

*The
Gospel of Matthew
as
extracted in order
from the
Codex Fuldensis*

Commentary:

The first column is from the Douay-Rheims translation, the second is from the Latin Vulgate. The third column is the Gospel, extracted from the CF Gospel, alligned to fit the Vulgate.

Where an entry, or part thereof is in red, there is a difference between it and the Vulgate.

Where an entry or part thereof, is in mauve, the CF is lacking, but there is evidence that the original was not, for an expanded account has been taken from another Gospel, primarily Luke, hence the verse deficit has been made good from the Vulgate.

Where a verse is left blank, there is no evidence in the CF that the verse was present. Note, absence of evidence is not certain evidence of absence

The text has been re-ordered to follow the sequence found in the Codex Fuldensis Gospel, and the Douay-Rheims translation column has been modified to reflect any differences found in the Codex Fuldensis Gospel

Summary of deviations:

1/	1: 17	(34)	'ergo' missing
2/	1: 18	(34)	'Ihesu' in place of 'eius'
3/	2: 5	(39)	'At' translated as 'But': context requires 'Whereupon'
4/	2: 6	(39)	'iudex' in place of 'dux' - 'judge' in place of 'commander'
5/	2: 8	(40)	'et' missing from between 'puero' and 'cum'
6/	2: 11	(40)	'sua' in place of 'eius', also 'myrram' in place of 'murram'
7/	3: 1	(43)	missing, witnessed using Luke so made good from Vulgate
8/	3: 11	(48)	'igne' in place of 'igni' (ignis, ignis) - abl in place of dat - ablative is correct, dative is WRONG
9/	3: 16a	(48)	missing, witnessed using Luke so made good from Vulgate
10/	3: 17b	(49)	missing, witnessed using Luke so made good from Vulgate
11/	5: 2	(60)	'Et' missing, so 'And' missing
12/	5: 13	(61)	'proiciatur' in place of 'mittatur' - 'thrown down' in place of 'sent'
13/	5: 30	(63)	'enim' between 'tibi' and 'expedit' Douay corrects Jerome's omission
14/	5: 33	(64)	'iterum' missing, so 'Again' missing
15/	5: 47	(66)	'quid amplius factis' missing
16/	5: 48	(66)	'et' missing, so 'also' missing
17/	6: 11	(68)	'cotidianum' in place of 'supersubstantialem' - I found this in Luke, but Sievers did not mention this link, implying that he thought that this was old Matthew.
18/	6: 15	(68)	'vobis' before 'peccata', so 'you' before 'your offences'
19/	6: 16	(68)	'autem' missing, so 'And' missing also 'exterminant' in place of 'demoliuntur' 'exterminant' (active) present participle 'putting aside', context - 'casting down' in place of 'demoliuntur' (deponent), active verb conjugated as if it were passive 'put down', 'destroy', 'ubi fures...' missing, so 'where thieves...' missing
20/	6: 19	(69)	'autem' missing, so 'But' missing
21/	6: 23	(69)	'quo modo' in place of 'quomodo'
22/	6: 28	(70)	'regnum dei' in place of 'regnum', hence 'kingdom of God' in place of 'kingdom'
23/	6: 33	(71)	'nomine tuo eicimus demonia et' in place of 'tuo nomine demonia eicimus et'
24/	7: 22	(74)	'mea' missing, so, 'these words' in place of 'these, my words'
25/	7: 24	(75)	'doctrina' in place of 'doctrinam': ablative in place of accusative: meaning: {upon, above, concerning, besides} doctrine: in place of: {over, above, on, beyond, heads, over and above} doctrine. clearly, the former case is better.
26/	7: 28	(75)	'in via' in place of 'in viam': ablative in place of accusative: 'through the street' in place of 'into the street'. Bearing in mind, the verb is 'abeo' - 'go out', the former has better context.
28/	10: 12	(77)	'dicentes pax huic domus' present, lacking in Vulgate, but present in Douay
29/	10: 25b	(78)	'patremfamilias' in place of 'patrem familias'
30/	10: 28	(79)	'corpus occident' in place of 'occident corpus'. Former order is more classical.
31/	10: 40	(80)	'Et' begins verse, so 'And' begins verse
32/	8: 20	(85)	after 'tabernacula' has 'ubi requiescant', (where they rest)
33/	8: 27	(86)	after 'dicentes' has 'ad invicem quis aut' (to eachother: Who or) also part missing, witnessed using Luke, so made good from the Vulgate
34/	8: 29	(87)	part missing, witnessed using Mark, so made good from the Vulgate
35/	8: 32	(88)	part missing, witnessed using Mark, so made good from the Vulgate
36/	8: 33	(88)	mostly missing, witnessed using Mark, so made good from the Vulgate
37/	8: 34	(88)	has 'et' after 'eo' - may be part of suture.
38/	9: 2 - 9: 8a	(89)	missing, witnessed using Luke, so made good from the Vulgate
39/	9: 11 - 9: 12	(91)	missing, witnessed using Mark, so made good from the Vulgate
40/	9: 14 - 9: 15a	(91+1)	missing, witnessed using Mark & Luke, so made good from the Vulgate
41/	9: 16 - 9: 17	(92)	missing, witnessed using Mark, so made good from the Vulgate
42/	12: 42	(93)	'Dico autem vobis, quia multi venerunt a finibus terrae audire sapientiam Salomonis, et ideo maior Salomon hic.' follows the extent of the Vulgate verse, so 'But I tell you since many have come from the ends of the earth to hear the wisdom of Solomon, so one greater than Solomon is here.' follows the extent of the Douay verse
43/	9: 19	(94)	Ihesu in place of Iesu
44/	9: 20	(95)	'accessit retro' missing: Witnessed in CF so taken from Vulgate
45/	9: 21 - 22	(95)	missing, witnessed using Luke, so made good from the Vulgate
46/	9: 23b	(96)	missing, witnessed using Mark, so made good from the Vulgate
47/	9: 24c	(96)	missing, witnessed using Luke, so made good from the Vulgate
48/	9: 25	(96)	missing, witnessed using Mark, so made good from the Vulgate
49/	9: 27	(97)	'Ihesu' in place of 'Iesu', also 'eum' missing from between 'sunt' and 'duo', so 'him' missing after 'followed'

50/	9: 28	(97)	'dixit' in place of 'dicit': perfect in place of present, so, 'said' in place of 'saith'
51/	9: 30	(97)	'Ihesus' in place of 'Iesus'
52/	9: 31	(97)	'terram illam' in place of 'terra illa': accusative in place of ablative: 'into' in place of 'throughout'
53/	12: 23a	(97)	Fragment here inserted: 'numquid hic est Filius David'
54/	9: 34b	(97)	missing, witnessed using Luke, so made good from the Vulgate
55/	9: 35		missing: not witnessed
56/	9: 37, 38		missing: not witnessed
57/	12: 22		missing: not witnessed
58/	12: 24	(97)	This verse essentially repeats the above, nearly verbatim
59/	12: 25 - 28	(98)	mostly missing, witnessed using Mark & Luke, so made good from the Vulgate
60/	11: 2 - 11	(100+1)	mostly missing, witnessed using Luke, so made good from the Vulgate
61/	11: 16	(101)	'qui' missing between 'foro' and 'clamantes', hence 'who' missing before 'crying'
62/	11: 18	(102)	'demonium': spelling: scribal error in Sangallensis
63/	11: 25a	(103)	missing, witnessed using Luke, so made good from the Vulgate
64/	12: 1 - 4	(105)	missing, witnessed using Luke, so made good from the Vulgate
65/	12: 7, 8		missing: not witnessed
66/	12: 11	(106)	'Et dixit ad eos' in place of 'ipse autem dixit illis': verse thus begins 'and' in place of 'but'
67/	12: 12	(106)	'Ideoque licet sabbato bene facere' in place of 'itaque licet sabbatis benefacere' 'ideoque' is a synonym of 'itaque'. but 'sabbato' is singular where 'sabbatis' is plural
68/	12: 14	(107)	missing, witnessed using Luke, so made good from the Vulgate
69/	12: 15	(107)	'Ihesus': old spelling
70/	13: 31	(109)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
71/	13: 32	(109)	'seminibus cum autem creverit maius est omnibus' missing, so 'seeds; but when it is grown up, it is greater than' is omitted, but sense requires 'indeed' which is not sourced in Latin, to be replaced by 'seed'
72/	13: 12		missing: not witnessed
73/	13: 14	(110)	'in inserted between 'adimpletur' and 'eis': insignificant
74/	13: 23	(111)	'terram bonam' in place of 'terra bona': accusative in place of ablative, hence: 'into' in place of 'upon'
75/	13:44	(113)	'pre' in place of 'prae': scribal error in Sangallensis: insignificant
76/	13: 45	(113)	'negiatori missing from between 'homini' and 'quaerenti': insignificant
77/	13:57b	(114)	mostly missing, witnessed using Luke, so made good from the Vulgate
78/	14: 1b - 2	(115)	missing: not witnessed
79/	14: 3	(115)	missing, witnessed using Mark, so made good from the Vulgate
80/	14: 4 - 5	(115)	parts missing, witnessed in Mark, so made good from the Vulgate
81/	14: 6 - 9	(115+1)	missing, witnessed using Mark, so made good from the Vulgate
82/	14: 11 - 12	(116)	parts missing, witnessed using Mark, so made good from the Vulgate
83/	14: 15	(117)	parts missing, witnessed using Luke, so made good from the Vulgate
84/	14: 17	(118)	missing, witnessed in the other Gospels
85/	14: 19	(118)	mostly missing, witnessed using Mark & Luke, so made good from the Vulgate
86/	14: 25	(119)	parts missing, witnessed using Mark, so made good from the Vulgate
87/	14: 29	(120)	'Ihesum': old spelling
88/	15: 1	(126)	parts missing, witnessed using Mark, so made good from the Vulgate
89/	15: 15	(128)	parts missing, witnessed using Mark, so made good from the Vulgate
90/	15: 19	(129)	parts missing, witnessed using Mark, so made good from the Vulgate
91/	15: 21 - 22	(129)	parts missing, witnessed using Mark, so made good from the Vulgate
92/	15: 23	(129)	'Ihesus autem' in place of 'qui': 'Jesus though' in place of 'who'
93/	15: 26	(129)	'enim' between 'est' and 'bonum': so 'Indeed' before 'it is not good' parts missing, witnessed using Mark, so made good from the Vulgate
94/	15: 27	(129)	'Mensa' is clearly singular, so that it is not logical for 'dominorum' to be plural. Ephrem Syrus, reading Tatian, notes the singular pointedly. This seems to be a context run-on error from 'suorum' which of course should be plural
95/	15: 28	(129)	'Et tunc' in place of 'tunc respondens Iesus': hence 'And then he' in place of 'Then Jesus answering'
96/	15: 29 - 31	(130)	missing, witnessed using Mark, so made good from the Vulgate
97/	16: 1 - 4a		missing, not witnessed
98/	16: 4b	(140)	'abiit' missing from 'et relictis illis abiit': ablative absolute, 'and with them abandoned'
99/	15: 32	(140)	'ecce' before 'tridua': 'look' after 'because'
100/	15: 38	(141)	'manducaverunt' in place of 'manducaverant': perfect in place of pluperfect. 'ate' in place of 'had eaten', Douay seems to have this right.
101/	15: 39	(141)	missing, witnessed using Mark, so made good from the Vulgate, however, the witness implies Dalmanutha in place of Magadan
102/	16: 6 - 7	(141)	parts missing, witnessed using Mark, so made good from the Vulgate
103/	16: 9	(141)	part missing, witnessed using Mark, so made good from the Vulgate
104/	16: 10	(141)	missing, witnessed using Mark, so made good from the Vulgate
105/	16: 17	(143)	'Ihesus': old spelling
106/	16: 24	(144)	part missing, witnessed using Mark, so made good from the Vulgate
107/	16: 26	(144)	'commutationem' and 'homo' reversed: insignificant
108/	16: 28	(145)	'astantibus' in place of 'hic stantibus': 'standing near' in place of 'standing here'
109/	17: 1	(145)	'Iesus' missing, hence 'He' in place of 'Jesus'
110/	17: 4	(145)	'autem' missing between 'respondens' and 'Petrus': hence initial 'And' deleted
111/	17: 13	(146+1)	'eis' missing after 'dixisset': 'to them' missing after 'spoken'
112/	17: 14 - 15	(148)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
113/	17: 16	(148)	missing, witnessed using Mark & Luke, so made good from the Vulgate
114/	17: 17	(148+1)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
115/	17: 19	(149)	'Dicit illis Ihesus' in place of 'Dicit illis': curiously, though Jerome omits, Douay finds.
116/	17: 20	(150)	'demoniorum' after 'genus': 'of devils' after 'this kind', and 'kind' changed to 'variety'
117/	17: 24	(150)	'Ihesus': old spelling
118/	18: 9	(152)	'regnare' in place of 'intrare': 'rule over' in place of 'enter into'
119/	18: 15	(157)	part missing, witnessed using Luke, so made good from the Vulgate

120/	18: 17	(157)	'æclesiam' archaic spelling of 'ecclesiam': insignificant
121/	18: 28	(159)	'autem' missing between 'egressus' and 'servus', hence the verse does not begin with 'But'
122/	19: 7	(160+1)	'ergo' missing from between 'quid' and 'Moyses': 'Why then' becomes 'Why?'
123/	19: 9	(161)	'vobis' missing from between 'autem' and 'quia': 'And I say to you' becomes 'And I say'
124/	19:10	(161)	'mulliere' in place of 'uxore', thus 'a woman' in place of 'his wife'
125/	19: 16 - 17	(170)	parts missing, witnessed using Mark, so made good from the Vulgate
126/	19: 18	(171)	'non occides' in place of 'non homicidium facies': 'thou shalt not kill' in place of 'thou shalt do no murder'
127/	19: 19	(171)	'patrem tuum' in place of 'patrem': Douay has 'thy father' correcting Jerome's omission.
128/	19: 22	(171)	part missing, witnessed using Luke, so taken from the Vulgate
			'multas possessiones habens': insignificant change in word order
129/	19: 23	(171)	part missing, witnessed using Mark, so made good from the Vulgate
130/	19: 29	(172+1)	'possidebunt' in place of 'possidebit': 'omnis', though logically plural, is grammatically singular, hence translated 'everyone', here though the verb is put into the plural for emphasis, so in English, it must be given a plural pronoun, as 'they will possess'
			parts missing, witnessed using Mark, so made good from the Vulgate
131	20: 13	(179)	'At' translated as 'But': context requires 'Whereupon'
132/	20: 17	(182)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
133/	20: 18	(182)	missing, witnessed using Mark & Luke, so made good from the Vulgate
134/	20: 19	(182)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
135/	20: 25	(183)	'Ihesus': old spelling
136/	20: 28	(185)	'ut ministraretur ei' in place of 'ministrari': 'that he might be ministered unto' in place of 'to be ministerd unto', and 'ut ministraret' in place of 'ministrari': 'that he might minister' in place of 'to minister to'
137/	20: 30	(187+1)	'Nazarenus' after 'Ihesus, hence 'the Nazarene' after 'Jesus'
138/	20: 31	(188)	'At' translated as 'But': context requires 'Whereupon'
139/	20: 32	(188)	'Ihesus': old spelling
140/	21: 2	(189)	'pullum eius' in place of 'pullum'. Specifies that the colt is born of that ass also parts missing, witnessed using Luke, so made good from the Vulgate: note: if not for the insertion of 'illum' and 'eum' then Matthew witnesses.
141/	21: 3	(189)	parts missing, witnessed using Luke, so made good from the Vulgate
142/	21: 7	(189)	'iactantes' in place of 'inposuerunt': 'they brought, throwing' in place of 'they brought and they laid', also 'pullum' in place of 'eis', specifying he sat on the colt, not both also part missing, witnessed using Mark, (colt only), so made good from the Vulgate accordingly note that the following reference is only to the colt, so context is used to translate 'et' as 'in fact'
143/	21: 5	(190)	parts missing, witnessed in John, so made good from the Vulgate
144/	21: 8 - 9	(190)	part missing, witnessed using Luke, so made good from the Vulgate
145/	21: 16	(193)	'vos' in place of 'utique': 'you' in place of 'certainly': 'You' as emphatic, so rendered as 'You now'
146/	21: 21	(200)	'in corde' after 'hesitaveritis', hence 'will have doubted in your heart' part missing, witnessed using Mark, so made good from the Vulgate
147/	21: 22	(200)	missing, witnessed using Mark & Luke, so made good from the Vulgate
148/	21: 25	(202)	verse is not witnessed after 'dicentes'
149/	21: 26	(202)	'autem' missing from between 'si' and 'dixerimus': hence 'But' deleted.
150/	21: 31	(202)	'Ihesus': old spelling: also, Douay incorrectly translates 'novissimus' as 'first'
151/	21: 37	(203)	'forsitan' between 'dicens' and 'verebuntur' hence 'perhaps after 'they will'
152/	21: 44	(204)	'Omnis qui' in place of 'Et qui': All who in place of 'and who(soever)', and 'autem ceciderit' in place of 'vero ceciderit.' autem: but vero: certainly, Douay has this form
153/	22: 1	(204)	'dixit eis iterum in parabolis' in place of 'dixit iterum in parabolis eis dicens' so translation becomes: 'told them again in parables'
154/	22: 3	(205)	'et' missing before 'misit', so 'and' missing before 'he sent'
155/	22: 10	(206)	'sunt' after 'egressi', changes adjectival phrase into perfect tense verb, requires 'and' to be inserted before 'gathered'
156/	22: 12	(206)	'at ille obmutuit' missing and not witnessed, so 'but he was silent' omitted.
157/	22: 26	(208)	part missing, witnessed using Luke, so made good from the Vulgate
158/	22: 28 - 30	(208)	parts missing, witnessed using Luke, so made good from the Vulgate
159/	22: 31	(208)	'quia' in place of 'quod': 'that (it is)' in place of 'that which (was)' parts missing, but partially witnessed in Mark, so made good from the Vulgate accordingly
160/	22: 32	(208)	missing, witnessed using Mark, so made good from the Vulgate
161/	22: 35	(209)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
162/	22: 37	(209)	missing, witnessed using Mark, so made good from the Vulgate
163/	22: 38	(209)	'primum et maximum' in place of 'maximum et primum': 'first and greatest' in place of 'greatest and first'
164/	26: 6 - 9	(236+1)	mostly missing, witnessed using Mark & John, so made good from the Vulgate
165/	26: 11	(237)	missing, witnessed using Mark, so made good from the Vulgate
166/	26: 13	(238)	'hoc' missing from between 'fuerit' and 'evangelium': 'the' in place of 'this'
167/	23: 4	(242)	'humeros': old spelling
168/	23: 13 - 14	(244)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
169/	23: 21	(245)	'iurat' in place of 'iuraverit': present in place of future perfect, hence, 'swears' in place of 'will have sworn'
170/	23: 24	(245)	part missing, witnessed using Mt. 15: 14, so made good from the Vulgate
171/	23: 34	(247)	part missing, witnessed using Luke, so made good from the Vulgate
172/	24: 1 - 4	(250)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
173/	24: 6	(251)	part missing, witnessed using Mark & Luke, so made good from the Vulgate
174/	24: 7	(251)	'terre motus' in place of 'terraemotus': insignificant
175/	24:10	(251)	'Et' missing before 'tunc': 'And' missing before 'then'
176/	24: 16	(252)	Missing, witnessed using Luke, so made good from the Vulgate
177/	24: 17 - 18		Missing, not witnessed
178/	24: 19	(252)	Missing, witnessed using Luke, so made good from the Vulgate
179/	24: 31	(255)	'tunc' between 'et' and 'mittet', so 'then' between 'And' and 'he'

180/	24: 33	(255)	'fieri' between 'omnia' and 'scitote': this changes the whole sense of the sentence from 'you shall see all these things' to 'you shall see all these things have happened'
181/	24: 36	(256)	part missing, witnessed using Luke, so made good from the Vulgate also, last two words reversed: insignificant
182/	24: 17 - 18	(257)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
183/	24: 40	(257+1)	part missing, witnessed using Luke, so made good from the Vulgate
184/	24: 41	(258)	'unum in place of 'mola': 'in one', or 'together' in place of 'in a mill' sense requires that 'molentes' be translated as 'milling' rather than 'grinding'
185/	24: 28	(258)	missing, witnessed using Luke, so made good from the Vulgate
186/	24: 42	(258)	missing, witnessed using Mark, so made good from the Vulgate
187/	24: 47	(259)	'Vere' in place of 'amen', so 'Verily' in place of Amen'
188/	25: 17	(261)	'et' after 'similiter', and 'talenta' after 'duo', better then: 'likewise also he that received the two talents'
189/	25: 38	(267)	'collegimus' in place of 'colleximus': classical spelling in place of vulgar: insignificant
190/	25: 43	(267)	see above
191/	26: 14 - 15	(269)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
192/	26: 18	(272)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
193/	26: 19	(272)	missing, witnessed using Mark, so made good from the Vulgate
194/	26: 20 - 23	(272+1)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
195/	26: 24b	(273)	'autem' missing from 'vae homini', so 'but' missing from 'woe to that man'
196/	26: 27	(275)	'et benedixit' before 'et dedit', so 'and blessed and gave', also has 'eis' in place of 'illis', so 'them' in place of 'these', but Douay has 'them' anyhow.
197/	26: 28	(275)	'vobis et' before 'multis', so 'for you and for many'
198/	26: 34	(276)	part missing, witnessed using John, so made good from the Vulgate
199/	26: 30	(282)	part missing, witnessed using Luke, so made good from the Vulgate
200/	26: 37	(294)	'Iacobum et Iohannem,' between 'Zebedaei' and 'coepit': 'and James and John' between 'Zebedee' and 'he began'
201/	26: 39 - 40	(294+1)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
202/	26: 43	(295)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
203/	26: 47	(296)	part missing, witnessed using Mark & John, so made good from the Vulgate
204/	26: 48	(296)	'dederat' in place of 'dedit': pluperfect in place of perfect: hence 'had given'
205/	26: 50a	(296)	part missing, witnessed using Luke, so made good from the Vulgate
206/	26: 51 - 52a	(297+1)	missing, witnessed using John so made good from the Vulgate
207/	26: 53	(298)	has 'milia' after 'duodecim': thus 'twelve thousand' in place of 'twelve'
208/	26: 57	(299)	missing, witnessed using John, so made good from the Vulgate
209/	26: 58	(299+1)	parts missing, witnessed using Mark, Luke & John, so made good from the Vulgate
210/	26: 69	(301)	parts missing, witnessed using Mark & John, so made good from the Vulgate
211/	26: 73bc	(301)	has 'quod sis Galileus' after 'te facit,': 'that thou art Galilean' after 'discovers thee'
212/	26: 74a	(301)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
213/	26: 70	(301)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
214/	26: 74b	(301)	missing, witnessed using John so made good from the Vulgate
215/	26: 75	(302)	'domini' in place of 'Iesu': 'the Lord' in place of 'Jesus'
216/	27: 1a	(302)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
217/	27: 1b		missing: not witnessed
218/	26: 59	(302)	parts missing, witnessed using Mark & Luke, so made good from the Vulgate
219/	26: 61 - 63	(302)	parts missing, witnessed using Mark so made good from the Vulgate
220/	26: 66	(303)	'omnes' between 'respondentes' and 'dixerunt', so 'all' before 'said' also, 'At' translated as 'But': context requires 'Whereupon'
221/	26: 68	(304)	'iste' between 'est' and 'qui', so 'who is the fellow that struck thee': insignificant
222/	27: 2	(304)	'adduxerunt eum vincitum': different word order, insignificant
223/	27: 11	(306)	missing, witnessed using John, so made good from the Vulgate
224/	27: 12	(310)	parts missing, witnessed using Mark so made good from the Vulgate
225/	27: 15	(310)	'consuerat' in place of 'consueverat': 3 rd Sing pluperfect of 'contrive' in place of 'accustom', hence, 'had contrived' in place of 'was accustomed' also parts missing, witnessed using Mark, so made good from the Vulgate
226/	27: 17	(310)	'ergo' between 'quem' and 'vultis': hence 'whom therefore do you want'
227/	27: 26	(312)	'flagellis cesum' in place of 'flagellatum': 'flayed with whips' in place of 'scourged'
228/	27: 28	(312)	'clamidem' in place of 'clamydem' better classical spelling
229/	27: 32	(313)	part missing, witnessed using Luke, so made good from the Vulgate
230/	27: 33	(313)	missing, witnessed using Mark & Luke, so made good from the Vulgate
231/	27:35	(314)	parts missing, witnessed using John, so made good from the Vulgate
232/	27: 37	(314)	parts missing, witnessed using Mark & John, so made good from the Vulgate
233/	27: 38	(315)	'crucifixerunt' in place of 'crucifixi sunt': 'they crucified' in place of 'were crucified', but that is passive, yet the subjects, ie, the victims are in the accusative case. 'they crucified' requires the objects to be in the accusative, as is the case. Also, 'alterum' in place of 'unus': 'the other' in place of 'one'
234/	27: 42	(315)	parts missing, witnessed using Mark, so made good from the Vulgate
235/	27: 43	(315)	'deum' in place of 'deo': accusative in place of ablative after 'Confidet in'. Refer to 'Credo in unum Deum', accusative is correct, ablative is not. also, 'ideo', 'therefore' before 'liberet', 'he may release', or 'let him release', hence, 'therefore let him release/deliver' also 'eum' after 'si vult': 'him' after 'if he wishes'. Jerome misses this, but Douay corrects this error.
236/	27: 44	(315)	part missing, witnessed using Luke, so made good from the Vulgate
237/	27: 46	(317)	'quod est interpretatum' in place of 'hoc est', so: 'Which is interpreted' in place of 'That is'
238/	27: 54 - 56	(319)	parts missing, witnessed using Mark, Luke & John, so made good from the Vulgate

239/	27: 57 - 58	(320)	parts missing, witnessed using Luke & Mark, so made good from the Vulgate
240/	27: 59	(321)	missing, witnessed using John, so made good from the Vulgate
241/	27: 60	(322)	parts missing, partially witnessed using John, so made good from the Vulgate accordingly
242/	27: 62	(322)	'parascheve' in place of 'post parasceven': 'which is the day of preparation, in place of 'which followed the day of preparation'. Note 'Altera autem die' cannot be read 'and on the next day'. It must read 'and on the other day', implying that this is a back-referral from the Sabbath, ie, 'and on the day before'
243/	28: 1	(323)	'videre sepulchrum' not witnessed, hence 'to see the 'to see the sepulchre' omitted
244/	28: 2	(323+1)	'et angelum sedentem super eum' in place of 'et sedebat super eum', hence 'and an angel sitting on it' in place of 'and sat upon it' note: 'sitting' is accusative, so it is possible that Jerome's version has been altered to fit The form in the CF could have been thus in Matthew, if 'ecce' between 'et' and 'angelum' 'a mortuis' between 'surrexit' and 'et', so 'from the dead' after 'risen'
245/	28: 7	(325)	

Statistics:

Verses altered:	127	11.9%
Verses missing, unwitnessed:	6.5	0.61%
Verses missing but witnessed:	134	12.5%
Total Vulgate verses:	1070	100%

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Matthew Chapter 1

Section 1

1: III

Mt. 1:1	The book of the generation of Jesus Christ, the son of David, the son of Abraham:	liber generationis Iesu Christi filii David filii Abraham	Liber generationis Ihesu Christi filii David, filii Abraham:
Mt. 1:2	Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.	Abraham genuit Isaac Isaac autem genuit Iacob Iacob autem genuit Iudam et fratres eius	Abraham genuit Isaac. Isaac autem genuit Iacob. Iacob autem genuit Iudam et fratres eius.
Mt. 1:3	And Judas begot Phares and Zara of Thamar. And Phares begot Esrom. And Esrom begot Aram.	Iudas autem genuit Phares et Zara de Thamar Phares autem genuit Esrom Esrom autem genuit Aram	Iudas autem genuit Phares et Zara de Thamar. Phares autem genuit Esrom. Esrom autem genuit Aram.
Mt. 1:4	And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon.	Aram autem genuit Aminadab Aminadab autem genuit Naasson Naasson autem genuit Salmon	Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon.
Mt. 1:5	And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king.	Salmon autem genuit Booz de Rachab Booz autem genuit Obed ex Ruth Obed autem genuit Iesse Iesse autem genuit David regem	Salmon autem genuit Booz de Rachab. Booz autem genuit Obed ex Ruth. Obed autem genuit Iesse. Iesse autem genuit David regem.
Mt. 1:6	And David the king begot Solomon .	David autem rex genuit Salomonem ex ea quae fuit Uriae	David autem rex genuit Salomonem .
Mt. 1:7	And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa.	Salomon autem genuit Roboam Roboam autem genuit Abiam Abia autem genuit Asa	Salomon autem genuit Roboam. Roboam autem genuit Abia. Abia autem genuit Asa.
Mt. 1:8	And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias.	Asa autem genuit Iosaphat Iosaphat autem genuit Ioram Ioram autem genuit Oziam	Asa autem genuit Iosaphath. Iosaphath autem genuit Ioram. Ioram autem genuit Oziam.
Mt. 1:9	And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias.	Ozias autem genuit Ioatham Ioatham autem genuit Achaz Achaz autem genuit Ezechiam	Ozias autem genuit Ioatham. Ioatham autem genuit Achaz. Achaz autem genuit Ezechiam.
Mt. 1:10	And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias.	Ezechias autem genuit Manassen Manasses autem genuit Amon Amon autem genuit Iosiam	Ezechias autem genuit Manassen. Manasses autem genuit Ammon. Ammon autem genuit Iosiam.
Mt. 1:11	And Josias begot Jechonias and his brethren in the transmigration of Babylon.	Iosias autem genuit Iechoniam et fratres eius in transmigratione Babylonis	Iosias autem genuit Iechoniam et fratres eius in transmigratione Babylonis.
Mt. 1:12	And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel.	et post transmigrationem Babylonis Iechonias genuit Salathiel Salathiel autem genuit Zorobabel	Et post transmigrationem Babylonis Iechonias genuit Salathiel. Salathiel autem genuit Zorobabel.
Mt. 1:13	And Zorobabel begot Abiud. And Abiud begot Eliachim. And Eliachim begot Azor.	Zorobabel autem genuit Abiud Abiud autem genuit Eliachim Eliachim autem genuit Azor	Zorobabel autem genuit Abiud. Abiud autem genuit Eliachim. Eliachim autem genuit Azor.
Mt. 1:14	And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud.	Azor autem genuit Saddoc Saddoc autem genuit Achim Achim autem genuit Eliud	Azor autem genuit Sadoch. Sadoch autem genuit Eliachim. Eliachim autem genuit Eliud.
Mt. 1:15	And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.	Eliud autem genuit Eleazar Eleazar autem genuit Matthan Matthan autem genuit Iacob	Eliud autem genuit Eleazar. Eleazar autem genuit Matthan. Matthan autem genuit Iacob.
Mt. 1:16	And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.	Iacob autem genuit Ioseph virum Mariae de qua natus est Iesus qui vocatur Christus	Iacob autem genuit Ioseph virum Mariae, de qua natus est Iesus, qui vocatur Christus.
Mt. 1:17	All the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.	2: X omnes ergo generationes ab Abraham usque ad David generationes quattuordecim et a David usque ad transmigrationem Babylonis generationes quattuordecim et a transmigratione Babylonis usque ad Christum generationes quattuordecim	Omnes generationes ab Abraham usque ad David generationes XIII , et a David usque ad transmigrationem Babylonis generationes XIII , et a transmigratione Babylonis usque ad Christum generationes XIII .
Mt. 1:18	Now the generation of Christ was in this wise. When as Jesus' mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.	3: V Christi autem generatio sic erat cum esset desponsata mater eius Maria Ioseph antequam convenirent inventa est in utero habens de Spiritu Sancto	Christi autem generatio sic erat: Cum esset desponsata mater Ihesu Maria Ioseph, antequam convenirent, inventa est in utero habens de spiritu sancto.
Mt. 1:19	Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.	4: X Ioseph autem vir eius cum esset iustus et nollet eam traducere voluit occulte dimittere eam	Ioseph autem vir eius, cum esset iustus et nollet eam traducere, voluit occulte dimittere eam.

Mt. 1:20	But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost.	haec autem eo cogitante ecce angelus Domini in somnis apparuit ei dicens Ioseph fili David noli timere accipere Mariam coniugem tuam quod enim in ea natum est de Spiritu Sancto est	Haec autem eo cogitante, ecce angelus domini in somnis apparuit ei dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam, quod enim in ea natum est, de spiritu sancto est.
Mt. 1:21	And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins.	pariet autem filium et vocabis nomen eius Iesum ipse enim salvum faciet populum suum a peccatis eorum	Pariet autem filium, et vocabis nomen eius Ihesum, ipse enim salvum faciet populum suum a peccatis eorum.
Mt. 1:22	Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying:	hoc autem totum factum est ut adimpleretur id quod dictum est a Domino per prophetam dicentem	Hoc autem totum factum est, ut adimpleretur quod dictum est a domino per prophetam dicentem:
Mt. 1:23	Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.	ecce virgo in utero habebit et pariet filium et vocabunt nomen eius Emmanuel quod est interpretatum Nobiscum Deus	ecce virgo in utero habebit et pariet filium, et vocabunt nomen eius Emmanuel, quod est interpretatum: nobiscum deus.
Mt. 1:24	And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife.	exsurgens autem Ioseph a somno fecit sicut praecepit ei angelus Domini et accepit coniugem suam	Exsurgens autem Ioseph a somno fecit sicut praecepit ei angelus domini et accepit conjugem suam,
Mt. 1:25	And he knew her not till she brought forth her first born son: and he called his name Jesus.	et non cognoscebat eam donec peperit filium suum primogenitum et vocavit nomen eius Iesum	et non cognoscebat eam, donec peperit filium suum primogenitum, et vocavit nomen eius Ihesum.
Mt. 2:1	When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem,	cum ergo natus esset Iesus in Bethlehem Iudaeae in diebus Herodis regis ecce magi ab oriente venerunt Hierosolymam	Cum ergo natus esset Iesus in Bethlehem Iudaeae, in diebus Herodis regis, ecce magi ab oriente venerunt Hierosolymam
Mt. 2:2	Saying: Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.	dicentes ubi est qui natus est rex Iudaeorum vidimus enim stellam eius in oriente et venimus adorare eum	dicentes: ubi est qui natus est rex Iudaeorum? vidimus enim stellam eius in oriente et venimus adorare eum.
Mt. 2:3	And king Herod hearing this, was troubled, and all Jerusalem with him.	audiens autem Herodes rex turbatus est et omnis Hierosolyma cum illo	Audiens autem Herodes rex turbatus est et omnis Hierosolyma cum illo,
Mt. 2:4	And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.	et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis ubi Christus nasceretur	et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis, ubi Christus nasceretur.
Mt. 2:5	Whereupon they said to him: In Bethlehem of Juda. For so it is written by the prophet:	5: VII at illi dixerunt ei in Bethlehem Iudaeae sic enim scriptum est per prophetam	At illi dixerunt ei: in Bethlehem Iudaeae. Sic enim scriptum est per prophetam:
Mt. 2:6	And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the Judge that shall rule my people Israel.	et tu Bethlehem terra Iuda nequaquam minima es in principibus Iuda ex te enim exiet dux qui reget populum meum Israhel	et tu Bethlehem terra Iuda, nequaquam minima es in principibus Iuda, ex te enim exiet iudex , qui reget populum meum Israhel.
Mt. 2:7	Then Herod, privately calling the wise men learned diligently of them the time of the star which appeared to them;	6: X tunc Herodes clam vocatis magis diligenter didicit ab eis tempus stellae quae apparuit eis	Tunc Herodes clam vocatis magis diligenter didicit ab eis tempus stellae quae apparuit eis,
Mt. 2:8	And sending them into Bethlehem, said: Go and diligently inquire after the child . When you have found him, bring me word again, that I also may come and adore him.	et mittens illos in Bethlehem dixit ite et interrogate diligenter de puero et cum inveneritis renuntiate mihi ut et ego veniens adorem eum	et mittens illos in Bethlehem dixit: ite et interrogate diligenter de puero: cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum.
Mt. 2:9	Who having heard the king, went their way; and behold the star which they had seen in the East, went before them, until it came and stood over where the child was.	qui cum audissent regem abierunt et ecce stella quam viderant in oriente antecedebat eos usque dum veniens staret supra ubi erat puer	Qui cum audissent regem abierunt, et ecce stella quam viderant in oriente antecedebat eos, usque dum veniens staret supra ubi erat puer.
Mt. 2:10	And seeing the star they rejoiced with exceeding great joy.	videntes autem stellam gavisi sunt gaudio magno valde	Videntes autem stellam gavisi sunt gaudio magno valde.,
Mt. 2:11	And entering into the house, they found the child with Mary his mother, and falling down they adored him: and opening their treasures, they offered him gifts; gold, frankincense, and myrrh.	et intrantes domum invenerunt puerum cum Maria matre eius et procidentem adoraverunt eum et apertis thesauris suis obtulerunt ei munera aurum tus et murram	et intrantes domum invenerunt puerum cum Maria matre sua , et procidentem adoraverunt eum. Et apertis thesauris suis obtulerunt ei munera, aurum tus et myrram .

Mt. 2:12	And having received an answer in sleep that they should not return to Herod, they went back another way into their country.	et responso accepto in somnis ne redirent ad Herodem per aliam viam reversi sunt in regionem suam	Et responso accepto in somnis, ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.
Mt. 2:13	And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him.	qui cum recessissent ecce angelus Domini apparuit in somnis Ioseph dicens surge et accipe puerum et matrem eius et fuge in Aegyptum et esto ibi usque dum dicam tibi futurum est enim ut Herodes quaerat puerum ad perdendum eum	Qui cum recessissent, ecce angelus domini apparuit in somnis Ioseph dicens: Surge et accipe puerum et matrem eius et fuge in Aegyptum et esto ibi usque dum dicam tibi, futurum est enim, ut Herodis quaerat puerum ad perdendum eum.
Mt. 2:14	Who arose, and took the child and his mother by night, and retired into Egypt:	qui consurgens accepit puerum et matrem eius nocte et recessit in Aegyptum	Qui consurgens accepit puerum et matrem eius nocte, et recessit in Aegyptum
Mt. 2:15	And he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.	et erat ibi usque ad obitum Herodis ut adimpleretur quod dictum est a Domino per prophetam dicentem ex Aegypto vocavi filium meum	et erat ibi usque ad obitum Herodis. Ut adimpleretur quod dictum est a domino per prophetam dicentem: ex Aegypto vocavi filium meum.
Mt. 2:16	Then Herod perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the menchildren that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.	tunc Herodes videns quoniam inlusus esset a magis iratus est valde et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus finibus eius a bimatu et infra secundum tempus quod exquisierat a magis	Tunc Herodes videns quoniam illusus esset a magis, iratus est valde et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus finibus eius, a bimatu et infra, secundum tempus quod exquisierat a magis.
Mt. 2:17	Then was fulfilled that which was spoken by Jeremias the prophet, saying:	tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem	Tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem:
Mt. 2:18	A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.	vox in Rama audita est ploratus et ululatus multus Rachel plorans filios suos et noluit consolari quia non sunt	Vox in Rama audita est, ploratus et ululatus multus, Rachel plorans filios suos, et noluit consolari, quia non sunt.
Mt. 2:19	But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt,	defuncto autem Herode ecce apparuit angelus Domini in somnis Ioseph in Aegypto	Defuncto autem Herode ecce apparuit angelus domini in somnis Ioseph in Aegypto
Mt. 2:20	Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.	dicens surge et accipe puerum et matrem eius et vade in terram Israhel defuncti sunt enim qui quaerebant animam pueri	dicens: surge et accipe puerum et matrem eius et vade in terram Israhel, defuncti sunt enim qui quaerebant animam pueri.
Mt. 2:21	Who arose, and took the child and his mother, and came into the land of Israel.	qui surgens accepit puerum et matrem eius et venit in terram Israhel	Qui surgens accepit puerum et matrem eius et venit in terram Israhel.
Mt. 2:22	But hearing that Archelaus reigned in Iudaea in the room of Herod his father, he was afraid to go thither: and being warned in sleep retired into the quarters of Galilee.	audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo timuit illo ire et admonitus in somnis secessit in partes Galilaeae	Audiens autem quod Archelaus regnaret in Iudaea pro Herode patre suo, timuit illo ire. Et admonitus in somnis secessit in partes Galilaeae
Mt. 2:23	And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarene.	et veniens habitavit in civitate quae vocatur Nazareth ut adimpleretur quod dictum est per prophetas quoniam Nazareus vocabitur	et veniens habitavit in civitate, quae vocatur Nazareth; Ut adimpleretur quod dictum est per prophetas: quoniam Nazareus vocabitur.
Mt. 3:1	And in those days cometh John the Baptist preaching in the desert of Iudaea.	7: III in diebus autem illis venit Iohannes Baptista praedicans in deserto Iudaeae	in diebus autem illis venit Iohannes Baptista praedicans in deserto Iudaeae
Mt. 3:2	And saying: Do penance: for the kingdom of heaven is at hand.	et dicens paenitentiam agite adpropinquavit enim regnum caelorum	dicens: paenitentiam agite, adpropinquavit enim regnum caelorum.
Mt. 3:3	For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, Prepare ye the way of the Lord, make straight his paths.	8: I hic est enim qui dictus est per Esaiaem prophetam dicentem vox clamantis in deserto parate viam Domini rectas facite semitas eius	Hic est enim qui dictus est per Esaiaem prophetam dicentem: vox clamantis in deserto: parate viam domini, rectas facite semitas eius.
Mt. 3:4	And the same John had his garment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.	9: VI ipse autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos esca autem eius erat locustae et mel silvestre	Ipsae autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos, esca autem eius erat locusta et mel silvestre.

Mt. 3:5	Then went out to him Jerusalem and all Judea, and all the country about Jordan:	tunc exiebat ad eum Hierosolyma et omnis Iudaea et omnis regio circa Iordanem	Tunc exiebat ad eum Hierosolima et omnis Iudaea et omnis regio circa Iordanem,
Mt. 3:6	And were baptized by him in the Jordan, confessing their sins.	et baptizabantur in Iordane ab eo confitentes peccata sua	et baptizabantur in Iordane ab eo, confitentes peccata sua.
		10: V	
Mt. 3:7	And seeing many of the Pharisees and Sadducees coming to his baptism, he said to them: Ye brood of vipers, who hath shewed you to flee from the wrath to come?	videns autem multos Pharisaeorum et Sadduceaeorum venientes ad baptismum suum dixit eis progenies viperarum quis demonstravit vobis fugere a futura ira	Videns autem multos Pharisaeorum et Sadduceaeorum venientes ad baptismum suum dixit eis: progenies viperarum, quis demonstravit vobis fugere a futura ira?
Mt. 3:8	Bring forth therefore fruit worthy of penance.	facite ergo fructum dignum paenitentiae	Facite ergo fructum dignum paenitentiae,
Mt. 3:9	And think not to say within yourselves, We have Abraham for our father. For I tell you that God is able of these stones to raise up children to Abraham.	et ne velitis dicere intra vos patrem habemus Abraham dico enim vobis quoniam potest Deus de lapidibus istis suscitare filios Abrahae	et ne velitis dicere intra vos: patrem habemus Abraham; dico enim vobis, quoniam potest deus ex lapidibus istis suscitare filios Abraham.
Mt. 3:10	For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit, shall be cut down, and cast into the fire.	iam enim securis ad radicem arborum posita est omnis ergo arbor quae non facit fructum bonum exciditur et in ignem mittitur	Iam enim securis ad radicem arborum posita est; omnis ergo arbor quae non facit fructum bonum, excidetur et in ignem mittetur.
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Mt. 3:11	I indeed baptize you in water unto penance, but he that shall come after me, is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Ghost and fire.	ego quidem vos baptizo in aqua in paenitentiam qui autem post me venturus est fortior me est cuius non sum dignus calciamenta portare ipse vos baptizabit in Spiritu Sancto et igni	ego quidem vos baptizo in aqua in paenitentiam; qui autem post me venturus est, fortior me est, cuius non sum dignus calciamenta portare. Ipse vos baptizavit in spiritu sancto et igne.
		12: V	
Mt. 3:12	Whose fan is in his hand, and he will thoroughly cleanse his floor and gather his wheat into the barn; but the chaff he will burn with unquenchable fire.	cuius ventilabrum in manu sua et permundabit aream suam et congregabit triticum suum in horreum paleas autem comburet igni inextinguibili	Cuius ventilabrum in manu sua, et permundavit aream suam et congregavit triticum suum in horreum, paleas autem comburet igni inextinguibili.
		13: X	
Mt. 3:13	Then cometh Jesus from Galilee to the Jordan, unto John, to be baptized by him.	tunc venit Iesus a Galilaea in Iordanem ad Iohannem ut baptizaretur ab eo	Tunc venit Ihesus in Galilea in Iordanem ad Iohannem, ut baptizaretur ab eo,
Mt. 3:14	But John stayed him, saying: I ought to be baptized by thee, and comest thou to me?	Iohannes autem prohibebat eum dicens ego a te debeo baptizari et tu venis ad me	Iohannes autem prohibebat eum dicens: ego a te debeo baptizari, et tu venis ad me.
Mt. 3:15	And Jesus answering, said to him: Suffer it to be so now. For so it becometh us to fulfil all justice. Then he suffered him.	respondens autem Iesus dixit ei sine modo sic enim decet nos implere omnem iustitiam tunc dimisit eum	Respondens autem Ihesus dixit ei: sine modo, sic enim decet nos implere omnem iustitiam. Tunc dimisit eum.
		14: I	
Mt. 3:16	And being baptized, forthwith came out of the water: and lo, the heavens were opened to him: and he saw the Spirit of God descending as a dove, and coming upon him.	baptizatus autem confestim ascendit de aqua et ecce aperti sunt ei caeli et vidit Spiritum Dei descendentem sicut columbam venientem super se	baptizatus autem confestim ascendit de aqua. Ecce aperti sunt ei caeli et vidit spiritum dei descendentem ut columbam, venientem super se.
Mt. 3:17	And behold a voice from heaven saying: This is my beloved Son, in whom I am well pleased.	et ecce vox de caelis dicens hic est Filius meus dilectus in quo mihi conplacui	Et ecce vox dicebat de caelis: hic est Filius meus dilectus in quo mihi conplacui
		15: II	
Mt. 4:1	Then Jesus was led by the spirit into the desert, to be tempted by the devil.	tunc Iesus ductus est in desertum ab Spiritu ut temptaretur a diabolo	Tunc Ihesus ductus est in deserto a spiritu, ut temptaretur a diabolo.
		16: V	
Mt. 4:2	And when he had fasted forty days and forty nights, afterwards he was hungry.	et cum ieiunasset quadraginta diebus et quadraginta noctibus postea esuriit	Et cum ieiunasset quadraginta diebus et XL noctibus, postea esuriit.
Mt. 4:3	And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread.	et accedens temptator dixit ei si Filius Dei es dic ut lapides isti panes fiant	Et accedens temptator dixit ei: si filius dei es, dic ut lapides isti panes fiant.
Mt. 4:4	Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.	qui respondens dixit scriptum est non in pane solo vivet homo sed in omni verbo quod procedit de ore Dei	Qui respondens dixit: scriptum est: non in solo pane vivit homo, sed in omni verbo quod procedit de ore dei.
Mt. 4:5	Then the devil took him up into the holy city, and set him upon the pinnacle of the temple,	tunc adsumit eum diabolus in sanctam civitatem et statuit eum supra pinnaculum templi	Tunc assumit eum diabolus in sanctam civitatem et statuit eum supra pinnaculum templi

Mt. 4:6	And said to him: If thou be the Son of God, cast thyself down, for it is written: That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.	et dixit ei si Filius Dei es mitte te deorsum scriptum est enim quia angelis suis mandabit de te et in manibus tollent te ne forte offendas ad lapidem pedem tuum	et dixit ei: si filius dei es, mitte te deorsum; scriptum est enim, quia angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum.
Mt. 4:7	Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God.	ait illi Iesus rursum scriptum est non temptabis Dominum Deum tuum	Ait illi Ihesus: rursum scriptum est: non temptabis dominum deum tuum.
Mt. 4:8	Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them,	iterum adsumit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum	Iterum assumit eum diabolus in montem excelsum valde et ostendit ei omnia regna mundi et gloriam eorum
Mt. 4:9	And said to him: All these will I give thee, if falling down thou wilt adore me.	et dixit illi hæc tibi omnia dabo si cadens adoraveris me	et dixit illi: hæc tibi omnia dabo, si cadens adoraveris me.
Mt. 4:10	Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore, and him only shalt thou serve.	tunc dicit ei Iesus vade Satanas scriptum est Dominum Deum tuum adorabis et illi soli servies	Tunc dicit ei Ihesus: vade Satanas! scriptum est: dominum deum tuum adorabis et illi soli servies.
Mt. 4:11	Then the devil left him; and behold angels came and ministered to him.	tunc reliquit eum diabolus et ecce angeli accesserunt et ministrabant ei	tunc reliquit eum diabolus et ecce angeli accesserunt et ministrabant ei.
17: VI			
Section 2			
20: VI			
Mt. 4:17	From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.	exinde coepit Iesus predicare et dicere paenitentiam agite adpropinquavit enim regnum caelorum	Exinde coepit Ihesus predicare et dicere: poenitentiam agite, adpropinquavit enim regnum caelorum.
Mt. 4:18	And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).	ambulans autem iuxta mare Galilaeae vidit duos fratres Simonem qui vocatur Petrus et Andream fratrem eius mittentes rete in mare erant enim piscatores	Ambulans autem iuxta mare Galilaeae vidit duos fratres, Simonem qui vocatur Petrus et Andream fratrem eius, mittentes rete in mare, erant enim piscatores.
21: II			
Mt. 4:19	And he saith to them: Come ye after me, and I will make you to be fishers of men.	et ait illis venite post me et faciam vos fieri piscatores hominum	Et ait illis: venite post me, et faciam vos fieri piscatores hominum.
Mt. 4:20	And they immediately leaving their nets, followed him.	at illi continuo relictis retibus secuti sunt eum	At illi continuo relictis retibus secuti sunt eum.
22: VI			
Mt. 4:21	And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.	et procedens inde vidit alios duos fratres Iacobum Zebedaei et Iohannem fratrem eius in navi cum Zebedaeo patre eorum reficientes retia sua et vocavit eos	Et procedens inde vidit alios duos fratres, Iacobum Zebedaei et Iohannem fratrem eius in navi cum Zebædæo patre eorum, reficientes retia sua, et vocavit eos;
Mt. 4:22	And they forthwith left their nets and father, and followed him.	illi autem statim relictis retibus et patre secuti sunt eum	illi autem statim relictis retibus et patre secuti sunt eum.
Section 3, Verse 9 only.			
71: II			
Mt. 9:9	And when Jesus passed on from thence, he saw a man sitting in the custom house, named Matthew; and he saith to him: Follow me. <i>And he arose up and followed him.</i>	et cum transiret inde Iesus vidit hominem sedentem in teloneo Mattheum nomine et ait illi sequere me et surgens secutus est eum	Et cum transiret inde Ihesus, vidit hominem sedentem ad teloneo, Matheum nomine, et ait illi: sequere me. <i>Et surgens secutus est eum</i>
Section 4			
18: IIII			
Mt. 4:12	And when Jesus had heard that John was delivered up, he retired into Galilee:	cum autem audisset quod Iohannes traditus esset secessit in Galilaeam	Cum autem audisset quod Iohannes traditus esset, secessit in Galilaeam
19: VII			
Mt. 4:13	And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephthalim;	et relicta civitate Nazareth venit et habitavit in Capharnaum maritimam in finibus Zabulon et Nephthalim	Et relicta civitate Nazareth venit et habitavit in Capharnaum maritimam in finibus Zabulon et Neptalim.
Mt. 4:14	That it might be fulfilled which was said by Isaiahs the prophet:	ut adimpleretur quod dictum est per Esaiaem prophetam	Ut impleretur quod dictum est per Esaiaem prophetam:
Mt. 4:15	Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles:	terra Zabulon et terra Nephthalim via maris trans Iordanem Galilaeae gentium	terra Zabulon et terra Neptalim, via maris trans Iordanem, Galilaeae gentium,

Mt. 4:16	The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.	populus qui sedebat in tenebris lucem vidit magnam et sedentibus in regione et umbra mortis lux orta est eis	populus qui sedebat in tenebris lucem vidit magnam, et sedentibus in regione et in umbra mortis lux orta est eis.
		Section 5a	
		23: I	
Mt. 4:23	And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom: and healing all manner of sickness and every infirmity, among the people.	et circumibat Iesus totam Galilaeam docens in synagogis eorum et praedicans evangelium regni et sanans omnem languorem et omnem infirmitatem in populo	Et circuibat Ihesus totam Galileam, docens in sinagogis eorum et praedicans evangelium regni et sanans omnem languorem et omnem infirmitatem in populo.
Mt. 4:24	And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them:	et abiit opinio eius in totam Syriam et obtulerunt ei omnes male habentes variis languoribus et tormentis comprehensos et qui daemonia habebant et lunaticos et paralyticos et curavit eos	Et abiit opinio eius in totam Syriam, et obtulerunt ei omnes male habentes variis languoribus et tormentis comprehensos, et qui daemonia habebant, et lunaticos et paralyticos, et curavit eos.
Mt. 4:25	And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.	et secutae sunt eum turbae multae de Galilaea et Decapoli et Hierosolymis et Iudaea et de trans Iordanen	Et secutae sunt eum turbae multae de Galilea et Decapoli, ex Hierosolimis et Iudea, et de trans Iordanen.
		24: X	
Mt. 5:1	And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him.	videns autem turbas ascendit in montem et cum sedisset accesserunt ad eum discipuli eius	Et cum vidisset turbam, ascendit in montem; et cum sedisset. Et accesserunt ad eum discipuli eius,
		Section 5b	
		80: II	
Mt. 10:2	And the names of the twelve Apostles are these: The first, Simon who is called Peter, and Andrew his brother,	duodecim autem apostolorum nomina sunt haec primus Simon qui dicitur Petrus et Andreas frater eius	duodecim autem apostolorum nomina sunt haec primus Simon qui dicitur Petrus et Andreas frater eius
Mt. 10:3	James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James the son of Alphaeus, and Thaddeus,	Iacobus Zebedaei et Iohannes frater eius Philippus et Bartholomeus Thomas et Mattheus publicanus et Iacobus Alphei et Thaddeus	Iacobus Zebedaei et Iohannes frater eius Philippus et Bartholomeus Thomas et Mattheus publicanus et Iacobus Alphei et Thaddeus
Mt. 10:4	Simon the Cananean, and Judas Iscariot, who also betrayed him.	Simon Cananeus et Iudas Scariotes qui et tradidit eum	Simon Cananeus et Iudas Scariotes qui et tradidit eum
		Section 5c	
		25: V	
Mt. 5:2	Opening his mouth he taught them, saying:	et aperiens os suum docebat eos dicens	aperiens os suum docebat eos dicens:
Mt. 5:3	Blessed are the poor in spirit: for theirs is the kingdom of heaven.	beati pauperes spiritu quoniam ipsorum est regnum caelorum	Beati pauperes spiritu, quoniam ipsorum est regnum caelorum.
		27: V	
Mt. 5:4	Blessed are the meek: for they shall possess the land.	beati mites quoniam ipsi possidebunt terram	Beati mites, quoniam ipsi possidebunt terram.
		26: X	
Mt. 5:5	Blessed are they that mourn: for they shall be comforted.	beati qui lugent quoniam ipsi consolabuntur	Beati qui lugent, quoniam ipsi consolabuntur.
		28: V	
Mt. 5:6	Blessed are they that hunger and thirst after justice: for they shall have their fill.	beati qui esuriunt et sitiunt iustitiam quoniam ipsi saturabuntur	Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur.
		29: X	
Mt. 5:7	Blessed are the merciful: for they shall obtain mercy.	beati misericordes quia ipsi misericordiam consequentur	Beati misericordes, quoniam ipsi misericordiam consequentur.
Mt. 5:8	Blessed are the clean of heart: they shall see God.	beati mundo corde quoniam ipsi Deum videbunt	Beati mundo corde, quoniam ipsi deum videbunt.
Mt. 5:9	Blessed are the peacemakers: for they shall be called the children of God.	beati pacifici quoniam filii Dei vocabuntur	Beati pacifici, quoniam filii dei vocabuntur.
Mt. 5:10	Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven.	beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum caelorum	Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum caelorum.
		30: V	
Mt. 5:11	Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake:	beati estis cum maledixerint vobis et persecuti vos fuerint et dixerint omne malum adversum vos mentientes propter me	Beati estis cum maledixerint vobis et persecuti vos fuerint et dixerint omne malum adversum vos mentientes, propter me

Mt. 5:12	Be glad and rejoice for your reward is very great in heaven. For so they persecuted the prophets that were before you.	gaudete et exultate quoniam merces vestra copiosa est in caelis sic enim persecuti sunt prophetas qui fuerunt ante vos	gaudete et exultate quoniam merces vestra copiosa est in caelis. Sic enim persecuti sunt prophetas qui fuerunt ante vos
		31: II	
Mt. 5:13	You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing anymore but to be thrown down, and to be trodden on by men.	vos estis sal terrae quod si sal evanuerit in quo salietur ad nihilum valet ultra nisi ut mittatur foras et conculcetur ab hominibus	vos estis sal terrae. Quodsi sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut proiciatur foras et conculcetur ab hominibus.
		32: II	
Mt. 5:14	You are the light of the world. A city seated on a mountain cannot be hid.	vos estis lux mundi non potest civitas abscondi supra montem posita	Vos estis lux mundi. Non potest civitas abscondi supra montem posita.
Mt. 5:15	Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.	neque accendunt lucernam et ponunt eam sub modio sed super candelabrum, ut et luceat omnibus qui in domo sunt	Neque accendunt lucernam et ponunt eam sub modio sed super candelabrum, ut et luceat omnibus qui in domo sunt.
Mt. 5:16	So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.	sic luceat lux vestra coram hominibus ut videant vestra bona opera et glorificent Patrem vestrum qui in caelis est	Sic luceat lux vestra coram hominibus, ut videant vestra bona opera et glorificent patrem vestrum qui est in caelis.
		33: X	
Mt. 5:17	Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil.	nolite putare quoniam veni solvere legem aut prophetas non veni solvere sed adimplere	Nolite putare quoniam veni solvere legem aut prophetas; non veni solvere, sed adimplere.
		34: V	
Mt. 5:18	For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.	amen quippe dico vobis donec transeat caelum et terra iota unum aut unus apex non praeteribit a lege donec omnia fiant	Amen quippe dico vobis: donec transeat caelum et terra, iota unum aut unus apex non praeteribit ex lege, donec omnia fiant.
		35: X	
Mt. 5:19	He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.	qui ergo solverit unum de mandatis istis minimis et docuerit sic homines minimus vocabitur in regno caelorum qui autem fecerit et docuerit hic magnus vocabitur in regno caelorum	Qui ergo solverit unum de mandatis istis minimis et docuerit sic homines, minimus vocabitur in regno caelorum. Qui autem fecerit et docuerit, hic magnus vocabitur in regno caelorum.
Mt. 5:20	For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.	dico enim vobis quia nisi abundaverit iustitia vestra plus quam scribarum et Phariseorum non intrabitis in regnum caelorum	Dico enim vobis: quia nisi habundaverit iustitia vestra plus quam scribarum et Phariseorum, non intrabitis in regnum caelorum.
Mt. 5:21	You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment.	audistis quia dictum est antiquis non occides qui autem occiderit reus erit iudicio	Audistis quia dictum est antiquis: non occides, qui autem occiderit, reus erit iudicio.
Mt. 5:22	But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire.	ego autem dico vobis quia omnis qui irascitur fratri suo reus erit iudicio qui autem dixerit fratri suo racha reus erit concilio qui autem dixerit fatue reus erit gehennae ignis	Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio. Qui autem dixerit fratri suo racha, reus erit concilio. Qui autem dixerit fatue, reus erit gehenne ignis.
Mt. 5:23	If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee;	si ergo offeres munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te	Si ergo offeres munus tuum ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te,
Mt. 5:24	Leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.	relinque ibi munus tuum ante altare et vade prius reconciliare fratri tuo et tunc veniens offers munus tuum	relinque ibi munus tuum ante altare et vade prius reconciliari fratri tuo, et tunc veniens offer munus tuum.
		36: V	
Mt. 5:25	Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.	esto consentiens adversario tuo cito dum es in via cum eo ne forte tradat te adversarius iudici et iudex tradat te ministro et in carcerem mittaris	Esto consentiens adversario tuo cito, dum es in via cum eo, ne forte tradat te adversarius iudici, et iudex tradat te ministro, et in carcerem mittaris.
Mt. 5:26	Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.	amen dico tibi non exies inde donec reddas novissimum quadrantem	Amen dico tibi: non exies inde, donec reddas novissimum quadrantem.

		37: X	
Mt. 5:27	You have heard that it was said to them of old: Thou shalt not commit adultery.	audistis quia dictum est antiquis non moechaberis	Audistis quia dictum est antiquis: non moechaberis.
Mt. 5:28	But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.	ego autem dico vobis quoniam omnis qui viderit mulierem ad concupiscendum eam iam moechatus est eam in corde suo	Ego autem dico vobis, quoniam omnis qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo.
Mt. 5:29	And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell.	quod si oculus tuus dexter scandalizat te erue eum et proice abs te expedit enim tibi ut pereat unum membrorum tuorum quam totum corpus tuum mittatur in gehennam	Quodsi oculus tuus dexter scandalizat te, erue eum et proice abs te; expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam.
Mt. 5:30	And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.	et si dextera manus tua scandalizat te abscide eam et proice abs te expedit tibi ut pereat unum membrorum tuorum quam totum corpus tuum eat in gehennam	Et si dextera manus tua scandalizat te, abscide eam et proice abs te; expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum eat in gehennam.
Mt. 5:31	And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce.	dictum est autem quicumque dimiserit uxorem suam det illi libellum repudi	Dictum est autem: quicumque dimiserit uxorem suam, det illi libellum repudi.
Mt. 5:32	But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery.	ego autem dico vobis quia omnis qui dimiserit uxorem suam excepta fornicationis causa facit eam moechari et qui dimissam duxerit adulterat	Ego autem dico vobis, quia omnis qui dimiserit uxorem suam, excepta fornicationis causa, facit eam moechari, et qui dimissam duxerit, adulterat.
Mt. 5:33	You have heard that it was said to them of old, thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord.	iterum audistis quia dictum est antiquis non peierabis reddes autem Domino iuramenta tua	Audistis quia dictum est antiquis: non perierabis, reddes autem domino iuramenta tua.
Mt. 5:34	But I say to you not to swear at all, neither by heaven for it is the throne of God:	ego autem dico vobis non iurare omnino neque per caelum quia thronus Dei est	Ego autem dico vobis: non iurare omnino; neque per caelum, quia thronus dei est,
Mt. 5:35	Nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king:	neque per terram quia scabillum est pedum eius neque per Hierosolimam quia civitas est magni Regis	Neque per terram, quia scabillum est pedum eius, neque per Hierosolimam, quia civitas est magni regis.
Mt. 5:36	Neither shalt thou swear by thy head, because thou canst not make one hair white or black.	neque per caput tuum iuraveris quia non potes unum capillum album facere aut nigrum	Neque per caput tuum iuraberis, quia non potes unum capillum album facere aut nigrum.
Mt. 5:37	But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.	sit autem sermo vester est est non non quod autem his abundantius est a malo est	Sit autem sermo vester: est est, non non; quod autem his abundantius est, a malo est.
Mt. 5:38	You have heard that it hath been said: An eye for an eye, and a tooth for a tooth.	audistis quia dictum est oculum pro oculo et dentem pro dente	Audistis, quia dictum est: oculum pro oculo et dentem pro dente.
Mt. 5:39a	But I say to you not to resist evil:	ego autem dico vobis non resistere malo	Ego autem dico vobis: non resistere malo.
		38: V	
Mt. 5:39b	but if one strike thee on thy right cheek, turn to him also the other:	sed si quis te percusserit in dextera maxilla tua praebe illi et alteram	Sed si quis te percusserit in dextera maxilla tua, prebe illi et alteram.
Mt. 5:40	And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.	et ei qui vult tecum iudicio contendere et tunicam tuam tollere remitte ei et pallium	Et illi qui vult tecum iudicio contendere et tunicam tuam tollere, remitte et pallium.
		39: X	
Mt. 5:41	And whosoever will force thee one mile, go with him other two.	et quicumque te angariaverit mille passus vade cum illo alia duo	Et quicumque te angariaverit mille passus, vade cum illo alia duo.
Mt. 5:42	Give to him that asketh of thee, and from him that would borrow of thee turn not away.	qui petit a te da ei et volenti mutuari a te ne avertaris	Qui petit a te, da ei, et volenti mutuari a te ne avertaris.
Mt. 5:43	You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy.	audistis quia dictum est diliges proximum tuum et odio habebis inimicum tuum	Audistis quia dictum est: diliges proximum tuum et odio habebis inimicum tuum.
		40: V	
Mt. 5:44	But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:	ego autem dico vobis diligite inimicos vestros benefacite his qui oderunt vos et orate pro persequentibus et calumniantibus vos	Ego autem dico vobis: diligite inimicos vestros, benefacite his qui vos oderunt, et orate pro persequentibus et calumniantibus vos.
Mt. 5:45	That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust.	ut sitis filii Patris vestri qui in caelis est qui solem suum oriri facit super bonos et malos et pluit super iustos et iniustos	Ut sitis filii patris vestri qui in caelis est, quia solem suum oriri facit super malos et bonos et pluit super iustos et iniustos.

		41: V	
Mt. 5:46	For if you love them that love you, what reward shall you have? do not even the publicans this?	si enim diligatis eos qui vos diligunt quam mercedem habebitis nonne et publicani hoc faciunt	Si enim diligatis eos qui vos diligunt, quam mercedem habebitis? nonne et publicani hoc faciunt?
Mt. 5:47	And if you salute your brethren only , do not also the heathens this?	et si salutaveritis fratres vestros tantum quid amplius facitis nonne et ethnici hoc faciunt	Et si salutaveritis fratres vestros tantum, nonne et ethnici hoc faciunt?
Mt. 5:48	Be you therefore perfect, as your heavenly Father is perfect.	estote ergo vos perfecti sicut et Pater vester caelestis perfectus est	Estote ergo vos perfecti, sicut pater vester caelestis perfectus est.
		42: X	
Mt. 6:1	Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.	adtentide ne iustitiam vestram faciatis coram hominibus ut videamini ab eis alioquin mercedem non habebitis apud Patrem vestrum qui in caelis est	Adtentide ne iustitiam vestram faciatis coram hominibus et videamini ab eis, alioquin mercedem non habebitis apud patrem vestrum qui in caelis est.
Mt. 6:2	Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward.	cum ergo facies elemosynam noli tuba canere ante te sicut hypocritae faciunt in synagogis et in vicis ut honorificentur ab hominibus amen dico vobis receperunt mercedem suam	Cum ergo facies elemosinam, noli tuba canere ante te, sicut hypocrite faciunt in synagogis et in vicis, ut honorificentur ab hominibus. Amen dico vobis: receperunt mercedem suam.
Mt. 6:3	But when thou dost alms, let not thy left hand know what thy right hand doth.	te autem faciente elemosynam nesciat sinistra tua quid faciat dextera tua	Te autem faciente elemosinam, nesciat sinistra tua quid faciat dextera tua,
Mt. 6:4	That thy alms may be in secret, and thy Father who seeth in secret will repay thee.	ut sit elemosyna tua in abscondito et Pater tuus qui videt in abscondito reddet tibi	ut sit elemosina tua in abscondito, et pater tuus, qui videt in abscondito, reddet tibi.
Mt. 6:5	And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.	et cum oratis non eritis sicut hypocritae qui amant in synagogis et in angulis platearum stantes orare ut videantur ab hominibus amen dico vobis receperunt mercedem suam	Et cum oratis, non eritis sicut hypocrite, qui amant in synagogis et in angulis platearum stantes orare, ut videantur ab hominibus. Amen dico vobis: receperunt mercedem suam.
Mt. 6:6	But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy father who seeth in secret will repay thee.	tu autem cum orabis intra in cubiculum tuum et cluso ostio tuo ora Patrem tuum in abscondito et Pater tuus qui videt in abscondito reddet tibi	Tu autem cum orabis, intra in cubiculum tuum et cluso ostio tuo ora patrem tuum in abscondito, et pater tuus qui videt in abscondito, reddet tibi.
		43: V	
Mt. 6:7	And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.	orantes autem nolite multum loqui sicut ethnici putant enim quia in multiloquio suo exaudiantur	Orantes autem nolite multum loqui sicut ethnici; putant enim quia in multiloquio exaudiantur.
Mt. 6:8	Be not you therefore like to them for your Father knoweth what is needful for you, before you ask him.	nolite ergo adsimilari eis scit enim Pater vester quibus opus sit vobis antequam petatis eum	Nolite ergo adsimilari eis, scit enim pater vester quibus opus sit vobis, antequam petatis eum.
Mt. 6:9	Thus therefore shall you pray: Our Father who art in heaven, hallowed be thy name.	sic ergo vos orabitis Pater noster qui in caelis es sanctificetur nomen tuum	sic ergo vos orabitis pater noster qui in caelis es, sanctificetur nomen tuum,
Mt. 6:10	Thy kingdom come. Thy will be done on earth as it is in heaven.	veniat regnum tuum fiat voluntas tua sicut in caelo et in terra	adveniat regnum tuum, fiat voluntas tua, sicut in caelo et in terra,
Mt. 6:11	Give us this day our daily bread.	panem nostrum supersubstantialem da nobis hodie	panem nostrum cotidianum da nobis hodie,
Mt. 6:12	And forgive us our debts, as we also forgive our debtors.	et dimitte nobis debita nostra sicut et nos dimisimus debitoribus nostris	et dimitte nobis debita nostra, sicut et nos dimisimus debitoribus nostris,
Mt. 6:13	And lead us not into temptation. But deliver us from evil. Amen.	et ne inducas nos in temptationem sed libera nos a malo	et ne inducas nos in temptationem, sed libera nos a malo.
		44: VI	
Mt. 6:14	For if you will forgive men their offences, your heavenly Father will forgive you also your offences.	si enim dimiseritis hominibus peccata eorum dimittet et vobis Pater vester caelestis delicta vestra	Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester caelestis delicta vestra.
Mt. 6:15	But if you will not forgive men, neither will your Father forgive you your offences.	si autem non dimiseritis hominibus nec Pater vester dimittet peccata vestra	Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra.
		45: X	
Mt. 6:16	When you fast, be not as the hypocrites, sad, and casting down their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward.	cum autem ieiunatis nolite fieri sicut hypocritae tristes demoliuntur enim facies suas ut pareant hominibus ieiunantes amen dico vobis quia receperunt mercedem suam	Cum ieiunatis , nolite fieri sicut hypocrite tristes, exterminant enim facies suas, ut pareant hominibus ieiunantes. Amen dico vobis, quia receperunt mercedem suam.

Mt. 6:17	But thou, when thou fastest anoint thy head, and wash thy face;	tu autem cum ieiunas ungue caput tuum et faciem tuam lava	Tu autem cum ieiunas, unge caput tuum et faciem tuam lava,
Mt. 6:18	That thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.	ne videaris hominibus ieiunans sed Patri tuo qui est in abscondito et Pater tuus qui videt in abscondito reddet tibi	ne videaris hominibus ieiunans, sed patri tuo qui est in abscondito, et pater tuus qui videt in abscondito, reddet tibi.
Mt. 6:19	Lay not up to yourselves treasures on earth: where the rust, and moth consume .	nolite thesaurizare vobis thesauros in terra ubi erugo et tinea demolitur ubi fures effodiunt et furantur	Nolite thesaurizare vobis thesauros in terra, ubi erugo et tinea demolitur ,
		46: V	
Mt. 6:20	But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.	thesaurizate autem vobis thesauros in caelo ubi neque erugo neque tinea demolitur et ubi fures non effodiunt nec furantur	thesaurizate autem vobis thesauros in caelo, ubi neque erugo neque tinea demolitur, et ubi fures non effodiunt nec furantur.
Mt. 6:21	For where thy treasure is, there is thy heart also.	ubi enim est thesaurus tuus ibi est et cor tuum	Ubi enim est thesaurus tuus, ibi est et cor tuum.
		47: V	
Mt. 6:22	The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome.	lucerna corporis est oculus si fuerit oculus tuus simplex totum corpus tuum lucidum erit	Lucerna corporis est oculus; si fuerit oculus tuus simplex, totum corpus tuum lucidum erit;
Mt. 6:23	If thy eye be evil thy whole body shall be darksome. If then the light that is in thee, be darkness: the darkness itself how great shall it be!	si autem oculus tuus nequam fuerit totum corpus tuum tenebrosum erit si ergo lumen quod in te est tenebrae sunt tenebrae quantae erunt	si oculus tuus nequam fuerit, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te est tenebrae sunt, ipse tenebrae quantae erunt?
		48: V	
Mt. 6:24	No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon.	nemo potest duobus dominis servire aut enim unum odio habebit et alterum diligit aut unum sustinebit et alterum contemnet non potestis Deo servire et mammonae	Nemo potest duobus dominis servire, aut enim unum odio habebit et alterum diligit, aut unum sustinebit et alterum contemnet. Non potestis deo servire et mammonae.
		49: V	
Mt. 6:25	Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?	ideo dico vobis ne solliciti sitis animae vestrae quid manducetis neque corpori vestro quid induamini nonne anima plus est quam esca et corpus plus est quam vestimentum	Ideo dico vobis: ne solliciti sitis animae vestrae, quid manducetis, neque corpori vestro, quid induamini. Nonne anima plus est quam esca, et corpus plus quam vestimentum?
Mt. 6:26	Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?	respicite volatilia caeli quoniam non serunt neque metunt neque congregant in horrea et Pater vester caelestis pascit illa nonne vos magis pluris estis illis	Respicite volatilia caeli, quoniam non serunt neque metunt neque congregant in horrea, et pater vester caelestis pascit illa. Nonne vos magis plures estis illis?
Mt. 6:27	And which of you by taking thought, can add to his stature one cubit?	quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum	Quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum?
Mt. 6:28	And for raiment why are you solicitous? Consider the lilies of the field, how they grow: they labour not, neither do they spin.	et de vestimento quid solliciti estis considerate lilia agri quomodo crescunt non laborant nec nent	et de vestimento quid solliciti estis? Considerate lilia agri, quo modo crescunt: non laborant neque nent.
Mt. 6:29	But I say to you, that not even Solomon in all his glory was arrayed as one of these.	dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis	Dico autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis.
Mt. 6:30	And if the grass of the field, which is to day, and to morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith?	si autem faenum agri quod hodie est et cras in clibanum mittitur Deus sic vestit quanto magis vos minimae fidei	Si autem foenum agri, quod hodie est et cras in clibanum mittitur, deus sic vestit, quanto magis vos minime fidei?
Mt. 6:31	Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed?	nolite ergo solliciti esse dicentes quid manducabimus aut quid bibemus aut quo operiemur	Nolite ergo solliciti esse dicentes: quid manducabimus aut quid bibemus aut quo operiemur?
Mt. 6:32	For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.	haec enim omnia gentes inquirunt scit enim Pater vester quia his omnibus indigetis	Haec enim omnia gentes inquirunt. Scit enim pater vester quia his omnibus indigetis.
Mt. 6:33	Seek ye therefore first the kingdom of God , and his justice, and all these things shall be added unto you.	quaerite autem primum regnum et iustitiam eius et omnia haec adicientur vobis	Quaerite autem primum regnum dei et iustitiam eius, et omnia haec adicientur vobis.
Mt. 6:34	Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.	nolite ergo esse solliciti in crastinum crastinus enim dies sollicitus erit sibi ipse sufficit diei malitia sua	Nolite ergo solliciti esse in crastinum, crastinus enim dies sollicitus erit sibi ipse, sufficit diei malitia sua.

		50: II	
Mt. 7:1	Judge not, that you may not be judged.	nolite iudicare ut non iudicemini	Nolite iudicare, ut non iudicemini;
Mt. 7:2	For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again.	in quo enim iudicio iudicaveritis iudicabimini et in qua mensura mensi fueritis metietur vobis	in quo enim iudicio iudicaveritis, iudicabimini et in qua mensura mensi fueritis, metietur vobis.
		51: V	
Mt. 7:3	And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye?	quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides	Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides?
Mt. 7:4	Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam is in thy own eye?	aut quomodo dicis fratri tuo sine eiciam festucam de oculo tuo et ecce trabis est in oculo tuo	Aut quomodo dicis fratri tuo: sine, eiciam festucam de oculo tuo, et ecce trabis in oculo tuo est?
Mt. 7:5	Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.	hypocrita eice primum trabem de oculo tuo et tunc videbis eicere festucam de oculo fratris tui	Hypocrita, eice primum trabem de oculo tuo, et tunc videbis eicere festucam de oculo fratris tui.
		52: X	
Mt. 7:6	Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.	nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos ne forte conculcent eas pedibus suis et conversi dirumpant vos	Nolite dare sanctum canibus, neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis et conversi dirumpant vos.
		53: V	
Mt. 7:7	Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.	petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis	petite et dabitur vobis quaerite et invenietis pulsate et aperietur vobis
Mt. 7:8	For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.	omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur	omnis enim qui petit accipit et qui quaerit invenit et pulsanti aperietur
Mt. 7:9	Or what man is there among you, of whom if his son shall ask bread, will he reach him a stone?	aut quis est ex vobis homo quem si petierit filius suus panem numquid lapidem porriget ei	Aut quis est ex vobis homo, quem si petierit filius suus panem, numquid lapidem porrigit ei,
Mt. 7:10	Or if he shall ask him a fish, will he reach him a serpent?	aut si piscem petet numquid serpentem porriget ei	aut si piscem petit, numquid serpentem porrigit ei,
Mt. 7:11	If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him?	si ergo vos cum sitis mali nostis bona dare filiis vestris quanto magis Pater vester qui in caelis est dabit bona petentibus se	Si ergo vos, cum sitis mali, nostis bona dare filiis vestris, quanto magis pater vester qui in caelis est dabit bona petentibus se?
		54: V	
Mt. 7:12	All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.	omnia ergo quaecumque vultis ut faciant vobis homines et vos facite eis haec est enim lex et prophetae	Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite eis, haec est enim lex et prophetae.
		55: V	
Mt. 7:13	Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.	intrate per angustam portam quia lata porta et spatiosa via quae ducit ad perditionem et multi sunt qui intrant per eam	Intrate per angustam portam, quia lata porta et spatiosa via quae ducit ad perditionem, et multi sunt qui intrant per eam.
Mt. 7:14	How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!	quam angusta porta et arcta via quae ducit ad vitam et pauci sunt qui inveniunt eam	Quam angusta porta et arcta via quae ducit ad vitam! et pauci sunt qui inveniunt eam.
		56: X	
Mt. 7:15	Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.	adtentite a falsis prophetis qui veniunt ad vos in vestimentis ovium intrinsecus autem sunt lupi rapaces	Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.
Mt. 7:16a	By their fruits you shall know them.	a fructibus eorum cognoscetis eos	A fructibus eorum cognoscetis eos.
		57: V	
Mt. 7:16b	Do men gather grapes of thorns, or figs of thistles?	numquid colligunt de spinis uvas aut de tribulis ficus	Numquid colligunt de spinis uvas, aut de tribulis ficus?
		58: V	
Mt. 7:17	Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.	sic omnis arbor bona fructus bonos facit mala autem arbor fructus malos facit	Sic omnis arbor bona fructus bonos facit, mala autem arbor fructus malos facit.
Mt. 7:18	A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.	non potest arbor bona fructus malos facere neque arbor mala fructus bonos facere	Non potest arbor bona fructus malos facere neque arbor mala fructus bonos facere.
Mt. 7:19	Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire.	omnis arbor quae non facit fructum bonum exciditur et in ignem mittitur	Omnis arbor quae non facit fructum bonum, excidetur et in ignem mittitur.

Mt. 7:20	Wherefore by their fruits you shall know them.	igitur ex fructibus eorum cognoscetis eos	Igitur ex fructibus eorum cognoscetis eos.
Mt. 7:21	Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.	59: III non omnis qui dicit mihi Domine Domine intrabit in regnum caelorum sed qui facit voluntatem Patris mei qui in caelis est ipse intrabit in regnum caelorum	Non omnis qui dicit mihi: domine, domine! intrabit in regno caelorum, sed qui facit voluntatem patris mei qui in caelis est, ipse intrabit in regno caelorum.
Mt. 7:22	Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name?	60: V multi dicent mihi in illa die Domine Domine nonne in nomine tuo prophetavimus et in tuo nomine daemonia eiecimus et in tuo nomine virtutes multas fecimus	Multi dicent mihi in illa die: domine, domine, nonne in nomine tuo prophetavimus et in nomine tuo eiecimus demonia et in tuo nomine virtutes multas fecimus?
Mt. 7:23	And then will I profess unto them, I never knew you: depart from me, you that work iniquity.	et tunc confitebor illis quia numquam novi vos discedite a me qui operamini iniquitatem	Et tunc confitebor illis: quia numquam novi vos, discedite a me qui operamini iniquitatem!
Mt. 7:24	Every one therefore that heareth these words, and doth them, shall be likened to a wise man that built his house upon a rock,	61: V omnis ergo qui audit verba mea haec et facit ea adsimilabitur viro sapienti qui aedificavit domum suam supra petram	Omnis ergo qui audit verba haec et facit ea assimilabitur viro sapienti qui aedificavit domum suam supra petram;
Mt. 7:25	And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.	et descendit pluvia et venerunt flumina et flaverunt venti et intruerunt in domum illam et non cecidit fundata enim erat super petram	et descendit pluvia et venerunt flumina et flaverunt venti et intruerunt in domum illam, et non cecidit, fundata enim erat supra petram.
Mt. 7:26	And every one that heareth these my words and doth them not, shall be like a foolish man that built his house upon the sand,	et omnis qui audit verba mea haec et non facit ea similis erit viro stulto qui aedificavit domum suam supra harenam	Et omnis qui audit verba mea haec et non facit ea similis est viro stulto qui aedificavit domum suam super harenam;
Mt. 7:27	And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.	et descendit pluvia et venerunt flumina et flaverunt venti et intruerunt in domum illam et cecidit et fuit ruina eius magna	et descendit pluvia et venerunt flumina et flaverunt venti et intruerunt in domum illam, et caecidit, et fuit ruina eius magna.
Mt. 7:28	And it came to pass when Jesus had fully ended these words, the people were in admiration concerning his doctrine.	62: II et factum est cum consummasset Iesus verba haec admirabantur turbæ super doctrinam eius	Et factum est cum consummasset Ihesus verba haec, ammirabantur turbæ super doctrina eius.
Mt. 7:29	For he was teaching them as one having power, and not as the scribes and Pharisees.	erat enim docens eos sicut potestatem habens non sicut scribae eorum et Pharisaei	Erat enim docens eos sicut potestatem habens non sicut scribae eorum et Pharisaei.
Mt. 9:36	And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.	Section 6 77: VI videns autem turbas misertus est eis quia erant vexati et iacentes sicut oves non habentes pastorem	Videns autem turbas misertus est eis, quia erant vexati et iacentes sicut oves non habentes pastorem.
Mt. 10:1	And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.	Section 7, Verse 1 only. 79: II et convocatis duodecim discipulis suis dedit illis potestatem spirituum immundorum ut eicerent eos et curarent omnem languorem et omnem infirmitatem	Et convocatis duodecim discipulis suis dedit illis potestatem spirituum immundorum, ut eicerent eos et curarent et omnem languorem et omnem infirmitatem.
Mt. 10:5b	Go ye not out through the street of the Gentiles, and into the city of the Samaritans enter ye not.	Section 8 in via gentium ne abieritis et in civitates Samaritanorum ne intraveritis	in via gentium ne abieritis et in civitates Samaritanorum ne intraveritis,
Mt. 10:6	But go ye rather to the lost sheep of the house of Israel.	sed potius ite ad oves quae perierunt domus Israhel	sed potius ite ad oves quae perierunt domus Israhel.
Mt. 10:7	And going, preach, saying: The kingdom of heaven is at hand.	82: II euntes autem praedicate dicentes quia adpropinquavit regnum caelorum	Euntes autem predicate dicentes: quia adpropinquavit regnum caelorum.
Mt. 10:8	Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.	infirmos curate mortuos suscite leprosos mundate daemones eicite gratis accepistis gratis date	Infirmos curate, mortuos suscite, leprosos mundate, demones eicite: gratis accepistis, gratis date.
Mt. 10:9	Do not possess gold, nor silver, nor money in your purses:	nolite possidere aurum neque argentum neque pecuniam in zonis vestris	Nolite possidere aurum neque argentum neque pecuniam in zonis vestris,

Mt. 10:10	Nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.	non peram in via neque duas tunicas neque calciamenta neque virgam dignus enim est operarius cibo suo	non peram in via neque duas tunicas neque calciamenta neque virgam. Dignus enim est operarius cibo suo.
		83: II	
Mt. 10:11	And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence.	in quamcumque civitatem aut castellum intraveritis interrogate quis in ea dignus sit et ibi manete donec exeatis	In quamcumque civitatem aut castellum intraveritis, interrogate, quis in ea dignus est, et ibi manete donec exeatis,
		84: V	
Mt. 10:12	And when you come into the house, salute it, saying: Peace be to this house.	intrantes autem in domum salutate eam dicentes: pax huic domui!	Intrantes autem in domo salutate eam dicentes: pax huic domui!
Mt. 10:13	And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.	et siquidem fuerit domus digna veniat pax vestra super eam si autem non fuerit digna pax vestra ad vos revertatur	Et siquidem domus fuerit digna, veniat pax vestra super eam, si autem non fuerit digna, pax vestra ad vos revertatur.
		85: II	
Mt. 10:14	And whosoever shall not receive you, nor hear your words: going forth out of that house or city shake off the dust from your feet.	et quicumque non receperit vos neque audierit sermones vestros exeuntes foras de domo vel de civitate excutite pulverem de pedibus vestris	Et quicumque non receperit vos neque audierit sermones vestros, exeuntes foras de domo vel de civitate excutite pulverem de pedibus vestris
Mt. 10:15	Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.	amen dico vobis tolerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii quam illi civitati	Amen dico vobis: tollerabilius erit terrae Sodomorum et Gomorraeorum in die iudicii quam illi civitati.
		86: V	
Mt. 10:16	Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.	ecce ego mitto vos sicut oves in medio luporum estote ergo prudentes sicut serpentes et simplices sicut columbae	Ecce ego mitto vos sicut oves in medio luporum; estote ergo prudentes sicut serpentes et simplices sicut columbae.
		87: I	
Mt. 10:17	But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues.	cavete autem ab hominibus tradent enim vos in conciliis et in synagogis suis flagellabunt vos	Cavete autem ab hominibus: tradent enim vos in conciliis, et in sinagogis suis flagellabunt vos,
Mt. 10:18	And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:	et ad praesides et ad reges ducemini propter me in testimonium illis et gentibus	et ad presides et ad reges ducemini propter me in testimonium illis et gentibus.
		88: II	
Mt. 10:19	But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak:	cum autem tradent vos nolite cogitare quomodo aut quid loquamini dabitur enim vobis in illa hora quid loquamini	Cum autem tradent vos nolite cogitare quomodo aut quid loquamini dabitur enim vobis in illa hora quid loquamini;
Mt. 10:20	For it is not you that speak, but the spirit of your Father that speaketh in you.	non enim vos estis qui loquimini sed Spiritus Patris vestri qui loquitur in vobis	non enim vos estis qui loquimini, sed spiritus patris vestri, qui loquitur in vobis.
Mt. 10:21	The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death.	tradet autem frater fratrem in mortem et pater filium et insurgent filii in parentes et morte eos afficient	Tradet autem frater fratrem in mortem et pater filium, et insurgent filii in parentes et morte eos afficient,
Mt. 10:22	And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.	et eritis odio omnibus propter nomen meum qui autem perseveraverit in finem hic salvus erit	et eritis odio omnibus propter nomen meum. Qui autem perseveraverit in finem, hic salvus erit.
		89: X	
Mt. 10:23	And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.	cum autem persequentur vos in civitate ista fugite in aliam amen enim dico vobis non consummabitis civitates Israhel donec veniat Filius hominis	Cum autem persequentur vos in civitate ista, fugite in aliam. Amen enim dico vobis: non consummabitis civitates Israhel, donec veniat filius hominis.
		90: III	
Mt. 10:24	The disciple is not above the master, nor the servant above his lord.	non est discipulus super magistrum nec servus super dominum suum	Non est discipulus super magistrum neque servus super dominum suum.
Mt. 10:25a	It is enough for the disciple that he be as his master, and the servant as his lord.	sufficit discipulo ut sit sicut magister eius et servus sicut dominus eius	Sufficit discipulo ut sit sicut magister eius, et servus sicut dominus eius.
		91: X	
Mt. 10:25b	If they have called the good man of the house Beelzebub, how much more them of his household?	si patrem familias Beelzebub vocaverunt quanto magis domesticos eius	Si patremfamilias Belzebub vocaverunt, quanto magis domesticos eius?

Mt. 10:26	Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known.	92: II ne ergo timueritis eos nihil enim opertum quod non revelabitur et occultum quod non scietur	Ne ergo timueritis eos, nihil enim opertum quod non revelabitur, et occultum quod non scietur.
Mt. 10:27	That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the housetops.	93: V quod dico vobis in tenebris dicite in lumine et quod in aure auditis praedicate super tecta	Quod dico vobis in tenebris, dicite in lumine, et quod in aure audistis, predicate super tecta.
Mt. 10:28	And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.	et nolite timere eos qui occidunt corpus animam autem non possunt occidere sed potius eum timete qui potest et animam et corpus perdere in gehennam	et nolite timere eos qui corpus occidunt , animam autem non possunt occidere, sed potius eum timete qui potest et animam et corpus perdere in gehennam.
Mt. 10:29	Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father.	nonne duo passeris asse veneunt et unus ex illis non cadet super terram sine Patre vestro	Nonne duo passeris asse veneunt? et unus ex illis non cadet super terram sine patre vestro.
Mt. 10:30	But the very hairs of your head are all numbered.	vestri autem et capilli capitis omnes numerati sunt	Vestri autem et capilli capitis omnes numerati sunt.
Mt. 10:31	Fear not therefore: better are you than many sparrows.	nolite ergo timere multis passeribus meliores estis vos	Nolite ergo timere: multis passeribus meliores estis vos.
Mt. 10:32	Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven.	omnis ergo qui confitebitur me coram hominibus confitebor et ego eum coram Patre meo qui est in caelis	Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo qui est in caelis
Mt. 10:33	But he that shall deny me before men, I will also deny him before my Father who is in heaven.	94: II qui autem negaverit me coram hominibus negabo et ego eum coram Patre meo qui est in caelis	Qui autem negaverit me coram hominibus negabo et ego eum coram patre meo qui est in caelis
Mt. 10:34	Do not think that I came to send peace upon earth: I came not to send peace, but the sword.	95: V nolite arbitrari quia venerim mittere pacem in terram non veni pacem mittere sed gladium	Nolite arbitrari quod venerim mittere pacem in terram: non veni pacem mittere, sed gladium.
Mt. 10:35	For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.	veni enim separare hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam	Veni enim separare hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam,
Mt. 10:36	And a man's enemies shall be they of his own household.	et inimici hominis domestici eius	et inimici hominis domestici eius.
Mt. 10:37	He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.	96: V qui amat patrem aut matrem plus quam me non est me dignus et qui amat filium aut filiam super me non est me dignus	Qui amat patrem et matrem plus quam me, non est me dignus, et qui amat filium aut filiam super me, non est me dignus.
Mt. 10:38	And he that taketh not up his cross, and followeth me, is not worthy of me.	et qui non accipit crucem suam et sequitur me non est me dignus	Et qui non accipit crucem suam et sequitur me, non est me dignus,
Mt. 10:39	He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.	97: III qui invenit animam suam perdet illam et qui perdiderit animam suam propter me inveniet eam	Qui invenit animam suam, perdet illam, et qui perdiderit animam suam propter me, inveniet eam.
Mt. 10:40	And he that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.	98: I qui recipit vos me recipit et qui me recipit recipit eum qui me misit	Et qui receperit vos, me recipit, et qui me recipit, recipit eum qui me misit.
Mt. 10:41	He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man.	99: X qui recipit prophetam in nomine prophetae mercedem prophetae accipiet et qui recipit iustum in nomine iusti mercedem iusti accipiet	Qui recipit prophetam in nomine prophetae, mercedem prophetae accipiet.
Mt. 10:42	And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you he shall not lose his reward.	100: VI et quicumque potum dederit uni ex minimis istis calicem aquae frigidae tantum in nomine discipuli amen dico vobis non perdet mercedem suam	Et quicumque potum dederit uni ex minimis istis calicem aquae frigide, tantum in nomine discipuli, amen dico vobis non perdet mercedem suam
Mt. 11:1	And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and to preach in their cities.	101: X et factum est cum consummasset Jesus praeciens duodecim discipulis suis transiit inde ut doceret et praedicaret in civitatibus eorum	Et factum est, cum consummasset Ihesus preciciens duodecim discipulis suis, transiit inde, ut doceret et predicaret in civitatibus eorum.

Section 9a

63: II

Mt. 8:1	And when he was come down from the mountain, great multitudes followed him:	cum autem descendisset de monte secutæ sunt eum turbae multae	Cum autem descendisset de monte, secutæ sunt eum turbae multæ.
Mt. 8:2	And behold a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean.	et ecce leprosus veniens adorabat eum dicens Domine si vis potes me mundare	Et ecce leprosus veniens adorabat eum dicens: domine, si vis, potes me mundare.
Mt. 8:3	And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.	et extendens manum tetigit eum Iesus dicens volo mundare et confestim mundata est lepra eius	Et extendens manum tetigit eum Ihesus dicens: volo, mundare! Et confestim mundata est lepra eius.
Mt. 8:4	And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which Moses commanded, for a testimony unto them.	et ait illi Iesus vide nemini dixeris sed vade ostende te sacerdoti et offer munus quod præcepit Moses in testimonium illis	Et ait illi Ihesus : vide nemini dixeris, sed vade, ostende te sacerdoti et offer munus quod præcepit Moyses in testimonium illis.

64: III

Mt. 8:5	And when he had entered into Capharnaum, there came to him a centurion, beseeching him,	cum autem introisset Capharnaum accessit ad eum centurio rogans eum	Cum autem introisset Capharnaum, accessit ad eum centurio rogans eum
Mt. 8:6	And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.	et dicens Domine puer meus iacet in domo paralyticus et male torquetur	Et dicens: domine, puer meus iacet in domo paralyticus et male torquetur.
Mt. 8:7	And Jesus saith to him: I will come and heal him.	et ait illi Iesus ego veniam et curabo eum	Ait illi Ihesus: ego veniam et curabo eum.
Mt. 8:8	And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed.	et respondens centurio ait Domine non sum dignus ut intres sub tectum meum sed tantum dic verbo et sanabitur puer meus	Et respondens centurio ait: domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur puer meus.
Mt. 8:9	For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it.	nam et ego homo sum sub potestate habens sub me milites et dico huic vade et vadit et alio veni et venit et servo meo fac hoc et facit	Nam et ego homo sum sub potestate habens sub me milites, et dico huic: vade, et vadit, et alio: veni, et venit, et servo meo: fac hoc, et facit.
Mt. 8:10	And Jesus hearing this, marvelled; and said to them that followed him. Amen I say to you, I have not found so great faith in Israel.	audiens autem Iesus miratus est et sequentibus se dixit amen dico vobis non inveni tantam fidem in Israhel	Audiens autem Ihesus miratus est et sequentibus se dixit: amen dico vobis, non inveni tantam fidem in Israhel.

65: V

Mt. 8:11	And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac and Jacob in the kingdom of heaven:	dico autem vobis quod multi ab oriente et occidente venient et recumbent cum Abraham et Isaac et Iacob in regno caelorum	Dico autem vobis, quod multi ab oriente et occidente venient et recumbent cum Abraham et Isaac et Iacob in regno caelorum,
Mt. 8:12	But the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.	filii autem regni eicientur in tenebras exteriores ibi erit fletus et stridor dentium	filii autem regni eicientur in tenebras exteriores, ibi erit fletus et stridor dentium.

66: V

Mt. 8:13	And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.	et dixit Iesus centurioni vade et sicut credidisti fiat tibi et sanatus est puer in hora illa	Et dixit Ihesus centurioni: vade, et sicut credidisti fiat tibi! Et sanatus est puer in illa hora.
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67: II

Mt. 8:14	And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever;	et cum venisset Iesus in domum Petri vidit socrum eius iacentem et febricitantem	Et cum venisset Ihesus in domum Petri, vidit socrum eius iacentem et febricitantem.
Mt. 8:15	And he touched her hand, and the fever left her, and she arose and ministered to them.	et tetigit manum eius et dimisit eam febris et surrexit et ministrabat eis	Et tetigit manum eius, et dimisit eam febris. Et surrexit et ministrabat eis.
Mt. 8:16	And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:	vespere autem facto obtulerunt ei multos daemonia habentes et eiciebat spiritus verbo et omnes male habentes curavit	Vespere autem facto obtulerunt ei multos demones habentes, et eiciebat spiritus verbo et omnes male habentes curavit.
Mt. 8:17	That it might be fulfilled, which was spoken by the prophet Isaias, saying: He took our infirmities, and bore our diseases.	ut adimpleretur quod dictum est per Esaiam prophetam dicentem ipse infirmitates nostras accepit et aegrotationes portavit	Ut adimpleretur quod dictum est per Esaiam prophetam dicentem: ipse infirmitates nostras accepit et aegrotationes portavit.
Mt. 8:18	And Jesus seeing great multitudes about him, gave orders to pass over the water.	videns autem Iesus turbas multas circum se iussit ire trans fretum	Videns autem Ihesus turbas multas circum se, iussit ire trans fretum.

		68: V	
Mt. 8:19	And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.	et accedens unus scriba ait illi magister sequar te quocumque ieris	Et accedens unus scriba ait illi: magister, sequar te quocumque ieris.
Mt. 8:20	And Jesus saith to him: The foxes have holes, and the birds of the air nests, where they rest ; but the Son of man hath not where to lay his head.	et dicit ei Iesus vulpes foveas habent et volucres caeli tabernacula Filius autem hominis non habet ubi caput reclinet	Et dicit ei Ihesus: vulpes foveas habent et volucres caeli tabernacula ubi requiescant , filius autem hominis non habet ubi caput reclinet.
Mt. 8:21	And another of his disciples said to him: Lord, suffer me first to go and bury my father.	alius autem de discipulis eius ait illi Domine permittite me primum ire et sepelire patrem meum	alius autem de discipulis eius ait illi Domine permittite me primum ire et sepelire patrem meum
Mt. 8:22	But Jesus said to him: Follow me, and let the dead bury their dead.	Iesus autem ait illi sequere me et dimitte mortuos sepelire mortuos suos	Ihesus autem ait illi: sequere me et dimitte mortuos sepelire mortuos suos;
		69: II	
Mt. 8:23	And when he entered into the boat, his disciples followed him:	et ascendente eo in navicula secuti sunt eum discipuli eius	Et ascendente eo in navicula secuti sunt eum discipuli eius.
Mt. 8:24	And behold a great tempest arose in the sea, so that the boat was covered with waves, but he was asleep.	et ecce motus magnus factus est in mari ita ut navicula operiretur fluctibus ipse vero dormiebat	Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus ipse vero dormiebat
Mt. 8:25	And they came to him, and awaked him, saying: Lord, save us, we perish.	et accesserunt et suscitaverunt eum dicentes Domine salva nos perimus	Et accesserunt et suscitaverunt eum dicentes: domine, salva nos, quia perimus!
Mt. 8:26	And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds, and the sea, and there came a great calm.	et dicit eis quid timidi estis modicae fidei tunc surgens imperavit ventis et mari et facta est tranquillitas magna	Et dicit eis: quid timidi estis modicae fidei? Tunc surgens imperavit vento et mari Et facta est tranquillitas magna.
Mt. 8:27	But the men wondered, saying to each other: Who or What manner of man is this, for the winds and the sea obey him?	porro homines mirati sunt dicentes	Porro homines mirati sunt dicentes ad invicem: quis aut
Mt. 8:28	And when he was come on the other side of the water, into the country of the Gerasens, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.	qualis est hic quia et venti et mare oboediunt ei et cum venisset trans fretum in regionem Gerasenorum occurrerunt ei duo habentes daemonia de monumentis exeuntes saevi nimis ita ut nemo posset transire per viam illam	qualis est hic, quia et venti et mare oboediunt ei Et cum venisset trans fretum in regione Gerasenorum, occurrerunt ei duo habentes demonia de monumentis et exeuntes, saevi nimis, ita ut nemo posset transire per viam illam.
Mt. 8:29	And behold they cried out, saying: What have we to do with thee, Jesus Son of God? art thou come hither to torment us before the time?	et ecce clamaverunt dicentes quid nobis et tibi Fili Dei venisti huc ante tempus torquere nos	et ecce clamaverunt dicentes quid nobis et tibi, Ihesu fili dei Venisti ante tempus torquere nos.
Mt. 8:30	And there was, not far from them, a herd of many swine feeding.	erat autem non longe ab illis grex porcorum multorum pascens	Erat autem non longe ab illis grex porcorum multorum pascens.
Mt. 8:31	And the devils besought him, saying: If thou cast us out hence, send us into the herd of swine.	daemones autem rogabant eum dicentes si eicis nos mitte nos in gregem porcorum	Demonones autem rogabant eum dicentes: si eicis nos, mitte nos in gregem porcorum.
Mt. 8:32	And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down a steep place into the sea: and they perished in the waters.	et ait illis ite at illi exeuntes abierunt in porcos et ecce impetu abiit totus grex per praeceps in mare et mortui sunt in aquis	Et ait illis: ite. At illi exeuntes abierunt in porcos, et ecce impetu abiit totus grex per praeceps in mare et mortui sunt in aquis
Mt. 8:33	And they that kept them fled: and coming into the city, told every thing, and concerning them that had been possessed by the devils.	pastores autem fugerunt et venientes in civitatem nuntiaverunt omnia et de his qui daemonia habuerant	pastores autem fugerunt et venientes in civitatem nuntiaverunt omnia et de his qui daemonia habuerant
Mt. 8:34	And behold the whole city went out to meet Jesus, and when they saw him, and they besought him that he would depart from their coast.	et ecce tota civitas exiit obviam Iesu et viso eo rogabant ut transiret a finibus eorum	Et ecce tota civitas exiit obviam Ihesu et viso eo et rogabant ut transiret a finibus eorum.
		70: I	
Mt. 9:1	And entering into a boat, he passed over the water and came into his own city.	et ascendens in naviculam transfretavit et venit in civitatem suam	Et ascendens in navicula transfretavit et venit in civitatem suam.
Mt. 9:2	And behold they brought to him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee.	et ecce offerebant ei paralyticum iacentem in lecto et videns Iesus fidem illorum dixit paralytico confide filii remittuntur tibi peccata tua	et ecce offerebant ei paralyticum iacentem in lecto et videns Iesus fidem illorum dixit paralytico confide filii remittuntur tibi peccata tua
Mt. 9:3	And behold some of the scribes said within themselves: He blasphemeth.	et ecce quidam de scribis dixerunt intra se hic blasphemat	et ecce quidam de scribis dixerunt intra se hic blasphemat

Mt. 9:4	And Jesus seeing their thoughts, said: Why do you think evil in your hearts?	et cum vidisset Iesus cogitationes eorum dixit ut quid cogitatis mala in cordibus vestris	et cum vidisset Iesus cogitationes eorum dixit ut quid cogitatis mala in cordibus vestris
Mt. 9:5	Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk?	quid est facilius dicere dimittantur tibi peccata aut dicere surge et ambula	quid est facilius dicere dimittantur tibi peccata aut dicere surge et ambula
Mt. 9:6	But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house.	ut sciatis autem quoniam Filius hominis habet potestatem in terra dimittendi peccata tunc ait paralytico surge tolle lectum tuum et vade in domum tuam	ut sciatis autem quoniam Filius hominis habet potestatem in terra dimittendi peccata tunc ait paralytico surge tolle lectum tuum et vade in domum tuam
Mt. 9:7	And he arose, and went into his house.	et surrexit et abiit in domum suam	et surrexit et abiit in domum suam
Mt. 9:8	And the multitude seeing it, feared, and glorified God that gave such power to men.	videntes autem turbae timuerunt et glorificaverunt Deum qui dedit potestatem talem hominibus	videntes autem turbae timuerunt Et glorificaverunt deum, qui dedit potestatem talem hominibus.
Section 9b			
72: II			
Mt. 9:10	And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples.	et factum est discumbente eo in domo ecce multi publicani et peccatores venientes discumbebant cum Iesu et discipulis eius	Et factum est discumbente eo in domo, ecce multi publicani et peccatores venientes discumbebant cum Ihesu et discipulis eius,
Mt. 9:11	And the Pharisees seeing it, said to his disciples: Why doth your master eat with publicans and sinners?	et videntes Phariseae dicebant discipulis eius quare cum publicanis et peccatoribus manducat magister vester	et videntes Phariseae dicebant discipulis eius quare cum publicanis et peccatoribus manducat magister vester
73: II			
Mt. 9:12	But Jesus hearing it, said: They that are in health need not a physician, but they that are ill.	at Iesus audiens ait non est opus valentibus medico sed male habentibus	at Iesus audiens ait non est opus valentibus medico sed male habentibus
Mt. 9:13	Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners.	euntes autem discite quid est misericordiam volo et non sacrificium non enim veni vocare iustos sed peccatores	Euntes discite quid est: misericordiam volo et non sacrificium. Non enim veni vocare iustos sed peccatores
Mt. 9:14	Then came to him the disciples of John, saying: Why do we and the Pharisees, fast often, but thy disciples do not fast?	tunc accesserunt ad eum discipuli Iohannis dicentes quare nos et Phariseae ieiunamus frequenter discipuli autem tui non ieiunant	tunc accesserunt ad eum discipuli Iohannis dicentes quare nos et Phariseae ieiunamus frequenter discipuli autem tui non ieiunant
Mt. 9:15	And Jesus said to them: Can the children of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.	et ait illis Iesus numquid possunt filii sponsi lugere quamdiu cum illis est sponsus venient autem dies cum auferetur ab eis sponsus et tunc ieiunabunt	et ait illis Iesus numquid possunt filii sponsi lugere quamdiu cum illis est sponsus. Venient autem dies cum auferetur ab eis sponsus, et tunc ieiunabunt
Mt. 9:16	And nobody putteth a piece of raw cloth unto an old garment. For it taketh away the fulness thereof from the garment, and there is made a greater rent.	nemo autem inmittit commissuram panni rudis in vestimentum vetus tollit enim plenitudinem eius a vestimento et peior scissura fit	nemo autem inmittit commissuram panni rudis in vestimentum vetus tollit enim plenitudinem eius a vestimento et peior scissura fit
Mt. 9:17	Neither do they put new wine into old bottles. Otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles: and both are preserved.	neque mittunt vinum novum in utres veteres alioquin rumpuntur utres et vinum effunditur et utres pereunt sed vinum novum in utres novos mittunt et ambo conservantur	neque mittunt vinum novum in utres veteres alioquin rumpuntur utres et vinum effunditur et utres pereunt sed vinum novum in utres novos mittunt et ambo conservantur
Section 10			
127: V			
Mt. 12:38	Then some of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee.	tunc responderunt ei quidam de scribis et Phariseae dicentes magister volumus a te signum videre	Tunc responderunt ei quidam de scribis et Phariseae dicentes: magister, volumus a te signum videre.
128: V			
Mt. 12:39	Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.	qui respondens ait illis generatio mala et adultera signum quaerit et signum non dabitur ei nisi signum Ionae prophetae	Qui respondens ait illis: generatio mala et adultera signum quaerit, et signum non dabitur ei nisi signum Ionae prophetae.
Mt. 12:40	For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights.	sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus sic erit Filius hominis in corde terrae tribus diebus et tribus noctibus	Sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus, sic erit filius hominis in corde terrae tribus diebus et tribus noctibus.

Mt. 12:41	The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here.	viri ninevitae surgent in iudicio cum generatione ista et condemnabunt eam quia paenitentiam egerunt in praedicatione Ionae et ecce plus quam Iona hic	Viri Ninevitae surgent in iudicio cum generatione ista et condemnabunt eam, quia poenitentiam egerunt in predicatione Ionae, et ecce plus quam Iona hic!
Mt. 12:42	The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. But I tell you since many have come from the ends of the earth to hear the wisdom of Solomon, so one greater than Solomon is here.	regina austri surget in iudicio cum generatione ista et condemnabit eam quia venit a finibus terrae audire sapientiam Salomonis et ecce plus quam Salomon hic	Regina austri surget in iudicio cum generatione ista et condemnabit eam, quia venit a finibus terrae audire sapientiam Salomonis, et ecce plus quam Salomon hic! Dico autem vobis, quia multi venerunt a finibus terrae audire sapientiam Salomonis, et ideo maior Salomon hic.
129: V			
Mt. 12:43	And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.	cum autem immundus spiritus exierit ab homine ambulat per loca arida quaerens requiem et non invenit	Cum autem immundus spiritus exierit de homine, ambulat per loca arida quaerens requiem et non invenit.
Mt. 12:44	Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.	tunc dicit revertar in domum meam unde exivi et veniens invenit vacantem scopis mundatam et ornatam	Tunc dicit: revertar in domum meam unde exivi, et veniens invenit vacantem scopis mundatam et ornatam.
Mt. 12:45	Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.	tunc vadit et adsumit septem alios spiritus secum nequiores se et intrantes habitant ibi et fiunt novissima hominis illius peiora prioribus sic erit et generationi huic pessimae	Tunc vadit et assumet septem alios spiritus secum nequiores se, et intrantes habitant ibi, et fiunt novissima hominis illius peiora prioribus. Sic erit et generationi huic pessimae.
130: II			
Mt. 12:46	As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.	adhuc eo loquente ad turbas ecce mater eius et fratres stabant foris quaerentes loqui ei	Adhuc eo loquente ad turbas, ecce mater eius et fratres stabant foris quaerentes loqui ei.
Mt. 12:47	And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.	dixit autem ei quidam ecce mater tua et fratres tui foris stant quaerentes te	Dixit autem ei quidam: ecce mater tua et fratres tui foris stant quaerentes te.
Mt. 12:48	But he answering him that told him, said: Who is my mother, and who are my brethren?	at ipse respondens dicenti sibi ait quae est mater mea et qui sunt fratres mei	At ille respondens dicenti sibi ait: quae est mater mea et qui sunt fratres mei?
Mt. 12:49	And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren.	et extendens manum in discipulos suos dixit ecce mater mea et fratres mei	Et extendens manum in discipulos suos dixit: ecce mater mea et fratres mei!
Mt. 12:50	For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.	quicumque enim fecerit voluntatem Patris mei qui in caelis est ipse meus et frater et soror et mater est	Quicumque fecerit voluntatem patris mei qui in caelis est, ipse meus et frater et soror et mater est.
Section 11			
74: II			
Mt. 9:18	As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live.	haec illo loquente ad eos ecce princeps unus accessit et adorabat eum dicens filia mea modo defuncta est sed veni inpone manum super eam et vivet	Haec illo loquente ad eos, ecce princeps unus accessit et adorabat eum dicens: Filia mea modo defuncta est, sed veni, inpone manum super eam et vivit.
Mt. 9:19	And Jesus rising up followed him, with his disciples.	et surgens Iesus sequebatur eum et discipuli eius	Et surgens Ihesus sequebatur eum et discipuli eius.
Mt. 9:20	And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment.	et ecce mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro et tetigit fimbriam vestimenti eius	Et ecce mulier quae sanguinis fluxum patiebatur duodecim annis accessit retro et tetigit fimbriam vestimenti eius.
Mt. 9:21	For she said within herself: If I shall touch only his garment, I shall be healed.	dicebat enim intra se si tetigero tantum vestimentum eius salva ero	dicebat enim intra se si tetigero tantum vestimentum eius salva ero
Mt. 9:22	But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour.	at Iesus conversus et videns eam dixit confide filia fides tua te salvam fecit et salva facta est mulier ex illa hora	at Iesus conversus et videns eam dixit confide filia fides tua te salvam fecit et salva facta est mulier ex illa hora
Mt. 9:23	And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout,	et cum venisset Iesus in domum principis et vidisset tibicines et turbam tumultuantem	Et cum venisset Iesus in domum principis et vidisset tubicines et turbam tumultuantem

Mt. 9:24	He said: Give place, for the girl is not dead, but sleepeth. And they laughed him to scorn.	dicebat recedite non est enim mortua puella sed dormit et deridebant eum	dicebat: recedite, non est enim mortua puella, sed dormit et deridebant eum
Mt. 9:25	And when the multitude was put forth, he went in, and took her by the hand. And the maid arose.	et cum eiecta esset turba intravit et tenuit manum eius et surrexit puella	et cum eiecta esset turba intravit et tenuit manum eius et surrexit puella
Mt. 9:26	And the fame hereof went abroad into all that country.	et exiit fama haec in universam terram illam	Et exivit fama haec in universam terram illam.
		75: X	
Mt. 9:27	And as Jesus passed from thence, there followed two blind men crying out and saying, Have mercy on us, O Son of David.	et transeunte inde Iesu secuti sunt eum duo caeci clamantes et dicentes miserere nostri Fili David	Et transeunte inde Iesu secuti sunt duo caeci clamantes et dicentes: miserere nostri, fili David!
Mt. 9:28	And when he was come to the house, the blind men came to him. And Jesus said to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.	cum autem venisset domum accesserunt ad eum caeci et dicit eis Iesus creditis quia possum hoc facere vobis dicunt ei utique Domine	Cum autem venisset domum, accesserunt ad eum caeci; et dixit eis Iesus: creditis quia possum hoc facere vobis? Dicunt ei: utique, domine.
Mt. 9:29	Then he touched their eyes, saying, According to your faith, be it done unto you.	tunc tetigit oculos eorum dicens secundum fidem vestram fiat vobis	Tunc tetigit oculos eorum dicens: secundum fidem vestram fiat vobis!
Mt. 9:30	And their eyes were opened, and Jesus strictly charged them, saying, See that no man know this.	et aperti sunt oculi illorum et comminatus est illis Iesus dicens videte ne quis sciat	Et aperti sunt oculi illorum. Et comminatus est illis Iesus dicens: videte ne quis sciat.
Mt. 9:31	But they going out, spread his fame abroad into all that country.	illi autem exeuntes diffamaverunt eum in tota terra illa	Illi autem exeuntes diffamaverunt eum in universam terram illam .
Mt. 9:32	And when they were gone out, behold they brought him a dumb man, possessed with a devil.	egressis autem illis ecce obtulerunt ei hominem mutum daemonium habentem	Egressis autem illis ecce obtulerunt ei hominem mutum demonium habentem;
Mt. 9:33	And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying, Never was the like seen in Israel.	et eiecto daemone locutus est mutus et miratae sunt turbæ dicentes numquam paruit sic in Israhel	et eiecto demone locutus est mutus. Et miratae sunt turbæ dicentes: numquam apparuit sic in Israhel,
		Section 12	
Mt. 12:23b	Is not this the son of David?	numquid hic est Filius David	numquid iste est filius David?
		Section 13	
Mt. 9:34	But the Pharisees said, By the prince of devils he casteth out devils.	Pharisaei autem dicebant in principe daemoniorum eicit daemones	Pharisei autem dicebant: in principe daemoniorum eicit daemones
		Section 14	
		122: II	
Mt. 12:24	But the Pharisees hearing it, said: This man casteth not out devils but by Beelzebub the prince of the devils.	Pharisaei autem audientes dixerunt hic non eicit daemones nisi in Beelzebub principe daemoniorum	Pharisaei autem audientes dixerunt hic non eicit daemones nisi in Beelzebub principe daemoniorum
Mt. 12:25	And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.	Iesus autem sciens cogitationes eorum dixit eis omne regnum divisum contra se desolatur et omnis civitas vel domus divisa contra se non stabit	Iesus autem sciens cogitationes eorum dixit eis omne regnum divisum contra se desolatur et omnis civitas vel domus divisa adversus se non stabit.
Mt. 12:26	And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?	et si Satanas Satanan eicit adversus se divisus est quomodo ergo stabit regnum eius	et si Satanas Satanan eicit adversus se divisus est quomodo ergo stabit regnum eius
Mt. 12:27	And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.	et si ego in Beelzebub eicio daemones filii vestri in quo eiciunt ideo ipsi iudices erunt vestri	et si ego in Beelzebub eicio daemones filii vestri in quo eiciunt ideo ipsi iudices erunt vestri
Mt. 12:28	But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.	si autem ego in Spiritu Dei eicio daemones igitur pervenit in vos regnum Dei	si autem ego in Spiritu Dei eicio daemones igitur pervenit in vos regnum Dei
Mt. 12:29	Or how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.	aut quomodo potest quisquam intrare in domum fortis et vasa eius diripere nisi prius alligaverit fortem et tunc domum illius diripiat	Aut quomodo potest quisquam intrare in domo fortis et vasa eius diripere nisi prius alligaverit fortem et tunc domum illius diripiat?
Mt. 12:30	He that is not with me, is against me: and he that gathereth not with me, scattereth.	qui non est mecum contra me est et qui non congregat mecum spargit	Qui non est mecum, contra me est, et qui non congregat mecum, spargit.
		123: II	
Mt. 12:31	Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven.	ideo dico vobis omne peccatum et blasphemia remittetur hominibus Spiritus autem blasphemia non remittetur	Ideo dico vobis: omne peccatum et blasphemia remittetur hominibus, spiritus autem blasphemia non remittetur.

Mt. 12:32	And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.	et quicumque dixerit verbum contra Filium hominis remittetur ei qui autem dixerit contra Spiritum Sanctum non remittetur ei neque in hoc saeculo neque in futuro	Et quicumque dixerit verbum contra filium hominis, remittetur ei, qui autem dixerit contra spiritum sanctum, non remittetur ei neque in hoc saeculo neque in futuro.
Mt. 12:33	Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.	124: V aut facite arborem bonam et fructum eius bonum aut facite arborem malam et fructum eius malum siquidem ex fructu arbor agnoscitur	Aut facite arborem bonam et fructum eius bonum, aut facite arborem malam et fructum eius malum, siquidem ex fructu arbor agnoscitur.
Mt. 12:34	O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh.	125: V progenies viperarum quomodo potestis bona loqui cum sitis mali ex abundantia enim cordis os loquitur	Progenies viperarum, quomodo potestis bona loqui, cum sitis mali? Ex abundantia enim cordis os loquitur.
Mt. 12:35	A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.	bonus homo de bono thesauro profert bona et malus homo de malo thesauro profert mala	Bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala.
Mt. 12:36	But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment.	126: X dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines reddent rationem de eo in die iudicii	Dico autem vobis, quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii.
Mt. 12:37	For by thy words thou shalt be justified, and by thy words thou shalt be condemned.	ex verbis enim tuis iustificaberis et ex verbis tuis condemnaberis	Ex verbis enim tuis iustificaveris et ex verbis tuis condemnaberis.
Section 15			
Mt. 11:2	Now when John had heard in prison the works of Christ: sending two of his disciples he said to him:	Iohannes autem cum audisset in vinculis opera Christi mittens duos de discipulis suis	Iohannes autem cum audisset in vinculis opera Christi, mittens duos de discipulis suis
Mt. 11:3	Art thou he that art to come, or look we for another?	ait illi tu es qui venturus es an alium expectamus	ait illi tu es qui venturus es an alium expectamus
Mt. 11:4	And Jesus making answer said to them: Go and relate to John what you have heard and seen.	et respondens Iesus ait illis euntes renuntiate Iohanni quae auditis et videtis	et respondens Iesus ait illis euntes renuntiate Iohanni quae auditis et videtis
Mt. 11:5	The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.	caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt pauperes evangelizantur	caeci vident claudi ambulant leprosi mundantur surdi audiunt mortui resurgunt pauperes evangelizantur
Mt. 11:6	And blessed is he that shall not be scandalized in me.	et beatus est qui non fuerit scandalizatus in me	et beatus est qui non fuerit scandalizatus in me
Mt. 11:7	And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind?	illis autem abeuntibus coepit Iesus dicere ad turbas de Iohanne quid existis in desertum videre harundinem vento agitatam	Illis autem abeuntibus coepit Iesus dicere ad turbas de Iohanne quid existis in desertum videre harundinem vento agitatam
Mt. 11:8	But what went you out to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings.	sed quid existis videre hominem mollibus vestitum ecce qui mollibus vestiuntur in domibus regum sunt	sed quid existis videre hominem mollibus vestitum ecce qui mollibus vestiuntur in domibus regum sunt
Mt. 11:9	But what went you out to see? A prophet? Yea I tell you, and more than a prophet.	sed quid existis videre prophetam etiam dico vobis et plus quam prophetam	sed quid existis videre prophetam etiam dico vobis et plus quam prophetam
Mt. 11:10	For this is he of whom it is written: Behold I send my angel before my face, who shall prepare thy way before thee.	103: II hic enim est de quo scriptum est ecce ego mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te	hic enim est de quo scriptum est ecce ego mitto angelum meum ante faciem tuam qui praeparabit viam tuam ante te
Mt. 11:11	Amen I say to you, there hath not risen among them that are born of women a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he.	104: V amen dico vobis non surrexit inter natos mulierum maior Iohanne Baptista qui autem minor est in regno caelorum maior est illo	amen dico vobis non surrexit inter natos mulierum maior Iohanne Baptista qui autem minor est in regno caelorum maior est illo

		105: V	
Mt. 11:12	And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.	a diebus autem Iohannis Baptistae usque nunc regnum caelorum vim patitur et violenti rapiunt illud	A diebus autem Iohannis Baptistae usque nunc regnum caelorum vim patitur, et violenti rapiunt illud.
Mt. 11:13	For all the prophets and the law prophesied until John:	omnes enim prophetae et lex usque ad Iohannem prophetaverunt	Omnes enim prophetæ et lex usque ad Iohannem prophetaverunt;
		106: X	
Mt. 11:14	And if you will receive it, he is Elias that is to come.	et si vultis recipere ipse est Helias qui venturus est	si vultis recipere, ipse est Helias qui venturus est.
Mt. 11:15	He that hath ears to hear, let him hear.	qui habet aures audiendi audiat	Qui habet aurem audiendi audiat!
		107: V	
Mt. 11:16	But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place, crying to their companions	cui autem similem aestimabo generationem istam similis est pueris sedentibus in foro qui clamantes coequalibus	Cui autem similem aestimabo generationem istam? Similis est pueris sedentibus in foro; clamantes coequalibus.
Mt. 11:17	Say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.	dicunt cecinimus vobis et non saltastis lamentavimus et non planxistis	dicunt: cecinimus vobis et non saltastis, lamentavimus et non planxistis
Mt. 11:18	For John came neither eating nor drinking; and they say: He hath a devil.	venit enim Iohannes neque manducans neque bibens et dicunt daemonium habet	Venit enim Iohannes neque manducans neque bibens, et dicunt: demonium habet.
Mt. 11:19	The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children.	venit Filius hominis manducans et bibens et dicunt ecce homo vorax et potator vini publicanorum et peccatorum amicus et iustificata est sapientia a filiis suis	Venit filius hominis manducans et bibens, et dicunt: ecce homo vorax et potator vini, publicanorum et peccatorum amicus. Et iustificata est sapientia a filiis suis.
		108: V	
Mt. 11:20	Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.	tunc coepit exprobrare civitatibus in quibus factae sunt plurimae virtutes eius quia non egissent poenitentiam	Tunc coepit exprobrare civitatibus in quibus factae sunt plurimae virtutes eius, quia non egissent poenitentiam.
Mt. 11:21	Woe thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes.	vae tibi Corozain vae tibi Bethsaida quia si in Tyro et Sidone factae essent virtutes quae factae sunt in vobis olim in cilicio et cinere poenitentiam egissent	Vae tibi Corozain! vae tibi Bethsaida! quia si in Tyro et Sidone factae fuissent virtutes quae factae sunt in vobis, olim in cilicio et cinere poenitentiam egissent.
Mt. 11:22	But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.	verumtamen dico vobis Tyro et Sidoni remissius erit in die iudicii quam vobis	Verumtamen dico vobis: Tyro et Sidoni remissius erit in die iudicii quam vobis.
Mt. 11:23a	And thou Capharnaum, how shalt thou be exalted up to heaven? thou shalt go down even unto hell.	et tu Capharnaum numquid usque in caelum exaltaberis usque in infernum descendes	Et tu Capharnaum, numquid usque in caelum exaltaberis? usque in infernum descendes.
		109: X	
Mt. 11:23b	For if in Sodom had been wrought the miracles that have been wrought in thee,	quia si in Sodomis factae fuissent virtutes quae factae sunt in te	Quia si in Sodomis factae fuissent virtutes quae factae sunt in te,
Mt. 11:23c	perhaps it had remained unto this day.	forte mansissent usque in hunc diem	forte mansissent usque in hunc diem.
Mt. 11:24	But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.	verumtamen dico vobis quia terrae Sodomorum remissius erit in die iudicii quam tibi	Verumtamen dico vobis, quia terrae Sodomorum remissius erit in die iudicii quam tibi.
		110: V	
Mt. 11:25	At that time Jesus answered and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.	in illo tempore respondens Iesus dixit confiteor tibi Pater Domine caeli et terrae quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis	in illo tempore respondens Iesus dixit confiteor tibi pater, domine caeli et terrae, quia abscondisti haec a sapientibus et prudentibus et revelasti ea parvulis.
Mt. 11:26	Yea, Father: for so hath it seemed good in thy sight.	ita Pater quoniam sic fuit placitum ante te	Etiam pater, quia sic fuit placitum ante te.
		111: III	
Mt. 11:27a	All things are delivered to me by my Father. And no one knoweth the Son but the Father:	omnia mihi tradita sunt a Patre meo et nemo novit Filium nisi Pater	Omnia mihi tradita sunt a patre meo, et nemo novit filium nisi pater,
		112: III	
Mt. 11:27b	neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.	neque Patrem quis novit nisi Filius et cui voluerit Filius revelare	neque patrem quis novit nisi filius et cui voluerit filius revelare.

		113: X	
Mt. 11:28	Come to me all you that labor and are burdened, and I will refresh you.	venite ad me omnes qui laboratis et onerati estis et ego reficiam vos	venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos.
Mt. 11:29	Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls.	tollite iugum meum super vos et discite a me quia mitis sum et humilis corde et invenietis requiem animabus vestris	Tollite iugum meum super vos et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris;
Mt. 11:30	For my yoke is sweet and my burden light.	iugum enim meum suave est et onus meum leve est	iugum enim meum suave est, et onus meum leve est.
		Section 16	
		114: II	
Mt. 12:1	At that time Jesus went through the corn on the sabbath: and his disciples being hungry, began to pluck the ears, and to eat.	in illo tempore abiit Iesus sabbato per sata discipuli autem eius esurientes coeperunt vellere spicas et manducare	in illo tempore abiit Iesus sabbato per sata discipuli autem eius esurientes coeperunt vellere spicas et manducare
Mt. 12:2	And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath days.	Pharisaei autem videntes dixerunt ei ecce discipuli tui faciunt quod non licet eis facere sabbatis	Pharisaei autem videntes dixerunt ei ecce discipuli tui faciunt quod non licet eis facere sabbatis
Mt. 12:3	But he said to them: Have you not read what David did when he was hungry, and they that were with him:	at ille dixit eis non legistis quid fecerit David quando esuriit et qui cum eo erant	at ille dixit eis non legistis quid fecerit David quando esuriit et qui cum eo erant
Mt. 12:4	How he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the priests only?	quomodo intravit in domum Dei et panes propositionis comedit quos non licebat ei edere neque his qui cum eo erant nisi solis sacerdotibus	quomodo intravit in domum Dei et panes propositionis comedit quos non licebat ei edere neque his qui cum eo erant nisi solis sacerdotibus
		115: X	
Mt. 12:5	Or have ye not read in the law, that on the sabbath days the priests in the temple break the sabbath, and are without blame?	aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt	Aut non legistis in lege, quia in sabbatis sacerdotes in templo sabbatum violant et sine crimine sunt?
Mt. 12:6	But I tell you that there is here a greater than the temple.	dico autem vobis quia templo maior est hic	Dico autem vobis, quia templo maior est hic.
		Section 17a	
Mt. 12:13	Then he saith to the man: Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other.	tunc ait homini extende manum tuam et extendit et restituta est sanitati sicut altera	tunc ait homini extende manum tuam! Et extendit et restituta est sanitati sicut et altera.
		Section 17b	
Mt. 12:11	And he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath day, will he not take hold on it and lift it up?	ipse autem dixit illis quis erit ex vobis homo qui habeat ovem unam et si ceciderit haec sabbatis in foveam nonne tenebit et levabit eam	Et dixit ad eos: quis erit ex vobis homo, qui habeat ovem unam, et si ceciderit sabbato in foveam, nonne tenebit et levabit eam?
Mt. 12:12	How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath day.	quanto magis melior est homo ove itaque licet sabbatis benefacere	Quanto magis melior est homo ove? Ideoque licet sabbato bene facere.
		Section 18	
		117: IIII	
Mt. 12:14	And the Pharisees going out made a consultation against him, how they might destroy him.	exeuntes autem Pharisaei consilium faciebant adversus eum quomodo eum perderent	exeuntes autem Pharisaei consilium faciebant adversus eum quomodo eum perderent
		118: X	
Mt. 12:15	But Jesus knowing it, retired from thence: and many followed him, and he healed them all.	Iesus autem sciens recessit inde et secuti sunt eum multi et curavit eos omnes	Ihesus autem sciens recessit inde, et secuti sunt eum multi, et curavit eos omnes
Mt. 12:16	And he charged them that they should not make him known.	et praecepit eis ne manifestum eum facerent	et praecepit eis, ne manifestum eum facerent.
Mt. 12:17	That it might be fulfilled which was spoken by Isaias the prophet, saying:	ut adimpleretur quod dictum est per Esaiaem prophetam dicentem	Ut adimpleretur quod dictum est per Esaiaem prophetam dicentem:
Mt. 12:18	Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles.	ecce puer meus quem elegi dilectus meus in quo bene placuit animae meae ponam spiritum meum super eum et iudicium gentibus nuntiabit	Ecce puer meus quem elegi, dilectus meus, in quo bene conplacuit animae meae, ponam spiritum meum super eum, et iudicium gentibus nuntiabit,
Mt. 12:19	He shall not contend, nor cry out, neither shall any man hear his voice in the streets.	non contendet neque clamabit neque audiet aliquis in plateis vocem eius	non contendet neque clamabit, neque audiet aliquis in plateis vocem eius,

Mt. 12:20	The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory.	harundinem quassatam non confringet et linum fumigans non extinguet donec eiciat ad victoriam iudicium	harundinem quassatam non confringet et linum fumigans non extinguet, donec eiciat ad victoriam iudicium,
Mt. 12:21	And in his name the Gentiles shall hope.	et in nomine eius gentes sperabunt	et in nomine eius gentes sperabunt.

Section 19

131: II

Mt. 13:1	The same day Jesus going out of the house, sat by the sea side.	in illo die exiens Iesus de domo sedebat secus mare	et exiens de domo sedebat secus mare,
Mt. 13:2	And great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore.	et congregatae sunt ad eum turbae multae ita ut in naviculam ascendens sederet et omnis turba stabat in litore	et congregatae sunt ad eum turbae multae, ita ut in naviculam ascendens sederet, et omnis turba stabat in littore,
Mt. 13:3	And he spoke to them many things in parables, saying: Behold the sower went forth to sow.	et locutus est eis multa in parabolis dicens ecce exiit qui seminat seminare	et locutus est eis multa in parabolis dicens: Ecce exiit qui seminat seminare.
Mt. 13:4	And whilst he soweth some fell by the way side, and the birds of the air came and ate them up.	et dum seminat quaedam ceciderunt secus viam et venerunt volucres et comederunt ea	Et dum seminat, quaedam ceciderunt secus viam et venerunt volucres et comederunt ea.
Mt. 13:5	And other some fell upon stony ground, where they had not much earth: and they sprung up immediately, because they had no deepness of earth.	alia autem ceciderunt in petrosa ubi non habebat terram multam et continuo exorta sunt quia non habebant altitudinem terrae	Alia autem ceciderunt in petrosa, ubi non habebat terram multam, et continuo exorta sunt, quia non habebant altitudinem terrae.
Mt. 13:6	And when the sun was up they were scorched: and because they had not root, they withered away.	sole autem orto aestuaverunt et quia non habebant radicem aruerunt	Sole autem orto aestuaverunt, quia non habebant radicem, aruerunt.
Mt. 13:7	And others fell among thorns: and the thorns grew up and choked them.	alia autem ceciderunt in spinas et creverunt spinae et suffocaverunt ea	Alia autem ceciderunt in spinas, et creverunt spinae et suffocaverunt ea.
Mt. 13:8	And others fell upon good ground: and they brought forth fruit, some an hundred fold, some sixty fold, and some thirty fold.	alia vero ceciderunt in terram bonam et dabant fructum aliud centesimum aliud sexagesimum aliud tricesimum	Alia vero ceciderunt in terram bonam et dabant fructum, aliud centesimum, aliud sexagesimum, aliud tricesimum.
Mt. 13:9	He that hath ears to hear, let him hear.	qui habet aures audiendi audiat	qui habet aures audiendi audiat

Section 20

136: X

Mt. 13:24	Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field.	aliam parabolam proposuit illis dicens simile factum est regnum caelorum homini qui seminavit bonum semen in agro suo	Aliam parabolam proposuit illis dicens: simile factum est regnum caelorum homini qui seminavit bonum semen in agro suo.
Mt. 13:25	But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way.	cum autem dormirent homines venit inimicus eius et superseminavit zizania in medio tritici et abiit	Cum autem dormirent homines, venit inimicus eius et superseminavit zizania in medio tritici et abiit.
Mt. 13:26	And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.	cum autem crevisset herba et fructum fecisset tunc apparuerunt et zizania	Cum autem crevisset herba et fructum fecisset, tunc apparuerunt et zizania.
Mt. 13:27	And the servants of the good man of the house coming said to him. Sir, didst thou not sow good seed in thy field? Whence then hath it cockle?	accedentes autem servi patris familias dixerunt ei domine nonne bonum semen seminasti in agro tuo unde ergo habet zizania	Accedentes autem servi patris familias dixerunt ei: domine, nonne bonum semen seminasti in agro tuo: unde ergo habet zizania?
Mt. 13:28	And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up?	et ait illis inimicus homo hoc fecit servi autem dixerunt ei vis imus et colligimus ea	Et ait illis: inimicus homo hoc fecit. Servi autem dixerunt ei: Vis imus et colligimus ea?
Mt. 13:29	And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.	et ait non ne forte colligentes zizania eradicetis simul cum eis et triticum	Et ait: non, ne forte colligentes zizania eradicetis simul et triticum cum eis.
Mt. 13:30	Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.	sinite utraque crescere usque ad messem et in tempore messis dicam messoribus colligite primum zizania et alligate ea fasciculos ad conburendum triticum autem congregate in horreum meum	Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: colligite primum zizania et alligate ea fasciculos ad conburendum, triticum autem congregate in horreum meum.

137: II

Mt. 13:31	Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard seed , which a man took and sowed in his field .	aliam parabolam proposuit illis dicens simile est regnum caelorum grano sinapis quod accipiens homo seminavit in agro suo	Aliam parabolam proposuit illis dicens: simile est regnum caelorum grano sinapis quod accipiens homo seminavit in agro suo
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Mt. 13:32	Which is the least seed of all herbs , and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.	quod minimum quidem est omnibus seminibus cum autem creverit maius est omnibus holeribus et fit arbor ita ut volucres caeli veniant et habitent in ramis eius	quod minimum quidem est omnibus holeribus et fit arbor, ita ut volucres caeli veniant et habitent in ramis eius.
		138: V	
Mt. 13:33	Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.	aliam parabolam locutus est eis simile est regnum caelorum fermento quod acceptum mulier abscondit in farinae satis tribus donec fermentatum est totum	Aliam parabolam locutus est eis: simile est regnum celorum fermento, quod accipiens mulier abscondit in farinae satis tribus, donec fermentatum est totum.
Mt. 13:34	All these things Jesus spoke in parables to the multitudes: and without parables he did not speak to them.	haec omnia locutus est Iesus in parabolis ad turbas et sine parabolis non loquebatur eis	Haec omnia locutus est Iesus in parabolis ad turbas, et sine parabolis non loquebatur eis.
Mt. 13:35	That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world.	ut impleretur quod dictum erat per prophetam dicentem aperiam in parabolis os meum eructabo abscondita a constitutione mundi	Ut impleretur quod dictum erat per prophetam dicentem: aperiam in parabolis os meum, eructabo abscondita a constitutione mundi.
Section 21a			
Mt. 13:10	And his disciples came and said to him: Why speakest thou to them in parables?	et accedentes discipuli dixerunt ei quare in parabolis loqueris eis	Et accedentes discipuli dixerunt ei: quare in parabolis loqueris eis?
Mt. 13:11	Who answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.	qui respondens ait illis quia vobis datum est nosse mysteria regni caelorum illis autem non est datum	Qui respondens ait illis: quia vobis datum est nosse mysteria regni caelorum, illis autem non est datum.
Section 21b			
133: I			
Mt. 13:13	Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.	ideo in parabolis loquor eis quia videntes non vident et audientes non audiunt neque intellegunt	Ideo in parabolis loquor eis, quia videntes non vident et audientes non audiunt neque intellegunt.
Mt. 13:14	And the prophecy of Isaia is fulfilled in them, who saith: By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.	et adimpletur eis prophetia Esaiaë dicens auditu audietis et non intelletis et videntes videbitis et non videbitis	Et adimpletur in eis prophetia Esaiaë dicens: auditu audietis et non intelletis, et videntes videbitis et non videbitis.
Mt. 13:15	For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.	incrassatum est enim cor populi huius et auribus graviter audierunt et oculos suos cluserunt nequando oculis videant et auribus audiant et corde intellegant et convertantur et sanem eos	Incrassatum est enim cor populi huius, et auribus graviter audierunt et oculos suos cluserunt, ne quando oculis videant et auribus audiant et corde intellegant et convertantur et sanem eos.
Mt. 13:16	But blessed are your eyes, because they see, and your ears, because they hear.	134: V vestri autem beati oculi quia vident et aures vestrae quia audiunt	Vestri autem oculi beati quia vident, et aures vestrae quia audiunt.
Mt. 13:17	For, amen, I say to you, many prophets and just men have desired to see the things that you see, and have not seen them: and to hear the things that you hear and have not heard them.	amen quippe dico vobis quia multi prophetae et iusti cupierunt videre quae videtis et non viderunt et audire quae auditis et non audierunt	Amen quippe dico vobis: quia multi prophetae et iusti cupierunt videre quae videtis et non viderunt, et audire quae auditis et non audierunt.
135: II			
Mt. 13:18	Hear you therefore the parable of the sower.	vos ergo audite parabolam seminantis	Vos ergo audite parabolam seminantis:
Mt. 13:19	When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.	omnis qui audit verbum regni et non intellegit, venit malus et rapit quod seminatum est in corde eius hic est qui secus viam seminatus est	omnis qui audierit verbum regni et non intellegit, venit malus et rapit quod seminatum est in corde eius. Hic est qui secus viam seminatus est.
Mt. 13:20	And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy.	qui autem supra petrosa seminatus est hic est qui verbum audit et continuo cum gaudio accipit illud	Qui autem supra petrosa seminatus est, hic est qui verbum audit et continuo cum gaudio accipit illud;

Mt. 13:21	Yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.	non habet autem in se radicem sed est temporalis facta autem tribulatione et persecutione propter verbum continuo scandalizatur	non habet autem in se radicem, sed est temporalis; facta autem tribulatione et persecutione propter verbum continuo scandalizatur.
Mt. 13:22	And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.	qui autem est seminatus in spinis hic est qui verbum audit et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum et sine fructu efficitur	Qui autem est seminatus in spinis, hic est qui verbum audit, et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum, et sine fructu efficitur.
Mt. 13:23	But he that received the seed into good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.	qui vero in terra bona seminatus est hic est qui audit verbum et intellegit et fructum adfert et facit aliud quidem centum aliud autem sexaginta porro aliud triginta	Qui vero in terram bonam seminatus est, hic est qui audit verbum et intellegit, et fructum afferet, et facit aliud quidem centum, aliud autem sexaginta, porro aliud triginta.
Section 22			
140: X			
Mt. 13:36	Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field.	tunc dimissis turbis venit in domum et accesserunt ad eum discipuli eius dicentes dissere nobis parabolam zizaniorum agri	Tunc dimissis turbis venit in domum, et accesserunt ad eum discipuli eius dicentes: dissere nobis parabolam zizaniorum agri.
Mt. 13:37	Who made answer and said to them: He that soweth the good seed is the Son of man.	qui respondens ait qui seminat bonum semen est Filius hominis	Qui respondens ait: qui seminat bonum semen, est filius hominis,
Mt. 13:38	And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one.	ager autem est mundus bonum vero semen hii sunt filii regni zizania autem filii sunt nequam	ager autem est mundus, bonum vero semen hi sunt filii regni, zizania autem filii sunt nequam.
Mt. 13:39	And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels.	inimicus autem qui seminavit ea est diabolus: messis vero consummatio saeculi est messorum autem angeli sunt	Inimicus autem qui seminavit ea est diabolus: messis vero consummatio saeculi est, messorum autem angeli sunt.
Mt. 13:40	Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.	sicut ergo colliguntur zizania et igni conburuntur sic erit in consummatione saeculi	Sicut ergo colliguntur zizania et igne conburentur, sic erit in consummatione saeculi.
Mt. 13:41	The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity.	mittet Filius hominis angelos suos et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem	Mittet filius hominis angelos suos, et colligent de regno eius omnia scandala et eos qui faciunt iniquitatem,
Mt. 13:42	And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.	et mittent eos in caminum ignis ibi erit fletus et stridor dentium	et mittunt eos in caminum ignis: ibi erit fletus et stridor dentium.
Mt. 13:43	Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.	tunc iusti fulgebunt sicut sol in regno Patris eorum qui habet aures audiat	Tunc iusti fulgebunt sicut sol in regno patris sui. Qui habet aures, audiat.
Mt. 13:44	The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field.	simile est regnum caelorum thesauro abscondito in agro quem qui invenit homo abscondit et prae gaudio illius vadit et vendit universa quae habet et emit agrum illum	Simile est regnum caelorum thesauro abscondito in agro, quem qui invenit homo abscondit, et prae gaudio illius vadit et vendit universa quae habet et emit agrum illum.
Mt. 13:45	Again the kingdom of heaven is like to a merchant seeking good pearls.	iterum simile est regnum caelorum homini negotiatori quaerenti bonas margaritas	Iterum simile est regnum caelorum homini quaerenti bonas margaritas.
Mt. 13:46	Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.	inventa autem una pretiosa margarita abiit et vendidit omnia quae habuit et emit eam	Inventa autem una pretiosa margarita abiit et vendidit omnia quae habet et emit eam.
Mt. 13:47	Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes.	iterum simile est regnum caelorum sagenae missae in mare et ex omni genere congreganti	Iterum simile est regnum caelorum sagenae missae in mari et ex omni genere piscium congreganti.
Mt. 13:48	Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.	quam cum impleta esset educentes et secus litus sedentes elegerunt bonos in vasa malos autem foras miserunt	Quam cum impleta esset educentes et secus litus sedentes elegerunt bonos in vasa, malos autem foras miserunt.
Mt. 13:49	So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just.	sic erit in consummatione saeculi exhibunt angeli et separabunt malos de medio iustorum	Sic erit in consummatione saeculi: exhibunt angeli et separabunt malos de medio iustorum,
Mt. 13:50	And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.	et mittent eos in caminum ignis ibi erit fletus et stridor dentium	et mittent eos in caminum ignis: ibi erit fletus et stridor dentium.

Mt. 13:51	Have ye understood all these things? They say to him: Yes.	intellexistis haec omnia dicunt ei etiam	Intellexistis haec omnia? Dicunt ei: etiam.
Mt. 13:52	He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.	ait illis ideo omnis scriba doctus in regno caelorum similis est homini patri familias qui profert de thesauro suo nova et vetera	Ait illis: ideo omnis scriba doctus in regno caelorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.
Mt. 13:53	And it came to pass: when Jesus had finished these parables, he passed from thence.	et factum est cum consummasset Iesus parabolam istam transiit inde	Et factum est, cum consummasset Ihesus parabolam istam, transiit inde.
Mt. 13:54	And coming into his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles?	141: I et veniens in patriam suam docebat eos in synagogis eorum ita ut mirarentur et dicerent unde huic sapientia haec et virtutes	Et veniens in patriam suam docebat eos in synagogis eorum, ita ut mirarentur et dicerent: unde huic sapientia haec et virtutes
Mt. 13:55	Is not this the carpenter's son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude:	nonne hic est fabri filius nonne mater eius dicitur Maria et fratres eius Iacobus et Ioseph et Simon et Iudas	Nonne hic est fabri filius? Nonne mater eius dicitur Maria et fratres eius Iacob et Ioseph et Simon et Iudas,
Mt. 13:56	And his sisters, are they not all with us? Whence therefore hath he all these things?	et sorores eius nonne omnes apud nos sunt unde ergo huic omnia ista	et sorores eius, nonne omnes apud nos sunt? unde ergo huic omnia ista?
Mt. 13:57a	And they were scandalized in his regard.	142a: I et scandalizabantur in eo	Et scandalizabantur in eo.
Mt. 13:57b	But Jesus said to them: A prophet is not without honour, save in his own country, and in his own house.	142b: I Iesus autem dixit eis non est propheta sine honore nisi in patria sua et in domo sua	Iesus autem dixit eis non est propheta sine honore nisi in patria sua et in domo sua.
Mt. 13:58	And he wrought not many miracles there, because of their unbelief.	et non fecit ibi virtutes multas propter incredulitatem illorum	Et non fecit ibi virtutes multas propter incredulitatem illorum,
Section 23			
Mt. 14:1a	At that time Herod the Tetrarch	in illo tempore Herodes tetrarcha	In illo tempore Herodes tetrarcha
End of Section 23			
Section 24			
Mt. 14:3	had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife.	144: II Herodes enim tenuit Iohannem et alligavit eum et posuit in carcere propter Herodiam uxorem fratris sui	tenuit Iohannem et alligavit eum et posuit in carcere propter Herodiam uxorem fratris sui
Mt. 14:4	For John said to him: It is not lawful for thee to have her.	dicebat enim illi Iohannes non licet tibi habere eam	dicebat enim illi Iohannes non licet tibi habere eam.
Mt. 14:5	And having a mind to put him to death, he feared the people: because they esteemed him as a prophet.	et volens illum occidere timuit populum quia sicut prophetam eum habebant	et volens eum occidere timuit populum, quia sicut prophetam eum habebant.
145: VI			
Mt. 14:6	But on Herod's birthday, the daughter of Herodias danced before them: and pleased Herod.	die autem natalis Herodis saltavit filia Herodiadis in medio et placuit Herodi	die autem natalis Herodis saltavit filia Herodiadis in medio et placuit Herodi
Mt. 14:7	Whereupon he promised with an oath, to give her whatsoever she would ask of him.	unde cum iuramento pollicitus est ei dare quodcumque postulasset ab eo	unde cum iuramento pollicitus est ei dare quodcumque postulasset ab eo
Mt. 14:8	But she being instructed before by her mother, said: Give me here in a dish the head of John the Baptist.	at illa praemonita a matre sua da mihi inquit hic in disco caput Iohannis Baptistae	at illa praemonita a matre sua da mihi inquit hic in disco caput Iohannis Baptistae
Mt. 14:9	And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given.	et contristatus est rex propter iuramentum autem et eos qui pariter recumbebant iussit dari	et contristatus est rex propter iuramentum autem et eos qui pariter recumbebant iussit dari
Mt. 14:10	And he sent, and beheaded John in the prison.	misitque et decollavit Iohannem in carcere	misitque et decollavit Iohannem in carcere
Mt. 14:11	And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother.	et adlatum est caput eius in disco et datum est puellae et tulit matri suae	et allatum est caput eius in disco et datum est puellae et tulit matri suae
Mt. 14:12	And his disciples came and took his body, and buried it , and came and told Jesus.	et accedentes discipuli eius tulerunt corpus et sepelierunt illud et venientes nuntiaverunt Iesu	et accedentes discipuli eius tulerunt corpus eius et sepelierunt illud et venientes nuntiaverunt Iesu

		146: I	
Mt. 14:13	Which when Jesus had heard, he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.	quod cum audisset Iesus secessit inde in navicula in locum desertum seorsum et cum audissent turbæ secutæ sunt eum pedestres de civitatibus	Quod cum audisset Ihesus, secessit inde in navicula in locum desertum seorsum. Et cum audissent turbæ, secutæ sunt eum pedestres de civitatibus.
Mt. 14:14	And he coming forth saw a great multitude, and had compassion on them, and healed their sick.	et exiens vidit turbam multam et misertus est eius et curavit languidos eorum	Et exiens vidit turbam multam, et misertus est eius et curavit languidos eorum.
		147: I	
Mt. 14:15	And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now passed: send away the multitudes, that going into the towns, they may buy themselves victuals.	vespere autem facto accesserunt ad eum discipuli eius dicentes desertus est locus et hora iam præteriit dimitte turbas ut euntes in castella emant sibi escas	Vespere autem facto accesserunt ad eum discipuli eius dicentes desertus est locus et hora iam præteriit dimitte turbas ut euntes in castella emant sibi escas
Mt. 14:16	But Jesus said to them, They have no need to go: give you them to eat.	Iesus autem dixit eis non habent necesse ire date illis vos manducare	Ihesus autem dixit illis: non habent necesse ire: date illis vos manducare.
Mt. 14:17	They answered him: We have not here, but five loaves, and two fishes.	responderunt ei non habemus hic nisi quinque panes et duos pisces	responderunt ei non habemus hic nisi quinque panes et duos pisces
Mt. 14:18	Who said to them: Bring them hither to me.	qui ait eis adferite illos mihi huc	Qui ait eis: afferte illos mihi huc.
Mt. 14:19	And when he had commanded the multitude to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes.	et cum iussisset turbam discumbere supra faenum acceptis quinque panibus et duobus piscibus aspiciens in caelum benedixit et fregit et dedit discipulis panes discipuli autem turbis	et cum iussisset turbam discumbere supra faenum acceptis quinque panibus et duobus piscibus aspiciens in caelum benedixit et fregit et dedit discipulis panes discipuli autem turbis.
Mt. 14:20	And they did all eat, and were filled. And they took up what remained, twelve full baskets of fragments.	et manducaverunt omnes et saturati sunt et tulerunt reliquias duodecim cofinos fragmentorum plenos	Et manducaverunt omnes et saturati sunt; tulerunt reliquias duodecim cophinos fragmentorum plenos.
Mt. 14:21	And the number of them that did eat, was five thousand men, besides women and children.	manducantium autem fuit numerus quinque milia virorum exceptis mulieribus et parvulis	Manducantium autem fuit numerus quinque milia virorum exceptis mulieribus et parvulis.
		148: VI	
Mt. 14:22	And forthwith Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people.	et statim iussit discipulos ascendere in navicula et præcedere eum trans fretum donec dimitteret turbas	Et statim iussit discipulos ascendere in navicula et præcedere eum trans fretum donec dimitteret turbas.
		149: II	
Mt. 14:23a	And having dismissed the multitude, he went into a mountain alone to pray.	et dimissa turba ascendit in montem solus orare	et dimissa turba ascendit in montem solus orare.
		150: IIII	
Mt. 14:23b	And when it was evening, he was there alone.	vespere autem facto solus erat ibi	Vespere autem facto solus erat ibi.
Mt. 14:24	But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.	navicula autem in medio mari iactabatur fluctibus erat enim contrarius ventus	Navicula autem in medio mari iactabatur fluctibus; erat enim contrarius ventus.
Mt. 14:25	And in the fourth watch of the night, he came to them walking upon the sea.	quarta autem vigilia noctis venit ad eos ambulans supra mare	Quarta autem vigilia noctis venit ad eos ambulans supra mare
Mt. 14:26	And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear.	et videntes eum supra mare ambulantem turbati sunt dicentes quia fantasma est et præ timore clamaverunt	Et videntes eum supra mare ambulantem turbati sunt dicentes, quod fantasma est, et præ timore clamaverunt.
Mt. 14:27	And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.	statimque Iesus locutus est eis dicens habete fiduciam ego sum nolite timere	Statimque Ihesus locutus est eis dicens: habete fiduciam, ego sum, nolite timere.
		151: X	
Mt. 14:28	And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters.	respondens autem Petrus dixit Domine si tu es iube me venire ad te super aquas	Respondens autem Petrus dixit: domine, si tu es, iube me venire ad te super aquas.
Mt. 14:29	And he said: Come. And Peter going down out of the boat walked upon the water to come to Jesus.	at ipse ait veni et descendens Petrus de navicula ambulabat super aquam ut veniret ad Iesum	At ipse ait: veni! Et descendens Petrus de navicula ambulabat super aquam, ut veniret ad Ihesum.
Mt. 14:30	But seeing the wind strong, he was afraid: and when he began to sink, he cried out, saying: Lord, save me.	videns vero ventum validum timuit et cum coepisset mergi clamavit dicens Domine salvum me fac	Videns vero ventum validum timuit, et cum coepisset mergi, clamavit dicens: domine, salvum me fac!

Mt. 14:31	And immediately Jesus stretching forth his hand took hold of him, and said to him: O thou of little faith, why didst thou doubt?	et continuo Iesus extendens manum adprehendit eum et ait illi modicae fidei quare dubitasti	Et continuo Iesus extendens manum apprehendit eum et ait illi: modice fidei, quare dubitasti?
152: VI			
Mt. 14:32	And when they were come up into the boat, the wind ceased.	et cum ascendissent in naviculam cessavit ventus	Et cum adscendissent in naviculam, cessavit ventus,
Mt. 14:33	And they that were in the boat came and adored him, saying: Indeed thou art the Son of God.	qui autem in navicula erant venerunt et adoraverunt eum dicentes vere Filius Dei es	Qui autem in navicula erant, venerunt et adoraverunt eum dicentes: vere filius dei es.
Mt. 14:34	And having passed the water, they came into the country of Genesar.	et cum transfretassent venerunt in terram Gennesar	Et cum transfretassent, venerunt in terram Genesar.
153: II			
Mt. 14:35	And when the men of that place had knowledge of him, they sent into all that country, and brought to him all that were diseased.	et cum cognovissent eum viri loci illius miserunt in universam regionem illam et obtulerunt ei omnes male habentes;	Et cum cognovissent eum viri loci illius, miserunt in universam regionem illam et obtulerunt ei omnes male habentes;
Mt. 14:36	And they besought him that they might touch but the hem of his garment. And as many as touched, were made whole.	et rogabant eum ut vel fimbriam vestimenti eius tangerent et quicumque tetigerunt salvi facti sunt	et rogabant eum, ut vel fimbriam vestimenti eius tangerent, et quicumque tetigerunt, salvi facti sunt.
154: VI			
Mt. 15:1	Then came to him from Jerusalem scribes and Pharisees, saying:	tunc accesserunt ad eum ab Hierosolymis scribae et Pharisaei dicentes	tunc accesserunt ad eum ab Hierosolymis scribae et Pharisaei dicentes:
Mt. 15:2	Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread.	quare discipuli tui transgrediuntur traditionem seniorum non enim lavant manus suas cum panem manducant	quare discipuli tui transgrediuntur traditionem seniorum? non enim lavant manus suas, cum panem manducant.
Mt. 15:3	But he answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said:	ipse autem respondens ait illis quare et vos transgredimini mandatum Dei propter traditionem vestram	Ipse autem respondens ait illis: quare et vos transgredimini mandatum dei propter traditionem vestram?
Mt. 15:4	Honour thy father and mother: And: He that shall curse father or mother, let him die the death.	nam Deus dixit honora patrem et matrem et qui maledixerit patri vel matri morte moriatur	nam deus dixit: honora patrem et matrem, et qui maledixerit patri vel matri, morte moriatur.
Mt. 15:5	But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee.	vos autem dicitis quicumque dixerit patri vel matri munus quodcumque est ex me tibi proderit	Vos autem dicitis: quicumque dixerit patri vel matri: munus quodcumque est ex me tibi proderit,
Mt. 15:6	And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition.	et non honorificabit patrem suum aut matrem, et irritum fecistis mandatum Dei propter traditionem vestram	et non honorificabit patrem suum aut matrem, et irritum fecistis mandatum dei propter traditionem vestram.
Mt. 15:7	Hypocrites, well hath Isaiah prophesied of you, saying:	hypocritae bene prophetavit de vobis Esaias dicens	Hypocritae! bene prophetavit de vobis Esaias dicens:
Mt. 15:8	This people honoureth me with their lips: but their heart is far from me.	populus hic labiis me honorat, cor autem eorum longe est a me	populus hic labiis me honorat, cor autem eorum longe est a me;
Mt. 15:9	And in vain do they worship me, teaching doctrines and commandments of men.	sine causa autem colunt me docentes doctrinas mandata hominum	sine causa autem colunt me docentes doctrinas mandata hominum,
Mt. 15:10	And having called together the multitudes unto him, he said to them: Hear ye and understand.	et convocatis ad se turbis dixit eis audite et intellegite	Et convocatis ad se turbis dixit eis: audite et intellegite.
Mt. 15:11	Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man.	non quod intrat in os coinquinat hominem sed quod procedit ex ore hoc coinquinat hominem	Non quod intrat in os, coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem.
155: X			
Mt. 15:12	Then came his disciples, and said to him: Dost thou know that the Pharisees, when they heard this word, were scandalized?	tunc accedentes discipuli eius dixerunt ei scis quia Pharisaei audito verbo scandalizati sunt	Tunc accedentes discipuli eius dixerunt ei: scis quia Pharisaei audito verbo scandalizati sunt?
Mt. 15:13	But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up.	at ille respondens ait omnis plantatio quam non plantavit Pater meus caelestis eradicabitur	At ille respondens ait: omnis plantatio quam non plantavit pater meus caelestis eradicabitur.
156: V			
Mt. 15:14	Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.	sinite illos caeci sunt duces caecorum caecus autem si caeco ducatum praestet ambo in foveam cadunt	Sinite illos: caeci sunt, duces cecorum. Cecus autem si ceco ducatum praestet, ambo in foveam cadunt.
157: VI			
Mt. 15:15	And Peter answering, said to him: Expound to us this parable.	respondens autem Petrus dixit ei edissere nobis parabolam istam	respondens autem Petrus dixit ei edissere nobis parabolam istam.
Mt. 15:16	But he said: Are you also yet without understanding?	at ille dixit adhuc et vos sine intellectu estis	At ille dixit: adhuc et vos sine intellectu estis?

Mt. 15:17	Do you not understand, that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy?	non intellegitis quia omne quod in os intrat in ventrem vadit et in secessum emittitur	Non intellegitis? omne quod in os intrat in ventrem vadit et in secessum emittitur;
Mt. 15:18	But the things which proceed out of the mouth, come forth from the heart, and those things defile a man.	quæ autem procedunt de ore de corde exeunt et ea coinquinant hominem	quæ autem procedunt de ore, de corde exeunt, et ea coinquinant hominem.
Mt. 15:19	For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies .	de corde enim exeunt cogitationes malæ homicidia adulteria fornicationes furta falsa testimonia blasphemiae	De corde enim exeunt cogitationes malæ homicidia adulteria fornicationes furta falsa testimonia blasphemiae
Mt. 15:20	These are the things that defile a man. But to eat with unwashed hands doth not defile a man.	hæc sunt quæ coinquinant hominem non lotis autem manibus manducare non coinquinat hominem	Hæc sunt quæ coinquinant hominem, non lotis autem manibus manducare non coinquinat hominem.
Mt. 15:21	And Jesus went from thence, and retired into the coast of Tyre and Sidon.	et egressus inde Iesus secessit in partes Tyri et Sidonis	et egressus inde Iesus secessit in partes Tyri et Sidonis.
Mt. 15:22	And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil.	et ecce mulier chanea a finibus illis egressa clamavit dicens ei miserere mei Domine Fili David filia mea male a daemonio vexatur	Et ecce mulier cananea a finibus illis clamavit dicens: miserere mei domine fili David, filia mea male a dæmonio vexatur.
Mt. 15:23	Jesus though answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us:	qui non respondit ei verbum et accedentes discipuli eius rogabant eum dicentes dimitte eam quia clamat post nos	Ihesus autem non respondit ei verbum, et accedentes discipuli eius rogabant eum dicentes: dimitte eam, quia clamat post nos.
Mt. 15:24	And he answering, said: I was not sent but to the sheep, that are lost of the house of Israel.	ipse autem respondens ait non sum missus nisi ad oves quæ perierunt domus Israhel	Ipse autem respondens ait: non sum missus nisi ad oves quæ perierant domus Israhel.
Mt. 15:25	But she came and adored him, saying: Lord, help me.	158: V at illa venit et adoravit eum dicens Domine adiuva me	At illa venit et adoravit eum dicens: domine, adiuva me!
Mt. 15:26	Who answering, said: Indeed it is not good to take the bread of the children, and to cast it to the dogs.	qui respondens ait non est bonum sumere panem filiorum et mittere canibus	qui respondens ait Non est enim bonum sumere panem filiorum et mittere canibus.
Mt. 15:27	But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their master .	at illa dixit etiam Domine nam et catelli edunt de micis quæ cadunt de mensa dominorum suorum	At illa dixit: etiam, domine, nam et catelli edunt de micis quæ cadunt de mensa domini suorum.
Mt. 15:28	And then he said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.	tunc respondens Iesus ait illi o mulier magna est fides tua fiat tibi sicut vis et sanata est filia illius ex illa hora	Et tunc ait illi: o mulier, magna est fides tua, fiat tibi sicut vis. Et sanata est filia illius ex illa hora.
Mt. 15:29	And when Jesus had passed away from thence, he came nigh the sea of Galilee: and going up into a mountain, he sat there.	160: VI et cum transisset inde Iesus venit secus mare Galilæae et ascendens in montem sedebat ibi	et cum transisset inde Iesus venit secus mare Galilæae et ascendens in montem sedebat ibi
Mt. 15:30	And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them:	et accesserunt ad eum turbae multae habentes secum mutos clodos caecos debiles et alios multos et proiecerunt eos ad pedes eius et curavit eos	et accesserunt ad eum turbae multae habentes secum mutos clodos caecos debiles et alios multos et proiecerunt eos ad pedes eius et curavit eos
Mt. 15:31	So that the multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel.	ita ut turbae mirarentur videntes mutos loquentes clodos ambulantes caecos videntes et magnificabant Deum Israhel	ita ut turbae mirarentur videntes mutos loquentes clodos ambulantes caecos videntes et magnificabant Deum Israhel
Mt. 16:4	And with them abandoned,	Section 25 et relictis illis abiit	Et relictis illis
Mt. 15:32	he called together his disciples, and said: I have compassion on the multitudes, because, look , they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way.	Section 26 Iesus autem convocatis discipulis suis dixit misereor turbae quia triduo iam perseverant mecum et non habent quod manducant et dimittere eos ieiunos nolo ne deficiant in via	convocatis discipulis suis dixit: misereor turbæ, quia ecce triduo iam perseverant mecum et non habent quod manducant, et dimittere eos ieiunos nolo, ne deficiant in via.
Mt. 15:33	And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?	et dicunt ei discipuli unde ergo nobis in deserto panes tantos ut saturemus turbam tantam	Et dicunt ei discipuli: unde ergo nobis in deserto panes tantos, ut saturemus turbam tantam?

Mt. 15:34	And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes.	et ait illis Iesus quot panes habetis at illi dixerunt septem et paucos pisciculos	Et ait illis Ihesus: quot panes habetis? At illi dixerunt: septem, et paucos pisciculos.
Mt. 15:35	And he commanded the multitude to sit down upon the ground.	et praecepit turbæ ut discumberet super terram	Et praecepit turbæ, ut discumberent super terram,
Mt. 15:36	And taking the seven loaves and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.	et accipiens septem panes et pisces et gratias agens fregit et dedit discipulis suis et discipuli dederunt populo	et accipiens septem panes et pisces et gratias agens fregit et dedit discipulis suis, et discipuli dederunt populo.
Mt. 15:37	And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments.	et comederunt omnes et saturati sunt et quod superfuit de fragmentis tulerunt septem sportas plenas	Et comederunt omnes et saturati sunt, et quod superfuit de fragmentis tulerunt septem sportas plenas.
Mt. 15:38	And they that did eat, were four thousand men, beside children and women.	erant autem qui manducaverant quattuor milia hominum extra parvulos et mulieres	Erant autem qui manducaverunt ·III·M· hominum extra parvulos et mulieres.
Mt. 15:39	And having dismissed the multitude, he went up into a boat, and came into the coasts of Dalmanutha.	et dimissa turba ascendit in naviculam et venit in fines Magedan	et dimissa turba ascendit in naviculam et venit in fines Dalmanutha

Section 27

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Mt. 16:5	And when his disciples were come over the water, they had forgotten to take bread.	et cum venissent discipuli eius trans fretum obliti sunt panes accipere	Et cum venissent discipuli eius trans fretum, obliti sunt panes accipere,
Mt. 16:6	Who said to them: Take heed and beware of the leaven of the Pharisees and Sadducees.	qui dixit illis intuemini et cavete a fermento Phariseorum et Sadduceorum	qui dixit illis intuemini et cavete a fermento Phariseorum et Saduceorum

165: VI

Mt. 16:7	But they thought within themselves, saying: Because we have taken no bread.	at illi cogitabant inter se dicentes quia panes non accepimus	At illi cogitabant inter se dicentes: quia panes non accepimus
Mt. 16:8	And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread?	sciens autem Iesus dixit quid cogitatis inter vos modicæ fidei quia panes non habetis	Sciens autem Ihesus dixit: quid cogitatis inter vos, modicæ fidei, quia panes non habetis?
Mt. 16:9	Do you not yet understand, neither do you remember the five loaves among five thousand men, and how many baskets you took up?	nondum intellegitis neque recordamini quinque panum quinque milium hominum et quot cofinos sumpsistis	Nondum intellegitis neque recordamini? quinque panum quinque milium hominum et quot cofinos sumpsistis
Mt. 16:10	Nor the seven loaves, among four thousand men, and how many baskets you took up?	neque septem panum quattuor milium hominum et quot sportas sumpsistis	neque septem panum quattuor milium hominum et quot sportas sumpsistis
Mt. 16:11	Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees?	quare non intellegitis quia non de pane dixi vobis cavete a fermento Phariseorum et Sadduceorum	Quare non intellegitis quia non de pane dixi vobis: cavete a fermento Phariseorum et Saduceorum.
Mt. 16:12	Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.	tunc intellexerunt quia non dixerit cavendum a fermento panum sed a doctrina Phariseorum et Sadduceorum	Tunc intellexerunt quia non dixerit cavendum a fermento panum, sed a doctrina Phariseorum et Saduceorum.

166: I

Mt. 16:13	And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is?	venit autem Iesus in partes Cesareae Philippi et interrogabat discipulos suos dicens quem dicunt homines esse Filium hominis	Venit autem Ihesus in partes Cæsareae Philippi, et interrogabat discipulos suos dicens: quem me dicunt homines esse filium hominis?
Mt. 16:14	But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.	at illi dixerunt alii Iohannem Baptistam alii autem Heliam alii vero Hieremiam aut unum ex prophetis	At illi dixerunt: alii Iohannem Baptistam, alii autem Heliam, alii vero Hieremiam aut unum ex prophetis.
Mt. 16:15	Jesus saith to them: But whom do you say that I am?	dicit illis vos autem quem me esse dicitis?	Dicit illis: vos autem quem me esse dicitis?
Mt. 16:16	Simon Peter answered and said: Thou art Christ, the Son of the living God.	respondens Simon Petrus dixit tu es Christus Filius Dei vivi	Respondens Simon Petrus dixit: tu es Christus filius dei vivi.

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Mt. 16:17	And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.	respondens autem Iesus dixit ei beatus es Simon Bar Iona quia caro et sanguis non revelavit tibi sed Pater meus qui in caelis est	Respondens autem Ihesus dixit: beatus es Simon Bar - Iona, quia caro et sanguis non revelavit tibi, sed pater meus qui in caelis est.
Mt. 16:18	And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.	et ego dico tibi quia tu es Petrus et super hanc petram aedificabo ecclesiam meam et portæ inferi non praevallebunt adversum eam	Et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo ecclesiam meam, et portæ inferi non praevallebunt adversum eam.

Mt. 16:19	And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.	et tibi dabo claves regni caelorum et quodcumque ligaveris super terram erit ligatum in caelis et quodcumque solveris super terram erit solutum in caelis	Et tibi dabo claves regni caelorum, et quodcumque ligaveris super terram, erit ligatum et in caelis, et quodcumque solveris super terram, erit solutum et in caelis.
168: II			
Mt. 16:20	Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.	tunc praecipit discipulis suis ut nemini dicerent quia ipse esset Iesus Christus	Tunc praecipit discipulis suis ut nemini dicerent quia ipse esset Ihesus Christus.
Mt. 16:21	From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.	exinde coepit Iesus ostendere discipulis suis quia oporteret eum ire Hierosolimam et multa pati a senioribus et scribis et principibus sacerdotum et occidi et tertia die resurgere	Exinde coepit Ihesus ostendere discipulis suis, quia oportet eum ire Hierosolimam et multa pati a senioribus et scribis et principibus sacerdotum et occidi et tertia die resurgere.
169: VI			
Mt. 16:22	And Peter taking him, began to rebuke him, saying: Lord, be it far from thee, this shall not be unto thee.	et adsumens eum Petrus coepit increpare illum dicens absit a te Domine non erit tibi hoc	Et assumens eum Petrus coepit increpare illum dicens: absit a te, domine, non erit tibi hoc!
Mt. 16:23	Who turning, said to Peter: Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men.	qui conversus dixit Petro vade post me Satana scandalum es mihi quia non sapis ea quae Dei sunt sed ea quae hominum	Qui conversus dixit Petro: vade post me, satana: scandalum es mihi, quia non sapis ea quae dei sunt, sed ea quae hominum.
170: II			
Mt. 16:24	Then Jesus said to his disciples: If any man will come after me, let him deny himself, and take up his cross, and follow me.	tunc Iesus dixit discipulis suis si quis vult post me venire abneget semet ipsum et tollat crucem suam et sequatur me	Tunc Iesus dixit discipulis suis: si quis vult post me venire, abneget semetipsum et tollat crucem suam et sequatur me.
Mt. 16:25	For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it.	qui enim voluerit animam suam salvam facere perdet eam qui autem perdiderit animam suam propter me inveniet eam quid enim prodest homini si mundum universum lucretur animae vero suae detrimentum patiat aut quam dabit homo commutationem pro anima sua	Qui enim voluerit animam suam salvam facere, perdet eam, qui autem perdiderit animam suam propter me, inveniet eam. Quid enim prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiat, aut quam dabit commutationem homo pro anima sua?
Mt. 16:26	For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?		
171: X			
Mt. 16:27	For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.	Filius enim hominis venturus est in gloria Patris sui cum angelis suis et tunc reddet unicuique secundum opus eius	Filius enim hominis venturus est in gloria patris sui cum angelis suis, et tunc reddet unicuique secundum opus eius.
172: II			
Mt. 16:28	Amen I say to you, there are some of them that stand near , that shall not taste death, till they see the Son of man coming in his kingdom.	amen dico vobis sunt quidam de hic stantibus qui non gustabunt mortem donec videant Filium hominis venientem in regno suo	Amen dico vobis, sunt quidam de astantibus qui non gustabunt mortem donec videant filium hominis venientem in regno suo.
Mt. 17:1	And after six days he taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart:	et post dies sex adsumpsit Iesus Petrum et Iacobum et Iohannem fratrem eius et ducit illos in montem excelsum seorsum	Et post dies sex assumpsit Petrum et Iacobum et Iohannem fratrem eius et ducit illos in montem excelsum seorsum,
Mt. 17:2	And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow.	et transfiguratus est ante eos et resplenduit facies eius sicut sol vestimenta autem eius facta sunt alba sicut nix	et transfiguratus est ante eos, et resplenduit facies eius sicut sol, vestimenta autem eius facta sunt alba sicut nix
Mt. 17:3	And behold there appeared to them Moses and Elias talking with him.	et ecce apparuit illis Moses et Helias cum eo loquentes	Et ecce apparuit illis Moises et Helias cum eo loquentes
Mt. 17:4	Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.	respondens autem Petrus dixit ad Iesum Domine bonum est nos hic esse si vis faciamus hic tria tabernacula tibi unum et Moisi unum et Heliae unum	Respondens Petrus dixit ad Ihesum: domine, bonum est nobis hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moisi unum et Heliae unum.
Mt. 17:5	And as he was yet speaking, behold a bright cloud overshadowed them. And lo a voice out of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him.	adhuc eo loquente ecce nubes lucida obumbravit eos et ecce vox de nube dicens hic est Filius meus dilectus in quo mihi bene complacuit ipsum audite	Adhuc eo loquente ecce nubes lucida obumbravit eos, et ecce vox de nube dicens: hic est filius meus dilectus in quo mihi bene complacuit: ipsum audite.

Mt. 17:6	And the disciples hearing fell upon their face, and were very much afraid.	et audientes discipuli ceciderunt in faciem suam et timuerunt valde	Et audientes discipuli ceciderunt in faciem suam et timuerunt valde.
Mt. 17:7	And Jesus came and touched them: and said to them: Arise, and fear not.	et accessit Iesus et tetigit eos dixitque eis surgite et nolite timere	Et accessit Ihesus et tetigit eos dixitque eis: surgite et nolite timere.
Mt. 17:8	And they lifting up their eyes, saw no one, but only Jesus.	levantes autem oculos suos neminem viderunt nisi solum Iesum	Levantes autem oculos suos neminem viderunt nisi solum Ihesum.
Mt. 17:9	And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.	et descendantibus illis de monte praecepit Iesus dicens nemini dixeritis visionem donec Filius hominis a mortuis resurgat	Et descendantibus illis de monte praecepit Ihesus dicens: nemini dixeritis visionem, donec filius hominis a mortuis resurgat.
173: VI			
Mt. 17:10	And his disciples asked him, saying: Why then do the scribes say that Elias must come first?	et interrogaverunt eum discipuli dicentes quid ergo scribae dicunt quod Heliam oporteat primum venire	Et interrogaverunt eum discipuli dicentes: quid ergo scribae dicunt quia Heliam oporteat primum venire?
Mt. 17:11	But he answering, said to them: Elias indeed shall come, and restore all things.	at ille respondens ait eis Helias quidem venturus est et restituet omnia	At ille respondens ait illis: Helias quidem venturus est et restituet omnia.
Mt. 17:12	But I say to you, that Elias is already come, and they knew him not, But have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them.	dico autem vobis quia Helias iam venit et non cognoverunt eum sed fecerunt in eo quaecumque voluerunt sic et Filius hominis passurus est ab eis	Dico autem vobis, quia Helias iam venit et non cognoverunt eum, sed fecerunt in eo quaecumque voluerunt: sic et filius hominis passurus est ab eis.
Mt. 17:13	Then the disciples understood, that he had spoken of John the Baptist.	tunc intellexerunt discipuli quia de Iohanne Baptista dixisset eis	Tunc intellexerunt discipuli quia de Iohanne Baptista dixisset .
174: II			
Mt. 17:14	And when he was come to the multitude, there came to him a man falling down on his knees before him saying : Lord, have pity on my son, for he is a lunatic, and suffereth much: for he falleth often into the fire, and often into the water.	et cum venisset ad turbam accessit ad eum homo genibus provolutus ante eum dicens Domine miserere filii mei quia lunaticus est et male patitur nam saepe cadit in ignem et crebro in aquam	Et cum venisset ad turbam, accessit ad eum homo provolutus genibus ante eum dicens : domine, miserere filii mei quia lunaticus est, et male patitur, nam saepe cadet in ignem et crebro in aquam
Mt. 17:15	And I brought him to thy disciples , and they could not cure him.	et obtuli eum discipulis tuis et non potuerunt curare eum	et obtuli eum discipulis tuis , et non potuerunt curare eum.
Mt. 17:16	Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? Bring him hither to me.	respondens Iesus ait o generatio incredula et perversa quousque ero vobiscum usquequo patiar vos adfertate huc illum ad me	respondens Iesus ait o generatio incredula et perversa quousque ero vobiscum usquequo patiar vos adfertate huc illum ad me
Mt. 17:17	And Jesus rebuked him, and the devil went out of him , and the child was cured from that hour.	et increpavit ei Iesus et exiit ab eo daemonium et curatus est puer ex illa hora	et increpavit ei Iesus et exiit ab eo daemonium et curatus est puer ex illa hora.
175: II			
Mt. 17:18	Then came the disciples to Jesus secretly, and said: Why could not we cast him out?	tunc accesserunt discipuli ad Iesum secreto et dixerunt quare nos non potuimus eicere illum	Tunc accesserunt discipuli eius ad Ihesum secreto et dixerunt: quare nos non potuimus eicere illum?
Mt. 17:19	Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove: and nothing shall be impossible to you.	dicit illis propter incredulitatem vestram amen quippe dico vobis si habueritis fidem sicut granum sinapis dicetis monti huic transi hinc et transibit et nihil impossibile erit vobis	Dicit illis Ihesus : propter incredulitatem vestram amen quippe dico vobis, si habueritis fidem sicut granum sinapis, dicetis monti huic: transi hinc, et transibit, et nihil impossibile erit vobis.
Mt. 17:20	But this variety of devils is not cast out but by prayer and fasting.	hoc autem genus non eicitur nisi per orationem et ieunium	Hoc autem genus demoniorum non eicitur nisi per orationem et ieunium.
176: II			
Mt. 17:21	And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men:	conversantibus autem eis in Galilea dixit illis Iesus Filius hominis tradendus est in manus hominum	Conversantibus autem eis in Galilea dixit illis Ihesus: filius hominis tradendus est in manus hominum,
Mt. 17:22	And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.	et occident eum et tertio die resurget et contristati sunt vehementer	et occident eum, et tertia die resurget. Et contristati sunt vehementer.
177: X			
Mt. 17:23	And when they were come to Capharnaum, they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma?	et cum venissent Capharnaum accesserunt qui didragma accipiebant ad Petrum et dixerunt magister vester non solvit didragma	Et cum venissent Capharnaum, accesserunt qui didragma accipiebant ad Petrum et dixerunt: magister vester non solvit didragma.

Mt. 17:24	He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom, of their own children, or of strangers?	ait etiam et cum intrasset domum praevenit eum Iesus dicens quid tibi videtur Simon reges terrae a quibus accipiunt tributum vel censum a filiis suis an ab alienis?	Ait: etiam. Et cum intrasset domum, praevenit eum Ihesus dicens: quid tibi videtur, Simon? reges terrae a quibus accipiunt tributum vel censum, a filiis suis an ab alienis?
Mt. 17:25	And he said: Of strangers. Jesus said to him: Then the children are free.	et ille dixit ab alienis dixit illi Iesus ergo liberi sunt filii	Et ille dixit: ab alienis. Dixit illi Ihesus: ergo liberi sunt filii.
Mt. 17:26	But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened it's mouth, thou shalt find a stater: take that, and give it to them for me and thee.	ut autem non scandalizemus eos vade ad mare et mitte hamum et eum piscem qui primus ascenderit tolle et aperto ore eius invenies staterem illum sumens da eis pro me et te	Ut autem non scandalizemus eos, vade ad mare et mitte hamum, et eum piscem qui primus ascenderit tolle, et aperto ore eius invenies staterem: illum sumens da eis pro me et te.
178: II			
Mt. 18:1	At that hour the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven?	in illa hora accesserunt discipuli ad Iesum dicentes quis putas maior est in regno caelorum	In illa hora, accesserunt discipuli ad Ihesum dicentes: quis putas maior est in regno caelorum?.
Mt. 18:2	And Jesus, calling unto him a little child, set him in the midst of them.	et advocans Iesus parvulum statuit eum in medio eorum	Et advocans Ihesus parvulum statuit eum in medio eorum
Mt. 18:3	And said: amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.	et dixit amen dico vobis nisi conversi fueritis et efficiamini sicut parvuli non intrabitis in regnum caelorum	et dixit: amen dico vobis, nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum celorum
Mt. 18:4	Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven.	quicumque ergo humiliaverit se sicut parvulus iste hic est maior in regno caelorum	Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno caelorum.
Mt. 18:5	And he that shall receive one such little child in my name, receiveth me.	et qui susceperit unum parvulum talem in nomine meo me suscipit	Et qui susceperit unum parvulum in nomine meo, me suscipit.
179: II			
Mt. 18:6	But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.	qui autem scandalizaverit unum de pusillis istis qui in me credunt expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris	Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris.
Mt. 18:7	Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh.	vae mundo ab scandalis necesse est enim ut veniant scandala verumtamen vae homini per quem scandalum venit	Vae mundo a scandalis! Necesse est enim ut veniant scandala, verumtamen vae homini per quem scandalum venit!
180: VI			
Mt. 18:8	And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.	si autem manus tua vel pes tuus scandalizat te abscide eum et proice abs te bonum tibi est ad vitam ingredi debilem vel clodium quam duas manus vel duos pedes habentem mitti in ignem aeternum	Si autem manus tua vel pes tuus scandalizat te, abscide eum et proice abs te: bonum tibi est ad vitam ingredi debilem vel claudum, quam duas manus vel duos pedes habentem mitti in ignem aeternum.
Mt. 18:9	And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to rule over life, than having two eyes to be cast into hell fire.	et si oculus tuus scandalizat te erue eum et proice abs te bonum tibi est unoculum in vitam intrare quam duos oculos habentem mitti in gehennam ignis	Et si oculus tuus scandalizat te, erue eum et proice abs te: bonum tibi est luscum in vitam regnare , quam duos oculos habentem mitti in gehennam ignis,
181: X			
Mt. 18:10	See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven.	videte ne contemnatis unum ex his pusillis dico enim vobis quia angeli eorum in caelis semper vident faciem Patris mei qui in caelis est	Videte ne contemnatis unum ex his pusillis; dico enim vobis, quia angeli eorum in caelis semper vident faciem patris mei qui in caelis est.
Mt. 18:11	For the Son of man is come to save that which was lost.	venit enim Filius hominis salvare quod perierat	Venit enim filius hominis salvare quod perierat.
182a: V			
Mt. 18:12	What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray?	quid vobis videtur si fuerint alicui centum oves et erraverit una ex eis nonne relinquit nonaginta novem in montibus et vadit quaerere eam quae erravit	quid vobis videtur? si fuerint alicui centum oves et erraverit una ex eis, nonne relinquit nonaginta novem in montibus et vadit quaerere eam quae erravit?
Mt. 18:13a	And if it so be that he find it:	et si contigerit ut inveniat eam	Et si contigerit ut inveniat eam,

Mt. 18:13b	Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray.	182b: V amen dico vobis quia gaudebit super eam magis quam super nonaginta novem quae non erraverunt sic non est voluntas ante Patrem vestrum qui in caelis est ut pereat unus de pusillis istis	Amen dico vobis, quia gaudebit super eam magis quam super nonaginta novem quæ non erraverunt Sic non est voluntas ante patrem vestrum qui in cælis est, ut pereat unus de pussillis istis.
Mt. 18:14	Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.	183: V si autem peccaverit in te frater tuus vade et corripe eum inter te et ipsum solum si te audierit lucratus es fratrem tuum	si autem peccaverit in te frater tuus vade et corripe eum inter te et ipsum solum. Si te audierit lucratus eris fratrem tuum.
Mt. 18:15	But if thy brother shall offend against thee , go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother.	184: X si autem non te audierit adhibe tecum adhuc unum vel duos ut in ore duorum testium vel trium stet omne verbum quod si non audierit eos dic ecclesiae si autem et ecclesiam non audierit sit tibi sicut ethnicus et publicanus	Si autem non te audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum testium vel trium stet omne verbum. Quod si non audierit eos, dic æclesiæ; si autem et æclesiam non audierit, sit tibi sicut ethnicus et publicanus.
Mt. 18:16	And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand.	185: VII amen dico vobis quaecumque alligaveritis super terram erunt ligata et in caelo et quaecumque solveritis super terram erunt soluta et in caelo	Amen dico vobis, quaecumque alligaveritis super terram, erunt ligata et in cælo, et quaecumque solveritis super terram, erunt soluta et in cælo.
Mt. 18:17	And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.	186: X iterum dico vobis quia si duo ex vobis consenserint super terram de omni re quacumque petierint fiet illis a Patre meo qui in caelis est	Iterum dico vobis, quia si duo ex vobis consenserint super terram de omni re quacumque petierint, fiet illis a patre meo qui in cælis est.
Mt. 18:18	Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.	ubi enim sunt duo vel tres congregati in nomine meo ibi sum in medio eorum	Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.
Mt. 18:19	Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by my Father who is in heaven.	187: V tunc accedens Petrus ad eum dixit Domine quoties peccabit in me frater meus et dimittam ei usque septies dicit illi Iesus non dico tibi usque septies sed usque septuagies septies	Tunc accedens Petrus ad eum dixit: domine, quoties peccabit in me frater meus et dimittam ei? usque septies? Dicit illi Iesus: non dicam tibi usque septies, sed usque septuagies septies.
Mt. 18:20	For where there are two or three gathered together in my name, there am I in the midst of them.	188: X ideo assimilatum est regnum caelorum homini regi qui voluit rationem ponere cum servis suis	Ideo assimilatum est regnum cælorum homini regi qui voluit rationem ponere cum servis suis.
Mt. 18:21	Then came Peter unto him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times?	et cum coepisset rationem ponere oblatum est ei unus qui debebat decem milia talenta	Et cum coepisset rationem ponere, oblatum est ei unus qui debebat decem milia talenta.
Mt. 18:22	Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.	cum autem non haberet unde redderet iussit eum dominus venundari et uxorem eius et filios et omnia quae habebat et reddi	Cum autem non haberet unde redderet, iussit eum dominus venundari et uxorem eius et filios et omnia quæ habebat et reddi.
Mt. 18:23	Therefore is the kingdom of heaven likened to a king, who would take an account of his servants.	procidens autem servus ille orabat eum dicens patientiam habe in me et omnia reddam tibi	Procidens autem servus ille orabat eum dicens: patientiam habe in me, et omnia reddam tibi.
Mt. 18:24	And when he had begun to take the account, one as brought to him, that owed him ten thousand talents.	misertus autem dominus servi illius dimisit eum et debitum dimisit ei	Misertus autem dominus servi illius dimisit eum et debitum dimisit ei.
Mt. 18:25	And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.	Egressus autem servus ille invenit unum de conservis suis qui debebat ei centum denarios et tenens suffocabat eum dicens redde quod debes	Egressus servus ille invenit unum de conservis suis qui debebat ei centum denarios, et tenens suffocabat eum dicens: redde quod debes.
Mt. 18:26	But that servant falling down, besought him, saying: Have patience with me, and I will pay thee all.	et procidens conservus eius rogabat eum dicens patientiam habe in me et omnia reddam tibi	Et procidens conservus eius rogabat eum dicens: patientiam habe in me, et omnia reddam tibi.
Mt. 18:27	And the lord of that servant being moved with pity, let him go and forgave him the debt.		
Mt. 18:28	When that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest.		
Mt. 18:29	And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all.		

Mt. 18:30	And he would not: but went and cast him into prison, till he paid the debt.	ille autem noluit sed abiit et misit eum in carcerem donec redderet debitum	Ille autem noluit, sed abiit et misit eum in carcerem, donec redderet debitum.
Mt. 18:31	Now his fellow servants seeing what was done, were very much grieved, and they came, and told their lord all that was done.	videntes autem conservi eius quae fiebant contristati sunt valde et venerunt et narraverunt domino suo omnia quae facta erant	Videntes autem conservi eius quae fiebant contristati sunt valde, et venerunt et narraverunt domino suo omnia quae facta fuerant.
Mt. 18:32	Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:	tunc vocavit illum dominus suus et ait illi: serve nequam omne debitum dimisi tibi quoniam rogasti me	Tunc vocavit illum dominus suus et ait illi: serve nequam, omne debitum dimisi tibi, quoniam rogasti me:
Mt. 18:33	Shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?	non ergo oportuit et te misereri conservi tui sicut et ego tui misertus sum	non ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum?
Mt. 18:34	And his lord being angry, delivered him to the torturers until he paid all the debt.	et iratus dominus eius tradidit eum tortoribus quoadusque redderet universum debitum	Et iratus dominus eius tradidit eum tortoribus, quoadusque redderet universum debitum.
Mt. 18:35	So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.	sic et Pater meus caelestis faciet vobis si non remisistis unusquisque fratri suo de cordibus vestris	Sic et pater meus caelestis faciet vobis, si non remisistis unusquisque fratri suo de cordibus vestris.
189: VI			
Mt. 19:1	And it came to pass when Jesus had ended these words, he departed from Galilee and came into the coasts of Judea, beyond Jordan.	et factum est cum consummasset Iesus sermones istos migravit a Galilaea et venit in fines Iudaeae trans Iordanen	Et factum est, cum consummasset Ihesus sermones istos, migravit a Galilea et venit in fines Iudaeae trans Iordanen,
Mt. 19:2	And great multitudes followed him: and he healed them there.	et secutae sunt eum turbae multae et curavit eos ibi	et secutae sunt eum turbae multae, et curavit eos ibi.
Mt. 19:3	And there came to him the Pharisees tempting him, saying: Is it lawful for a man to put away his wife for every cause?	et accesserunt ad eum Pharisei temptantes eum et dicentes si licet homini dimittere uxorem suam quacumque ex causa	Et accesserunt ad eum Pharisei temptantes eum et dicentes: si licet homini dimittere uxorem suam quacumque ex causa?
Mt. 19:4	Who answering, said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said:	qui respondens ait eis non legistis quia qui fecit ab initio masculum et feminam fecit eos et dixit	Qui respondens ait eis: non legistis, quia qui fecit ab initio masculum et feminam fecit eos et dixit:
Mt. 19:5	For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.	propter hoc dimittet homo patrem et matrem et adheret uxori suae et erunt duo in carne una	propter hoc dimittet homo patrem et matrem et adheret uxori suae, et erunt duo in carne una.
Mt. 19:6	Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.	itaque iam non sunt duo sed una caro quod ergo Deus coniunxit homo non separet	Itaque iam non sunt duo, sed una caro. Quod ergo deus coniunxit, homo non separet.
Mt. 19:7	They say to him: Why did Moses command to give a bill of divorce, and to put away?	dicunt illi quid ergo Moses mandavit dari libellum repudii et dimittere	Dicunt illi: quid Moyses mandavit dari libellum repudii et dimittere?
Mt. 19:8	He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.	ait illis quoniam Moses ad duritiam cordis vestri permisit vobis dimittere uxores vestras ab initio autem non sic fuit	Ait illis: quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras, ab initio autem non sic fuit.
190: II			
Mt. 19:9	And I say that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery.	dico autem vobis quia quicumque dimiserit uxorem suam nisi ob fornicationem et aliam duxerit moechatur et qui dimissam duxerit moechatur	Dico autem, quia quicumque dimiserit uxorem suam nisi ob fornicationem et aliam duxerit, moechatur, et qui dimissam duxerit, moechatur.
191: X			
Mt. 19:10	His disciples say unto him: If the case of a man with a woman be so, it is not expedient to marry.	dicunt ei discipuli eius si ita est causa homini cum uxore non expedit nubere	Dicunt ei discipuli eius: si ita est causa hominis cum muliere , non expedit nubere.
Mt. 19:11	Who said to them: All men take not this word, but they to whom it is given.	Qui dixit: non omnes capiunt verbum istud sed quibus datum est	Qui dixit: non omnes capiunt verbum istud, sed quibus datum est.
Mt. 19:12	For there are eunuchs, who were born so from their mothers womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.	Sunt enim eunuchi qui de matris utero sic nati sunt et sunt eunuchi qui facti sunt ab hominibus et sunt eunuchi qui se ipsos castraverunt propter regnum caelorum qui potest capere capiat	Sunt enim eunuchi qui de matris utero sic nati sunt, et sunt eunuchi qui facti sunt ab hominibus, et sunt eunuchi qui se ipsos castraverunt propter regnum caelorum. Qui potest capere, capiat.

Mt. 19:13	Then were little children presented to him, that he should impose hands upon them and pray. And the disciples rebuked them.	192: II tunc oblati sunt ei parvuli ut manus eis inponeret et oraret discipuli autem increpabant eis	Tunc oblati sunt ei parvuli, ut manus eis inponeret et oraret; discipuli autem increpabant eos.
Mt. 19:14	But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such.	Iesus vero ait eis sinite parvulos et nolite eos prohibere ad me venire talium est enim regnum caelorum	Ihesus vero ait eis: sinite parvulos et nolite eos prohibere ad me venire, talium est enim regnum caelorum.
Mt. 19:15	And when he had imposed hands upon them, he departed from thence.	et cum inposuisset eis manus abiit inde	Et cum inposuisset eis manus, abiit inde.
Mt. 19:16	And behold one came and said to him: Good master, what good shall I do that I may have life everlasting?	193: II et ecce unus accedens ait illi magister bone quid boni faciam ut habeam vitam aeternam	et ecce unus accedens ait illi magister bonæ, quid boni faciam ut habeam vitam aeternam?
Mt. 19:17	Who said to him: Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments.	qui dixit ei quid me interrogas de bono unus est bonus Deus si autem vis ad vitam ingredi conserva mandata	Qui dixit ei: quid me interrogas de bono? unus est bonus Deus. Si autem vis ad vitam ingredi, conserva mandata.
Mt. 19:18	He said to him: Which? And Jesus said: Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.	dicit illi quae Iesus autem dixit non homicidium facies non adulterabis non facies furtum non falsum testimonium dices	Dixit illi: quæ? Ihesus autem dixit: non occides , non adulterabis, non furtum facies, non falsum testimonium dices;
Mt. 19:19	Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.	honora patrem et matrem et diliges proximum tuum sicut te ipsum	honora patrem tuum et matrem, et diligis proximum tuum sicut te ipsum.
Mt. 19:20	The young man saith to him: All these have I kept from my youth, what is yet wanting to me?	dicit illi adulescens omnia haec custodivi a iuventute mea: quid adhuc mihi deest	Dicit illi adulescens: omnia haec custodivi a iuventute mea: quid adhuc mihi deest?
Mt. 19:21	Jesus saith to him: If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.	194: II ait illi Iesus si vis perfectus esse vade vende quae habes et da pauperibus et habebis thesaurum in caelo et veni sequere me	ait illi Iesus si vis perfectus esse, vade, vende quae habes et da pauperibus, et habebis thesaurum in caelo, et veni, sequere me.
Mt. 19:22	And when the young man had heard this word, he went away sad: for he had great possessions.	195: II cum audisset autem adulescens verbum abiit tristis erat enim habens multas possessiones	Cum audisset adulescens verbum, abiit tristis, erat enim multas possessiones habens.
Mt. 19:23	Then Jesus said to his disciples: Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven.	Iesus autem dixit discipulis suis amen dico vobis quia dives difficile intrabit in regnum caelorum	Iesus autem dixit discipulis suis Amen dico vobis, quia dives difficile intrabit in regnum caelorum.
Mt. 19:24	And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven.	et iterum dico vobis facilius est camelum per foramen acus transire quam divitem intrare in regnum caelorum	Et iterum dico vobis: facilius est camelum per foramen acus transire quam divitem intrare in regno caelorum.
Mt. 19:25	And when they had heard this, the disciples wondered much, saying: Who then can be saved?	auditis autem his discipuli mirabantur valde dicentes quis ergo poterit salvus esse	Auditis autem his discipuli mirabantur valde dicentes: quis ergo poterit salvus esse?
Mt. 19:26	And Jesus beholding, said to them: With men this is impossible: but with God all things are possible.	aspiciens autem Iesus dixit illis apud homines hoc impossibile est apud Deum autem omnia possibilia sunt	Aspiciens autem Ihesus dixit illis: apud homines hoc impossibile est, apud deum autem omnia possibilia sunt.
Mt. 19:27	Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?	tunc respondens Petrus dixit ei ecce nos reliquimus omnia et secuti sumus te quid ergo erit nobis	Tunc respondens Petrus dixit ei: ecce nos reliquimus omnia et secuti sumus te: quid ergo erit nobis?
Mt. 19:28a	And Jesus said to them: Amen I say to you, that you who have followed me,	196: X Iesus autem dixit illis amen dico vobis quod vos qui secuti estis me,	Ihesus autem dixit illis: amen dico vobis, quod vos qui secuti estis me,
Mt. 19:28b	in the regeneration, when the Son of man shall sit on the seat of his majesty,	197: V in regeneratione cum sederit Filius hominis in sede maiestatis suae sedebitis	in regeneratione, cum sederit filius hominis in sede maiestatis suæ, sedebitis
Mt. 19:28c	you also shall sit on twelve seats judging the twelve tribes of Israel.	et vos super sedes duodecim iudicantes duodecim tribus Israel	et vos super sedes duodecim iudicantes duodecim tribus Israel.

Mt. 19:29	<p>And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive an hundredfold, and they shall possess life everlasting.</p>	<p>198: II et omnis qui reliquit domum vel fratres aut sorores aut patrem aut matrem aut uxorem aut filios aut agros propter nomen meum centuplum accipiet et vitam aeternam possidebit</p>	<p>et omnis qui reliquit domum vel fratres aut sorores aut patrem aut matrem aut uxorem aut filios aut agros propter nomen meum centuplum accipiet et vitam aeternam possidebunt.</p>
Mt. 19:30	<p>And many that are first, shall be last: and the last shall be first.</p>	<p>199: II multi autem erunt primi novissimi et novissimi primi</p>	<p>Multi autem erunt primi novissimi et novissimi primi.</p>
Mt. 20:1	<p>The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard.</p>	<p>200: X simile est enim regnum caelorum homini patri familias qui exiit primo mane conducere operarios in vineam suam</p>	<p>Simile est enim regnum caelorum homini patri familias qui exiit primo mane conducere operarios in vineam suam.</p>
Mt. 20:2	<p>And having agreed with the labourers for a penny a day, he sent them into his vineyard.</p>	<p>conventionem autem factam cum operariis ex denario diurno misit eos in vineam suam</p>	<p>Conventionem autem factam cum operariis ex denario diurno misit eos in vineam suam.</p>
Mt. 20:3	<p>And going out about the third hour, he saw others standing in the marketplace idle.</p>	<p>et egressus circa horam tertiam vidit alios stantes in foro otiosos</p>	<p>Et egressus circa horam tertiam vidit alios stantes in foro otiosos.</p>
Mt. 20:4	<p>And he said to them: Go you also into my vineyard, and I will give you what shall be just.</p>	<p>et illis dixit: ite et vos in vineam et quod iustum fuerit dabo vobis</p>	<p>Et illis dixit: ite et vos in vineam, et quod iustum fuerit dabo vobis.</p>
Mt. 20:5	<p>And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner.</p>	<p>illi autem abierunt iterum autem exiit circa sextam et nonam horam et fecit similiter</p>	<p>Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam et fecit similiter.</p>
Mt. 20:6	<p>But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle?</p>	<p>circa undecimam vero exiit et invenit alios stantes et dicit illis: quid hic statis tota die otiosi</p>	<p>Circa undecimam vero exiit et invenit alios stantes et dicit illis: quid hic statis tota die otiosi?</p>
Mt. 20:7	<p>They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard.</p>	<p>dicunt ei quia nemo nos conduxit dicit illis: ite et vos in vineam</p>	<p>Dicunt ei: quia nemo nos conduxit. Dicit illis: ite et vos in vineam.</p>
Mt. 20:8	<p>And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first.</p>	<p>cum sero autem factum esset dicit dominus vineae procuratori suo: voca operarios et redde illis mercedem incipiens a novissimis usque ad primos</p>	<p>Cum sero autem factum esset, dicit dominus vineae procuratori suo: voca operarios et redde illis mercedem incipiens a novissimis usque ad primos.</p>
Mt. 20:9	<p>When therefore they were come that came about the eleventh hour, they received every man a penny.</p>	<p>cum venissent ergo qui circa undecimam horam venerant acceperunt singulos denarios</p>	<p>Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios.</p>
Mt. 20:10	<p>But when the first also came, they thought that they should receive more: And they also received every man a penny.</p>	<p>venientes autem et primi arbitrati sunt quod plus essent accepturi acceperunt autem et ipsi singulos denarios</p>	<p>Venientes autem et primi arbitrati sunt quod plus essent accepturi, acceperunt autem et ipsi singulos denarios.</p>
Mt. 20:11	<p>And receiving it they murmured against the master of the house,</p>	<p>et accipientes murmurabant adversus patrem familias</p>	<p>Et accipientes murmurabant ad contra patrem familias:</p>
Mt. 20:12	<p>Saying: These last have worked but one hour. and thou hast made them equal to us, that have borne the burden of the day and the heats.</p>	<p>dicentes hii novissimi una hora fecerunt et pares illos nobis fecisti qui portavimus pondus diei et aestus</p>	<p>dicentes hii novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei et aestus.</p>
Mt. 20:13	<p>Thereupon he answering said to one of them: friend, I do thee no wrong: didst thou not agree with me for a penny?</p>	<p>at ille respondens uni eorum dixit: amice, non facio tibi iniuriam: nonne ex denario convenisti mecum</p>	<p>At ille respondens uni eorum dixit: amice, non facio tibi iniuriam: nonne convenisti mecum ex denario?</p>
Mt. 20:14	<p>Take what is thine, and go thy way: I will also give to this last even as to thee.</p>	<p>tolle quod tuum est et vade: volo autem et huic novissimo dare sicut et tibi</p>	<p>Tolle quod tuum est et vade: volo autem et huic novissimo dare sicut et tibi.</p>
Mt. 20:15	<p>Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good?</p>	<p>aut non licet mihi quod volo facere: an oculus tuus nequam est quia ego bonus sum</p>	<p>Aut non licet mihi quod volo facere? an oculus tuus nequam est quia ego bonus sum?</p>
Mt. 20:16	<p>So shall the last be first and the first last. For many are called but few chosen.</p>	<p>sic erunt novissimi primi et primi novissimi multi sunt enim vocati pauci autem electi</p>	<p>Sic erunt novissimi primi et primi novissimi; multi enim sunt vocati, pauci autem electi.</p>
Mt. 20:17	<p>And Jesus going up to Jerusalem, took the twelve disciples apart and said to them:</p>	<p>201: II et ascendens Iesus Hierosolymam adsumpsit duodecim discipulos secreto et ait illis</p>	<p>et ascendens Iesus Hierosolymam adsumpsit duodecim discipulos secreto et ait illis:</p>
Mt. 20:18	<p>Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes: and they shall condemn him to death.</p>	<p>ecce ascendimus Hierosolymam et Filius hominis tradetur principibus sacerdotum et scribis et condemnabunt eum morte</p>	<p>ecce ascendimus Hierosolymam et Filius hominis tradetur principibus sacerdotum et scribis et condemnabunt eum morte</p>

Mt. 20:19	And shall deliver him to the Gentiles to be mocked and scourged and crucified; and the third day he shall rise again.	et tradent eum gentibus ad deludendum et flagellandum et crucifigendum et tertia die resurget	et tradent eum gentibus, ad deludendum et flagellandum et crucifigendum et tertia die resurget
202: VI			
Mt. 20:20	Then came to him the mother of the sons of Zebedee with her sons, adoring and asking something of him.	tunc accessit ad eum mater filiorum Zebedaei cum filiis suis adorans et petens aliquid ab eo	Tunc accessit ad eum mater filiorum Zebedaei cum filiis suis adorans et petens aliquid ab eo.
Mt. 20:21	Who said to her: What wilt thou? She saith to him: say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.	qui dixit ei quid vis ait illi dic ut sedeant hii duo filii mei unus ad dexteram tuam et unus ad sinistram in regno tuo	Qui dixit ei: quid vis? Ait illi: dic ut sedeant hi duo filii mei unus ad dexteram tuam et unus ad sinistram in regno tuo.
Mt. 20:22	And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to him: We can.	respondens autem Iesus dixit nescitis quid petatis potestis bibere calicem quem ego bibiturus sum dicunt ei possumus	Respondens autem Iesus dixit eis: nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum? Dicunt ei: possumus.
Mt. 20:23	He saith to them: My chalice indeed you shall drink; but to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father.	ait illis calicem quidem meum bibetis sedere autem ad dexteram meam et sinistram non est meum dare vobis sed quibus paratum est a Patre meo	Ait illis: calicem quidem meum bibetis. Sedere autem ad dexteram meam et sinistram non est meum dare vobis, sed quibus paratum est a patre meo.
203: II			
Mt. 20:24	And the ten, hearing it, were moved with indignation against the two brethren.	et audientes decem indignati sunt de duobus fratribus	Et audientes decem indignati sunt de duobus fratribus.
Mt. 20:25	But Jesus called them to him and said: You know that the princes of the Gentiles lord it over them; and that they that are the greater, exercise power upon them.	Iesus autem vocavit eos ad se et ait scitis quia principes gentium dominantur eorum et qui maiores sunt potestatem exercent in eos	Ihesus autem vocavit eos ad se et ait: scitis quia principes gentium dominantur eorum, et qui maiores sunt potestatem exercent in eos.
Mt. 20:26	It shall not be so among you: but whosoever is the greater among you, let him be your minister.	non ita erit inter vos sed quicumque voluerit inter vos maior fieri sit vester minister et qui voluerit inter vos primus esse erit vester servus	Non ita erit inter vos, sed quicumque voluerit inter vos maior fieri, sit vester minister, et qui voluerit inter vos primus esse, erit vester servus.
Mt. 20:27	And he that will be first among you shall be your servant.		
204: IIII			
Mt. 20:28	Even as the Son of man is not come that he might be ministered unto, but that he might minister and to give his life a redemption for many.	sicut Filius hominis non venit ministrari sed ministrare et dare animam suam redemptionem pro multis	Sicut filius hominis non venit ut ministraretur ei, sed ut ministraret, et dare animam suam redemptionem pro multis.
205: II			
Mt. 20:29	And when they went out from Jericho, a great multitude followed him.	et egredientibus eis ab Hiericho secuta est eum turba multa	Et egredientibus eis a Hiericho secuta est eum turba multa.
Mt. 20:30	And behold two blind men sitting by the way side heard that Jesus the Nazarene passed by. And they cried out, saying: O Lord, thou son of David, have mercy on us.	et ecce duo caeci sedentes secus viam audierunt quia Iesus transiret et clamaverunt dicentes Domine miserere nostri Fili David	Et ecce duo ceci, sedentes secus viam audierunt quia Ihesus Nazarenus transiret, et clamaverunt dicentes: domine, miserere nostri, fili David!
Mt. 20:31	And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us.	turba autem increpabat eos ut tacerent at illi magis clamabant dicentes Domine miserere nostri Fili David	Turba autem increpabat eos, ut tacerent. At illi magis clamabant dicentes: domine, miserere nostri, fili David!
Mt. 20:32	And Jesus stood and called them and said: What will ye that I do to you?	et stetit Iesus et vocavit eos et ait quid vultis ut faciam vobis	Et stetit Ihesus et vocavit eos et ait: quid vultis ut faciam vobis?
Mt. 20:33	They say to him: Lord, that our eyes be opened.	dicunt illi Domine ut aperiantur oculi nostri	Dicunt illi: domine, ut aperiantur oculi nostri.
Mt. 20:34	And Jesus having compassion on them, touched their eyes. And immediately they saw and followed him.	Misertus autem eorum Iesus tetigit oculos eorum et confestim viderunt et secuti sunt eum	Misertus autem eorum Ihesus tetigit oculos eorum, et confestim viderunt et secuti sunt eum
206: II			
Mt. 21:1	And when they drew nigh to Jerusalem and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples,	et cum adpropinquassent Hierosolymis et venissent Bethphage ad montem Oliveti tunc Iesus misit duos discipulos	Et cum adpropinquassent Hierosolymis et venissent Betfage ad montem Oliveti, tunc Ihesus misit duos discipulos
Mt. 21:2	Saying to them: Go ye into the village that is over against you: and immediately you shall find an ass tied and her colt with her. Loose him and bring him to me.	dicens eis ite in castellum quod contra vos est et statim invenietis asinam alligatam et pullum cum ea solvite et adducite mihi	dicens eis: ite in castellum quod contra vos est, et statim invenietis asinam alligatam et pullum eius cum ea solvite (illum) et adducite (eum) mihi

Mt. 21:3	And if any man shall say anything to you, say ye that the Lord hath need of them. And forthwith he will let them go.	et si quis vobis aliquid dixerit dicite quia Dominus his opus habet et confestim dimittet eos	et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet et confestim dimittet eos.
Section 28a			
Mt. 21:6	And the disciples going, did as Jesus commanded them.	euntes autem discipuli fecerunt sicut praecepit illis Iesus	Euntes autem discipuli fecerunt sicut praecepit illis Iesus.
Mt. 21:7	And they brought the colt and threw their garments upon the colt and made him sit thereon.	et adduxerunt asinam et pullum et inposuerunt super eis vestimenta sua et eum desuper sedere fecerunt	et adduxerunt pullum iactantes vestimenta sua supra pullum et eum desuper sedere fecerunt.
Section 28b			
207: VII			
Mt. 21:4	Now all this was done that it might be fulfilled which was spoken by the prophet, saying:	hoc autem factum est ut impleretur quod dictum est per prophetam dicentem	Hoc autem factum est, ut impleretur quod dictum est per prophetam dicentem:
Mt. 21:5	Tell ye the daughter of Sion: Behold thy king cometh to thee, meek and sitting upon an ass, in fact, a colt, the foal of her that is used to the yoke.	dicite filiae Sion ecce rex tuus venit tibi mansuetus et sedens super asinam et pullum filium subiugalis	dicite filiae Sion: ecce rex tuus venit tibi mansuetus, et sedens super asinam et pullum filium subiugalis.
Section 29			
Mt. 21:8	And a very great multitude spread their garments in the way; and others cut boughs from the trees and strewed them in the way.	plurima autem turba straverunt vestimenta sua in via alii autem caedebant ramos de arboribus et sternebant in via	plurima autem turba straverunt vestimenta sua in via alii autem cedebant ramos de arboribus et sternebant in via.
209: I			
Mt. 21:9	And the multitudes that went before and that followed cried, saying: Hosanna to the son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest.	turbæ autem quæ præcedebant et quæ sequebantur clamabant dicentes osanna Filio David benedictus qui venturus est in nomine Domini osanna in altissimis	turbæ autem quæ præcedebant et quæ sequebantur clamabant dicentes: osanna filio David! benedictus qui venturus est in nomine Domini osanna in altissimis
Mt. 21:10	And when he was come into Jerusalem, the whole city was moved, saying: Who is this?	et cum intrasset Hierosolimam commota est universa civitas dicens quis est hic	Et cum introisset Hierosolimam, commota est universa civitas dicens: quis est hic?
Mt. 21:11	And the people said: This is Jesus, the prophet from Nazareth of Galilee.	populi autem dicebant hic est Iesus propheta a Nazareth Galilæe	Populi autem dicebant: hic est Ihesus propheta a Nazareth Galilæe.
211: I			
Mt. 21:12	And Jesus went into the temple of God and cast out all them that sold and bought in the temple and overthrew the tables of the money changers and the chairs of them that sold doves.	et intravit Iesus in templum Dei et eiciebat omnes vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit	Et intravit Ihesus in templum dei, eiciebat omnes vendentes et ementes in templo et mensas nummulariorum et cathedras vendentium columbas evertit,
Mt. 21:13	And he saith to them: It is written, My house shall be called the house of prayer; but you have made it a den of thieves.	et dicit eis scriptum est domus mea domus orationis vocabitur vos autem fecistis eam speluncam latronum	Et dicit eis: Scriptum est: domus mea domus orationis vocabitur vos autem fecistis eam speluncam latronum
212: X			
Mt. 21:14	And there came to him the blind and the lame in the temple: and he healed them.	et accesserunt ad eum caeci et claudi in templo et sanavit eos	Et accesserunt ad eum cæci et claudi in templo, et sanavit eos.
213: V			
Mt. 21:15	And the chief priests and scribes, seeing the wonderful things that he did and the children crying in the temple and saying: Hosanna to the son of David, were moved with indignation,	videntes autem principes sacerdotum et scribae mirabilia quæ fecit et pueros clamantes in templo et dicentes osanna Filio David indignati sunt	Videntes autem principes sacerdotum et scribae mirabilia quæ fecit et pueros clamantes in templo et dicentes: osanna filio David, indignati sunt
Mt. 21:16	And said to him: Hearest thou what these say? And Jesus said to them: You now, have ye never read: Out of the mouth of infants and of sucklings thou hast perfected praise?	et dixerunt ei audis quid isti dicant Iesus autem dicit eis utique numquam legistis quia ex ore infantium et lactantium perfecisti laudem	et dixerunt ei: audis quid isti dicant? Ihesus autem dicit eis: vos numquam legistis, quia ex ore infantium et lactantium perfecisti laudem?
214: VI			
Mt. 21:17	And leaving them, he went out of the city into Bethania and remained here.	et relictis illis abiit foras extra civitatem in Bethaniam ibique mansit	Et relictis illis, abiit foras extra civitatem in Bethaniam ibique mansit.
Mt. 21:18	And in the morning, returning into the city, he was hungry.	mane autem revertens in civitatem esuriit	Mane autem revertens in civitatem esuriit.

Mt. 21:19	And seeing a certain fig tree by the way side, he came to it and found nothing on it but leaves only. And he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away.	et videns fici arborem unam secus viam venit ad eam et nihil invenit in ea nisi folia tantum et ait illi numquam ex te fructus nascatur in sempiternum et arefacta est continuo ficulnea	Et videns fici arborem unam secus viam venit ad eam et nihil invenit in ea nisi folia tantum. Et ait illi: numquam ex te fructus nascatur in sempiternum! Et arefacta est continuo ficulnea.
Mt. 21:20	And the disciples seeing it wondered, saying: How is it presently withered away?	et videntes discipuli mirati sunt dicentes quomodo continuo aruit	Et videntes discipuli mirati sunt dicentes: quomodo continuo aruit!
Mt. 21:21	And Jesus answering, said to them: Amen, I say to you, if you shall have faith and not doubted in your heart , not only this of the fig tree shall you do, but also if you shall say to this mountain, Take up and cast thyself into the sea, it shall be done.	215: VI respondens autem Iesus ait eis amen dico vobis si habueritis fidem et non haesitaveritis non solum de ficulnea facietis sed et si monti huic dixeritis tolle et iacta te in mare fiet	respondens autem Iesus ait eis Amen dico vobis, si habueritis fidem et non hesitaveritis in corde , non solum de ficulnea facietis, sed et si monti huic dixeritis: tolle et iacta te in mare, fiet.
Mt. 21:22	And all things whatsoever you shall ask in prayer believing, you shall receive.	216: IIII et omnia quaecumque petieritis in oratione credentes accipietis	et omnia quaecumque petieritis in oratione credentes accipietis
Mt. 21:23	And when he was come into the temple, there came to him, as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? And who hath given thee this authority?	217: II et cum venisset in templum accesserunt ad eum docentem principes sacerdotum et seniores populi dicentes in qua potestate haec facis et quis tibi dedit hanc potestatem	Et cum venisset in templum, accesserunt ad eum principes sacerdotum et seniores populi dicentes: in qua potestate haec facis?
Mt. 21:24	Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will also tell you by what authority I do these things.	respondens Iesus dixit illis interrogabo vos et ego unum sermonem quem si dixeritis mihi et ego vobis dicam in qua potestate haec facio	Respondens Ihesus dixit illis: interrogo vos et ego unum sermonem, quem si dixeritis mihi, et ego vobis dicam in qua potestate haec facio.
Mt. 21:25	The baptism of John, whence was it? From heaven or from men? But they thought within themselves, saying:	baptismum Iohannis unde erat e caelo an ex hominibus at illi cogitabant inter se dicentes si dixerimus e caelo dicet nobis quare ergo non credidistis illi	Baptismum Iohannis unde erat, e caelo an ex hominibus? At illi cogitabant inter se dicentes:
Mt. 21:26	If we shall say, from men, we are afraid of the multitude: for all held John as a prophet.	si autem dixerimus ex hominibus timemus turbam omnes enim habent Iohannem sicut prophetam	si dixerimus: ex hominibus, timemus turbam, omnes enim habent Iohannem sicut prophetam.
Mt. 21:27	And answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.	et respondentes Iesu dixerunt nescimus ait illis et ipse nec ego dico vobis in qua potestate haec facio	Et respondentes Ihesu dixerunt: nescimus. Ait illis et ipse: nec ego dico vobis in qua potestate haec faciam.
Mt. 21:28	But what think you? A certain man had two sons: and coming to the first, he said: Son, go work to day in my vineyard.	218: X quid autem vobis videtur homo habebat duos filios et accedens ad primum dixit fili vade hodie operare in vinea mea	Quid vobis videtur? Homo habebat duos filios, et accedens ad primum dixit: fili, vade hodie, operare in vinea mea.
Mt. 21:29	And he answering, said: I will not. But afterwards, being moved with repentance, he went.	ille autem respondens ait nolo postea autem paenitentia motus abiit	Ille autem respondens ait: nolo. Postea autem paenitentia motus abiit.
Mt. 21:30	And coming to the other, he said in like manner. And he answering said: I go, Sir. And he went not.	accedens autem ad alterum dixit similiter at ille respondens ait eo domine et non ivit	Accedens autem ad alterum dixit similiter. At ille respondens ait: eo, domine, et non ivit.
Mt. 21:31	Which of the two did the father's will? They say to him: The younger . Jesus saith to them: Amen I say to you that the publicans and the harlots shall go into the kingdom of God before you.	quis ex duobus fecit voluntatem patris dicunt novissimus dicit illis Iesus amen dico vobis quia publicani et meretrices praecedunt vos in regno Dei	Quis ex duobus fecit voluntatem patris? Dicunt: novissimus. Dicit illis Ihesus: amen dico vobis, quia publicani et meretrices praecedent vos in regno dei.
Mt. 21:32	For John came to you in the way of justice: and you did not believe him. But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.	venit enim ad vos Iohannes in via iustitiae et non credidistis ei publicani autem et meretrices crediderunt ei: vos autem videntes nec paenitentiam habuistis postea ut crederetis ei	Venit enim ad vos Iohannes in via iustitiae, et non credidistis ei; publicani autem et meretrices crediderunt ei: vos autem videntes nec paenitentiam habuistis postea, ut crederetis ei.

219: II

Mt. 21:33	Hear ye another parable. There was a man, an householder, who planted a vineyard and made a hedge round about it and dug in it a press and built a tower and let it out to husbandmen and went into a strange country.	aliam parabolam audite homo erat pater familias qui plantavit vineam et sepem circumdedit ei et fodit in ea torcular et aedificavit turrem et locavit eam agricolis et peregre profectus est	Aliam parabolam audite: homo erat pater familias, qui plantavit vineam et sepem circumdedit ei et fodit in ea torcular et aedificavit turrem et locavit eam agricolis et peregre profectus est.
Mt. 21:34	And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof.	cum autem tempus fructuum adpropinquasset misit servos suos ad agricolas ut acciperent fructus eius	Cum autem tempus fructuum adpropinquasset, misit servos suos ad agricolas, ut acciperent fructus eius.
Mt. 21:35	And the husbandmen laying hands on his servants, beat one and killed another and stoned another.	et agricolae adprehensis servis eius alium ceciderunt alium occiderunt alium vero lapidaverunt	Et agricolæ adprehensis servis eius alium ceciderunt, alium occiderunt, alium vero lapidaverunt.
Mt. 21:36	Again he sent other servants, more than the former; and they did to them in like manner.	iterum misit alios servos plures prioribus et fecerunt illis similiter	Iterum misit alios servos plures prioribus, et fecerunt illis similiter.
Mt. 21:37	And last of all he sent to them his son, saying: They will perhaps reverence my son.	novissime autem misit ad eos filium suum dicens verebuntur filium meum	Novissime autem misit ad eos filium suum dicens: forsitan verebuntur filium meum.
Mt. 21:38	But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance.	agricolae autem videntes filium dixerunt intra se hic est heres venite occidamus eum et habebimus hereditatem eius	Agricolæ autem videntes filium dixerunt intra se: hic est heres: venite, occidamus eum, et habebimus hereditatem eius.
Mt. 21:39	And taking him, they cast him forth out of the vineyard and killed him.	et adprehensum eum eiecerunt extra vineam et occiderunt	Et adprehensum eum eiecerunt extra vineam et occiderunt.
Mt. 21:40	When therefore the lord of the vineyard shall come, what will he do to those husbandmen?	cum ergo venerit dominus vineae quid faciet agricolis illis	Cum ergo venerit dominus vineæ, quid faciet colonis illis?
Mt. 21:41	They say to him: He will bring those evil men to an evil end and let out his vineyard to other husbandmen that shall render him the fruit in due season.	aiunt illi malos male perdet et vineam locabit aliis agricolis qui reddant ei fructum temporibus suis	Aiunt illi: malos male perdet et vineam locavit aliis agricolis, qui reddant ei fructum temporibus suis.
Mt. 21:42	Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes.	dicit illis Iesus numquam legistis in scripturis lapidem quem reprobaverunt aedificantes hic factus est in caput anguli a Domino factum est istud et est mirabile in oculis nostris	Dicit illis Ihesus: numquam legistis in scripturis: lapidem quem reprobaverunt aedificantes, hic factus est in caput anguli? A Domino factum est istud, et est mirabilis in oculis nostris.
Mt. 21:43	Therefore I say to you that the kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof.	ideo dico vobis quia auferetur a vobis regnum Dei et dabitur genti facienti fructus eius	Ideo dico vobis, quia auferetur a vobis regnum dei et dabitur genti facienti fructus eius.
Mt. 21:44	All who shall fall on this stone shall be broken: but on whomsoever it shall fall, it shall grind him to powder.	et qui ceciderit super lapidem istum confringetur super quem vero ceciderit conteret eum	Omnis qui ceciderit super lapidem istum confringetur, super quem autem ceciderit, conteret eum.

220A: I

Mt. 21:45	And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them.	et cum audissent principes sacerdotum et Pharisaei parabolae eius cognoverunt quod de ipsis diceret	Et cum audissent principes sacerdotum et Pharisaei parabolae eius, cognoverunt quod de ipsis diceret.
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220B: I

Mt. 21:46	And seeking to lay hands on him, they feared the multitudes, because they held him as a prophet.	et quaerentes eum tenere timerunt turbas quoniam sicut prophetam eum habebant	Et quaerentes eum tenere timerunt turbas, quoniam sicut prophetam eum habebant.
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221: V

Mt. 22:1	And Jesus answering, told them again in parables:	et respondens Iesus dixit iterum in parabolis eis dicens	Et respondens Iesus dixit eis iterum in parabolis:
Mt. 22:2	The kingdom of heaven is likened to a king who made a marriage for his son.	simile factum est regnum caelorum homini regi qui fecit nuptias filio suo	Simile factum est regnum caelorum homini regi qui fecit nuptias filio suo
Mt. 22:3	He sent his servants to call them that were invited to the marriage: and they would not come.	et misit servos suos vocare invitatos ad nuptias et nolabant venire	misit servos suos vocare invitatos ad nuptias, et nolabant venire.
Mt. 22:4	Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready. Come ye to the marriage.	iterum misit alios servos dicens dicite invitatis ecce prandium meum paravi tauri mei et altitia occisa et omnia parata venite ad nuptias	Iterum misit alios servos dicens: dicite invitatis: ecce prandium meum paravi, tauri mei et altitia occisa et omnia parata: venite ad nuptias.

Mt. 22:5	But they neglected and went their ways, one to his farm and another to his merchandise.	illi autem neglexerunt et abierunt alius in villam suam alius vero ad negotiationem suam	Illi autem neglexerunt et abierunt alius in villam suam, alius vero ad negotiationem suam.
Mt. 22:6	And the rest laid hands on his servants and, having treated them contumeliously, put them to death.	reliqui vero tenuerunt servos eius et contumelia adfectos occiderunt	Reliqui vero tenuerunt servos eius et contumelia affectos occiderunt.
Mt. 22:7	But when the king had heard of it, he was angry: and sending his armies, he destroyed those murderers and burnt their city.	rex autem cum audisset iratus est et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit	Rex autem cum audisset, iratus est, et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit.
Mt. 22:8	Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy.	tunc ait servis suis nuptiae quidem paratae sunt sed qui invitati erant non fuerunt digni	Tunc ait servis suis: nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni.
Mt. 22:9	Go ye therefore into the highways; and as many as you shall find, call to the marriage.	ite ergo ad exitus viarum et quoscumque inveneritis vocate ad nuptias	Ite ergo ad exitus viarum, et quoscumque inveneritis, vocate ad nuptias.
Mt. 22:10	And his servants went forth into the ways, and gathered together all that they found, both bad and good: and the marriage was filled with guests.	et egressi servi eius in vias congregaverunt omnes quos invenerunt malos et bonos et impletæ sunt nuptiae discumbentium	Et egressi sunt servi eius in vias, congregaverunt omnes quos invenerunt, malos et bonos, et impletæ sunt nuptiae discumbentium.
		222: X	
Mt. 22:11	And the king went in to see the guests: and he saw there a man who had not on a wedding garment.	intravit autem rex ut videret discumbentes et vidit ibi hominem non vestitum veste nuptiali	Intravit autem rex, ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali.
Mt. 22:12	And he saith to him: Friend, how camest thou in hither not having on a wedding garment?	et ait illi amice quomodo huc intrasti non habens vestem nuptialem at ille obmutuit	Et ait illi: amice, quomodo huc intrasti non habens vestem nuptialem?
Mt. 22:13	Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth.	tunc dixit rex ministris ligatis pedibus eius et manibus mittite eum in tenebras exteriores ibi erit fletus et stridor dentium	Tunc dixit rex ministris: ligatis pedibus eius et manibus mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium.
Mt. 22:14	For many are called, but few are chosen.	multi autem sunt vocati pauci vero electi	Multi autem sunt vocati, pauci vero electi.
		223: II	
Mt. 22:15	Then the Pharisees going, consulted among themselves how to insnare him in his speech.	tunc abeuntes Pharisei consilium inierunt ut caperent eum in sermone	Tunc abeuntes Pharisei consilium inierunt, ut caperent eum in sermone.
Mt. 22:16	And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men.	et mittunt ei discipulos suos cum Herodianis dicentes magister scimus quia verax es et viam Dei in veritate doces et non est tibi cura de aliquo non enim respicis personam hominum	Et mittunt ei discipulos suos cum Herodianis dicentes: magister, scimus quia verax es et viam dei in veritate doces, et non est tibi cura de aliquo, non enim respicis personam hominum.
Mt. 22:17	Tell us therefore what dost thou think? Is it lawful to give tribute to Caesar, or not?	dic ergo nobis quid tibi videatur licet censum dare Caesari an non	Dic ergo nobis quid tibi videatur: licet censum dare Caesari an non?
Mt. 22:18	But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites?	cognita autem Iesus nequitia eorum ait quid me temptatis hypocritae	Cognita autem nequitia eorum Iesus ait: quid me temptatis, hypocritae?
Mt. 22:19	Shew me the coin of the tribute. And they offered him a penny.	ostendite mihi nomisma census at illi obtulerunt ei denarium	Ostendite mihi nomisma census. At illi obtulerunt denarium.
Mt. 22:20	And Jesus saith to them: Whose image and inscription is this?	et ait illis Iesus cuius est imago haec et superscriptio	Et ait illis Iesus: cuius est imago haec et superscriptio?
Mt. 22:21	They say to him: Caesar's. Then he saith to them: Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's.	dicunt ei Caesaris tunc ait illis reddite ergo quae sunt Caesaris Caesari et quae sunt Dei Deo	Dicunt ei: Caesaris. Tunc ait illis: reddite ergo quae sunt Caesaris Caesari, et quae sunt dei deo.
Mt. 22:22	And hearing this, they wondered and, leaving him, went their ways.	et audientes mirati sunt et relicto eo abierunt	Et audientes mirati sunt, et relicto eo abierunt.
Mt. 22:23	That day there came to him the Sadducees, who say there is no resurrection; and asked him,	in illo die accesserunt ad eum Sadducaei qui dicunt non esse resurrectionem et interrogaverunt eum	In illo die accesserunt ad eum Sadducaei, qui dicunt non esse resurrectionem, et interrogaverunt eum
Mt. 22:24	Saying: Master, Moses said: If a man die having no son, his brother shall marry his wife and raise up issue to his brother.	dicentes magister Moses dixit si quis mortuus fuerit non habens filium ut ducat frater eius uxorem illius et suscitet semen fratri suo	dicentes: magister, Moyses dixit, si quis mortuus fuerit non habens filios, ut ducat frater eius uxorem illius et suscitet semen fratri suo.

Mt. 22:25	Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother.	erant autem apud nos septem fratres et primus uxore ducta defunctus est et non habens semen reliquit uxorem suam fratri suo	Erant autem apud nos septem fratres, et primus uxore ducta defunctus est, et non habens semen reliquit uxorem suam fratri suo.
Mt. 22:26	In like manner the second and the third and so on, to the seventh.	similiter secundus et tertius usque ad septimum	Similiter secundus et tertius usque ad septimum
Mt. 22:27	And last of all the woman died also.	novissime autem omnium et mulier defuncta est	Novissime autem omnium et mulier defuncta est.
Mt. 22:28	At the resurrection therefore, whose wife of the seven shall she be? For they all had her.	in resurrectione ergo cuius erit de septem uxor omnes enim habuerunt eam	in resurrectione ergo cuius erit de septem uxor? omnes enim habuerunt eam.
Mt. 22:29	And Jesus answering, said to them: You err, not knowing the Scriptures nor the power of God.	respondens autem Iesus ait illis erratis nescientes scripturas neque virtutem Dei	respondens autem Iesus ait illis erratis nescientes scripturas neque virtutem dei.
Mt. 22:30	For in the resurrection they shall neither marry nor be married, but shall be as the angels of God in heaven.	in resurrectione enim neque nubent neque nubentur sed sunt sicut angeli Dei in caelo	in resurrectione enim neque nubent neque sed sunt sicut angeli dei in caelo
Mt. 22:31	And concerning the resurrection of the dead, have you not read that it is spoken by God, saying:	de resurrectione autem mortuorum non legistis quod dictum est a Deo dicente vobis	de resurrectione autem mortuorum non legistis quia dictum est a deo, dicente
Mt. 22:32	I am the God of Abraham and the God of Isaac and the God of Jacob? He is not the God of the dead but of the living.	ego sum Deus Abraham et Deus Isaac et Deus Iacob non est Deus mortuorum sed viventium	ego sum Deus Abraham et Deus Isaac et Deus Iacob non est Deus mortuorum sed viventium
Mt. 22:33	And the multitudes hearing it were in admiration at his doctrine.	et audientes turbæ mirabantur in doctrina eius	Et audientes turbæ mirabantur in doctrina eius.
224: VI			
Mt. 22:34	But the Pharisees, hearing that he had silenced the Sadducees, came together.	Pharisæi autem audientes quod silentium inposuisset Sadduceis convenerunt in unum	Pharisæi autem videntes quia silentium inposuisset Sadduceis convenerunt in unum.
Mt. 22:35	And one of them, a doctor of the law, asked him, tempting him:	et interrogavit eum unus ex eis legis doctor temptans eum	et interrogavit eum unus ex eis legis doctor, temptans eum
Mt. 22:36	Master, which is the great commandment in the law?	magister quod est mandatum magnum in lege	magister, quod est mandatum magnum in lege?
Mt. 22:37	Jesus said to him: Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind.	ait illi Iesus diliges Dominum Deum tuum ex toto corde tuo et in tota anima tua et in tota mente tua	Ait illi Ihesus: diliges Dominum Deum tuum ex toto corde tuo et in tota anima tua et in tota mente tua
Mt. 22:38	This is the first and greatest the commandment.	hoc est maximum et primum mandatum	Hoc est primum et maximum mandatum.
Mt. 22:39	And the second is like to this: Thou shalt love thy neighbour as thyself.	secundum autem simile est huic diliges proximum tuum sicut te ipsum	Secundum autem simile est huic: diligis proximum tuum sicut te ipsum.
Mt. 22:40	On these two commandments dependeth the whole law and the prophets.	in his duobus mandatis universa lex pendet et prophetæ	In his duobus mandatis universa lex pendet et prophetæ.
Section 30a			
225: II			
Mt. 22:41	And the Pharisees being gathered together, Jesus asked them,	congregatis autem Pharisæis interrogavit eos Iesus	Congregatis autem Pharisæis interrogavit eos Ihesus
Mt. 22:42	Saying: What think you of Christ? Whose son is he? They say to him: David's.	dicens quid vobis videtur de Christo cuius filius est dicunt ei David	dicens: quid vobis videtur de Christo? cuius filius est? Dicunt ei: David.
Mt. 22:43a	He saith to them: How then doth David	ait illis quomodo ergo David	Ait illis: quomodo ergo David
Section 30b			
Mt. 22:43c	call him Lord, saying:	vocat eum Dominum dicens	vocat eum dominum dicens:
Mt. 22:44	The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?	dixit Dominus Domino meo sede a dextris meis donec ponam inimicos tuos scabillum pedum tuorum	dixit dominus domino meo: sede a dextris meis, donec ponam inimicos tuos scabillum pedum tuorum.
Mt. 22:45a	If David then	si ergo David	Si ergo David
Section 30c			
Mt. 22:43b	in spirit	in spiritu	in spiritu
Section 30d			
Mt. 22:45b	call him Lord, how is he his son?	vocat eum Dominum quomodo filius eius est	vocat eum dominum, quomodo filius eius est?
226: II			
Mt. 22:46	And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions.	et nemo poterat respondere ei verbum neque ausus fuit quisquam ex illa die eum amplius interrogare	Et nemo poterat respondere ei verbum, neque ausus fuit quisquam ex illa die eum amplius interrogare.

Section 31

276: I

Mt. 26:6 And when Jesus was in Bethania,
in the house of Simon the leper,
Mt. 26:7 There came to him a woman
having an alabaster box of
precious ointment and poured it
on his head as he was at table.
Mt. 26:8 And the disciples seeing it had
indignation, saying: To what
purpose is this waste?
Mt. 26:9 For this might have been sold for
much and given to the poor.

cum autem esset Iesus in Bethania
in domo Simonis leprosi
accessit ad eum mulier habens
alabastrum unguenti pretiosi et
effudit super caput ipsius
recumbentis
videntes autem discipuli indignati
sunt dicentes ut quid perditio haec
potuit enim istud venundari multo
et dari pauperibus

cum autem esset Iesus in Bethania
in domo Simonis leprosi
accessit ad eum mulier habens
alabastrum unguenti pretiosi et
effudit super caput ipsius
recumbentis
videntes autem discipuli indignati
sunt dicentes ut quid perditio haec
potuit enim istud venundari multo
et dari pauperibus

277: IIII

Mt. 26:10 And Jesus knowing it, said to
them: Why do you trouble this
woman? For she hath wrought a
good work upon me.
Mt. 26:11 For the poor you have always
with you: but me you have not
always.
Mt. 26:12 For she in pouring this ointment
on my body hath done it for my
burial.
Mt. 26:13 Amen I say to you, wheresoever
the gospel shall be preached in
the whole world, that also which
she hath done shall be told for a
memory of her.

sciens autem Iesus ait illis quid
molesti estis mulieri opus bonum
operata est in me
nam semper pauperes habetis
vobiscum me autem non semper
habetis
mittens enim haec unguentum hoc
in corpus meum ad sepeliendum
me fecit
amen dico vobis ubicumque
praedicatum fuerit hoc evangelium
in toto mundo dicetur et quod haec
fecit in memoriam eius

Sciens autem Ihesus ait illis: quid
molesti estis mulieri? opus bonum
operata est in me.
nam semper pauperes habetis
vobiscum me autem non semper
habetis
Mittens enim haec unguentum hoc
in corpus meum, ad sepeliendum
me fecit.
Amen dico vobis, ubicumque
praedicatum fuerit
evangelium in toto mundo, dicetur
et quod haec fecit in memoriam
eius.

Section 32a

227: X

Mt. 23:1 Then Jesus spoke to the
multitudes and to his disciples,
Mt. 23:2 Saying: The scribes and the
Pharisees have sitten on the chair
of Moses.
Mt. 23:3 All things therefore whatsoever
they shall say to you, observe and
do: but according to their works
do ye not. For they say, and do
not.

tunc Iesus locutus est ad turbas et
discipulos suos
dicens super cathedram Moysi
sederunt scribae et Pharisei
omnia ergo quaecumque dixerint
vobis servate et facite secundum
opera vero eorum nolite facere
dicunt enim et non faciunt

Tunc Ihesus locutus est ad turbas
et ad discipulos suos
dicens: super cathedram Moysi
sederunt scribe et Pharisei:
omnia ergo quaecumque dixerint
vobis servate et facite, secundum
opera vero eorum nolite facere:
dicunt enim et non faciunt.

228: V

Mt. 23:4 For they bind heavy and
insupportable burdens and lay
them on men's shoulders: but
with a finger of their own they
will not move them.

alligant autem onera gravia et
inportabilia et inponunt in
umeros hominum digito autem suo nolunt
ea movere

Alligant autem onera gravia et
inportabilia et inponunt in
humeros hominum, digito autem
suo nolunt ea movere.

229: II

Mt. 23:5 And all their works they do for to
be seen of men. For they make
their phylacteries broad and
enlarge their fringes.
Mt. 23:6 And they love the first places at
feasts and the first chairs in the
synagogues,
Mt. 23:7 And salutations in the market
place, and to be called by men,
Rabbi.

omnia vero opera sua faciunt ut
videantur ab hominibus dilatant
enim phylacteria sua et
magnificant fimbrias
amant autem primos recubitus in
cenis et primas cathedras in
synagogis
et salutationes in foro et vocari ab
hominibus rabbi

Omnia vero opera sua faciunt ut
videantur ab hominibus: dilatant
enim phylacteria sua et
magnificant fimbrias
Amant enim primos recubitos in
cenis et primas cathedras in
synagogis
et salutationes in foro et vocari ab
hominibus rabbi.

230: X

Mt. 23:8 But be not you called Rabbi. For
one is your master: and all you
are brethren.
Mt. 23:9 And call none your father upon
earth; for one is your father, who
is in heaven.
Mt. 23:10 Neither be ye called masters: for
one is your master, Christ.
Mt. 23:11 He that is the greatest among you
shall be your servant.

vos autem nolite vocari rabbi
unus enim est magister vester
omnes autem vos fratres estis
et patrem nolite vocare vobis super
terram unus enim est Pater vester
qui in caelis est
nec vocemini magistri quia
magister vester unus est Christus
qui maior est vestrum erit minister
vester

Vos autem nolite vocari rabbi:
unus est enim magister vester,
omnes autem vos fratres estis.
Et patrem nolite vocare vobis
super terram: unus enim est pater
vester, qui in caelis est.
Nec vocemini magistri, quia
magister vester unus est Christus.
Qui maior est vestrum erit minister
vester.

231: V

Mt. 23:12 And whosoever shall exalt
himself shall be humbled: and he
that shall humble himself shall be
exalted.

qui autem se exaltaverit
humiliabitur et qui se humiliaverit
exaltabitur

Qui autem se exaltaverit
humiliabitur, et qui se humiliaverit
exaltabitur.

		232: V	
Mt. 23:13	But woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven against men: for you yourselves do not enter in and those that are going in, you suffer not to enter.	vae autem vobis scribae et Pharisaei hypocritae quia clauditis regnum caelorum ante homines vos enim non intratis nec introeuntes sinitis intrare	vae autem vobis scribae et Pharisaei hypocritae quia cluditis regnum caelorum ante homines: vos autem non intratis nec introeuntes sinitis intrare.
Mt. 23:14	Woe to you scribes and Pharisees, hypocrites, because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.	Vae vobis scribae et Pharisei hypocritae quia devoritis domos viduarum orantes longam orationem in hoc accipietis prolixius iudicium	Vae vobis, scribe et Pharisei, hypocritae, quia devoritis domos viduarum orantes longam orationem in hoc accipietis prolixius iudicium
		233: X	
Mt. 23:15	Woe to you, scribes and Pharisees, hypocrites, because you go round about the sea and the land to make one proselyte. And when he is made, you make him the child of hell twofold more than yourselves.	vae vobis scribae et Pharisaei hypocritae quia circuitis mare et aridam ut faciatis unum proselytum et cum fuerit factus facitis eum filium gehennae duplo quam vos	Vae vobis, scribe et Pharisei hypocritae, quia circuitis mare et aridam, ut faciatis unum proselytum, et cum fuerit factus, facitis eum filium gehenne duplo quam vos.
Mt. 23:16	Woe to you, blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple is a debtor.	vae vobis duces caeci qui dicitis quicumque iuraverit per templum nihil est qui autem iuraverit in aurum templi debet	Vae vobis, duces caeci, qui dicitis: quicumque iuraverit per templum nihil est, qui autem iuraverit in aurum templi debet.
Mt. 23:17	Ye foolish and blind: for which is greater, the gold or the temple that sanctifieth the gold?	stulti et caeci quid enim maius est aurum an templum quod sanctificat aurum	Stulti et ceci, quid enim maius est, aurum an templum quod sanctificat aurum?
Mt. 23:18	And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor.	et quicumque iuraverit in altari nihil est quicumque autem iuraverit in dono quod est super illud debet	Et quicumque iuraverit in altari nihil est, quicumque autem iuraverit in dono quod est super illud debet.
Mt. 23:19	Ye blind: for whether is greater, the gift or the altar that sanctifieth the gift?	caeci quid enim maius est donum an altare quod sanctificat donum	Caeci, quid enim maius est, donum an altare quod sanctificat donum?
Mt. 23:20	He therefore that sweareth by the altar sweareth by it and by all things that are upon it.	qui ergo iurat in altare iurat in eo et in omnibus quae super illud sunt	Qui ergo iurat in altare iurat in eo et in omnibus quae super illud sunt,
Mt. 23:21	And whosoever sweareth by the temple sweareth by it and by him that dwelleth in it.	et qui iuraverit in templo iurat in illo et in eo qui inhabitat in ipso	et qui iurat in templo iurat in illo et in eo qui inhabitat in ipso,
Mt. 23:22	And he that sweareth by heaven sweareth by the throne of God and by him that sitteth thereon.	et qui iurat in caelo iurat in throno Dei et in eo qui sedet super eum	et qui iurat in caelo iurat in throno dei et in eo qui sedet super eum.
		234: V	
Mt. 23:23	Woe to you, scribes and Pharisees, hypocrites; because you tithe mint and anise and cummin and have left the weightier things of the law: judgment and mercy and faith. These things you ought to have done and not to leave those undone.	vae vobis scribae et Pharisaei hypocritae quia decimatis mentam et anethum et cyminum et reliquistis quae graviora sunt legis iudicium et misericordiam et fidem haec oportuit facere et illa non omittere	Vae vobis, scribe et Pharisei hypocritae, qui decimatis mentam et anethum et ciminum et reliquistis quae graviora sunt legis, iudicium et misericordiam et fidem Haec oportuit facere et illa non omittere.
		235: X	
Mt. 23:24	Blind guides, who strain out a gnat and swallow a camel.	duces caeci excolantes culicem camelum autem glutientes	duces caeci excolantes culicem, camelum autem glutientes.
		236: V	
Mt. 23:25	Woe to you, scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness.	vae vobis scribae et Pharisaei hypocritae quia mundatis quod de foris est calicis et parapsidis intus autem pleni sunt rapina et immunditia	Vae vobis, scribae et Pharisaei hypocritae, quia mundatis quod deforis est calicis et parabsidis, intus autem pleni sunt rapina et immunditia.
Mt. 23:26	Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.	Pharisaeae caeae munda prius quod intus est calicis et parabsidis ut fiat et id quod de foris est mundum	Pharisaeae caeae, munda prius quod intus est calicis et parabsidis, ut fiat et id quod deforis est mundum.
		237: V	
Mt. 23:27	Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful but within are full of dead men's bones and of all filthiness.	vae vobis scribae et Pharisaei hypocritae quia similes estis sepulchris dealbatis quae a foris parent hominibus speciosa intus vero plena sunt ossibus mortuorum et omni spurcitia	Vae vobis, scribe et Pharisei hypocritae, quia similes estis sepulchris dealbatis, quia foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia.
Mt. 23:28	So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity.	sic et vos a foris quidem paretis hominibus iusti intus autem pleni estis hypocrisi et iniquitate	Sic et vos a foris quidem paretis hominibus iusti, intus autem pleni estis hypochrisin et iniquitate.

		238: V	
Mt. 23:29	Woe to you, scribes and Pharisees, hypocrites, that build the sepulchres of the prophets and adorn the monuments of the just,	vae vobis scribae et Pharisei hypocritae quia aedificatis sepulchra prophetarum et ornatis monumenta iustorum	Vae vobis scribae et Pharisei hypocritae, quia aedificatis sepulchra prophetarum et ornatis monumenta iustorum
Mt. 23:30	And say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.	et dicitis si fuissetis in diebus patrum nostrorum non essemus socii eorum in sanguine prophetarum	et dicitis: si fuissetis in diebus patrum nostrorum, non essemus socii eorum in sanguine prophetarum.
Mt. 23:31	Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets.	itaque testimonio estis vobismet ipsis quia filii estis eorum qui prophetas occiderunt	Itaque testimonio estis vobismetipsis, quia filii eorum estis qui prophetas occiderunt.
Mt. 23:32	Fill ye up then the measure of your fathers.	et vos implete mensuram patrum vestrorum	Et vos implete mensuram patrum vestrorum.
		239: X	
Mt. 23:33	You serpents, generation of vipers, how will you flee from the judgment of hell?	serpentes genimina viperarum quomodo fugietis a iudicio gehennae	Serpentes, genimina viperarum, quomodo fugietis a iudicio gehennae?
		240: V	
Mt. 23:34	Therefore behold I send to you prophets and wise men and scribes: and some of them you will put to death and crucify: and some you will scourge in your synagogues and persecute from city to city.	ideo ecce ego mitto ad vos prophetas et sapientes et scribas ex illis occidetis et crucifigetis et ex eis flagellabitis in synagogis vestris et persequimini de civitate in civitatem	ideo ecce ego mitto ad vos prophetas et sapientes et scribas. Ex illis occidetis et crucifigetis et ex eis flagellabitis in synagogis vestris et persequimini de civitate in civitatem,
Mt. 23:35	That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.	ut veniat super vos omnis sanguis iustus qui effusus est super terram a sanguine Abel iusti usque ad sanguinem Zachariae filii Barachiae quem occidistis inter templum et altare	ut veniat super vos omnis sanguis iustus qui effusus est super terram, a sanguine Abel iusti usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter templum et altare.
Mt. 23:36	Amen I say to you, all these things shall come upon this generation.	amen dico vobis venient haec omnia super generationem istam	Amen dico vobis, venient haec omnia super generationem istam.
		241: V	
Mt. 23:37	Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not?	Hierusalem Hierusalem quae occidis prophetas et lapidas eos qui ad te missi sunt quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alas et noluisti	Hierusalem, Hierusalem, quae occidis prophetas et lapidas eos qui mittuntur ad te! Quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alis suis, et noluisti.
Mt. 23:38	Behold, your house shall be left to you, desolate.	ecce relinquitur vobis domus vestra deserta	Ecce relinquitur vobis domus vestra deserta.
Mt. 23:39	For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.	dico enim vobis non me videbitis amodo donec dicatis benedictus qui venit in nomine Domini	Dico enim vobis: non me videbitis a modo donec dicatis: benedictus qui venit in nomine domini!
		242: II	
Mt. 24:1	And Jesus being come out of the temple, went away. And his disciples came to shew him the buildings of the temple.	et egressus Iesus de templo ibat et accesserunt discipuli eius ut ostenderent ei aedificationes templi	et egressus Iesus de templo ibat et accesserunt discipuli eius, ut ostenderent ei aedificationes templi,
Mt. 24:2	And he answering, said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed.	ipse autem respondens dixit eis videtis haec omnia amen dico vobis non relinquetur hic lapis super lapidem qui non destruat	ipse autem respondens dixit eis videtis haec omnia amen dico vobis, non relinquetur hic lapis super lapidem, qui non destruat.
		243: II	
Mt. 24:3	And when he was sitting on mount Olivet, the disciples came to him privately, saying: Tell us when shall these things be? And what shall be the sign of thy coming and of the consummation of the world?	sedente autem eo super montem Oliveti accesserunt ad eum discipuli secreto dicentes dic nobis quando haec erunt et quod signum adventus tui et consummationis saeculi	sedente autem eo super montem Oliveti accesserunt ad eum discipuli secreto dicentes dic nobis, quando haec erunt, et quod signum adventus tui et consummationis saeculi
Mt. 24:4	And Jesus answering, said to them: Take heed that no man seduce you.	et respondens Iesus dixit eis videte ne quis vos seducat	et respondens Iesus dixit eis Videte ne quis vos seducat:
Mt. 24:5	For many will come in my name saying, I am Christ. And they will seduce many.	multi enim venient in nomine meo dicentes ego sum Christus et multos seducent	multi enim venient in nomine meo dicentes: ego sum Christus, et multos seducent.
Mt. 24:6	And you shall hear of wars and rumours of wars. See that ye be not troubled. For these things must come to pass: but the end is not yet.	audituri autem estis proelia et opiniones proeliorum videte ne turbemini oportet enim haec fieri sed nondum est finis	audituri autem estis proelia et opiniones proeliorum videte ne turbemini oportet enim haec fieri, sed nondum est finis.

Mt. 24:7	For nation shall rise against nation, and kingdom against kingdom: And there shall be pestilences and famines and earthquakes in places.	consurget enim gens in gentem et regnum in regnum et erunt pestilentiae et fames et terraemotus per loca	Consurget enim gens in gentem et regnum contra regnum, et erunt pestilentiae et fames et terre motus per loca
Mt. 24:8	Now all these are the beginnings of sorrows.	haec autem omnia initia sunt dolorum	Haec autem omnia initia sunt dolorum.
Mt. 24:9	Then shall they deliver you up to be afflicted and shall put you to death: and you shall be hated by all nations for my name's sake.	244: I tunc tradent vos in tribulationem et occident vos et eritis odio omnibus gentibus propter nomen meum	Tunc tradent vos in tribulatione et occident vos, et eritis odio omnibus gentibus propter nomen meum.
Mt. 24:10	Then shall many be scandalized and shall betray one another and shall hate one another.	245: X et tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem	Tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem.
Mt. 24:11	And many false prophets shall rise and shall seduce many.	et multi pseudoprophetae surgent et seducent multos	Et multi pseudoprophetae surgent et seducent multos.
Mt. 24:12	And because iniquity hath abounded, the charity of many shall grow cold.	et quoniam abundabit iniquitas refrigescet caritas multorum	Et quoniam abundavit iniquitas, refrigescet caritas multorum,
Mt. 24:13	But he that shall persevere to the end, he shall be saved.	qui autem permanserit usque in finem hic salvus erit	qui autem perseveraverit usque in finem, hic salvus erit.
Mt. 24:14	And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations: and then shall the consummation come.	246: VI et praedicabitur hoc evangelium regni in universo orbe in testimonium omnibus gentibus et tunc veniet consummatio	Et predicabitur hoc evangelium regni in universo orbe in testimonium omnibus gentibus, et tunc veniet consummatio.
Mt. 24:15	When therefore you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth let him understand.	247: VI cum ergo videritis abominationem desolationis quae dicta est a Danihelo propheta stantem in loco sancto qui legit intellegat	Cum ergo videritis abominationem desolationis, quae dicta est a Daniele propheta stantem in loco sancto, qui legit intellegat!
Mt. 24:16	Then they that are in Judea, let them flee to the mountains:	248: II tunc qui in Iudaea sunt fugiant ad montes	tunc qui in Iudaea sunt fugiant ad montes
		Section 32b	
Mt. 24:19	And woe to them that are with child and that give suck in those days.	249: II vae autem praegnatibus et nutrientibus in illis diebus	vae autem praegnatibus et nutrientibus in illis diebus
Mt. 24:20	But pray that your flight be not in the winter or on the sabbath.	250: VI orate autem ut non fiat fuga vestra hieme vel sabbato	Orate autem ut non fiat fuga vestra hieme vel in sabbato.
Mt. 24:21	For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.	251: II erit enim tunc tribulatio magna qualis non fuit ab initio mundi usque modo neque fiet	Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo neque fiet.
Mt. 24:22	And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened.	252: VI et nisi breviati fuissent dies illi non fieret salva omnis caro sed propter electos breviabuntur dies illi	Et nisi breviati fuissent dies illi, non fieret salva omnis caro: sed propter electos breviabuntur dies illi.
Mt. 24:23	Then if any man shall say to you, Lo here is Christ, or there: do not believe him.	253: II tunc si quis vobis dixerit ecce hic Christus aut illic nolite credere	Tunc si quis vobis dixerit: ecce hic Christus aut illic, nolite credere.
Mt. 24:24	For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.	254: VI surgent enim pseudochristi et pseudoprophetae et dabunt signa magna et prodigia ita ut in errorem inducantur si fieri potest etiam electi	Surgent enim Pseudochristi et pseudoprophetae et dabunt signa magna et prodigia, ita ut in errorem inducantur, si fieri potest, etiam electi.
Mt. 24:25	Behold I have told it to you, beforehand.	ecce praedixi vobis	Ecce praedixi vobis.
Mt. 24:26	If therefore they shall say to you, Behold he is in the desert: go ye not out. Behold he is in the closets: believe it not.	255: V si ergo dixerint vobis ecce in deserto est nolite exire ecce in penetralibus nolite credere	Si ergo dixerint vobis: ecce in deserto est, nolite exire: ecce in penetralibus, nolite credere.

		256: V	
Mt. 24:27	For as lightening cometh out of the east and appeareth even into the west: so shall also the cowlng of the Son of man be.	sicut enim fulgur exit ab oriente et paret usque in occidente ita erit et adventus Filii hominis	Sicut enim fulgur exit ab oriente et paret usque in occidente, ita erit et adventus filii hominis.
		Section 32c	
		258: II	
Mt. 24:29	And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be moved.	statim autem post tribulationem dierum illorum sol obscurabitur et luna non dabit lumen suum et stellae cadent de caelo et virtutes caelorum commovebuntur	Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumen suum, et stellae cadent de caelo, et virtutes caelorum commovebuntur.
Mt. 24:30a	And then shall appear the sign of the Son of man in heaven. And then shall all tribes of the earth mourn:	et tunc parebit signum Filii hominis in caelo et tunc plangent omnes tribus terrae	Et tunc parebit signum filii hominis in caelo, et tunc plangent se omnes tribus terrae,
		259: II	
Mt. 24:30b	and they shall see the Son of man coming in the clouds of heaven with much power and majesty.	et videbunt Filium hominis venientem in nubibus caeli cum virtute multa et maiestate	et videbunt filium hominis venientem in nubibus caeli cum virtute multa et maiestate.
Mt. 24:31	And then he shall send his angels with a trumpet and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them.	et mittet angelos suos cum tuba et voce magna et congregabunt electos eius a quattuor ventis a summis caelorum usque ad terminos eorum	Et tunc mittet angelos suos cum tuba et voce magna, et congregabunt electos eius a quattuor ventis, a summis caelorum usque ad terminos eorum.
Mt. 24:32	And from the fig tree learn a parable: When the branch thereof is now tender and the leaves come forth, you know that summer is nigh.	ab arbore autem fici discite parabolam cum iam ramus eius tener fuerit et folia nata scitis quia prope est aestas	Ab arbore autem fici discite parabolam. Cum iam ramus eius tener fuerit et folia nata, scitis quia prope est aestas
Mt. 24:33	So you also, when you shall see all these things have happened, know ye that it is nigh, even at the doors.	ita et vos cum videritis haec omnia scitote quia prope est in ianuis	Ita et vos cum videritis haec omnia fieri, scitote quia prope est in ianuis.
Mt. 24:34	Amen I say to you that this generation shall not pass till all these things be done.	amen dico vobis quia non praeteribit haec generatio donec omnia haec fiant	Amen dico vobis, quia non praeteribit haec generatio donec omnia haec fiant.
Mt. 24:35	Heaven and earth shall pass: but my words shall not pass.	caelum et terra transibunt verba vero mea non praeteribunt	Caelum et terra transibunt, verba vero mea non praeteribunt.
Mt. 24:36	But of that day and hour no one knoweth: no, not the angels of heaven, but the Father alone.	de die autem illa et hora nemo scit neque angeli caelorum nisi Pater solus	De die autem illo et hora nemo scit, neque angeli caelorum nisi solus pater.
		261: V	
Mt. 24:37	And as in the days of Noe, so shall also the coming of the Son of man be.	sicut autem in diebus Noe ita erit et adventus Filii hominis	Sicut autem in diebus Noe ita erit et adventus filii hominis.
Mt. 24:38	For, as in the days before the flood they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark:	sicut enim erant in diebus ante diluvium comedentes et bibentes nubentes et nuptum tradentes usque ad eum diem quo introivit in arcam Noe	Sicut enim erant in diebus ante diluvium comedentes et bibentes, nubentes et nuptum tradentes usque ad eum diem quo introivit in arcam Noe,
Mt. 24:39	And they knew not till the flood came and took them all away: so also shall the coming of the Son of man be.	et non cognoverunt donec venit diluvium et tulit omnes ita erit et adventus Filii hominis	et non cognoverunt, donec venit diluvium et tulit omnes, ita erit et adventus filii hominis.
		Section 32d	
Mt. 24:17	And he that is on the housetop, let him not come down to take any thing out of his house:	et qui in tecto non descendat tollere aliquid de domo sua	et qui in tecto est non descendat tollere aliquid de domo sua,
Mt. 24:18	And he that is in the field, let him not go back to take his coat.	et qui in agro non revertatur tollere tunicam suam	et qui in agro non revertatur tollere tunicam suam.
		Section 32e	
		262: V	
Mt. 24:40	Then two shall be in the field. One shall be taken and one shall be left.	tunc duo erunt in agro unus adsumetur et unus relinquetur	Tunc duo erunt in agro: unus assumetur et unus relinquetur
Mt. 24:41	Two women shall be milling together. One shall be taken and one shall be left.	duae molentes in mola una adsumetur et una relinquetur	Duae molentes in unum: una assumetur et una relinquetur.
		Section 32f	
		257: V	
Mt. 24:28	Wheresoever the body shall be, there shall the eagles also be gathered together.	ubicumque fuerit corpus illuc congregabuntur aquilae	ubicumque fuerit corpus illuc congregabuntur aquilae

Section 32g

263: VI

Mt. 24:42 **Watch ye therefore, because you know not what hour your Lord will come.** vigilate ergo quia nescitis qua hora Dominus vester venturus sit **vigilate ergo quia nescitis qua hora Dominus vester venturus sit**

264: II

Mt. 24:43 **But this know ye, that, if the goodman of the house knew at what hour the thief would come, he would certainly watch and would not suffer his house to be broken open.** illud autem scitote quoniam si sciret pater familias qua hora fur venturus esset vigilaret utique et non sineret perfodiri domum suam **Illud autem scitote, quoniam si sciret paterfamilias qua hora fur veniret, vigilaret utique et non sineret perfodiri domum suam.**

Mt. 24:44 **Wherefore be you also ready, because at what hour you know not the Son of man will come.** ideoque et vos estote parati quia qua nescitis hora Filius hominis venturus est **Ideoque et vos estote parati, quia qua nescitis hora filius hominis venturus est.**

Mt. 24:45 **Who, thinkest thou, is a faithful and wise servant, whom his lord hath appointed over his family, to give them meat in season?** quis putas est fidelis servus et prudens quem constituit dominus suus supra familiam suam ut det illis cibum in tempore **quis putas est fidelis servus et prudens quem constituit dominus supra familiam suam, ut det illis cibum in tempore?**

Mt. 24:46 **Blessed is that servant, whom when his lord shall come he shall find so doing.** beatus ille servus quem cum venerit dominus eius invenerit sic facientem **Beatus ille servus, quem cum venerit dominus eius invenerit sic facientem.**

Mt. 24:47 **Verily I say to you: he shall place him over all his goods.** amen dico vobis quoniam super omnia bona sua constituet eum **Vere dico vobis, quoniam super omnia bona sua constituet eum.**

Mt. 24:48 **But if that evil servant shall say in his heart: My lord is long a coming:** si autem dixerit malus servus ille in corde suo moram facit dominus meus venire **Si autem dixerit malus servus ille in corde suo: moram fecit dominus meus venire,**

Mt. 24:49 **And shall begin to strike his fellow servants and shall eat and drink with drunkards:** et coeperit percutere conservos suos manducet autem et bibat cum ebriis **et coeperit percutere conservos suos, manducet autem et bibat cum ebriis,**

Mt. 24:50 **The lord of that servant shall come in a day that he hopeth not and at an hour that he knoweth not:** veniet dominus servi illius in die qua non sperat et hora qua ignorat **veniet dominus servi illius in die qua non sperat et hora qua ignorat,**

Mt. 24:51 **And shall separate him and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.** et dividet eum partemque eius ponet cum hypocritis illic erit fletus et stridor dentium **et dividet eum, partemque eius ponet cum hipochritis. Illic erit fletus et stridor dentium.**

268: X

Mt. 25:1 **Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.** tunc simile erit regnum caelorum decem virginibus quae accipientes lampadas suas exierunt obviam sponso et sponsae **Tunc simile erit regnum caelorum decem virginibus, quae accipientes lampadas suas exierunt obviam sponso et sponsae.**

Mt. 25:2 **And five of them were foolish and five wise.** quinque autem ex eis erant fatuae et quinque prudentes **Quinque autem ex eis erant fatuae et quinque prudentes.**

Mt. 25:3 **But the five foolish, having taken their lamps, did not take oil with them.** sed quinque fatuae acceptis lampadibus non sumpserunt oleum secum **Sed quinque fatuae acceptis lampadibus non sumpserunt oleum secum,**

Mt. 25:4 **But the wise took oil in their vessels with the lamps.** prudentes vero acceperunt oleum in vasis suis cum lampadibus **prudentes vero acceperunt oleum in vasis suis cum lampadibus.**

Mt. 25:5 **And the bridegroom tarrying, they all slumbered and slept.** moram autem faciente sponso dormitaverunt omnes et dormierunt **Moram autem faciente sponso dormitaverunt omnes et dormierunt.**

Mt. 25:6 **And at midnight there was a cry made: Behold the bridegroom cometh. Go ye forth to meet him.** media autem nocte clamor factus est ecce sponsus venit exite obviam ei **Media autem nocte clamor factus est: ecce sponsus venit, exite obviam ei!**

Mt. 25:7 **Then all those virgins arose and trimmed their lamps.** tunc surrexerunt omnes virgines illae et ornaverunt lampades suas **Tunc surrexerunt omnes virgines ille et ornaverunt lampadas suas.**

Mt. 25:8 **And the foolish said to the wise: Give us of your oil, for our lamps are gone out.** fatuae autem sapientibus dixerunt date nobis de oleo vestro quia lampades nostrae extinguntur **Fatuae autem sapientibus dixerunt: date nobis de oleo vestro, quia lampades nostre extinguntur.**

Mt. 25:9 **The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell and buy for yourselves.** responderunt prudentes dicentes ne forte non sufficiat nobis et vobis ite potius ad vendentes et emite vobis **Responderunt prudentes dicentes: ne forte non sufficiat nobis et vobis: ite potius ad vendentes et emite vobis!**

Mt. 25:10 **Now whilst they went to buy the bridegroom came: and they that were ready went in with him to the marriage. And the door was shut.** dum autem irent emere venit sponsus, et quae paratae erant intraverunt cum eo ad nuptias, et clausa est ianua **Dum autem irent emere, venit sponsus, et quae paratae erant intraverunt cum eo ad nuptias, et clausa est ianua.**

Mt. 25:11 **But at last came also the other virgins, saying: Lord, Lord, open to us.** novissime veniunt et reliquae virgines dicentes domine domine aperi nobis **Novissime veniunt et reliquae virgines dicentes: domine, domine, aperi nobis!**

Mt. 25:12 **But he answering said: Amen I say to you, I know you not.** at ille respondens ait amen dico vobis nescio vos **At ille respondens ait: amen dico vobis, nescio vos.**

Mt. 25:13	Watch ye therefore, because you know not the day nor the hour.	vigilate itaque quia nescitis diem neque horam	Vigilate itaque, quia nescitis diem neque horam.
		269: II	
Mt. 25:14	For even as a man going into a far country called his servants and delivered to them his goods;	sicut enim homo proficiscens vocavit servos suos et tradidit illis bona sua	Sicut enim homo proficiscens vocavit servos suos et tradidit illis bona sua,
		270: II	
Mt. 25:15	And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.	et uni dedit quinque talenta alii autem duo alii vero unum unicuique secundum propriam virtutem et profectus est statim	et uni dedit ·V· talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim.
Mt. 25:16	And he that had received the five talents went his way and traded with the same and gained other five.	abiit autem qui quinque talenta acceperat et operatus est in eis et lucratus est alia quinque	Abiit autem qui ·V· talenta acceperat et operatus est in eis et lucratus est alia quinque.
Mt. 25:17	Likewise also he that had received the two talents gained other two.	similiter qui duo acceperat lucratus est alia duo	Similiter et qui duo talenta acceperat lucratus est alia duo.
Mt. 25:18	But he that had received the one, going his way, digged into the earth and hid his lord's money.	qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui	Qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui.
Mt. 25:19	But after a long time the lord of those servants came and reckoned with them.	post multum vero temporis venit dominus servorum illorum et posuit rationem cum eis	Post multum vero temporis venit dominus servorum illorum et posuit rationem cum eis.
Mt. 25:20	And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents. Behold I have gained other five over and above.	et accedens qui quinque talenta acceperat obtulit alia quinque talenta dicens domine quinque talenta mihi tradidisti ecce alia quinque superlucratus sum	Et accedens qui ·V· talenta acceperat obtulit alia ·V· talenta dicens: domine, ·V· talenta tradidisti mihi, et ecce alia quinque superlucratus sum.
Mt. 25:21	His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord.	ait illi dominus eius euge bone serve et fidelis quia super pauca fuisti fidelis super multa te constituam intra in gaudium domini tui	Ait illi dominus eius: euge, bone serve et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui.
Mt. 25:22	And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me. Behold I have gained other two.	accessit autem et qui duo talenta acceperat et ait domine duo talenta tradidisti mihi ecce alia duo lucratus sum	Accessit autem et qui duo talenta acceperat et ait: domine, duo talenta tradidisti mihi, ecce alia duo lucratus sum.
Mt. 25:23	His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things. Enter thou into the joy of thy lord.	ait illi dominus eius euge serve bone et fidelis quia super pauca fuisti fidelis supra multa te constituam intra in gaudium domini tui	Ait illi dominus eius: euge, serve bone et fidelis, quia super pauca fuisti fidelis, supra multa te constituam: intra in gaudium domini tui.
Mt. 25:24	But he that had received the one talent, came and said: Lord, I know that thou art a hard man; thou reapest where thou hast not sown and gatherest where thou hast not strewed.	accedens autem et qui unum talentum acceperat ait domine scio quia homo durus es metis ubi non seminasti et congregas ubi non sparsisti	Accedens autem et qui unum talentum acceperat ait: domine, scio quia homo durus es et metis ubi non seminasti et congregas ubi non sparsisti,
Mt. 25:25	And being afraid, I went and hid thy talent in the earth. Behold here thou hast that which is thine.	et timens abii et abscondi talentum tuum in terra ecce habes quod tuum est	et timens abii et abscondi talentum tuum in terra: ecce habes quod tuum est.
Mt. 25:26	And his lord answering, said to him: Wicked and slothful servant, thou knewest that I reap where I sow not and gather where I have not strewed.	respondens autem dominus eius dixit ei serve male et piger sciebas quia meto ubi non semino et congrego ubi non sparsi	Respondens autem dominus eius dixit ei: serve male et piger, sciebas quia meto ubi non semino et congrego ubi non sparsi:
Mt. 25:27	Thou oughtest therefore to have committed my money to the bankers: and at my coming I should have received my own with usury.	oportuit ergo te mittere pecuniam meam nummulariis et veniens ego recepissem utique quod meum est cum usura	oportuit ergo te committere pecuniam meam numulariis, et veniens ego recepissem utique quod meum est cum usura.
Mt. 25:28	Take ye away therefore the talent from him and give it him that hath ten talents.	tollite itaque ab eo talentum et date ei qui habet decem talenta	Tollite itaque ab eo talentum et date ei qui habet decem talenta.
		271: II	
Mt. 25:29	For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away.	omni enim habenti dabitur et abundabit ei autem qui non habet et quod videtur habere auferetur ab eo	Omni enim habenti dabitur, et abundavit: ei autem qui non habet, et quod videtur habere auferetur ab eo.

		272: V	
Mt. 25:30	And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.	et inutilem servum eicite in tenebras exteriores illic erit fletus et stridor dentium	Et inutilem servum eicite in tenebras exteriores: illic erit fletus et stridor dentium.
		273: X	
Mt. 25:31	And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty.	cum autem venerit Filius hominis in maiestate sua et omnes angeli cum eo tunc sedebit super sedem maiestatis suae	Cum autem venerit filius hominis in maiestate sua et omnes angeli cum eo, tunc sedebit super sedem maiestatis suae.
Mt. 25:32	And all nations shall be gathered together before him: and he shall separate them one from another, as the shepherd separateth the sheep from the goats:	et congregabuntur ante eum omnes gentes et separabit eos ab invicem sicut pastor segregat oves ab hedis	Et congregabuntur ante eum omnes gentes, et separavit eos ab invicem, sicut pastor segregat oves ab hedis,
Mt. 25:33	And he shall set the sheep on his right hand, but the goats on his left.	et statuet oves quidem a dextris suis hedos autem a sinistris	et statuet oves quidam a dextris suis, hedos autem a sinistris.
Mt. 25:34	Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.	tunc dicet rex his qui a dextris eius erunt venite benedicti Patris mei possidete paratum vobis regnum a constitutione mundi	Tunc dicet rex his qui a dextris eius erunt: venite, benedicti patris mei, possidete paratum vobis regnum a constitutione mundi.
Mt. 25:35	For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in:	esurivi enim et dedistis mihi manducare sitivi et dedistis mihi bibere hospes eram et collexistis me	Esurivi enim et dedistis mihi manducare, sitivi et dedistis mihi bibere, hospes eram et collegistis me,
Mt. 25:36	Naked, and you covered me: sick, and you visited me: I was in prison, and you came to me.	nudus et operuistis me infirmus et visitastis me in carcere eram et venistis ad me	nudus et operuistis me, infirmus et visitastis me, in carcere et venistis ad me.
Mt. 25:37	Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink?	tunc respondebunt ei iusti dicentes Domine quando te vidimus esurientem et pavimus sitientem et dedimus tibi potum	Tunc respondebunt ei iusti dicentes: domine, quando te vidimus esurientem et pavimus, sitientem et dedimus tibi potum?
Mt. 25:38	Or when did we see thee a stranger and took thee in? Or naked and covered thee?	quando autem te vidimus hospitem et colleximus te aut nudum et cooperuimus	quando autem te vidimus hospitem et collegimus te, aut nudum et cooperuimus te?
Mt. 25:39	Or when did we see thee sick or in prison and came to thee?	aut quando te vidimus infirmum aut in carcere et venimus ad te	aut quando te vidimus infirmum et in carcerem et venimus ad te?
Mt. 25:40	And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.	et respondens rex dicet illis amen dico vobis quamdiu fecistis uni de his fratribus meis minimis mihi fecistis	Et respondens rex dicet illis: amen dico vobis, quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis.
Mt. 25:41	Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels.	tunc dicet et his qui a sinistris erunt discedite a me maledicti in ignem aeternum qui paratus est diabolo et angelis eius	Tunc dicet et his qui a sinistris erunt: discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis eius.
Mt. 25:42	For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink.	esurivi enim et non dedistis mihi manducare sitivi et non dedistis mihi potum	Esurivi enim et non dedistis mihi manducare, sitivi et non dedistis mihi potum,
Mt. 25:43	I was a stranger and you took me not in: naked and you covered me not: sick and in prison and you did not visit me.	hospes eram et non collexistis me nudus et non operuistis me infirmus et in carcere et non visitastis me	hospes eram et non collegistis me, nudus et non operuistis me, infirmus et in carcere et non visitastis me.
Mt. 25:44	Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?	tunc respondebunt et ipsi dicentes Domine quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi	Tunc respondebunt et ipsi dicentes: domine, quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi?
Mt. 25:45	Then he shall answer them, saying: Amen: I say to you, as long as you did it not to one of these least, neither did you do it to me.	tunc respondebit illis dicens amen dico vobis quamdiu non fecistis uni de minoribus his nec mihi fecistis	Tunc respondebit illis dicens: amen dico vobis, quamdiu non fecistis uni de minoribus his, nec mihi fecistis.
Mt. 25:46	And these shall go into everlasting punishment: but the just, into life everlasting.	et ibunt hii in supplicium aeternum iusti autem in vitam aeternam	Et ibunt hi in supplicium aeternum, iusti autem in vitam aeternam.
Mt. 26:1	And it came to pass, when Jesus had ended all these words, he said to his disciples:	et factum est cum consummasset Iesus sermones hos omnes dixit discipulis suis	Et factum est, cum consummasset Ihesus sermones hos omnes, dixit discipulis suis:
		274: I	
Mt. 26:2	You know that after two days shall be the pasch: and the Son of man shall be delivered up to be crucified.	scitis quia post biduum pascha fiet et Filius hominis tradetur ut crucifigatur	Scitis quia post biduum pascha fiet, et filius hominis tradetur, ut crucifigatur.

	275: VI	
Mt. 26:3	Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphas:	tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum qui dicebatur Caiaphas
Mt. 26:4	And they consulted together that by subtilty they might apprehend Jesus and put him to death.	et consilium fecerunt ut Iesum dolo tenerent et occiderent
Mt. 26:5	But they said: Not on the festival day, lest perhaps there should be a tumult among the people.	dicebant autem non in die festo ne forte tumultus fieret in populo
	Section 33a	
	278: II	
Mt. 26:14	Then went one of the twelve, who was called Judas Iscariot, to the chief priests.	tunc abiit unus de duodecim qui dicitur Iudas Scarioth ad principes sacerdotum
Mt. 26:15	And said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver.	et ait illis quid vultis mihi dare et ego vobis eum tradam at illi constituerunt ei triginta argenteos
Mt. 26:16	And from thenceforth he sought opportunity to betray him.	et exinde quaerebat oportunitatem ut eum traderet
Mt. 26:17	And on the first day of the Azymes, the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch?	prima autem azymorum accesserunt discipuli ad Iesum dicentes ubi vis paremus tibi comedere pascha
Mt. 26:18	But Jesus said: Go ye into the city to a certain man and say to him: The master saith, My time is near at hand. With thee I make the pasch with my disciples.	at Iesus dixit ite in civitatem ad quendam et dicite ei magister dicit tempus meum prope est apud te facio pascha cum discipulis meis
Mt. 26:19	And the disciples did as Jesus appointed to them: and they prepared the pasch.	et fecerunt discipuli sicut constituit illis Iesus et paraverunt pascha
Mt. 26:20	But when it was evening, he sat down with his twelve disciples.	279: IIII vespere autem facto discumbebat cum duodecim discipulis
Mt. 26:21	And whilst they were eating, he said: Amen I say to you that one of you is about to betray me.	et edentibus illis dixit amen dico vobis quia unus vestrum me traditurus est
Mt. 26:22	And they being very much troubled began every one to say: Is it I, Lord?	280: I et contristati valde coeperunt singuli dicere numquid ego sum Domine
Mt. 26:23	But he answering said: He that dippeth his hand with me in the dish, he shall betray me.	281: II at ipse respondens ait qui intinguit mecum manum in parapside hic me tradet
Mt. 26:24a	The Son of man indeed goeth, as it is written of him.	Filius quidem hominis vadit sicut scriptum est de illo:
Mt. 26:24b	Woe to that man by whom the Son of man shall be betrayed.	vae autem homini illi per quem Filius hominis traditur
Mt. 26:24c	It were better for him, if that man had not been born.	282: VI bonum erat ei, si natus non fuisset homo ille.
Mt. 26:25	And Judas that betrayed him answering, said: Is it I, Rabbi? He saith to him: Thou hast said it.	283: X respondens autem Iudas qui tradidit eum dixit numquid ego sum rabbi ait illi tu dixisti
Mt. 26:26	And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. This is my body.	284: I cenantibus autem eis accepit Iesus panem et benedixit ac fregit deditque discipulis suis et ait accipite et comedite hoc est corpus meum
Mt. 26:27	And taking the chalice, he gave thanks and blessed and gave to them, saying: Drink ye all of this.	285: II Et accipiens calicem gratias egit et benedixit et dedit eis dicens: bibite ex hoc omnes:
Mt. 26:28	For this is my blood of the new testament, which shall be shed for you and for many unto remission of sins.	hic est enim sanguis meus novi testamenti, qui pro multis effunditur in remissionem peccatorum.
Mt. 26:29	And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father.	Dico autem vobis: non bibam a modo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum in regno Patris mei.

	Section 33b	
Mt. 26:31a	Then Jesus saith to them: All you shall be scandalized in me this night.	tunc dicit illis Iesus omnes vos scandalum patiemini in me in ista nocte
	287: IIII	
Mt. 26:31b	For it is written: I will strike the shepherd: and the sheep of the flock shall be dispersed.	scriptum est enim: percutiam pastorem et dispergentur oves gregis
	288: VI	
Mt. 26:32	But after I shall be risen again, I will go before you into Galilee.	postquam autem resurrexero praecedam vos in Galileam
	289: I	
Mt. 26:33	And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.	respondens autem Petrus ait illi et si omnes scandalizati fuerint in te ego numquam scandalizabor
Mt. 26:34	Jesus said to him: Amen I say to thee that in this night before the cock crow, thou wilt deny me thrice.	ait illi Iesus amen dico tibi quia in hac nocte antequam gallus cantet ter me negabis
	290: VI	
Mt. 26:35	Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.	ait illi Petrus etiam si oportuerit me mori tecum non te negabo similiter et omnes discipuli dixerunt
	Section 33c	
	286: VI	
Mt. 26:30	And a hymn being said, they went out unto mount Olivet.	et hymno dicto exierunt in montem Oliveti
	Section 33d	
	291: I	
Mt. 26:36a	Then Jesus came with them into a country place which is called Gethsemani.	tunc venit Iesus cum illis in villam quae dicitur Gethsemani
	292: VI	
Mt. 26:36b	And he said to his disciples: Sit you here, till I go yonder and pray.	et dixit discipulis suis sedete hic donec vadam illuc et orem
Mt. 26:37	And taking with him Peter and the two sons of Zebedee and James and John, he began to grow sorrowful and to be sad.	et adsumpto Petro et duobus filiis Zebedaei coepit contristari et maestus esse
	293: IIII	
Mt. 26:38	Then he saith to them: My soul is sorrowful even unto death. Stay you here and watch with me.	tunc ait illis tristis est anima mea usque ad mortem: sustinete hic et vigilate mecum
	294: I	
Mt. 26:39a	And going a little further, he fell upon his face, praying and saying:	et progressus pusillum procidit in faciem suam orans et dicens
Mt. 26:39b	My Father, if it be possible, let this chalice pass from me.	mi Pater si possibile est transeat a me calix iste
	295: I	
Mt. 26:39c	Nevertheless, not as I will but as thou wilt.	verumtamen non sicut ego volo sed sicut tu
	296: II	
Mt. 26:40	And he cometh to his disciples and findeth them asleep. And he saith to Peter: What? Could you not watch one hour with me?	et venit ad discipulos et invenit eos dormientes et dicit Petro sic non potuistis una hora vigilare mecum
Mt. 26:41a	Watch ye: and pray that ye enter not into temptation.	vigilate et orate ut non intretis in temptationem
	297: IIII	
Mt. 26:41b	The spirit indeed is willing, but the flesh is weak.	spiritus quidem promptus est caro autem infirma
	298: VI	
Mt. 26:42	Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done.	iterum secundo abiit et oravit dicens Pater mi si non potest hic calix transire nisi bibam illum fiat voluntas tua
Mt. 26:43	And he cometh again and findeth them sleeping: for their eyes were heavy.	et venit iterum et invenit eos dormientes erant enim oculi eorum gravati
Mt. 26:44	And leaving them, he went again: and he prayed the third time, saying the selfsame word.	et relictis illis iterum abiit et oravit tertio eundem sermonem dicens
		Tunc dicit illis Iesus: omnes vos scandalum patiemini in me in ista nocte.
		Scriptum est enim: percutiam pastorem, et dispergentur oves gregis.
		Postquam autem resurrexero, precedam vos in Galileam.
		Respondens autem Petrus ait illi: etsi omnes scandalizati fuerint in te, ego numquam scandalizabor,
		ait illi Iesus amen dico tibi quia in hac nocte, antequam gallus cantet, ter me negabis.
		Ait illi Petrus: etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.
		Et ymno dicto exierunt in montem Oliveti
		Tunc venit Iesus in villam quae dicitur Gethsemani,
		dixit discipulis suis: sedete hic donec vadam illuc et orem.
		Et adsumto Petro et duobus filiis Zebedaei Iacobum et Johannem, coepit contristari et mestus esse.
		Tunc ait illis: tristis est anima mea usque ad mortem: sustinete hic et vigilate mecum.
		et progressus pusillum procidit in faciem suam orans et dicens:
		mi pater, si possibile est, transeat a me calix iste
		Verumtamen non sicut ego volo sed sicut tu
		venit ad discipulos suos et invenit eos dormientes et dicit Petro sic non potuistis una hora vigilare mecum?
		Vigilate et orate, ut non intretis in temptationem.
		Spiritus quidem promptus est, caro autem infirma.
		Iterum secundo abiit et oravit. dicens: pater mi, si non potest calix hic transire, nisi bibam illum, fiat voluntas tua.
		(et) venit iterum et invenit eos dormientes erant enim oculi eorum gravati
		Et relictis illis iterum abiit et oravit tertio eundem sermonem dicens.

Mt. 26:45	Then he cometh to his disciples and said to them: Sleep ye now and take your rest. Behold the hour is at hand: and the Son of man shall be betrayed into the hands of sinners.	299: IIII tunc venit ad discipulos suos et dicit illis dormite iam et requiescite ecce adpropinquavit hora et Filius hominis traditur in manus peccatorum	Tunc venit ad discipulos suos et ait illis: dormite et requiescite: adpropinquavit hora, et filius hominis traditur in manus peccatorum.
Mt. 26:46	Rise: let us go. Behold he is at hand that will betray me.	surgite eamus ecce adpropinquavit qui me tradit	Surgite, eamus: ecce adpropinquavit qui me tradet.
Mt. 26:47	As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people.	300: I adhuc ipso loquente ecce Iudas unus de duodecim venit et cum eo turba multa cum gladiis et fustibus a principibus sacerdotum et senioribus populi	Et adhuc ipso loquente, ecce Iudas, unus de duodecim venit et cum eo turba multa cum gladiis et fustibus a principibus sacerdotum et senioribus populi.
Mt. 26:48	And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he. Hold him fast.	301: II qui autem tradidit eum dedit illis signum dicens quemcumque osculatus fuero ipse est tenete eum	Qui autem tradebat eum dederat illis signum dicens: quemcumque osculatus fuero ipse est: tenete eum
Mt. 26:49a	And forthwith coming to Jesus, he said: Hail, Rabbi	et confestim accedens ad Iesum dixit have rabbi	Et confestim accedens ad Ihesum dixit: have, rabbi!
Mt. 26:50a	And Jesus said to him: Friend, whereto art thou come?	Section 33e dixitque illi Iesus amice ad quod venisti	dixitque illi Iesus amice, ad quod venisti?
Mt. 26:49b	And he kissed him.	Section 33f et osculatus est eum	et osculatus est eum.
Mt. 26:50b	Then they came up and laid hands on Jesus and held him.	Section 33g tunc accesserunt et manus iniecerunt in Iesum et tenuerunt eum	Tunc accesserunt et manus iniecerunt in Ihesum et tenuerunt eum.
Mt. 26:51	And behold one of them that were with Jesus, stretching forth his hand, drew out his sword: and striking the servant of the high priest, cut off his ear.	302: I et ecce unus ex his qui erant cum Iesu extendens manum exemit gladium suum et percutiens servum principis sacerdotum amputavit auriculam eius	et ecce unus ex his qui erant cum Iesu extendens manum exemit gladium suum et percutiens servum principis sacerdotum amputavit auriculam eius
Mt. 26:52a	Then Jesus saith to him: Put up again thy sword into its place:	tunc ait illi Iesus converte gladium tuum in locum suum	tunc ait illi Iesus converte gladium tuum in locum suum
Mt. 26:52b	for all that take the sword shall perish with the sword.	303: X omnes enim qui acceperint gladium gladio peribunt	Omnis enim qui acceperint gladium gladio peribunt.
Mt. 26:53	Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve thousand legions of angels?	an putas quia non possum rogare Patrem meum et exhibebit mihi modo plus quam duodecim legiones angelorum	An putas quia non possum rogare patrem meum, et exhibebit mihi modo plus quam duodecim milia legiones angelorum?
Mt. 26:54	How then shall the scriptures be fulfilled, that so it must be done?	quomodo ergo implebuntur scripturae quia sic oportet fieri	Quomodo ergo implebuntur scripture, quia sic oportet fieri?
Mt. 26:55	In that same hour, Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend me. I sat daily with you, teaching in the temple: and you laid not hands on me.	304: I in illa hora dixit Iesus turbis tamquam ad latronem existis cum gladiis et fustibus comprehendere me cotidie apud vos sedebam docens in templo et non me tenuistis	In illa hora dixit Ihesus turbis: tamquam ad latronem existis cum gladiis et fustibus comprehendere me. Cotidie apud vos sedebam docens in templo et non me tenuistis
Mt. 26:56	Now all this was done that the scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled.	305: VI hoc autem totum factum est ut implerentur scripturae prophetarum tunc discipuli omnes relicto eo fugerunt	Hoc autem factum est, ut implerentur scripture prophetarum. Tunc discipuli omnes relicto eo fugerunt.
Mt. 26:57	But they holding Jesus led him to Caiaphas the high priest, where the scribes and the ancients were assembled.	306: I at illi tenentes Iesum duxerunt ad Caiaphan principem sacerdotum ubi scribae et seniores convenerant	at illi tenentes Iesum duxerunt ad Caiaphan principem sacerdotum ubi scribae et seniores convenerant
Mt. 26:58	And Peter followed him afar off, even to the court of the high priest, And going in, he sat with the servants, that he might see the end.	307: IIII Petrus autem sequebatur eum a longe usque in atrium principis sacerdotum et ingressus intro sedebat cum ministris ut videret finem	Petrus autem sequebatur eum a longe usque in atrium principis sacerdotum. et ingressus intro sedebat cum ministris ut videret finem.

		Section 34a (part)	
		314: I	
Mt. 26:69	But Peter sat without in the court. And there came to him a servant maid, saying: Thou also wast with Jesus the Galilean.	Petrus vero sedebat foris in atrio et accessit ad eum una ancilla dicens et tu cum Iesu Galilaeo eras	Petrus vero sedebat foris in atrio et accessit ad eum una ancilla dicens et tu cum Iesu Galilaeo eras
		Section 34b (parts)	
		315: I	
Mt. 26:71	And as he went out of the gate, another maid saw him; and she saith to them that were there: This man also was with Jesus of Nazareth.	exeunte autem illo ianuam vidit eum alia ancilla et ait his qui erant ibi et hic erat cum Iesu Nazareno	exeunte autem illo ianuam vidit eum alia ancilla, et ait his qui erant ibi et hic erat cum Iesu Nazareno.
		Section 34c	
Mt. 26:73bc	they came that stood by and said to Peter: Surely thou also art one of them. For even thy speech doth discover thee that thou art Galilean	accesserunt qui stabant et dixerunt Petro vere et tu ex illis es nam et loquella tua manifestum te facit	Accesserunt qui stabant et dixerunt Petro: vere et tu ex illis es, nam et loquela tua manifestum te facit, quod sis Galileus.
		Section 34d	
Mt. 26:72	And again he denied with an oath: I know not the man.	et iterum negavit cum iuramento quia non novi hominem	Et iterum negavit cum iuramento: quia non novi hominem.
Mt. 26:73a	And after a little while,	et post pusillum	Et post pusillum
		Section 34e	
Mt. 26:74a	Then he began to curse and to swear that he knew not the man.	tunc coepit detestari et iurare quia non novisset hominem	Tunc coepit detestari et iurare quia non novisset hominem
		Section 34f (part)	
Mt. 26:70	But he denied before them all, saying: I know not what thou sayest.	at ille negavit coram omnibus dicens nescio quid dicis	at ille negavit coram omnibus dicens nescio quid dicis,
		Section 34g	
Mt. 26:74b	And immediately the cock crew.	et continuo gallus cantavit	et continuo gallus cantavit
		316: II	
Mt. 26:75	And Peter remembered the word of the Lord which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly.	et recordatus est Petrus verbi Iesu quod dixerat priusquam gallus cantet ter me negabis et egressus foras ploravit amare	et recordatus est Petrus verbi domini quod dixerat ei: priusquam gallus cantet, ter me negabis. Et egressus foras Petrus flevit amare.
		Section 35a	
		317: II	
Mt. 27:1a	And when morning was come, all the chief priests and ancients of the people took counsel	mane autem facto consilium inierunt omnes principes sacerdotum et seniores populi	Mane autem facto consilium inierunt omnes principes sacerdotum et seniores populi
		Section 35b	
Mt. 26:59	And the chief priests and the whole council sought false witness against Jesus, that they might put him to death.	principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Iesum ut eum morti traderent	principes autem sacerdotum et omne concilium quaerebant falsum testimonium contra Iesum, ut eum morti traderent,
Mt. 26:60a	And they found not, whereas many false witnesses had come in.	et non invenerunt cum multi falsi testes accessissent	Et non invenerunt, cum multi falsi testes accessissent,
		309: VI	
Mt. 26:60b	And last of all there came two false witnesses:	novissime autem venerunt duo falsi testes	Novissime autem venerunt duo falsi testes
Mt. 26:61	And they said: This man said, I am able to destroy the temple of God and after three days to rebuild it.	et dixerunt hic dixit possum destruere templum Dei et post triduum aedificare illud	et dixerunt hic dixit possum destruere templum dei et post triduum aedificare illud
		Section 35c	
Mt. 26:62	And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee?	et surgens princeps sacerdotum ait illi nihil respondes ad ea quae isti adversum te testificantur	Et surgens princeps sacerdotum ait illi nihil respondis ad ea quae isti adversum te testificantur?
		Section 35d	
Mt. 26:63	But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.	Iesus autem tacebat et princeps sacerdotum ait illi adiuro te per Deum vivum ut dicas nobis si tu es Christus Filius Dei	Iesus autem tacebat. et princeps sacerdotum ait illi: adiuro te per deum vivum, ut dicas nobis si tu es Christus filius dei
		Section 35e	
Mt. 26:64a	Jesus saith to him: Thou hast said it.	dicit illi Iesus tu dixisti	Dicit illi Iesus: tu dixisti.
		Section 35f	
		310: I	
Mt. 26:64b	Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven.	verumtamen dico vobis amodo videbitis Filium hominis sedentem a dextris virtutis et venientem in nubibus caeli	Verumtamen dico vobis: a modo videbitis filium hominis sedentem a dextris virtutis dei et venientem in nubibus caeli.

Mt. 26:65a	Then the high priest rent his garments, saying: He hath blasphemed:	311: VI tunc princeps sacerdotum scidit vestimenta sua dicens blasphemavit	Tunc princeps sacerdotum scidit vestimenta sua dicens: blasphemavit.
Mt. 26:65b	What further need have we of witnesses? Behold, now you have heard the blasphemy.	312: II quid adhuc egemus testibus ecce nunc audistis blasphemiam	Quid adhuc egemus testibus? ecce nunc audistis blasphemiam
Mt. 26:66	What think you? Whereupon they answering, all said: He is guilty of death.	quid vobis videtur at illi respondentes dixerunt reus est mortis	quid vobis videtur? At illi respondentes omnes dixerunt: reus est mortis.
Mt. 26:67	Then did they spit in his face and buffeted him. And others struck his face with the palms of their hands,	313: I tunc expuerunt in faciem eius et colaphis eum ceciderunt alii autem palmas in faciem ei dederunt	Tunc expuerunt in faciem eius, et colafis eum ceciderunt. Alii autem palmas in faciem eius dederunt
Mt. 26:68	Saying: Prophecy unto us, O Christ. Who is he that struck thee?	dicentes prophetiza nobis Christe quis est qui te percussit	dicentes: prophetiza nobis, Christe, quis est iste qui te percussit?
Section 36			
Mt. 27:2	And they brought him bound and delivered him to Pontius Pilate the governor.	318: I et vincitum adduxerunt eum et tradiderunt Pontio Pilato praesidi	Et adduxerunt eum vincitum et tradiderunt Pontio Pilato praesidi,
Mt. 27:3	Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients,	319: X tunc videns Iudas qui eum tradidit quod damnatus esset poenitentia ductus retulit triginta argenteos principibus sacerdotum et senioribus	Tunc videns Iudas qui eum tradidit quod damnatus esset, poenitentia ductus retulit ·XXX· argenteos principibus sacerdotum et senioribus
Mt. 27:4	Saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it.	dicens peccavi tradens sanguinem iustum at illi dixerunt quid ad nos tu videris	dicens: peccavi tradens sanguinem iustum. At illi dixerunt: quid ad nos? tu videris.
Mt. 27:5	And casting down the pieces of silver in the temple, he departed and went and hanged himself with an halter.	et proiectis argenteis in templo recessit et abiens laqueo se suspendit	Et proiectis argenteis in templo recessit, abiens laqueo se suspendit.
Mt. 27:6	But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood.	principes autem sacerdotum acceptis argenteis dixerunt non licet mittere eos in corbanan quia pretium sanguinis est	Principes autem sacerdotum acceptis argenteis dixerunt: non licet mittere eos in corbonan, quia pretium sanguinis est.
Mt. 27:7	And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers.	consilio autem inito emerunt ex illis agrum figuli in sepulturam peregrinorum	Consilio autem inito emerunt ex illis agrum figuli in sepulturam peregrinorum.
Mt. 27:8	For this cause that field was called Haceldama, that is, the field of blood, even to this day.	propter hoc vocatus est ager ille Acheldemach ager sanguinis usque in hodiernum diem	Propter hoc vocatus est ager ille Acheldemach, ager sanguinis, usque in hodiernum diem.
Mt. 27:9	Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel.	tunc impletum est quod dictum est per Hieremiam prophetam dicentem et acceperunt triginta argenteos pretium adpretiati quem adpretiaverunt a filiis Israhel	Tunc impletum est quod dictum est per Hieremiam prophetam dicentem: et acceperunt XXX argenteos, pretium adpretiati quem adpretiaverunt a filiis Israhel,
Mt. 27:10	And they gave them unto the potter's field, as the Lord appointed to me.	et dederunt eos in agrum figuli sicut constituit mihi Dominus	et dederunt eos in agrum figuli, sicut constituit mihi dominus.
Mt. 27:11	And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus saith to him: Thou sayest it.	320: I Iesus autem stetit ante praesidem et interrogavit eum praeses dicens tu es rex Iudaeorum dicit ei Iesus tu dicis	Iesus autem stetit ante praesidem et interrogavit eum praeses dicens tu es rex Iudaeorum dicit ei Iesus tu dicis
Mt. 27:12	And when he was accused by the chief priests and ancients, he answered nothing.	321: IIII et cum accusaretur a principibus sacerdotum et senioribus nihil respondit	et cum accusaretur a principibus sacerdotum et senioribus nihil respondit.
Mt. 27:13	Then Pilate saith to him: Dost not thou hear how great testimonies they allege against thee?	tunc dicit illi Pilatus non audis quanta adversum te dicant testimonia	Tunc dicit illi Pilatus: non audis quanta adversum te dicant testimonia?
Mt. 27:14	And he answered him to never a word, so that the governor wondered exceedingly.	et non respondit ei ad ullum verbum ita ut miraretur praeses vehementer	Et non respondit ei ad ullum verbum, ita ut miraretur preses vehementer.

Mt. 27:15	Now upon the solemn day the governor had contrived to release to the people one prisoner, whom they would.	<p style="text-align: center;">322: II</p> per diem autem sollemnem consueverat praeses dimittere populo unum vinctum quem voluissent	per diem autem sollemnem consueverat praeses dimittere populo unum vinctum quem voluissent
Mt. 27:16	And he had then a notorious prisoner that was called Barabbas.	<p style="text-align: center;">323: IIII</p> habebat autem tunc vinctum insignem qui dicebatur Barabbas	Habebat autem tunc vinctum insignem, qui dicebatur Barabbas.
Mt. 27:17	They therefore being gathered together, Pilate said: Whom therefore, will you that I release to you: Barabbas, or Jesus that is called Christ?	congregatis ergo illis dixit Pilatus quem vultis dimittam vobis Barabban an Iesum qui dicitur Christus	Congregatis ergo illis dixit Pilatus: quem ergo vultis dimittam vobis, Barabban an Ihesum qui dicitur Christus?
Mt. 27:18	For he knew that for envy they had delivered him.	sciebat enim quod per invidiam tradidissent eum	Sciebat enim quod per invidiam tradidissent eum.
Mt. 27:19	And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.	<p style="text-align: center;">324: X</p> sedente autem illo pro tribunali misit ad illum uxor eius dicens nihil tibi et iusto illi multa enim passa sum hodie per visum propter eum	Sedente autem illo pro tribunali misit ad illum uxor eius dicens: nihil tibi et iusto illi: multa enim passa sum hodie per visum propter eum.
Mt. 27:20	But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away.	<p style="text-align: center;">325: I</p> princeps autem sacerdotum et seniores persuaserunt populis ut peterent Barabban Iesum vero perderent	Princeps autem sacerdotum et seniores persuaserunt populis ut peterent Barabban, Ihesum vero perderent.
Mt. 27:21	And the governor answering, said to them: Whether will you of the two to be released unto you? But they said: Barabbas.	respondens autem praeses ait illis quem vultis vobis de duobus dimitti? At illi dixerunt Barabban	Respondens autem praeses ait illis: quem vultis vobis de duobus dimitti? Ait illi dixerunt: Barabban.
Mt. 27:22	Pilate saith to them: What shall I do then with Jesus that is called Christ?	<p style="text-align: center;">326: I</p> dicit illis Pilatus quid igitur faciam de Iesu qui dicitur Christus	Dicit illis Pilatus: quid ergo faciam de Iesu qui dicitur Christus?
Mt. 27:23	They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.	dicunt omnes crucifigatur ait illis praeses quid enim mali fecit at illi magis clamabant dicentes crucifigatur	Dicunt omnes: crucifigatur! Ait illis praeses: quid enim mali fecit? At illi magis clamabant dicentes: crucifigatur!
Mt. 27:24	And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water washed his hands before the people, saying: I am innocent of the blood of this just man. Look you to it.	<p style="text-align: center;">327: X</p> videns autem Pilatus quia nihil proficeret sed magis tumultus fieret accepta aqua lavit manus coram populo dicens innocens ego sum a sanguine iusti huius vos videritis	Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua lavit manus coram populo dicens: innocens ego sum a sanguine iusti huius: vos videritis.
Mt. 27:25	And the whole people answering, said: His blood be upon us and upon our children.	et respondens universus populus dixit sanguis eius super nos et super filios nostros	Et respondens universus populus dixit: sanguis eius super nos et super filios nostros!
Mt. 27:26	Then he released to them Barabbas: and having flayed Jesus with whips, delivered him unto them to be crucified.	<p style="text-align: center;">328: I</p> tunc dimisit illis Barabban Iesum autem flagellatum tradidit eis ut crucifigeretur	Tunc dimisit illis Barabban, Ihesum autem flagellis cesum tradidit eis, ut crucifigeretur.
Mt. 27:27	Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band.	<p style="text-align: center;">329: IIII</p> tunc milites praesidis suscipientes Iesum in praetorio congregaverunt ad eum universam cohortem	Milites praesidis suscipientes Ihesum in pretorio congregaverunt ad eum universam cohortem,
Mt. 27:28	And stripping him, they put a scarlet cloak about him.	et exuentes eum clamydem coccineam circumdederunt ei	et exuentes eum clamydem coccineam circumdederunt ei.
Mt. 27:29	And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, King of the Jews.	et plectentes coronam de spinis posuerunt super caput eius et harundinem in dextera eius et genu flexo ante eum inludabant dicentes have rex Iudaeorum	Et plectentes coronam de spinis posuerunt super caput eius, et harundinem in dexteram eius, et genu flexo ante eum inludabant dicentes: have, rex Iudeorum!
Mt. 27:30	And spitting upon him, they took the reed and struck his head.	<p style="text-align: center;">330: VI</p> et expuentes in eum acceperunt harundinem et percutiebant caput eius	Et expuentes eum acceperunt harundinem et percutiebant caput eius.
Mt. 27:31	And after they had mocked him, they took off the cloak from him and put on him his own garments and led him away to crucify him.	et postquam inluserunt ei exuerunt eum clamydem et induerunt eum vestimentis eius et duxerunt eum ut crucifigerent	Et postquam inluserunt ei, exuerunt eum clamydem et induerunt eum vestimentis eius et duxerunt eum ut crucifigerent,

Mt. 27:32	And going out, they found a man of Cyrene, named Simon: him they forced to take up his cross.	331: I exeuntes autem invenerunt hominem cyreneum nomine Simonem hunc angariaverunt ut tollerent crucem eius	Exuentes autem invenerunt hominem Cireneum nomine Simon, hunc angariaverunt ut tollerent crucem eius
Mt. 27:33	And they came to the place that is called Golgotha, which is the place of Calvary.	332: I et venerunt in locum qui dicitur Golgotha quod est Calvariae locus	et venerunt in locum qui dicitur Golgotha quod est Calvariae locus
Mt. 27:34	And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.	333: IIII et dederunt ei vinum bibere cum felle mixtum et cum gustasset noluit bibere	Et dederunt ei vinum murratum bibere cum felle mixtum, et cum gustasset, noluit bibere.
Mt. 27:35	And after they had crucified him, they divided his garments, casting lots;	334: I postquam autem crucifixerunt eum diviserunt vestimenta eius sortem mittentes	Postquam autem crucifixerunt eum, diviserunt vestimenta eius sortem mittentes
Mt. 27:36	And they sat and watched him.	et sedentes servabant eum	Et sedentes servabant eum.
Mt. 27:37	And they put over his head his cause written: THIS IS JESUS THE KING OF THE JEWS.	335: I et inposuerunt super caput eius causam ipsius scriptam HIC EST IESUS REX IUDAEORUM	et inposuerunt super caput eius causam ipsius scriptam HIC EST IESUS REX IUDAEORUM
Mt. 27:38	Then they crucified with him two thieves: one on the right hand and the other on the left.	336: I tunc crucifixi sunt cum eo duo latrones, unum a dextris et unus a sinistris	Tunc crucifixerunt cum eo duos latrones, unum a dextris et alterum a sinistris eius.
Mt. 27:39	And they that passed by blasphemed him, wagging their heads,	337: VI praetereuntes autem blasphemabant eum moventes capita sua	Praetereuntes autem blasphemabant eum moventes capita sua
Mt. 27:40	And saying: Vah, thou that destroyest the temple of God and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross.	et dicentes va qui destruit templum et in triduo illud reaedificat salva temet ipsum si Filius Dei es descende de cruce	et dicentes: va qui destruit templum et in triduo illud reaedificat: salva temetipsum: si filius dei es, descende de cruce.
Mt. 27:41	In like manner also the chief priests, with the scribes and ancients, mocking said:	338: II similiter et principes sacerdotum inludentes cum scribis et senioribus dicentes	Similiter et principes sacerdotum inludentes cum scribis et senioribus dicebant:
Mt. 27:42	He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross: and we will believe him.	alios salvos fecit se ipsum non potest salvum facere si rex Israhel est descendat nunc de cruce et credemus ei	alios salvos fecit, se ipsum non potest salvum facere: si rex Israhel est, descendat nunc de cruce, et credamus ei.
Mt. 27:43	He trusted in God: therefore let him now deliver him if he will have him . For he said: I am the Son of God.	confidet in Deo liberet nunc eum si vult dixit enim quia Dei Filius sum	Confidet in deum , ideo liberet nunc eum, si vult eum : dixit enim: quia dei filius sum.
Mt. 27:44	And the selfsame thing the thieves also that were crucified with him reproached him with.	339: II id ipsum autem et latrones qui fixi erant cum eo inproperabant ei	Id ipsum autem et latrones qui fixi erant cum eo inproperabant ei
Mt. 27:45	Now from the sixth hour, there was darkness over the whole earth, until the ninth hour.	340: II a sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam	A sexta autem hora tenebrae factae sunt super universam terram usque ad horam nonam.
Mt. 27:46	And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? Which is interpreted, My God, My God, why hast thou forsaken me?	341: VI et circa horam nonam clamavit Iesus voce magna dicens Heli Heli lema sabacthani hoc est Deus meus Deus meus ut quid dereliquisti me	Et circa horam nonam clamavit Ihesus voce magna dicens: heli heli lama sabacthani? quod est interpretatum: deus meus, deus meus, utquid dereliquisti me?
Mt. 27:47	And some that stood there and heard said: This man calleth Elias.	quidam autem illic stantes et audientes dicebant Heliam vocat iste	Quidam autem illic stantes et audientes dicebant: Heliam vocat iste.
Mt. 27:48	And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave him to drink.	342: II et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere	Et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere.
Mt. 27:49	And the others said: Let be. Let us see whether Elias will come to deliver him.	ceteri vero dicebant sine videamus an veniat Helias liberans eum	Ceteri vero dicebant: sine, videamus an veniat Helias liberans eum.
Mt. 27:50	And Jesus again crying with a loud voice, yielded up the ghost.	343: I Iesus autem iterum clamans voce magna emisit spiritum	Ihesus autem iterum clamans voce magna: emisit spiritum.

		344: II	
Mt. 27:51a	And behold the veil of the temple was rent in two from the top even to the bottom:	et ecce velum templi scissum est in duas partes a summo usque deorsum	Et ecce velum templi scissum est in duas partes a summo usque deorsum.
Mt. 27:51b	and the earth quaked and the rocks were rent.	345: X et terra mota est et petrae scissae sunt	Et terra mota est, et petre scissae sunt,
Mt. 27:52	And the graves were opened: and many bodies of the saints that had slept arose,	et monumenta aperta sunt et multa corpora sanctorum qui dormierant surrexerunt	et monumenta aperta sunt. Et multa corpora sanctorum qui dormierant surrexerunt.
Mt. 27:53	And coming out of the tombs after his resurrection, came into the holy city and appeared to many.	et exeuntes de monumentis post resurrectionem eius venerunt in sanctam civitatem et apparuerunt multis	Et exeuntes de monumentis post resurrectionem eius venerunt in sanctam civitatem et apparuerunt multis.
		346: II	
Mt. 27:54	Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God.	centurio autem et qui cum eo erant custodientes Iesum viso terraemotu et his quae fiebant timuerunt valde dicentes vere Dei Filius erat iste	Centurio autem et qui cum eo erant custodientes Iesum, viso terre motu et his quae fiebant, timuere valde, dicentes vere Dei Filius erat iste
		347: VI	
Mt. 27:55	And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him:	erant autem ibi mulieres multae a longe quae secutae erant Iesum a Galilaea ministrantes ei	Et mulieres multae, a longe quae secutae erant Iesum a Galilaea
Mt. 27:56	Among whom was Mary Magdalen and Mary the mother of James and Joseph and the mother of the sons of Zebedee.	inter quas erat Maria Magdalene et Maria Iacobi et Ioseph mater et mater filiorum Zebedaei	Inter quas erat Maria Magdalene et Maria Iacobi et Ioseph mater et mater filiorum Cebethei,
		348: I	
Mt. 27:57	And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus.	cum sero autem factum esset venit quidam homo dives ab Arimathea nomine Ioseph qui et ipse discipulus erat Iesu	Cum sero autem factum esset, venit quidam homo dives, ab Arimathea nomine Ioseph, qui et ipse discipulus erat Ihesu
Mt. 27:58	He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered.	hic accessit ad Pilatum et petiit corpus Iesu tunc Pilatus iussit reddi corpus	Hic accessit ad Pilatum et petit corpus Ihesu. tunc Pilatus iussit reddi corpus.
		349: I	
Mt. 27:59	And Joseph taking the body wrapped it up in a clean linen cloth:	et accepto corpore Ioseph involvit illud sindone munda	et accepto corpore Ioseph involvit illud sindone munda
Mt. 27:60	And laid it in a new monument.. And he rolled a great stone to the door of the monument and went his way.	et posuit illud in monumento suo novo quod exciderat in petra et advolvit saxum magnum ad ostium monumenti et abiit	Et posuit illud in monumento novo et advolvit saxum magnum ad ostium monumenti et abiit.
		350: VI	
Mt. 27:61	And there was there Mary Magdalen and the other Mary, sitting over against the sepulchre.	erat autem ibi Maria Magdalene et altera Maria sedentes contra sepulchrum	Erat autem ibi Maria Magdalene et altera Maria sedentes contra sepulchrum,
		351: X	
Mt. 27:62	And the other day, which is the day of preparation, the chief priests and the Pharisees came together to Pilate,	altera autem die quae est post parasceven convenerunt principes sacerdotum et Pharisaei ad Pilatum	Altera autem die, quae est parascheve, convenerunt principes sacerdotum et Pharisaei ad Pilatum
Mt. 27:63	Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.	dicentes domine recordati sumus quia seductor ille dixit adhuc vivens post tres dies resurgam	Dicentes: domine, recordati sumus quia seductor ille dixit adhuc vivens: post tres dies resurgam.
Mt. 27:64	Command therefore the sepulchre to be guarded until the third day: lest perhaps his disciples come and steal him away and say to the people: He is risen from the dead. And the last error shall be worse than the first.	iube ergo custodiri sepulchrum usque in diem tertium ne forte veniant discipuli eius et furentur eum et dicant plebi surrexit a mortuis et erit novissimus error peior priori	Iube ergo custodiri sepulchrum usque in diem tertium, ne forte veniant discipuli eius et furentur eum et dicant plebi: surrexit a mortuis, et erit novissimus error peior priori.
Mt. 27:65	Pilate saith to them: You have a guard. Go, guard it as you know.	ait illis Pilatus habetis custodiam ite custodite sicut scitis	Ait illis Pilatus: habetis custodiam: ite, custodite sicut scitis.
Mt. 27:66	And they departing, made the sepulchre sure, sealing the stone and setting guards.	illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus	Illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus.
		Canon 352: I	
Mt. 28:1	And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary.	vespere autem sabbati quae lucescit in primam sabbati venit Maria Magdalene et altera Maria videre sepulchrum	Vespere autem sabbati quae lucescit in prima sabbati, Venit Maria Magdalene et altera Maria

Mt. 28:2	And behold there was a great earthquake. For an angel of the Lord descended from heaven and coming rolled back the stone and (see) the angel sitting upon it.	et ecce terraemotus factus est magnus angelus enim Domini descendit de caelo et accedens revolvit lapidem et sedebat super eum erat autem aspectus eius sicut fulgur et vestimentum eius sicut nix prae timore autem eius exterriti sunt custodes et facti sunt velut mortui	Et ecce terrae motus factus est magnus, angelus enim domini descendit de caelo et accedens revolvit lapidem et (ecce) angelum sedentem super eum. Erat autem aspectus eius sicut fulgur et vestimentum eius sicut nix. Præ timore autem eius exterriti sunt custodes et facti sunt velut mortui.
Mt. 28:3	And his countenance was as lightning and his raiment as snow.	nix	nix.
Mt. 28:4	And for fear of him, the guards were struck with terror and became as dead men.	sunt custodes et facti sunt velut mortui	sunt custodes et facti sunt velut mortui.
Mt. 28:5	And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified.	Canon 353: II respondens autem angelus dixit mulieribus nolite timere vos scio enim quod Iesum qui crucifixus est quaeritis	Respondens autem angelus dixit mulieribus: nolite timere vos, scio enim quod Iesum qui crucifixus est quaeritis.
Mt. 28:6	He is not here. For he is risen, as he said. Come, and see the place where the Lord was laid.	non est hic surrexit enim sicut dixit venite videte locum ubi positus erat Dominus	Non est hic, surrexit enim, sicut dixit: venite et videte locum ubi positus erat dominus.
Mt. 28:7	And going quickly, tell ye his disciples that he is risen from the dead. And behold he will go before you into Galilee. There you shall see him. Lo, I have foretold it to you.	et cito euntes dicite discipulis eius quia surrexit et ecce praecedit vos in Galilaeam ibi eum videbitis ecce praedixi vobis	Et cito euntes dicite discipulis eius quia surrexit a mortuis, et ecce praecedit vos in Galileam: ibi eum videbitis: ecce praedixi vobis.
Mt. 28:8	And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.	Canon 354: II et exierunt cito de monumento cum timore et magno gaudio currentes nuntiare discipulis eius	et exierunt cito de monumento cum timore et magno gaudio currentes nuntiare discipulis eius.
Mt. 28:11b	behold, some of the guards came into the city and told the chief priests all things that had been done.	Section 37a ecce quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quae facta fuerant	Ecce quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quae facta fuerant.
Mt. 28:12	And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers,	et congregati cum senioribus consilio accepto pecuniam copiosam dederunt militibus	Et congregati cum senioribus consilio accepto pecuniam copiosam dederunt militibus
Mt. 28:13	Saying: Say you, His disciples came by night and stole him away when we were asleep.	dicentes dicite quia discipuli eius nocte venerunt et furati sunt eum nobis dormientibus	dicentes: dicite: quia discipuli eius nocte venerunt et furati sunt eum nobis dormientibus.
Mt. 28:14	And if the governor shall hear of this, we will persuade him and secure you.	et si hoc auditum fuerit a praeside nos suadebimus ei et securos vos faciemus	Et si hoc auditum fuerit a praeside, nos suadebimus ei et securos vos faciemus.
Mt. 28:15	So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.	at illi accepta pecunia fecerunt sicut erant docti et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem	At illi accepta peccunia fecerunt sicut erant docti, et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem.
Mt. 28:9	And behold, Jesus met them, saying: All hail. But they came up and took hold of his feet and adored him.	Section 37b Canon 355: X et ecce Iesus occurrit illis dicens havete illae autem accesserunt et tenuerunt pedes eius et adoraverunt eum	Et ecce Iesus occurrit illis dicens: havete! Ille autem accesserunt et tenuerunt pedes eius et adoraverunt.
Mt. 28:10	Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee. There they shall see me.	tunc ait illis Iesus nolite timere ite nuntiate fratribus meis ut eant in Galilaeam ibi me videbunt	Tunc ait illis Iesus: nolite timere: ite, nuntiate fratribus meis ut eant in Galileam: ibi me videbunt.
Mt. 28:11a	Who when they were departed,	quae cum abissent	Quae cum abissent,
Mt. 28:16	And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.	End of Section 37c undecim autem discipuli abierunt in Galilaeam in montem ubi constituerat illis Iesus	Undecim discipuli abierunt in Galileam in montem ubi constituerat illis Iesus,
Mt. 28:17	And seeing him they adored: but some doubted.	et videntes eum adoraverunt quidam autem dubitaverunt	et videntes eum adoraverunt, quidam autem dubitaverant.
Mt. 28:18	And Jesus coming, spoke to them, saying: All power is given to me in heaven and in earth.	et accedens Iesus locutus est eis dicens data est mihi omnis potestas in caelo et in terra euntes ergo	Et locutus est eis dicens: data est mihi omnis potestas in caelo et in terra.
Mt. 28:19	Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost.	docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus Sancti	Et locutus est eis dicens: data est mihi omnis potestas in caelo et in terra.
Mt. 28:20	Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world.	docentes eos servare omnia quaecumque mandavi vobis et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi	Et locutus est eis dicens: data est mihi omnis potestas in caelo et in terra. docete omnes gentes, baptizantes eos in nomine patris et filii et spiritus sancti, docentes eos servare omnia quaecumque mandavi vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.