, and produces great BRANCHES; so that the BIRDS of HEAVEN can build their nests under the SHADOW of it."

33 † And with many Such Parables he spoke the word to them, even as they were able to understand.

34 * And without a Parable he did not address them; but privately he explained all things to his own Disciples.

35 † And on That DAY, Evening having come, he says to them, "Let us pass over to the OTHER SIDE."

36 And having left the CROWD, they took him as

* VATICAN MANUSCRIPT.—28. For—omit. It? 34. And without.

† 31. See Note on Matt. xiii. 32.

† 26. Matt. xiii. 24. † 30. Matt. xiii. 31; Luke xiii. 18. John xvi. 18.

† 35. Matt. viii. 18, 23; Luke viii. 22.

† 33. Matt. xiii. 34.

90. in What Comparison shall we place

ην εν τῷ πλοίῳ· * [και] αλλα δε πλοια ην
he was in the ship; [also] other and ships was
μετ' αυτον. 37 Και γινεται λαιλαψ ανεμου μεγα-
with him. And arose a squall of wind great;
λη· τα δε κυματα επεβαλλεν εις το πλοιον,
the and waves dashed into the ship,
ωστε αυτο ηδη γεμιζεσθαι. 38 Και ην αυτος εν
so as it now to fill. And was he in
πρη πρυμνη, επι το προσκεφαλαιον καθευδων·
the stern, on the pillow sleeping;
και διεγειρουσιν αυτον, και λεγουσιν αυτω·
and they awoke him, and they said to him;
Διδασκαλε, ου μελει σοι, οτι απολλυμεθα;
O teacher, not it concerns thee, that we perish?
39 Και διεγερθεις επετιμησε τῷ ανεμῳ, και ειπε
And having arisen he rebuked the wind, and said
τη θαλασσῃ· Σιωπα, πεφιμωσο. Και εκοπασεν
to the sea; Be silent, be still. And ceased
ὁ ανεμος, και εγενετο γαληνη μεγαλη. 40 Και
the wind and was a calm great. And
ειπεν αυτοις· Τι δειλοι εστε * [ουτω;] πως
he said to them; Why timidi are you [so?] how
ουκ εχετε πιστιν; 41 Και εφοβηθησαν φοβον
not you have faith? And they feared a fear
μεγαν, και ελεγον τῷ ἀλληλους· Τις αρα
great, and said to one another; Who then
ουτος εστιν, οτι και ὁ ανεμος και ἡ θαλασσα
this is, for even the wind and the sea
υπακουσιν αυτω.
hearken to him.

ΚΕΦ. 5.

1 Και ηλθον εις το περαν της θαλασσης, εις
And they came to the other side of the sea, into
την χωραν των Γαδαρηνων. 2 Και εξελθοντι
the country of the Gadarenes. And having come
αυτω εκ του πλοιου, * [ευθως] απηντησεν αυτω
to him out of the ship, [immediately] met him
εκ των μνημειων ανθρωπου εν πνευματι ακαθαρ-
out of the tombs a man in spirit unclean,
τω, 3 δὲ την κατοικησιν ειχεν εν τοις μνημασι·
who the dwelling had in the tombs;
και ουτε αλυσεσιν ουδεις ηδυνατο αυτον δησαι,
and not even with chains no one was able him to bind,
4 δια το αυτον πολλakis πεδαις και αλυσεσι
for the him many time with fetters and chains
δεδεσθαι, και διεσπασθαι υπ' αυτου τας
to have been bound, and to have been burst by him the
αλυσεις, και τας πεδας συντετριφθαι· και ουδεις
chains, and the fetters to have been broken; and no one

he was in the BOAT. And Other Boats were with him.

37 And there arose a great Gale of Wind, and the WAVES dashed into the BOAT, so that * the BOAT was now full.

38 And he was in the STERN, asleep on the PILLOW; and they awoke him, and said to him. "Teacher, does it not concern thee That we perish?"

39 And arising, he rebuked the WIND, and said to the SEA, "Be silent! be still!" And the WIND ceased, and there was a great Calm.

40 And he said to them, "Why are you afraid? How distrustful you are!"

41 And they were exceedingly afraid, and said to one another, "Who then is this, That even the WIND and the SEA obey him?"

CHAPTER V.

1 † And they came to the other side of the LAKE, into the REGION of the * GERASENES.

2 And having come out of the BOAT, there met him out of the † MONUMENTS, a Man with an impure Spirit,

3 who had his HABITATION in the TOMBS; and no one could bind * him any longer with Chains;

4 for many times he had been BOUND with Fetters and Chains, and the CHAINS had been wrenched off by him, and the FETTERS broken; and no

* VATICAN MANUSCRIPT.—36. also—omit.
1. GERASENES. 2. immediately—omit.

37. the BOAT was.
3. him any longer with.

40. so—omit.

† 2. The sepulchres of the Jews were formerly amongst rocks, mountains, and other unfrequented places, in order that there might be as little danger as possible of that pollution which touching any thing dead produced. They were often as large as a commodious room, and are now often resorted to as places of shelter for the night. Sometimes the wandering Arabs, during the winter season, take up their permanent abode in them. It appears that at a very early period, some of these tombs were used for such a purpose; as Isaiah speaks of some, "who remain among the graves, and lodge in the monuments," chap. lxxv. 4. Burchardt reports, that he found many sepulchres in the rocks, at Um Keis, (supposed to be the ancient Gadara,) showing how naturally the conditions of this narrative could have been fulfilled in that region.

† 1. Matt. viii. 28; Luke viii. 26.

αυτον ισχυε δαμασαι· ⁵ και διαπαντος, νυκτος
him was able to tame; and always, night
και ημερας, εν τοις μνημασι και εν τοις ορεσιν
and day, in the tombs and in the mountains
ην κραζων, και κατακοπτων εαυτον λιθοις.
he was crying out, and cutting himself with stones,
⁶ Ιδων δε τον Ιησουν απο μακροθεν, εδραμε, και
Seeing and the Jesus from a distance, he ran, and
προσεκυνησεν αυτω· ⁷ και κραζας φωνη μεγαλη,
prostrated to him; and crying out with a voice great,
ειπε, τι εμοι και σοι, Ιησου, υιε του θεου του
said, what to me and to thee, Jesus, O son of the God of the
υψιστου; ορκιζω σε τον θεον, μη με βασανι-
highest? I will adjure thee the God, not me thou mayst
σης. ⁸ (Ελεγε γαρ αυτω· Εξελθε το πνευμα το
torment. (He had said for to him; Come out the spirit the
ακαθαρτον εκ του ανθρωπου.) ⁹ Και επηρωτα
unclean out of the man.) And he asked
αυτον· Τι σοι ονομα; και λεγει αυτω· Λεγεων
him: What thy name? and he says to him; Legion
ονομα μοι· οτι πολλοι εσμεν. ¹⁰ Και παρεκαλει
name to me; for many we are. And he besought
αυτον πολλα, ινα μη αυτους αποστειλη εξω
him many times, that not them he would send out
της χωρας. ¹¹ Ην δε εκει προς τω ορει αγελη
of the country. Was and there near to the mountain a herd
χοιρων μεγαλη βοσκομενη. ¹² Και παρεκαλεσαν
of swine great feeding. And besought
αυτον οι δαιμονες, λεγοντες· Πεμψον ημας εις
him the demons, saying; Dismiss us into
τους χοιρους, ινα εις αυτους εισελθωμεν. ¹³ Και
the swine, that into them we may go. And
επετρεψεν αυτοις ευθεως ο Ιησους. Και εξελ-
gave leave to them immediately the Jesus. And having
θοντα τα πνευματα τα ακαθαρτα εισηλθον εις
come out the spirits the unclean entered into
τους χοιρους· και ωρμησεν η αγελη κατα του
the swine; and rushed the herd down the
κρημνου εις την θαλασσαν· * [ησαν δε ως δις-
precipice into the sea; [they were and about two
χιλιοι·] και επνιγοντο εν τη θαλασση. ¹⁴ Οι
thousand;] and were choked in the sea. Those
δε βοσκοντες αυτους εφυγον, και απηγγειλαν
and feeding them fled, and reported
εις την πολιν, και εις τους αγρους. Και εξηλ-
to the city, and to the villages. And they came
θον ιδειν, τι εστι το γεγονος. ¹⁵ Και ερχονται
out to see, what is that having been done. And they come
προς τον Ιησουν, και θεωρουσι τον δαιμονιζομε-
to the Jesus, and they behold the being demonized
νον καθζμενον * [και] ιματισμενον, και σωφρο-
sitting [and] having been clothed, and being of
νουντα, του εσχηκοτα τον λεγεωνα· και
sane mind, the having been possessed by the legion; and
εφοβηθησαν. ¹⁶ Και διηγησαντο αυτοις οι ιδον-
they were afraid. And related to them those having

one was able to subdue him.

⁵ And he was always, Night and Day, in the SEPULCHRES and in the MOUNTAINS, crying out, and cutting himself with Stones.

⁶ And seeing JESUS at a distance, he ran and prostrated to him,

⁷ and crying out with a loud Voice, * said, "What hast thou to do with me, Jesus,—O Son of GOD—the HIGHEST? I implore thee—GOD,—torment Me not."

⁸ (For he had said to him, "IMPURE SPIRIT, Come out of the MAN.")

⁹ And he asked him, "What is thy Name?" And he says to him, "My Name is Legion; For we are Many."

¹⁰ And he earnestly entreated him, that he would not send them out of the COUNTRY.

¹¹ Now there was by the MOUNTAIN, a great Herd of Swine feeding.

¹² And * the DEMONS besought him, saying, "Dismiss us to the SWINE, that we may go into them."

¹³ And * he gave them leave. And the IMPURE SPIRITS having come out went into the SWINE; and the HERD rushed down † the PRECIPICE into the LAKE, and were drowned in the LAKE.

¹⁴ Then the SWINE-HERDS fled, and reported it in the CITY, and in the villages. And they came out to see what THAT was which had been DONE.

¹⁵ And they came to JESUS, and beheld the DEMONIAK, HIM HAVING HAD the LEGION, sitting down, clothed, and in his right mind; and they were afraid.

¹⁶ And THOSE SEEING it, related to them what

* VATICAN MANUSCRIPT.—7. says.

leave. 13. and they were about Two Thousand—omit.

† 13. See Note on Matt. viii. 32.

12. they besought.

13. he gave them

15. and—omit.

τες, πως εγενετο τῷ δαιμονιζομενῷ, και περι
seen, how it happened to the one being demonized, and about
των χοιρων. 17 Και ηρξαντο παρακαλειν αυτον
the swine. And they began to entreat him
απελθειν απο των οριων αυτων. 18 Και εμβαν-
to depart from the coasts of them. And entering
τος αυτου εις το πλοιον, παρεκαλει αυτον ο
of him into the ship, besought him he
δαιμονισθεις, ινα η μετ' αυτου. 19 Και
having been demonized, that he might be with him. And
ουκ αφηκεν αυτον, αλλα λεγει αυτῷ· Ὑπαγε
not he suffered him, but he says to him; Go
εις τον οικον σου προς τους σους, και αναγγει-
into the house of thee to the friends, and relate
λον αυτοις, οσα σοι ο κυριος πεποιηκε, και
to them, how much to thee the Lord has done, and
ηλεησε σε. 20 Και απηλθε, και ηρξατο κηρυσ-
has pitied thee. And he went, and began to pub-
σειν εν τῷ Δεκαπολει, οσα εποιησεν αυτῷ ο
lish in the Decapolis, how much had done to him the
Ιησους· και παντες εθαυλαζον.
Jesus; and all were astonished.

21 Και διαπετρασαντος του Ιησου εν τῷ πλοιῷ
And having passed over the Jesus in the ship,
παλιν εις το περαν, συνηχθη οχλος πολυς επ'
again to the other side, were gathered a crowd great to
αυτον· και ην παρα την θαλασσαν. 22 Και
him, and he was by the sea. And
*[ιδου,] ερχεται εις των αρχισυναγωγων, ονο-
(lo,) comes one of the synagogue-rulers, by
ματι Ιαιρος· και ιδων αυτον, πιπτει προς τους
name Jairus; and seeing him, he fell to the
ποδας αυτου, 23 και περεκαλει αυτον πολλα,
feet of him, and besought him much,
λεγων· Ὅτι το θυγατριον μου εσχατως εχει·
saying; That the little-daughter of me last end is;
ινα ελθων επιθης αυτη τας χειρας, οπως
that coming thou mayest put to her the hands, so that
σωθη· και ζησεται. 24 Και απηλθε μετ'
she may be saved; and she shall live. And he went with
αυτου· και ηκολουθει αυτῷ οχλος πολυς, και
him; and followed him a crowd great, and
συνεθλιβον αυτον. 25 Και γυνη *[τις] ουσα
pressed on him. And a woman [certain] being
εν ρυσει αιματος ετη δωδεκα, 26 και πολλα
in a flow of blood years twelve, and many things
παθουσα υπο πολλων ιατρων, και δαπανησασα
having suffered under many physicians, and having spent
τα παρ' αυτης παντα, και μηδεν ωφελη-
the things of her all, and nothing having been
θεισα, αλλα μαλλον εις το χειρον ελθουσα,
benefited, but rather into the worse state having come,
27 ακουσασα περι του Ιησου, ελθουσα εν τῷ
having heard about the Jesus, having come in the

had happened to the DEMO-
NIAC, and concerning the
SWINE.

17 ‡ And they began to
entreat him to depart from
their BORDERS.

18 And he having en-
tered the BOAT, ‡ HE who
had been a DEMONIAC, en-
treated him that he might
be with him;

19 And yet he did not
permit him, but says to
him, "Go HOME to thy
FRIENDS, and tell them
how much the LORD has
done for thee, and has had
pity on thee."

20 And he went away,
and began to proclaim in
DECAPOLIS, how much JE-
sus had done for him; and
all were astonished.

21 ‡ And Jesus having
again passed over in * a
Boat to the OTHER SIDE,
a great Crowd gathered to
him, and he was by the
LAKE.

22 ‡ And one of the SYN-
AGOGUE-RULERS, named
Jairus, came, and seeing
him, he fell at his FEET,

23 and earnestly en-
treated him, saying, "My
LITTLE DAUGHTER is at
the point of death; come,
and put thy HANDS on her
that she may be restored,
and she will live."

24 And he went with
him, and a great Crowd
followed him, and pressed
on him.

25 And a Woman, ‡ hav-
ing had a Hemorrhage
for twelve Years,

26 and having suffered
much under Many Physi-
cians, and having ex-
pended ALL her property,
and not being benefited,
but had rather become
WORSE,

27 having heard * the
things concerning Jesus,
came in the CROWD be-

* VATICAN MANUSCRIPT.—21. a Boat—omit.
27. the things concerning Jesus.

22. lo—omit.

25. certain—omit.

‡ 17. Matt. viii. 34; Acts xvi. 39.
viii. 40.

‡ 18. Luke viii. 38.

‡ 21. Matt. ix. 1; Luke

‡ 22. Matt. ix. 18; Luke viii. 41.

‡ 25. Lev. xv. 25; Matt. ix. 20.

οχλῳ ὀπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.
crowd behind, touched the mantle of him.
28 (Ἐλεγε γὰρ· Ὅτι καὶ τῶν ἱματίων αὐτοῦ
She said for; That even if the clothes of him
ἄψωμαι, σωθήσομαι.) 29 Καὶ εὐθεὺς ἐξηρανθῆ
I may touch, I shall be saved.) And immediately was dried up
ἡ πηγή τοῦ αἵματος αὐτῆς· καὶ ἐγνώ τῷ
the source of the blood of her; and knew to the
σωματι, ὅτι ἰαται ἀπο τῆς μαστίγος. 30 Καὶ
body, that was saved from the scourge. And
εὐθεὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν ἐξ
immediately the Jesus knowing in himself the out of
αὐτοῦ δύναμιν ἐξελθούσαν, ἐπιστραφεὶς ἐν τῷ
himself power having gone out, having turned round in the
οχλῳ, ἐλεγε· Τίς μου ἥψατο τῶν ἱματίων;
crowd, said; Who of me touched the clothes?
31 Καὶ ἐλέγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις
And said to him the disciples of him; Thou seest
τὸν οχλὸν συνθλιβόντα σε· καὶ λέγεις· Τίς μου
the crowd pressing on thee; and sayest thou; Who me
ἥψατο; 32 Καὶ περιεβλεπετο ἰδεῖν τὴν τοῦτο
touched? And he was looking round to see the (woman) this
ποίησάν. 33 Ἡ δὲ γυνή, φοβηθεῖσα καὶ τρεμ-
having done. The but woman, fearing and trem-
ουσα, εἰδὺια ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ
bling, having known what was done on her, came and
προσεπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell down to him, and told to him all the
ἀληθειαν. 34 Ὁ δὲ εἶπεν αὐτῇ· θυγατερ, ἡ
truth. He but said to her; Daughter, the
πίστις σου σέσωκε σε· ὑπάγε εἰς εἰρήνην, καὶ
faith of thee has saved thee; go in peace, and
ἴσθι ὑγιής ἀπο τῆς μαστίγος σου. 35 Ἐπὶ αὐτοῦ
be thou well from the scourge of thee. While of him
λαλοῦντος, ἐρχονται ἀπὸ τοῦ ἀρχισυναγωγού,
speaking, they came from the synagogue-ruler's,
λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί
saying; That the daughter of thee is dead; why
εἴτι σκυλλεῖς τὸν διδασκάλον; 36 Ὁ δὲ Ἰησοῦς
yet troublest thou the teacher? The but Jesus
εὐθεὺς, ἀκούσας τὸν λόγον λαλούμενον, λέγει
immediately having heard the word being spoken, says
τῷ ἀρχισυναγωγῷ· Μὴ φοβου, μόνον πιστεῦε.
to the synagogue-ruler: Not fear, only believe thou.
37 Καὶ οὐκ ἀφῆκεν οὐδενά αὐτῷ συνακολουθεῖν,
And not he suffered no one him to follow,
εἰ μὴ Πέτρον, καὶ Ἰακώβον, καὶ Ἰωάννην τὸν
except Peter, and James, and John the
ἀδελφὸν Ἰακώβου. 38 Καὶ ἐρχεται εἰς τὸν οἶκον
brother of James. And he comes into the house
τοῦ ἀρχισυναγωγού, καὶ θεωρεῖ θορυβόν, καὶ
of the synagogue-ruler, and he sees a tumult, and
κλαίοντας καὶ ἀλαλῶντας πολλὰ. 39 Καὶ
weeping and wailing much. And
εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ
having entered he says to them: Why are you troubled and

hind, and touched his
MANTLE.

28 For she said, "If I
can but touch his GAR-
MENTS, I shall be cured."

29 And immediately her
FLOW of BLOOD was dried
up; and she felt in her
Body That she was cured
of that SCOURGE.

30 And immediately,
JESUS knowing in himself
† the POWER proceeding
from him, having turned
round in the CROWD, said,
"Who touched My GAR-
MENTS?"

31 And his DISCIPLES
said to him, "Thou seest
the CROWD pressing on
thee, and dost thou say,
'Who touched Me?'"

32 And he was looking
round to see HER who had
DONE this.

33 Then the WOMAN,
being conscious of what
was wrought upon her,
fearing and trembling,
came and fell down before
him, and told him All the
TRUTH.

34 And HE said to her,
† "Daughter, thy FAITH
has cured thee; go in
peace, and be entirely free
from thy DISEASE."

35 While he was still
speaking, some came from
the SYNAGOGUE-RULER'S
house, who said, "Thy
DAUGHTER is dead; why
trouble the TEACHER?"

36 *But JESUS, having
heard the WORD that was
spoken, immediately said
to the SYNAGOGUE-RULER,
"Fear not; only believe."

37 And he permitted no
one to accompany *him,
except Peter, and James,
and John the BROTHER of
James.

38 And *they come to
the HOUSE of the SYNA-
GOGUE-RULER, and he sees
the Confusion, and much
weeping and lamenting.

39 And having entered,
he says to them, "Why do

* VATICAN MANUSCRIPT.—36. But JESUS, neglecting to hear the word which was spo-
ken, says. 37. with him. 38. they come to.

† 30. Luke vi. 19; viii. 48.

† 34. Matt. ix. 22; Mark x. 52; Acts xiv. 2.

κλαιετε; το παιδιον ουκ απεθανεν, αλλα καθευδει.
do you weep? the child not is dead, but sleeps.
40 Και κατεγελων αυτου. 'Ο δε, εκβαλων παντας,
And they derided him. He but, having sent out all,
παραλαμβάνει τον πατερα του παιδιου, και την
he takes the father of the child, and the
μητερα, και τους μετ' αυτου, και εισπορευεται,
mother, and those with him, and goes in.
όπου ην το παιδιον. 41 Και κρατησας της χειρος
where was the child. And having grasped the hand
του παιδιου, λεγει αυτη· Ταλιθα, κουμι· ὅ ἐστι
of the child. he says to her: Talitha, cumi; which is
μεθερμηνευομενον· Το κορασιον, σοι λεγω,
being translated; The girl, to thee I say.
εγειρε. 42 Και ευθεως ανεστη το κορασιον, και
arise. And immediately arose the girl, and
περιεπατει· ην γαρ ετων δωδεκα. Και εξεσ-
walked about; she was for years twelve. And they were
τησαν εκστασει μεγαλη. 43 Και διεστειλατο
astonished with an astonishment great. And he charged
αυτοις πολλα, ἵνα μηδεις γνῶ τουτο· και
them much, that no one might know this; and
ειπε δοθηναι αυτη φαγειν.
spoke to have given to her to eat.

ΚΕΦ. σ'. 6.

Και εξηλθεν εκειθεν, και ηλθεν εις την πατ-
And he went out thence, and came into the country
ριδα αυτου· και ακολουθουσιν αυτω οί μαθηται
of himself; and follow him the disciples
αυτου. 2 Και γενομενου σαββατου, ηρξατο εν
of him. And being come sabbath, he began in
τη συναγωγη διδασκειν. Και πολλοι ακουοντες
the synagogue to teach. And many hearing,
εξεπλησσοντο, λεγοντες· Ποθεν τουτω ταυτα;
were astonished, saying; Whence to this these things?
και τις ἡ σοφια ἡ δοθαισα αυτω; και δυναμεις
and what the wisdom that being given to him? and miracles
τοιαυται δια των χειρων αυτου γινονται.
so great through the hands of him are done.
3 Ουχ ουτος εστιν ὁ τεκτων, ὁ υἱος Μαρίας,
Not this is the carpenter, the son of Mary,
αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και
brother and of James, and Joses, and Juda, and

you weep and make confu-
sion? the CHILD is not
dead, but sleeps."

40 And they derided
him. † But putting † them
all out, * he takes the FA-
THER and the MOTHER of
the CHILD, and THOSE
with him, and goes in
where the CHILD was.

41 And having grasped
the HAND of the CHILD,
he says to her, "Talitha-
cumi," which, being trans-
lated, signifies, 'YOUNG
MAIDEN, I say to thee,
arise."

42 And immediately the
YOUNG MAIDEN arose and
walked about, for she was
twelve years old. And
they were exceedingly as-
tonished.

43 And † he strictly
charged them that no one
should know this thing;
and directed to give her
food.

CHAPTER VI.

1 And † he departed
thence, and * comes into
his OWN COUNTRY; and
his DISCIPLES follow him.

2 And the Sabbath hav-
ing come, he began to
teach in the SYNAGOGUE,
and * MANY hearing, were
astonished, and said,
† "Whence has this man
these things? and What
is THAT WISDOM which is
imparted * to him? and
how are such MIRACLES
performed through his
HANDS?"

3 Is not this the CAR-
PENTER? the SON of
* MARY, and † Brother of
James, and Joses, and Ju-

* VATICAN MANUSCRIPT.—40. He takes. 1. comes into. 2. MANY. 2. to
him? and such MIRACLES. 3. MARY, and Brother of.

† 40 The persons or crowd here spoken of, were probably a set of people usually hired
on these occasions to attend the funeral, and follow the procession with their lamentations.
This custom prevailed East. These are the *mourning women* mentioned by Jeremiah, chapter
ix. 17—21; and by Amos, chapter v. 16. They were called *Præfice* by the Romans, because
they presided over, and began, the funeral dirge. But men seem to have attended amongst
them, as well as women. Dr. Shaw mentions this custom to be still continued in the East;
and observes, that the women employed on these occasions, perform their parts with such
proper sounds, gestures, and motions, that they rarely fail to work up the assembly to an
extraordinary pitch of thoughtfulness and sorrow.—Wakefield.

† 39. John xi. 11. † 40. Acts ix. 40. † 43. Matt. viii. 4; ix. 30; xii. 16; xviii.
9; Mark iii. 12; Luke v. 14. † 1. Matt. xiii. 51; Luke iv. 16. † 2. John vi. 42.
† 3. Matt. xii. 43, Gal. i. 19.

Σιμωνος; και ουκ εισιν αι αδελφαι αυτου ωδε
Simon and not are the sisters of him here
pros ημας; Και εσκανδαλιζοντο, εν αυτω.
with us? And they were stumbled in him.
4 Ελεγε δε αυτοις ο Ιησους· 'Οτι ουκ εστι προ-
Said but to them the Jesus; That not is a pro-
φητης ατιμος, ει μη εν τη πατριδι αυτου,
phet without honor, except in the country of himself,
και εν τοις συγγενεσι, και εν τη οικια αυτου.
and among the relatives, and in the house of himself.
6 Και ουκ ηδυνατο εκει ουδεμιαν δυναμιν ποιη-
And not was able there no one miracle to
σαι, ει μη ολιγοις αρρωστοις επιθεις τας χειρας,
do, except a few sick having put on the hands,
εθεραπευσε. 6 Και εθαυμαζε δια την απιστιαν
were cured. And he wondered because of the unbelief
αυτων.
of them.

Και περιηγε τας κωμας κυκλω, διδασκων.
And he went round the villages round about, teaching.
7 Και προσκαλειται τους δωδεκα, κα. ηρξατο
And he calls the twelve, and he began
αυτους αποσπελλειν δυο δυο· και εδιδου αυτοις
them to send two two; and he gave to them
εξουσιαν των πνευματων των ακαθαρτων, 8 και
authority of the spirits of the unclean, and
παρηγγειλεν αυτοις, ινα μηδεν αιρωσιν εις
he charged them, that nothing they should take for
οδον, ει μη ραβδον μονον· μη πηραν, μη αρτον,
a way, except a staff only; no bag, no bread,
μη εις την ζωνην χαλκον· 9 αλλ' υποδεδεμενους
not into the belt copper money; but having been shod
σανδαλια· και μη ενδυσησθε δυο χιτωνας. 10 Και
sandals, and not you may put on two coats. And
ελεγεν αυτοις· 'Οπου εαν εισελθητε εις οικιαν,
he said to them; Where if you may enter into a house,
εκει μενετε εως αν εξελθητε εκειθεν. 11 Και
there remain till you may go away from thence. And
οσοι αν μη δεξωνται υμας, μηδε ακουσωσιν υμων,
whoever not may receive you, nor hear you,
εκπορευομενοι εκειθεν, εστιναξατε τον χουν τον
going away from thence, shake out the dust that
υποκατω των ποδων υμων, εις μαρτυριον αυτοις.
under the feet of you, for a witness to them.
12 Και εξελθοντες εκηρυσσον, ινα μετανοησωσι·
And having gone out they published, that they should reform;
13 και δαιμονια πολλα εξεβαλλον, και ηλειφον
and demons many they cast out, and anointed
ελαιω πολλους αρρωστους, και εθεραπευον.
with oil many sick ones, and they were cured.
14 Και ηκουσεν ο βασιλευς Ηρωδης, (φανερων
And heard the king Herod, (well-known
γαρ εγενετο το ονομα αυτου,) και ελεγεν· 'Οτι
for was the name of him,) and he said; That

das, and Simon? and are not his SISTERS here with us? And they were perplexed with him.

4 But JESUS said to them, † "A Prophet is not without honor, except in his own COUNTRY, and among his RELATIVES, and in his own FAMILY"

5 † And he was unwilling to do any MIRACLES there, except a Few Sick persons he cured by laying his HANDS on them.

6 And he was surprised on account of their UNBELIEF. † And he went round the VILLAGES teaching.

7 † And he called the TWELVE, and sent Them forth in pairs; and gave them Authority over the IMPURE SPIRITS;

8 and he charged them, that they should take Nothing for the Journey, except a single Staff; * no Bread, no Traveling Bag, no Copper in the GIRDLE;

9 but to wear SANDALS, and not put on Two Coats.

10 And he said to them, "Whatever house you enter, there remain, till you leave the place.

11 And * whatever Place will not receive you, nor hear you, in departing thence, † † shake off that DUST which is UNDER your FEET, for a Testimony to them.

12 And having gone forth, they proclaimed that men should reform.

13 And they expelled many Demons, and † anointed many sick persons with Oil, and cured them.

14 † And Herod the KING heard, (for JESUS had become well-known,) and * he said, "John the

* VATICAN MANUSCRIPT.—8. no Bread, no traveling Bag. will not.
14. they said.

11. whatever Place

† 11. An emblematical action, signifying a renunciation of all further concern with them. It was very usual among the people of the East to express their intentions by external signs. Many singular examples of this species of language occur both in Old and New Testaments. See 1 Kings xi. 29; xxii. 11; 2 Kings xiii. 15.

† 4. Matt. xiii. 57; John iv. 44. † 5. Matt. xiii. 58; Mark ix. 23. † 6. Matt. ix. 35; Luke xiii. 22. † 7. Matt. x. 1. Mark iii. 13, 14; Luke ix. 1. † 11. Acts xiii. 51. xviii. † 13. James v. 14. † 14. Matt. xiv. 1; Luke x. 10.

Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἡγέρθη, καὶ
John he baptizing out of dead has been raised, and
διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.
through this work the mighty powers in him.
15 Ἄλλοι ἐλέγον· ὅτι Ἠλίας ἐστίν· Ἄλλοι δὲ
Others said: That Elias he is; Others and
ἐλέγον· ὅτι προφήτης ἐστίν, ὥς εἰς τῶν προ-
said: That a prophet he is, like one of the pro-
φητῶν. 16 Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· ὅτι
phets. Having heard but the Herod, said; That
ὃν ἐγὼ ἀπεκεφαλίσα Ἰωάννην, οὗτος ἡγέρθη
whom I beheaded John, he is raised
*[ἐκ νεκρῶν.] 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποσ-
[from dead.] Himself for the Herod send-
τείλας ἐκρατήσεν τὸν Ἰωάννην, καὶ ἐδήσεν αὐτὸν
ing seized the John, and bound him
ἐν φυλακῇ, διὰ Ἡρωδιάδα, τὴν γυναῖκα Φιλίπ-
in prison, through Herodias, the wife of Philip
που τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγαμήσεν.
of the brother of himself, for her he had married.
18 Ἐλέγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· ὅτι οὐκ ἐξ-
Said for the John to the Herod; That not it is
ἐστὶ σοὶ εἶναι τὴν γυναῖκα τοῦ ἀδελφοῦ σου.
lawful to thee to have the wife of the brother of thee.
19 Ἡ δὲ Ἡρωδίας ἐνεῖχεν αὐτῷ καὶ ἠθέληεν
The and Herodias had a grudge against him and wished
αὐτὸν ἀποκτείνειν· καὶ οὐκ ἠδύνατο. 20 Ὁ γὰρ
him to destroy; and not was able. The for
Ἡρώδης ἐφοβείτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἁ-
Herod feared the John, knowing him a
δρα δίκαιον καὶ ἅγιον· καὶ συνέτηρει αὐτὸν· καὶ
man just and holy; and protected him; and
ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ
hearing him, many things he did, and gladly him
ἤκουε. 21 Καὶ γενομένης ἡμέρας ευκαιροῦ, ὅτε
he heard. And having come a day convenient, when
Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει
Herod to the birthday of himself a feast he made
τοῖς μεγίστασιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ
to the nobles of himself, and to the commanders, and
τοῖς πρωτοῖς τῆς Γαλιλαίας· 22 καὶ εἰσελθούσης
to the chiefs of the Galilee; and having entered
τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχη-
of the daughter of her of the Herodias, and danc-
σαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς
ing, and having pleased the Herod and those
συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῇ κορασίῳ·
reclining at table, said the king to the little girl;
Αἰτήσον με, ὃ ἐὰν θέλῃς, καὶ δώσω σοι.
Ask me, whatever thou wilt, and I will give to thee.
23 Καὶ ὠμοσεν αὐτῇ· ὅτι ὃ ἐὰν με αἰτήσῃς,
And he swore to her; That whatever me thou mayst ask,
δώσω σοι, ἕως ἡμισοῦ τῆς βασιλείας μου.
I will give to thee, till half of the kingdom of me.

IMMERSER *has arisen from the Dead, and therefore MIRACLES are performed by him."

15 Others said, † "He is Elijah;" and others said, "He is a Prophet, like one of the PROPHETS."

16 ‡ But HEROD having heard, said, "That John, whom I beheaded; he is raised."

17 For HEROD himself had sent and seized JOHN, and bound him in Prison, on account of Herodias, the WIFE of Philip his BROTHER; for he had married Her.

18 For JOHN had said to HEROD, † "it is not lawful for thee to have thy BROTHER'S WIFE."

19 Therefore HERODIAS was incensed against him, and wished to kill him, and could not.

20 For HEROD ‡ feared JOHN, knowing that he was a just and holy Man; and protected him; and having heard him, he *did many things, and heard Him gladly.

21 And a convenient Day having come, when Herod, on his BIRTH-DAY, made a Feast for his NOBLES, and for the COMMANDERS and CHIEF men of GALILEE;

22 *the DAUGHTER of this HERODIAS having entered, and danced, *she pleased HEROD and the GUESTS, *and the KING said to the GIRL, "Ask me whatever thou wilt, and I will give it to thee."

23 And he swore to her, † "Whatever thou mayst ask Me, I will give to thee, even to the Half of my KINGDOM."

* VATICAN MANUSCRIPT.—14. has arisen. 16. from the dead—omit. 20. was much perplexed, and heard. 22. his DAUGHTER Herodias. 22. she pleased. 22. and the KING.

† 21. The custom of celebrating stated solemnities, and the anniversary of the birth-day in particular, was very general in the East, and might be transferred from them to the Greeks and Romans. The solemnization of the birth-day by a festival is frequently mentioned, or alluded to, in ancient authors.—Wakefield.

‡ 15. Matt. xvi. 14; Mark viii. 28. ‡ 16. Matt. xiv. 2; Luke iii. 19. ‡ 18. Lev. xviii. 16; xx. 21. ‡ 20. Matt. xiv. 5; xxi. 6. ‡ 23. Esther v. 3, 6; vii. 2.

24 Ἡ δὲ ἐξελθούσα, εἶπε τῇ μητρὶ αὐτῆς· Τι
The and going out, said to the mother of herself; What
αἰτησομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου
shall I ask? She and said; The head of John
του βαπτιστου. Καὶ εἰσελθούσα εὐθεὺς μετὰ
the dipper. And coming in immediately with
σπουδῆς πρὸς τὸν βασιλεῖα, ᾗτησατο, λέγουσα·
haste to the king, she asked, saying;
Θεῶ ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πινάκι τὴν
I will that to me thou wouldst give instantly on a plate the
κεφαλὴν Ἰωάννου του βαπτιστου. 26 Καὶ περι-
head of John the dipper. And very
λυπος γενομενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους
sorry having become the king, because of the oaths
καὶ τοὺς συνανακειμενους οὐκ ἠθέλησεν αὐτὴν
and those reclining at table not he would her
ἀθετησαί. 27 Καὶ εὐθεὺς ἀποστείλας ὁ βασιλεὺς
reject. And immediately sending the king
εὖς σπεκουλατοῦρα, ἐπέταξεν ἐνεχθῆναι τὴν
a guardsman, he ordered to be brought the
κεφαλὴν αὐτοῦ. Ὁ δὲ ἀπελθὼν ἀπεκεφαλίσεν
head of him. He and going forth cut off the head of
αὐτὸν ἐν τῇ φυλακῇ. 28 καὶ ἤνεγκε τὴν κεφαλὴν
him in the prison; and brought the head
αὐτοῦ ἐπὶ πινάκι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ·
of him on a plate, and gave her to the little girl;
καὶ τὸ κορασίον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
and the little girl gave her to the mother of herself.
29 Καὶ ἀκουσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον, καὶ
And having heard the disciples of him, came, and
ἦραν τὸ πτώμα αὐτοῦ, καὶ ἐθήκαν αὐτὸ ἐν μνη-
took the dead body of him, and placed it in a
μειῳ.
tomb.

30 Καὶ συναγονται οἱ ἀποστολοὶ πρὸς τὸν
And were assembled the apostles to the
Ἰησοῦν, καὶ ἀπηγγείλαν αὐτῷ πάντα, καὶ ὅσα
Jesus, and reported to him all, and what
ἐποίησαν, καὶ ὅσα ἐδίδαξαν. 31 Καὶ εἶπεν αὐτοῖς·
they did, and what they taught. And he said to them;
Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἐρημὸν τόπον,
Come you yourselves privately into a desert place,
καὶ ἀναπαυεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχομενοὶ
and rest you a little; Were for those coming

24 And SHE going out, said to her MOTHER, "What shall I ask?" And she said, "The HEAD of John the IMMERSER."

25 And coming in immediately with Haste to the KING, she asked, saying "I desire that thou wouldst give me instantly, on a Platter, the HEAD of John the IMMERSER."

26 † And the KING, being extremely sorry on account of the OATHS and the GUESTS, would not refuse her.

27 And the KING, immediately sending one of † his Guards, ordered his HEAD to be brought. And HE having gone forth beheaded him in the PRISON;

28 † and brought his HEAD on a Platter, and gave it to the GIRL; and the GIRL gave it to her MOTHER.

29 And his disciples having heard, came and carried off the DEAD-BODY, and placed it in a Tomb.

30 † And the APOSTLES were assembled to Jesus, and related to him all things, both what they had done, and what they had taught.

31 And he *said to them, † "Come you, retire by yourselves into a Desert Place, and rest a little;" † for many were THOSE who were COMING and GO-

* VATICAN MANUSCRIPT.—31. says.

† 27. The term, *spekoulatoora* from the Latin *speculator*, denotes one of the body-guards, who were so called, because their principal duty was that of *sentinels*. They had, however, other confidential duties, and among these, that of acting, like Turkish soldiers of the present day, as executioners. † 28. Note here, that very remarkable seems the providence of God, in avenging the death of this holy man upon Herod, Herodias, and her daughter. For 1st, As the war betwixt Herod and Aretas king of Petrea was caused by Herod's wicked contract with Herodias to reject the daughter of Aretas, his lawful wife, and to marry with Herodias, his brother Philip's wife; so Josephus declares that the Jews looked upon the putting John to death, as the cause of the miscarriage of Herod's army; "God being angry with him for the death of John the Baptist." 2dly, Herodias envying the glory of king Agrippa, who had that honour given him by Caius, prevailed with her husband to go to Rome, and accuse Agrippa; whereupon Caius deprived Herod of his government, and her of her money; and gave them both to Agrippa, banishing Herod and Herodias to Lyons in France: "which (says Josephus) was done in punishment of her envy, and of his readiness to hearken to her solicitations." And 3dly, of her daughter it is related, that she going over the ice in winter, the ice broke, and she slipped in to the head, which at last was severed from her body by the sharpness of the ice, God requiring her head for that of the Baptist's she desired; which, if true, was a wonderful providence.—Whitby.

† 26. Matt. xiv. 9.
† 31. Mark iii. 20.

† 34. Luke ix. 10.

† 31. Matt. xiv. 13; John vi. 1, 2.

και οι υπαγοντες πολλοι· και ουδε φαγειν ηυκαι-
and those going many; and not even to eat they had
roun. 32 Και απηλθον εις ερημον τοπον τω
leisure. And they went into a desert place to the
πλοιω κατ' ιδιαν. 33 Και ειδον αυτοις υπαγοντας·
ship privately. And they saw them going away;
και επεγνωσαν πολλοι· και πεζη απο πασων
and knew many; and on foot from all
των πολων συνεδραμον εκει. 34 Και εξελθων
of the cities they ran together there. And coming out
ειδεν πολυν οχλον, και εσπλαγχνισθη επ'
he saw great a crowd, and was moved with pity towards
αυτοις, οτι ησαν ως προβατα, μη εχοντα ποι-
them, for they were as sheep, not having a
μενα· και ηρξατο διδασκειν αυτοις πολλα.
shepherd; and he began to teach them many things.
35 Και ηδη ωρας πολλης γενομενης, προσελθον-
And already time much having gone, coming
τες αυτω οι μαθηται αυτου, λεγουσιν· 'Οτι ερη-
to him the disciples of him, they say; That a
μος εστιν ο τοπος, και ηδη ωρα πολλη. 36 απο-
desert is the place, and already time much: dismiss
λυσον αυτοις, ινα απελθοντες εις τους κυκλω
them, that going into the surrounding
αγρους και κωμας, αγορασωσιν εαυτοις αρτους·
country and villages, they may buy themselves loaves;
τι γαρ φαγωσιν ουκ εχουσιν. 37 'Ο δε αποκρι-
any for they might eat not they have. He but answering
θεις ειπεν αυτοις· Δοτε αυτοις υμεις φαγειν.
said to them; Give to them you to eat.
Και λεγουσιν αυτω· Απελθοντες αγορασωμεν
And they say to him; Going may we buy
δηναριων διακοσιων αρτους, και δωμεν αυτοις
denarii two hundred loaves, and give to them
φαγειν; 38 'Ο δε λεγει αυτοις· Ποσους αρτους
to eat? He but says to them: How many loaves
εχετε; υπαγετε και ιδετε. Και γνοντες,
have you? go you and see you. And having ascertained,
λεγουσι· Πεντε, και δυο ιχθυας. 39 Και επε-
they say: Five, and two fishes. And he or-
ταξεν αυτοις ανακλιναι παντας, συνποσια
dered them to make recline all, company
συνποσια, επι τω χλωρω χορτω. 40 Και ανε-
company, on the green grass. And they
πεσον πρασαι πρασαι, ανα εκατον, και ανα
reclined squares squares, by a hundred, and
πεντηκοντα. 41 Και λαβων τους πεντε αρτους
by fifty. And taking the five loaves
και τους δυο ιχθυας, αναβλεψας εις τον ουρανον,
and the two fishes, looking up to the heaven,
ευλογησε, και κατεκλασε τους αρτους, και
he gave praise, and broke the loaves, and
εδιδου τοις μαθηταις αυτου, ινα παραθωσιν
gave to the disciples of him, that they might set before
αυτοις· και τους δυο ιχθυας εμερισε πασι.
them: and the two fishes he divided to all.

ING, and they had no lei-
sure, not even to eat.

32 And they went away,
by the BOAT, into a Desert
Place, † to be by them-
selves.

33 But they saw them
departing, and many knew
them; and they ran toge-
ther there on foot from All
the CITIES.

34 † And coming out, he
saw a Great Crowd; and he
deeply pitied them, Be-
cause they were like Sheep
having no Shepherd; and
† he taught them many
things.

35 † And much Time
having already gone, his
DISCIPLES coming to him,
say, * "The PLACE is a
Desert, and now much
Time has passed;

36 dismiss them, that
they may go to the adja-
cent FARMS and Villages,
and buy themselves * what
they should eat."

37 But HE answering
said to them, "You sup-
ply them." And they say
to him, "Should we go and
for Two hundred Denarii
buy Loaves, and give them
to eat?"

38 And HE says to them,
"How Many Loaves have
you? Go and see." And
having ascertained, they
say, † "Five, and Two
Fishes."

39 And he commanded
them to make all recline in
Companies on the GREEN
Grass.

40 And they lay down
in Squares, by Hundreds
and by Fifties.

41 And taking the FIVE
Loaves and the two Fish-
es, and looking towards
HEAVEN, he praised God,
and broke the LOAVES,
and gave to * the DISCI-
PLES to set before them;
and the two Fishes he
distributed to all.

* VATICAN MANUSCRIPT.—35. The PLACE is a Desert.
But HE. 41. the DISCIPLES.

36. what they should eat,

† 32. Matt. xiv. 13.
Matt. xiv. 15; Luke ix. 12.

† 34. Matt. ix. 36; xiv. 14.

† 34. Luke ix. 11.

† 38. Matt. xiv. 17; Luke ix. 13; John vi. 9.

† 35.

42 Καὶ ἔφαγον πάντες, καὶ ἐχορτασθησαν.
And they ate all, and were filled.

43 Καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 Καὶ ἦσαν οἱ φάγοντες τοὺς ἄρτους, πεντακισχίλιοι ἄνδρες.
And they took up of fragments twelve baskets full, and of the fishes. And were those having eaten the loaves, five thousand men.

45 Καὶ εὐθεὺς ἠναγκάσεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προαγεῖν εἰς τὸ πέραν πρὸς Βηθσαιδαν, ἕως αὐτοῦ ἀπολύσῃ τὸν ὄχλον. 46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπηλθεν εἰς τὸ ὄρος προσευξασθαι. 47 Καὶ ὥσπας γενόμενης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης.
And immediately he urged the disciples of himself to step into the ship, and to go before to the other side to Bethsaida, while he should dismiss the crowd. And having sent away them, he went into the mountain to pray. And evening having come, was the ship in middle of the sea;

καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 48 Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαυνεῖν· ἦν γὰρ ὁ ἀνέμος ἐναντίος αὐτοῖς. Καὶ περὶ τέταρτην φυλακὴν τῆς νυκτὸς ἐρχεται πρὸς αὐτοὺς, περπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἠθέλε παρελθεῖν αὐτοὺς. 49 Οἱ δὲ, ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἐδόξαν φάντασμα εἶναι, καὶ ἀνεκράζαν. 50 Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταραχθήσαν. Καὶ εὐθεὺς ἐλάλησεν μετ' αὐτῶν,
and he alone upon the land. And he saw them tormented in the rowing; was for the wind opposite to them. And about fourth watch of the night comes towards them, walking on the sea; and wished to pass by them.

καὶ λέγει αὐτοῖς· Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε. 51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκοπάσεν ὁ ἀνέμος. Καὶ λίαν * [ἐκ περισσοῦ] ἐν ἑαυτοῖς ἐξίσταντο, * [καὶ ἐθαυμάζον.] 52 Οὐ γὰρ συνήκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.
and says to them; Take courage; I am, not be afraid. And he went up to them into the boat: and ceased the wind. And greatly [out of measure] in themselves they were amazed [and wondered.] Not for they understood about the loaves; was for the heart of them having been stupified.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρετ· καὶ προσωρμίσθησαν. 54 Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθεὺς ἐπιγινόντες αὐτὸν, 55 περιδραμόντες ὅλην τὴν περιχωρὸν
And having passed over they came to the land Gennessaret: and drew to the shore. And coming out of them out of the ship, immediately knowing him, running about whole the adjacent country

42 And they all ate and were satisfied.

43 And they took up Twelve Baskets full of Fragments [of the Bread, and of the FISHES.

44 Now THOSE who ATE of the LOAVES were Five thousand Men.

45 † And immediately he constrained his DISCIPLES to go into the BOAT, and precede him to the OTHER SIDE, towards Bethsaida, while he should send away the CROWD.

46 And having dismissed them, he retired to the MOUNTAIN to pray.

47 And Evening having come, the BOAT was in the Midst of the LAKE, and he was alone on the LAND.

48 And he saw them toiling at the OAR; for the WIND was against them; and about the † Fourth Watch of the NIGHT, he comes towards them walking on the LAKE, and wished to pass by them.

49 But seeing him walking on the LAKE, they thought it was an Apparition, and they cried out;

50 for they all saw him, and were terrified. And immediately he spoke with them, saying, "Take courage, it is I; be not afraid."

51 And he went up to them into the BOAT; and the WIND ceased; and they were exceedingly amazed in themselves.

52 For † they understood not about the LOAVES; because their HEART was stupified.

53 And having passed over, they came to the LAND of Gennessaret, and put to the shore.

54 And coming out of the BOAT, immediately they recognized him,

55 and running through that Whole SURROUNDING

* VATICAN MANUSCRIPT.—51. out of measure—omit.

† 48. See Notes on Matt. xiv. 25, 26.

‡ 45. Matt. xiv. 22; John vi. 17.

‡ 52. Mark viii. 17, 18.

51. and wondered—omit.

ἐκεῖνῃν, ἤρξαντο ἐπὶ τοῖς κράββατοις τοὺς
that, they began on the couches those
κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον, ὅτι
sickness having to carry about, where they heard, that
ἐκεῖ ἐστὶ. ⁵⁶ Καὶ ὅπου αὐτὸς εἰσεπορεύετο εἰς
there he is. And wherever he entered into
κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς
towns, or cities, or villages, in the markets
ἐτίθουν τοὺς ἀσθενούντας, καὶ παρεκαλουν
they placed those being sick, and they besought
αὐτὸν, ἵνα καὶ τοῦ κράσπεδου τοῦ ἱματίου
him, that if even the tuft of the mantle
αὐτοῦ ἅψωνται· καὶ ὅσοι αὐτὸν ἤπτοντο αὐτοῦ,
of him they might touch; and whoever touched him,
ἐσάζοντο.
were saved.

ΚΕΦ. Ζ'. 7.

¹ Καὶ συναγονται πρὸς αὐτὸν οἱ Φαρισαῖοι,
And were gathered to him the Pharisees,
καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερο-
and some of the scribes, having come from Jeru-
σολιμῶν. ² καὶ ἰδόντες τινὰς τῶν μαθητῶν
salem; and seeing some of the disciples
αὐτοῦ κοινὰς χερσὶ, τοῦτ' ἐστὶν ἀνίπτους,
of him with common hands, that is unwashed,
ἐσθιοντάς ἀρτους. ³ (οἱ γὰρ Φαρισαῖοι καὶ πάν-
eating loaves; (the for Pharisees and all
τες οἱ Ἰουδαῖοι, εἰ μὴ πυγμὴ νύψωνται τὰς
the Jews, if not with fist they may wash the
χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παραδοσιν
hands, not they eat, holding the tradition
τῶν πρεσβυτέρων. ⁴ καὶ ἀπὸ ἀγορᾶς, εἰ μὴ
of the elders: and from a market, if not
βαπτισῶνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλὰ
they might dip, not they eat; and other many things
ἐστὶν, ἃ παρελάβον κρατεῖν, βαπτισμοὺς ποτη-
is, which they received to hold, dippings of
ριων, καὶ ξεστῶν, καὶ χαλκίων, * [καὶ κλινῶν.]
cups, and of pots, and of copper vessels, [and of couches;])
⁵ ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ
then asked him the Pharisees and the
γραμματεῖς· Διὰ τί οἱ μαθηταὶ σου οὐ περιπα-
scribes: Why the disciples of thee not walk
τοῦσι κατὰ τὴν παραδοσιν τῶν πρεσβυτέρων,
according to the tradition of the elders,
ἀλλὰ κοινὰς χερσὶν ἐσθίουσι τὸν ἄρτον; ⁶ Ὁ
but with common hands they eat the loaf? He
* [δὲ ἀποκριθεὶς] εἶπεν αὐτοῖς· Ὅτι καλῶς προε-
[but answering] said to them: That well pro-
φήτευσεν Ἡσαίας περὶ ὑμῶν τῶν ὑποκριτῶν, ὥς
phesied Isaiah about you the hypocrites, as
γεγραπταί· ⁶ Ὁὗτος ὁ λαὸς τοῖς χεῖλεσι με
it is written: "This the people with the lips me

REGION, carried about the
SICK on COUCHES; to
where they heard he was.

⁵⁶ And wherever he en-
tered, into Towns, or Ci-
ties, or Villages, they
placed the SICK in the
MARKETS, and implored
him, that they might but
touch the TUFT of his
MANTLE; and as many as
touched him were cured.

CHAPTER VII.

¹ † And the PHARISEES,
and some of the SCRIBES,
having come from Jerusa-
lem, resorted to him.

² And observing some
of his DISCIPLES eating
BREAD with common, that
is, with Unwashed Hands;

³ (for the PHARISEES,
and All the JEWS holding
the TRADITION of the
ELDERS, eat not, unless
they wash their HANDS
with the Fist;

⁴ and coming from a
Market, unless they * im-
merse themselves, they eat
not. And many other
things there are which
they have received to main-
tain,—Immersion of Cups,
and of Pots, and of Copper
vessels;)

⁵ * both the PHARISEES
and the SCRIBES asked
him, "Why do not thy
DISCIPLES walk according
to the TRADITION of the
ELDERS, but eat BREAD
with common Hands?"

⁶ He said to them, "Well
did Isaiah prophesy con-
cerning you, HYPOCRITES,
as it is written, † 'This
'PEOPLE honor me with
'their LIPS, but their

* VATICAN MANUSCRIPT.—4. besprinkle themselves, they eat not.
couches—omit.

5. both the PHARISEES.

6. but answering—omit.

4. and of

† 3. The Pharisees, (says Josephus,) delivered many doctrines of the people as belonging to the law, which were handed down by the fathers, but not written in the law of Moses; and for this reason, the sect of the Sadducees rejects them; maintaining that those things which are written, ought to be accounted parts of the law, and that such as are only received by tradition from the fathers ought not to be observed.—*Ant.* xiii. 18.

† 56. Matt. ix. 20; Mark v. 27, 28; Acts xix. 12.

† 1. Matt. xv. 1.

† 6. Isa. xxix. 13.

τιμα, ἡ δε καρδια αυτων πορρω απεχει απ' honor, the but heart of them far off is removed from μου. 7 Ματην δε σεβονται με, διδασκοντες me. In vain but they worship me, teaching

διδασκαλιας, ενταλματα ανθρωπων." 8 Αφεντες teachings, commandments of men." Leaving

*[γαρ] ἡν εντολην του θεου, κρατειτε την [for] the commandment of the God, you hold the παραδοσιν των ανθρωπων, * [βαπτισμους ξεστων tradition of the men, [dippings of pots

και ποτηριων και αλλα παρομοια τοιαυτα πολλα and of cups; and other similar such like many things ποιεите.] 9 Και ελεγεν αυτοις. Καλως αθετεите you do.] And he said to them. Well you set aside

την εντολην του θεου, ινα την παραδοσιν υμων the commandment of the God, that the tradition of you τηρησητε. 10 Μωσης γαρ ειπε. " Τιμα τον you may keep Moses for said; "Honor the

πατερα σου και την μητερα σου." και "Ο father of thee and the mother of thee;" and; "He κακολογεῖν πατερα ἢ μητερα, θανατω τελευ- cursing father or mother, a death let him

τατω." 11 Τυμεις δε λεγετε. Εαν ειπη ανθρω- die." You but say; If should say a man πος τω πατρι ἢ τη μητρι Κορβαν (ὁ εστι, to the father or the mother; Corban (which is,

δωρον,) ἡ εαν εξ εμου ωφεληθης. 12 [και] a gift,) whatever out of me thou mightest be profited; [and] ουκετι αφιετε αυτον ουδεν ποιησαι τω πατρι no more you suffer him anything to do for the father

*[αυτου,] ἢ τη μητρι * [αυτου,] 13 ακυρουντες [of himself,] or for the mother [of himself,] making void τον λογον του θεου τη παραδοσει υμων, ἡ the word of the God for the tradition of you, which

παρεδοκατε και παρομοια τοιαυτα πολλα πο- you delivered; and similar such like many things you σετε. 14 Και προσκαλεσαμενος παντα τον to. And having called all the

οχλον, ελεγεν αυτοις. Ακουετε μου παντες, crowd, he said to them; Hear me all, ται συνιετε. 15 Ουδεν εστιν εξωθεν του ανθρω- and be instructed. Nothing is outside of the man

πον, εισπνεομενον εις αυτον, ο δυνατος αυτου entering into him, which is able him κοινωσαι αλλα τα εκπορευομενα απ αυτου, to make common; but the things proceeding from him,

σκεινα εστι τα κοινουντα τον ανθρωπον. 16* [Ει those is the things making common the man. [If

HEART is far removed from me.

7 But in vain do they worship me, teaching as Doctrines, the Precepts of Men.

8 Laying aside the COMMANDMENT of GOD, you retain the TRADITION of MEN."

9 And he said to them, "Well do you annul the COMMANDMENT of GOD, that you may keep your OWN TRADITION."

10 For Moses said, † "Honor thy FATHER and thy MOTHER;" and † HE who REVILES Father or Mother, let him be punished with Death."

11 But you assert, "If a man say to FATHER or MOTHER, † Be that Corban, that is, an Offering, † by which thou mightest derive assistance from me;

12 you no more permit him to do any thing for FATHER or MOTHER:

13 making void the WORD of GOD by your TRADITION, which you HAVE delivered; and many such like Things you do."

14 † And having *again called All of the CROWD, he said to them, "Let all listen to me, and be instructed."

15 There is nothing from without the MAN, which entering in *POLLUTES him; but the THINGS proceeding from *the MAN, are the THINGS which POLLUTE him.

16 *† [If any one has

* VATICAN MANUSCRIPT.—8. For—omit. many other such like things you do—omit.

12. his—omit.

14. again called.

15. POLLUTES him.

16. If any one has Ears to hear, let him hear—omit.

8. dippings of Pots and of Cups; and 12. And—omit. 12. his—omit.

15. POLLUTES him.

15. the MAN, are the

16. If any one has Ears to hear, let him hear—omit.

† 11. A piece of history, delivered in the Talmud, will illustrate this subject, and at the same time exhibit in a clear light the profligacy, superstition, and casuistry of the Jews. A man of Beth-Horon had made a vow, and declared that his father should reap no benefit from his property. Afterwards, on the occasion of his son's marriage, he wished to invite his father to the entertainment; and, to evade the obligation of his vow, he transferred his right and property in the room and feast to a friend, who was engaged to invite his father. This, however, was judged to be unlawful, unless he had transferred entirely and truly this part of his property to his friend, without interposing any condition with respect to the invitation of his father, whom he was bound by all means not to profit. How can we be surprised at the severity with which our Savior rebuked such vile casuistry, such want of natural affection, and such abominable hypocrisy?—Wakefield.

† 12. Exod. xx. 12; Deut. v. 16; Matt. xv. 4. xx. 20. † 11. Matt. xv. 7. xiii. 18.

† 10. Exod. xxi. 17; Lev. xx. 9. Prov. † 13. Matt. xv. 10. † 16. Matt. xi. 16.

τις ^{any one} ^{has} ^{ears} ^{to hear,} ^{ακουειν,} ^{ακουετω.]} 17 ^{And} ^{Και}
^{when} ^{he entered} ^{into a house} ^{from the} ^{crowd,} ^{οχλου,}
^{asked} ^{him} ^{the disciples} ^{of him} ^{concerning} ^{της}
^{parable.} ¹⁸ ^{Και λεγει αυτοις.} ^{Ουτω και}
^{you without understanding are?} ^{Not} ^{know you,} ^{that all that}
^{without,} ^{entering} ^{into the} ^{man,} ^{ου}
^{is able} ^{him} ^{to make common?} ^{that not} ^{goes}
^{of it} ^{into the} ^{heart,} ^{but into the} ^{belly;}
^{and into the} ^{privy} ^{goes out,} ^{και}
^{cleansing} ^{all the} ^{foods.} ²⁰ ^{Ελεγε δε.}
^{That the out of the} ^{man} ^{proceeding forth,} ^{that}
^{makes common the} ^{man;} ^{Within} ^{for out of the}
^{heart of the} ^{men} ^{the} ^{purposes} ^{the evil}
^{proceeds;} ^{adulteries,} ^{fornications,} ^{murders,}
^{thefts,} ^{covetousnesses,} ^{villanies,} ^{deceit,} ^{intemperance,}
^{eye} ^{evil,} ^{evil speakings,} ^{pride,}
^{folly:} ²³ ^{παντα ταυτα τα} ^{πονηρα} ^{εσωθεν}
^{comes forth.} ^{and makes common the} ^{man.}
^{And thence} ^{arising,} ^{he went} ^{into the} ^{bor-}
^{ders of Tyre and Sidon;} ^{and entering} ^{into the}
^{house,} ^{no one} ^{he wished to know;} ^{and not} ^{he was able}
^{to be concealed.} ^{Having heard} ^{for a woman} ^{about him,} ^{of whom}
^{had the little daughter} ^{of herself} ^{a spirit} ^{unclean,}
^{having come} ^{fell down} ^{to the} ^{feet} ^{of him.}
^{(was now the woman} ^{a Greek,} ^{a Syrophenician} ^{to the}
^{birth:)} ^{and she besought} ^{him,} ^{that the} ^{demon} ^{he}
^{would cast out of the} ^{daughter} ^{of herself,} ^{The but} ^{Jesus}
^{said to her;} ^{Let alone} ^{first} ^{to be filled} ^{the children;}
^{not for good} ^{itis,} ^{to take} ^{the bread} ^{of the} ^{child-}
^{dren,} ^{and} ^{to cast} ^{to the} ^{dogs.} ²⁸ ^Η ^{δε}

Ears to hear, let him hear.”]

17 ‡ And when he went from the CROWD into a House, his DISCIPLES asked him concerning the PARABLE.

18 And he says to them, “Are you also so destitute of understanding? Do you not perceive, that nothing from without, ENTERING INTO the MAN, can pollute Him?”

19 because it enters not into the HEART, but into the BELLY, and passes into the SINK, purifying All the FOOD.”

20 And he said, “THAT which PROCEEDS OUT OF the MAN, that pollutes the MAN.”

21 ‡ For from within, out of the HEART OF MEN, emanate EVIL PURPOSES; —Adulteries, Fornications, Murders,

22 Thefts, Covetousness, Villanies, Deceit, Intemperance, Envy, Calumnies, Pride, and Folly;

23 All These EVIL things emanate from within, and pollute the MAN.”

24 ‡ And arising thence, he retired into the CONFINES of Tyre and Sidon; and having entered into the HOUSE, he desired no one to know it; but he could not be concealed.

25 For a Woman, whose LITTLE DAUGHTER had an unclean Spirit, * immediately heard of him; and having come fell down at his FEET;

26 (now the WOMAN was † an Hellenist, a NATIVE of Syrophenicia :) and she entreated him to expel the DEMON from her DAUGHTER.

27 * And he said to her, “Let the CHILDREN first be satisfied; for it is not proper to take the CHILDREN’S BREAD, and throw it to the DOGS.”

* VATICAN MANUSCRIPT.—25. immediately heard.

† 26. One who spoke the Greek language.

‡ 17 Matt. xv. 15.

‡ 21. Gen. vi. 5; viii. 21; Matt. xv. 10.

27. And he said.

‡ 24. Matt. xv. 21.

απεκριθη, και λεγει αυτω· Ναι, κυριε· και γαρ
answered, and says to him; Yes, sir; even for
τα κυναρια υποκατω της τραπεζης εσθιει απο
the dogs under the table eatest from
των ψιχιων των παιδιων. 29 Και ειπεν αυτη·
of the crumbs of the children. And he said to her;
Δια τουτον τον λογον υπαγε· εξεληλυθε το
Through this the word go; has come out the
δαιμονιον εκ της θυγατρος σου. 30 Και απελ-
demon from the daughter of thee. And having
θουσα εις τον οικον αυτης, ευρε το δαιμονιον
gone into the house of her, she found the demon
εξεληλυθος, και την θυγατερα βεβλημενην επι
having gone out, and the daughter having been laid upon
της κλινης.
the bed.

31 Και παλιν εξελθων εκ των οριων Τυρου και
And again coming out from the borders of Tyre and
Σιδωνος, ηλθεν εις την θαλασσαν της Γαλιλαιας,
Sidon, he came to the sea of the Galilee,
ανα μεσον των οριων Δεκαπολεως. 32 Και φερ-
through midst of the borders of Decapolis. And they
ουσιν αυτω κωφον μογιλαλον, και παρακαλου-
bring to him a deaf man a stammerer, and they entreat
σιν αυτον ινα επιθη αυτω την χειρα. 33 Και
him that he might place to him the hand. And
απολαβομενος αυτον απο του οχλου κατ' ιδιαν,
having taken him from the crowd privately,
εβαλε τους δακτυλους αυτου εις τα ωτα αυτου,
he put the fingers of himself into the ears of him,
και πτυσας ηψατο της γλωσσης αυτου. 34 και
and spitting he touched the tongue of him; and
αναβλειψας εις του ουρανον, εστεναξε, και
looking up to the heaven, he groaned, and
λεγει αυτω· Εφφαθα, ο εστι, διανοιχθητι.
says to him: Ephphatha, that is, be opened.
35 Και * [ευθως] διανοιχθησαν αυτου αι ακοαι·
And [immediately] were opened of him the ears;
και ελυθη ο δεσμος της γλωσσης αυτου, και
and was loosed the bond of the tongue of him, and
αλαλει ορθως. 36 Και διεστειλατο αυτοις, ινα
he spoke plainly. And he charged them, that
μηδενι ειπωσιν· οσαν δε αυτος αυτοις διεστει-
no one they should tell; what but he so them
λετο, μαλλον περισσοτερον εκηρυσσον. 37 Και
more abundantly they published. And
υπερπερισσως εξεπλησσοντο, λεγοντες· Καλως
beyond measure they were astonished, saying; Well
παντα πεποιηκε· και τους κωφους ποιει ακου-
all (things) he has done; and the deaf ones he makes to
ειν, και τους αλαλους λαλειν·
hear, and the dumb ones to speak.

28 But she answered, and says to him, "True, Sir; yet even the DOGS under the TABLE eat of the CHILDREN'S CRUMBS."

29 And he said to her, "For This REMARK, go; the DEMON has departed from thy DAUGHTER."

30 And departing to her HOUSE, she found * her DAUGHTER laid upon the BED, and the DEMON expelled.

31 ‡ And again leaving the CONFINES of Tyre, * he came by Sidon to the LAKE of GALILEE, through the Midst of the BORDERS of Decapolis.

32 ‡ And they bring to him a deaf man who stammered, and they entreat him to place his HAND on him.

33 And having privately taken him from the CROWD, † he put his FINGERS into his EARS, and spitting, touched his TONGUE;

34 and looking up to HEAVEN, he groaned, and says to him, "Ephphatha," that is, Be opened.

35 And His EARS were opened, and the CORD of his TONGUE was loosed, and he spoke plainly.

36 ‡ And he charged them that they should tell no one; but the more * he charged them, the more abundantly * they published it.

37 And they were astonished beyond measure, saying, "He has done all things well; he makes both the DEAF to hear, and the * Dumb to speak.

* VATICAN MANUSCRIPT.—30. her DAUGHTER laid upon the BED, and the DEMON expelled.
31. he came by Sidon to. 35. immediately—omit. 36. he charged. 38. they published 37. Dumb.

† 33. Doddridge well observes about this miracle, "If any should ask Why our Lord used these actions, when a word alone would have been sufficient; and such means (if they can be called means) could in themselves do nothing at all to answer the end,—I frankly confess I cannot tell, nor am I at all concerned to know. * * * Had Christ's patients, like Naaman, (2 Kings v. 11, 12,) been too nice in their exceptions on these occasions, I fear they would have lost their cure, and the indulgence of a curious, or a petulant mind, would have been but a poor equivalent for such a loss."

‡ 31. Matt. xv. 29.

§ 35. Matt. ix. 32; Luke xi. 14.

† 36. Mark v. 43; viii. 30.

ΚΕΦ. η'. 8.

¹ **Εν** **ἐκεῖναις** **ταῖς** **ἡμέραις**, **παμπολλοῦ** **οὐλοῦ**
In those the days, very great crowd
οὐτος, **καὶ** **μη** **ἐχόντων** **τι** **φαγῶσι**, **προσ-**
being, and not having any thing they could eat, having
καλεσμένοι **τοὺς** **μαθητάς** **αὐτοῦ** **λεγει** **αὐτοῖς**.
called the disciples of himself he says to them;
² **Σπλαγχνίζομαι** **ἐπὶ** **τοῦ** **οὐλου**. **ὅτι** **ἡδὴ** **ἡμέραι**
I have pity on the crowd; because now days
τρεις, **προσμένονσι** * **[μοι,]** **καὶ** **οὐκ** **ἐχουσι** **τι**
three, they continue [with me,] and not they have any thing
φαγῶσι. ³ **Καὶ** **εἰ** **ἀπολύσω** **αὐτοὺς** **νηστει-**
they can eat. And if I dismiss them fasting
εἰς **οἶκον** **αὐτῶν**, **ἐκλυθησονται** **ἐν** **τῇ** **ὁδῷ**. **τινὲς**
into house of themselves, they will faint on the way; some
γὰρ **αὐτῶν** **μακροθεν** **ἤκουσι**. ⁴ **Καὶ** **ἀπεκρίθησαν**
for of them a great distance have come. And answered
αὐτῷ **οἱ** **μαθηταὶ** **αὐτοῦ**. **Πῶθεν** **τούτους** **δυνήσε-**
to him the disciples of him; Whence these will be able
ται **τις** **ὧδε** **χορτάσαι** **ἄρτων** **ἐπ'** **ἐρημίας**; ⁵ **Καὶ**
any one here to satisfy of loaves in a desert place? And
ἐπηρώτα **αὐτοὺς**. **Πόσους** **ἐχετε** **ἄρτους**; **Οἱ** **δε**
he asked them; How many have you loaves? They and
εἶπον. **Ἑπτὰ**. ⁶ **Καὶ** **παρηγγείλε** **τῷ** **οὐλῷ** **ἀνα-**
said; Seven. And he gave orders to the crowd to
πεσεῖν **ἐπὶ** **τῆς** **γῆς**. **καὶ** **λαβὼν** **τοὺς** **ἑπτὰ**
sitting upon the ground; and taking the seven
ἄρτους, **εὐχαριστήσας** **ἐκλάσσε**, **καὶ** **ἐδίδου** **τοῖς**
loaves, giving thanks he broke, and gave to the
μαθηταῖς **αὐτοῦ**, **ἵνα** **παραθῶσι**. **καὶ** **παραθήκαν**
disciples of himself, that they might set before: and they set before
τῷ **οὐλῷ**. ⁷ **Καὶ** **εἶχον** **ἰχθυδία** **ὀλίγα**. **καὶ** **εὐλο-**
the crowd. And they had small fishes a few: and giving
γῆσας, **εἶπε** **παραθεῖναι** **καὶ** **αὐτὰ**. ⁸ **Ἐφαγον** **δε**,
praise, he said place before also them. They ate and,
καὶ **ἐχορτάσθησαν**. **καὶ** **ἦραν** **περισσεύματα**
and were filled; and they took up over and above
κλάσματα, **ἑπτὰ** **σπυρίδας**. ⁹ **Ἦσαν** **δε** **οἱ** **φα-**
of fragments, seven large baskets. Were and those hav-
γόντες, **ὥς** **τετρακισχίλιοι**. **καὶ** **ἀπέλυσεν**
ing eaten, about four thousand; and he dismissed
αὐτοὺς.
them.

¹⁰ **Καὶ** **εὐθεὺς** **ἐμβὰς** **εἰς** **τὸ** **πλοῖον** **μετὰ** **τῶν**
And immediately entering into the ship with the
μαθητῶν **αὐτοῦ**, **ἦλθεν** **εἰς** **τὰ** **μέρη** **Δαλμανουθα**.
disciples of himself, he came into the parts of Dalmanutha.

¹¹ **Καὶ** **ἐξῆλθον** **οἱ** **Φαρισαῖοι**, **καὶ** **ἤρξαντο** **συζη-**
And came forth the Pharisees, and began to
τεῖν **αὐτῷ**, **ζητούντες** **παρ'** **αὐτοῦ** **σημεῖον** **ἀπο**
argue with him, seeking of him a sign from

CHAPTER VIII.

¹ † In Those DAYS the Crowd * again being great, and having nothing to eat, calling his DISCIPLES, he says to them,

² "I have compassion on the CROWD, Because now they have continued three Days, and have nothing to eat;

³ and if I dismiss them fasting to their Homes, they will faint on the ROAD; for some of them have come from a great distance."

⁴ And his DISCIPLES answered him, "Whence will any one be able to satisfy These with Bread here in a Desert place?"

⁵ † And he asked them, "How Many Loaves have you?" And THEY said, "Seven."

⁶ And he commanded the CROWD to recline on the GROUND; and taking the SEVEN Loaves, † and having given thanks, he broke them, and gave them to his DISCIPLES for distribution, and they placed them before the CROWD.

⁷ And they had a few Small fishes; and having offered praise for them, he said, "Place * These also before them."

⁸ Thus they ate, and were satisfied; and they took up of the remaining Fragments Seven large Baskets full.

⁹ And * they were about Four thousand; and he dismissed them.

¹⁰ † And immediately * he entered into the BOAT with his DISCIPLES, and came into the REGION of † Dalmanutha.

¹¹ † And the PHARISEES came forth, and began to argue with him, seeking

* VATICAN MANUSCRIPT.—1. again being great. were about. 10. he entered.

† 10. The same as Magdala; see Matt. xv. 39.

1: Matt. xv. 32. vi. 41.

† 5. Matt. xv. 34; Mark vi. 38.

† 10. Matt. xv. 39.

† 11. Matt. xii. 38; xvi. 1; John vi. 30.

7. These.

9. And they

† 6. Matt. xiv. 10; Mark

του ουρανου, πειραζοντες αυτον. ¹² Και ανα-
the heaven, tempting him. And groan-
στεναξας τω πνευματι αυτου, λεγει· Τε η γενεα
ing deeply in the spirit of himself, he says: Why the generation
αυτη σημειον επιζητει; Αμην λεγω * [υμιν,] ει
this a sign seeks? Indeed I say [to you,] if
δοθησεται τη γενεα ταυτη σημειον.
shall be given to the generation this a sign.

¹³ Και αφεις αυτους, εμβας παλιν * [εις το
And leaving them, entering again [into the
πλοιον,] απηλθεν εις το περαν. ¹⁴ Και επελα-
ship.] he departed to the other side. And they
θοντο λαβειν αρτους, και ει μνη ενα αρτον ουκ
forgot to take loaves, and except one loaf not
ειχον μεθ' εαυτων εν τω πλοιω. ¹⁵ Και διεσ-
they had with themselves in the ship. And he
τελλετο αυτοις, λεγων· 'Ορατε, βλεπετε απο
charged them, saying; Look: you, beware you of
της ζυμης των Φαρισαιων, και της ζυμης 'Ηρω-
the leaven of the Pharisees, and of the leaven of He-
δου. ¹⁶ Και διελογιζοντο προς αλληλους, * [λε-
rod. And they reasoned with one another, [say-
γοντες·] 'Οτι αρτους ουκ εχομεν. ¹⁷ Και γνους
ing;] Because loaves not we have. And knowing
δ Ιησους, λεγει αυτοις· Τι διαλογιζεσθε, οτι
o Jesus, he says to them; why reason you, because
αρτους ουκ εχετε; Ουπω νοειτε, ουδε
loaves not you have? Not yet perceive you, neither
συνιετε; * [ετι] πεπωρωμενην εχετε την καρ-
understand you? [yet] having been stupified have you the heart
διαν υμων; ¹⁸ Οφθαλμους εχοντες ου βλεπετε;
of you? Eyes having not see you?
και ωτα εχοντες ουκ ακουετε; και ου μνημον-
and ears having not hear you? and not remember
ευετε; ¹⁹ 'Οτε τους πεντε αρτους εκλαυα εις
you? When the five loaves I broke to
τους πεντακισχιλιους, ποσους κοφινους πλη-
the five thousand, how many baskets full
ρεις κλασμάτων ηρατε; Λεγουσιν αυτω·
of fragments took you up? They say to him;
Δωδεκα. ²⁰ 'Οτε δε τους επτα εις τους τετρα-
Twelve. When and the seven to the four
κισχιλιους, ποσων σπυριδων πληρωματα κλασ-
thousand, how many large baskets full of
μάτων ηρατε; Οι δε ειπον· 'Επτα. ²¹ Και
fragments took you up? They and said; Seven, And
ελεγεν αυτοις· Πως ου συνιετε;
he said to them; How is it not you understand?

²² Και ερχεται εις Βηθσαιδαν. Και φερουσιν
And he comes to Bethsaida. And they bring

of him a Sign from HEA-
VEN, trying him.

¹² And groaning deeply
in his SPIRIT, he says,
"Why does this GENERA-
TION seek a Sign? Indeed,
I say to you, no Sign shall
be given to this GENERA-
TION."

¹³ And leaving them,
re-embarking, he passed
to the OTHER SIDE.

¹⁴ † Now they forgot to
take Bread, and had but
One Loaf with them in
the BOAT.

¹⁵ † And he charged
them, saying, "Observe!
Beware of the † LEAVEN of
the PHARISEES and of the
LEAVEN of Herod."

¹⁶ And they reasoned
with one another, * Be-
cause they had no Bread.

¹⁷ And he knew it,
and says to them, "Why
do you reason, Because
you have no Bread? † Do
you not yet perceive, nor
understand? Is your
HEART stupified?"

¹⁸ Having Eyes, do you
not see? and having Ears,
do you not hear? and do
you not recollect?

¹⁹ † When I broke the
FIVE Loaves among the
FIVE THOUSAND, How
many Baskets full of Frag-
ments took you up?" They
say to him, "Twelve."

²⁰ † "And when the
SEVEN among the FOUR
THOUSAND, How many
large Baskets full of
Fragments took you up?"
And * they say to him,
"Seven."

²¹ And he said to them,
"How is it you do not
understand?"

²² And * they come to
Bethsaida; and they bring

* VATICAN MANUSCRIPT.—12. to you—omit. 13. into the boat—omit. 16. say-
ing—omit. 16. Because they had no Bread. 17. he knew it, and says.
17. yet—omit. 20. they say to him. 22. they come.

† 15. Matthew joins the Sadducees with the Pharisees, and makes no mention of Herod. But there is no real discrepancy, since Herod and the Herodians (i. e. his adherents and courtiers) were, no doubt, Sadducees, and there is every reason to think that their doctrines and morals were such as to justify the caution of our Lord. Zume, by a striking metaphor, denotes the infection of false doctrines, (so Matt. xvi. 12,) as well as corrupt morals.—Bloomfield.

† 14. Matt. xvi. 5. † 15. Matt. xvi. 6; Luke xii. 1. † 17. Mark vi. 52.
† 19. Matt. xiv. 20; Mark vi. 48; Luke ix. 17; John vi. 13. † 20. Matt. xv. 37; Mark viii. 6.

αὐτῷ τυφλὸν καὶ παρακαλοῦσιν αὐτόν, ἵνα
to him a blind man and beseech him, that
αὐτοῦ ἅψῃται. ²³ Καὶ ἐπιλαβόμενος τῆς
him he would touch. And having taken the
χειρὸς τοῦ τυφλοῦ, ἐξηγάγεन αὐτόν ἐξω τῆς
hand of the blind man, he led him outside of the
κωμῆς· καὶ πτύσας εἰς τὰ ὀμματα αὐτοῦ, ἐπι-
village; and having spit into the eyes of him, having
θεῖς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν, εἰ
placed the hands to him, he asked him, if
τι βλέπει. ²⁴ Καὶ ἀναβλεψας εἶπεν· Βλέπω
any thing he sees. And looking up he says; I see
τοὺς ἀνθρώπους, ὡς δένδρα, περιπατοῦντας.
the men, like trees, walking.
²⁵ Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς
Then again he placed the hands upon the
ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτόν ἀνα-
eyes of him, and he made him look
βλεψαί· καὶ ἀποκατεστάθη, καὶ ἐνεβλέψε
up; and he was restored, and he saw
τῆλαυγῶς ἅπαντας. ²⁶ Καὶ ἐπέστειλεν αὐτόν
plainly every one. And he sent him
εἰς οἶκον αὐτοῦ, λέγων· Μὴδε εἰς τὴν κωμὴν
to house of him, saying; Neither into the village
εἰσελθῆς, * [μὴδε εἰπῆς τινὶ ἐν τῇ κωμῇ.]
[mayest thou enter, [nor mayest thou tell any one in the village.]
²⁷ Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
And departed the Jesus and the disciples of him
εἰς τὰς κώμας Καισαρείας τῆς Πιλιπποῦ. Καὶ
into the villages of Caesarea of the Philip. And
ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων
on the way he asked the disciples of himself, saying
αὐτοῖς· Τίνα με λεγούσιν οἱ ἄνθρωποι εἶναι;
to them; Who me they say the men to be?
²⁸ Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν βαπτιστὴν·
They and answered; John the dipper;
καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἓνα τῶν προφητῶν.
and others, Elias; others and, one of the prophets.
²⁹ Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με
And he says to them; You but who me
λεγετέ εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει
you say to be? Answering and the Peter says
αὐτῷ· Σὺ εἶ ὁ Χριστός. ³⁰ Καὶ ἐπετιμήμεν
to him; Thou art the Anointed. And he strictly charged
αὐτοῖς, ἵνα μὴδεὶς λεγῶσι περὶ αὐτοῦ. ³¹ Καὶ
them, that no one they should tell about him. And
ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ
he began to teach them, that must the son of the
ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
man many things to suffer, and to be rejected
ἐκ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ
of the elders and of the high-priests and
τῶν γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ
of the scribes, and to be killed, and after
τρὶς ἡμέρας ἀναστῆναι· ³² καὶ παρρησίᾳ τὸν
three days to stand up; and plainly the

a Blind man to him, and beseech him to touch Him.

²³ And taking the HAND of the BLIND man, he conducted him out of the VILLAGE; † and having spit on his EYES, and placed his HANDS on him, he asked him whether he saw any thing.

²⁴ And looking up, he said, "I see MEN as Trees, walking."

²⁵ Then he placed his HANDS on his EYES again, and * he saw plainly, and was restored, and saw every object clearly.

²⁶ And he sent him away to his * House, saying, "Go not into the VILLAGE."

²⁷ † And JESUS and his DISCIPLES went out to the VILLAGES of Caesarea PHILIPPI; and, on the ROAD, he asked his DISCIPLES, saying to them, "Who do MEN say that I am?"

²⁸ And THEY * spoke to him, saying, † "John the IMMERSER; and others, Elijah; and others, One of the PROPHETS."

²⁹ And he * asked them, "Whose say you that I am?" And PETER answering, says to him, † "Thou art the CHRIST."

³⁰ † And he strictly charged them that they should tell no one concerning him.

³¹ And † he began to inform them That the SON of MAN must suffer many things, and be rejected by the ELDERS, and the HIGH-PRIESTS, and the SCRIBES, and be put to death, and after Three Days to rise up.

³² And he spoke this

* VATICAN MANUSCRIPT.—²⁵ he saw plainly, and was restored, and saw every object clearly. ²⁶ House, saying, "Go not into." ²⁸ spoke to him, saying, "John the IMMERSER." ²⁹ asked them, saying, "Who say?"

† ²³ Mark vii. 33.

† ²⁷ Matt. xvi. 13; Luke ix. 18.

† ²⁸ Matt. xiv. 9

† ²⁹ Matt. xvi. 6; John vi. 69; xi. 37.

† ³⁰ Matt. xvi. 20.

‡ ³¹ Matt. xv. 21

† ³² Luke ix. 22.

λογον ελαλει. Και προτλαβομενος αυτον ο Πε-
word he spoke. And taking aside him the Pe-
τρος, ηρξατο επιτιμαν αυτω. ³³ Ο δε επιστρα-
ter, he began to rebuke him. He but turning
φεις, και ιδων τους μαθητας αυτου, επετιμησε
round, and seeing the disciples of himself, he rebuked
τω Πητρω, λεγων· Υπαγε οπισω μου, σατανα·
the Peter, saying; Go thou behind me, adversary;
οτι ου φρονεις τα του θεου, αλλα τα
because not thou thinkest the things of the God, but the things
των ανθρωπων. ³⁴ Και προσκαλεσαμενος τον
of the men. And having called the
οχλον συν τοις μαθηταις αυτου, ειπεν αυτοις·
crowd with the disciples of himself, he said to them;
‘Οστις θελει οπισω μου ακολουθειν, απαρνησας-
Whoever wishes after me to follow, let him deny
θω εαυτον, και αρατω τον σταυρον αυτου, και
himself, and let him bear the cross of himself, and
ακολουθειτω μοι. ³⁵ ‘Ος γαρ αν θελη την ψυχην
let him follow me. Who for ever may wish the life
αυτου σωσαι, απολεσει αυτην· ος δ’ αν απολεση
of himself to save, shall lose her; who but ever may lose
την εαυτου ψυχην· ενεκεν εμου και του ευαγ-
the of himself life on account of me and of the glad
γγελιου, σωσει αυτην. ³⁶ (Τι γαρ ωφελησει
tidings, shall save her. (What for will it profit
ανθρωπον, εαν κερδηση τον κοσμον ολον, και
a man, if he should win the world whole, and
ζημιωθη την ψυχην αυτου; ³⁷ η τι δωσει
should forfeit the life of himself? or what shall give
ανθρωπος ανταλλαγμα της ψυχης αυτου;)
a man in exchange for the life of himself?)
³⁸ ‘Ος γαρ αν επαισχυνη με και τους εμους
Who for ever may be ashamed me and the my
λογους εν τη γενεα ταυτη τη μοιχαλιδι και
words in the generation this the adulterous and
αμαρτωλω, και ο υιος του ανθρωπου επαισχυ-
sinful, also the son of the man will be
θησεται αυτον, οταν ελθη εν τη δοξη του
ashamed him, when he may come in the glory of the
πατρος αυτου μετα των αγγελων των αγιων.
father of himself with the messengers of the holy ones.
ΚΕΦ. θ’. 9. ¹ Και ελεγεν αυτοις· Αμην λεγω
And he said to them; Indeed I say
υμιν, οτι εστι τινες των ωδε εστηκοτων, οιτινες
to you, that are some of those here having stood, who
ου μη γευσωνται θανατου, εως αν ιδωσι την
not not shall taste of death, till they may see the
βασιλειαν του θεου εληλυθειαν εν δυναμει.

² Και μεθ’ ημερας εξ παραλαμβανει ο Ιησους
And after days six takes the Jesus
τον Πητρον, και τον Ιακωβον, και Ιωαννην, και
the Peter, and the James, and John, and
αναφερει αυτους εις ορος υψηλον κατ’ ιδιαν
leads up them into a mountain high privately

WORD so plainly, that PE-
TER, taking him aside, be-
gan to remonstrate with
him.

³³ But HE, turning
round and looking on his
DISCIPLES, rebuked *Pe-
ter, and says, “Get be-
hind me, Adversary; for
thou regardest not the
THINGS of GOD, but THOSE
of MEN.”

³⁴ And having called the
CROWD with his DISCI-
PLES, he said, *† “If any
one wish to come after me,
let him renounce himself,
and take up his CROSS, and
follow me.

³⁵ For ‡ whoever would
save his LIFE shall lose it;
but whoever may lose his
LIFE on my account, and
that of the GLAD TIDINGS,
shall save it.

³⁶ For what * does it
profit a Man to gain the
whole WORLD, and forfeit
his LIFE?

³⁷ * For what could a
MAN give to Redeem his
LIFE?

³⁸ † If, therefore, any
one shall be ashamed of
me, and of these MY
Words, among this ADUL-
TEROUS and sinful GENE-
RATION; the SON of MAN
will also be ashamed of
him, when he comes in the
GLORY of his FATHER,
with the HOLY ANGELS.”

CHAPTER IX.

¹ And he said to them,
† “Indeed I say to you,
That there are some of
THOSE STANDING here,
who will not taste of Death,
till they see GOD’S ROYAL
MAJESTY having come
with power.

² ‡ And after six Days,
JESUS takes PETER, and
JAMES, and John, and pri-
vately conducts them, by
themselves, to a lofty

* VATICAN MANUSCRIPT.—³³. Peter, and says. ³⁴. If any one wish. ³⁶. does
it profit a Man to gain. ³⁷. For what could a MAN give.

† ³⁴. Matt. x. 38 xvi. 24; Luke ix. 23; xiv. 27. ³⁵. John xii. 25. ³⁸. Matt.
x. 33; Luke ix. 26; xii. 9; Rom. i. 16 2 Tim. i. 8; ii. 12. ¹. Matt. xvi. 28; Luke ix.
27. ². Matt. xvii. 1; Luke ix. 28.

μονους· και μεταμορφωθη εμπροσθεν αυτων.
alone; and he was transfigured in the presence of them.

³Και τα ιματια αυτου εγενετο στιλβοντα, λευκα
And the garments of him became glittering, white

λιαν * [ὡς χιων,] οἷα γναχευς επι της γης ου
extremely [as snow,] such as a fuller upon the earth not

δυναται λευκαναι. ⁴Και ωφθη αυτοις Ηλιας
is able to make white. And appeared to them Elias

συν Μωσει· και ησαν συλλαλουντες τω Ιησου.
with Moses; and were talking with the Jesus.

⁵Και αποκριθεις ὁ Πητρος λεγει τω Ιησου·
And answering the Peter says to the Jesus.

Ῥαββι, καλον εστιν ἡμας ὧδε ειναι· και ποιη-
Rabbi, good it is us here to be; and we may

σωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν,
make tents three, to thee one, and Moses one,

και Ηλια μιαν. ⁶Ου γαρ ηδει τι λαληση·
and Elias one. Not for he knew any thing he might say;

ησαν γαρ εκφοβοι. ⁷Και εγενετο νεφελη επι-
they were for terrified. And there came a cloud over-

σκιαζουσα αυτοις· και ηλθε φωνη εκ της νεφελης·
shadowing them; and came a voice out of the cloud;

Οὗτος εστιν ὁ υἱος μου ὁ αγαπητος· αυτου
This is the son of me the beloved; him

ακουετε. ⁸Και εξαπινα περιβλεψαμενοι, ουκετι
hear you. And suddenly looking round, no longer

ουδενα ειδον, αλλα τον Ιησουν μονον μεθ' εαν-
no one the saw but th Jesus alone with them-

των. ⁹Καταβαινοντων δε αυτων απο του ορους,
selves. Coming down and of them from the mountain,

διεστείλατο αυτοις, ινα μηδενι διηγησωνται α
he charged them, that to no one they should relate what

ειδον, ει μη οταν ὁ υἱος του ανθρωπου εκ νεκρων
he saw excep when the son of the man out of dead ones

αναστη. ¹⁰Και τον λογον εκρατησαν προς
should be raised. And the word they kept to

εαυτοις, συζητουντες, τι εστι το εκ νεκρων
themselves, arguing, what is that out of dead ones

αναστηναι. ¹¹Και ετηρωτων αυτον, λεγοντες·
to be raised. An they asked him, saying;

† Ὅτι λεγουσιν οἱ γραμματεεις, ὅτι Ηλιας δε
That say the scribes, that Elias must

ελθειν πρωτον; ¹²Ὁ δε αποκριθεις ειπεν αυτοις·
to come first; He and answering said to them;

Ελιας μεν ελθων πρωτον, αποκαθιστα παντα·
Elias indeed coming first, restores all things;

και πως γεγραπται επι τον υἱον του ανθρωπου,
and how it is written about the son of the man,

Mountain; and he was transformed in their pres-
ence.

³ And his GARMENTS became glittering, exceed-
ingly white; such as no Fuller on the EARTH is able * thus to make white.

⁴ And there appeared to them Elijah, with Moses; and they were conversing with JESUS.

⁵ And PETER answering says to JESUS, "Rabbi, it is good for us to be here; and let us make * Three Booths; one for thee, and one for Moses, and one for Elijah."

⁶ For he knew not what to * say; for they were terrified.

⁷ And there came a Cloud, covering them; and *there was a Voice came out of the CLOUD, "This is my BELOVED SON; hear him."

⁸ And suddenly looking round, they saw no one * any longer with themselves, except Jesus only.

⁹ † And as they were descending from the MOUNTAIN, he commanded them that they should relate to no one what they had seen, till the SON of MAN should have risen from the Dead.

¹⁰ And they kept the MATTER to themselves, anxiously inquiring, what THE RISING FROM THE DEAD could mean.

¹¹ And they asked him saying, "Why do the SCRIBES say, That Elijah must first come?"

¹² And HE * said to them, "Elijah, indeed, is coming first * to restore all things: † and (as it is written of the SON of

* VATICAN MANUSCRIPT.—3. as snow—omit. 3. thus to make white. 5. Three Booths. 6. answer; for. 7. there was a Voice. 8. any longer with themselves, except Jesus only 12. said to them. 12. to restore.

† 11. It is conjectured by Bloomfield that *hoti* ought to be separated, and to read *ho ti*. He has thus edited his text. † 12. There is considerable ambiguity about the reading of this and following verse, as it stands in the Greek. The critics have all been puzzled, and some have suggested an amendment of the text. If read, however, with the parenthetical clauses, and the transposition of the last clause of verse 12, the passage makes good sense, and agrees with the account in Matthew xvii.

‡ 9 Mark. xvii. c

ἵνα πολλὰ παθῇ, καὶ ἐξουδενωθῇ. ¹³ Ἀλλὰ
that many things he should suffer, and should be despised. But
λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐληλυθε, καὶ ἐποίησαν
I say to you, that both Elias has come, and they have done
αὐτῷ ὅσα ἠελήσαν, καθὼς γεγραπταὶ ἐπ'
to him whatever they wished, even as it is written about
αὐτον. ¹⁴ Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν
him. And coming to the disciples, he saw
ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζή-
a crowd great about them, and scribes dis-
τούντας αὐτοῖς. ¹⁵ Καὶ εὐθεὺς πᾶς ὁ ὄχλος,
putting with them; And immediately all the crowd,
ἰδὼν αὐτον, ἐξεθαμβήθη, καὶ προστρέχοντες
seeing him, were awe-struck, and running to
ἡσπάζοντο αὐτον. ¹⁶ Καὶ ἐπηρώτησεν αὐτοὺς.
saluted him. And he asked them;
Τί συζητεῖτε πρὸς αὐτοὺς; ¹⁷ Καὶ ἀποκριθεὶς εἰς
What dispute you with them? And answering one
ἐκ τοῦ ὄχλου εἶπε· Διδασκαλε, ἤνεγκα τὸν
out of the crowd said; O Teacher, I brought the
υἱόν μου πρὸς σέ, ἐχόντα πνεῦμα ἀλαλόν. ¹⁸ Καὶ
son of me to thee, having a spirit dumb. And
ὅπου αὖ αὐτον καταλαβῇ, ῥήσσει αὐτον· καὶ
wherever him it may seize, it convulses him; and
ἀφ' ἰζει, καὶ τριζει τοὺς ὀδόντας αὐτοῦ, καὶ
he foams, and grinds the teeth of him, and
ξηραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα
pines away. And I spoke to the disciples of thee, that
αὐτοὶ ἐκβαλῶσι, καὶ οὐκ ἰσχύσαν. ¹⁹ Ὁ δὲ
it they might cast out, and not they had power. He and
ἀποκριθεὶς αὐτοῖς λέγει· Ὁ γένεα ἀπίστος, ἕως
answering them says: O generation without faith, till
ποτε πρὸς ὑμᾶς ἐσομαι; ἕως ποτε ἀνεξομαι
when with you shall I be? till when shall I bear
ὑμῶν; φερετε αὐτον πρὸς μέ. ²⁰ Καὶ ἤνεγκαν
you? Bring you him to me. And they brought
αὐτον πρὸς αὐτον. Καὶ ἰδὼν αὐτον, εὐθεὺς τὸ
him to him. And seeing him, immediately the
πνεῦμα ἐσπαραξεν αὐτον· καὶ πεσὼν ἐπὶ γῆς
spirit convulsed him; and falling upon the
γῆς, ἐκυλιέτο, ἀφρίζων. ²¹ Καὶ ἐπηρώτησε τὸν
ground, he rolled, foaming. And he asked the
πατέρα αὐτοῦ· Πόσος χρόνος ἐστίν, ὥς τουτο
father of him; How long a time is it, since this
γεγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιοθεν· καὶ
happened to him? He and said; From a child: and
πολλάκις αὐτον καὶ εἰς πυρ ἐβάλε καὶ εἰς ὕδατα,
often him both into fire has cast and into waters,
ἵνα ἀπολεσῇ αὐτον· ἀλλ', εἰ τι δύνασαι,
that it might destroy him, but if any thing thou canst do,
βοηθήσον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.
give aid to us, having pity on us.

MAN,) that he must suffer much, and be despised.

¹³ But I say to you, † That Elijah has even come, (as it is written of him,) and they have done to him whatever they pleased."

¹⁴ † And * coming to the DISCIPLES, * they saw a great Crowd about them, and the Scribes disputing with them.

¹⁵ And immediately All the CROWD seeing him, were struck with awe, and running to him, saluted him.

¹⁶ And he asked them, "About what are you disputing with them?"

¹⁷ And one of the CROWD * answered him, "Teacher, I have brought to thee my son, who has † a dumb Spirit.

¹⁸ And wherever it seizes Him it convulses him; and he foams, and grinds * his TEETH, and becomes emaciated. And I spoke to thy DISCIPLES to expel it, and they could not."

¹⁹ And HE answering, says to them, "O unbelieving Generation! how long must I be with you? how long must I endure you? bring him to me."

²⁰ And they brought him to him; and seeing him, † the SPIRIT immediately convulsed him; and falling on the GROUND, he rolled about, foaming.

²¹ And he asked his FATHER, "How long a time is it since this befell him?" And HE said, "From childhood.

²² And often it has thrown Him into Fire and into Waters to destroy him; but if thou canst do any thing, have pity on us, and help us."

* VATICAN MANUSCRIPT.—14. they came. 14. they saw. 17. answered him. "Teacher." 18. the TEETH.

† 17. The child was subject to epileptic fits, which were supposed to be brought on by the power of demons.—See *Farmer on Demonology*, p. 107. The particulars described in verses 18, 20 and 22 are, indeed, all symptomatic of *epilepsy*. But if we even should suppose the man *was* an epileptic; it would not follow that the disorder was not induced by *demoniacal influence*.—*Bloomfield*.

‡ 14. Matt. xvii 14; Luke ix. 37.

‡ 20. Luke ix. 43.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Το, εἰ δυνασαι
The and Jesus said to him; That, if thou art able
πιστεῦσαι· πάντα δυνατα τῷ πιστευοντι.
to believe; all things are possible to the believing.

24 * [Καὶ] εὐθεὺς κραξας ὁ πατήρ του παιδίου,
[And] immediately crying out the father of the child,
* [μετα δακρυων] ἐλεγε· Πισπευω· βοηθει μου
[with tears] he said; I believe; help thou of me
τη ἀπιστία. 25 Ἰδων δὲ ὁ Ἰησοῦς, ὅτι ἐπισυν-
the unbelief. Seeing and the Jesus, that runs to-

τρεχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκα-
gether a crowd, he rebuked the spirit the un-
θαρτῷ, λεγων αὐτῷ· Το πνευμα το ἀλαλον καὶ
clean, saying to it; The spirit the dumb and
κωφον, ἐγὼ σοι ἐπιτασσω· Εἰέλθε ἐξ αὐτου,
deaf, I to thee command; Come out of him,

καὶ μηκετι εἰσελθῆς εἰς αὐτον. 26 Καὶ κραξαν,
and no more enter into him. And crying out,
καὶ πολλὰ σπαραξας, ἐξήλθε. Καὶ ἐγενετο
and many times convulsing, it came out. And he became
ὥσει νεκρος, ὥστε πολλοὺς λεγειν, ὅτι ἀπεθάνεν.
as dead, so that many to say, that he is dead.

27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτον τῆς χειρός,
The but Jesus taking him of the hand,
ἤγειρεν αὐτον· καὶ ἀνέστη.
raised up him; and he stood up.

28 Καὶ εἰσελθοντα αὐτον εἰς οἶκον, οἱ μαθηταὶ
And having come him into a house, the disciples
αὐτου ἐπηρώτων αὐτον κατ' ἰδίαν· Ὅτι ἡμεῖς
of him asked him privately; That we
οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 Καὶ εἶπεν
not were able to cast out it? And he said
αὐτοῖς· Τοῦτο το γένος ἐν οὐδενὶ δυνατὸν ἐξελ-
to them; This the kind by nothing is able to go
θεῖν, εἰ μὴ ἐν προσευχῇ * [καὶ νηστεία.]
out, if not in prayer [and fasting.]

30 Καὶ ἐκεῖθεν ἐξελθόντες, παρεπορεύοντο διὰ
And thence departing, he passed through
τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν, ἵνα τις γνῷ.
the Galilee; and not was willing, that any one should know.

31 Ἐδίδασκε γὰρ τοὺς μαθητάς αὐτον, καὶ ἐλεγ-
He taught for the disciples of himself, and said
εν * [αὐτοῖς]· Ὅτι ὁ υἱὸς του ἀνθρώπου παρα-
[to them; That the son of the man is deli-
δοῖται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν
vered up into hands of men, and they will kill
αὐτον· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀνα-
him; and having been killed, the third day he
στήσεται. 32 Οἱ δὲ ἡγνοοῦν το ῥῆμα, καὶ
will rise. They but did not understand the word, and
ἐφοβούντο αὐτον ἐπερωτῆσαι.
were afraid him to ask.

33 Καὶ ἦλθεν εἰς Καπερναοὺμ· καὶ ἐν τῇ οἰκίᾳ
And he came to Capernaum; and in the house

23 And JESUS said to him, * "IF THOU CANST? † All things can for the BELIEVING."

24 The FATHER of the CHILD immediately exclaiming, said, "I do believe; help My UNBELIEF."

25 And JESUS perceiving That the Crowd was running together, he rebuked the IMPURE SPIRIT, saying to it, "DUMB and * DEAF SPIRIT, I command thee; come out of him, and enter him no more."

26 And crying out, and greatly convulsing him, it came out; and he became like one dead, so that many said, "He is dead."

27 But JESUS taking * his HAND, raised him, and he stood up.

28 † And having entered a House, his DISCIPLES asked him privately, "Why could not we cast it out?"

29 And he said to them, "This KIND can go out by nothing, except by Prayer."

30 And departing from that place, they passed through GALILEE, and he desired that no one should know it;

31 for he taught his DISCIPLES; and he said to them, † "The SON of MAN is † being delivered into the Hands of Men, and they will kill him; and having been put to death, * after Three Days he will rise."

32 But THEY did not understand the WORD, and were afraid to ask Him.

33 And he came to Capernaum; and being in the

* VATICAN MANUSCRIPT.—23. "IF THOU CANST? All things."
24. with tears—omit. 25. and DEAF. 27. his HAND.
31. to him—omit. 31. after Three Days he will rise.

24. And—omit.
29. and Fasting.—omit.

† 31. The parallel passage in Matt. xvii. 22, reads—"The son of MAN is about to be delivered into the Hands of Men."

† 23. Matt. xvii. 20; Mark xi. 23. Luke xvii. 6; John xi. 40.
† 31. Matt. xvii. 22; Luke ix. 44.

† 23. Matt. xvii. 19

γενομενος, επηρωτα αυτους· Τι εν τη οδω
being, he asked them; What on the way
* [προς εαυτους] διελογιζεσθε; 34 Οί δε εσιω-
[among yourselves] were you disputing? They but were
πων· προς αλληλους γαρ διελεχθησαν εν τη
silent; with one another for they had disputed on the
οδω, τις μειζων. 35 Και καθισας, εφωνησε
way, who greater. And sitting down, he called
τους δωδεκα, και λεγει αυτοις· Ει τις θελει
the twelve, and says to them; If any one desires
πρωτος ειναι, εσται παντων εσχατος, και παν-
first to be, he will be of all last, and of
των διακονος. 36 Και λαβων παιδιον, εστησεν
all a servant. And taking a little child, he placed
αυτο εν μεσω αυτων, και εναγκαλισαμενος
it in midst of them, and embracing in his arms
αυτο, ειπεν αυτοις· 37 'Ος εαν εν των τοιουτων
it, he said to them; Whoever one of the such
παιδιων δεξηται επι τω ονοματι μου, εμε δεχε-
little children may receive in the name of me, me receives:
ται· και ος εαν εμε δεξηται, ουκ εμε δεχεται,
and whoever me may receive, not me receives,
αλλα τον αποστειλαντα με. 38 Απεκριθη δε
but the having sent me. Answered and
αυτω Ιωαννης, λεγων· Διδασκαλε, ειδομεν τινα
to him John, saying: O teacher, I saw one
τω ονοματι σου εκβαλλοντα δαιμονια· και εκω-
to the name of thee casting out demons: and we
λυσαμεν αυτον, οτι ουκ ακολουθει ημιν. 39 'Ο
forbad him, because not he follows us. He
δε Ιησους ειπε· Μη κωλυετε αυτον. Ουδεις γαρ
but Jesus said: Not do you forbid him. No one for
εστιν, ος ποιησει δυναμιν επι τω ονοματι μου,
is, who will do a mighty work in the name of me,
και δυνησεται ταχυ κακολογησαι με. 40 'Ος
and will be able readily to speak evil of me. Who
γαρ ουκ εστι καθ' υμων, υπερ υμων εστιν. 41 'Ος
for not is against you, for you is. Who
γαρ αν ποτιση υμας ποτηριον υδατος, εν
for ever may give drink to you a cup of water, in
ονοματι, οτι χριστου εστε, αμην λεγω υμιν, ου
name, because of Anointed you are, indeed I say to you, not
μη απολεση τον μισθον αυτου. 42 Και ος αν
not he may lose the reward of himself. And whoever
σκανδαλιση ένα των μικρων, των πιστευοντων
may insnare one of the little ones, of the believing
εις εμε, καλον εστιν αυτω μαλλον, ει περικειται
into me, good it is to him rather, if hangs
λιθος μυλικος περι τον τραχηλον αυτου, και
a stone of a mill around the neck of him, and
βεβληται εις την θαλασσαν. 43 Και εαν σκαν-
has been cast into the sea. And if may
δαλιζη σε η χειρ σου, αποκοψον αυτην· καλον
insnare thee the hand of thee, cut thou off her: good

HOUSE, he asked them,
‡ "What did you dispute
about on the ROAD?"

34 But THEY were si-
lent; for they had disputed
with each other, on the
ROAD, as to who would be
greatest.

35 And sitting down, he
called the TWELVE, and
says to them; ‡ If any one
desires to be first, he will
be last of all, and a Ser-
vant of all."

36 And ‡ taking a little
Child, he placed it in the
Midst of them, and em-
bracing it in his arms, he
said to them,

37 "Whoever may re-
ceive one SUCH little
Child in my NAME, re-
ceives Me; ‡ and whoever
* receives Me, receives not
Me, but HIM who SENT
me."

38 ‡ And John * spoke
to him, saying, "Teacher,
we saw one expelling De-
mons in thy NAME, and
we forbad him, Because
he does not follow us."

39 But JESUS said, "Do
not forbid him; ‡ for there
is no one who will do a
Miracle in my NAME, and
be able rashly to reproach
me.

40 For he who is not
against you, is for you.

41 ‡ For whoever may
give you a Cup of WATER
to drink in * the NAME,
That you are CHRIST's,
indeed I say to you, He
shall by no means lose his
REWARD.

42 ‡ And whoever may
insnare one of * THESE
LITTLE-ONES BELIEVING
in me, it would be better
for him if a Millstone
should be fastened to his
NECK, and he should be
thrown into the SEA.

43 ‡ And if thy HAND
insnare thee, cut it off; it

* VATICAN MANUSCRIPT.—33. among themselves—omit.
38. spoke to him. 41. the NAME, That you are CHRIST's.

37. receives Me
42. THESE LITTLE-ONES.

‡ 33. Matt. xviii. 1; Luke ix. 46; xii. 24.

‡ 35. Matt. xx. 26, 27; Mark x. 43.

‡ 36. Matt. xviii. 2; Mark x. 16.

‡ 37. Matt. x. 40; Luke ix. 48.

‡ 38. Luke ix. 49.

‡ 39. 1 Cor. xii. 3.

‡ 41. Matt. x. 42.

‡ 42. Matt. xviii. 6; Luke xvii. 2.

‡ 43. Deut. xii. 6; Matt. v. 29; xviii. 8.

σοι εστι κυλλον εις την ζωνν εισελθειν, η τας
to thee it is crippled into the life to enter, than the
δυο χειρας εχοντα απελθειν εις την γεενναν,
two hands having to go into the Gehenna,
εις το πυρ το ασβεστον, ⁴⁴* [οπου ο σκωληξ
into the fire the inextinguishable, [where the worm
αυτων ου τελευτα, και το πυρ ου σβεννυται.]
of them not dies, and the fire not is quenched.]
⁴⁵ Και εαν ο πους σου σκανδαλιζη σε, αποκοψον
And if the foot of thee may insnare thee, cut thou off
αυτον· καλον εστι σοι εισελθειν εις την ζωνν
him; good it is to thee to enter into the life
χωλον, η τους δυο ποδας εχοντα βληθηναι εις
lame, than the two feet having to be cast into
την γεενναν, * [εις το πυρ το ασβεστον, ⁴⁶ οπου
the Gehenna, [into the fire the inextinguishable, where
ο σκωληξ αυτων ου τελευτα, και το πυρ ου
the worm of them not dies, and the fire not
σβεννυται.] ⁴⁷ Και εαν ο οφθαλμος σου σκαν-
is quenched.] And if the eye of thee may
δαλιζη σε, εκβαλε αυτον· καλον σοι εστι μονο-
insnare thee, cast thou out him; good to thee it is one-
φθαλμον εισελθειν εις την βασιλειαν του θεου,
eyed to enter into the kingdom of the God,
η δυο οφθαλμους εχοντα βληθηναι εις την γε-
than two eyes having to be cast into the Ge-
ενναν * [του πυρος,] ⁴⁸ οπου ο σκωληξ αυτων
henna [of the fire,] where the worm of them
ου τελευτα, και το πυρ ου σβεννυται. ⁴⁹ Πας
not dies, and the fire not is quenched. Every one
γαρ πυρι αλισθησεται· * [και πασα θυσια
for with fire shall be salted; [and every sacrifice
αλι αλισθησεται.] ⁵⁰ Καλον το αλας· εαν δε
with salt shall be salted.] Good the salt; if but
το αλας αναλον γενεται, εν τινι αυτο αρτυ-
the salt without taste may become, with what it will you
σετε; Εχετε εν εαυτοις αλας, και ειρηνευετε
season? Have you in yourselves salt, and be you at peace
εν αλληλοις.
with one another.

ΚΕΦ. ι'. 10.

¹ Και εκειθεν αναστας ερχεται εις τα ορια
And from thence arising he comes into the borders
της Ιουδαιας, δια του περαν του Ιορδανου· και
of the Judea, by the otherside of the Jordan; and
συμπορευονται παλιν οχλοι προς αυτον· και,
come together again crowds to him; and,
ως· ειωθει, παλιν εδιδασκεν αυτους. ² Και
as he had been accustomed, again he taught them. And
προσελθοντες Φαρισαιοι επηρωτησαν αυτον· Ει
approaching Pharisees asked him; If
εξεστιν ανδρι γυναικα απολυσαι; πειραζοντες
it is lawful for a man a wife to release? trying

is better for thee to enter
LIFE crippled, than having
TWO Hands to depart to
† GEHENNA, into THAT IN-
EXTINGUISHABLE FIRE;

⁴⁴ † [where the WORM
dies not, and the FIRE is
not quenched.]

⁴⁵ And if thy FOOT in-
snare thee, cut it off; it is
better for thee to enter
lame into LIFE, than hav-
ing TWO Feet, to be cast
into GEHENNA, † [into the
UNQUENCHABLE FIRE;

⁴⁶ where the WORM dies
not, and the FIRE is not
quenched.]

⁴⁷ And if thine EYE in-
snare thee, pluck it out;
it is better for thee to en-
ter one-eyed into the
KINGDOM of GOD, than
having TWO Eyes to be cast
into * Gehenna;

⁴⁸ † where their WORM
dies not, and the FIRE is
not quenched.

⁴⁹ For every one shall
be salted with fire; † [and
every Sacrifice shall be
seasoned with Salt.]

⁵⁰ † SALT is good; but
if the SALT become taste-
less, how will you restore
Its saltiness? Have Salt in
yourselves, and be at
peace with one another."

CHAPTER X.

¹ † And arising from
thence, he comes into the
CONFINES of JUDEA, * even
beyond the JORDAN; and
again Crowds come toge-
ther to him, and again, as
he had been accustomed,
he taught them.

² † And Pharisees ap-
proaching, asked him, to
try him, "Is it lawful for
a Man to dismiss his
Wife?"

* VATICAN MANUSCRIPT.—44. where the WORM dies not, and the FIRE is not quenched—omit. 45 & 46. into the INEXTINGUISHABLE FIRE; where their WORM dies not, and the FIRE is not quenched—omit. 47. Gehenna. 47. of FIRE—omit. 49. and every Sacrifice shall be seasoned with Salt—omit. 1. even beyond the JORDAN.

† 43. A Hebrew term, meaning the valley of the son of Hinnom. For further remarks see Appendix. † 44, 45, 46, 49. The clauses bracketed in these verses, are not found in the Vatican. They are marked as doubtful by Griesbach, and are expunged by Tischendorf.

† 48. Isa. lxvi. 24.

† 50. Matt. v. 13; Luke xiv. 34.

† 1. Matt. xix. 1; John x. 40;

l. 7.

† 2. Matt. xix.

αυτον. ³ Ο δε αποκριθεις ειπεν αυτοις. Τι
him. He and answering said to them; What
υμιν ενετειλατο Μωσης; ⁴ Οι δε ειπον. Μωσης
to you did enjoin Moses? They and said; Moses
επετρεψε βιβλιον αποστασιου γραφαι, και απο-
allowed a scroll of separation to be written, and to re-
λυσαι. ⁵ Και * [αποκριθεις] ο Ιησους ειπεν
lease. And [answering] the Jesus said
αυτοις. Προς την σκληροκαρδιαν υμων εγραψεν
to them; For the hardness of heart of you he wrote
υμιν την εντολην ταυτην. ⁶ Απο δε αρχης
to you the commandment this. From but a beginning
κτισεως αρσεν και θηλυ εποιησεν αυτοις ο θεος.
of creation a male and a female he made them the God.
⁷ Ενεκεν τουτου καταλειπει ανθρωπος τον
"On account of this shall leave a man the
πατερα αυτου και την μητερα, * [και προσκολ-
father of himself and the mother, [and shall be closely
ληθησεται προς την γυναικα αυτου.] ⁸ Και
united to the wife of himself;] and
εσονται οι δυο εις σαρκα μιαν." Οστε ουκετι
shall be the two into flesh one." So that no longer
εισι δυο, αλλα μια σαρξ. ⁹ Ο ουν ο θεος συνε-
they are two, but one flesh. What then the God has join-
ζευξεν, ανθρωπος μη χωριζεται. ¹⁰ Και εν τη
ed together, a man not disunites. And in the
οικια παλιν οι μαθηται αυτου περι του
house again the disciples of him concerning of the
αυτου επηρωτησαν αυτον. ¹¹ Και λεγει
him asked him. And he says
αυτοις. Ος εαν απολυση την γυναικα αυτου,
to them; Whoever may release the wife of himself
και γαμηση αλλην, μοιχεται επ' αυτην.
and may marry another, commits adultery with her.
¹² Και εαν γυνη απολυση τον ανδρα αυτης, και
And if a woman may release the husband of herself, and
γαμηθη αλλω, μοιχεται. ¹³ Και προσεφερον
may be married to another, commits adultery. And they brought
αυτω παιδια, ινα αψηται αυτων. οι δε μαθηται
to him little children that he might touch them; the but disciples
επετιμων τοις προσφερουσιν. ¹⁴ Ιδων δε ο
rebuked these bringing. Seeing but the
Ιησους ηγανακτησε, και ειπεν αυτοις. Αφετε
Jesus was displeased, and said to them; Allow
τα παιδια ερχεσθαι προς με, μη κωλυετε αυτα.
the little children to come to me, not hinder them;
των γαρ τοιουτων εστιν η βασιλεια του θεου.
of the for such like is the kingdom of the God.
¹⁵ Αμην λεγω υμιν, ος εαν μη δεξηται την βασι-
Indeed I say to you, whoever not may receive the king-

³ And HE answering said to them, "What did Moses command You?"

⁴ And THEY said, † "Moses permitted a Writ of Divorce to be written, and to dismiss her."

⁵ And JESUS said to them, "Because of your STUBBORN DISPOSITION he wrote you this COM-MAND."

⁶ But from the Begin-ning of Creation, * he made them Male and Female.

⁷ ‡ On account of this a Man shall leave his FA-THER and MOTHER, * and adhere to his WIFE;

⁸ and the two shall be-come one Flesh; so that they are no longer Two, but One Flesh.

⁹ What GOD, then, has united, let no Man sever."

¹⁰ And, in the HOUSE, * the DISCIPLES again asked him * concerning this.

¹¹ And he says to them, † "Whoever shall dismiss his WIFE, and marry ano-ther, commits adultery with her.

¹² And if * she who † dismisses her HUSBAND, shall marry another, she commits adultery.

¹³ ‡ And they brought little Children to him, that he might touch them; and the DISCIPLES re-buked * them.

¹⁴ But JESUS seeing it, was displeased, and said to them, "Allow the LITTLE CHILDREN to come to me, and forbid them not; for to SUCH LIKE belongs the KINGDOM of GOD.

¹⁵ Indeed I say to you, Whoever does not receive the KINGDOM of GOD, like

* VATICAN MANUSCRIPT.—5. answering—omit. adhere to his WIFE—omit. 10. the DISCIPLES. who dismisses her HUSBAND, shall marry another.

6. he made them. 10. concerning this. 13. them. But.

7. and 12. she

† 12. Strictly speaking, a Jewish wife could not divorce her husband: therefore, *apoluses* may be considered as used with some license, and perhaps, too, with reference to the cus-toms of the Gentiles rather than the Jews, and intended as a rule to the Apostles for *gene-ral* application, and which should put both sexes on the same footing.

‡ 4. Deut. xxiv. 1; Matt. v. 31; xix. 7.

‡ 7. Gen. ii. 24; 1 Cor. vi. 16; Eph. v. 31.

‡ 11. Matt. v. 32; xix. 9; Luke xvi. 18; Rom. vii. 3; 1 Cor. vii. 10, 11.

‡ 13. Matt. xix.

13. Luke xviii. 15.

λειαν του θεου ὡς παιδιον, ου μη εισελθῇ εἰς
dom of the God like a little child, not not may enter into
αὐτήν·¹⁶ Καὶ ἐναγκαλισάμενος αὐτά, τιθεῖς
her. And embracing in his arms them, having placed
τὰς χεῖρας ἐπ' αὐτά, ἡνυλογεῖ αὐτά.
the hands upon them, he blessed them.

¹⁷ Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσ-
And going out of him into a way, run-
δραμὼν εἰς, καὶ γονυπετήσας αὐτόν, ἐπηρώτα
ning up one, and kneeling before him, he asked
αὐτόν· Διδασκαλε ἀγαθε, τί ποιήσω, ἵνα ζῶν
him; O teacher good, what must I do, that life
αἰώνιον κληρονομήσω; ¹⁸ Ὁ δὲ Ἰησοῦς εἶπεν
age-lasting I may inherit? The and Jesus said
αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ
to him; Why me callest thou good? no one good, if
μὴ εἰς, ὁ θεός. ¹⁹ Τὰς ἐντολάς οἶδας· “Μὴ
not one, the God. The commandments thou knowest; “Not
μοιχεύσης· Μὴ φονεύσης· Μὴ κλέψης·
thou must commit adultery; Not thou must kill; Not thou must steal;
Μὴ ψευδομαρτυρήσης· * [Μὴ ἀποστέρησης·]
Not thou must testify falsely; [Not thou must defraud·]
Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα.” ²⁰ Ὁ
Honor the father of thee, and the mother.” He
δὲ * [ἀποκριθεὶς] εἶπεν αὐτῷ· Διδασκαλε, τὰτα
but [answering] said to him, O teacher, these
πάντα ἐφυλάξαμην ἐκ νεότητος μου. ²¹ Ὁ δὲ
all I kept from childhood of me. He but
Ἰησοῦς ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτόν, καὶ
Jesus looking on him, loved him, and
εἶπεν αὐτῷ· Ἐν σοὶ ὕστερεῖ· ὕπαγε, ὅσα
said to him: One to thee lacks: go, whatever
ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς· καὶ
thou hast sell, and give to the poor: and
ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολ-
thou shalt have treasure in heaven: and hither, fol-
ουθεῖ μοι, * [ἀρας τὸν σταυρόν.] ²² Ὁ δὲ στυγ-
low me, [taking up the cross.] He but looking
νάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυποῦμενος· ἦν
sad at the word, went away sorrowing: he was
γὰρ ἔχων κτήματα πολλὰ. ²³ Καὶ περιβλεψά-
for having possessions many. And looking
μενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ·
round the Jesus, says to the disciples of himself:
Πῶς δυσκόλως οἱ τὰ χρηματὰ ἐχόντες εἰς τὴν
How hardly those the riches having into the
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. ²⁴ Οἱ δὲ
kingdom of the God shall enter. They and
μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ
disciples were astonished at the words of him. The
δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα,
Jesus again answering say: to them: Children,
ὡς δυσκόλον ἐστὶ * [τοὺς πεποιθότας ἐπὶ τοῖς
how difficult it is [those having confidence in the
χρημασίν,] εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
riches,] into the kingdom of the God to enter.

a little Child, he will by no means enter it.”

¹⁶ And taking them in his arms, and placing his HANDS on them, he blessed them.

¹⁷ † And going out into the Road, one running up, and kneeling before him, asked him, “Good Teacher! what must I do, that I may inherit aionian Life.”

¹⁸ And JESUS said to him, Why dost thou call Me good? No one is good, except one, GOD.

¹⁹ Thou knowest the COMMANDMENTS; † * Do not commit murder; Do not commit adultery; Do not steal; Do not testify falsely: Honor thy FATHER and MOTHER.”

²⁰ And HE said to him, “Teacher, all these have I kept from my Childhood.”

²¹ And JESUS looking on him, loved him, and said to him, “One thing thou lackest; go, sell whatever thou hast, and give to the * Poor, and thou shalt have † Treasure in Heaven; and come, follow me.”

²² But HE was grieved at the word, and went away sorrowing; for he had great Possessions.”

²³ Then JESUS looking round, says to his DISCIPLES, † “With what difficulty will THOSE HAVING RICHES enter the KINGDOM of GOD.”

²⁴ And the DISCIPLES were astonished at his words. But JESUS again answering, says to them, † “Children, how difficult it is to enter the KINGDOM of GOD.

* VATICAN MANUSCRIPT.—19. Do not commit murder; Do not commit adultery. 19. Do not defraud—omit. 20. answering—omit. 21. Poor. 21. taking up the cross—omit. 24. those having confidence in riches—omit.

† 17. Matt. xix. 16; Luke xviii. 18. † 19. Exod. xx. 13. Rom. xiii. 9. † 21. Matt. vi. 19; 20; xix. 21; Luke xii. 33, xvi. 9. † 23. Matt. xix. 23; Luke xviii. 24. † 24. Joh. xxi. 24, 25; Psal. lii. 7; lxi. 10, & Rom. vi. 17.

25 **Ευκοπωτερον εστι καμηλον δια της τρυμα-**
Easier it is a camel through the hole
λιας της ραφιδος διελθειν, η πλουσιον εις την
of the needle to pass, than a rich man into the
βασιλειαν του θεου εισελθειν. 26 **Οι δε περι-**
kingdom of the God to enter. They and greatly
σως εξεπλησσοντο, λεγοντες προς εαυτους·
were amazed, saying among themselves;
Και τις δυναται σωθηναι; 27 **Εμβλεψας δε**
And who is able to be saved? Looking on and
αυτοις ο Ιησους, λεγει· Παρα ανθρωποις αδυνα-
them the Jesus, says; With men impossi-
τον αλλ' ου παρα τω θεω· παντα γαρ δυνατα
ble but not with the God: all for possible
εστι παρα τω θεω. 28 **Ηρξατο ο Πητρος λεγειν**
is with the God. Began the Peter to say
αυτω· Ιδου ημεις αφηκαμεν παντα, και ηκολ-
to him: Lo, we left all, and fol-
ουθησαμεν σοι. 29 ***[Αποκριθεις] ο Ιησους**
lowed. thee. [Answering] the Jesus
ειπεν· Αμην λεγω υμιν, ουδεις εστιν, ος αφη-
said: Indeed I say to you, no one is, who has
κεν οικιαν, η αδελφος, η αδελφας, η πατερα, η
left houses, or brothers, or sisters, or father, or
μητερα, * [η γυναικα,] η τεκνα, η αγρους,
mother, [or wife,] or children, or fields,
ενεκεν εμου και ενεκεν του ευγγελιου, 30 **εαν**
on account of me and on account of the glad tidings, if
μη λαβη εκατονταπλασιονα, νυν εν τω
not he may receive a hundred fold, now in the
καιρω τουτω, οικιας, και αδελφους, και αδελ-
season this, houses, and brothers, and sis-
φας, και μητερας, και τεκνα, και αγρους, μετα
ters, and mothers, and children, and fields, with
διωγων, και εν τω αιωνι τω ερχομενω ζων
persecutions, and in the age to come, life
αιωνιον. 31 **Πολλοι δε εσονται πρωτοι, εσχα-**
age-lasting. Many but shall be first, last;
τοι· και εσχατοι, πρωτοι. 32 **Ησαν δε εν τη**
and last, first. They were and in the
οδω αναβαινοντες εις Ιεροσολυμα· και ην
way going up to Jerusalem: and was
προαγων αυτους ο Ιησους· και εθαμβουντο,
going before them the Jesus: and they were amazed,
και ακολουθοντες εφοβουντο. Και παραλαβων
and following they were afraid. And taking aside
παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα
again the twelve, he began to them to tell the things
μελλοντα αυτω συμβαινειν· 33 **Οτι ιδου, ανα-**
being about to him to happen: For lo, we
βαινομεν εις Ιεροσολυμα, και ο υιος του ανθρω-
go up to Jerusalem, and the son of the man
που παραδοθησεται τοις αρχιερευσιν και τοις
will be delivered up to the high-priests and to the
γραμματευσιν· και κατακρινουσιν αυτον θανατω,
scribes: and they will condemn him to death,
και παραδωσουσιν αυτον τοις εθνεσι, 34 **και**
and they will deliver up him to the Gentiles, and

25 It is easier for a Camel to pass through the NEEDLE'S EYE, than for a Rich man to enter the KINGDOM of GOD."

26 And they were exceedingly astonished, saying *to him, "Who then can be saved?"

27 And JESUS looking on them, says, "With Men it may be impossible, but not with GOD; for with * GOD everything is possible."

28 † PETER began to say to him, "Behold, we have forsaken all, and followed thee."

29 JESUS said, "Indeed I say to you, There is no one who has left House, or Brothers, or Sisters, or Father, or Mother, * or Wife, or Children, or Lands, on my account, and on account of the GLAD TIDINGS,

30 who will not receive † a hundred-fold, now, in this TIME,—Houses, and Brothers, and Sisters, and Mothers, and Children, and Lands,—but with Persecutions; and in the AGE to COME, aionian Life.

31 † But many will be first, who are last; and last, who are first."

32 † And they were on the ROAD going up to Jerusalem; and JESUS was preceding them; and they were * amazed. And THEY who FOLLOWED him were afraid as † he took aside again the TWELVE, and began to tell them the THINGS BEING ABOUT to befall him.

33 "Behold, we are going up to Jerusalem, and the SON of MAN will be delivered up to the HIGH-PRIESTS, and to the SCRIBES; and they will condemn him to death, and will deliver him up to the GENTILES;

* VATICAN MANUSCRIPT.—26. to him, "Who." 27. God. 29. answering—omit.
 29. or Wife—omit. 32. amazed. And THEY who FOLLOWED him were afraid, as he took
 † 28. Matt. xix. 27; Luke xviii. 28. † 30. Luke xviii. 30. † 31. Matt. xix. 30.
 Luke xiii. 30. † 32. Matt. xx. 17; Luke xviii. 30. † 33. Mark viii. 31; ix. 31;
 Luke ix. 32; xviii. 31.

εμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν,
they will mock him, and they will scourge him,
καὶ ἐμπτυσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν·
and they will spit upon him, and they will kill him;
καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. ³⁵ Καὶ προσ-
and the third day he will stand up. And come
πορεύονται αὐτῷ Ἰακώβος καὶ Ἰωάννης, οἱ υἱοὶ
to him James and John, the sons
Ζεβεδαίου, λέγοντες· Διδασκαλε, θελομεν, ἵνα
of Zebedee, saying, O teacher, we wish, that
ὁ ἕαν αἰτησώμεν, ποιῇς ἡμῖν. ³⁶ Ὁ δὲ εἶπεν
whatever we may ask, thou mayest do for us. He but said
αὐτοῖς· Τί θελετε ποιῆσαι με ὑμῖν; Οἱ δὲ
to them; What do you wish to do me for you? They and
εἶπον αὐτῷ· Δός ἡμῖν, ἵνα εἰς ἐκ δεξιῶν σου,
said to him; Give to us, that one at right of thee,
καὶ εἰς ἐξ εὐωνυμῶν σου καθίσωμεν ἐν τῇ δόξῃ
and one at left of thee we may sit in the glory
σου. ³⁸ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἰδατε,
of thee. The and Jesus said to them; Not you know,
τί αἰτεῖσθε. Δυνασθε πίνειν τὸ ποτήριον, ὃ
what you ask. Are you able to drink the cup, which
ἐγὼ πίνω, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
I drink, and the dipping, which I am dipped,
βαπτισθῆναι; ³⁹ Οἱ δὲ εἶπον αὐτῷ· Δυναμεθαί.
to be dipped? They and said to him; We are able.
Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τοῦ *^[μεν] ποτη-
The and Jesus said to them; The ^[indeed] cup,
ριον, ὃ ἐγὼ πίνω, πῖεσθε· καὶ τὸ βάπτισμα,
which I drink, you will drink; and the dipping,
ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· ⁴⁰ το δὲ
which I am dipped, you will be dipped; He but
καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνυμῶν, οὐκ ἐσ-
to sit at right of me and at left, not it
τίν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμασται.
is mine to give, but to whom it has been prepared.
⁴¹ Καὶ ἀκουσάντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν
And having heard the ten, they began to be angry
περὶ Ἰακώβου καὶ Ἰωάννου. ⁴² Ὁ δὲ Ἰησοῦς
about James and John. The but Jesus
προσκαλεσάμενος αὐτούς, λέγει αὐτοῖς· Οἶδα-
having called them, he says to them; You know,
τε, ὅτι οἱ δοκουντες ἀρχεῖν τῶν ἐθνῶν, κατακυ-
that those presuming to rule the nations, lord it
ριενοῦσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξου-
over them, and the great of them exercise
σιαζοῦσιν αὐτῶν. ⁴³ Οὐχ οὕτω δὲ ἐσται ἐν
authority over them. Not so but it shall be among
ὑμῖν· ἀλλ' ὅς εἰαν θελῇ γενεσθαι μέγας ἐν
you; but whoever may wish to become great among
ὑμῖν, ἐσται ὑμῶν διακονός· ⁴⁴ καὶ ὅς εἰαν θελῇ
you, shall be of you a servant; and whoever may wish

34 and they will mock him, and *spit on him, and scourge him, and put him to death, and *after Three Days he will rise."

35 And James and John, the *two Sons of Zebedee, come to him, *saying to him, "O Teacher, we wish that thou wouldst do for us whatever we may *ask thee."

36 And HE said to them, "What do you desire me to do for you?"

37 And THEY said to him, "Grant to us that we may sit, one at *thy Right hand, and the other at *thy Left, in thy GLORY."

38 But JESUS said to them. "You know not what you ask. Can you drink the CUP which I drink? *or undergo the IMMERSION with which I am being overwhelmed!"

39 And THEY said to him, "We can." And JESUS said to them, You will drink the CUP which I drink, and undergo the IMMERSION with which I am being overwhelmed;

40 but to SIT at my Right hand, *or at the Left, is not mine to give, except for whom it is prepared."

41 † And the TEN, having heard, were indignant against James and John.

42 * And Jesus, having called them, he says to them, † "You know That THOSE presuming to rule the NATIONS domineer over them, and their GREAT ones exercise authority over them.

43 † But *it is not so among you; but whoever may desire to become great among you, shall be Your Servant;

44 and whoever *among you may desire to become

* VATICAN MANUSCRIPT.—34. spit on him, and scourge him. 34. after Three Days he. 35. two Sons. 35. saying to him, "O Teacher." 35. ask thee. 37. the Right. 37. the Left. 38. or. 39. indeed—omit. 40. or at the Left. 42. And JESUS. 43. † it is not so among you. 44. among you. † 25. Matt. xx. 20, † 41. Matt. xx. 24. † 42. Luke xxii. 25. † 43. Matt. xx. 20, 28; Mark ix. 35; Luke ix. 48.

ἵμων γενεσθαι πρῶτος, εἶσται παντῶν δούλος.
of you to become first, shall be of all a slave;
45 και γαρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακον-
and for the son of the man not came to be
ἡθῆναι, ἀλλὰ διακονῆσαι, και δουναι τὴν ψυχὴν
served, but to serve, and to give the life
αὐτοῦ λυτρον ἀντι πολλῶν.
of himself a ransom for many.

46 Καὶ ἐρχονται εἰς Ἱερὶχῶ· και ἐκπορευομενου
And they come into Jericho; and going out
αὐτοῦ ἀπὸ Ἱερὶχῶ, και τῶν μαθητῶν αὐτοῦ, και
of him from Jericho, and the disciples of him, and
οὐλοῦ ἱκανοῦ, υἱὸς Τιμαίου, Βαρτιμαῖος ὁ τυφ-
a crowd great, a son of Timeus, Bartimeus the blind,
λος, ἐκαθῆτο παρὰ τὴν ὁδὸν προσαιτῶν. 47 Καὶ
sat by the way begging. And
ἀκουσας, ὅτι Ἰησοῦς ὁ Ναζωραῖος ἐστίν, ἤρξατο
hearing, that Jesus the Nazarite it is, he began
κραγεῖν και λεγειν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλεη-
to cry out and to say; The son of David, Jesus, have pity
σον με. 48 Καὶ ἐπετιμῶν αὐτῷ πολλοὶ, ἵνα
on me. And rebuked him many, so that
σιωπῇ· ὁ δὲ πολλῶν μαλλον ἐκραγεῖν· Υἱὲ
he might be silent; he but much more cried out; O son
Δαυὶδ, ἐλεησον με. 49 Καὶ στας ὁ Ἰησοῦς,
of David, have pity on me. And stopping the Jesus,
εἶπεν αὐτὸν φωνηθῆναι· και φωνοῦσι τὸν τυφ-
told him to be called; and they called the blind,
λόν, λεγοντες αὐτῷ· Θαρσει, ἐγειρε· φωνεῖ
saying to him; Take courage, rise up; he calls
σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀνασ-
thee. He and throwing off the mantle of himself, arising
τας ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς
came to the Jesus. And answering
λεγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιῶ σοι;
says to him the Jesus; What dost thou wish I may do to thee?
Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββουνι, ἵνα ἀνα-
The and blind said to him; Rabboni, that I may
βλεψῶ. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ὑπάγε· ἢ
see again. The and Jesus said to him; Go; the
πιστὶς σου σεσῶκε σε. Καὶ εὐθεὺς ἀνεβλεψε,
faith of thee has saved thee. And immediately he saw again,
και ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and followed him in the way.

ΚΕΦ. ΙΑ'. 11.

1 Καὶ ὅτε ἐγγιζουσιν εἰς Ἱερουσαλὴμ, εἰς
And when they drew near to Jerusalem, to
Βηθφαγὴ και Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαι-
Bethphage and Bethany, to the mountain of the olive
ῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, και
trees, he sends two of the disciples of himself, and

Chief, shall be the Slave of All.

45 † For even the SON of MAN came not to be served, but to serve, and to give his LIFE a Ransom for many."

46 † And they came to Jericho. And as he was departing from Jericho with his DISCIPLES, and a great Crowd, * a Blind Beggar, † Bartimeus, (the son of Timeus,) sat by the ROAD.

47 And hearing That it was Jesus the Nazarite, he began to cry out, and say, * "Jesus, SON of David, have pity on me!"

48 And many charged him to be silent; but HE cried out much more, "Son of David, have pity on me!"

49 And JESUS stopping, * said, "Call him." And they called the BLIND man, saying to him, "Take courage, arise; he calls thee."

50 And HE, throwing off his † MANTLE, * leaping up, came to JESUS.

51 And JESUS addressing him, said, "What dost thou wish I may do for thee?" The BLIND man said to him, † "Rabboni! that I may receive my sight."

52 And JESUS said to him, † "Go; thy FAITH has restored thee." And he immediately received sight, and followed * him on the ROAD.

CHAPTER XI.

1 And † when they drew near to Jerusalem, to Bethphage, and Bethany, near * the MOUNT of OLIVES, he sends Two of his DISCIPLES,

* VATICAN MANUSCRIPT.—46. Bartimeus, a Blind Beggar, the son of Timeus, sat by the ROAD. And. 47. Son of David, Jesus, have. 49. said, "Call him." And. 50. leaping up. came. 52. him on the ROAD. 1. THAT MOUNT which is.

† 46. Bartimeus, is considered by many to be a real name, and not an explication of *ho wlyos Timaiou*. † 50. Or upper garment. This was of considerable dimensions, and enveloped the whole body. In those hot countries, they threw it aside when they were at work, or ploughing in the field.—Wakefield. † 51. Rabboni, an intensified signification of *Rabbi*, meaning *My Master*; the highest title of honor in the Jewish schools. It is only used in one other passage in the New Testament—John xx. 16.

† 45. Matt. xx. 28. † 46. Matt. xx. 29; Luke xviii. 35. † 52. Matt. ix. 22; Mark v. 34. † 1. Matt. xxi. 1; Luke xix. 29; John xii. 14.

λεγει αυτοις· ² Ὑπαγετε εἰς τὴν κωμὴν τὴν
says to them: Go you into the town that
κατεναντι ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι
opposite you; and immediately entering
εἰς αὐτήν, εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν
into her, you will find a colt having been tied, upon which
οὐδεὶς ἀνθρώπων κεκαθίκε· λυσάντες αὐτὸν
no one of men has sat; having loosed him
ἀγαγετέ. ³ Καὶ εἰάν τις ὑμῖν εἴπῃ· Τὸ ποι-
lead you. And if any one to you should say; Why do
εἶτε τοῦτο; εἰπατέ· * [Ὅτι] ὁ κύριος αὐτοῦ
you this? say you; [That] the master of him
χρεῖαν ἔχει· καὶ εὐθὺς αὐτὸν ἀποστελλεῖ
need has; and immediately him he will send
ὧδε. ⁴ Αὐτῇλθον δὲ, καὶ εὗρον πῶλον δεδεμένον
here. They went and, and found a colt having been tied
πρὸς τὴν θύραν ἐξω ἐπὶ τοῦ ἀμφοδου· καὶ
near the door without in the street; and
λυοῦσιν αὐτόν. ⁵ Καὶ τινες τῶν ἐκεῖ ἐστήκο-
they loose him. And some of those there stand-
τῶν ἐλέγον αὐτοῖς· Τί ποιεῖτε λυόντες τὸν
ing said to them; What do you loosing the
πῶλον; ⁶ Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο
colt? They and said to them even as commanded
ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. ⁷ Καὶ ἡγαγόν
the Jesus; and they suffered them. And they led
τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβαλλοῦσιν
the colt to the Jesus, and they threw upon
αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκαθίσεν ἐπ' αὐτῷ.
him the mantles of themselves; and he sat upon him.
⁸ Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἐστρώσαν εἰς τὴν
Many and the mantles of themselves spread in the
ὁδόν· ἄλλοι δὲ στοιβάδας ἐκοπτον ἐκ τῶν
way; others and branches cut off from the
δενδρῶν, * [καὶ ἐστρωννύον εἰς τὴν ὁδόν.]
trees, [and scattered in the way.]
⁹ Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες
And those going before and those following
ἐκράζον, * [λέγοντες·] Ὡσαννα· εὐλογημένος
did cry, [saying. Hosanna; worthy of blessing
ὁ ἐρχόμενος * [ἐν ὀνοματι κυρίου·] ¹⁰ εὐλογη-
he coming [in name of Lord;] worthy of
μένη ἢ ἐρχομένη βασιλεῖα τοῦ πατρὸς ἡμῶν
blessing the coming kingdom of the father of us
Δαυὶδ· Ὡσαννα ἐν τοῖς ὑψίστοις. ¹¹ Καὶ εἰσηλ-
David; Hosanna in the highest. And en-
θεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, * [καὶ] εἰς τὸ
tered into Jerusalem the Jesus, [and] into the
ἱερόν· καὶ περιβλεψάμενος πάντα, οὐσίας ἡδη
temple; and having looked round on all, evening now
οὐσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ
being the hour, he went out to Bethany with
τῶν δώδεκα.
the twelve.

¹² Καὶ τῇ ἐπαυρίῳ ἐξεληθόντων αὐτῶν ἀπο
And the next day coming out of them from

² and says to them, "Go to THAT VILLAGE which is OVER AGAINST you, and as soon as you enter it, you will find a Colt tied, on which no Man has *yet sat: loose him, and bring him.

³ And if any one should say to you, 'Why do you this?' say, The MASTER needs it; and he will instantly send it hither."

⁴ And they went and found a Colt fastened at the DOOR outside, in the STREET; and they loosed it.

⁵ And some of THOSE STANDING there, said to them, "Why do you untie the COLT?"

⁶ And THEY said to them as JESUS had *directed; and they allowed them.

⁷ And they *led the COLT to JESUS, and threw on it their MANTLES; and he sat on it.

⁸ ‡ And many spread their GARMENTS on the ROAD; and others cut *Branches, from the TREES, and scattered them on the ROAD.

⁹ And THOSE PRECEDING and THOSE FOLLOWING, shouted, "Hosanna!" ‡ "Blessed be HE who COMES in the Name of 'Jehovah!'"

¹⁰ "Blessed be the coming KINGDOM of our FATHER David!" ‡ "Hosanna in the HIGHEST heaven!"

¹¹ ‡ And *JESUS went into Jerusalem, and into the TEMPLE. And having looked round on all things, it now being Evening, he went out to Bethany, with the TWELVE.

¹² ‡ And the NEXT DAY, as they were coming from Bethany, he was hungry;

* VATICAN MANUSCRIPT.—2. yet sat.

bring. 8. Branches, cut down out of the fields. And THEY, entered. 9. saying—omit. 11. and—omit.

2. That—omit.

6. said; and.

7

9. in the name of the Lord—omit. 11. he

‡ 8. Matt. xxi. 8. xxi. 12

‡ 9. Psal. cxviii. 58.

‡ 10. Psal. cxlviii. 7

‡ 11. Matt.

‡ 12. Matt. xxi. 18.

Βηθανίας, ¹³ ἐπεινασε· και ιδων συκην μακρο-
Bethany, he was hungry; and seeing a fig tree at a dis-
θεν, εχουσιν φυλλα, ηλθεν, ει αρα ευρησει
tance, having leaves, he went, if perhaps he will find
τι εν αυτη· και ελθων επ' αυτην, ουδεν
any thing on her; and coming to her nothing
ευρεν ει μη φυλλα· ου γαρ ην καιρος συκων.
he found except leaves: not for it was season of figs.
¹⁴ Και αποκριθεις ειπεν αυτη· Μηκειτι εκ σου
And answering he said to her: No more of thee
εις τον αιωνα μηδεις καρπον φαγοι. Και
to the a, e no one fruit may eat. And
ηκουον οι μαθηται αυτου. ¹⁵ Και ερχονται εις
heard the disciples of him. And they come to
'Ιεροσολυμα· και εισελθων εις το ιερον ηρξατο
Jerusalem: and going into the temple he began
εκβαλλειν τους πωλουντας και αγοραζοντας εν
to cast out those selling and buying in
τω ιερω· και τας τραπεζας των κολλυβιστων,
the temple: and the tables the money-changers,
και τας καθεδρας των πωλουντων τας περιστε-
and the seats of those selling the doves
ρας κατεστρεψε· ¹⁶ και ουκ ηφιε, ινα τις
he overturned: and not suffered, that any one
διενεγκη σκευος δια του ιερου. ¹⁷ Και εδιδασ-
should carry an article through the temple. And he taught,
κε, λεγων * [αυτοις·] Ου γεγραπται· "Οτι
saying [to them:] Not is it written: "That
ο οικος μου, οικος προσευχης κληθησεται
the house of me, a house of prayer shall be called
πασι τοις εθνεσιν; υμεις δε εποιησατε αυτον
for all the nations: you but have made it
σπηλαιον ληστων." ¹⁸ Και ηκουσαν οι γραμ-
a den of robbers." And heard the scribes
ματαις και οι αρχιερεις, και εζητουν πως αυτον
and the high-priests, and they sought how him
απολεσουσιν· εφοβουντο γαρ αυτον, οτι πας ο
they might destroy: they feared for him, because all the
οχλος εξεπλησσετο επι τη διδαχη αυτου. ¹⁹ Και
crowd was amazed at the teaching of him. And
οτε οψε εγενετο, εξεπορευετο εξω της πολεως.
when evening it became, he went out of the city.
²⁰ Και πρωι παρπαρονομενοι, ειδον την
And in the morning passing along, they saw the

13 and observing a Fig-
tree, at a distance, having
Leaves, he went to search
for †fruit on it, (for it
was not yet †the *SEASON
for Figs.) And having
come to it, he found noth-
ing but Leaves.

14 Then he said to it,
† "Let no one eat Fruit
of thee to the AGE!" And
his DISCIPLES heard him.

15 † And they came to
Jerusalem; and going into
the TEMPLE, he drove out
THOSE SELLING and buy-
ing, and overturned the
TABLES of the BANKERS,
and the SEATS of THOSE
SELLING DOVES;

16 and would not permit
any one to carry an Article
through the TEMPLE.

17 He also taught * and
said, "Is it not written,
† 'My HOUSE shall be
called a House of Prayer
for All NATIONS?' but you
have made it a Den of
Robbers."

18 † And the *HIGH-
PRIESTS and the SCRIBES
heard, and sought how
they might destroy him;
for they feared him, Be-
cause All the CROWD was
astonished at his TEACH-
ING.

19 And when it was
Evening, he went out of
the CITY.

20 † And passing along
in the Morning, they saw

* VATICAN MANUSCRIPT.—13. SEASON.
omit.

18. HIGH-PRIESTS and the SCRIBES.

17. and said, "Is it not."

17. to them

† 13. That Jesus had a right to gather figs from this tree, if there had been any upon it, appears from the law of Moses, mentioned in Deut. xxiii. 24, 25. Josephus alluding to this law, mentions ripe fruits in general, not grapes and corn only. His words are—"Let not passengers, (whether natives or strangers,) be hindered from touching the ripe fruits. Let them be permitted to fill themselves with them, but not to carry any away." That some ripe figs might be expected on fig-trees at that time of the year will appear, says *Pearce*, from the following considerations;—"Jesus went up to this fig-tree on the 11th day of the month Nisan, i. e. three days before the Passover, which was always on the 14th day of it. 'On the morrow after the Sabbath' which followed the Passover, the first-fruits were to be offered to God in the temple." Lev. xxiii. 11. The leaves on the tree indicated that summer was nigh, Matt. xxiv. 32, and that fruit might be reasonably expected, especially as the fig-tree shoots forth its fruit before the leaves. If, therefore, the tree bore figs, now was the period to find and eat them. † 13. That is, the season for gathering them. † 14. Some cavillers object to this miracle of our Savior, and ask, What right had he to destroy this fig-tree? In answer, observe, that the tree was evidently barren, and therefore of no use to any one; that it could hardly be private property, for it was on the public road; and that it was made the means of inculcating a great moral truth on the minds of his disciples.

† 13. Matt. xxi. 19.
lvi. 7.

† 15. Matt. xxi. 12; Luke xix. 45; John ii. 14.
† 18. Matt. xxi. 45, 46; Luke xix. 47.

† 20. Matt. xxi. 19.

† 17. Isa.

συκην ἐξηραμμενην ἐκ ριζων· ²¹ Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββί, ἰδε, ἡ συκὴ, ἣν κατήρασθαι, ἐξηρᾶνται. ²² Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε πιστίν θεοῦ. ²³ Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἀρθῆτι, καὶ βληθήτω εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ὃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. ²⁴ Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχομενοὶ αἰτεσθε, πιστεύετε ὅτι λαμβανετε, καὶ ἔσται ὑμῖν. ²⁵ Καὶ ὅταν στήκητε προσευχομενοὶ, ἀφίετε, εἰ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. ²⁶ Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, ἀφήσει τὰ παραπτώματα ὑμῶν. ²⁷ Καὶ ἐρχονται πάλιν εἰς Ἱερουσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἐρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, ²⁸ καὶ λεγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταυτὴν ἔδωκεν, ἵνα ταῦτα ποιῇς; ²⁹ Ὁ δὲ Ἰησοῦς * [ἀποκριθεὶς] εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς * [καγῶ] ἓνα λόγον· καὶ ἀποκριθῆτε μοι, καὶ ἐρωῶ ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποίω. ³⁰ Τὸ βαπτισμα

the FIG-TREE withered away from the Roots.

²¹ And PETER remembering, says to him, "Rabbi, behold, the FIG-TREE which thou didst curse, is withered away."

²² And JESUS answering says to them, "Have Faith in God."

²³ For indeed I say to you, † That whoever should say to this MOUNTAIN, 'Be raised up, and thrown into the SEA;' and should not doubt in his HEART, but believe that * what he says is being done; he shall have it.

²⁴ For this reason I say to you, † All things whatever you * pray for, and desire, believe That you will receive, and you shall have them.

²⁵ † And when you stand praying, forgive, if you have any thing against any one; that also THAT FATHER of yours in the HEAVENS may forgive you your OFFENCES.

²⁶ † [But † if you do not forgive, neither will THAT FATHER of yours in the HEAVENS forgive your OFFENCES.]"

²⁷ † And they came again to Jerusalem. And as he was walking about in the TEMPLE, the HIGH-PRIESTS, and the SCRIBES, and the ELDERS, came to him,

²⁸ and * they said to him, "By What Authority doest thou these things? * or who EMPOWERED thee to do them?"

²⁹ And JESUS said to them, "I will ask you One Question; and if you answer me, I also will inform you by What Authority I do these things.

* VATICAN MANUSCRIPT.—23. what he says is being done; he shall have it. For this. 24. pray for, and desire, believe you That you did receive. 28. they said. 28. or who. 29. answering—omit. 29. also I—omit.

† 26. This verse is wanting in Dr. Birch's collation of the Vat. MS., and is omitted by several MSS. and Versions.

‡ 23. Matt. xvii. 20; xxi. 21; Luke xvii. 6. ‡ 24. Matt. vii. 7; Luke xi. 9; John xiv. 13; James i. 5. 6. ‡ 25. Matt. vi. 14; Col. iii. 13. ‡ 26. Matt. xviii. 25 ‡ 27. Matt. xxi. 23; Luke xx. 1.

Ἰωαννου ἐξ οὐρανου ἢ, ἢ ἐξ ἀνθρώπων; ἀποκ-
of John from heaven was, or from men? answer
ρίθητέ μοι. 31 Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς,
you to me. And they reasoned among themselves,
λεγοντες· Ἐὰν εἰπώμεν· Ἐξ οὐρανοῦ, εἰ-
saying; If we should say; From heaven, he will say;
Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 Ἀλλ' εἰ-
Why then not did you believe him; But if
εἰπώμεν· Ἐξ ἀνθρώπων· ἐφοβούνται τὸν λαόν·
we should say; From men; they feared the people;
ἀπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι οὕτως
all for held the John, that really
προφήτης ἦν. 33 Καὶ ἀποκριθέντες λεγουσὶ τῷ
a prophet was. And answering they say to the
Ἰησοῦ. Οὐκ οἶδαμεν. Καὶ ὁ Ἰησοῦς * [ἀποκρι-
Jesus. Not we know. And the Jesus [answer-
θεις] λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν
ing he says to them; Neither I say to you, by
ποία ἐξουσία ταῦτα ποίω.
what authority these things I do.

ΚΕΦ. ΙΒ'. 12.

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν·
And he began to them in parables to talk;
Ἀμπελῶνα ἐφύτευσαν ἄνθρωπος, καὶ περιέθηκε
A vineyard planted a man, and placed around
φραγμὸν, καὶ ὠρυξεν ὑπολήνιον, καὶ ὠκοδόμησε
a hedge, and dug a wine-vat, and built
πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδη-
a tower; and let out it to husbandmen and went
μασε. 2 Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ
abroad. And he sent to the husbandmen in the
καιρῷ δούλον, ἵνα παρα τῶν γεωργῶν λαβῇ
season a slave, that from the husbandmen, he might receive
ἀπο τοῦ παρπου τοῦ ἀμπελῶνος. 3 Οἱ δὲ λαβόν-
of the fruit of the vineyard. They but taking
τες αὐτὸν, ἐδείραν, καὶ ἀπέστειλαν κενόν. 4 Καὶ
him, they flayed, and sent away empty. And
παλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον·
again he sent to them another slave;
κακείνον λιθοβολήσαντες ἐκεφαλαιώσαν, καὶ
and this pelting with stones they wounded on the head, and
* [ἀπέστειλαν] ἡτιμώμενον. 5 Καὶ ἄλλον ἀπέ-
[sent away] having dishonored. And another he
στείλε· κακείνον ἀπέκτειναν· καὶ πολλοὺς
sent, and this they killed; and many
ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτεν-
others, some indeed flaying, some but killing.
νοντες. 6 Ἐτι * [αὐτὸν] ἕνα υἱὸν ἔχων, ἀγαπητὸν
Yet [therefore] one son having, beloved
* [αὐτοῦ], ἀπέστειλε * [κατ'] αὐτὸν πρὸς αὐτοὺς
[of himself,] he sent [and] him to them
ἐσχατὸν, λεγὼν· Ὅτι ἐντραπήσονται τὸν υἱόν
last, saying; That they will regard the son
μου. 9 Ἐκεῖνοι δὲ ἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς·
of me. Those but the husbandmen said to themselves:

30 Was the IMMERSION of * JOHN from Heaven, or from Men? Answer me."

31 And they reasoned among themselves, saying, "If we should say, From Heaven; he will say, Why then did you not believe him?"

32 But * should we say, From Men;—they feared the PEOPLE; for all maintain that † JOHN was really a Prophet.

33 And answering they say to JESUS, "We do not know," And JESUS says to them, "neither do I tell you by What Authority I do these things."

CHAPTER XII.

1 † And he began to address them in Parables. "A Man planted a Vineyard, and placed a Hedge about it, and dug a Wine-vat, and built a Tower, and leased it to CULTIVATORS, and left the country.

2 And he sent a Servant to the CULTIVATORS, at the SEASON, that he might receive from the CULTIVATORS of the * FRUITS of the VINEYARD.

3 But * seizing him, they beat Him, and sent him away empty.

4 And again he sent to them another Servant; and * him they wounded in the head, and disgracefully treated.

5 And he sent Another, and him they killed; and Many Others, beating * some, and killing * some.

6 * Having yet One beloved Son, he sent him last to them, saying, "They will respect my SON."

7 But Those CULTIVATORS said among them-

* VATICAN MANUSCRIPT.—30. JOHN. omit. 2. FRUITS of. 5. some. 6. of himself—omit.

† 1. See Note on Matt. xxi. 33.

† 32. Matt. iii. 5; xiv. 5; Mark vi. 20. Iss. vi. 1—7.

32. should we say.

4. him they wounded in the head.

6. He had yet one Son, beloved; he sent.

6. also—omit.

† 1. Matt. xxi. 23; Luke xxii. 9; See

Ὅτι οὗτος ἐστὶν ὁ κληρονομός· δευτε, αποκ-
That this is the heir; come, we may
τεινώμεν αὐτον, καὶ ἡμῶν ἐσται ἡ κληρονομία.
kill him, and of us shall be the inheritance.

Ἔκαι λαβόντες αὐτον, ἀπεκτείναν, καὶ ἐξεβα-
And having taken him, they killed, and cast
λον ἐξω τοῦ ἀμπελωνος. 9 Τί * [οὖν] ποιήσει
out of the vineyard. What [therefore] will do

ὁ κύριος τοῦ ἀμπελωνος; Ἐλευσεται καὶ ἀπολε-
the lord of the vineyard? He will come and destroy

σει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελωνα
the husbandmen, and will give the vineyard
ἀλλοις. 10 Οὐδε τὴν γραφὴν ταύτην ἀνεγνώτε·
to others. Not even the writing this have you read;

“Λίθον ὃν ἀπεδοκιμασάν οἱ οἰκοδομοῦντες, οὗτος
“A stone which rejected those building, this

ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ κυρίου
was made into a head of a corner. by a Lord

ἐγενετο αὕτη, καὶ ἐστὶ θαυμαστή ἐν ὀφθαλμοῖς
was done this, and it is wonderful in eyes

ἡμῶν;” 12 Καὶ ἐζήτουν αὐτον κρατῆσαι, καὶ
of us?” And they sought him to seize, but

ἐφοβήθησαν τὸν ὄχλον· ἐγνώσαν γὰρ, ὅτι πρὸς
they feared the crowd; they knew for, that to

αὐτοὺς τὴν παραβολὴν εἶπε. Καὶ ἀφέντες
them the parable he spoke. And leaving

αὐτον, ἀπῆλθον.
him, they went away.

13 Καὶ ἀποστελλοῦσι πρὸς αὐτον τινὰς τῶν
And they send to him some of the

Φαρισαίων καὶ τῶν Ἑρωδιανῶν, ἵνα αὐτὸν ἀγρευ-
Pharisees and of the Herodians, that him they might

πῶσι λόγῳ. 14 Οἱ δὲ ἐλθόντες λεγούσιν αὐτῷ·
catch in word. They and having come they say to him:

Διδασκαλε, οἶδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ
O teacher, we know, that true thou art, and not

μελεῖ σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς
cares thee about no one: not for thou lookest into

προσώπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν
face of men, but in truth the way

τοῦ θεοῦ διδάσκεις· ἐξεστὶ κνήσον Καίσαρι
of the God thou teachest: is it lawful tribute to Cesar

δυναί, ἢ οὐ; δώμεν, ἢ μὴ δώμεν; 15 Ὁ
to give, or not? should we give, or not should we give? He

δὲ εἰδὼς αὐτῶν τὴν ὑποκρίσιν, εἶπεν αὐτοῖς· Τί
but knowing of them the hypocrisy, said to them: Why

με πειράζετε; φέρετε μοι δηνάριον, ἵνα ἰδῶ.
me do you tempt? bring you to me a denarius, that I may see.

16 Οἱ δὲ ἠνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ
They and brought. And he says to them: Of whom the

selves; ‘This is the HEIR; come, let us kill him, and the INHERITANCE will be ours.’

8 Then seizing him, they killed him, and cast him out of the VINEYARD.

9 What will the LORD of the VINEYARD do? He will come and destroy those CULTIVATORS, and give the VINEYARD to others.

10 Have you not even read this SCRIPTURE?—

† ‘A Stone which the BUILDERS rejected, has become the Head of the Corner;

11 this was performed by Jehovah, and it is wonderful in our Eyes.’”

12 ‡ And they sought to apprehend Him, but they feared the CROWD; for they knew that he had spoken the PARABLE respecting them; and leaving him, they went away.

13 † Then they send to him some of the PHARISEES, and of the HERODIANS, that they might ensnare Him in Conversation.

14 And having come, THEY say to him, “Teacher, we know that thou art sincere, and carest for no one; for thou lookest not to the Appearance of Men, but teachest the WAY of GOD in Truth. † Is it lawful to pay Tax to Cesar, or not?

15 Should we pay, or should we not pay?” But HE, knowing their HYPOCRISY, said to them, “Why do you try Me? Bring me a Denarius, that I may see it.”

16 And THEY brought one. And he says to them,

* VATICAN MANUSCRIPT.—9. therefore—omit.

† 24. The Jews, whose religious system was theocracy, were of opinion, that they could not, consistently with their allegiance to God their king, comply with paying an acknowledgment of subordination to an earthly sovereign. Judas of Galilee was the first who endeavored to persuade the Jews of the unlawfulness of paying tribute to a foreign potentate. See Josephus Ant. xviii. 1. and B. J. ii. 12. The primitive Christians also held a similar opinion, and fondly thought, that their subjection to Jesus Christ exempted them from all allegiance to the power of the magistrate. This idea is the proper clue to lead us to a right understanding of all those passages in the epistolary writings of the New Testament, which relate to civil government.—Wakefield.

† 10. Psa. cxviii. 22.

‡ 12. Matt. xxi. 45, 46; Mark xi. 18; John vii. 25, 30, 44

† 13. Matt. xxii. 15; Luke xx. 20.

εικων αυτη, και η επιγραφη; Οί δε ειπον αυτω·
 likeness this, and the inscription? They and said to him;
 Καισαρος. 17 Και * [αποκριθεις] ο Ιησους ειπεν
 Of Cesar. And [answering] the Jesus said
 * [αυτοις.] Αποδοτε τα Καισαρος Καισαρι,
 [to them;] Give you back the things of Cesar to Cesar,
 και τα του θεου, τω θεω. Και εθαυμασεν
 and the things of the God, to the God. And they wondered
 επ' αυτω. 18 Και ερχονται Σαδδουκαιοι προς
 at him. And come Sadducees to
 αυτον, οτινες λεγουσιν αναστασιν μη ειναι·
 him, who say a resurrection not to be;
 και επηρωτησαν αυτον, λεγοντες· 19 Διδασκαλε,
 and they asked him, saying; O teacher,
 Μωσης εγραψεν ημιν, “ετι εαν τινος αδελφος
 Moses wrote for us, “that if any brother
 αποθανη, και καταλιπη γυναικα, και τεκνα μη
 should die, and should leave behind a wife, and children not
 αφη, ινα λαβη ο αδελφος αυτου την γυναι-
 should leave, that should take the brother of him the wife
 κα αυτου, και εξαναστηση σπερμα, τω αδελφω
 of him, and should raise up seed, to the brother
 αυτου.” 20 Επτα αδελφοι ησαν· και ο πρωτος
 of himself.” Seven brothers were; and the first
 ελαβε γυναικα, και αποθνησκων ουκ αφηκε
 took a wife, and dying not left
 σπερμα. 21 Και ο δευτερος ελαβεν αυτην,
 seed. And the second took her,
 και απεθανε, και ουδε αυτος αφηκε σπερμα· και
 and died, and neither he left seed: and
 ο τριτος ωσαυτως. 22 [και * [ελαβον αυτην]]
 the third in like manner. And [took her]
 οι επτα, και ουκ αφηκαν σπερμα. Εσχατη
 the seven, and not left seed. Last
 παντων απεθανε και η γυνη. 23 Εν τη * [ουν]
 of all died also the woman. In the [therefore]
 αναστασει, * [οταν αναστωσι,] τινος αυτων
 resurrection, [when they shall rise,] of whom of them
 εσται γυνη; οι γαρ επτα ασχον αυτην γυναι-
 shall be a wife? the for seven had her a wife
 κα. 24 Και αποκριθεις ο Ιησους ειπεν αυτοις·
 And answering the Jesus said to them;
 Ου δια τουτο πλανασθε, μη ειδοτες τας γραφας,
 Not through this do you err, not knowing the writings,
 μηδε την δαναμιν του θεου; 25 Οταν γαρ εκ
 neither the power of the God? When for out of
 νεκρων αναστωσιν, ουτε γαμουσιν, ουτε
 dead (ones) they may rise, neither they marry, nor
 γαμисκονται, αλλ' εισιν ως αγγελοι εν τοις
 are given in marriage, but are as messengers in the
 ουρανοις. 26 Περι δε των νεκρων, οτι εγειρον-
 heavens. Concerning but the dead (ones,) that they rise
 ται, ουκ ανεγνωτε εν τη βιβλω Μωσεως, επι
 not have you read in the book of Moses, at
 του βατου ως ειπεν αυτω ο θεος, λεγων·
 the bush as said to him the God, saying;
 “Εγω ο θεος Αβρααμ, και ο θεος Ισαακ, και
 I the God of Abraham, and the God of Isaac, and

“Whose LIKENESS and IN-
 SCRIPTION is this?” And
 THEY said to him, “Ce-
 sar's.”

17 And JESUS said,
 “Render the THINGS of
 Cesar, to Cesar; and the
 THINGS of GOD, to God.”
 And they * wondered at
 him.

18 † Then the Sadducees,
 who say there is no Resur-
 rection, came to him, and
 asked him, saying,

19 “Teacher, Moses
 wrote for us, ‘That if one's
 ‘Brother should die, and
 ‘leave a Wife behind, and
 ‘leave no Children, that his
 ‘BROTHER should take his
 ‘WIFE, and raise up Off-
 ‘spring for his BROTHER.’

20 There were Seven
 Brothers; and the FIRST
 took a Wife, and dying,
 left no Child.

21 And the SECOND took
 her, and died, * leaving no
 Child; and the THIRD in
 like manner.

22 And the SEVEN left
 no Offspring. Last of all
 the WOMAN also died.

23 At the RESURREC-
 TION, Whose Wife will she
 be of them? for the SEVEN
 had her for a Wife.”

24 And JESUS answering
 said to them, “Do you not
 err through this,—not
 knowing the SCRIPTURES,
 nor the POWER of GOD?”

25 For when they shall
 rise from the Dead, they
 will neither marry, nor be
 given in marriage; † but
 be as * THOSE ANGELS in
 the HEAVENS.

26 But concerning the
 DEAD, that they will rise,
 have you not read in the
 BOOK of Moses, at the
 BUSH, how GOD spoke to
 him, saying, † ‘I am the
 ‘God of Abraham, and the
 * ‘God of Isaac, and the
 * ‘God of Jacob?’

* VATICAN MANUSCRIPT.— 17. answering—omit. 17. to them—omit. 17. greatly
 wondered at him. 21. leaving no Child. 22. took her—omit. 23. therefore—
 omit. 23. when they shall rise—omit. 25. THOSE ANGELS. 26. God. 26. God.

† 18. Matt. xxii. 23; Luke xx. 27.

† 25. 1 Cor. xv. 42, 49, 52.

† 26. Exod. iii. 6.

ὁ θεὸς Ἰακωβ.” 27 Οὐκ ἐστὶν ὁ θεὸς νεκρῶν,
the God of Jacob.” Not is the God of dead (ones.)
ἀλλὰ ζώντων. Ὑμεῖς *^[οὖν] πολὺ πλανασθε.
but of living (ones.) You [therefore] greatly err.
28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκουσας
And approaching one of the scribes, having heard
αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς
them disputing, knowing that well to them
ἀπεκριθὴ, ἐπηρώτησεν αὐτὸν· Ποία ἐστὶ πρώτη
he answered, asked him; Which is first
παντῶν ἐντολῆ; 29 Ὁ *^[δε] Ἰησοῦς ἀπεκριθὴ
of all commandment; The [and] Jesus replied
αὐτῷ· Ὅτι πρώτη *^[παντῶν ἐντολῆ] “Ἀκούε
to him; That first [of all commandment;] “Hear thou
Ἰσραὴλ, κύριος, ὁ θεὸς ἡμῶν, κύριος εἷς ἐστὶ·
Israel, a Lord, the God of us, Lord one is:
30 καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης
and thou shalt love a Lord the God of thee out of whole
τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου,
of the heart of thee, and out of whole of the soul of thee,
καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης
and out of whole of the mind of thee, and out of whole
τῆς ἰσχύος σου.” *^[Αὕτη πρώτη ἐντολῆ.]
of the strength of thee.” [This first commandment]
31 Καὶ δεύτερα *^[ὁμοία,] αὕτη· “Ἀγαπήσεις
And second [like,] this: Thou shalt love
τὸν πλησίον σου ὡς σεαυτὸν.” Μείζων τούτων
the neighbor of thee as thyself.” Greater of these
ἀλλῇ ἐντολῇ οὐκ ἐστὶ. 32 *^[καὶ] εἶπεν αὐτῷ
another commandment not is. [And] said to him
ὁ γραμματεὺς· Καλῶς, διδασκαλε, ἐπ’ ἀληθείας
the scribe: Well, O teacher, in truth
εἶπας, ὅτι εἷς ἐστὶ, καὶ οὐκ ἐστὶν ἄλλος πλην
thou speakest, that one he is, and not is another besides
αὐτοῦ· 33 καὶ το ἀγαπᾷ αὐτὸν ἐξ ὅλης τῆς
him: and the to love him out of whole of the
καρδίας, καὶ ἐξ ὅλης τῆς συνεσεως, *^{[καὶ ἐξ}
heart, and out of whole of the understanding, [and out of
ὅλης τῆς ψυχῆς,] καὶ ἐξ ὅλης τῆς ἰσχύος,
whole of the soul,] and out of whole of the strength,
καὶ το ἀγαπᾷ τὸν πλησίον ὡς ἑαυτὸν, πλείον
and the to love the neighbor as himself, more
ἐστὶ παντῶν τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.
is of all of the whole burnt offerings and sacrifices.
34 Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν, ὅτι νουνεχῶς ἀπεκ-
And the Jesus, seeing him, that discreetly he an-
ριθὴ, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπο τῆς βα-
swered, said to him: Not far thou art from the king-
σιλείας τοῦ θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα
dom of the God. And no one no longer presumed
αὐτὸν ἐπερωτῆσαι. 35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
him to ask. And answering the Jesus
εἶλεγε, διδασκῶν ἐν τῷ ἱερῷ· Πῶς λεγούσιν οἱ
said, teaching in the temple: How say the

27 He is not the * God of the dead, but of the Living; * you do greatly err.”

28 † And one of the SCRIBES, having heard them disputing, and perceiving That he had ably answered them, asked him, “Which is the Chief Commandment of all?”

29 Jesus replied to him, “The first * is,—† ‘Hearken, Israel; Jehovah our GOD is one Jehovah;”

30 ‘and thou shalt love Jehovah thy God with All thy * Heart, and with All thy * Soul, and with All thy * Mind, and with All thy STRENGTH.’

31 And the second, this, —† ‘Thou shalt love thy NEIGHBOR as thyself.’ There is no Other Commandment greater than these.”

32 The SCRIBE said to him, “Of a truth, Teacher, thou hast spoken well; for he is One, † and besides him there is no other;

33 and to LOVE him with All the UNDERSTANDING, and with All the STRENGTH, and to LOVE one’s NEIGHBOR as one’s self, † is * abundantly more than All the WHOLE BURNT OFFERINGS and * Sacrifices.”

34 And JESUS perceiving That he had answered wisely, said to him, “Thou art not far from the KINGDOM of GOD.” † And no one presumed to question him any further.

35 † And JESUS said, while teaching in the TEMPLE, “Why do the SCRIBES

* VATICAN MANUSCRIPT.—27. God. 27. therefore—omit. 27. you do greatly err. 29. And—omit. 29. Commandment of all—omit. 29. is. 30. Heart. 30. Soul. 30. Mind. 30. This the First Commandment—omit. 31. like—omit. 32. And—omit. 33. and with All the soul—omit. 33. abundantly more. 33. Sacrifices.

† 28. Matt. xxii. 35. † 29. Deut. vi. 4; Luke x. 27. † 31. Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 9; Gal. v. 14; James ii. 8. † 32. Deut. iv. 39; Isa. xlv. 6, 14; xlv. 9. † 33. 1 Sam. xv. 22; Hosea vi. 6; Micah vi. 6—8. † 34. Matt. xxii. 46. † 35. Matt. xxii. 41; Luke xx. 41.

γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δαυὶδ;
scribes, that the Anointed a son is of David?

³⁶ Αὐτὸς γὰρ Δαυὶδ εἶπεν ἐν πνεύματι ἁγίῳ.
Himself for David said by a spirit holy;

“Λεγεί δὲ κύριος τῷ κυρίῳ μου. Καθού ἐκ δεξι-
Says the Lord to the Lord of me; Sit thou at right
ων μου, ἕως ἀνθω τοὺς ἐχθροὺς σου ὑποποδίων
of me, till I may place the enemies of thee a footstool
τῶν ποδῶν σου.” ³⁷ Αὐτὸς οὖν Δαυὶδ λεγεί
of the feet of thee.” Himself therefore David calls

αὐτὸν κύριον· καὶ ποθεν υἱὸς αὐτοῦ ἐστὶ; Καὶ
him Lord; and whence a son of him is he? And
ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδεως. ³⁸ Καὶ
the great crowd heard him gladly. And

εἶπεν * [αὐτοῖς] ἐν τῇ διδασκαλίᾳ αὐτοῦ. Βλέπετε
he said [to them] in the teaching of himself; Beware you
ἀπο τῶν γραμματέων, τῶν θελοντῶν ἐν στολαῖς
of the scribes, those desiring in long robes
περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς,
to walk about, and salutations in the markets,

³⁹ καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ
and first seats in the synagogues, and
πρωτοκλισίας ἐν τοῖς δειπνοῖς. ⁴⁰ οἱ κατεσθιονσεν
upper couches at the feasts; those devouring
τὰς οἰκίας τῶν χηρῶν, καὶ προφασεί μακρὰ προσ-
the houses of the widows, and for a how long are
εὐχομένοι· οὗτοι ληψονται περισσότερον κρίμα.
praying; these will receive heavier judgment

⁴¹ Καὶ καθίσας * [ὁ Ἰησοῦς] κατεναντί του
And sitting [the Jesus] over against the
γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βαλλεί
treasury, he beheld how the crowd casts
χαλκὸν εἰς τὸ γαζοφυλάκιον. Καὶ πολλοὶ
copper into the treasury. And many
πλουσιοὶ ἐβαλλον πολλὰ. ⁴² Καὶ ἐλθούσα μία
rich cast much. And coming one

χήρα πτωχή, ἐβάλε λεπτά δυο, ὃ ἐστὶ κοδ-
widow poor, cast mites two, which is a
ραντῆς. ⁴³ Καὶ προσκαλεσάμενος τοὺς μαθητάς
saying. And having called the disciples
αὐτοῦ, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ
of himself, he said to them; Indeed I say to you, that the
χήρα αὕτη ἢ πτωχή πλείον πάντων βεβλήκε
widow this the poor more of all has cast
τῶν βαλοντῶν εἰς τὸ γαζοφυλάκιον. ⁴⁴ Παν-
of those casting into the treasury. All

τες γὰρ ἐκ τοῦ περισσευόντος αὐτοῖς ἐβαλον·
for out of the abounding fulness to them have cast;
αὕτη δὲ ἐκ τῆς ὑστερησεως αὐτῆς πάντα ὅσα
this but out of the poverty of herself all as much as
εἶχεν ἐβαλεν, ὅλον τὸν βίον αὐτῆς.
she had cast, whole the living of herself.

say, That the MESSIAH is
a Son of David?]

³⁶ For David himself
said, by the Holy Spirit,
†† ‘Jehovah said to my
‘LORD, Sit thou at my
‘Right hand, till I put
‘thine ENEMIES under,
‘neath thy FEET.’

³⁷ David himself, there-
fore, calls him Lord, and
how then is he * His Son? And
And the GREAT Crowd
heard him with pleasure.

³⁸ And he said in his
TEACHING, † “Beware of
THOSE SCRIBES who DE-
SIRE to walk about in
† Long robes, and † love
Salutations in the MAR-
KETS,

³⁹ and the Principal
seats in the SYNAGOGUES,
and the Upper couch at
FEASTS;

⁴⁰ † those PLUNDERING
the FAMILIES of WIDOWS,
and for a Show make long
Prayers; these will receive
a Heavier Judgment.”

⁴¹ † And sitting opposite
to the TREASURY, he be-
held how the CROWD cast
Money into † the TREAS-
URY; and Many Rich men
cast in much.

⁴² And a poor Widow
approaching, cast in two
Lepta, that is, a † Farthing.

⁴³ And having called to
him his DISCIPLES, he said
to them, “Indeed I say to
you, † That this poor WID-
OW has cast in more than
All of THOSE CASTING into
the TREASURY;

⁴⁴ for they All cast in
out of their SUPERFLUITY,
but SHE out of her POV-
ERTY cast in all that she
had,—her Whole LIVING.”

* VATICAN MANUSCRIPT.—87. His Son.

38. to them—omit.

41. Jesus—omit.

† 36. In the original (Psa. cx. 1) it is Jehovah. But the Evangelist has adopted the version of the LXX, who, I suppose, could not venture to translate that word which every Jew regarded with the profoundest reverence, and could not pronounce it without danger of forfeiting his claim to a future state.—Wakefield.

† 38. The stolee was an Oriental garment descending to the ankles, and worn by persons of distinction, as Kings, Priests and honorable persons, and were affected by the Jurists of the Pharisaical sect.—Bloomfield.

† 42. Or rather three-fourths of a farthing, or four mills. A kodrantees (Lat. quadrans,) was a Roman copper coin, equivalent to the fourth part of an assarion, or two Lepta.

† 36. Psa. cx. 1.
Matt. xxiii. 14.

† 38. Matt. xxiii. 1; Luke xx. 46.
† 41. Luke xxi. 1.

† 38. Luke xi. 43.
† 43. 2 Cor. viii. 12.

ΚΕΦ. ιγ'. 13.

¹ Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ,
And departing of him out of the temple,
λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδασκαλε,
says to him one of the disciples of him; O teacher,
ἰδε, ποταποὶ λίθοι καὶ ποταποὶ οἰκοδομαὶ.
see, what stones and what buildings.
² Καὶ ὁ Ἰησοῦς *^[ἀποκριθεὶς] εἶπεν αὐτῷ·
And the Jesus [answering] said to him;
Βλέπεις ταύτας τὰς μεγάλας οἰκοδομας; οὐ μὴ
Seest thou these the great buildings? not not
ἀπφελῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.
may be left a stone upon a stone, which not not may be thrown down.
³ Καὶ κυθήμενου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν,
And sitting of him on the mountain of the olive trees,
κατεναντὶ τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν
over against the temple, asked him privately
Πέτρος, καὶ Ἰακώβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·
Peter, and James, and John, and Andrew;
⁴ Εἶπε ἡμῖν, ποτε ταῦτα ἔσται, καὶ τί το
Say to us, when these things shall be, and what the
σημεῖον, ὅταν μελλῇ πάντα ταῦτα συντελεῖσθαι;
sign, when are about all these things to be ended?
⁵ Ὁ δὲ Ἰησοῦς *^[ἀποκριθεὶς αὐτοῖς,] ἤρξατο
The and Jesus [answering them,] began
λεγεῖν· Βλέπετε μὴ τις ὑμᾶς πλάνησῃ.
to say; Take heed not any one you may deceive
⁶ Πολλοὶ *^[γὰρ] ἐλευσονται *^{ἐν τῷ ὀνόματι μου,}
Many [for] shall come in the name of me,
λεγοντες· Ὅτι ἐγὼ εἰμὶ καὶ πολλοὺς πλάνη-
saying; That I am: and many they will
σουσιν. ⁷ Ὅταν δὲ ἀκουσῇτε πολέμους καὶ
deceive. When and ye shall hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ *^[γὰρ]
reports of wars, not be disturbed; it behoves [for]
γενεσθαι· ἀλλ' οὐπω τὸ τέλος. ⁸ Ἐγερθήσεται
to take place; but not yet the end. Shall be raised up
γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεῖα ἐπὶ βασι-
for nation against nation, and kingdom against king-
λιαν· *^[καὶ] ἐσονται σεισμοὶ κατὰ τοποὺς,
dom; [and] shall be earthquakes in places,
*^[καὶ] ἐσονται λιμοὶ *^[καὶ ταραχαί.] Ἀρχαὶ
[and] shall be famines (and commotions.) Beginnings

CHAPTER XIII.

¹ † And as he was going out of the TEMPLE, one of his DISCIPLES says to him, "Teacher, see; † What Stones! and What Build-ings!"

² And JESUS said to him, "Seest thou These GREAT Buildings? † there shall not be *left here a Stone upon a Stone; † all will be overthrown."

³ And as he was sitting on † the MOUNT of OLIVES opposite the TEMPLE, Peter, and James, and John, and Andrew asked him privately,

⁴ "Tell us, when these things will be?" and "What will be the sign when all these things are about to be accomplished?"

⁵ And JESUS began to *say to them, † "Beware, that no one deceive You."

⁶ Many will come in my NAME, saying, 'I am he;' and will deceive Many.

⁷ And when you shall hear of Conflicts, and Reports of Battles, be not alarmed; for these things must occur; but the END is not yet.

⁸ For Nation will rise against Nation, and Kingdom against Kingdom; there will be Earthquakes in various places, and there will be Famines; these are the *Beginnings of Sorrows.

* VATICAN MANUSCRIPT.—2. answering—omit.
them—omit. 5. say to them, "Beware."
8. and—omit. 8. and—omit.

2. left here.

5. answering

6. for—omit.

7. for—omit.

8. and commotions—omit.

8. a Beginning of.

† 1. Josephus says that the stones with which Herod built the temple, were "of a white and firm substance," and that "every one of them was about twenty-five cubits in length, eight in height, and twelve in breadth." A cubit was nearly twenty-two inches of our measure.

† 2. How exactly this prediction was fulfilled may be known from Josephus. —He says, Cesar ordered the soldiers to dig up the whole city and the temple; but to leave three of the highest turrets standing; and a part of the wall, as a security to the garrison. But they so entirely dug up and levelled all the rest of the city, that none who saw it, would think it to have ever been inhabited." Eleazar, in his animated speech to his countrymen, thus exclaims: "Where is that great city, the metropolis of the Jewish people, defended by such walls and such mighty towers? Where is that city, which was thought to be inhabited by God? It is torn up from its foundations; and the only memorial that remains of it, is the camp of its destroyers, which is stationed in the ruins." It is also related in the Taanith of Maimonides, that according to Roman custom, the very foundations of the temple were dug up, and that T. Rufus, a Roman commander, carried a plough over them. † 3. From this spot the whole of Jerusalem was spread before the eye; and its situation, form, buildings, boundaries, and different parts, distinctly and individually seen; more especially Mount Moriah and Solomon's Temple, together with its spacious area.

† 1. See v. 1; Luke xxi. 5.
6; 2. See v. 1; Luke xxi. 5.

† 2. Luke xix. 44.

† 5. Jer. xxix. 8; Eph. v

ωδινωι ταυτα. 9. Βλεπετε δε υμεις εαυτους·
of sorrows these. Take heed but you yourselves:
παραδωσουσι * [γαρ] υμας εις συνεδρια, και εις
they will deliver up [for] you to sahedrims, and into
συναγωγας δαρησεσθε, και επι ηγεμονων και
synagogues you will be beaten, and before governors and
βασιλεων σταθησεσθε, ενεκεν εμου, εις μαρτυριον
kings you will stand, on account of me, for a testimony
αυτοις. 10 Και εις παντα τα εθνη δει,
to them. And among all the nations it behooves.
πρωτον κηρυχθηναι το ευαγγελιον. 11 Οταν δε
first to be published the glad tidings. When but
αγωσιν υμας παραδιδοντες, μη προμεριμνατε
they may lead you delivering up, not be anxious beforehand
τι λαλησετε, * [μηδε μελετατε·] αλλ' ο εαν
what you should speak, [nor be concerned;] but whatever
δοθη υμιν εν εκεινη τη ωρα, τουτο λαλειτε·
may be given to you in that the hour, this speak you;
ου γαρ εστε υμεις οι λαλουντες, αλλα το πνευμα
not for are you the speaking, but the spirit
το αγιον. 12 Παραδωσει δε αδελφος αδελφον
the holy. Will deliver up and a brother a brother
εις θανατον, και πατηρ τεκνον· και επαναστη-
to death, and father a child; and they shall
σουνται τεκνα επι γονεις, και θανατωσουσιν
rise up children against parents, and deliver to death
αυτους. 13 Και εσεσθε μισουμενοι υπο παντων,
them. And you will be being hated by all,
δια το ονομα μου. Ο δε υπομεινας εις τελος,
through the name of me. He but persevering to end,
ουτος σωθησεται. 14 Οταν δε ιδητε το βδε-
this will be saved. When but you may see the abomi-
λυγμα της ερημωσης εστωσ οπου ου δει· (ε
nation of the desolation having stood where not it ought; (he
αναγιγνωσκων νοειτω·) τοτε οι εν τη Ιουδαια,
reading let him think;) then those in the Judea,
φευγετωσαν εις τα ορη· 15 ο * [δε] επι του
let them flee to the mountains; he [and] on the
δωματος, μη κατωβατω * [εις την οικιαν,] μηδε
roof, not let him go down [into the house,] nor
εισελθτω, αραι τι εκ της οικιας αυτου·
enter, to take any thing out of the house of himself;
16 και ο εις τον αγρον ων, μη επιστρεψατω εις
and he in the field being, not let him turn back to
τα οπισω, αραι το ιματιον αυτου. 17 Ουαι δε
the back, to take the mantle of him. Woe but
ταις εν γαστρι εχουσαις καιταις θηλαζουσαις
to the in womb having and to the giving suck
εν εκειναιςταις ημεραις. 18 Προσευχεσθε δε,
in those the days. Pray you but,
ινα μη γενηται η φυλη υμων χειμωνος.
that not may be the flight of you of winter.

9 But † take heed to yourselves. They will deliver you up to High Councils and to Synagogues; and you will be beaten, and will stand before Governors and Kings on my account, for a Testimony to them.

10 † And the GLAD TIDINGS must first be published among All the NATIONS.

11 † But when they conduct you to deliver you up, be not anxious beforehand what you should speak; but whatever may be given you in That hour, this speak; for it is not you who will SPEAK, but the HOLY SPIRIT.

12 And † Brother will deliver up Brother to Death, and a Father his Child; and Children will rise up against Parents, and cause them to die.

13 † And you will be hated by all on account of my NAME; but HE, who PATIENTLY ENDURES to the End, he will be saved.

14 † But when you shall see THAT DESTRUCTIVE ABOMINATION, standing where it ought not"—(READER, attend!)—"then let THOSE in Judea ESCAPE to the MOUNTAINS;

15 † let not HIM who is on the ROOF descend, nor enter his HOUSE, to take Anything out of it;

16 and let not HIM who is in the FIELD return BACK to take his MANTLE.

17 † But alas for the PREGNANT and NURSING WOMEN in Those DAYS!

18 But pray that * it may not be in Winter;

* VATICAN MANUSCRIPT.—9. for—omit.
—omit. 15. into the house—omit.

11. nor be concerned—omit.
18. it may not be.

15. and

† 15. The peculiar construction of Eastern houses is here referred to. They were all of the same height, so that a person could walk at the top of a range of buildings, without inconvenience, from one end to the other. In Palestine they are still built on this plan. A staircase is carried on the outside from the top of the house to the bottom. The injunction in this verse is delivered in a figure, expressive of great eagerness and expedition; so that if a man was walking on the roof, he was directed to go straight forwards, till he got out of the city; and not to delay even to go down into the house to take the most necessary articles of food and raiment for his flight.

† 9. Matt. x. 17, 18; Rev. ii. 10. † 10. Luke xxiv. 14. † 11. Matt. x. 19; Luke xii. 11; xxi. 14. † 12. Matt. x. 21; xxiv. 10; Luke xxi. 16. † 13. Matt. x. 19; Luke xxi. 17. † 14. Dan. ix. 27; Matt. xxiv. 12; Luke xxi. 20. † 17. Luke xxiii. 20

19 Εσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἷα
 Shall be for the days those affliction, such as
 οὐ γεγόνε τοιαυτὴ ἀπ' ἀρχῆς κτίσεως, ἥς
 not has been so great from a beginning of creation, which
 ἐκτίσεν ὁ θεός, ἕως τοῦ νῦν, καὶ οὐ μὴ γενήται.
 created the God, till the now, and not may be.

20 Καὶ εἰ μὴ κύριος ἐκολοβώσε τὰς ἡμέρας, οὐκ
 And if not a Lord shortened the days, not
 ἀν ἐσωθῇ πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκ-
 should be saved all flesh; but on account of the cho-
 λεκτοὺς, οὓς ἐξελέξατο, ἐκολοβώσε τὰς ἡμέρας.
 sen (ones,) whom he has chosen, he has shortened the days.

21 Καὶ τότε εἰ τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ
 And then if any one to you should say; Lo, here the
 χριστός· ἢ· Ἰδοὺ, ἐκεῖ· μὴ πιστεύετε. 22 Ἐγερ-
 Anointed; or; Lo, here; not believe you. Shall
 θησονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται,
 be raised for false anointed ones and false prophets

καὶ δώσουσι σημεῖα καὶ τεράτα, πρὸς τὸ ἀπο-
 and shall give signs and wonders, to the to de-
 πλανᾶν, εἰ δυνατόν, * [καὶ] τοὺς ἐκλεκτοὺς.
 ceive, if possible, [even] the chosen.

23 Ὑμεῖς δὲ βλέπετε· * [ἰδοὺ,] προεῖρηκα ὑμῖν
 You but take heed; [lo,] I have foretold to you
 πάντα. 24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ
 all. But in those the days, after

τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθῇ, καὶ ἡ
 the affliction that, the sun shall be darkened,
 σελήνη οὐ δώσει τοφέγγος αὐτῆς·
 and the moon not shall give the light of herself;

25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἐσονται ἐκπιπτον-
 and the stars of the heaven shall be fal-
 τες, καὶ αἱ δυνάμεις, αἱ ἐν τοῖς οὐρανοῖς,
 ling, and the powers, those in the heavens,
 σαλευθήσονται. 26 Καὶ τότε ὁψονται τὸν υἱὸν
 shall be shaken. And then they shall see the son

τοῦ ἀνθρώπου ἐρχομένον ἐν νεφέλαις, μετὰ
 of the man coming on clouds, with
 δυνάμεως πολλῆς καὶ δόξης. 27 Καὶ τότε ἀποσ-
 power much and glory. And then he will

τελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυναξει τοὺς
 send the messengers of himself, and he will gather the
 ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσαρῶν ἀνεμῶν,
 chosen (ones) of himself from the four winds,
 ἀπ' ἀκροῦ γῆς ἕως ἀκροῦ οὐρανοῦ. 28 Ἀπο
 from an extremity of earth to an extremity of heaven. From

δὲ τῆς συκῆς μαθετέ τὴν παραβολὴν· ὅταν
 but the fig-tree learn you the parable: when
 αὐτῆς ἡδὴ ὁ κλάδος ἁπαλὸς γένηται, καὶ
 of her now the branch tender may become, and
 ἐκφυῇ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ
 may put forth the leaves, you know, that near the

19 for in those DAYS will be Distress, † such as has not been from the Beginning of the Creation, which God created, till NOW, nor ever will be.

20 And except the Lord cut short the DAYS, No Person could survive; but on account of the CHOSEN, whom he has selected, he has cut short the DAYS.

21 And then if any one should say to you, 'Behold, the MESSIAH is here!' or 'Behold,—there!' believe it not;

22 because False Messiahs and False Prophets will arise, and exhibit Signs and Wonders, to DECEIVE, if possible, the CHOSEN.

23 † But be you on your guard; I have forewarned you.

24 † But in Those DAYS, after that AFFLICTION, the † the SUN will be obscured, and the MOON will withhold her LIGHT,

25 and * the STARS will fall out of HEAVEN, and THOSE POWERS in the HEAVENS will be shaken.

26 † And then they will see the SON of MAN coming in Clouds, with great Power and Glory.

27 And then he will send forth * the MESSENGERS, and assemble his CHOSEN from the FOUR Winds, from the Extremity of Earth to the utmost bound of Heaven.

28 Now learn a PARABLE from the FIG-TREE, When its BRANCH now becomes tender, and puts forth LEAVES, * it is known That SUMMER is near.

* VATICAN MANUSCRIPT.—22. even—omit. 23. lo—omit. 25. the STARS will fall out of HEAVEN, and THOSE POWERS. 27. the MESSENGERS. 28. it is known That.

† 24. In Isaiah xiii. 9, 10, 13, when the destruction of Babylon is threatened, it is thus expressed, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. I will shake the heavens, &c." And the reader may find the same eastern manner of speaking in the following places of scripture:—Job xxx. 28; Eccl. xii. 1, 2; Isa. xxiv. 23; xxxiv. 4; lx. 20; Jer. iv. 23; xv. 9; Ezek. xxxii. 7, 8; Dan. viii. 10; Joel ii. 10, 30, 31; iii. 15; Amos v. 20; vii. 9; 2 Pet. iii. 10, 12; Rev. vi. 12—14.

† 10. Dan. xii. 1; Matt. xxiv. 21. † 23. 2 Pet. iii. 17. † 24. Matt. xxiv. 29; Luke xxi. 25. † 28. Dan. vii. 13, 14; Matt. xxvi. 64; Mark xiv. 62; Rev. i. 7.

θερος εστιν. ²⁹ Οὕτω και υ̑μεις, όταν ταυτα
summer is. So also you, when these things
ιδητε γινομενα, γινωσκετε, ότι εγγυς εστιν
you may see coming to pass, know you, that near he is
επι θυραις. ³⁰ Αμην λεγω υ̑μιν, ότι ου μη
at doors. Indeed I say to you, that not not
παρελθῃ ἡ γενεα αὕτη, μεχρις οὐ παντα
may pass away the generation this, till of whom all
ταυτα γενηται. ³¹ Ο ουρανός και ἡ γη παρε-
these may be done. The heaven and the earth shall
λευσεται· οἱ δε λογοι μου ου μη παρελθωσι.
pass away; the but words of me not not may pass away.

³² Περι δε της ἡμερας ἐκείνης η της ὥρας
Concerning but the day that or the hour
ουδεις οιδεν, ουδε οἱ ἀγγελοι, οἱ ἐν ουρανῳ,
no one knows, nor the messengers, those in heaven,
ουδε ὁ υἱος, εἰ μη ὁ πατηρ. ³³ Βλεπετε, ἀγ-
nor the son, if not the father. Take heed, watch
ρυπνεῖτε * [και προσευχεσθε]· ουκ οιδετε γαρ
you [and pray you;] not you know for
ποτε ὁ καιρος εστιν. ³⁴ Ὃς ἀνθρωπος ἀποδη-
when the season is. As a man going
μος ἀφεις την οικίαν αὐτου, και δους τοις
abroad leaving the house of himself, and having given to the
δουλοις αὐτου την ἐξουσίαν, * [και] ἐκαστῳ
slaves of himself the authority, [and] to each one
το εργον αὐτου και τῷ θυρωρῷ ἐνετειλατο ἵνα
the work of himself and to the porter he commanded that
γρηγορή. ³⁵ Γρηγορεῖτε οὖν· ουκ οιδετε γαρ,
he should watch. Watch you therefore; not you know for,
ποτε ὁ κυριος της οικίας ἐρχεται, ὡς, η
when the lord of the house comes, evening, or
μεσονυκτιου, η ἀλεκτοροφωναις, η πρωι. ³⁶ μη
midnight, or cock-crowing, or morning: lest
ἐλθων ἐξαίφνης, εὖρη ὑμᾶς καθευδοντας.
coming suddenly, he may find you sleeping.
³⁷ Ἀ δε υ̑μιν λεγω, πασι λεγω· Γρηγορεῖτε.
What and to you I say, to all I say: Watch you.

ΚΕΦ. αδ'. 14.

¹ Ἦν δε το πασχα και τα ἀζυμα μετα δυο
Was now the passover and the unleavened cakes after two
ἡμερας· και ἐζητουν οἱ ἀρχιερεῖς και οἱ γραμ-
days: and sought the high-priests and the scribes.
ματεις, πως αὐτον ἐν δολῳ κρατησαντες ἀποκ-
how him by deceit seizing they
τεινωσιν. ² Ἐλεγον δε· Μη ἐν τῇ ἑορτῇ,
might kill. They said but; Not in the feast,
μηποτε θορυβος εσται του λαου.
lest a tumult shall be of the people.

³ Και οντος αὐτου ἐν Βηθανια ἐν τῇ οἰκίᾳ
And being of him in Bethany in the house
Σιμωνος του λεπρου, κατακειμενου αὐτου, ἦλθε
of Simon the leper, reclining of him, came

²⁹ Thus also, when you shall see these things transpiring, know That he is near at the Doors.

³⁰ Indeed, I say to you, That this GENERATION will not pass away, till All these things be accomplished.

³¹ The HEAVEN and EARTH will fail; but † my WORDS cannot fail.

³² But concerning that DAY, * or HOUR, knows no man; not even an Angel in Heaven, nor the SON, but the FATHER.

³³ † Take heed, watch; for you know not when the SEASON is.

³⁴ † As a Man going abroad, leaving his HOUSE, and having given the AUTHORITY to his SERVANTS, to each his WORK, he also commanded the PORTER to watch.

³⁵ Watch, therefore; for you know not when the MASTER of the HOUSE comes; * whether at Evening, or at Midnight, or at Cock-crowing, or in the Morning;

³⁶ lest coming unexpectedly he should find you sleeping.

³⁷ And what I say to you, I say to all, Watch."

CHAPTER XIV.

¹ † Now after Two Days was the PASSOVER and the feast of UNLEAVENED BREAD; and the HIGH-PRIESTS and SCRIBES sought him how they might take him by Deception, and kill him.

² * For they said, "Not during the FEAST, lest there should be a Tumult of the PEOPLE."

³ † And he being at Bethany, in the HOUSE of Simon the LEPER, while he was reclining at table, a

* VATICAN MANUSCRIPT.—32. or HOUR knows no man; not even an Angel in Heaven. 33. and pray—omit. 34. and—omit. 35. whether at Evening. 2. For they said.

† 31. Isa. xl. 8. † 33. Matt. xxiv. 42; xxv. 13; Luke xii. 40; xxi. 31; Rom. xiii. 11; 1 Thess. v. 6. † 34. Matt. xxiv. 45; xxv. 14. † 1. Matt. xxvi. 2; Luke xxii. 1; John xi. 55; xiii. 1. † 3. Matt. xxvi. 6; John xii. 1, 3; See Luke vii. 37.

γυνή έχουσα αλαβαστρον μυρου, ναρδου
a woman having an alabaster box of balsam, of spikenard
πιστικής πολυτελους. * [και] συντριψασα το
genuine very costly: [and] breaking the
αλαβαστρον, κατεχεεν αυτου κατα της κεφαλης.
alabaster box, she poured of it down on the head.
4 Ησαν δε τινες αγανακτουντες προς εαυτους,
Were and some being angry to themselves,
* [και λεγοντες.] Εις τι η απωλεια αυτη του
[and saying;] For what the loss this of the
μυρου γεγονεν; 5 Ηδυνατο γαρ τουτο το μυρον
balsam has been made? Could for this the balsam
πραθηναι επανω τριακοσιων δηναριων, και
to be sold more three hundred denarii, and
δοθηναι τοις πτωχοις. Και ενεβριμωντο αυτη.
to be given to the poor. And they censured her.
6 Ο δε Ιησους ειπεν. Αφετε αυτην. τι αυτη
The but Jesus said; Let alone her; why to her
κοπους παρεχετε; καλον εργον ειργασατο εν
troubles present you? good a work she has wrought in
εμοι. 7 Παντοτε γαρ τους πτωχους εχετε μεθ'
me. Always for the poor you have with
εαυτων, και, οταν θελητε, δυνασθε αυτους εν
yourselves, and, when you will, you can them good
ποιησαι. εμε δε ου παντοτε εχετε. 8 Ο εσχεν
to do; me but not always you have. Th. having
αυτη, εποιησε. προελαβε μυρισαι μου το σωμα
this, she has done; beforehand to anoint of me the body
εις τον ενταφιασμον. 9 Αμην λεγω υμιν, οπου
for the burial. Indeed I say to you, wherever
αν κηρυχθη το ευαγγελιον τουτο εις ολον τον
may be published the glad tidings this in whole the
κοσμον, και ο εποιησεν αυτη λαληθησεται, εις
world, also what she did this shall be spoken, for
μνημοσυνον αυτης.
a memorial of her.

10 Και ο Ιουδας ο Ισκαριωτης, εις των
And the Judas the Iscariot, one of the
δωδεκα, απηλθε προς τους αρχιερεις, ινα
twelve, went to the high-priests, that
παραδω αυτον αυτοις. 11 Οι δε ακουσαντες
he might deliver up him to them: They and hearing
εχαρησαν. και επηγγειλαντο αυτω αργυριον
were glad; and promised him silver
δουναι. Και εζητει, πως ευκαιρως αυτον
to give. And he sought, how conveniently him
παραδω. 12 Και τη πρωτη ημερα των
he might deliver up. And the first day of the
αζυμων, οτε το πασχα εθουν, λεγου-
unleavened cakes, when the paschal lamb were sacrificed, they
σιν αυτω οι μαθηται αυτου. Που θελεις απελ-
say to him the disciples of him; where wilt thou having
θοντες ετοιμασωμεν, ινα φαγης το πασχα;
gone we make ready, that thou mayest eat the passover?

Woman came, having an Alabaster box of Balsam of genuine Spikenard, very costly; and breaking the BOX, she poured it on his HEAD.

4 And some were displeased, saying among themselves, "Why has this LOSS of the BALSAM taken place?"

5 For * This BALSAM could have been sold for more than † Three hundred Denarii, and given to the POOR." And they censured her.

6 But JESUS said, "Let her alone; why do you trouble the WOMAN? She has done a Good Work for me.

7 ‡ For you have the POOR always among you, and when you will, you can * do Them good; but Me you have not always.

8 POSSESSING This (Balsam,) she has done it, to anoint my BODY beforehand for the BURIAL.

9 * And indeed I say to you, Wherever these GLAD TIDINGS may be proclaimed in the Whole WORLD, this also which she has done shall be spoken of in Memory of her."

10 ‡ And * THAT Judas Iscariot, who was one of the TWELVE, went to the HIGH-PRIESTS, to deliver Him up to them.

11 And hearing it they rejoiced, and promised to give him Money. And he sought how he might conveniently deliver Him up.

12 ‡ Now on the FIRST Day of UNLEAVENED BREAD, when the PASCHAL LAMBS were sacrificed, his DISCIPLES say to him, "Where dost thou wish that we go and prepare that thou mayest eat the PASSOVER?"

* VATICAN MANUSCRIPT.—3. and—omit. 4. and saying—omit. 5. This BALSAM could. 7. always do them. 9. And indeed. 10. THAT Judas Iscariot.

† 5. A Denarius being in value about 14 cents, or 7d. English, the value of the box of balsam would be forty-two dollars, or £8. 15s.

‡ 7. Deut. xv. 11. Luke xxii. 7.

‡ 10. Matt. xxvi. 14; Luke xxii. 3, 4.

‡ 12. Matt. xxvi. 14;

13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ
And he sends two of the disciples of himself, and
λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ
he says to them; Go you into the city; and
ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος
will meet you a man a pitcher of water
βάσταζων· ἀκολουθήσατε αὐτῷ. 14 καὶ ὅπου ἐὰν
carrying; follow him; and wherever
εἰσελθῇ, εἰπάτε τῷ οἰκοδεσποτῇ· Ὅτι ὁ
he may enter, say to the householder; That the
διδασκαλὸς λέγει· Που ἐστὶ τὸ καταλυμα,
teacher says; Where is the guest-chamber,
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φαγῶ;
where the passover with the disciples of me I may eat?
15 Καὶ αὐτὸς ὑμῖν δείξει ἀναγαιὸν μέγα ἐστρω-
And he to you will show an upper room large having
μενὸν ἐτοιμὸν· ἐκεῖ ἐτοιμασατέ ἡμῖν.
been furnished ready; there prepare you for us.
16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς
And went forth the disciples of him, and came into
τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς· καὶ
the city, and found even as he said to them; and
ἠτοίμασαν τὸ πάσχα. 17 Καὶ ὥσπερ γενομένης,
they prepared the passover. And evening being come,
ἐρχεται μετὰ τῶν δώδεκα. 18 Καὶ ἀκλινόμενοι
he comes with the twelve. And reclining
αὐτῶν καὶ ἐσθιοντῶν, εἶπεν ὁ Ἰησοῦς· Ἀμὲν
of them and eating, said the Jesus; Indeed
λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ
I say to you, that one of you will deliver up me, who
ἐσθίων μετ' ἐμοῦ. 19 Οἱ * [δε] ἤρξαντο λυπείσ-
is eating with me. They [and] began to be sor-
θαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς· Μῆτι ἐγώ;
rowful, and to say to him one by one; Not I?
* [καὶ ἄλλος· Μῆτι ἐγώ;] 20 Ὁ δὲ * [ἀποκρι-
[and another; Not I?] He but [answer-
θεις] εἶπεν αὐτοῖς· Εἷς ἐκ τῶν δώδεκα, ὁ
ing] said to them; One of the twelve, that
ἐμβαπτομένος μετ' ἐμοῦ εἰς τὸ τρυβλίον. 21 Ὁ
dipping in with me into the bowl. The
μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γεγραπ-
indeed son of the man goes away, even as it has been
ται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ,
written concerning him; woe but to the man that,
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται·
through whom the son of the man is delivered up:
καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῇ ὁ ἀνθρώπος
good it was to him, if not was born the man
ἐκεῖνος. 22 Καὶ ἐσθιοντῶν αὐτῶν, λαβὼν ὁ
that. And eating of them, taking the
Ἰησοῦς ἄρτον, εὐλογήσας ἐκλάσας, καὶ ἐδώκεν
Jesus a loaf, having blessed he broke, and gave
αὐτοῖς, καὶ εἶπε· Λαβετε· τοῦτο ἐστὶ τὸ σῶμα
to them, and said: Take: this is the body

13 And he sends two of his DISCIPLES, and says to them, "Go into the CITY, and a Man carrying a Pitcher of Water will meet you; follow him;

14 and wherever he may enter, say to the HOUSEHOLDER, The TEACHER says, Where is *the GUEST-CHAMBER, where I may eat the PASSOVER with my DISCIPLES?

15 And he will show you a large Upper-room † furnished ready; *there prepare for us."

16 And *the DISCIPLES went forth, and came into the CITY, and found every thing even as he had said to them; and they prepared the PASSOVER.

17 † And Evening being come, he comes with the TWELVE.

18 And as they were reclining at table, and eating, JESUS said, "Indeed I say to you, That *one of you who are EATING with me will deliver me up."

19 And *they began to be sorrowful, and to say to him, one by one, "Is it I?"

20 And HE said to them, "It is THAT ONE of the TWELVE DIPPING in with me into the DISH.

21 *The SON of MAN indeed † goes away [to death,] even as it has been written concerning him; but woe to that MAN through whom the SON of MAN is delivered up! Good were it for that MAN if he had not been born."

22 † And as they were eating, * he took a Loaf, and having given praise, he broke it, and gave to them, and said, "Take; this is my BODY."

* VATICAN MANUSCRIPT.—14. my GUEST-CHAMBER.

16. the DISCIPLES.

19. they.

cause the son.

18. one of you who are EATING with me.

19. and another; not I?—omit.

22. he took.

15. and there prepare.

19. and—omit.

20. answering—omit.

21. Be-

† 15. Furnished ready, probably alludes to the manner of making the room ready for the celebration of the passover; which was examined in every hole and corner by the light of wax candles, and cleared from the smallest crumb of leaven with a scrupulous nicety.—Ainsworth.

† 17. Matt. xxvi. 20.

† 21. Matt. xxvi. 24; Luke xxii. 22; John vii. 33.

μου. ²³ Και λαβων το ποτηριον, ευχαριστησας
of me. And taking the cup, having given thanks
εδωκεν αυτοις· και επιον εξ αυτου παντες.
he gave to them; and they drank out of it all.
²⁴ Και ειπεν * [αυτοις.] Τουτο εστι το αιμα μου,
And he said [to them.] This is the blood of me,
το της καινης διαθηκης, το περι πολλων
that of the new covenant, that concerning many
εκχυνομενον. ²⁵ Αμην λεγω υμιν, οτι ουκετι
being shed. Indeed I say to you, that no more
ου μη πιω εκ του γεννηματος της αμπελου, εως
not not I will drink of the product the vine, till
της ημερας εκεινης, οταν αυτο πινω καινον εν
the day that, when it I drink new in
τη βασιλεια του θεου. ³⁶ Και υμνησαντες,
the kingdom of the God. And having sung a hymn,
εξηλθον εις το ορος των ελαιων.
they departed to the mountain of the olive trees.
²⁷ Και λεγει αυτοις ο Ιησους· 'Οτι παντες
And says to them the Jesus; That all
σκανδαλισθησεσθε * [εν εμοι εν τη νυκτι ταυτη.]
will be stumbled [at me in the night this.]
οτι γεγραπται· "Παταξω τον ποιμενα, και
for it is written· I will smite the shepherd, and
διασκορπισθησεται τα προβατα." ²⁸ Αλλα
will be scattered the sheep." But
μετα το εγερθηναι με, προαξω υμας εις την
after the to be raised me, I will go before you into the
Γαλιλαιαν. ²⁹ Ο δε Πετρος εφη αυτω· Και ει
Galilee. The but Peter said to him; Even if
παντες σκανδαλισθησονται, αλλ' ουκ εγω.
all shall be stumbled, yet not I.
³⁰ Και λεγει αυτω ο Ιησους· Αμην λεγω σοι,
And says to him the Jesus; Indeed I say to thee,
οτι συ σημερον εν τη νυκτι ταυτη, πριν η
that thou this-day in the night this, before
dis αλεκτορα φωνησαι, τρις απαρνηση με.
twice a cock to have crowed, thrice thou wilt deny me.
³¹ Ο δε εκ περισσου ελεγε μαλλον· Εαν με
He but with vehemence spoke more; If me
δεη συναποθανειν σοι, ου μη σε απαρνησομαι.
must to die with thee, not not thee I will deny.
Οσαυτως δε και παντες ελεγον. ³² Και ερχον-
In like manner and also all they said. And they
ται εις χωριον, ου το ονομα Γεθσημανη· και
came to a place, of which the name Gethsemane; and
λεγει τοις μαθηταις αυτου· Καθισατε ωδε,
he says to the disciples of himself; Sit you here,
εως προσευξωμαι. ³³ Και παραλαμβανει τον
till I shall pray. And he takes the
Πετρον και Ιακωβον και Ιωαννην μεθ' εαυτου·
Peter and James and John with himself;
και ηρξατο εκθαμβεισθαι και αδημονειν. ³⁴ Και
and began to be greatly amazed and to be in anguish. And
λεγει αυτοις· Περιλυπος εστιν η ψυχη μου εως
he says to them; Extremely sorrowful is the soul of me even to

²³ And taking * a Cup, having given thanks, he gave it to them; and they all drank out of it.

²⁴ And he said, † "This is THAT BLOOD of mine which is of the COVENANT, THAT which is POURED OUT for many.

²⁵ Indeed I say to you, * That I will drink of the PRODUCT of the VINE no more, till that DAY when I drink It new in the KINGDOM of GOD."

²⁶ ‡ And having sung, they went out to the MOUNT of OLIVES.

²⁷ And JESUS says to them, "You will all be stumbled; because it is written, † 'I will smite the SHEPHERD, and the SHEEP will be dispersed.'

²⁸ ‡ But after I am RAISED, I will precede you to GALILEE."

²⁹ † And PETER said to him, "Even if all shall be stumbled, yet I will not."

³⁰ And JESUS says to him, "Indeed I say to thee, That thou This-day, in This NIGHT, before a Cock crows twice, wilt disown Me thrice."

³¹ But HE spoke with more vehemence, "If I must die with thee, I will by no means disown Thee." And they all said the same.

³² ‡ And they came to a Place named Gethsamane, and he says to his DISCIPLES, "Sit here, while I * go away and pray."

³³ And he takes with him PETER, and * JAMES, and JOHN, and began to be greatly amazed and full of Anguish.

³⁴ And he says to them, † "My SOUL is encompassed with a deadly An-

* VATICAN MANUSCRIPT.—22. a Cup, 24. to them—omit. 24. THAT BLOOD of mine, which is of the COVENANT, THAT which is POURED OUT. 27. at me in this NIGHT —omit. 32. go away and pray. 33. JAMES, and JOHN.

† 24. Luke xxii. 20; 1 Cor. xi. 25. † 26. Matt. xxvi. 30. † 27. Zech. xiii. 7. † 28. Matt. xvi. 7. † 29. Matt. xxvi. 33, 34; Luke xxii. 33, 34; John xiii. 37, 38. † 32. Matt. xxvi. 36; Luke xxii. 39; John xviii. 1. † 34. John xii. 27.

θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε. ³⁵ Καὶ
 death; remain you here, and watch. And
 προελθὼν μικρὸν, ἐπεσεν ἐπὶ τῆς γῆς· καὶ
 going forward a little, he fell on the ground; and
 προσηυχέτο, ἵνα, εἰ δυνατόν ἐστι, παρελθῇ ἀπ'
 prayed, that, if possible it is, might pass from
 αὐτοῦ ἡ ὥρα. ³⁶ Καὶ ἐλέγεν· Ἀββὰ ὁ πατήρ,
 him the hour. And he said; Abba the father,
 πάντα δυνάτα σοι· παρενεγκε το ποτήριον ἀπ'
 all (things) possible to thee; take the cup from
 ἐμοῦ τούτο. Ἀλλ' οὐ, τί ἐγὼ θελω, ἀλλὰ τί
 me this. But not, what I will, but what
 σὺ. ³⁷ Καὶ ἐρχεται, καὶ εὗρισκε αὐτοὺς καθευ-
 thou. And he comes, and finds them sleep-
 δοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθευδεῖς;
 ing: and he says to the Peter: Simon, sleepest thou?
 οὐκ ἰσχύσας μίαν ὥραν γρηγορησαί; ³⁸ Γρηγορ-
 not couldst thou one hour to watch? Watch
 εἰτε καὶ προσευχέσθε, ἵνα μὴ εἰσελθῇτε εἰς
 you and pray you, that not you enter into
 πειρασμόν· τὸ μὲν πνεῦμα προθυμὸν, ἡ δὲ
 temptation: the indeed spirit ready, the but
 σαρκὶ ἀσθενής. ³⁹ Καὶ πάλιν ἀπελθὼν προσηυ-
 flesh weak. And again going away he prayed,
 ξάτο, τὸν αὐτὸν λόγον εἰπὼν. ⁴⁰ Καὶ ὑποστρε-
 the same words saying. And having returned
 ψας, εὗρεν αὐτοὺς πάλιν καθευδοντας· ἦσαν
 he found them again sleeping: were
 γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι καὶ οὐκ
 for the eyes of them weighed down and not
 ᾔδεισαν, τί αὐτῷ ἀποκριθῶσι. ⁴¹ Καὶ ἐρχεται
 they knew, what to him they might answer. And he comes
 τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθευδετε το
 the third, and he says to them: Do you sleep the
 λοιπὸν καὶ ἀναπαυεσθε; ἀπεχεῖ, ἡλθεν ἡ ὥρα·
 now and rest you? It is enough, is come the hour:
 ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς
 lo, is delivered up the son of the man into the
 χεῖρας τῶν ἁμαρτωλῶν. ⁴² Ἐγείρεσθε, ἀγωμεν·
 hands of the sinners. Arise, let us go:
 ἰδοὺ, ὁ παραδίδους με ἡγγικε.
 lo, he delivering up me has come near.
⁴³ Καὶ εὐθεὺς, ἐτι αὐτοῦ λαλουντος, παραγι-
 And immediate y, while of him speaking, comes
 νεται Ἰουδᾶς, εἰς ὧν τῶν δώδεκα, καὶ μετ' αὐτοῦ
 Judas, one being of the twelve, and with him
 ὄχλος· * [πολὺς] μετὰ μαχαίρων καὶ ξύλων,
 crowd [great] with swords and clubs,
 παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
 from the high-priests and the scribes and
 τῶν πρεσβυτέρων. ⁴⁴ Δέδωκε δὲ ὁ παραδίδους
 the elders. Had given and he delivering up
 αὐτὸν σὺσσημόν αὐτοῖς, λέγων· Ὁν ἀν φι-
 him a signal to them, saying: Whoever I
 λησῶ, αὐτὸς ἐστὶ· κρατήσατε αὐτὸν καὶ
 may kiss, he it is: seize him and
 ἀπαγαγετε ἀσφαλῶς. ⁴⁵ Καὶ ἐλθὼν, εὐθεὺς
 lead away safely. And coming, immediately

guish; stay here and watch."

35 And going forward a little, he fell on the GROUND, and prayed, that if possible the HOUR might pass from him.

36 And he said, "Abba, FATHER, all things are possible with thee; remove this CUP from me; †yet not what I will, but what thou wilt."

37 And he comes and finds them sleeping; and he says to PETER, "Simon, sleepest thou? couldst thou not keep awake a single Hour?"

38 Watch and pray, that you *enter not into Trial; the SPIRIT indeed is willing, but the FLESH is weak."

39 And going again, he prayed, speaking the SAME Words.

40 And *again he came and found them sleeping; (for Their EYES were overpowered;) and they knew not what to answer him.

41 And he comes the THIRD time, and says to them, "Do you sleep now, and take your rest? It is enough, †the HOUR is come; behold the SON of MAN is delivered up into the HANDS of SINNERS."

42 †Arise, let us go; behold! HE, who DELIVERS me up, has come."

43 †And immediately, while he was yet speaking, comes *JUDAS, being one of the TWELVE, and with him a Crowd, armed with Swords and Clubs, from the HIGH-PRIESTS, and the SCRIBES, and the ELDERS.

44 And the BETRAYER had given them a Signal, saying, "He it is, whom I may kiss; seize him, and lead him away safely."

45 And coming, and immediately approaching

* VATICAN MANUSCRIPT.—38. come into. 40. again he came. 43. JUDAS, being one of the twelve. 43. great—omit.

† 36. John v. 30; vi. 33. † 41. John xiii. 1. † 42. Matt. xxvi. 46; John xviii. 1, 2. † 43. Matt. xxvi. 47; Luke xii. 47; John xviii. 3.

προσελθων αυτω, λεγει· 'Ραββι, * [ραββι.]
 approaching to him, he says: Rabbi, [rabbi:]
 και κατεφιλησεν αυτον. 46 Οἱ δε επεβαλον επ'
 and kissed him. They then laid on
 αυτον τας χειρας * [αὐτων,] και εκρατησαν
 him the hands [of them,] and seized
 αυτον. 47 Εἰς δε τις των παρεστηκοτων,
 him. One and a certain of those standing,
 σπασαμενος την μαχαιραν, επαισε τον δουλον
 drawing the sword, struck the slave
 του αρχιερεως, και αφειλεν αυτου το ωτιον.
 of the high-priest, and cut off of him the ear.
 48 Και αποκριθεις ο Ιησους ειπεν αυτοις· 'Ως
 And answering the Jesus said to them; As
 επι ληστην εξηλθετε μετα μαχαιρων και
 upon a robber came you out with swords and
 ξυλων, συλλαβειν με. 49 Καθ' ημεραν ημην
 clubs, to take me. Every day I was
 προς υμας εν τῳ ιερῳ διδασκων, και ουκ
 with you in the temple teaching, and not
 εκρατησατε με· αλλ', ινα πληρωθωσιν αι γρα-
 you seized me; but, that must be fulfilled the writ-
 φαι. 50 Και αφεντες αυτον παντες εφυγον.
 ings. And leaving him all they fled.
 51 Και εἰς τις νεανισκος ηκολουθει αυτω, περι-
 And one a certain young man followed him, wrap-
 βεβλημενος σινδωνα περι γυμνον· και κρατουσιν
 ped about a linen cloth on naked; and they seized
 αυτον * [οἱ νεανισκοι.] 52 'Ο δε καταλιπων την
 him [the young men.] He but leaving the
 σινδωνα, γυμνος εφυγεν * [απ' αυτων.]
 linen cloth, naked he fled [from them.]
 53 Και απηγαγον τον Ιησου προς τον αρχιε-
 And they led the Jesus to the high-
 ρεα· και συνερχονται αυτω παντες οἱ αρχιερεῖς,
 priest; and came together to him all the high-priests,
 και οἱ πρεσβυτεροι, και οἱ γραμματεῖς. 54 Και
 and the elders, and the scribes. And
 ο Πეტρος απο μακροθεν ηκολουθησεν αυτω εως
 the Peter at a distance followed him even
 εσω εἰς την αυλην του αρχιερεως· και ην συγ-
 to into the palace of the high-priest; and was sit-
 καθημενος μετα των υπηρετων, και θερμαινο-
 ting in company with the attendants, and warming
 μενος προς το φως. 55 Οἱ δε αρχιερεῖς και
 himself to the light. The and high priests and
 ολον το συνεδριον εξητουν κατα του Ιησου
 whole the high council sought against the Jesus
 μαρτυριαν· εἰς το θανατωσαι αυτον· και ουχ
 testimony for the so put to death him; and not
 εὑρισκον. 56 Πολλοι γαρ εψευδομαρτυρουν
 they found. Many for testified falsely
 κατ' αυτου, και ισαι αι μαρτυριαι ουκ ησαν.
 against him, but consistent the testimonies not were.
 57 Και πινες ανασταντες, εψευδομαρτυρουν κατ'
 And some having stood up, testified falsely against
 αυτου, λεγοντες· 58 'Οτι ημεῖς ηκουσαμεν αυτου
 him, saying; That we heard him

him, he says, "Rabbi,"
 and repeatedly kissed him.

46 Then THEY laid
 HANDS on him, and seized
 him.

47 And one of THOSE
 STANDING by drew a
 SWORD, and struck a SER-
 VANT of the HIGH-PRIEST,
 and cut off His *EAR-TIP.

48 ‡ And JESUS answer-
 ing said to them, "As in
 pursuit of a Robber, have
 you come with Swords and
 Clubs to take me?"

49 I was with you every
 day in the TEMPLE teach-
 ing, and you did not arrest
 me. ‡ But the SCRIPTURES
 must be verified."

50 And leaving him,
 they all fled.

51 And a certain Youth
 followed him, with a Linen
 cloth wrapped about his
 naked body; and they
 seized him;

52 but leaving the LINEN
 CLOTH, he fled naked.

53 ‡ And they conducted
 JESUS to the HIGH-
 PRIEST; and all the HIGH-
 PRIESTS, and the ELDERS,
 and the SCRIBES, came to-
 gether to him.

54 And PETER followed
 him at a distance, even
 into the PALACE of the
 HIGH-PRIEST; and sat in
 company with the ATTEN-
 DANTS, warming himself
 before the FIRE.

55 ‡ And the HIGH-
 PRIESTS and the Whole
 SANHEDRIM sought testi-
 mony against JESUS, in
 order TO KILL him; but
 they found none.

56 For many testified
 falsely against him, but
 their TESTIMONIES were
 insufficient.

57 And some standing
 up, testified falsely against
 him, saying,

58 "We heard him de-

* VATICAN MANUSCRIPT.—45. rabbi—omit. 46. of them—omit. 47. EAR-TIP.
 51. the young men—omit. 52. from them—omit.

‡ 48. Matt. xxvi. 65; Luke xxii. 52. ‡ 49. Psal. xxii. 6; Isa. liii. 7; Luke xxii. 57;
 xxiv. 44. ‡ 53. Matt. xxvi. 57; Luke xxii. 54; John xviii. 13. ‡ 55. Matt. xxvi. 59.

λεγοντος· Ὅτι ἐγὼ καταλυσω τὸν ναὸν τούτον
saying; That I will destroy the temple this
 τὸν χειροποίητον, καὶ δια τριῶν ἡμερῶν ἄλλον
the made with hands, and in three days another
 ἀχειροποίητον οἰκοδομησώ. ⁵⁹ Καὶ οὐδὲ οὕτως
made without hands I will build. And not even thus
 ἰσῆν ἢ μαρτυρία αὐτῶν. ⁶⁰ Καὶ ἀναστὰς
consistent was the testimony of them. And arising
 ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησε τὸν Ἰησοῦν,
the high priest in midst, he asked the Jesus,
 λέγων· Οὐκ ἀποκρινῇ οὐδέν; τί οὗτοι σου
saying; Not answerest thou nothing? what these of thee
 καταμαρτυροῦσιν; ⁶¹ Ὁ δὲ ἐσιώπα, καὶ οὐδὲν
testify against? He but was silent, and nothing
 ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν
he answered. Again the high-priest asked him
 καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ
and says to him; Thou art the Anointed, the son of the
 εὐλογητοῦ; ⁶² Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγὼ εἰμι·
blessed? The and Jesus said; I am;
 καὶ ὀφείθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
and you shall see the son of the man at right
 καθημένον τῆς δυνάμεως, καὶ ἐρχομένον μετὰ
sitting of the power, and coming with
 τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶³ Ὁ δὲ ἀρχιερεὺς
the clouds of the heaven. The and high-priest,
 διὰρρήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἐτι
having rent the clothes of himself, says; What further
 χρεῖαν ἔχομεν μαρτυρῶν; ⁶⁴ Ἰκοῦσατε τῆς
need have we of witnesses? You have heard the
 βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες
blasphemy; what to you appears? They but all
 κατέκριναν αὐτὸν εἶναι ἐνοχὸν θανάτου. ⁶⁵ Καὶ
condemned him to be deserving of death. And
 ἤρξαντο τινες ἐμπτυεῖν αὐτῷ, καὶ περικαλύπτειν
began some to spit upon him, and to cover
 τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν,
the face of him, and to beat with the fist him,
 καὶ λέγειν αὐτῷ· Προφητεύσον. Καὶ οἱ ὑπη-
and to say to him; Prophecy. And the at-
 ρεταὶ ῥαπισμασιν αὐτὸν ἐβαλλον. ⁶⁶ Καὶ ὄντος
tendants with open hands him beat. And being
 τοῦ Πέτρου ἐν τῇ αὐλῇ κατῶ, ἐρχεται μία
the Peter in the court-yard below, comes one
 τῶν παιδίσκων τοῦ ἀρχιερέως· ⁶⁷ καὶ ἰδούσα
of the maid-servants of the high priest: and seeing
 τὸν Πέτρον θερμαινόμενον, ἐμβλεψασα αὐτῷ
the Peter warming himself, she looking to him
 λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.
says: And thou with the Nazarene Jesus wast.
⁶⁸ Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ
He but denied, saying; Not I know, nor
 ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἐξω εἰς
comprehend what thou sayest. And he went out into
 τὸ προαυλίον· * [καὶ ἀλεκτὰρ ἐφώνησεν.]
the outer court: [and a cock crew.]

clare, † 'I will destroy
 THIS TEMPLE MADE WITH
 HANDS, and in Three Days,
 I will build Another made
 without hands.'"

59 But not even thus
 was their TESTIMONY suf-
 ficient.

60 And the HIGH-PRIEST
 standing up in the MIDST,
 asked JESUS, saying, "An-
 swerest thou nothing * to
 what these testify against
 thee?"

61 † But HE was silent,
 and answered nothing.
 And the HIGH-PRIEST
 asked him, and says to
 him; "Art thou the MES-
 SIAH, the SON of the
 BLESSED One?"

62 And JESUS said, "I
 am; and you shall see the
 SON of MAN sitting at the
 Right hand of the MIGHTY
 One, and coming with the
 CLOUDS of HEAVEN."

63 And the HIGH-PRIEST
 having rent his GARMENTS,
 says, "What further need
 have we of Witnesses?"

64 You have heard the
 BLASPHEMY; What is your
 opinion?" And they ALL
 condemned him as worthy
 of Death.

65 And some began to
 spit upon him, and to
 cover His FACE, and to
 beat him with the fist, and
 to say to him, "Divine to
 us;" and the ATTENDANTS
 struck Him on the cheek
 with the Open Hand.

66 † And PETER being
 below in the COURT-YARD,
 there comes one of the
 MAID-SERVANTS of the
 HIGH-PRIEST;

67 and seeing PETER
 warming himself, earnestly
 looking at him, she says,
 "Thou also wast with the
 NAZARENE, * JESUS."

68 But HE denied, say-
 ing, "I * neither know nor
 understand what thou
 sayest." And he went out
 into the OUTER COURT;

* VATICAN MANUSCRIPT.—60. Because these.
 nor understand. 68. and a Cock crew—omit.

67. JESUS.

67 neither know

† 58. Mark xv. 29; John ii. 19.
 Matt. xxvi. 64; Luke xxii. 69.

1 60. Matt. xxvi. 62.
 † 66. Matt. xxvi. 58, 69; Luke xxii. 66; John xviii 12.

† 51 Matt: xxiv 20
 Luke xxii. 66; John xviii 12.

69 **Και ἡ παιδισκὴ ἰδούσα αὐτὸν** ***[παλιν]** **ἤρξατο**
And the maid-servant seeing him [again] began
λεγειν τοῖς παρεστηκοσιν· ὅτι οὗτος ἐξ αὐτῶν
to say to those having stood by; That this of them
ἐστίν. 70 **Ὁ δὲ παλιν ἠρνεῖτο.** **Καὶ μετὰ**
is. He and again denied. And after
μικρὸν παλιν οἱ παρεστώτες ἐλεγον τῷ Πέτρῳ·
a little again those having stood by said to the Peter;
Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ,
Truly of them thou art; also for a Galilean thou art,
***[καὶ ἡ λαλία σου ὁμοιάζει.]** 71 **Ὁ δὲ ἤρξατο**
[and the speech of thee is like.] He then began
αναθεματίζειν καὶ ὀμνυναι· ὅτι οὐκ οἶδα τὸν
to curse and swear; That not I know the
ἀνθρώπον τούτον, ὃν λεγετέ. 72 **Καὶ ἐκ δευ-**
man this, of whom you say. And of sec-
τερου ἀλεκτῶρ ἐφώνησε. **Καὶ ἀνεμνησθῆ ὁ**
ond cock crew. And remembered the
Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς·
Peter the word, of which said to him the Jesus;
ὅτι πρὶν ἀλεκτορὰ φωνῆσαι δις, ἀπαρνήσῃ με
That before a cock to have crowed twice, thou wilt deny me
τρὶς. **Καὶ ἐπιβαλὼν ἐκλαίει.**
thrice. And reflecting he wept.

ΚΕΦ. ιε'. 15.

1 **Καὶ εὐθεὺς ἐπὶ τὸ πρωὶ συμβουλίον ποιή-**
And immediately on the morning a council having
σαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ
been held the high-priests with the elders and
γραμματέων, καὶ ὅλον τὸ συνέδριον, δέσαντες
scribes, even whole the sanhedrim, binding
τὸν Ἰησοῦν, ἀπνεύγκαν καὶ παρεδῶκαν τῷ Πι-
the Jesus, carried and delivered up to the Pi-
λατῷ. 2 **Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος·**
late. And asked him the Pilate;
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκρι-
Thou art the king of the Jews? He and answer-
θεις εἶπεν αὐτῷ· Σὺ λεγεις. 3 **Καὶ κατηγοροῦν**
ing said to him; Thou sayest. And accused
αὐτοῦ οἱ ἀρχιερεῖς πολλὰ. 4 **Ὁ δὲ Πιλάτος**
him the high-priests many things. The and Pilate
παλιν ἐπηρώτησεν αὐτὸν, λεγὼν· Οὐκ ἀποκρινῇ
again asked him, saying; Not answerest thou
οὐδεν; ἰδε, πόσα σου καταμαρτυροῦσιν.
nothing? see, how many things of thee they testify against.
5 **Ὁ δὲ Ἰησοῦς οὐκετι οὐδεν ἀπεκρίθη· ὥστε**
The but Jesus no longer nothing answered: so as
θαυμάζειν τὸν Πιλάτον. 6 **Κατὰ δὲ ἑορτὴν**
to surprise the Pilate. At now feast
ἀπελευεν αὐτοῖς ἓνα δεσμῖον ὃν περ ᾔτουντο.
he used to released to them one prisoner whoever they asked.

69 † and the MAID-SERVANT seeing him, * said to THOSE STANDING BY, "This is one of them."

70 And HE denied it again. And after a little, THOSE STANDING BY said again to PETER, "Certainly, thou art one of them; for thou art also a Galilean."

71 Then HE began to curse and swear, "I know not this MAN of whom you speak."

72 † And *immediately for a second time † a Cock crew. And PETER recollected the WORD which JESUS spoke to him, "That before a Cock crows twice, thou wilt disown me thrice." And reflecting on it, he wept.

CHAPTER XV.

1 † And immediately in the * Morning, the HIGH-PRIESTS, with the ELDERS and Scribes, even the Whole SANHEDRIM, held a Council; and having bound JESUS, they carried and delivered him up to * Pilate.

2 † And PILATE asked him, "Art thou the KING of the JEWS?" And HE answering, * says to him, "Thou sayest it."

3 And the HIGH-PRIESTS accused him of many things.

4 † Then PILATE asked him again, saying, "Answerest thou nothing? See how many things they *accuse thee of."

5 † But JESUS answered no more, so that PILATE was astonished.

6 † Now at each Feast he used to release to them One Prisoner, whoever they asked.

* VATICAN MANUSCRIPT.—69. again—omit. 69. said to THOSE. 70. and thy speech is like it—omit. 72. immediately for a second. 1. Morning.
1. Pilate. 2. says to him. 4. accuse thee of.
† 72. or a watch-trumpet sounded. See Note on Matt. xvi. 34.
† 69. Matt. xxvi. 71, 73; Luke xxii. 53, 59; John xviii. 25, 26. † 72. Matt. xxvi. 75.
† 1. Psa. ii. 2; Matt. xxvii. 1; Luke xxii. 66; xxiii. 1; John xviii. 28; Acts iii. 13; iv. 26.
† 2. Matt. xxvii. 11. † 4. Matt. xxvii. 13. † 5. Isa. liii. 7; John xix. 9. † 6. Matt. xxvii. 15; Luke xxiii. 17; John xviii. 39.

7 **Ἦν δὲ ὁ λεγόμενος Βαραββας μετα των συστα-**
 Was and he being named Barabbas with the insur-
σιαπτων δεδεμενος, οἱτινες εν τη στασει φονον
 gents having been bound, who in the sedition murder
πεποιηκεισαν. 8 **Και αναβοησας ὁ οχλος**
 had committed. And crying out the crowd
ηρξατο αιτεισθαι, καθως αει ἐποιει αυτοις.
 began to demand, as always he did to them.
 9 **Ὁ δὲ Πιλατος απεκριθη αυτοις, λεγων· Θελε-**
 The but Pilate answered them, saying; Do you
τε απολυσω ὑμιν τον βασιλεα των Ιουδαιων;
 wish I shall release to you the king of the Jews?
 10 **Εγινωσκε γαρ, ὅτι δια φθονον παραδεδωκεισαν**
 He knew for, that through envy had delivered up
αυτον οἱ αρχιερεις. 11 **Οἱ δὲ αρχιερεις ανεσει-**
 him the high-priest. The and high-priests stirred
σαν τον οχλον, ινα μαλλον τον Βαραββαν
 up the crowd, that rather the Barabbas
απολυσῃ αυτοις. 12 **Ὁ δὲ Πιλατος αποκριθεις**
 he should release to them. The but Pilate answering
παλιν ειπεν αυτοις· Τι ουν θελετε ποιησω ον
 again said to them; What then do you wish I shall do whom
λεγετε βασιλεα των Ιουδαιων; 13 **Οἱ δὲ παλιν**
 you call a king of the Jews? They but again
εκραξαν· Σταυρωσον αυτον. 14 **Ὁ δὲ Πιλατος**
 cried out; Crucify him. The and Pilate
ελεγεν αυτοις· Τι γαρ κακον εποιησεν; Οἱ δὲ
 said to them; What for evil has he done? They but
περισσως εκραξαν· Σταυρωσον αυτον. 15 **Ὁ**
 vehemently cried out; Crucify him. The
δὲ Πιλατος, βουλομενος τῷ οχλῷ το ικανον
 then Pilate, being willing to the crowd the satisfaction
ποιησαι, απελυσεν αυτοις τον Βαραββαν, και
 to make, released to them the Barabbas, and
παρεδωκε τον Ιησουν, φραγελλωσας, ινα
 delivered up the Jesus, having scourged, that
σταυρωθῇ.
 as might be crucified.

16 **Οἱ δὲ στρατιωται απηγαγον αυτον εσω της**
 The and soldiers led away him within the
αυλης, ὃ εστι πραιτωριον· και συγκαλουσιν
 court, which is a judgment hall; and they call together
δλην την σπειραν. 17 **Και ενδυουσιν αυτον**
 whole the company. And they clothed him
πορφυραν, και περιτιθεασιν αυτῷ πλεξαντες
 purple, and placed it around him braiding
ακανθινον στεφανον. 18 **Και ηρξαντο ασπαζεσ-**
 an acanthine wreath. And they began to salute
θαι αυτον· Χαιρε ὁ βασιλευς των Ιουδαιων.
 him; Hail the king of the Jews.
 19 **Και ετυπτον αυτου την κεφαλην καλαμφ,**
 And they struck of him the head with a reed,
και ενεπτυνον αυτῷ, και τιθεντες τα γονατα
 and spit upon him, and placing the knees

7 And there was HE who was NAMED Barabbas, having been imprisoned with the INSURGENTS, who had committed Murder in the INSURRECTION.

8 And the CROWD *going up began to demand what he was accustomed to grant them.

9 But PILATE answered them, saying, "Do you wish me to release to you the KING of the JEWS?"

10 For he knew That *they had delivered him up from Envy.

11 ‡ But the HIGH-PRIESTS stirred up the CROWD, that he should rather release BARABBAS to them.

12 And PILATE answering again, said to them, "What *then shall I do to him you call the KING of the JEWS?"

13 And THEY again cried out, "Crucify him."

14 And PILATE said to them, "For what? Has he done Evil?" But they vehemently cried out, saying, "Crucify him."

15 ‡ Then PILATE, being willing to GRATIFY the CROWD, released BARABBAS to them; and having scourged JESUS, delivered him up to be crucified.

16 ‡ And the SOLDIERS led him away into the COURT, which is the Prætorium; and they called together the Whole COMPANY.

17 And they arrayed him in a Purple garment, and intertwining an Acanthine Wreath, placed it around his head;

18 and began to salute him,—“Hail, KING of the JEWS!”

19 And they struck his HEAD with a Reed, and spit on him, and KNEELING, did homage to him.

* VATICAN MANUSCRIPT.—8. going up began. 10. they had: 12. then shall I do to him you call the KING of the JEWS?

‡ 11. Matt. xxvii. 20: Acts iii. 14. ‡ 15. Matt. xxvii. 26: John xix. 1, 16. ‡ 16. Matt. xxvii. 27.

προσεκυνουν αυτω. ²⁰ Και οτε ενεπαιξαν αυτω,
 did homage to him. And when they mocked him,
 εξεδυσαν αυτον την πορφυραν, και ενεδυσαν
 they took off him the purple, and put on
 αυτον τα ιματια τα ιδια· και εξαγουσιν αυτον,
 him, the clothes the own; and they led out him,
 * [ινα σταυρωσωσιν αυτον.] ²¹ Και αγγαρευουσι
 [that they might crucify him.] And they compel
 παραγοντα τινα Σιμωνα Κυρηναιον, ερχομενον
 passing by one Simon a Cyrenian, coming
 απ' αγρου, (τον πατερα Αλεξανδρου και Ρου-
 from country, (the father of Alexander and Ru-
 φου,) ινα αρη τον σταυρον αυτου. ²² Και
 fus,) that he might bear the cross of him. And
 φερουσιν αυτον επι Γολγοθα τοπον· ο εστι
 they bring him to Golgotha place; which is
 μεθερμηνευομενον, κρανιου τοπος. ²³ Και εδιδουν
 being translated, of a skull a place. And they gave
 αυτω * [πιειν] εσμυρνισμενον οινον· ο δε
 him [to drink] having been mixed with myrrh wine; he but
 ουκ ελαβε.
 not received.

²⁴ Και σταυρωσαντες αυτον, διαμεριζονται τα
 And crucifying him, they divide the
 ιματια αυτου, βαλλοντες κληρον επ' αυτα, τις
 clothes of him, casting lots on them, who
 τι αρη. ²⁵ Ην δε ωρα τριτη, και εσταυρωσαν
 what should take. It was and hour third, and they crucified
 αυτον. ²⁶ Και ην η επιγραφη της αιτιας αυτου
 him. And was the inscription of the accusation of him
 επιγεγραμμενη· “Ο βασιλευς των Ιουδαιων.”
 was written over; The king of the Jews.”
 ²⁷ Και συν αυτω σταυρουσι δυο ληστας· ενα εκ
 And with him they crucify two robbers; one at
 δεξιων, και ενα εξ ευωνυμων αυτου. ²⁸ * [Και
 right, and one at left of him. [And
 επληρωθη η γραφη η λεγουσα· “Και μετα
 was fulfilled the writing that saying; And with
 ανομων ελογισθη.”] ²⁹ Και οι παραπορευομενοι
 lawless ones he was numbered.”] And those passing along
 εβλασφημουν αυτον, κινουντες τας κεφαλας
 reviled him, shaking the heads
 αυτων, και λεγοντες· Ουα· ο καταλυων τον
 of them, and saying; Ah; he destroying the
 ναον, και εν τρισιν ημεραις οικοδομων·
 temple, and in three days building;
 ³⁰ σωσον σεαυτον, και καταβα απο του σταυρου.
 save thyself, and come down from the cross.
 ³¹ Ομοιως και οι αρχιερεις, εμπαιξοντες προς
 In like manner also the high-priests, mocking to
 αλληλους μετα των γραμματεων, ελεγον·
 one another with the scribes, said;

20 And when they had mocked him, they stripped him of the PURPLE garment, and put on him *his own CLOTHES, and led him out.

21 † And One Simon, a Cyrenian, the FATHER of † Alexander and Rufus, coming from the Country, was passing by, and they compel him to carry his CROSS.

22 † And they bring him to * GOLGOTHA, which, being translated, is, a Place of a Skull.

23 And they presented him Wine mingled with Myrrh; but * HE did not receive it.

24 And * they nail him to the Cross, † and part his GARMENTS, casting Lots for them, what each should take.

25 And it was the third Hour when they nailed him to the Cross.

26 And the INSCRIPTION of his ACCUSATION was written over him, “The KING of the JEWS.”

27 And with him they * crucified Two Robbers; one at his Right hand, and the other at his Left.

28 * † [And THAT SCRIPTURE was verified, which SAYS, † “He was numbered “with LAW-BREAKERS.”]

29 And THOSE PASSING ALONG reviled him, † shaking their HEADS, and saying, “Ah! THOU DESTROYER of the TEMPLE, and Builder of it in Three Days,—

30 save thyself, and come down from the CROSS!”

31 In like manner also, the HIGH-PRIESTS deriding him, with the Scribes, said

* VATICAN MANUSCRIPT.—20. his CLOTHES. 20. that they might crucify him—omit. 22. GOLGOTHA. 23. to drink—omit. 23. HE. 24. they nail him to the Cross, and part his GARMENTS. 27. crucified. 28.—omit.

† 21. Persons probably well known, and then living at Rome; since Paul, Rom. xvi. 13, salutes Rufus there. † 23. Fritz. and Tischendorf cancel this verse, and Griesbach marks it for omission; yet Bloomfield thinks injudiciously, as it is a remarkable fulfilment of prophecy, and is omitted only by a few MSS.

† 21. Matt. xxvii. 32; Luke xxiii. 26. † 22. John xix. 17. † 24. Ps. xxii. 18; Luke xxiii. 34; John xix. 23. † 23. Isa. lii. 1, 12; Luke xxii. 37. † 29. Ps. xxii. 7

ἄλλους ἐσώσεν, ἑαυτὸν οὐ δύναται σῶσαι;
 Others he saved, himself not is able to save?
 Ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ, κατα-
 The Anointed, the king of the Israel, let him
 βατῶ νυν ἀπο τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ
 descend now from the cross, that we may see and
 πιστεῦσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ
 may believe. And those having been crucified with him
 ὠνειδίζον αὐτόν. 33 Γενομένης δὲ ὥρας ἑκτῆς,
 reproached him. Being come and hour sixth,
 σκοτὸς ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας
 darkness was on whole the land, till hour
 ἐννατῆς. 34 Καὶ τῇ ὥρᾳ τῇ ἐννατῇ ἐβοήσεν ὁ
 ninth. And the hour the ninth cried the
 Ἰησοῦς φωνῇ μεγάλῃ, * [λεγων·] Ἐλωι, ἐλωι.
 Jesus with a voice loud, [saying;] Eloi, eloi;
 λᾶμμα σαβαχθανι; ὁ ἐστὶ μεθερμηνευόμενον·
 lamma sabachthani? which is being translated;
 Ὁ θεὸς μου, * [ὁ θεὸς μου·] εἰς τί με ἐγκατε-
 The God of me, [the God of me;] to what me hast thou
 λιπες; 35 Καὶ τινες τῶν παρεστηκότων ἀκου-
 left, And some of those standing by hear-
 σάντες, ἐλέγον· Ἴδου, Ἡλίας φωνεῖ. 36 Δραμὼν
 ing, said: Lo, Elias he calls. Running
 δὲ εἰς, καὶ γεμισὰς σπογγὸν οἴκους, περιθεὶς τε
 and one, and filling a sponge of vinegar, attaching and
 καλάμῳ, ἐπότιζεν αὐτόν, λεγὼν· Ἀφετε ἴδωμεν,
 to a reed, gave to drink him, saying: Let alone: we may see,
 εἰ ἐρχεται Ἡλίας καθελεῖν αὐτόν. 37 Ὁ δὲ
 it comes Elias to take down him. The then
 Ἰησοῦς, ἀφείς φωνὴν μεγάλην, ἐξεπνεύσε.
 Jesus, uttering a voice loud, breathed out.
 28 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς
 And the curtain of the temple was rent into
 δύο, ἀπὸ ἀνωθεν ἕως κάτω. 39 Ἰδὼν δὲ ὁ κεντυ-
 two, from above to below. Seeing but the centu-
 ρίων, ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι
 rion, that having stood by over against him, that
 οὕτω * [κραξας] ἐξεπνεύσεν, εἶπεν· Ἀληθῶς ὁ
 thus [having cried] he breathed out, said: Truly the
 ἄνθρωπος οὗτος υἱὸς υἱοῦ θεοῦ. 40 Ἦσαν δὲ καὶ
 man this a son was of a god. Were and also
 γυναῖκες ἀπὸ μακροθεν θεωροῦσαι· ἐν αἷς ἦν καὶ
 women from a distance beholding: among whom was also
 Μαρία ἡ Μαγδαλὴν, καὶ Μαρία ἡ τοῦ Ἰακώβου
 Mary the Magdalene, and Mary the of the James
 τοῦ μικροῦ καὶ Ἰωσὴ μῆτηρ, καὶ Σαλωμῇ. 41 αἱ
 the little and Joses mother, and Salome: who
 * [καί,] ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν
 [also,] when he was in the Galilee, followed
 αὐτῷ, καὶ διηκονοῦν αὐτῷ· καὶ ἄλλαι πολλαί,
 him, and served him: and others many,
 αἱ συναναβασαὶ αὐτῷ εἰς Ἱερουσόλυμα.
 those having come up with him to Jerusalem.

to each other, "He saved others; cannot he save himself?"

32 The MESSIAH! the KING of * Israel! let him come down now from the CROSS, that we may see and believe." Even those, † who were crucified with him, reproached him.

33 And the sixth Hour being come, there was Darkness over the Whole LAND, till the ninth Hour.

34 And at the * NINTH Hour JESUS cried with a loud Voice, † "Eloi, Eloi, lamma sabachthani!" which, being translated, is, "My GOD! to what hast thou surrendered me?"

35 And some of THOSE STANDING BY, hearing this, said, "Behold, he calls Elijah."

36 † And one ran, and filled a Sponge with Vinegar, and putting it on a Reed, gave him to drink, saying, "Let him alone; let us see whether Elijah will come to take him down."

37 Then JESUS uttering a loud Voice, expired.

38 † And the VEIL of the TEMPLE was rent in Two from top to bottom.

39 And THAT CENTURION who STOOD BY over against him, seeing that thus he expired, said, "Certainly, * This MAN was a Son of God."

40 † And Women also were beholding from a distance; among whom was Mary of MAGDALA, and Mary the MOTHER of JAMES the YOUNGER, and * of Joses, and Salome;

41 who when he was in GALILEE, † followed him, and ministered to him; and MANY Others, who CAME UP with him to Jerusalem.

* VATICAN MANUSCRIPT.—32. Israel. 34. NINTH Hour. 34. saying—omit.
 34. my GOD—omit. 39. having cried—omit. 39. This MAN. 40. the mo-
 ther of. 41. also—omit.
 † 32. Matt. xxvii. 44; Luke xxiii. 30. † 34. Psa. xlii. 1; Matt. xxvii. 46. † 36. Psa.
 lxix. 21. † 38. Matt. xxvii. 51; Luke xxiii. 45. † 40. Psa. xxxviii. 11. † 41. Luke
 vii. 2, 3.

42 Καὶ ἡδὴ οἰκίας γενομένης, (ἐπεὶ ἦν παρα-
And now evening being come, (since it was prepa-
σκευῇ, ὃ ἐστὶ προσαββατον,) 43 ἦλθεν Ἰωσήφ
ration, that is before sabbath,) came Joseph
ὁ ἀπὸ Ἀριμαθίας, εὐσχημῶν βουλευτῆς, ὃς
that from Arimathea, of frank a senator, who
καὶ αὐτὸς ἦν προσδέχομενος τὴν βασιλείαν τοῦ
also himself was expecting the kingdom of the
θεοῦ, τολμήσας εἰσηλθεὶ πρὸς Πιλάτον, καὶ
God, assuming courage went in to Pilate, and
ῥητήσατο τὸ σῶμα τοῦ Ἰησοῦ. 44 Ὁ δὲ Πιλάτος
asked for the body of the Jesus. The and Pilate
ἐθαύμασεν, εἰ ἡδὴ τεθνήκε· καὶ προσκαλεσα-
wondered, if already he was dead; and having
μενος τὸν κέντυριωνα, ἐπηρώτησεν αὐτὸν, εἰ
called the centurion, he asked him, if
παλαὶ ἀπεθάνει. 45 Καὶ γινούς ἀπο τοῦ κέντυ-
already he had died. And knowing from the centu-
ριωνος, ἐδωρησατό τὸ σῶμα τῷ Ἰωσήφ. 46 Καὶ
rion, he gave the body to Joseph. And
ἀγοράσας σινδονα, * [καὶ] καθελὼν αὐτὸν,
having bought linen, [and] having taken down him,
ἐνείλησε τῇ σινδονί· καὶ κατέθηκεν αὐτὸν ἐν
he wrapped the linen; and laid him in
μνημείῳ, ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ
a tomb, which was having been hewn out of a rock; and
προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.
rolled a stone against the door of the tomb.

47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσήφ
The but Mary the Magdalene and Mary of Joseph
θεωροῦν, πού τιθεταί.
beheld, where he was laid.

ΚΕΦ. ιε'. 16

1 Καὶ διαγενομένου τοῦ σαββατοῦ, Μαρία ἡ
And being past the sabbath, Mary the
Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ
Magdalene, and Mary that of the James, and
Σαλωμὴ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσαι
Salome bought aromatics, that coming
ἀλειψωσιν αὐτόν. 2 Καὶ λίαν πρῶι τῆς μίας
they might anoint him. And very early of the first
σαββατῶν ἐρχονται ἐπὶ τὸ μνημεῖον, ἀνατεί-
of week they came to the tomb, having
λάντος τοῦ ἡλίου. 3 Καὶ ἐλέγον πρὸς ἑαυτάς·
risen the sun. And they said to themselves:
Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ
Who will roll away for us the stone from the door of the
μνημείου; 4 Καὶ ἀναβλεψάσαι θεωροῦσιν, ὅτι
tomb, And looking up they saw, that
ἀποκεκylισται ὁ λίθος· ἦν γὰρ μέγας σφοδρά.
had been rolled away the stone; it was for great very.

5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον, εἶδον νε-
And having entered into the tomb, they saw a

42 † And Evening being
now come, (since it was
the Preparation, that is,
the Day before the Sab-
bath.)

43 THAT Joseph came,
who was of Arimathea, an
honorable Senator, who
himself also was † expect-
ing the KINGDOM of GOD,
taking courage, went to
* PILATE, and asked for
the BODY of JESUS.

44 And PILATE won-
dered that he was already
dead; and having called
the CENTURION, he in-
quired of him * if he was
already dead.

45 And having ascer-
tained from the CENTU-
RION, he gave the * DEAD-
BODY to JOSEPH.

46 And having bought
Linen, taking him down,
he wrapped him in the
LINEN, and * put him in a
Tomb which was hewn out
of the Rock, and rolled a
Stone to the ENTRANCE of
the TOMB.

47 And Mary of MAG-
DALA, and * THAT Mary
the mother of Joses, saw
where he was laid.

CHAPTER XVI.

1 † And the SABBATH
being past, Mary of MAG-
DALA, and THAT Mary the
mother of JAMES, and Sa-
lome, † bought Aromatics,
that they might come and
anoint him.

2 And very early on the
* first day of the WEEK,
(about sunrise,) they came
to the TOMB.

3 And they said to them-
selves, "Who will roll
away the STONE for us
from the ENTRANCE of the
TOMB?"

4 (for it was very large.)
And looking up, they saw
that the STONE had been
rolled away.

5 † And * coming to the

VATICAN MANUSCRIPT.—43. PILATE, 44. if he was already dead. 45. DEAD
BODY. 46. and—omit. 46. put him. 47. THAT Mary the mother.
2. first day of the WEEK. 5. coming to.

† 42. Matt. xxvii. 57; Luke xxiii. 50; John xix. 38. † 43. Luke ii. 25, 38. † 1. Matt.
xxviii. 1; Luke xxiv. 1; John xx. 1. † 1. Luke, xxiii. 50. † 5. Luke xxiv. 8;
John xx. 11, 12.

ανισκον καθημενον εν τοις δεξιαις, περιβεβλη-
youth sitting on the right, having been
μενον στολην λευκην· και εξεθαμβηθησαν.
clothed a robe white; and they were awe-struck.
6 Ὁ δε λεγει αυτοις· Μη εκθαμβεισθε· Ἰησουν
He but says to them; Not be you amazed; Jesus
ζητετε τον Ναζαρηνον, τον εσταυρωμενον·
you seek the Nazarene, the having been crucified;
ηγερθη, ουκ εστιν ὧδε· ἴδε ὁ τοπος, ὅπου
he has been raised, not he is here; see the place, where
εθηκαν αυτον. 9 ΑΛΛ' ὑπαγετε, ειπατε τοις
they laid him. But go, say to the
μαθηταις αυτου, και τῷ Πιτρῷ, ὅτι προαγει
disciples of him, and to the Peter, that he goes before
ὑμας εις την Γαλιλαιαν· ἐκεῖ αυτον οψεσθε,
you into the Galilee; there him you will see,
καθως ειπεν ὑμιν. 8 Καὶ ἐξελθουσαι, ἐφυγον
as he said to you. And having gone out, they fled
απο του μνημείου· εἶχε δε αυτας τρομος και
from the tomb; had seized and them trembling and
ἐκστασις, και ουδενι ουδεν ειπον· ἐφοβουντο
astonishment, and to no one nothing they said; they were afraid
γαρ.
for.

9 * [Ἀναστας δε πρωι πρωτη σαββατου εφανη
[Having risen and early first of week he appeared
πρωτον Μαρια τη Μαγδαληνῃ, ἀφ' ἧς ἐκβεβ-
first to Mary the Magdalene, from whom he had
ληκει ἑπτα δαιμονια. 10 Ἐκείνη πορευθεῖσα
cast seven demons. She going
ἀπηγγειλε τοις μετ' αυτου γενομενοις, πέν-
brought back word to those with him having been, mourn-
θοῦσι και κλαιουσι. 11 Κακεῖνοι ἀκουσαντες
ing and weeping. And those having heard
ὅτι ζῇ· και εθεαθη ὑπ' αὐτῆς, ἡπιστησαν.
that he was alive and had been seen by her, they did not believe.
12 Μετα δε ταυτα δυσιν ἐξ αυτων περιπατοῦσιν
After but these things to two of them walking
εφανερωθη ἐν ἑτέρᾳ μορφῇ, πορευομενοις εἰς
he appeared in another aspect, going into
αγρον. 13 Κακεῖνοι ἀπελθοντες ἀπηγγειλαν
country. And those having gone brought back word
τοῖς λοιποῖς· ουδε ἐκείνοις ἐπιστευσαν.
to the rest; neither to them did they give credit.
14 Ὑστερον, ἀνακειμενοις αυτοῖς τοῖς ἑνδεκα
Afterwards, reclining with them to the eleven
εφανερωθη· και ὠνειδισε τὴν ἀπιστίαν αὐτῶν
he appeared; and reproached the unbelief of them
και σκληροκαρδιαν, ὅτι τοῖς ὁρασκμενοις αυτον
and hardness of heart, because to those having seen him
εἰρηγεμενον ουκ ἐπιστευσαν. 15 Καὶ εἶπεν
having been raised not they gave credit. And said

TOMB, they saw a Youth
sitting at the RIGHT side,
clothed with a white Robe;
and they were awe-struck.
6 † And HE says to them;
"Be not alarmed; you
seek Jesus, THAT NAZA-
RENE who was CRUCIFIED.
He has been raised; he is
not here. See the PLACE
where they laid him!
7 But go, say to his
DISCIPLES, and to PETER,
That he precedes you to
GALILEE; there you will
see Him, ‡ as he said to
you."

8 And coming out, they
fled from the TOMB; for
trembling and astonish-
ment had seized them; and
they said nothing to any
one, for they were afraid.
9 * [And having risen
early on the first day of the
Week, † he appeared first
to Mary of MAGDALA, from
whom he had expelled
Seven Demons.

10 † ‡ She went and told
THOSE who had BEEN with
him, as they were mourn-
ing and weeping.

11 And they, having
heard that he was alive,
and had been seen by her,
did not believe it.

12 And after THESE
things, he appeared in An-
other Aspect † to two of
them, as they were walk-
ing, going into the country.

13 And they returning
announced it to the OTHER
disciples; neither to THEM
did they give credit.

14 † Afterwards he ap-
peared to the ELEVEN, as
they were reclining, and
censured their UNBELIEF
and OBSTINACY, Because
they believed not THOSE
who had SEEN him after
his resurrection,

* VATICAN MANUSCRIPT.—9—20—omit.

† 9. From this verse to the end of the chapter is wanting in the Vat. MS., and in many other ancient copies. Griesbach marks the whole passage of very doubtful authenticity, but retains it in the text. Tischendorf rejects the whole clause. But judging from the evidence with regard to this passage, it is probably an authentic fragment, placed as a completion of the Gospel in very early times; and therefore coming to us with strong claims on our reception and reverence.

† 6. Matt. xxviii. 5—7.
† 10. Luke xxiv. 10; John xx. 18.
John xx. 19; 1 Cor. xv. 5.

† 7. Matt. xxvi. 32; Mark xiv. 28.
† 12. Luke xxiv. 13.

† 9. John xx. 14.
† 14. Luke xxiv. 30.

αυτοῖς· Πορευθεντες εις τον κοσμον ἅπαντα,
to them; Having gone into the world all.
κηρυξατε το ευαγγελιον παση τη κτισει. 16 Ὁ
publish the glad tidings to all the creation. He
πιστευσας και βαπτισθεις, σωθησεται· ὁ δε
having believed and having been dipped, shall be saved; he but
απιστησας, κατακριθησεται. 17 Σημεια δε τοις
not having believed, shall be condemned. Signs and to those
πιστευσασι ταυτα παρακολουθησει· Εν τω
having believed these shall attend; In the
ονοματι μου δαιμονια εκβαλουσι· γλωσσαις
name of me demons they shall cast out; with tongues
λαλησουσι καιναις· 18 οφεις αρουσι· καν
they shall speak new: serpents they shall take up; and if
θανασιμον τι πιωσιν, ου μη αυτοις βλαψει·
deadly thing they may drink, not not them it may hurt:
επι αρρωστους χειρας επιθησουσι, και καλως
upon sick ones hands they shall place, and well
εξουσιν. 19 Ὁ μεν ουν κυριος, μετα το λαλη-
they will be. The indeed then Lord, after the to have
σαι αυτοις, ανεληφθη εις τον ουρανον, και
spoken to them, he was taken up into the heaven, and
εκαθισεν εκ δεξιων του θεου· 20 εκεινοι δε εξελ-
sat at righ' of the God: those and having
θοντες εκηρυξαν πανταχου, του κυριου συνερ-
gone forth published everywhere, the Lord working
γοντος, και τον λογον βεβαιουντος δια των
with, and the word ratifying through the
επακολουθουντων σημειων.]
accompanying signs.]

15 † And he said to them, "Go into all the WORLD, and proclaim the GLAD TIDINGS to the WHOLE CREATION.

16 HE who BELIEVES and is immersed will be saved; but HE who BELIEVES NOT will be condemned.

17 And these Signs will accompany the BELIEVERS; † in my NAME they will expel Demons; † they will speak in new Languages;

18 † they will take up Serpents; and if they should drink any deadly poison, it will not injure Them; † they will lay Hands on Sick persons, and they will be well."

19 Then, indeed, after the LORD had SPOKEN to them, † he was taken up into HEAVEN, and sat down at the Right hand of GOD.

20 And THOSE having gone forth, proclaimed everywhere, † the Lord co-operating, and ratifying the WORD through the ACCOMPANYING Signs.

* ACCORDING TO MARK.

* VATICAN MANUSCRIPT.—Subscription—ACCORDING TO MARK.

† 15. Matt. xxviii. 19; Rom. x. 15—18; Col. i. 23. † 16. Acts ii. 38; viii. 12; xvi. 31—33. † 17. Acts v. 16; viii. 7; xvi. 18. † 17. Acts ii. 4; x. 46; xix. 6. † 18. Acts xxviii. 5. † 18. Acts xxviii. 8; James v. 14, 15. † 19. Luke xxiv. 51; Acts i. 9; ii. 24, 35. † 20. Acts v. 12; xiv. 3; i Cor. ii. 4, 5; Heb. ii. 4.