



This is to certify that the  
thesis entitled  
**The Verbs of Saying and their Cognates in  
Use in the Four Gospels: in the Greek  
(Koiné), Latin Vulgate, King James  
(Authorized), and Rheims-Challoner Versions**

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THE VERBS OF SAYING AND THEIR COGNATES IN USE IN THE FOUR GOSPELS, IN THE  
GREEK (KOINÉ), LATIN VULGATE, KING JAMES (AUTHORIZED), AND RHEIMS-CHALLONER  
(R.C. AMERICAN REVISED) VERSIONS.

By

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A THESIS

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TRUSS

v. 1

TEXTS QUOTED

KOINÉ

The New Testament according to the text approved by the Greek Orthodox (Hellenic) Church, published by the National Herald Printing Company, New York, 1904. (HE KAINÉ DIATHEKE KATA TO KEIMENON TO ECKEKRIMENON HYPO TES MEGALES TOU CHRISTOU EKKLESIAS - META NEON EIKONON - EKKLESIASTIKE BIBLIOTHEKE - EKDOTIKA KATASTEMATA "ETHNIKOU KERIKOS" EN NEA YORKE.)

LATIN

The Clementine Latin Vulgate, newly edited by several professors of Sacred Scriptures of the faculty of theology of Paris and the seminary of St. Sulpice. (Desclee & Cie..1927, Rome, Turin, Paris, printed in Belgium.)

KING JAMES  
(Authorized)

The Scofield Reference Bible, Oxford University Press, American Branch, 1917.

RHEIMS-

CHALLONER

The Challoner-Rheims American-Revised Version, St. Anthony Guild Press, Paterson, N.J., 1941. This is a revision by 27 Catholic biblical scholars, over a period of five years, of an edition of the New Testament prepared under the direction of Bishop Challoner, vicar apostolic of the London area, about 1750. Bishop Challoner's foundation text was the Rheims New Testament prepared in 1582 by Catholic exiles under Dr. Gregory Martin.

The Hellenic texts quoted have been compared carefully with the Textus Receptus, Zondervan, Grand Rapids, 1946, and the texts quoted from the Scofield edition



have been compared extensively with those of the Baskett Bible, London, 1715, a copy of which was kindly lent me by Mr. and Mrs. Carl Wheeler of Lansing. (The bastard title, incidentally, contains unresolved genitives of considerable interest to linguistic scholars.)

#### ADDENDA

The original transcription of the Koine<sup>n</sup> Greek texts for this dissertation was made by me from an edition of the Textus Receptus; when the Rev. John Sarantos typed the first draft he used the Hellenic Church's official version of the Koine<sup>n</sup> Gospels, and occasionally, therefore, made slight changes in word-order and in orthography. I have followed the Textus Receptus in making the third transcription, typed by Miss Bodé, in carrying the grave accent on monosyllabic relative pronouns and particles such as ἄν when they are followed by other words, not enclitics. In a small number of instances I have invited attention to variations from the Textus Receptus by inserting notes in pen and ink, with the letters T. R. preceding the Textus Receptus usage. I have not followed the Zondervan edition of the Textus Receptus in its constant use of the terminal nu, because I prefer the correct usage of the Hellenic text, which presents the terminal nu when the following word begins with a vowel carrying the spiritus lenis.

#### ACKNOWLEDGEMENTS

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Orbeck, professor of English, Michigan State College; the Rev. Jerome V. MacEachin, pastor of St. Thomas Aquinas Church, East Lansing; the Rev. David E. Evans, pastor of the Haslett (Mich.) Baptist Church (formerly Sgt. David E. Evans of the King's Own Shropshire Light Infantry); the Rev. Nicholas T. Keizer, minister of the North Presbyterian Church, Lansing; and particularly to the Rev. John Sarantos, pastor of Holy Trinity Greek Orthodox Church, Lansing, whose advice on the use of the Koinē text has been invaluable to me. I am grateful also to Miss Dorothy Aline Bodé of the clerical staff of the Department of Written and Spoken English, for gallantly volunteering to type this dissertation - in parallel-text form.

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#### PREFACE

The following is a study of the redundancies of verbs of saying in four biblical texts. The four texts compared and contrasted are: (1.) the Koinē Greek New Testament of the Greek Orthodox (Hellenic) Church (He Kaine Diatheke kata to keimenon to egkekrimenon hypo tes Megales Tou Christou Ekklesias, ekdotika katastemata Ethnikos Kerikos en Nea Yorke, 1904), (2.) the Clementine Latin Vulgate (Desclee & Cie, Paris, 1927), (3.) the Authorized Version (Scofield Reference Bible, Oxford University Press, 1917), and (4.) the Challoner-Rheims American-Revised Version (St. Anthony Guild Press, Paterson, N.J., 1941).

THE VERBS OF SAYING AND THEIR COGNATES AS THEY OCCUR IN THE GOSPELS

OF THE

Κατὰ Ματθαῖον

Latin Vulgate

Matthew

20 Ταῦτα δὲ αὐτοῦ ἐνθυμη-  
θέντος, ἰδού, ἄγγελος  
κυρίου κατ' ὄναρ ἑφάνη  
αὐτῷ, λέγων, (Ἰωσήφ,  
υἱὸς Δαβὶδ. . .)

20 Haec autem eo cogitante,  
ecce angelus Domini apparuit  
in somnis ei, dicens: (Joseph,  
fili David. . .)

22 Τοῦτο δὲ ὅλον γέγονεν,  
ἵνα πληρωθῇ τὸ ῥηθὲν  
ὑπὸ τοῦ κυρίου διὰ τοῦ  
προφήτου, λέγοντος, . .

22 . . .Hoc autem totum factum  
est, ut adimpleretur quod  
dictum est a Domino per  
prophetam dicentem: (Ecce  
virgo in utero. . .)

II

I

1 ἰδού, μάγοι ἀπὸ ἀνατολῶν  
παρεγένοντο εἰς Ἱερουσόλυμα,  
λέγοντες.

2 . . .ecce Magi ab oriente  
venerunt Jerosolymam,  
dicentes:

5 οἱ δὲ εἶπον αὐτῷ,  
(ἐν Βηθλεέμ. . .)

5 At illi dixerunt ei:

II

7-8 καὶ πέμψας αὐτοὺς  
εἰς Βηθλεέμ εἶπεν·  
πορευθέντες ἀκριβῶς  
ἐξετάσατε  
περὶ τοῦ παιδίου. . .

8 . . .et mittens illos in  
Bethlehem, dixit: (Ite,  
et interrogate



THE VERBS OF SAYING AND THEIR COGNATES AS THEY OCCUR IN THE GOSPELS  
OF THE

King James Version

Rheims-Challoner Version

Matthew

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, (Joseph, thou son of David. . .)

But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, (Do not be afraid, Joseph, son of David . . . .) <sup>1</sup>

22 Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying:

Now all this came to pass that there might be fulfilled what was spoken by the Lord through the prophet, saying,

I

2 . . behold, there came wise men from the east to Jerusalem,  
Saying. . . .

. . behold, there came Magi from the East to Jerusalem, saying,

5 And they said unto him,

And they said to him,

II

8 and he sent them to Bethlehem, and said, (Go and search diligently for the young child. . .)

and sending them to Bethlehem, he said, ("Go, and make careful inquiry concerning the child, . .)

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<sup>1</sup> The Rheims-Challoner version keeps "thought on these things" which seems archaic, and is certainly not modern usage, but modernizes the King James unto to to, and takes the phrase "Do not be afraid" out of its original position to make it precede the vocative, Joseph. The King James thou is either an interpolation or has a source other than the Koiné or the Vulgate.

Κατὰ Ματθαῖον

13 ἰδοὺ, ἄγγελος Κυρίου  
φαίνεται κατ' ὄναρ  
τῷ Ἰωσήφ, λέγων· ἐγερ-  
θεὶς παράλαβε τὸ  
παιδίον καὶ τὴν μητέρα  
αὐτοῦ καὶ φεῦγε εἰς  
Αἴγυπτον, καὶ ἴσθι  
ἐκεῖ ἕως ἄν εἴπω σοί.

15 ἵνα πληρωθῇ τὸ ῥηθὲν  
ὑπὸ τοῦ Κυρίου διὰ τοῦ  
προφήτου, λέγοντος·  
(ἐξ Αἰγύπτου ἐκάλεσα  
τὸν υἱόν μου.)

17 Τότε ἐπληρώθη τὸ  
ῥηθὲν ὑπὸ Ἰερεμίου  
τοῦ προφήτου, λέγοντος·

(φωνὴ ἐν Ἑραμῷ ἠκούσθη,  
θρήνος καὶ κλαυθμὸς καὶ  
ὄδυρμος πολὺς. Ραχὴλ  
κλαίουσα τὰ τέκνα  
αὐτῆς . . .  
ὅτι οὐκ εἰσίν.)

19 ἰδοὺ, ἄγγελος Κυρίου κατ'  
ὄναρ φαίνεται τῷ Ἰωσήφ  
ἐν Αἰγύπτῳ, λέγων·  
(ἐγερθεὶς παράλαβε. . .)

Latin Vulgate

13 . . . ecce angelus Domini  
apparuit in somnis Joseph,  
dicens:

15 ut adimpleretur quod dictum  
est a Domino per prophetam  
dicentem: (Ex Aegypto vocavi  
filium meum.)

17 . . . Tunc adimpletum est  
quod dictum est per Jeremiam  
prophetam, dicentem:  
(Vox in Rama audita est  
ploratus et ululatus multis;  
Rachel plorans filios suos  
. . .)(et noluit consolari,  
quia non sunt.)

19 ecce angelus Domini apparuit  
in somnis Joseph in Aegypto,  
dicens, (Surge, et accipe  
. . .)

King James Version

Rheims-Challoner Version

13 . . .behold, the angel of  
the Lord appeareth to Joseph  
in a dream, saying,

. . .behold, an angel of the  
Lord appeared in a dream to  
Joseph, saying, <sup>1</sup>

15 that it might be fulfilled  
which was spoken of the  
Lord by the prophet, saying,  
(Out of Egypt have I called  
my son.)

that there might be fulfilled  
what was spoken by the Lord <sup>2</sup>  
through the prophet, saying,  
("Out of Egypt I called my  
son.")

17 . . .Then was fulfilled  
that which was spoken by  
Jeremy the prophet, saying,  
(In Rama was there a voice  
heard,  
Lamentation, and weeping,  
and great mourning,  
Rachel weeping for her  
children,  
And would not be comforted,  
Because they are not.

Then was fulfilled what was  
spoken through Jeremias the  
prophet, saying,  
("A voice was heard in Rama,  
weeping and loud lamentation;  
Rachel weeping for her children,  
and she would not be comforted,  
because they are no more.")

19 . . .behold, an angel of  
the Lord appeared in a  
dream to Joseph in Egypt,  
saying: (Arise, and take. .) <sup>3</sup>

. . .behold, an angel of the  
Lord appeared in a dream to  
Joseph in Egypt, saying,  
("Arise, and take. . .")

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<sup>1</sup> The Rheims-Challoner here rejects the King James archaic appeareth.

<sup>2</sup> The Rheims-Challoner prefers the relative pronoun what, to the King James which, and by the Lord, for the archaic of the Lord.

Cf. Robertson, Stuart, The Development of Modern English, New York, (Prentice-Hall), 1936. pp. 129-132.

<sup>3</sup> The King James here rejects unto and uses to, probably because of the sequence of words; if in a dream had followed Joseph, it seems, the King James would have used unto. Note: the Rheims-Challoner version supplies quotation points throughout; they are not present, of course, in the Koiné or in the King James.

24 ὅπως πληρωθῇ τὸ ῥηθὲν  
διὰ τῶν προφητῶν, ὅτι  
Ναζωραῖος κληθήσεται.

24 . . .ut adimpleretur quod  
dictum est per prophetas:  
(Quoniam Nazaraeus vocabitur  
. . .)

III

1 Ἐν δὲ ταῖς ἡμέραις  
ἐκεῖναις παραγίνεται  
Ἰωάννης ὁ Βαπτιστής, κη-  
ρύσσων ἐν τῇ ἐρήμῳ τῆς  
Ἰουδαίας, καὶ λέγων·  
(μετανοεῖτε. . .)

III

3 . . .venit Joannes Baptista  
prædicans in deserto Judaeæ,  
et dicens: (Paenitentiam  
agite. . .)

3 οὗτος γὰρ ἐστὶν ὃ ῥηθεὶς  
ὑπὸ Ἠσαίου τοῦ προφήτου,  
λέγοντος·  
Φωβῇ Βοῶντος ἐν τῇ  
ἐρήμῳ. . .

. . .Hic est enim, qui dictus  
est per Isaiam prophetam,  
dicentem: vox clamantis in  
deserto.

7 ἐρχομένους ἐπὶ τὸ βάπτ-  
ισμα αὐτοῦ· εἶπεν αὐτοῖς·  
(γεννήματα ἐχιδνῶν. . .)

7 . . .venientes ad baptismum  
suum, dixit eis, (Progenies  
viperarum. . .)

9 καὶ μὴ δοξίητε λέγειν ἐν  
ἑαυτοῖς, πατέρα ἔχομεν τὸν  
Ἀβραάμ. λέγω γὰρ ὑμῖν  
ὅτι δύναται ὁ Θεὸς (ἐκ  
τῶν λίθων. . .)

9 . . .Et ne velitis dicere  
intra vos: (Patrem habemus  
Abraham. . .) Dico enim  
vobis quoniam potens est  
. . .



King James Version

Rheims-Challoner Version

24 . . .that it might be fulfilled which was spoken by the prophets, (He shall be called a Nazarene.)

that there might be fulfilled what was spoken through the prophets, ("He shall be called a Nazarene.")<sup>1</sup>

III

3 In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, (Repent ye:)<sup>2</sup>

Now in those days there came John the Baptist, preaching in the desert of Judea, and saying, (Repent, . . .)"

For this is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, . . .<sup>3</sup>

For this is he who was spoken of through Isaias the prophet, when he said, "The voice of one crying in the desert, . . ."

7 come to his baptism, he said unto them, (O generation of vipers. . .)

coming to his baptism, he said to them, ("Brood of vipers!")

9 And think not to say within yourselves, (We have Abraham to our father) for I say unto you, that God is able . . .<sup>4</sup>

and do not think to say within yourselves (We have Abraham for our father;) for I say to you that God is able. . .

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<sup>1</sup> The Rheims-Challoner's there might be fulfilled seems an impersonal construction of doubtful validity, in that it is not "familiar". Cf. its prior use of the same phraseology. Rheims-Challoner's through the prophets is more nearly orthodox than the King James by the prophets, and closer to the Vulgate and to the Koinè.

<sup>2</sup> Jerome's Do penance seems farthest from the Koinè repent.

<sup>3</sup> The King James use of that as the relative pronoun is notable. (Op.cit. p. 131 ff.) (Here is Gower's Vox Clamantis at its source.)

<sup>4</sup> The Rheims-Challoner's think to say is surely not unquestionable, for think of saying seems more valid, but its for our father seems more readily acceptable than the King James archaic to our father.

Κατὰ Ματθαίου

Latin Vulgate

14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν, λέγων, (ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ. . .)

14 Joannes autem prohibebat eum, dicens, (Ego te debeo. . .)

15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· (ἄφες ἄρτι. . .)

15 . . .Respondens autem Jesus dixit ei: (Sine modo. . .)

17 καὶ ἰδού· φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα. (οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. . .)

17 . . .Et ecce vox de caelis dicens: (Hic est filius meus dilectus. . .)

IV

3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν. (εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.)

3 . . .Et accedens tentator dixit ei: (Si Filius Dei est) dic ut lapides isti panes fiant.

4 ὁ δὲ ἀποκριθεὶς εἶπε· (γέγραπται. . .)

4 . . .Qui respondens dixit, (Scriptum est.)

6 καὶ λέγει αὐτῷ. (εἰ υἱὸς εἶ τοῦ Θεοῦ. . .)

6 Et dixit ei: (Si Filius Dei est. . .)

7 ἔφη αὐτῷ ὁ Ἰησοῦς· (πάλιν γέγραπται οὐκ ἐκπειράσεις. . .)

7 . . .Ait illi Jesus: (Rursum scriptum est: Non tentabis. . .)

King James Version

Rheims-Challoner Version

14 But John forbad him, saying,  
(I have need. . .) <sup>1</sup>

And John was for hindering him,  
and said, ("It is I who ought  
to be baptized by thee, . . .)

15 And Jesus answering said  
unto him, (Suffer it . . .) <sup>2</sup>

But Jesus answered and said unto  
him, ("Let it be so now. . .")

17 And lo a voice from heaven  
saying: (This is my beloved  
Son. . .)

And behold, a voice from the  
heavens said, ("This is my  
beloved Son. . .") <sup>3</sup>

IV

3 And when the tempter came  
to him, he said, If thou be  
the son of God, command that  
these stones be made bread.

And the tempter came and said  
to him, "If thou art the Son of  
God, command that these stones  
become loaves of bread." <sup>4</sup>

4 But he answered and said,  
(It is written. . .)

But he answered and said, ("It  
is written. . .")

6 And saith unto him, (If  
thou be the Son of God. . .)

and said to him, "If thou art  
the Son of God. . ."

7 Jesus said unto him, (It  
is written again, Thou shalt  
not tempt. . .)  
and saith unto him, (all  
these things. . .)

Jesus said to him, ("It is  
written further, 'Thou shalt  
not tempt. . .!'  
And he said to him, "All these  
things. . .")

<sup>1</sup> The King James omits the final e of forbade, and avoids use of the verb ought. Rheims-Challoner interpolates, but makes the line intelligible to the modern reader, yet was for hindering seems too paraphrastic.

<sup>2</sup> Here, and generally, when the formula of saying is used, the Koinè alone seems non-redundant. Rheims-Challoner wisely avoids the archaic suffer it.

<sup>3</sup> Rheims-Challoner's from the heavens is closer to the Latin than the King James heaven. Both capitalize Son, as the Vulgate capitalizes Filius, but capitalizations in the Koinè are the result of editorial taste, for the source-manuscripts are uniformly in capitals (Cf. Codex Vaticanus). Our Greek text capitalizes Iesous, but unexpectedly does not capitalize theos, uios, nor pneuma.

<sup>4</sup> Rheims-Challoner again is paraphrastic, but both English versions use command for dic, interpreting the intent.

Κατὰ Ματθαῖον

- 9 καὶ λέγει αὐτῷ. (παῦτα  
πάντα. . .)
- 10 τότε λέγει αὐτῷ ὁ  
Ἰησοῦς· (ὑπάγε ὀπίσω μου,  
σατανα·
- 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ  
Ἠσαίου τοῦ προφήτου,  
λέγοντος·
- 17 ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς  
κηρύσσειν καὶ λέγειν·  
μετανοεῖτε·
- 19 καὶ λέγει αὐτοῖς· δεῦτε  
ὀπίσω μου. . .
- 5 καὶ ἀνοίξας τὸ στόμα αὐτοῦ  
ἐδίδασκεν αὐτοὺς λέγων·  
μακάριοι. . .
- 11 μακάριοί ἐστε ὅταν  
ὀνειδίσωσιν ὑμᾶς καὶ  
διώξωσιν, καὶ εἰπωσιν  
πάν πονηρὸν ῥῆμα καθ'  
ὑμῶν. . .

Latin Vulgate

- 10 . . .Tunc dicit ei Jesus:  
(Vade Satana. . .)
- 14 . . .ut adimpleretur quod  
dictum est per Isaiam  
prophetam.
- 17 Exinde coepit Jesus prae-  
dicare, et dicere:  
(Poenitentiam agite:)
- 19 . . .Et ait illis: (Venite  
post me. . .)
- V
- 2 Et aperiens os suum doce-  
bat eos dicens: (Beati. . .)
- 11 Beati estis cum maledixerint  
vobis, et persecuti vos  
fuerint, et dixerint omne  
malum adversum vos. . .

King James Version

Rheims-Challoner Version

10 Then saith Jesus unto him,  
(Get thee hence, Satan. .) 1

Then Jesus said to him,  
("Begone, Satan. . .")

14 that it might be fulfilled  
which was spoken by Esaias  
the prophet, saying. . . . 2

that there might be fulfilled  
what was spoken through Isaias  
the prophet. . . .

17 From that time Jesus began  
to preach, and to say,  
(Repent. . .)

From that time Jesus began to  
preach, and to say, ("Re-  
pent, . . .")

19 And he saith unto them  
(Follow me, . . .)

And he said to them, ("Come,  
follow me. . .")

V

2 and he opened his mouth  
and taught them, saying,  
(Blessed. . . ) 3

And opening his mouth he  
taught them, saying,  
("Blessed. . . .")

11 Blessed are ye, when men  
shall revile you, and per-  
secute you, and shall say  
all manner of evil against  
you falsely. . .<sup>4</sup>

Blessed are you when men re-  
proach you, and persecute you,  
and, speaking falsely, say  
all manner of evil against  
you

<sup>1</sup> Saith is to be expected for says through the King James.

<sup>2</sup> King James' that seems a better relative pronoun here than Rheims-Challoner's somewhat awkward what. King James here adds the word saying gratuitously, as if its composers were under the spell of the old formula of saying, in the Koiné. (Op. cit.)

<sup>3</sup> The formula has dramatic force here, introducing the beatitudes.

<sup>4</sup> The King James revile and the Rheims-Challoner reproach both seem none too close to the meaning of maledixerint, and Rheims-Challoner follows the King James all manner of, a phrase which today would be simply all kinds of. Both versions were avoiding repetition of words expressing evil-speaking in the latter half of the sentence, thereby preserving proper emphasis. Rheims-Challoner has a gratuitous verb of saying in the phrase "speaking falsely".

Κατὰ Ματθαῖον

Latin Vulgate

18 ἀμὴν γὰρ λέγω ὑμῖν,  
(ἕως ἂν παρέλθῃ ὁ  
οὐρανὸς καὶ ἡ γῆ. . .)

18 . . .Amen quippe dico vobis,  
(donec transeat caelum at  
terra. . .)

20 λέγω γὰρ ὑμῖν (ὅτι  
ἐὰν μὴ περισσεύσῃ ἡ  
δικαιοσύνη ὑμῶν. . .)

20 Dico enim vobis, (quia nisi  
abundaverit justitia vestra).

21 Ἐκούσατε ὅτι ἐρρέθη τοῖς  
ἀρχαίοις, (οὐ φονεύσεις. . .)

21 Audistis quia dictum est  
antiquis: (Non occides)

22 ἐγὼ δὲ λέγω ὑμῖν, ὅτι  
πᾶς ὁ ὀργιζόμενος τῷ  
ἀδελφῷ. . .

22 . . .Ego autem dico vobis,  
(quia omnis, qui irascitur  
fratri suo. . .)

ὃς ὁ' ἂν εἴπῃ τῷ ἀδελφῷ  
ἀπὸ τῷ Ῥακά. . .

24 . . .Qui autem dixerit  
fratri suo raca. . .qui  
autem dixerit fatue. . .

ὃς ὁ' ἂν εἴπῃ μωρέ. . .

26 ἀμὴν λέγω σοι, (οὐ μὴ  
ἐξέλθῃς ἐκεῖθεν. . .)

26 Amen, dico tibi (non exies  
inde)

King James Version

Rheims-Challoner Version

18 For verily I say unto you,  
(Till heaven and earth  
pass. . .) <sup>1</sup>

For amen I say to you, (till  
heaven and earth pass away. .)

20 For I say unto you, (except  
our righteousness shall  
exceed. . . .) <sup>2</sup>

("For I say to you that unless  
your justice exceeds. . . .")

21 Ye have heard that it was  
said by them of old time,  
(Thou shalt not kill. . .) <sup>3</sup>

"You have heard that it was  
said to the ancients, ('Thou  
shalt not kill';)

22 But I say unto you (that  
whosoever is angry with his  
brother without cause. . .) <sup>4</sup>

But I say to you (that everyone  
who is angry with his brother  
. . . .)

24 whosoever shall say to his  
brother, Raca. . .but who-  
soever shall say, Thou  
fool. . . . <sup>5</sup>

whoever says to his brother,  
'Raca'. . . .and whoever says,  
'Thou fool! . . .'

26 Verily I say unto thee,  
(Thou shalt by no means  
come out thence. . . .) <sup>6</sup>

Amen I say to thee, (thou wilt  
not come out from it. . . .)

<sup>1</sup> The King James verily seems more graceful than the Douai <sup>4</sup> amen.

<sup>2</sup> Rheims-Challoner's justice seems ambiguous, - given or received?

<sup>3</sup> The King James handles antiquis as an ablative, Rheims-Challoner as a dative.

<sup>4</sup> The King James here interpolates without a cause, a phrase not present in the Koiné, nor in the Latin Vulgate. The reason may lie in history.

<sup>5</sup> Neither English version attempts to translate raca, interjection of which as a foreign, or borrowed word, appears to be a characteristic of a lingua franca. Rheims-Challoner's whoever is more readily acceptable to the modern reader than the King James whosoever. Note that here the King James avoids unto after the verb of saying. The Latin Vulgate has no participial antelocation with the future-perfect here.

<sup>6</sup> Rheims-Challoner follows the King James in using poetic diction.

Κατὰ Ματθαῖον

27 Ἰκούσατε (ὅτι ἐρρέθη  
τοῖς ἀρχαίοις. . .)

28 Ἐγὼ δὲ λέγω ὑμῖν  
(ὅτι Πᾶς ὁ βλέπων  
γυναῖκα. . .)

31 Ἐρρέθη δὲ, ὅς ἂν ἀπολύσῃ  
τὴν γυναῖκα αὐτοῦ. . .)  
/ὅτι

32 Ἐγὼ δὲ λέγω ὑμῖν (ὅτι  
ὅς ἂν ἀπολύσῃ τὴν  
γυναῖκα αὐτοῦ. . .)

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη  
τοῖς ἀρχαίοις, (οὐκ  
ἐπιорκήσεις. . .)

34 Ἐγὼ δὲ λέγω (ὅμῃ μὴ  
ὀμῆσαι ὅλως·)

38 Ἰκούσατε ὅτι ἐρρέθη,  
(ὀφθαλμοὺς ἀντὶ ὀφθαλμοῦ  
. . .)

39 Ἐγὼ δὲ λέγω ὑμῖν (μὴ  
ἀντιστῆναι τῷ πονηρῷ·)

Latin Vulgate

27 Audistis quia dictum est  
antiquis:

28 . . .Ego autem dico vobis,  
(quia omnis qui viderit  
mulierem. . .) (ad consu-  
piscendam. . .)

31 Dictum est autem: (Quicum-  
que dimiserit. . .)

32 Ego autem dico vobis,  
(quia omnis qui dimiserit  
. . .)

33 Iterum audistis quia dictum  
est antiquis: (Non perjuratis  
. . .)

34 Ego autem dico vobis,  
(non jurare omnino. . .)

38 Audistis quia dictum est:  
(Oculum pro oculo. . .)

39 Ego autem dico vobis,  
(non resistere malo. . .)



King James Version

Rheims-Challoner Version

27 Ye have heard that it was  
said by them of old time... <sup>1</sup>

"You have heard that it was  
said to the ancients. . ."

28 But I say unto you, (who-  
soever looketh on a woman  
. . .to lust after her. .) <sup>2</sup>

But I say to you that anyone  
who even looks with lust at  
a woman. . .

31 It hath been said, (whoso-  
ever shall put away. . .)

"It was said, moreover, 'who-  
ever puts away (his wife). .'"

32 But I say unto you, whoso-  
ever shall put away. . .

But I say to you that everyone  
who puts away his wife. . . .

33 Again, ye have heard that  
it hath been said by them  
of old time, (Thou shalt  
not forswear. . .)

"Again, you have heard that it  
was said to the ancients,  
( 'Thou shalt not swear falsely  
. . .')

34 But I say unto you,  
(Swear not at all. . .)

"But I say to you (not to  
swear at all. . . .)

38 Ye have heard that it hath  
been said, (An eye for an  
eye. . .)

"You have heard that it was  
said, ('An eye for an eye. .')

39 But I say unto you, (Re-  
sist not evil. . . .) <sup>3</sup>

"But I say to you (not to re-  
sist the evildoer. . .)

<sup>1</sup> King James again makes ablative of antiquis, "Douai"\* a dative.

<sup>2</sup> Viderit mulierem here is lingua franca, lacking color such as  
adspiciens mulierem or a similar phrase would have had.

<sup>3</sup> Rheims-Challoner and the Latin Vulgate are closer to the Koiné than is  
the King James Version with its Resist not evil; both to ponero and  
malo seem to indicate an evil person, rather than generic evil.

\* Properly "Rheims", for it was the Old Testament that was produced in  
English at Douai (1609-10).

Κατὰ Ματθαῖον

Latin Vulgate

43 Ἀκούσατε ὅτι ἐρρέθη,  
(ἀγαπήσεις τὸν πλησίον  
σου καί. . .)

43 Audistis quia dictum est:  
(Diliges proximum tuum, et  
. . .)

44 Ἐγὼ δὲ λέγω ὑμῖν, (ἀγαπάτε  
τοὺς ἐχθροὺς ὑμῶν. . .)

44 Ego autem dico vobis:  
(Diligite inimicos vestros  
. . .)

VI

2 ἀμὴν λέγω ὑμῖν, (ἀπέχουσιν  
τὸν μισθὸν αὐτῶν.)

3 Amen dico vobis, (recep-  
erunt mercedem suam) <sup>1</sup>

5 ἀμὴν λέγω ὑμῖν, (ὅτι  
ἀπέχουσιν. . .)

8 . . .amen, dico vobis,  
(receperunt. . .)

16 ἀμὴν λέγω ὑμῖν (ὅτι  
ἀπέχουσιν τὸν μισθὸν  
αὐτῶν.)

16 . . .Amen dico vobis (quia  
receperunt mercedem suam. . .)

25 Διὰ τοῦτο λέγω ὑμῖν,  
(μὴ μεριμνᾶτε τῇ ψυχῇ  
ὑμῶν. . .)

25 Ideo dico vobis, (ne solliciti  
sitis. . .)

29 λέγω δὲ ὑμῖν, (ὅτι οὐδὲ  
Σολομὼν ἐν πάσῃ τῇ  
δόξῃ αὐτοῦ. . .)

29 Dico autem vobis, (quoniam  
nec Salomon in omni gloria  
sua. . .)

31 μὴ οὖν μεριμνήσητε,  
λέγοντες, (τί φάγωμεν. . .)

31 . . .Nolite ergo sollicite  
esse dicentes: (Quid mandu-  
cabitur. . . ?)

<sup>1</sup> The Koinē present becomes a perfect in the Latin Vulgate, and a plu-  
perfect in the Rheims-Challoner: cf. apechousin, receperunt, have  
had. The King James alone has the same tense as the Koinē.

King James Version

Rheims-Challoner Version

43 Ye have heard that it hath  
been said, (Thou shalt love  
thy neighbour. . .)

"You have heard that it was  
said, ('Thou shalt love thy  
neighbor. . .')

44 But I say unto you, (Love  
your enemies. . .) <sup>1</sup>

"But I say to you, (love  
your enemies. . .)

VI

3 Verily I say unto you,  
(They have their reward.)

"Amen I say to you, (they  
have had their reward.)"

8 Verily I say unto you,  
(They have their reward. .)

"Amen I say to you, (they  
have had their reward.)"

16 Verily I say unto you,  
(They have their reward...)

"Amen I say to you, (they  
have had their reward.)"

25 Therefore I say unto you,  
Take no thought for. . .

"Therefore I say to you, (do  
not be anxious.)"

29 And yet I say unto you that  
even Solomon in all his  
glory. . .) <sup>2</sup>

"yet I say to you (that not  
even Solomon in all his  
glory. . .)"

31 Therefore take no thought,  
saying, (What shall we eat  
. . .?) <sup>3</sup>

---

"Therefore do not be anxious,  
saying, ('What shall we eat?  
. . .)

<sup>1</sup> King James refuses thine enemies, breaking the parallel construction.

<sup>2</sup> Both King James and Rheims-Challoner make an intensive negative of  
oude (nec), not even.

<sup>3</sup> The King James shall is simple future, earlier (l. 22, V.) it is  
uncertain.

Κατὰ Ματθαῖον

Latin Vulgate

VII

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε,  
Κύριε. . .

21 non omnis, qui dicit mihi,  
(Domine, Domine. . .) <sup>1</sup>

22 πολλοὶ ἐροῦσί μοι ἐν  
ἐκείνῃ τῇ ἡμέρᾳ, (Κύριε,  
Κύριε. . .)

22 Multi dicent mihi in illa  
die:(Domine, Domine. . .)

VIII

2 Καὶ ἰδού, λεπρὸς ἐλθὼν  
προσεκύνει αὐτῷ, μέγων.  
(Κύριε, ἐὰν θέλῃς, δύνασαι  
με καθαρίσαι.)

2 Et ecce leprosus veniens,  
adorabat eum, dicens,  
(Domine, si vis, potes me  
mundare. . .)

3 καὶ ἐκτείνας τὴν χεῖρα  
ἥψατο αὐτοῦ ὁ Ἰησοῦς  
λέγων. (Θέλω, καθαρίσθητι.)

3 Et extendens Jesus manum,  
tetegit eum, dicens, (Volo,  
mundare. . .)

4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς·  
(Ὅρα μηδενὶ εἰπῆς. . .)

4 Et ait illo Jesus: (Vide,  
nemini dixeris. . .)

5 Εἰσελθόντι δὲ τῷ Ἰησοῦ  
εἰς Καπερναοὺμ προσηλθεν  
αὐτῷ ἑκατόνταρχος παρακαλῶν  
αὐτόν καὶ λέγων· (Κύριε, ὁ  
παῖς μου. . .)

5 Cum autem introisset Capharnaum,  
accessit ad eum centurio,  
rogans eum, et dicens:  
(Domine, puer meus. . .) <sup>2</sup>

7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς·  
(ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.)

7 Et ait illi Jesus: (Ego  
veniam, et curabo eum.)

8 καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος  
ἔφη· (Κύριε, οὐκ εἰμὶ ἱκανός  
. . .)

8 Et respondens centurio ait:  
(Domine, non sum dignus. . .)

<sup>1</sup> The Vulgate's omnis looks like lingua franca for classical uter.

<sup>2</sup> One would expect the Vulgate to say in Capharnaum, as King James seems to recognize. The impersonal constructions there came unto him and there came to him seem awkward to the modern reader; though the Rheims-Challoner phrase is of 1941, it follows the King James usage.

King James Version

Rheims-Challoner Version

VII

21 Not everyone that saith  
unto me, (Lord, Lord. . .)

(")Not everyone who says to  
me, ('Lord, Lord. . .')

22 Many will say to me in  
that day, (Lord, Lord. .) <sup>1</sup>

(")Many will say to me in  
that day, ('Lord, Lord. .')

VIII

2 And, behold, there came a  
leper and worshipped him,  
saying, (Lord, if thou wilt,  
thou canst make me clean.)

And behold, a leper came and  
worshipped him, saying, ("Lord,  
if thou wilt, thou canst make  
me clean. . .")

3 And Jesus put forth his  
hand and touched him, say-  
ing, I will; be thou clean..)

And stretching forth his hand  
Jesus touched him, saying:  
("I will; be thou made clean.")

4 And Jesus saith unto him,  
(See thou tell no man; . .)

And Jesus said to him, ("See  
thou tell no one. . .")

5 And when Jesus was entered  
into Capernaum, there came  
unto him a centurion, be-  
seeching him, and saying,  
(Lord, my servant. . .)

Now when he had entered  
Capharnaum, there came to him  
a centurion who entreated him,  
saying, ("Lord, my servant. .")

7 And Jesus saith unto him,  
(I will come and heal him.) <sup>2</sup>

Jesus said to him, ("I will  
come and cure him.")

8 The centurion answered and  
said, (Lord, I am not  
worthy. . .)

But in answer the centurion  
said, ("Lord, I am not worthy  
. . .")

<sup>1</sup> The King James will is orthodox "simple future". But its usages of  
shall and will are inconsistent with one another. (Op. cit., 519, ff.)

<sup>2</sup> Both King James and Rheims-Challoner use will as "volitional future".

Κατὰ Ματθαίου

Latin Vulgate

- |  |  |
|--|--|
| <p>9 ἔχων ὑπ' ἑμαυτὸν στρατι-<br/>ώτας, καὶ λέγω τούτῳ,<br/>(πορεύθητι, καὶ πορεύεται<br/>. . .)</p> <p>10 ἀκούσας δὲ ὁ Ἰησοῦς<br/>ἐθαύμασε καὶ εἶπεν τοῖς<br/>ἀκολουθοῦσιν· ἀμὴν λέγω<br/>ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην<br/>πίστιν εὑροῦν.</p> <p>11 λέγω δὲ ὑμῖν ὅτι πολλοὶ<br/>ἀπὸ ἀνατολῶν καὶ δυσμῶν<br/>ἔξουσιν. . .</p> <p>13 καὶ εἶπεν ὁ Ἰησοῦς τῷ<br/>ἐκατοντάρχῳ· (ὑπάγε,<br/>καὶ ὦς· . .)</p> <p>17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ<br/>Ἡσαίου τοῦ προφήτου λέγοντος·<br/>(αὐτὸς τὰς ἀσθενείας ἡμῶν<br/>. . .)</p> <p>19 καὶ προσελθὼν εἰς γραμ-<br/>ματεὺς εἶπεν αὐτοῖς· (Διδά-<br/>σκαλε, ἀκολουθήσω σοι. . .)</p> | <p>9 . . .habens sub me milites<br/>et dico huic: "Veni, et<br/>venit. . .)</p> <p>10 Audiens, autem Jesus miratus<br/>est, et sequentibus se dixit:<br/>Amen, dico vobis (non inveni<br/>tantam fidem in Israel. . .)</p> <p>11 Dico autem vobis, (quod<br/>multi ab oriente et. . .)</p> <p>13 Et dixit Jesus centurioni:<br/>(Vade. . .)</p> <p>17 . . .ut adimpleretur quod<br/>dictum est per Isaiam pro-<br/>phetam, dicentem: (Ipse<br/>infirmities nostras. . .)</p> <p>19 Et accedens unus scriba<br/>ait illis: (Magister,<br/>sequar te. . .)</p> |
|--|--|

King James Version

- 9 having soldiers under me:  
and I say to this man,  
(Go, and he goeth;)
- 10 When Jesus heard it, he  
marvelled, and said to  
them that followed, Verily,  
I say unto you, (I have not  
found so great faith, no,  
not in Israel. . .)
- 11 And I say unto you, (That  
many shall come from the  
east and. . .) <sup>2</sup>
- 13 And Jesus said unto the  
centurion, (Go. . .)
- 17 That it might be fulfilled  
which was spoken by Esaias  
the prophet, saying, (Him-  
self took our infirmities  
. . .) <sup>4</sup>
- 19 And a certain scribe came,  
and said unto him, (Master,  
I will follow thee. . .) <sup>5</sup>

Rheims-Challoner Version

- have soldiers subject to me;  
and I say to one, (Go, and he  
goes. . .)
- And when Jesus heard this, he  
marvelled, and said to those  
who were following him, "Amen  
I say to you, (I have not found  
so great a faith in Israel. . .)" <sup>1</sup>
- and I tell you (that many will  
come from the east. . . .)
- Then Jesus said to the centurion,  
("Go . . .") <sup>3</sup>
- that there might be fulfilled  
what was spoken through Isaias  
the prophet, who said, ("He  
himself took up our infirmities  
. . .")
- Then a scribe came and said to  
him: ("Master, I will follow  
thee. . .")

- 
- <sup>1</sup> Out of sequentibus Rheims-Challoner makes a relative clause, The phrase so great a faith presents the indefinite article used absolutely, a construction of high analytical potentiality, indicating one chosen from an unmentioned many.
- <sup>2</sup> King James has shall, as if volitional, where Rheims-Challoner has will, as of the "simple-future". (Op. cit.)
- <sup>3</sup> The reason is not apparent for Rheims-Challoner's rendering of Kai and Et as then, which would call for Tote in the Koinè and Tunc in Latin.
- <sup>4</sup> The King James is persistent in saying by the prophet, rather than through the prophet, as if attacking the theory of divine inspiration.
- <sup>5</sup> Both King James and Rheims-Challoner use will as "volitional" future here. (Op. cit.)

Κατὰ Ματθαῖον

- 20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς·  
(αἱ ἀλώπεκες φωλεοὺς  
ἔχουσιν. . .)
- 21 Ἄλλος δὲ τῶν μαθητῶν  
αὐτοῦ εἶπεν αὐτῷ· (Κύριε,  
ἐπίτρεψόν μοι. . .)
- 22 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·  
ἀκολούθει μοι. . .
- 25 καὶ προσελθόντες οἱ  
μαθηταὶ αὐτοῦ ἤγειραν  
αὐτὸν λέγοντες· (Κύριε,  
σώσον ἡμᾶς. . .)
- 26 καὶ λέγει αὐτοῖς· (τὶ  
δειλοὶ ἐστε, ὀλιγόπιστοι;)·  
τότε ἐγερθεῖς ἐπετίμησε τοῖς  
ἀνέμοις καὶ τῇ θαλάσσῃ, (καὶ  
ἐγένετο γαλήνη μεγάλη.)
- 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν  
λέγοντες· (ποταπὸς ἐστὶν  
οὗτος. . .)
- 29 καὶ ἰδοὺ, ἔκραξαν λέγοντες·  
(τὶ ἡμῖν καὶ σοί, Ἰησοῦ  
. . .)
- 31 οἱ δὲ δαίμονες παρεκάλουν  
αὐτὸν λέγοντες· (Εἰ  
ἐκβάλλεις ἡμᾶς. . .)

Latin Vulgate

- 20 Et dicit ei Jesus: (Vulpes  
foveas. . .)
- 21 Alius autem de discipulis  
eius ait illi: (Domine,  
permittle. . .)
- 22 Jesus autem ait illi:  
(Sequere me. . .)
- 25 Et accesserunt ad eum dis-  
cipuli eius, et suscitav-  
erunt eum, dicentes:  
(Domine, salva nos. . .)
- 26 Et dicit eis Jesus: (Quid  
timidi estis. . . ?)
- Tunc surgens, imperavit  
ventis et mari. . . (et  
facta est tranquillitas  
magna.)
- 27 Porro homines mirati sunt,  
dicentes: (Qualis est hic  
. . . ?)
- 29 Et ecce clamaverunt,  
dicentes: (Quid nobis et  
tibi, Jesu. . .)



King James Version

Rheims-Challoner Version

20 And Jesus saith unto him,  
(The foxes have holes. . .)

But Jesus said to him, ("The  
foxes have dens. . .")

21 And another of his dis-  
ciples said unto him,  
(Lord, suffer me. . .)

But another, who was one of  
the disciples, said to him,  
("Lord, let. . .") <sup>1</sup>

22 But Jesus said unto him,  
(Follow me. . .)

But Jesus said to him,  
("Follow me. . . .")

25 And his disciples came to  
him, and awoke him, saying,  
(Lord, save us: . . .)

So they came and woke him,  
saying, ("Lord, save us! . .") <sup>2</sup>

26 And he saith unto them,  
(Why are ye fearful. . .?)

But he said to them, ("Why are  
you fearful. . .?") <sup>3</sup>

Then he arose, and rebuked  
the winds and the sea;  
(and there was a great calm.)

Then he arose and rebuked the  
wind and the sea (and there  
came a great calm.) <sup>4</sup>

27 But the men marvelled, say-  
ing, (What manner of man is  
this. . .!)

And the men marvelled, saying,  
("What manner of man is this  
. . .?") <sup>5</sup>

29 And, behold, they cried  
out, saying, (What have we  
to do with thee, Jesus. .?)

And behold, they cried out,  
saying, ("What have we to do  
with thee, Son of God?") <sup>6</sup>

<sup>1</sup> Again the Rheims-Challoner turns a participle into a relative clause, this time so as to cause ambiguity as to whether the disciple left him.

<sup>2</sup> Rheims-Challoner has woke for awoke; King James here rejects unto him.

<sup>3</sup> Rheims-Challoner's fearful is ambiguous, and not modern usage as intended.

<sup>4</sup> Both King James and Rheims-Challoner, using rebuke, follow the Koinè rather than the Vulgate; Rheims-Challoner's wind is in contrast to the Koinè anemois and the Vulgate ventis, which are both plural.

<sup>5</sup> Rheims-Challoner might better have made it "What kind of man is this..?"

<sup>6</sup> The Rheims-Challoner peculiarly omits the vocative, Jesus.

Κατὰ Ματθαῖον

Latin Vulgate

32 καὶ εἶπεν αὐτοῖς·  
ἀπάγετε.

31 Daemones autem rogabant  
eum, dicentes: (Si ejicis  
. . .)

32 Et ait illis: (Ite. . .)

IX

IX

- 2 καὶ ἰδὼν ὁ Ἰησοῦς τὴν  
πίστιν αὐτῶν εἶπε τῷ  
παραλυτικῷ· (Θάρσει,  
τέκνον. . .)
- 3 καὶ ἰδοὺ, τινὲς τῶν  
γραμματέων εἶπον ἐν  
ἑαυτοῖς. (οὗτος βλασφημεῖ)
- 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς  
ἐνθυμήσεις αὐτῶν εἶπεν·  
(ἵνα τὶ ὑμεῖς ἐνθυμεῖσθε  
πονηρὰ ἐν ταῖς καρδίαις  
ὑμῶν;)
- 5 τὶ γὰρ ἐστὶν εὐκοπώτερον  
εἰπεῖν, ἀφένταί σοι αἱ  
ἁμαρτίαι, ἢ εἰπεῖν;  
(ἐγείρε καὶ περιπάτει;)

- 1 Et videns Jesus fidem illor-  
um, dixit paralytico: (Con-  
fide fili. . .)
- 3 . . .Et ecce quidam de  
scribis dixerunt ~~inter~~ se:  
(Hic blasphemat.)
- 4 Et cum vidisset Jesus co-  
gitationes eorum, dixit:  
(Ut quid cogitatis mala  
in cordibus tuis?)
- 5 Quid est facilius dicere:  
Dimittuntur tibi peccata  
tua; an dicere: (Surge,  
et ambula. . .?)

King James Version

Rheims-Challoner Version

31 So the devils besought him,  
saying, (If thou cast us  
out. . .)

And the devils kept entreating  
him, saying, ("If thou cast us  
out. . .") <sup>1</sup>

32 And he said unto them,  
(Go. . .)

And he said to them, ("Go!")

IX

1 And Jesus seeing their  
faith said unto the sick  
of the palsy; (Son, be of  
good cheer; . . .)

And Jesus, seeing their faith,  
said to the paralytic, ("Take  
courage, son; . . .") <sup>2</sup>

3 And, behold, certain of  
the scribes said within  
themselves, (This man  
blasphemeth. . .)

And behold, some of the scribes  
said within themselves; ("This  
man blasphemeth. . .") <sup>3</sup>

4 And Jesus knowing their  
thoughts said, (Wherefore  
think ye evil in your  
hearts?)

And Jesus, knowing their  
thoughts, said, ("Why do you  
harbor evil thoughts in your  
hearts?") <sup>4</sup>

5 For whether it is easier  
to say, Thy sins be for-  
given thee, or to say,  
(Arise, and walk. . .?)

(")For which is easier to say,  
'Thy sins are forgiven thee',  
or to say, ('Arise and walk?')

---

<sup>1</sup> The first instance, in this study, of an imperfect tense being translated as action going on in the past, is to be seen above in the Rheims-Challoner rendering, of rogabant.

<sup>2</sup> Rheims-Challoner's "Take courage, son," seems more stilted than dignified. An acceptable modern rendering might be: "Cheer up, son" - with precedent in the King James: "be of good cheer".

<sup>3</sup> The Rheims-Challoner's within themselves might be better among themselves, or, more colloquially, to themselves, to be modern usage.

<sup>4</sup> Rheims-Challoner's metaphorical harbor seems uncalled for and inept.

Κατὰ Ματθαῖον

Latin Vulgate

6. λέγει τῷ παραλυτικῷ. . .
- 9 καὶ λέγει αὐτῷ· (ἄκολούθει μοι.)
- 11 καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ· (διατί. . .)
- 12 ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· (οὐ χρεῖαν ἔχουσιν . . .)
- 14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ αἱ Ἰωάννου λέγοντές· (διατί. . .)
- 15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· (μὴ δύνανται. . .)
- 18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων ἐλθὼν προσεκύνει αὐτῷ λέγων· (ὅτι ἡ θυγάτηρ. . .)
- 21 ἔλεγε γὰρ ἐν ἑαυτῇ, ἐὰν μόνον ᾤψωμαι τοῦ. . .
- 6 Ut autem sciatis. . . (quia Filius. . .) tunc ait paralytico: (Surge. . .)
- 9 . . . Et ait illi: (Sequere me)
- 11 . . . Et videntes pharisei, dicebant discipulis eius . . . (Quare. . . ?)
- 12 Et Jesus audiens ait: (Non est opus. . .)
- 14 Tunc accesserunt ad eum discipuli Joannis dicentes: (Quare. . . ?)
- 15 Et ait illis Jesus: (Numquid possunt. . .)
- 18 Haec illo loquente ad eos, ecce princeps unus accessit, et adorabat eum, dicens: (Domine, filia mea. . .) <sup>1</sup>
- 21 Dicebat enim inter se: (Si tetigero. . .)

<sup>1</sup> The Vulgate alone has the salutation, Domine; worshiped, used by both King James and Rheims-Challoner - following the King James - seems an extraordinary translation for adorabat, meaning to pray to; worship, i.e., worth-ship, connotes only recognition of reverence due.

King James Version

Rheims-Challoner Version

8 But that ye may know (that  
the Son of man hath power  
on earth to forgive sins)  
then saith he to the sick  
of the palsy, (Arise. . .)

But that you may know. . .  
that the Son of man. . . then  
he said to the paralytic -  
("Arise. . .")

9 he saith unto him (Follow  
me.)

and said to him, ("Follow  
me.")

11 And when the Pharisees  
saw it, they said unto his  
disciples, (why. . .?)

And the Pharisees seeing it,  
said to his disciples,  
("why. . .?")

12 But when Jesus heard that,  
said unto them, (They that  
be whole. . .) <sup>1</sup>

But Jesus heard it, and said,  
("It is not the healthy. . .")

14 Then came to him the dis-  
ciples of John, saying,  
(why. . .?)

. . the disciples of John came  
to him, saying, ("why. . .?") <sup>2</sup>

15 And Jesus said unto them,  
(Can. . . .?)

And Jesus said to them,  
("Can. . . .?")

18 while he spake these things  
unto them, behold, there  
came a certain ruler, and  
worshipped him, saying,  
(My daughter. . .)

As he was saying this to them,  
behold, a ruler came up and  
worshipped him, saying, ("My  
daughter. . . .")

21 For she said within her-  
self, (If I may but touch. .)

saying to herself, ("If I  
touch. . . .")

---

<sup>1</sup> King James interpolates unto them; its whole, meaning healthy, leads  
us to the remainder word, wholesome, of today.

<sup>2</sup> Rheims-Challoner's change of the word-order to subject-predicate-object  
sequence is characteristically modern, showing the tendency of stabil-  
ization of the sentence form. (Cf. Robertson, Stuart, The Development  
of Modern English, Chapter XII)

Κατὰ Ματθαῖον

Latin Vulgate

22 ὁ δὲ Ἰησοῦς ἐπιστραφεὶς  
καὶ ἰδὼν αὐτὴν εἶπε·  
(θάρσει, θύγατερ· ἡ  
πίστις σου σέσωκέ σε.)

22 Et Jesus conversus, et  
videns eam dixit: (Confide:  
filia, fides tua te salvam  
fecit.)

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς  
τὴν οἰκίαν τοῦ ἄρχοντος  
καὶ ἰδὼν τοὺς αὐλητὰς καὶ  
ὄχλον θορυβοῦμενων, λέγει  
αὐτοῖς. (ἀναχωρεῖτε· οὐ  
γὰρ ἀπέθανε τὸ κοράσιον,  
ἀλλὰ καθεύδει.)

23 Et cum venisset Jesus in  
domum principis, et vidisset  
tibicines et turbam tumultantem,  
dicebat: (Recedite, non est  
mortua puella. . .)

27 δύο τυφλοὶ κράζοντες  
καὶ λέγοντες· (ἐλέησον  
ἡμᾶς. . .)

28 . . .secuti sunt eum duo  
caeci, clamantes et dicentes:  
(Miserere. . .) (fili David  
. . .)

28 καὶ λέγει αὐτοῖς ὁ  
Ἰησοῦς· (πιστεύετε. . .;)

Et dicit eis Jesus: (Cred-  
itis. . .)  
Dicunt ei: (Utique, Domine  
. . .)

29 λέγουσιν αὐτῷ. (ναί,  
Κύριε.) τότε ἥψατο των  
ὀφθαλμῶν αὐτῶν λέγων.  
(κατὰ τὴν πίστιν. . .)

29 Tunc tetigit oculos eorum,  
dicens: (Secundam fidem  
. . .) (fiat nobis)

30 καὶ ἐνεβριμήσατο αὐτοῖς  
ὁ Ἰησοῦς λέγων. (ὁρᾶτε  
. . .)

31 . . .et comminatus est  
illis Jesus, dicens. . .  
(Videte. . .)

King James Version

Rheims-Challoner Version

22 But Jesus turned him about,  
and when he saw her, he  
said, (Daughter, be of good  
comfort; thy faith hath made  
thee whole.)

. . .But Jesus, turning and  
seeing her, said, ("Take cour-  
age, daughter; thy faith hath  
saved thee.")

23 And when Jesus came into  
the ruler's house, and  
saw the minstrels and the  
people making a noise,  
He said unto them, (Give  
place; for the maid is not  
dead. . .)

And when Jesus came to the  
ruler's house, and saw the  
flute players and the crowd  
making a din, he said, ("Be-  
gone, the girl is asleep, not  
dead.") <sup>1</sup>

28 . . .two blind men followed  
him, crying, and saying,  
(Thou son of David, have  
mercy. . .)

two blind men followed him,  
crying out, and saying,  
("Have pity on us. Son of  
David. . .")

Jesus said unto them,  
(Believe ye. . .?) They  
said unto him, (Yea, Lord.)

. . .and Jesus said to them,  
("Do you believe. . .?") They  
answered him, (Yes, Lord.)

29 Then touched he their eyes,  
saying, (According to your  
faith. . .)(be it unto you  
. . . .) <sup>2</sup>

. . .Then he touched their  
eyes, saying, ("Let it be  
done to you according to your  
faith.")

31 . . .Jesus straightway  
charged them, saying,  
(See. . .) <sup>3</sup>

. . .and Jesus strictly charged  
them, saying, ("See that. . .")

---

<sup>1</sup> Rheims-Challoner puts the "affirmative" predicate adjective ahead of the "negative". But in making an adjective out of verbs katheudei and dormit the Rheims-Challoner is taking no unreasonable liberty.

<sup>2</sup> The King James omits the verb done, according to its idiom..

<sup>3</sup> The King James straightway seems not to come from the Koinè nor from the Vulgate; there is no eutheos in the Koinè nor is there a statim in the Vulgate. Rheims-Challoner picks up the adverb from the King James.

Κατὰ Ματθαῖον

Latin Vulgate

33 καὶ ἐκβληθέντος τοῦ δαιμονίου  
ἐλάλησεν ὁ κωφός, καὶ  
ἐθαύμασαν οἱ ὄχλοι  
λέγοντες· (ὅτι οὐδέποτε  
ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.)  
οἱ δὲ Φαρισαῖοι ἔλεγον·  
(ἐν τῷ ἄρχοντι τῶν δαιμονίων  
ἐκβάλλει τὰ δαιμόνια.)

35 διδάσκων ἐν ταῖς συναγωγαῖς  
αὐτῶν καὶ κηρύσσων τὸ  
εὐαγγέλιον τῆς βασιλείας  
καὶ θεραπεύων. . .)

37 τότε λέγει τοῖς μαθηταῖς  
αὐτοῦ·

X

2 Σίμων ὁ λεγόμενος  
Πέτρος. . .

5 ὁ Ἰησοῦς παραγγέλλας  
αὐτοῖς λέγων· (εἰς ὁδὸν  
. . .)

7 πορευόμενοι δὲ κηρύσσετε  
λέγοντες (ὅτι ἤγγικεν  
. . .)

12 ἀσπάζασθε αὐτήν. . .  
(ἡ εἰρήνη. . .)

33 Et ejecto daemone, locutus  
est mutus; et mirati sunt  
turbae dicentes; Numquam  
apparuit sic in Israel.  
Pharisaei autem dicebant:  
(In principe daemonium  
ejicit daemones.)

35 . . . docens in synagogis  
eorum, et praedicans  
evangelium regni, et curans  
. . . <sup>1</sup>

37 Tunc dicit discipulis suis:

X

2 Simon, qui dicitur Petrus  
. . .

5 misit Jesus, praecipiens  
eis, dicens: (In viam. . .)

7 Euntes autem praedicate,  
dicentes:  
(Quia appropinquavit. . .)

13 Salutate eam, dicens:  
(Pax. . .)

<sup>1</sup> Curans is in the syntactical position so often occupied by dicens, or  
by dicentes in the locutional formula. Gospel here appears as a close  
rendering of evangelium - good message - in English. Cf. Koinē  
evangelion.



King James Version

Rheims-Challoner Version

33 And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, (It was never so seen in Israel.)  
But the Pharisees said, (He casteth out devils through the prince of devils.)

. . .and when the devil had been cast out, the dumb man spoke; and the crowds marvelled, saying, ("Never has the like been seen in Israel.") But the Pharisees said, ("By the prince of devils he casts out devils.")

35 . . .teaching in their synagogues, and preaching in the gospel of the kingdom, and healing. . .

teaching in their synagogues, and preaching in the gospel of the kingdom, and curing. . .

37 Then saith he unto his disciples. . .

Then he said to his disciples  
. . . <sup>1</sup>

X

2 Simon, who is called Peter  
. . . <sup>2</sup>

Simon, who is called Peter. . .

5 (These twelve) Jesus sent forth, and commanded them, saying, (Go not into the way of the Gentiles . . .)

Jesus. . .having instructed them thus: ("Do not go in the direction. . .")

7 And as ye go, preach, saying, (The kingdom of heaven is at hand.)

. . .and as you go, preach the message, ('The kingdom of heaven is at hand!')

13 salute it. . .

salute it. . .

---

<sup>1</sup> Rheims-Challoner typically translating dicit as historical present.

<sup>2</sup> Neither King James nor Rheims-Challoner has deviated from the relative clause.

Κατὰ Ματθαῖον

Latin Vulgate

15 ἀμὴν λέγω ὑμῖν,  
(ἀνεκτότερον. . .)

15 Amen dico vobis: (Tolerabilius erit. . .)

19 μὴ μεριμνήσητε πῶς ἢ  
τὶ λαλήσητε. δοθήσεται  
γὰρ ὑμῖν ἐν ἐκείνῃ τῇ  
ᾧ ὥρα τί λαλήσετε. οὐ γὰρ  
ὑμεῖς ἐστε οἱ λαλοῦντες,  
ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς  
ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

19 . . . nolite cogitare quomodo aut quid loquamini; dabitur enim vobis in illa hora quid loquamini: Non enim vos estis qui loquamini, sed Spiritus Patris vestri qui loquitur in vobis.

23 ἀμὴν γὰρ λέγω ὑμῖν,  
(οὐ μὴ τελέσητε. . .)

24 Amen dico vobis. . .

27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ  
εἶπατε ἐν τῷ φωτί.  
καὶ ὃ εἰς τὸ οὖς ἀκούετε,  
κηρύξατε ἐπὶ τῶν ὀφθαλμῶν.

27 Amen dico vobis in tenebris, dicite in lumine; et quod in aure auditis, praedicate super tecta.

42 ἀμὴν λέγω ὑμῖν; (οὐ μὴ  
ἀπολέσῃ τὸν μισθὸν  
αὐτοῦ.)

42 . . . amen dico vobis, (non perdet mercedem suam. . .)

XI

XI

1 ὅτε ἐτέλεσεν ὁ Ἰησοῦς  
διατάσων (τοῖς δώδεκα  
μαθηταῖς. . .) μετέβη  
ἐκεῖθεν τοῦ διδάσκειν καὶ  
κηρύσσειν (ἐν ταῖς πόλεσιν  
αὐτῶν.)

1 cum consummasset Jesus praeci-  
piens. , .transiit inde ut  
doceret at praedicaret (in  
civitatem eorum.)

King James Version

Rheims-Challoner Version

15 Verily I say unto you, (It shall be more tolerable. . ) 1

Amen I say to you, (it will be more tolerable. . .)

19 . . .take ye no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.  
For it is not ye that speak, but the Spirit of your Father which speaketh in you.

("). . .do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. ("  
") For it is not you who are speaking, but the Spirit of your Father who speaks through you.(") 2

24 . . .verily I say unto you . . .

("Amen I say to you. . .")

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

(")what I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops.(") 3

42 . . .verily I say unto you, (he shall in no wise lose his reward. . .)

(") Amen I say to you, (he shall not lose his reward.")

XI

1 . . .when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach(in their cities.) 4

When Jesus had finished giving instructions to his twelve disciples, that he passed on from there to teach and preach (in their towns.)

1 The shall of the King James and the will of the Rheims-Challoner variously translate the erit of the Vulgate. (Op. cit.)

2 Unstabilized shall and will again are evident, as elsewhere throughout this study. King James here uses the then appropriate but now neuter relative pronoun which, after Father, but Rheims-Challoner uses who, as masculine and therefore necessary to the antecedent Father.

3 Rheims-Challoner's rendering here seems closest to the intent of the evangelist.

4 The contrast between the King James cities and the Rheims-Challoner towns is similar to the contrast between the King James commanded and the Rheims-Challoner instructed, presenting two nice problems in semantics.

Κατὰ Ματθαῖον

Latin Vulgate

- |  |  |
|--|--|
| 2 ὁ δὲ Ἰωάννης ἀκούσας<br>ἐν τῷ δεσμωτηρίῳ τὰ ἔργα<br>τοῦ Χριστοῦ· πέμψας δύο<br>τῶν μαθητῶν αὐτοῦ εἶπεν<br>αὐτῷ· (σύ εἶ. . .) | 2 Joannes. . .cum audisset<br>. . .mittens. . .ait illi<br>. . .(Tu es. . .)           |
| 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς<br>εἶπεν αὐτοῖς· (πορευθέντες<br>ἀπαγγεῖλατε. . .)   | 4 Et respondens Jesus ait<br>illis: (Euntes renuntiate<br>. . .)                       |
| 7 ἤρξατο ὁ Ἰησοῦς λέγειν<br>τοῖς ὄχλοις περὶ Ἰωάννου·<br>(τὶ ἐξήλθετε. . .)  | 7 . . .coepit Jesus dicere<br>ad turbas de Joanne: (Quid<br>existis (exitis?) . . . ?) |
| 9 ναί, λέγω ὑμῖν, (καὶ<br>περισσότερον προφήτου.)  | 9 Etiam dico vobis. . .(et<br>plus quam prophetam.)                                    |
| 11 ἀμήν λέγω ὑμῖν, (οὐκ<br>ἐγήγερται. . .)   | 11 Amen dico vobis, (non<br>surrexit. . .)   |
| 16 προσφωνοῦντα τοῖς<br>ἐταίροις αὐτῶν λέγουσιν·   | 16 . . .qui clamantes coae-<br>qualibus, dicunt:                                       |
| 18 μήτε πίνων, καὶ λέγουσιν·<br>(δαίμόνιον ἔχει)   | 18 . . .neque bibens, et<br>dicunt: (Daemonium habet.)                                 |
| 19 καὶ πίνων, καὶ λέγουσιν·<br>(ἰδοὺ, ἄνθρωπος φάγος. . .)   | 19 . . .et bibens, dicunt:<br>(Ecce homo vorax. . .)                                   |

King James Version

Rheims-Challoner Version

- 2 Now when John had heard in  
the prison the works of  
Christ, he sent two of his  
disciples,  
And said unto him, (Art  
thou. . .?)
- 4 Jesus answered and said  
unto them, (Go and shew  
John again. . .)
- 7 . . .Jesus began to say un-  
to the multitudes concerning  
John, (What went ye out into  
the wilderness to see?)
- 9 . . .yea, I say unto you,  
(and more than a prophet.)
- 11 Verily I say unto you. . .  
(. .there hath not risen. .)
- 16 . . .calling unto their  
fellows,  
And saying. . .
- 18 . . .nor drinking, and they  
say, (He hath a devil.)
- 19 . . .and drinking, and they  
say, (Behold a man glutton-  
ous. . .)

- when John had heard in prison  
of the works of Christ, he  
sent two of his disciples to  
say to him, ("Art thou. . .?") <sup>1</sup>
- And Jesus answering said to  
them, ("Go and report to  
John. . .")
- . . .Jesus began to say to the  
crowds concerning John, ("what  
did you go out to the desert  
to see. . . ?")
- (") Yes, I tell you, (and more  
than a prophet.)
- (") Amen I say to you. . .  
(there has not risen. . .)
- (")who call to their companions,  
and say. . . .(")
- (")neither. . .drinking, and  
and they say, (He has a devil.')
- . . .drinking, and they say,  
(Behold a glutton. . .')

---

<sup>1</sup> Rheims-Challoner's purpose clause removes the ambiguity of the King James use of the singular verb of saying (as it at first appears), of which the presumptive subject is John, the subject of the similarly placed verb sent. The reader of the King James is momentarily at a loss for the subject of said: the difficulty is one rising from an under-inflected highly analytical language such as English has become by the time of the King James scholars. The words ~~under~~-inflected are used merely to make the point.

Κατὰ Ματθαῖον

Latin Vulgate

20 Τότε ἤρξατο ὀνειδίζειν  
τὰς πόλεις. . .

20 Tunc coepit exprobare civita-  
tibus. . .

22 πλὴν λέγω ὑμῖν, Τύρρ  
καὶ Σιδῶνι. . .

22 Verumtamen dico vobis: (Tyro  
at Sidoni. . .) (remissius  
erit. . .)

24 πλὴν λέγω ὑμῶν (ὅτι  
γῆ. . .)

24 Verumtamen dico vobis, (quia  
. . .)

25 Ἐν ἐκείνῳ πρῶ καιρῷ  
ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν· (ἐξομολογούμαί  
σοι, . .)

25 In illo tempore respondens  
Jesus dixit: (Confiteor  
tibi. . .)

XII

XII

2 οἱ δὲ Φαρισαῖοι ἰδόντες  
εἶπον αὐτῷ· (ἰδοὺ, οἱ  
μαθηταί σου. . .)

2 Phariseae autem, videntes,  
dixerunt ei: (Ecce discipuli  
tui. . .)

3 ὁ δὲ εἶπεν αὐτοῖς· (οὐκ  
ἀνέγνωτε. . .)

3 At ille dixit eis: (Non  
legistis. . .?)

6 λέγω δὲ ὑμῖν (ὅτι τοῦ  
ἱεροῦ μείζον ἐστὶν ὧδε·)

6 Dico autem vobis, (quia  
templo maior. . .)

10 καὶ ἐπηρώτησαν αὐτὸν  
λέγοντες· (εἰ ἔξεστι τοῖς  
σάββασιν θεραπεύειν;)

10 . . . et interrogabant eum,  
dicentes: (Si licet sabbatis  
curare?)

11 ὁ δὲ εἶπεν αὐτοῖς· (τίς  
ἔσται. . .)

11 Ipse autem dixit illis:  
(Quis erit. . .?)

King James Version

Rheims-Challoner Version

20 Then began he to upbraid  
the cities.

Then he began to reproach the  
towns. . .

22 But I say unto you, (It  
shall be more tolerable  
for Tyre and Sidon. . .)

(")But I tell you, (it will be  
more tolerable for Tyre and  
Sidon. . .)

24 But I say unto you,  
(that. . .)

(")But I tell you, (that. . .)

25 At that time Jesus answered  
and said, (I thank thee. .)

At this time Jesus spoke and  
said, ("I praise thee. . .") <sup>1</sup>

XII

2 . . .the Pharisees saw it,  
they said unto him (Re-  
hold, thy disciples. . .)

. . .But the Pharisees, seeing  
it, said to him, ("Thy dis-  
ciples. . .")

3 But he said unto them,  
(Have ye not read. . .?)

. . .But he said to them,  
("Have you not read. . .?")

6 But I say unto you, (That  
in this place is one greater  
than the temple.)

(")But I tell you (that one  
greater than the temple. . .)

10 And they asked him, saying,  
(Is it lawful to heal on  
the sabbath days?)

And they asked him, saying,  
("Is it lawful to cure on the  
Sabbath?") <sup>2</sup>

11

11 And he said unto them,  
(What man shall there be. .?)

. . .But he said to them,  
("What man is there. . .?")

---

<sup>1</sup> The Rheims-Challoner spoke and said is indeed pleonastic, and its praise seems somewhat aloof from the meaning of the Koine exomologoumai soi and the Vulgate confiteor; the element of confessing is slight in each of the English versions quoted, but it is present.

<sup>2</sup> Rheims-Challoner uses Sabbath (singular) for the more accurate sabbath days of the King James, apparently intending the generic term.

Κατὰ Ματθαίου

Latin Vulgate

13 τότε λέγει τῷ ἀνθρώπῳ·  
(ἔκτεινον τὴν χεῖρά σου.)

13 Tunc ait homini; (Extende  
manum tuam.)

16 καὶ ἐπετίμησεν αὐτοῖς  
(ἵνα μὴ φανερόν. . .)

16 . . .et praecipit eis (ne  
manifestum. . .)

17 ὅπως πληρωθῇ τὸ ῥηθὲν  
διὰ Ἡσαίου τοῦ προφήτου  
λέγοντος· (ἰδοὺ ὁ παῖς  
μου. . .)

17 . . .ut adimpleretur quod  
dictum est per Isaiam pro-  
phetam dicentem: (Ecce puer  
meus. . .)

19..neque clamabit....

19 οὐδὲ κραυγάζει. . .

23 . . .ut loqueretur et  
videret. . .Et stupebant om-  
nes turbæ et dicebant:  
(Numquid hic est filius  
David? . . .)

22 ὥστε τὸν τυφλὸν καὶ  
κωφὸν καὶ λαλεῖν καὶ  
βλέπειν·

23 καὶ ἐξίσταντο πάντες οἱ  
ὄχλοι καὶ ἔλεγον· (μήτι  
οὗτός ἐστιν ὁ υἱὸς τοῦ  
Δαβὶδ;) )

24 Pharisei autem audientes,  
dixerunt: (Hic non. . .  
nisi. . .)

24 οἱ δὲ Φαρισαῖοι ἀκούσαντες  
εἶπον· (οὗτος οὐκ. . .  
εἰμὴ ἐν τῷ. . .)

25 Jesus autem sciens cogitat-  
iones eorum, dixit eis:  
(Omne regnum. . .)

25 εἰδὼς δὲ ὁ Ἰησοῦς τὰς  
ἐνθυμήσεις αὐτῶν εἶπεν  
αὐτοῖς· (πᾶσα βασιλεῖα  
. . .)

31 Ideo dico vobis: (Omne  
peccatum. . .)

31 Διὰ τοῦτο λέγω ὑμῖν,  
(πᾶσα ἁμαρτία. . .)



King James Version

Rheims-Challoner Version

13 Then saith he to the man,  
(Stretch forth thine hand.) <sup>1</sup>

. . .Then he said to the man,  
("Stretch forth thy hand.")

16 And he charged them that  
they should not make him  
known.

and warned them (not to make  
him known;)

17 That it might be fulfilled  
which was spoken by Esaias  
the prophet, saying,  
(Behold my servant. . .) <sup>2</sup>

that there might be fulfilled  
what was spoken through the  
prophet, Isaias, who said:  
("Behold, my servant. . .")

23 . . .both spake and saw,  
and all the people were  
amazed, and said, (Is not  
this the son of David. . .)

so that he spoke and saw. And  
all the crowds were amazed,  
and they said: ("Can this be  
the Son of David? . . .")

24 But when the Pharisees  
heard it, they said, (This  
fellow [sic] doth not cast  
out devils but by Beelzebub  
the prince of devils.) <sup>3</sup>

• But the Pharisees, hearing this,  
said, ("This man does not cast  
out devils except by Beelzebub,  
the prince of devils.")

25 . . .Jesus knew their  
thoughts, and said unto  
them, (Every kingdom. . .)

And knowing their thoughts,  
Jesus said to them, ("Every  
kingdom. . .")

31 Wherefore I say unto you,  
(All manner of sin. . .)

"Therefore I say to you, (that  
every kind of sin. . .")

---

<sup>1</sup> The King James use here of thine suggests dropping of the h in hand.

<sup>2</sup> King James uses the relative pronoun which where one would expect it to use that, and where the Rheims-Challoner uses what, somewhat awkwardly.  
(Op. cit., pp. 129, 132)

<sup>3</sup> King James makes but suffice for nisi and ei me, but the Rheims-Challoner uses except, perhaps somewhat awkwardly because the word has a prepositional usage, though it is not, strictly speaking, a preposition.

Κατὰ Ματθαίου

Latin Vulgate

- 32 καὶ ὃς ἂν εἴπῃ (λόγον  
κατὰ τοῦ υἱοῦ τοῦ  
ἀνθρώπου. . .) ὃς δ' ἂν  
εἴπῃ κατὰ τοῦ Πνεύματος  
τοῦ Ἁγίου, (οὐκ ἀφεθήσεται  
αὐτῷ. . .)
- 34 ἐκ γὰρ τοῦ περισσεύματος  
τῆς καρδίας τὸ στόμα  
λαλεῖ.
- 36 λέγω δὲ ὑμῖν ὅτι πᾶν  
ῥῆμα ἀργὸν ὃ ἐὰν  
λαλήσωσιν οἱ ἄνθρωποι,  
(ἀποδώσουσι. . .)
- 38 Τότε ἀπεκρίθησάν τινες  
τῶν γραμματέων καὶ  
Φαρισαίων λέγοντες.  
(διδάσκαλε, θέλομεν. . .)
- 39 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· (γενεὰ πονηρὰ  
. . .)
- 44 τότε λέγει· (ἐπιστρέψω  
εἰς τὸν οἶκόν μου. . .)
- 46 Ἐτι δὲ αὐτοῦ λαλοῦντος  
τοῖς ὄχλοις ἰδοὺ ἡ  
μήτηρ καὶ οἱ ἀδελφοὶ  
αὐτοῦ εἰστήκεισαν ἔξω,  
ζητούντες αὐτὴν λαλήσαι.
- 47 εἶπε δέ τις αὐτῷ. (ἰδοὺ  
ἡ μήτηρ σου. . .)
- 32 Et quicumque dixerit  
(verbum contra Filium homi-  
nis). . . qui autem dixerit  
contra Spiritum Sanctum. . .
- 34 . . . ex abundantia enim  
cordis os loquitur. . .
- 36 Dico autem vobis, (quoniam  
omne verbum otiosum,) quod  
locuti fuerint homines. . .  
(reddent. . .)
- 38 Tunc responderunt ei  
quidam de scribis et pharisae-  
is, dicentes: (Magister,  
volumus. . .)
- 39 Qui respondens ait illis:  
(Generatio mala. . .) (et  
adultera. . .)
- 44 Tunc dicit: (Revertar in  
domum. . .)
- 46 Adhuc eo loquente ad turbas,  
ecce mater eius et fratres  
stabant foris, quaerentes  
loqui ei.
- 47 Dixit autem ei quidam:  
(Ecce mater. . .)

King James Version

Rheims-Challoner Version

32 And whosoever speaketh (a word against the Son of man . . .) but whosoever speaketh against the Holy Ghost, it shall not be forgiven him. .

(")And whoever speaks (a word against the Son of man. . .) but whoever speaks against the Holy Spirit. . . <sup>1</sup>

34 for out of the abundance of the heart the mouth speaketh . . .

(")for out of the abundance of the heart the mouth speaks . . .(")

36 But I say unto you, (That every idle word) that men shall speak, they shall give account thereof. . .

(")But I tell you, (that of every idle word) men shall speak, they shall give account. . .)

38 Then certain of the scribes and of the Pharisees answered saying, (Master, we would. .) <sup>2</sup>

Then certain of the Scribes and Pharisees answered him, saying, ("Master, we would. .")

39 But he answered and said unto them, (An evil and adulterous generation. . .)

But he answered and said to them, ("An evil and adulterous generation. . .")

44 Then he saith, (I will return into my house. . .)

(") Then he says, ("I will return to my house. . .")

46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

While he was still speaking to the crowds, his mother and his brethren were standing outside, seeking to speak to him.

47 Then one said unto him, (Behold, thy mother. . .)

And someone said to him, ("Behold, thy mother. . .")

<sup>1</sup> Rheims-Challoner's Holy Spirit exemplifies an effort to exclude Holy Ghost from the language of the church, because of the connotations of ghost.

<sup>2</sup> The modern purist would prefer should instead of the King James and Rheims-Challoner would, in "Master, we would. . .". (Op. cit. pp. 519 ff.)

Κατὰ Ματθαῖον

Latin Vulgate

48 ὁ δὲ ἀποκριθεὶς εἶπε  
τῷ εἰπόντι αὐτῷ· (τίς  
ἐστὶν ἡ μήτηρ μου. . .)

48 At ipse respondens dicenti  
sibi, ait: (Quae est mater  
mea. . .)

49 καὶ ἐκτείνας τὴν χεῖρα  
. . . εἶπεν·)

49 Et extendens manum. . .  
dixit.

XIII

XI-I

3 καὶ ἐλάλησεν αὐτοῖς  
πολλὰ ἐν παραβολαῖς  
λέγων·

3 Et locutus est eis multa  
in parabolis, dicens. . .

10 Καὶ προσελθόντες οἱ  
μαθηταὶ εἶπον αὐτῷ·  
διὰ τί ἐν παραβολαῖς  
λαλεῖς αὐτοῖς;

10 Et accedentes discipuli  
dixerunt ei: Quare in  
parabolis loqueris eis?

11 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς. (ὅτι ὑμῖν. . .)

11 Qui respondens, ait illis:  
(Quis. . . ?)

13 διὰ τοῦτο ἐν παραβολαῖς  
αὐτοῖς λαλῶ, (ὥστε βλέποντες  
. . .)

13 . . . Ideo in parabolis  
loquor eis: (quia videntes)

14 καὶ ἀναπληροῦται ἔπ'  
αὐτοῖς ἡ προφητεία  
'Ἡσαίου ἡ λέγουσα· (ἀκοῇ  
ἀκούσετε. . .)

14 Et impleretur in eis pro-  
phetia Isaiae dicentis:  
(Auditu. . .)

17 ἀμὴν γὰρ λέγω ὑμῖν  
(ὅτι πολλοί. . .)

17 Amen quippe dico vobis,  
(quia. . .)

24 ἄλλην παραβολὴν παρέθηκεν  
αὐτοῖς, λέγων·

24 . . . aliam parabolam pro-  
posuit illis, dicens:

King James Version

Rheims-Challoner Version

48 But he answered and said  
unto him that told him,  
(who is my mother?)

But he answered and said to him  
who told him, ("who is my  
mother. . .?")

49 And he stretched forth his  
hand. . . and said,

And stretching forth his hand  
. . . ., he said,

XIII

3 And he spake many things  
unto them in parables,  
saying,

And he spooke to them many  
things in parables, saying,

10 And the disciples came, and  
said unto him, (Why speakest  
thou unto them in parables?)

And the disciples came up and  
said to him, ("Why dost thou  
speak to them in parables?")

11 He answered and said unto  
them, (Because. . .)

And he answered and said,  
("To you. . .")

13 Therefore speak I to them  
in parables: (because they  
seeing, see not. . .)

(")This is why I speak to them  
in parables; (because seeing  
. . .)

14 And to them is fulfilled  
the prophesy of Esaias,  
which saith, (By hearing. .)

(") In them is being fulfilled  
the prophesy of Isaias, who  
says, ('Hearing. . .')

17 For verily I say unto you,  
(That. . . .)

(") For amen I say to you,  
(many prophets. . .)

24 Another parable put he forth  
unto them, saying. . .

Another parable he set before  
them, saying. . .

---

Rheims-Challoner and King James are markedly at contrast in l. 46; King James says speaking with him, and Rheims-Challoner says speaking to him; the Rheims-Challoner phrase is the more easily acceptable at first thought, but on second thought is seen to lack the subtle grace and courtesy of the King James phrase. Further, the Rheims-Challoner speaking to has the connotation of reprimand, which, it appears, was not desirable here.

Κατὰ Ματθαίου

Latin Vulgate

27 προσελθόντες δὲ οἱ  
δούλῳι τοῦ οἰκοδεσπότου  
εἶπον αὐτῷ· (κύριε, οὐχὶ  
καλὸν ἔπέρμα. . .)

27 Accedentes autem servi  
paterfamilias dixerunt ei:  
(Domine, nonne bonum. . . ?)

28 ὁ δὲ ἔφη αὐτοῖς. . .

28 . . .Et ait illis.

29 εἰ δὲ δούλῳι εἶπον αὐτῷ·  
θέλεις οὖν ἀπελθόντες. . .  
ὁ δὲ ἔφη· οὐ. . .

29 . . .Servi autem dixerunt  
ei: (Vis, imus. . .) Et  
ait: (Non.)

30 καὶ ἐν τῷ καιρῷ τοῦ  
θερισμοῦ ἔρω (τοῖς  
θερισταῖς·)

30 . . .et in tempore messis  
dicam (messoribus):

31 Ἄλλην παραβολὴν παρέθηκεν  
αὐτοῖς, λέγων·

31 Aliam parabolam proposuit  
eis, dicens:

33 Ἄλλην παραβολὴν ἐλάλησεν  
αὐτοῖς. . .

33 Aliam parabolam locutus est  
eis:

34 Ταῦτα πάντα ἐλάλησεν ὁ  
Ἰησοῦς ἐν παραβολαῖς  
τοῖς ὄχλοις καὶ χωρὶς  
παραβολῆς οὐδὲν ἐλάλει  
αὐτοῖς,

34 Haec omnia locutus est  
Jesus in parabolis ad  
turbas; et sine parabolis  
non loquebatur eis, ut  
impleretur quod dictum erat  
per prophetam dicentem:  
Aperiam os meum, eructabo  
abscondita (a constitutione  
mundi. . .)

35 ὥς πληρωθῇ τὸ ῥηθὲν διὰ  
τοῦ προφήτου λέγοντος·  
ἀνοίξω ἐν παραβολαῖς τὸ  
στόμα μου· ἐρεύξομαι  
κεκρυμμένα ἀπὸ καταβολῆς  
κόσμου.

King James Version

Rheims-Challoner Version

27 So the servants of the  
householder came and said  
unto him, (Sir, didst thou  
not. . .?)

And the servants of the house-  
holder came and said to him,  
( 'Sir, didst thou not. . .?' )

28 He said unto them,

He said to them,

29 The servants said unto him,  
( wilt thou then that we  
go. . . ?  
But he said, ( Nay. . . )

And the servants said to him,  
( 'wilt thou have us go. . . ?' )  
( 'No,' ) he said. <sup>1</sup>

30 in the time of harvest I  
will say (to the reapers),

( " ) . . . at harvest time I will  
say (to the reapers. . . ) <sup>2</sup>

31 Another parable put he  
forth unto them, saying,  
. . . .

Another parable he set before  
them, saying, . . .

33 Another parable spake he  
unto them:

He told them another parable:

34 All these things spake Jesus  
unto the multitude in para-  
bles; and without a parable  
spake he not unto them.  
That it might be fulfilled  
which was spoken by the pro-  
phet, saying, I will open  
my mouth in parables: I will  
utter things which have been  
kept secret (from the founda-  
tion of the world.) <sup>3</sup>

All these things Jesus spoke to  
the crowds in parables, and with-  
out parables he did not speak to  
them; in fulfillment of what was  
spoken through the prophet, who  
said,  
"I will open my mouth in  
parables,  
"I will utter things hidden  
(since the foundation of the  
world.)"

<sup>1</sup> Rheims-Challoner's have us go presents a vigorous "modern" idiom.

<sup>2</sup> In 30 the King James and the Rheims-Challoner concur on the choice of will, a usage which apparently is based on the presumptive determina-  
tion of the speaker and might therefore be classified as "volitional"  
future. (Op. cit., 519 ff.)

<sup>3</sup> Again the King James and Rheims-Challoner concur on a usage for will  
contrasting to the New England practice calling for shall there.  
(Op. cit., 519 ff.)

Κατὰ Ματθαίον

Latin Vulgate

- 36 Καὶ προσῆλθον οἱ μαθηταὶ  
αὐτοῦ, λέγοντες· (φράσον  
ἡμῖν· . .)
- 37 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· (ὁ σπείρων· . .)
- 51 Λέγει αὐτοῖς ὁ Ἰησοῦς·  
(συνήκατε· . .) λέγουσιν  
αὐτῷ, ναί, Κύριε.
- 52 ὁ δὲ εἶπεν αὐτοῖς· (διὰ  
τοῦτο πᾶς γραμματεὺς· . .)
- 54 καὶ ἔλθων εἰς τὴν πατρίδα  
αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν  
τῇ συναγωγῇ αὐτῶν, ὥστε  
ἐκπλήττεσθαι αὐτοὺς καὶ  
λέγειν· . . .
- 57 (καὶ ἐσκανδαλίζοντο ἐν  
αὐτῷ· (ὁ δὲ Ἰησοῦς  
εἶπεν αὐτοῖς· (οὐκ ἔστι  
προφήτης· . .)
- 4 ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης·  
(οὐκ ἔξεστὶ σοι· . .)

- 36 . . .et accesserunt eum  
discipuli ejus dicentes:  
(Edissere· . .)
- 37 Qui respondens ait illis:  
(qui seminat· . .)
- 51 . . .Dicunt ei: Etiam
- 52 Ait illis: (Ideo omnis  
scriba· . .)
- 54 Et veniens in patriam suam,  
docebat eos in synagogis  
eorum, ita ut mirentur, et  
dicerent· . .
- 58 Jesus dixit eis:  
(Non est propheta· . .)
- XIV
- 4 Dicebat enim illi Joannes:  
(non licet· . .)



King James Version

Rheims-Challoner Version

36 And his disciples came unto him, saying, (Declare unto us. . .) <sup>1</sup>

And his disciples came to him, saying, ("Explain to us. . .")

37 He answered and said unto them, (He that soweth. . .)

So answering them he said, ("He who sows. . .")

51 Jesus saith unto them. . . They say unto him, (Yes, Lord.) <sup>2</sup>

They said to him, ("Yes.")

52 Then said he unto them, (Therefore every scribe. .)

And he said to them, ("So then, every Scribe. . .")

54 And when he was come into his own country, he taught them in their synagogue, in-somuch that they were astonished, and said. . . <sup>3</sup>

And coming to his country, he began to teach them in their synagogues, so that they were astonished, and said. . .

58 But Jesus said unto them, (A prophet is not without honor .)

But Jesus said to them, ("A prophet. . .")

XIV

<sup>4</sup> For John said unto him, (It is not lawful. . .)

For John had said to him, ("It is not lawful. . .") <sup>4</sup>

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<sup>1</sup> King James uses unto after two verbs which are not verbs of saying.

<sup>2</sup> Here the King James alone picks up the first verb of saying in the Koiné line. The Vulgate omits it, and Rheims-Challoner here follows the Vulgate only.

<sup>3</sup> The King James has the singular, synagogue, like the Koiné; the Rheims-Challoner and the Vulgate have the plural, synagogues. Rheims-Challoner renders the imperfect tense in docebat "began to teach".

<sup>4</sup> Rheims-Challoner translates dicebat as if it were dixerat.

Κατὰ Ματθαίου

Latin Vulgate

- 7 ὁθεν μεθ' ὄρκον ὡμολόγησεν  
αὐτῇ δοῦναι ὃ ἔν αἰτήσεται.)
- 8 ἡ δὲ. . . δός μοι, φησίν,  
ὥδε ἐπὶ πλινθίῳ τὴν κεφαλὴν  
'Ιωάννου τοῦ βαπτιστοῦ.
- 9 (ἐκέλευσε δοθῆναι,)
- 12 (καὶ προσελθόντες οἱ  
μαθηταὶ αὐτοῦ. . .) καὶ  
ἐλθόντες ἀπήγγειλαν τῷ  
'Ιησοῦ.
- 16 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς.
- 17 οἱ δὲ λέγουσιν αὐτῷ.  
(οὐκ ἔχομεν. . .)
- 18 ὁ δὲ εἶπε. (φέρετέ μοι. . .)
- 19 καὶ κελεύσας τοὺς  
ὄχλους. . .
- 26 καὶ ἰδόντες αὐτὸν οἱ  
μαθηταὶ ἐπὶ τὴν θάλασσαν  
περιπατοῦντες ἐταράχθησαν,  
λέγοντες.  
ἀπὸ τοῦ φόβου ἔκραξαν.
- 27 εὐθέως δὲ ἐλάλησεν αὐτοῖς  
ὁ 'Ιησοῦς, λέγων. (θαρσεῖτε  
. . .)
- 7... *pollicitus est...*
- 8 . . . Da mihi, inquit, hic  
in disco caput Joannis  
Baptistae. <sup>1</sup>
- 10 . . . jussit dari
- 12 Et venientes. . . nuntiaver-  
unt Jesu. . . <sup>2</sup>
- 15 . . . accesserunt ad eum  
discipuli eius dicentes...
- 16 Jesus autem dixit eis:
- 17 Responderunt ei:
- 18 . . . Qui ait eis: (Afferte  
mihi. . .)
- 19 Et cum jussisset turbam  
. . .
- 26 . . . Et videntes eum super  
mare ambulantes, Turbati  
sunt, dicentes. . .
- 27 Et praetimore clamaverunt.  
. . . Statim Jesus locutus  
est eis, dicens: (Habete  
fiduciam. . .)

---

<sup>1</sup> The Vulgate's inquit, a rare usage this far, is caused by the Koinè's use of phesin. King James' charger is obsolete, and Rheims-Challoner's on a dish is a nice rendering.

<sup>2</sup> One would expect ientes instead of venientes in the Vulgate, because of the past tense of the following verb, and the Koinè proselthontes.

King James Version

Rheims-Challoner Version

- 8 Give me here John Baptist's  
head in a charger.
- 10 commanded it to be given
- 12 and (his disciples) came. .  
and went and told Jesus.
- 15 . . .and his disciples came  
to him, saying. . .
- 16 But Jesus said unto them. .
- 17 And they say unto him,
- 18 He said, (Bring them hither  
to me.)
- 19 And he commanded the  
multitude. . .
- 26 And when the disciples saw  
him walking on the sea,  
they were troubled, saying  
. . .
- 27 and they cried out for fear.  
But straightway Jesus spake  
unto them, saying, (Be of  
good cheer; . . .)  
(it is I) <sup>2</sup>

- "Give me here on a dish the  
head of John the Baptist."
- commanded it to be given
- And his disciples came,. . .  
and went and told Jesus.
- . . .his disciples came to him,  
saying. . .
- But Jesus said to them. . .
- They answered him. . .
- He said to them, ("Bring them  
hence to me.") <sup>1</sup>
- And when he ordered the crowd  
. . .
- And they, seeing him walking  
upon the sea, were greatly  
alarmed, and exclaimed. . . .
- And they cried out for fear. .  
. . .Then Jesus immediately  
spoke to them, saying, ("Take  
courage;  
(It is I). . ."

---

<sup>1</sup> Rheims-Challoner's hence seems archaic, and might better have been here.

<sup>2</sup> The two English versions are forced into the predicative nominative construction; both the Koinē and the Vulgate have the equivalent of "I am" - ego eimi and ego sum.

Κατὰ Ματθαῖον

Latin Vulgate

28 ἀποκριθεὶς δὲ αὐτῷ ὁ  
Πέτρος εἶπε· (Κύριε, εἰ  
σὺ εἶ, κέλευσόν με. . .)

28 Respondens autem Petrus  
dixit: (Domine, si tu es  
. . .jube me. . .)

29 ὁ δὲ εἶπεν: (ἔλθέ.)

29 At ipse ait: (Veni. . .)

30 καὶ ἄρξάμενος καταποντίζεσθαι ἔκραξε λέγων·  
(Κύριε, σῶσόν με.)

31 . . .cum coepisset mergi,  
clamavit, dicens: (Domine,  
salvam me fac,)

33 ἔλθόντες προσεκύνησαν  
αὐτῷ λέγοντες· (ἀληθῶς Θεοῦ  
υἱὸς εἶ)

32 . . .et ait illis: (Modicae  
fidei. . .)

36 καὶ παρεκάλουν αὐτόν. . .

34 . . .venerunt at adoraverunt eum, dicentes: (Vere Filius Dei es.)

36 . . .et rogabant eum. . .

XV

1 Τότε προσέρχονται τῷ  
Ἰησοῦ ἀπὸ Ἱεροσολύμων  
γραμματεῖς καὶ Φαρισαῖοι,  
λέγοντες· (διατ(. . .)

1 Tunc accesserunt ad eum ab  
Jerosolymis scribae et  
pharisaei, dicentes: (Quare  
. . .)

3 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· (διατὶ καὶ ὑμεῖς  
. . .)

3 . . .Ipse autem respondens  
ait illis: (Quare et vos  
. . .)

4 ὁ γὰρ Θεὸς ἐνετεβλατο  
λέγων. (τίμα τὸν πατέρα  
. . .)

4 Nam Deus dixit: Honora...

King James Version

Rheims-Challoner Version

28 And Peter answered him and  
said, (Lord, if it be thou,  
bid me. . .)

But Peter answered him and said,  
("Lord, if it be thou, bid me  
. . .")

29 And he said, (Come. . .)

And he said, ("Come.")

31 beginning to sink, he cried,  
saying, (Lord, save me.)

as he began to sink he cried  
out, saying, ("Lord, save me!") <sup>1</sup>

32 and said unto him, (O thou  
of little faith. . .)

saying to him, ("O thou of  
little faith. . .")

34 came and worshipped him,  
saying, (of a truth thou  
art the Son of God.)

came and worshipped him, saying,  
("Truly thou art the Son of God.")

36 And besought him. . .

And they entreated him. . . <sup>2</sup>

XV

1 Then came to Jesus scribes  
and Pharisees, which were  
of Jerusalem, saying:  
(why?)

Then Scribes and Pharisees from  
Jerusalem came to him, saying,  
("why. . .?")

3 But he answered and said  
unto them,  
(why do ye also. . .?)

But he answered and said to  
them, ("why do you too. . .")

4 For God commanded, saying. . . <sup>3</sup>

For God said. . . .

---

<sup>1</sup> Rheims-Challoner adds the preposition out to the verb cried, for idiom.

<sup>2</sup> The Rheims-Challoner's entreated him, to say the least, is stilted.

<sup>3</sup> King James follows the Koiné in adding saying.



Κατὰ Ματθαῖον

Latin Vulgate

- 5 ὑμεῖς δὲ λέγετε· ὅς .αν  
εἶπῃ τῷ Πατρὶ ἢ τῇ  
μητρὶ. . . (δωρον. . .)
- 7 ὑποκριταί· καλῶς προεφήτευσε  
περὶ ὑμῶν Ἡσαίας, λέγων·  
(ἐγγίζει μοι ὁ λαὸς οὗτος  
τῷ στόματι αὐτῶν καὶ τοῖς  
χελεσὶ με τιμᾷ. . .)
- 9 σέβοντάς με, διδάσκοντες  
διδασκαλίας ἐντάλματα  
ἀνθρώπων.
- 10 Καὶ προσκαλεσάμενος τὸν  
ὄχλον εἶπεν αὐτοῖς·  
(ἀκούετε καὶ συνίετε. . .)
- 12 τότε προσελθόντες οἱ  
μαθηταὶ αὐτοῦ εἶπον αὐτῷ·  
(οἶδας ὅτι. . .)
- 13 ὁ δὲ ἀποκριθεὶς εἶπε.  
(πᾶσα φυτεία. . .)
- 15 ἀποκριθεὶς δὲ ὁ Πέτρος  
εἶπεν αὐτῷ· (φράσον ἡμῖν  
. . .)
- 16 ὁ δὲ Ἰησοῦς εἶπεν·
- 22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ  
τῶν ὄρων ἐκείνων ἐξελθούσα  
ἐκραύγασεν αὐτῷ, λέγουσα·  
(ἐλέησόν με, Κύριε. . .)
- 5 Vos autem dicitis: Qui-  
cumque dixerit patri, vel  
matri: (Munus)
- 7 Hypocritae, bene prophetav-  
it de vobis Isaias, dicens:  
(Populus hic labiis me. . .)
- 9 . . . colunt me, docentes  
(doctrina. . . hominum.)
- 10 Et convocatis ad se turbis,  
dixit eis:
- 12 Tunc accedentes discipuli  
ejus, dixerunt ei: (Scis  
. . . ?)
- 13 At ille respondens ait:  
(Omnis plantatio. . .)
- 15 Respondens autem Petrus  
dixit ei: (Edissere. . .)
- 16 At ille dixit:
- 22 . . . Et ecce mulier. . .  
clamavit, dicens ei:  
(Miserere. . .)

King James Version

Rheims-Challoner Version

- 5 But ye say, whosoever shall  
say to his father or his  
mother, (It is a gift. . .)
- 7 Ye hypocrites, well did  
Esaias prophesy of you,  
saying, (This people. . .  
with their lips. . .)
- 9 worship me, teaching (for  
doctrines the commandments  
of men.)
- 10 And he called the multitude  
and said unto them,
- 12 Then came his disciples  
and said unto him, (Knowest  
thou. . . .?)
- 13 But he answered and said,  
(Every plant. . .)
- 15 Then answered Peter and said  
unto him, (Declare. . .) <sup>2</sup>
- 16 And Jesus said,
- 22 And behold, a woman of  
Canaan. . .cried unto him,  
saying, (Have mercy. . .) <sup>3</sup>

- (")But you say, 'whoever shall  
say to his father or mother,  
("Any support. . .")' <sup>1</sup>
- . . .Hypocrites, well did Isaias  
prophesy of you, saying,  
( 'This people. . .with their  
lips. . .')
- ("')worship me, teaching (for  
doctrines precepts of men.'" )
- Then he called the crowd to  
him, and said to them,
- Then his disciples came up and  
said to him, ("Dost thou know  
. . . .?")
- But he answered and said,  
("Every plant. . .")
- But Peter spoke to him, saying,  
("Explain. . .")
- And he said,
- And behold, a Canaanite woman. .  
cried, saying to him, ("Have  
pity. . .")

- <sup>1</sup> Rheims-Challoner paraphrastically clarifies the "riddle of the gift".
- <sup>2</sup> The King James' usage of declare is clarify, a meaning long since lost.
- <sup>3</sup> The King James here describes the woman as coming out of the same coasts, the word coast here meaning regions, and surviving today in intercostal; the King James is rendering the Koine apo ton orion, and the Vulgate a finibus illis.



Κατὰ Ματθαῖον

Latin Vulgate

23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ  
λόγον. καὶ προσελθόντες  
οἱ μαθηταὶ αὐτοῦ ἡρώτων  
αὐτὸν λέγοντες· (ἀπόλαυσον  
αὐτήν. . .) ὅτι κράζει  
ᾧπισθεν ἡμῶν.

24 ὁ δὲ ἀποκριθεὶς εἶπεν·  
(οὐκ ἀπεστάλην ἐμῇ. . .)

25 ἡ δὲ ἐλθοῦσα προσεκύνει  
αὐτῷ, λέγουσα· (Κύριε,  
βοήθει μοι)

26 ὁ δὲ ἀποκριθεὶς εἶπεν·  
(οὐκ ἔστι καλὸν. . .)

27 ἡ δὲ εἶπε· (ναί, Κύριε·  
καὶ γάρ. . .)

28 τότε ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτῇ· (ὦ γύναι,  
μεγάλη σου. . .)

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος  
τοὺς μαθητάς αὐτοῦ εἶπε·  
(σπλαγχνίζομαι. . .)

33 καὶ λέγουσιν αὐτῷ οἱ  
μαθηταὶ αὐτοῦ· (πόθεν  
ἡμῖν ἐν ἐρημῇ. . .)

23 Qui non respondit ei verbum.  
. . .Et accedentes dis-  
cipuli ejus rogabant eum  
dicentes: (Dimitte eam. . .)

23 . . .quia clamant post nos. <sup>1</sup>

24 Ipse autem respondens ait:  
(Non sum. . .)

25 . . .illa. . .adoravit eum,  
dicens: (Domine, adjuva me.)

26 Qui respondens ait: (Non  
est bonum. . .)

27 At illa dixit: (Etiam  
Domine. . .)

28 Tunc respondens Jesus ait  
illi: (O mulier. . .)

32 Jesus autem convocat is dis-  
cipulis suis, dixit:  
(Misericordia. . .)

33 . . .Et dicunt ei discipuli:  
(Unde ergo nobis in deserto  
. . .)

<sup>1</sup> The Vulgate's post nos seems to be a lingua franca expression.

King James Version

Rheims-Challoner Version

23 But he answered her not a word. And his disciples came and besought him, saying, (Send her away. . .)

He answered her not a word. And his disciples came up and besought him, saying, ("Send her away. . .")

. . .for she crieth after us.

(")for she is crying after us."

24 But he answered and said, (I am not. . .)

. . .But he answered and said, ("I was not. . .")<sup>1</sup>

25 she. . .worshipped him, saying, (Lord, help me.)

she. . .worshipped him, saying, ("Lord, help me.")

26 But he answered and said, (It is not meet. . .)  
(O.E. gemæte)

He said in answer, ("It is not fair. . .")

27 And she said, (Truth, Lord: . . .)

But she said, ("Yes, Lord. . .")

28 Then Jesus answered and said unto her, (O woman. . .)

Then Jesus answered and said to her, ("O woman, . . .")

32 Then Jesus called his disciples unto him, and said, (I have compassion. . .)

Then Jesus called together his disciples and said, ("I have compassion. . .")

33 And his disciples say unto him, (whence should we. . . in the wilderness. . .?)

And the disciples said to him, ("where then are we. . .in a desert. . .?")<sup>2</sup>

---

<sup>1</sup> The Rheims-Challoner's "I was not" is based on the Vulgate's sum missus, which it construes as perfect tense. King James is closer to the Koin#.

<sup>2</sup> Rheims-Challoner makes the text more readily intelligible than King James.

Κατὰ Ματθαῖον

Latin Vulgate

34 καὶ λέγει αὐτοῖς ὁ  
Ἰησοῦς· (πόσους· . .) οἱ  
δὲ εἶπον· (ἑπτὰ, καὶ ὀλίγα  
. . .)

35 καὶ ἐκέλευσε τοῖς ὄχλοις  
ἀναπεσεῖν ἐπὶ τὴν γῆν.

34 Et ait illis Jesus: (Quot  
. . ?)

34 At illi dixerunt: (Septem,  
et. . .)

35 Et praecepit turbae ut  
discumberent super terram.

XVI

1 πειράζοντες ἐπηρώτησαν  
(αὐτὸν σημεῖον ἐκ τοῦ  
οὐρανοῦ ἐπιδειῖξαι αὐτοῖς.)

2 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· ὅψις γενομένης,  
λέγετε· (εὐδία· πυρράζει  
. . .)

6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
(ὁράτε· . .)

7 οἱ δὲ διελογίζοντο ἐν  
ἑαυτοῖς, λέγοντες (ὅτι  
ἄρτους· . .)

8 γινῶς δὲ ὁ Ἰησοῦς εἶπε·  
(τὶ διαλογίζεσθε· . .)

2 . . .tentates et rogaverunt  
(eum ut signum de caelo  
ostenderet eis.)

2 At ille respondens, ait illis:  
Facto vespere dicitis:  
(Serenum erit. . .)

6 Qui dixit illis: (Intuemini  
. . .)

7 At illi cogitabant intra  
se dicentes: (Quia panes  
. . .)

8 Sciens autem Jesus, dixit:  
(Quid cogitatis. . ?)

King James Version

Rheims-Challoner Version

34 And Jesus saith unto them,  
(How many. . .?)

And Jesus said to them, ("How  
many. . .?") 1

34 And they said, (Seven. . .)

And they said, ("Seven. . .")

35 And he commanded the multi-  
tude to sit down on the  
ground. 2

And he bade the crowd recline  
on the ground.

XVI

2 and tempting desired (him  
that he would show them a  
sign from heaven.)

to test him, and they asked  
(him to show them a sign from  
heaven.) 3

He answered and said unto  
them, when it is evening,  
ye say, (it will be fair  
weather:)

But answering them he said,  
"when it is evening, you say,  
(The weather will be fair  
. . .)'

6 Then Jesus said unto them,  
(Take heed. . .) 4

And he said to them, ("Take  
heed. . .")

7 And they reasoned among  
themselves, saying, (It is  
because we have taken no  
bread.)

But they began to argue among  
themselves, saying, ("We have  
brought no bread.") 5

8 . . .when Jesus perceived,  
he said unto them. . .(why  
reason ye. . .?)

But Jesus knowing this, said. .  
("Why do you argue. . .?")

---

1 Rheims-Challoner translates ait here as historical present; King James  
does not.

2 The King James supplies the complementary preposition after sit.

3 Rheims-Challoner's test seems better than the King James tempting.

4 Again the King James is closer to the Koiné, supplying the subject.

5 The Rheims-Challoner's began to argue is clear and vigorous.

Κατὰ Ματθαῖον

Latin Vulgate

11 ὅτι οὐ περὶ ἄρτου εἶπον  
ὑμῖν (προσέχειν ἀπὸ τῆς  
ζύμης. . .)

11 . . .quia non de panes  
dixi vobis: (Cavete a  
fermente. . .)

12 τότε συνῆκαν ὅτι οὐκ  
εἶπε· (προσέχειν ἀπὸ τῆς  
ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ  
τῆς διδαχῆς. . .)

12 Tunc intellexerunt quia  
non dixerit (cavendum a  
fermento panum, sed a  
doctrina. . .)

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς  
τὰ μέρη Καισαρείας τῆς  
Φιλίππου ἠρώτα τοὺς  
μαθητὰς αὐτοῦ, λέγων· τίνα με  
λέγουσιν οἱ ἄνθρωποι εἶναι;  
τὸν υἱὸν τοῦ ἀνθρώπου;

13 Venit autem Jesus in partes  
Caesarea Philippi, et in-  
terrogabat discipulos suos,  
dicens: Quem dicunt homines  
esse Filium hominis? At  
illi dixerunt: (Alii. . .)  
Dicit illis Jesus: Vos  
autem quem me esse dicitis?  
Respondens Simon Petrus  
dixit: (Tu es: . .) Re-  
spondens autem Jesus,  
dixit ei: (Beatus. . .)

King James Version

Rheims-Challoner Version

11 that I spake it not to you  
concerning bread, (that ye  
should beware of the leaven  
. . .)

that it was not of bread I  
said to you, ('Beware of the  
leaven. . .') <sup>1</sup>

12 Then understood they how he  
bade them not (beware of the  
leaven of bread, but of the  
doctrine. . .) <sup>2</sup>

. . .Then they understood that  
he bade them (beware not of the  
leaven of bread, but of the  
teaching. . .)

13 When Jesus came into the  
coasts of Caesarea Philippi,  
he asked his disciples,  
saying, whom do men say that  
I the Son of Man am?  
And they said, (Some. . .)  
He saith unto them, But  
whom say ye that I am?  
And Simon Peter answered  
and said, (Thou art. . .)  
And Jesus answered and  
said unto him, (Blessed. . .) <sup>3</sup>

Now Jesus, having come into the  
district of Caesarea Philippi,  
began to ask his disciples,  
saying, "who do men say the Son  
of Man is?" But they said,  
("Some. . .")  
He said to them, "But who do  
you say that I am?" Simon  
Peter answered and said, ("Thou  
art. . .") Then Jesus answered  
and said, ("Blessed. . .")

---

<sup>1</sup> Rheims-Challoner's it was not of bread clarifies the line quickly.

<sup>2</sup> The King James not is in a squinting construction, and is therefore  
ambiguous: bade not or beware not?

<sup>3</sup> In the passage just quoted, the King James version has the relative pro-  
noun in the objective case though in the position of a predicate nom-  
inative, i.e., I am whom?, and then repeats the anomaly, that I am  
whom? (Op. cit., p. 497). Each of the anomalies occurs in a noun clause  
after the verb of saying. The Koiné and the Vulgate both offer clues  
to the reason for the oddity just described. Both in the Koiné and  
in the Vulgate the relative pronoun, as the subject of the infinitive  
(einai, esse) is in the objective case. King James has taken over the  
classical construction; Rheims-Challoner rectifies the passage accord-  
ing to modern usage. As 13 opens, both uion and Filium are to be seen  
in the same construction, - in the objective case as subjects of the  
infinitives. King James followed. The intent of the evangelist may  
have been to have the line read, in English: who do men say is the  
Son of Man? The Vulgate followed the Koiné, presumably, but uion  
could not have been a scribal error for uios, because the source manu-  
scripts are in uncial (majuscule) letters, and the S could not have  
been taken for an N, the sigma for the nu. (Cf. Codex Vaticanus)

Κατὰ Ματθαῖον

Latin Vulgate

14 οἱ δὲ εἶπον· οἱ μὲν  
Ἰωάννην τὸν Βαπτιστήν,  
ἄλλοι δὲ Ἡλῖαν, ἕτεροι δὲ  
Ἰερεμίαν ἢ ἓνα τῶν προφητῶν·

15 λέγει αὐτοῖς· ὑμεῖς δὲ τίνα  
με λέγετε εἶναι;

16 ἀποκριθεὶς δὲ Σίμων Πέτρος  
εἶπε· (σὺ εἶ. . .)

17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτῷ· μακάριος. . .

18 ἐγὼ δέ σοι λέγω (ὅτι σὺ  
εἶ Πέτρος, καὶ ἐπὶ ταύτῃ  
τῇ πέτρᾳ οἰκοδομήσω μου τὴν  
ἐκκλησίαν, καὶ πύλαι ᾧδου  
οὐ κατασχύσουσιν αὐτῆς καὶ  
δώσω σοι τὰς κλεῖς τῆς  
βασιλείας τῶν οὐρανῶν,  
(καὶ ὃ ἕαν. . .)

20 τότε διεστέλατο τοῖς μαθηταῖς  
αὐτοῦ ἵνα μηδεὶς εἴπωσιν (ὅτι  
αὐτός ἐστιν. . .)

22 καὶ προσλαβόμενος αὐτὸν ὁ  
Πέτρος ἤρξατο ἐπιτιμᾶν  
αὐτῷ, λέγων·

23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ·

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς  
μαθηταῖς αὐτοῦ· (εἴ τις  
θέλει. . .)

18 . . .Et ego dico tibi

(The Petrine text)

20 Tunc praecipit discipulis  
suis ut nemini dicerent. . .

22 Et assumens cum Petrus, co-  
epit increpare illum, dicens:

23 Qui conversus, dixit Petro:

24 Tunc Jesus dixit discipulis  
suis: (Si quis. . .)

28 Amen dico vobis, (sunt  
quidem. . .)

XVII

4 . . .cum eo loquentes.

. . .Respondens autem Petrus  
dixit ad Jesum: (Domine. . .) <sup>1</sup>

5 adhuc eo loquente, (ecce  
nubes. . .) <sup>2</sup>

6 . . .Et ecce vox de nube  
dicens: (Hic est filius meus  
dilectus, in quo mihi bene  
complacui. . .)

<sup>1</sup> The Vulgate here changes from the dative after dicere to ad and the accusative, although the Koinē uses the dative after its verb of saying. Jerome appears here to be at a loss for the dative of Jesus, a Latinization of the Hellenization Iesous of the earlier and true name, Yeshua, having a prototype also in Syriac and Aramaic.

<sup>2</sup> The Vulgate is compelled by Latin usage to follow the word nubes by the adjective lucida, as the Koinē follows nephele with photeine, but both the King James and Rheims-Challoner say bright cloud.

King James Version

Rheims-Challoner Version

18 And I say also unto thee. .  
. . .

And I say to thee. . .

20 Then charged he his dis-  
ciples that they should  
tell no man. . . .

Then he strictly charged his  
disciples to tell no one. . .

22 Then Peter took him and be-  
gan to rebuke him, saying,  
. . . .

And Peter, taking him aside,  
began to chide him, saying,

23 But he turned, and said  
unto Peter. . . .

. . .He turned and said to  
Peter. . .

24 Then said Jesus unto his  
disciples, (If any. . .)

Then Jesus said to his dis-  
ciples, ('If anyone. . .')

28 Verily I say unto you,  
(There be some. . .)

Amen I say to you, (there are  
some. . .)

XVII

4 . . .and talking with him.

talking together with him. . .

Then answered Peter, and  
said unto Jesus, (Lord. . .)

Then Peter addressed Jesus,  
saying, ("Lord. . .")

5 while he yet spake, (be-  
hold, a. . .cloud. . .)

As he was still speaking,  
(behold, a. . .cloud)

6 and behold a voice out of  
the cloud which said,  
(This is. . .)

and behold, a voice out of the  
cloud said, ("This is. . .")



Κατὰ Ματθαίου

- 3 μετ' αὐτοῦ συλλαλοῦντες.
- 4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν  
τῷ Ἰησοῦ· (Κύριε, καλὸν  
ἐστίν. . .)
- 5 ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ  
(νεφέλη. . .) καὶ βου-  
φωνή ἐκ τῆς νεφέλης  
λέγουσα. (οὗτός ἐστιν ὁ  
υἱός μου ὁ ἀγαπητός, ἐν ᾧ  
εὐδόκησα. . . .)
- 7 καὶ εἶπεν· (ἐγέρθητε. . .)
- 9 ἐνετελατο αὐτοῖς ὁ Ἰησοῦς,  
λέγων· μηδενὶ εἴπητε (τὸ  
ῥαγμα. . .)
- 10 Καὶ ἐπηρώτησαν αὐτὸν οἱ  
μαθηταὶ αὐτοῦ, λέγοντες·  
(τὶ οὖν. . .)
- 11 ὁ δὲ Ἰησοῦς ἀποκριθεὶς  
εἶπεν αὐτοῖς· ('Ηλίας μὲν  
. . .)
- 12 λέγω δὲ ὑμῖν (ὅτι Ἡλίας  
. . .)
- 13 τότε συνῆκαν οἱ μαθηταὶ  
ὅτι περὶ Ἰωάννου τοῦ  
βαπτιστοῦ εἶπεν αὐτοῖς.
- 14 ἄνθρωπος γονυπετῶν αὐτὸν,  
καὶ λέγων· (Κύριε. . .)
- 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν· (ὦ γενεὰ ἄπιστος. . .)
- 18 ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς  
. . .

Latin Vulgate

- 7 . . .dixitque eis. . .(Sur-  
gite. . .)
- 9 Praecepit eis Jesus, dicens:  
Neminem dixeritis (Visionem  
. . .)
- 10 Et interrogaverunt eum  
discipuli, dicentes: Quid  
ergo scribae dicunt (quod  
. . .)
- 11 Et ille respondens ait eis:  
(Elias. . .)
- 12 Dico autem vobis, (quia  
Elias. . .)
- 13 Tunc intellexerunt dis-  
cipuli quia de Joanne  
Baptista dixisset eis.
- 14 . . .homo. . .dicens:  
(Domine. . .)
- 16 Respondens autem Jesus, ait:  
(O generatio. . .)  
(incredula et perversa)
- 17 Et increpavit illus Jesus  
. . .
- 18 Tunc accesserunt discipuli  
ad Jesum secreto, et dixerunt:  
(Quare. . .?)

King James Version

Rheims-Challoner Version

7 . . .and said, (Arise. . .)

and said to them, ("Arise. . .")

9 . . .Jesus charged them,  
saying, Tell the vision to  
no man. . .

. . .Jesus cautioned them,  
saying, "Tell the vision to  
no one. . ."

10 And his disciples asked him  
saying, why then say the  
scribes (that. . .)

. . .And the disciples asked  
him, saying, "why then do the  
Scribes say (that. . .)."

11 And Jesus answered and said  
unto them, (Elias. . .) <sup>1</sup>

But he answered and said,  
("Elias. . .")

12 But I say unto you, (That  
Elias. . .)

But I say to you (that Elias  
. . .)

13 Then the disciples under-  
stood that he spake unto  
them of John the Baptist.

Then the disciples understood  
that he had spoken to them of  
John the Baptist.

14 . . .a . . .man. . .saying,  
(Lord. . .)

a man. . .saying, ("Lord. . .")

(17) Then Jesus answered and  
said, (O faithless and per-  
verse generation,)

Jesus answered and said, ("O  
unbelieving and perverse genera-  
tion. . .?")

And Jesus rebuked the devil  
. . . <sup>2</sup>

And Jesus rebuked him; . . .

(19) Then came the disciples to  
Jesus apart, and said, (why  
. . . ?)

Then the disciples came to  
Jesus privately and said,  
("why. . .?") <sup>3</sup>

<sup>1</sup> The King James alone picks up the subject, Jesus, from the Koiné.

<sup>2</sup> The King James alone clarifies the reference of the personal pronoun by  
supplying devil for auto and illum.

<sup>3</sup> The Rheims-Challoner privately seems better than the King James apart,  
having a higher quality of the specific than apart.

Κατὰ Ματθαίου

Latin Vulgate

- 19 Τότε προσελθόντες οἱ  
μαθηταὶ τῷ Ἰησοῦ κατ'  
ἰδίαν εἶπον· (διατὶ καὶ  
ἡμεῖς· . .)
- 20 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
(διὰ τὴν ἀπιστίαν ὑμῶν.)
- 21 ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν  
ἔχητε πίστιν ὥς κόκκον  
σινάπεως, ἐρεῖτε (τῷ  
ὄρει. . .)
- 22 εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
(ὡς λέγει ὁ υἱός. . .)
- 24 προσῆλθον οἱ τὰ δίδραχμα  
λαμβάνοντες τῷ Πέτρῳ καὶ  
εἶπον· (ὁ διδάσκαλος. . .)
- 25 λέγει, ναί.
- 25 προέφθασεν αὐτὸν ὁ Ἰησοῦς,  
λέγων· (τί σοι δοκεῖ. . . ;)
- 26 λέγει αὐτῷ ὁ Πέτρος· (ἀπὸ  
τῶν ἁλλοτρίων.) ἔφη αὐτῷ  
ὁ Ἰησοῦς· (ἄραγε ἐλεύθεροί  
εἰσιν οἱ υἱοί. . .)

- 19 Dixit illis Jesus: (Propter  
incredulitatem vestram.)
- 19 Amen quippe dico vobis, si  
habueritis fidem. . .  
dicetis (monti huic. . .)
- 21 . . .dixit illis Jesus:  
(Filius. . .)
- 23 . . .accesserunt qui di-  
drachma accipiebant, ad  
Petrum, et dixerunt ei:  
(Magister, . .)
- 24 Ait: Etiam
- 24 . . .praevenit eum Jesus,  
dicens: (Quid tibi videtur  
. . . ?)
- 25 Et ille dixit: (Ab alienis.)  
Dixit illi Jesus: (Ergo  
liberi sunt filii.)

King James Version

Rheims-Challoner Version

(20) And Jesus said unto them,  
(Because of your unbelief:)

He said to them, ("Because of  
your little faith;") <sup>1</sup>

for verily I say unto you,  
If ye have faith. . .ye  
shall say (unto this mountain  
. . .) <sup>2</sup>

for amen I say to you, if you  
have faith. . .you will say  
(to this mountain. . .)

21 Jesus said unto them, (The  
Son. . .)

Jesus said to them, ("The Son  
. . .")

23 they that received tribute  
money came to Peter, and  
said, (Doth not your  
master. . .?)

those who were collecting the  
didrachma came to Peter, and  
said, ("Does your master. . . ?") <sup>3</sup>

24 He saith, Yes.

He said, "Yes."

Jesus prevented him, saying,  
(What thinkest thou. . .?)

Jesus spoke first, saying,  
("what dost thou think. . .?") <sup>4</sup>

(26) Peter saith unto him (Of  
strangers.) Jesus saith  
unto him, (Then are the  
children free.)

And he said, ("From others.")  
Jesus said to him, ("The sons  
then are exempt.") <sup>5</sup>

---

<sup>1</sup> Rheims-Challoner's little faith seems too paraphrastic; the point is not a matter of faith but of unfaith.

<sup>2</sup> King James uses shall where Rheims-Challoner uses will. (Op. cit., 519 ff.)

<sup>3</sup> Rheims-Challoner alone substitutes a demonstrative plural pronoun for the simple they, unjustifiably, it seems; the motive is obscure.

<sup>4</sup> Rheims-Challoner here is closest to the Koinè 's pro-ēphthasen; this time the Rheims-Challoner version's allegiance to the Koinè is greater than the allegiance of the King James version to the Koinè; King James here definitely follows the Vulgate, and apparently did not refer to the Koinè.

<sup>5</sup> Again, the Rheims-Challoner is closer to the Koinè allogtrion than the King James is. The passage in Rheims-Challoner is nevertheless hazy.

Κατὰ Ματθαῖον

Latin Vulgate

XVIII

- |   |   |
|---|---|
| 1 ' Εν ἐκείνῃ τῇ ὥρᾳ<br>προσῆλθον οἱ μαθηταὶ τῷ<br>'Ιησοῦ, λέγοντες· (τίς ἄρα<br>. . .) | 1 In illa hora accesserunt<br>discipuli ad Jesum, dicentes:<br>(Quis, putas. . ?) |
| 3 καὶ εἶπεν· ἀμὴν λέγω ὑμῖν,<br>(ἐὰν μὴ στραφητε. . .)                                  | 3 . . .et dixit: Amen dico<br>vobis (nisi conversi<br>fueritis. . .)              |
| 10 λέγω γὰρ ὑμῖν. . .   | 11 . . .dico enim vobis. . .  |
| 13 ἀμὴν λέγω ὑμῖν (ὅτι. . .)  | 13 Amen dico vobis, (. . .quia<br>. . .)  |
| 15 ὑπάγε καὶ ἔλεγξον αὐτόν<br>. . .   | 15 vade, et corripe eum. . .  |
| 18 'Αμὴν λέγω ὑμῖν, (ὅσα<br>ἐὰν θήσητε. . .)  | 18 Amen dico vobis, (quaecum-<br>que. . .)  |
| 19 Πάλιν λέγω ὑμῖν (ὅτι ἐὰν<br>ῥυθ. . .) οὐ ἐὰν αἰτήσωνται<br>. . .                     | 19 Iterum dico vobis, quia<br>si. . .petierint. . .                               |
| 21 Τότε προσελθὼν αὐτῷ ὁ<br>Πέτρος εἶπε· (Κύριε. . .)                                   | 21 Tunc accedens Petrus ad eum,<br>dixit: (Domine, quoties. . ?)                  |
| 22 λέγει αὐτῷ ὁ 'Ιησοῦς· οὐ<br>λέγω σοι ἕως. . .  | 22 Dicit illi Jesus: Non dico<br>tibi usque. . .                                  |

King James Version

Rheims-Challoner Version

XVIII

1 At the same time came the disciples unto Jesus, saying, (who. . .?)	At that hour the disciples came to Jesus, saying, ("who. . .?") <sup>1</sup>
3 And said, Verily I say unto you, (Except ye be converted . . .)	and said, "Amen I say to you, (unless you turn. . .)
11 for I say unto you	for I tell you. . .
13 verily I say unto you	amen I say to you
15 go and tell him his fault	go and show him his fault <sup>2</sup>
18 Verily I say unto you, (whatsoever. . .)	Amen I say to you, (whatever . . .)
19 Again I say unto you, That if. . .they shall ask. . .	"I say to you further, that if. . .they ask. . ."
21 Then came Peter to him, and said, (Lord, how oft . . .?)	Then Peter came up to him and said, ("Lord, how often. . .?") <sup>3</sup>
22 Jesus saith unto him, I say not unto thee, Until. . . <sup>4</sup>	Jesus said to him, "I do not say to thee (seven times. . .)

---

<sup>1</sup> The Vulgate is alone in saying think you, in the phrase, who, think you  
. . .? Jerome may have been following a lingua franca formula, or a  
non-Greek source.

<sup>2</sup> Here the Rheims-Challoner appears to follow the King James, which, in-  
cidentally, might be expected to say tell unto him, but does not.

<sup>3</sup> Rheims-Challoner uses another complementary preposition, in came up.

<sup>4</sup> King James uses a now obsolete until phrase.

Κατὰ Ματθαίου

Latin Vulgate

26 προσκύνει αὐτῷ λέγων·  
κύριε, (μακροθύμησον ἐπ’  
ἐμοί. . .)

26 . . .orabat eum, dicens:  
(Patientiam habe. . .)

28 καὶ κρατήσας αὐτὸν ἔπνιγε,  
λέγων· (ἀπόδος μοι ὅτι  
ὀφείλεις.)

28 . . .et tenens suffocabat  
eum, dicens: (Redde quod  
debes. . .)

29 παρεκάλει αὐτὸν λέγων·  
(μακροθύμησον ἐπ’ ἐμοί  
. . .)

30 . . .Rogabat eum, dicens:  
(Patientiam habe. . .)

32 τότε προσκαλεσάμενος  
αὐτὸν ὁ κύριος αὐτοῦ λέγει  
αὐτῷ· (δούλε πονηρέ. . .)

33 . . .et ait illi:

3 προσήλθον. . .οἱ Φαρισαῖοι  
πειράζοντες αὐτὸν καὶ  
λέγοντες· . . .

XIX

3 . . .Et accesserunt  
. . .pharisei tentantes  
eum, et dicentes:

4 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· (οὐκ ἀνέγνωτε. . .)

4 Qui respondens, ait eis:  
(Non legistis. . .?) et  
dixit: (Propter hoc dimittet  
homo patrem et matrem. . .)

5 καὶ εἶπεν, (ἕνεκεν τοῦτο  
καταλείψει ἄνθρωπος τὸν  
πατέρα αὐτοῦ καὶ τὴν  
μητέρα. . .)

King James Version

Rheims-Challoner Version

26 worshipped him, saying,  
(Lord, have patience. . .) 1

besought him, saying, ('Have  
patience. . .')

28 took him by the throat,  
saying, (Iay what thou  
owest.) 2

throttled him, saying, ("Pay  
what thou owest.")

30 besought him, saying, (Have  
patience. . .) 3

began to entreat him, saying,  
('Have patience with me. . .')

33 said unto him. . .

said to him. . .

XIX

3 The Pharisees also came  
unto him, tempting him, and  
saying unto him. . .

And there came to him some  
Pharisees, testing him, and  
saying, 4

4 And he answered and said  
unto them, (Have ye not  
read. . .?)  
And said, (For this cause  
shall a man leave father  
and mother. . .) 5

But he answered and said to  
them, ("Have you not read. . .?)  
and said, ('For this cause man  
shall leave his father and  
mother. . .')

- 
- 1 King James picks up the Lord, from Koinè's Kurie. Lines 22 and 26 in Jerome hint at his having read Cicero de Catalina; note the use of usque and patientiam.
- 2 King James here paraphrases epnigen and suffocabat boldly, in took him by the throat.
- 3 The idiom habere patientiam smacks of lingua franca; Jerome may have been at a loss for a verb to render Makrothymeson of the Koinè. But the phrase is certainly valid in English, perhaps because of the King James Version's adoption from the Vulgate.
- 4 Again the Rheims-Challoner translates peirazontes and tentates as testing. Rheims-Challoner also says some Pharisees, but the Latin Vulgate and the Koinè alike show no partitive genitive.
- 5 Both English versions interpolate cause, and Rheims-Challoner also interpolates his. Both concur in using shall.



Κατὰ Ματθαῖον

Latin Vulgate

- 7 λέγουσιν αὐτῷ· (τί οὖν  
Μωσῆς ἐνετείλατο δοῦναι  
. . .)
- 8 λέγει αὐτοῖς· (ὅτι Μωσῆς  
. . .)
- 9 λέγω δὲ ὑμῖν. . . (ἀπολύσῃ  
τὴν γυναῖκα αὐτοῦ. . .)
- 10 λέγουσιν αὐτῷ οἱ μαθηταὶ  
αὐτοῦ· (εἰ οὕτως ἐστὶν ἡ  
αἰτία τοῦ ἀνθρώπου μετὰ  
τῆς γυναίκος, συμφέρει  
γαμῆσαι. . .)
- 11 ὁ δὲ εἶπεν αὐτοῖς· (οὐ  
πάντας χωροῦσιν. . .)
- 14 ὁ δὲ εἶπεν αὐτοῖς· (ἄφετε  
τὰ παιδία. . .)
- 16 εἰς προσελθὼν εἶπεν αὐτῷ  
(Διδάσκαλε ἀγαθέ. . .)
- 17 ὁ δὲ εἶπεν αὐτῷ· (τί με  
λέγεις ἀγαθόν; . . .)
- 7 Dicunt illi: (Quid ergo  
Moyses. . . ?)
- 8 Ait illis:
- 9 Dico autem vobis. . . (di-  
misit uxorem suam. . .)
- 10 Dicunt ei discipuli ejus:  
(Si ita est causa hominis  
cum uxore, non expedit  
nubere.)
- 11 Qui dixit illis: (Non omnes  
capiunt. . .)
- 14 Jesus vero ait eis: (Sinite  
parvulos. . .)
- 16 . . . unus accedens, ait  
illi: (Magister bone. . .)
- 17 Qui dixit ei: (Quid me in-  
terrogas. . . ?) (de bono)

King James Version

Rheims-Challoner Version

- 7 They say unto him, (Why did Moses. . . ?)
- 8 He saith unto them,
- 9 And I say unto you, (Whosoever shall put away his wife . . .) <sup>1</sup>
- 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. <sup>2</sup>
11. But he said unto them, (All men cannot receive. . .)
- 14 But Jesus said, (Suffer little children. . .) <sup>3</sup>
- 16 And behold, one came and said unto him, (Good Master . . .)
- 17 And he said unto him, (Why callest thou me good ?) <sup>5</sup>

- They said to him, ("Why then did Moses. . . ?")
- He said to them. . .
- And I say to you, that (whoever puts away his wife. . .)
- His disciples said to him, ("If the case of a man with his wife is so, it is not expedient to marry.")
- And he said, ("Not all can accept. . .")
- But Jesus said to them, ("Let the little children. . .")
- And behold, a certain man came to him and said, ("Good Master. . .") <sup>4</sup>
- He said to him, ("Why dost thou ask me about what is good?")

---

<sup>1</sup>To put away one's wife is inept phraseology for today's journalistic reader.

<sup>2</sup> Both King James and Rheims-Challoner seem awkward; the modern reader might reasonably expect: "If that's the way it is between a man and his wife, then. . ."

<sup>3</sup> King James omits the expected unto after said, and jumps over the Vulgate's "little ones" to pick up the Koinē children (paidia). Rheims-Challoner also uses children, a word of higher specific value than the phrase little ones.

<sup>4</sup> Rheims-Challoner's a certain man broadly translates eis and unus

<sup>5</sup> The sharp contrast between the King James and Rheims-Challoner results from King James' allegiance to the Koinē where Rheims-Challoner's allegiance goes to the Vulgate's de bono. The agathon may well be a Greek accusative of specification, making Rheims-Challoner correct.

Κατὰ Ματθαῖον

Latin Vulgate

18 λέγει αὐτῷ· ποίᾳς; ὁ  
δὲ Ἰησοῦς εἶπεν·

18 Dicit illi: (Quae?) Jesus  
autem dixit:

20 λέγει αὐτῷ ὁ νεανίσκος·  
(πάντα ταῦτα ἐφυλαξάμην  
ἐκ νεότητός μου· . .)

20 Dicit illi adolescens:

21 Ἔφη αὐτῷ ὁ Ἰησοῦς·  
(εἰ θέλεις τέλειος  
εἶναι. . .)

21 Ait illi Jesus:

23 ὁ δὲ Ἰησοῦς εἶπε τοῖς  
μαθηταῖς αὐτοῦ· ἀμὴν λέγω  
ὑμῖν (ὅτι δυσκόλως  
πλούσιος. . .)

23 Jesus autem dixit discipulis  
suis: Amen dico vobis,  
(quia dives. . .)

24 πάλιν δὲ λέγω ὑμῖν. . .

24 Et iterum dico vobis. . .

25 ἐξεπλήσσοντο σφόδρα  
λέγοντες· (τίς ἄρα  
δύναται σωθῆναι;)

25 . . .mirabuntur valde,  
dicentes: (Quis ergo poterit  
salvus esse?)

26 ἐμβλέψας δὲ ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· . .)

26 Aspiciens autem Jesus dixit  
illis. . .

27 Τότε ἀποκριθεὶς ὁ Πέτρος  
εἶπεν αὐτῷ· (ἰδοὺ ἡμεῖς  
. . .)

27 Tunc respondens Petrus, dixit  
ei: (Ecce nos. . .)

King James Version

Rheims-Challoner Version

18 He saith unto him, which?  
Jesus said, (The abridged  
decatalogue). The young man  
saith unto him,

He said to him, ("which?")  
And Jesus said, . . . .  
The young man said to him.

21 Jesus said unto him. . . .

Jesus said to him. . . .

23 Then said Jesus unto his  
disciples, Verily I say  
unto you, (That. . .)

But Jesus said to his disciples,  
("Amen, I say to you, with dif-  
ficulty. . .")<sup>1</sup>

24 And again I say unto you. . .

. . .further I say to you. . .

25 they were exceedingly  
amazed, saying, (who then  
can be saved?)<sup>2</sup>

were exceedingly astonished,  
and said, ("who then can be  
saved?")

26 But Jesus beheld them, and  
said unto them. . .

And looking upon them, Jesus  
said to them. . .<sup>3</sup>

27 Then answered Peter and  
said unto him, (Behold,  
we. . .)

Then Peter addressed him,  
saying, ("Behold, we. . .")

---

<sup>1</sup> Rheims-Challoner follows the Koinè in putting the adverb ahead of the subject of the subordinate clause. Cf. duskolos plousios.

<sup>2</sup> The English versions follow the Koinè with can be saved, rather than the Vulgate's be safe. Cf. dunatai sothenai.

<sup>3</sup> The Rheims-Challoner's attempt to modernize the English of the gospels might here have resulted in a rendering such as "looking at them. . .". The phrase beholding them seems stilted and archaic, and though Rheims-Challoner keeps many archaic words and phrases, this and other usages having no contemporary validity, seem ill-chosen.

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Κατὰ Ματθαῖον

Latin Vulgate

28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
ἀμὲν λέγω ὑμῖν (ὅτι ὑμεῖς  
οἱ ἀκολουθήσαντές μοι. . .)

28 Jesus autem dixit illis:  
Amen dico vobis: (quod vos  
qui secuti. . .)

XX

3 ἐστῶτας ἐν τῇ ἀγορᾷ  
ἀργούς, καὶ ἐκεῖνος εἶπεν·  
(ὑπάγετε καὶ ὑμεῖς. . .)

4 stantes in foro otiosos, et  
dixit illis: (Ite et vos. . .)

6 εὗρεν ἄλλους ἐστῶτας  
ἀργούς, καὶ λέγει αὐτοῖς·  
(τί ὧδε. . .)

7 . . . invenit alios stantes,  
et dicit illis: (Quid hic. . . ?)  
Dicunt ei: (Quia nemo non  
. . .) Dicit illis: (Ite et  
vos. . .)

7 λέγουσιν αὐτῷ· (ὅτι οὐδεὶς  
ἡμᾶς. . .) λέγει αὐτοῖς·  
ὑπάγετε καὶ ὑμεῖς. . .

8 Cum sero. . . dicit dominus  
vineae procuratori suo:  
(Voca operarios. . .)

8 ὁψίας δὲ γενομένης λέγει  
ὁ κύριος τοῦ ἀμπελῶνος τῷ  
ἐπιτρόπῳ αὐτοῦ· (κάλεσον  
τοὺς ἐργάτας. . .)

11 Et accipientes murmurabant  
adversus paterfamilias,  
dicentes,

11 λαβόντες δὲ ἐγέγγυζον κατὰ  
τοῦ οἰκοδεσπότου, λέγοντες  
. . .

13 Et ille respondens uni  
eorum, dixit: (Amice. . .)

13 ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ  
αὐτῶν· (ἑταῖρε. . .)

And Jesus said to them, "Amen  
I say to you that (you who  
have followed me. . .)

standing  
in the marketplace idle; and he said  
said to them, ("Go you also. . ")

found others standing, and he  
said to them, ("Why . . .?")  
They said to him, ("Because no  
man . . .") He said to them,  
("Go you also. . .") 2

But when evening had come, the owner of the vineyard said to his steward, (Call the laborers . . .)

And on receiving it, they began to murmur against the householder, saying, <sup>4</sup>

But answering one of them, he said, ('Friend. . .')

5 The King James here does not give us the expected unto one of them.

Κατὰ Ματθαῖον

Latin Vulgate

17 ὁ Ἰησοῦς . . παρέλαβε . . .  
καὶ εἶπεν αὐτοῖς· (ἰδοὺ  
ἀναβαίνομεν . . .)

17 Jesus . . .assumpsit . . .et  
ait illis:  
(Ecce ascendimus . . .)

20 ἡ μήτηρ τῶν <sup>υἱῶν</sup> Ζεβεδαίου . . .  
προσκυνούσα καὶ αἰτούσα  
(τι παρ' αὐτοῦ.)

20 mater filiorum Zebedaei . . .  
petens (aliquid ab eo.)

21 ὁ δὲ εἶπεν αὐτῇ (τί  
θέλεις;) λέγει αὐτῇ·  
εἰπὲ (ἵνα καθίσωσιν  
οὗτοι οἱ δύο . . .)

21 Qui dixit ei: (Quid vis?)  
Ait illi: Dic (ut sedeant hi  
duo . . .)

22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν· οὐκ οἴδατε τί  
αἰτεῖσθε.

22 Respondens autem Jesus, dixit:  
Nescitis quid petatis . . .

22 λέγουσιν αὐτῷ· δυνάμεθα.

23 Dicunt ei: Possumus. Ait  
illis: (Calicem quidem . . .)

23 καὶ λέγει αὐτοῖς· (τὸ  
μὲν ποτήριόν μου . . .)

25 Jesus autem vocavit eos ad  
se, at ait:

25 ὁ δὲ Ἰησοῦς προσκαλεσά-  
μενος αὐτοὺς εἶπεν·  
(οἴδατε ὅτι . . .)

30 . . .caeci . . .clamaverunt,  
dicentes:

30 τυφλοὶ . . .ἔκραξαν,  
λέγοντες· (ἐλέησον ἡμᾶς,  
Κύριε . . .)



King James Version

Rheims-Challoner Version

17 Jesus. . .took. . .and said  
unto them, (Behold, we go  
up. . .)

Jesus. . .took. . .and said to  
them, ("Behold, we are going  
up. . .")

20 the mother of Zebedee's  
children. . .desiring (a  
certain thing of him.) <sup>1</sup>

Then the mother of the sons of  
Zebedee. . .(made a request of  
him.)

21 And he said unto her, (What  
wilt thou?) She saith unto  
him, (. . .that these my  
two sons may sit. . .)

He said to her, ("What dost  
thou want?") She said to him,  
(". . .that these my two sons  
may sit. . .")

22 But Jesus answered and said,  
(Ye know not what ye ask  
. . .)

But Jesus answered and said,  
("You do not know what you are  
asking for.") <sup>2</sup>

23 They say unto him, We are  
able. And he saith unto  
them, (indeed. . .my cup. . .) <sup>3</sup>

They said to him, "We can." He  
said to them, ("Of my cup. . .  
indeed. . .")

25 But Jesus called them unto  
him, and said, b

But Jesus called them to him,  
and said,

30 blind men. . .cried out,  
saying, <sup>4</sup>

blind men. . .cried out,  
saying,

<sup>1</sup> Both King James and Rheims-Challoner have difficulty with petens (aitousa)  
To make a request seems verbose for ask, or asking, or seeking.

<sup>2</sup> Rheims-Challoner again adds a complementary preposition to the verb.

<sup>3</sup> King James chose we are able in preference to we can, possibly because  
of some connotation alive then, but vanished since, but more certainly  
because of the state of development of the conjugation of to be able.

<sup>4</sup> Here both King James and Rheims-Challoner add the complementary pre-  
position. The element from which the out is taken is the first syllable  
of ekraksan; Jerome's clamaverunt lacks it.

Κατὰ Ματθαῖον

Latin Vulgate

32 καὶ στὰς ὁ Ἰησοῦς  
ἐφώνησεν αὐτοὺς καὶ  
εἶπε· (τί θέλετε. . .)

33 λέγουσιν αὐτῷ· (Κύριε,  
ἵνα ἀνοιχθῶσιν ἡμῶν οἱ  
ὀφθαλμοί.)

31 At illi magis clamabant,  
dicentes:

32 . . .Et stetit Jesus, et  
vocavit eos, et ait: (Quid  
vultis. . . ?)

33 Dicunt illi: (Domine, ut  
aperiantur oculi nostri.)

XXI

1 ὁ Ἰησοῦς ἀπέστειλε δύο  
μαθητὰς λέγων αὐτοῖς·  
(πορεύθητε εἰς τὴν κώμην  
. . .)

3 καὶ ἐάν τις ὑμῖν εἴπη  
τι, ἔρατε (ὅτι ὁ Κύριος  
αὐτῶν χρεῖαν ἔχει·)

4 ἵνα πληρωθῇ τὸ ρηθὲν  
διὰ τοῦ προφήτου, λέγοντος· εἴπατε  
εἴπατε τῇ θυγατρὶ Σιών. . .

6 καθὼς προσέταξεν αὐτοῖς  
ὁ Ἰησοῦς. . .

2 Jesus misit. . .dicens eis: (Ita  
in castellum. . .)

3 . . .et si quis vobis ali-  
quid dixerit, dicite (quia  
Dominus his opus habet. . .)

4 . . .ut adimpleretur quod  
dictum est per prophetam,  
dicentem: Dicite filiae Sion:

7 Sicut praecepit illis Jesus.

King James Version

Rheims-Challoner Version

31 but they cried out the more,  
saying,

But they cried out all the  
louder, saying, <sup>1</sup>

32 And Jesus stood still, and  
and called them, and said,  
(what will ye. . ?)

Then Jesus stopped, and called  
them, and said, ("what will  
you. . ?")

33 They say unto him, (Lord,  
that our eyes may be opened.) <sup>2</sup>

They said to him, ("Lord, that  
our eyes be opened.")

XXI

2 then Jesus sent. . .Saying  
unto them, (Go into the  
village. . .)

then Jesus sent. . .saying to  
them, ("Go into the village. . ")

3 And if any man say aught to  
you, ye shall say, (The Lord  
hath need of them; . . .) <sup>3</sup>

And if anyone say anything to  
you, you shall say (that the  
Lord has need of them. . .)

<sup>4</sup> that it might be fulfilled  
which was spoken by the pro-  
phet, saying, (Tell ye the  
daughter of Sion. . .) <sup>4</sup>

that thereby might be fulfilled  
what was spoken through the pro-  
phet, saying, ("Tell the daughter  
of Sion. . .")

7 as Jesus commanded them,

as Jesus had directed them.

- 
- <sup>1</sup> Rheims-Challoner renders magis and mai<sub>7</sub>on louder, with little justifica-  
tion but considerably greater dramatic vigor, if not actual realism.
- <sup>2</sup> The King James does not interpret the present tense of saying as an  
historical present, despite a sufficient precedent in the development  
of English.
- <sup>3</sup> Both King James and Rheims-Challoner use a mandatory shall, although  
the Koiné and the Vulgate have the straight imperative: ereite, dicite.  
(loc. cit.)
- <sup>4</sup> Here is the King James using tell in the sense of say, although earlier  
the King James avoids tell. Rheims-Challoner follows King James with  
a usage quite valid and acceptable today. Here say has the sense  
inform.

Κατὰ Ματθαῖον

Latin Vulgate

- 9 οἱ δὲ ὄχλοι. . . ἔκραζον  
λέγοντες· (ὡσαννὰ τῷ υἱῷ  
Δαβὶδ. . .)
- 10 ἐσεῖσθη πᾶσα ἡ πόλις,  
λέγουσα· (τίς ἐστὶν  
οὗτος. . .)
- 11 οἱ δὲ ὄχλοι ἔλεγον·  
(οὗτός ἐστιν Ἰησοῦς ὁ  
προφήτης ὁ ἀπὸ Ναζαρέτ  
τῆς Γαλιλαίας.)
- 13 καὶ λέγει αὐτοῖς·  
(γέγραπται, ὁ οἶκός μου  
οἶκος προσευχῆς κληθήσεται·  
ὁμοίως δὲ αὐτὸν ἐποιήσατε  
• σπήλαιον ληστών.)
- 15 καὶ τοὺς παῖδας κράζοντας  
ἐν τῷ ἱερῷ, καὶ λέγοντας  
. . .
- 16 ἡγανάκτησαν, καὶ εἶπον  
αὐτῷ· ἀκούεις τί οὗτοι  
λέγουσιν; ὁ δὲ Ἰησοῦς  
λέγει αὐτοῖς· ναί·
- 19 καὶ λέγει αὐτῷ·
- 20 ἰδόντες οἱ μαθηταὶ  
ἐθαύμασαν, λέγοντες·
- 9 Turbae. . . clamabant, dicentes:  
(Hosanna filio David. . .)
- 10 Commota est. . . dicens:  
(Quis est hic?)
- 11 Populi autem dicebant: (Hic  
est Jesus propheta a Nazareth  
Galilaeae.)
- 13 et dicit eis: (Scriptum est:  
Domus mea domus orationis  
vocabitur; vos autem fecistis  
illam speluncam latronum.)
- 15 . . . et pueros clamantes in  
templo, et dicentes. . . in-  
dignati sunt, et dixerunt ei:  
Audis quid isti dicunt?  
Jesus autem dixit eis: Utique. <sup>1</sup>
- 19 . . . et ait illi.
- 20 . . . videntes discipuli,  
mirati sunt, dicentes:

<sup>1</sup> Almost invariably, Jerome uses autem as the equivalent of the Koiné en-  
clitic de. The King James children crying today means children weeping.  
Rheims-Challoner's crying out is effective.

King James Version

Rheims-Challoner Version

9 And the multitudes. . .cried,  
saying, (Hosanna to the son  
of David:)

And the crowds kept crying out,  
saying, ("Hosanna to the son of  
David! . .") <sup>1</sup>

10 was moved, saying, (who is  
this?)

was thrown into commotion,  
saying, ("who is this?") <sup>2</sup>

11 And the multitude said, (This  
is Jesus the prophet of  
Nazareth of Galilee.)

But the crowds kept on saying,  
("This is Jesus the prophet from  
Nazareth of Galilee.") <sup>3</sup>

13 and said unto them,

and he said to them,

(It is written, My house  
shall be called the house  
of prayer, but ye have made  
it a den of thieves.) <sup>4</sup>

("It is written, 'My house shall  
be called a house of prayer';  
but you have made it a den of  
thieves.")

15 and the children crying in  
the temple, and saying. . .  
they were sore displeased,  
And said unto him, Hearst  
thou what these say? And  
Jesus saith unto them, Yea.

and the children crying out in  
the temple, saying, . . .were  
indignant and said unto him,  
"Dost thou hear what these are  
saying?" And Jesus said to  
them, "Yes; . . "

19 and said unto it, (The fig  
tree)

and he said to it,

20 when the disciples saw it,  
they marvelled, saying. . .

seeing this, the disciples  
marvelled, saying,

---

<sup>1</sup> Here the Rheims-Challoner translates an imperfect as of action going on in the past, using the modern idiom kant. . .with the participle, farther developing the so-called progressive form of the verb, King James here omits the out earlier used in cried out, but Rheims-Challoner uses it.

<sup>2</sup> Rheims-Challoner's paraphrastic rendering of commota seems valid.

<sup>3</sup> The Rheims-Challoner's from is closer to the Koiné and the Vulgate. Cf. a Nazareth, apo Nazaret.

<sup>4</sup> Here the shall of both King James and the Rheims-Challoner has a kind of mandatory ring, pleasing the purist concept of the volitional future. (loc. cit.)



Κατὰ Ματθαῖον

Latin Vulgate

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· ἀμὴν λέγω  
ὑμῖν, (ἐὰν ἔχητε πίστιν  
. . .) ἀλλὰ καὶ τῷ ὄρει  
τούτῳ εἰπητε, (ἄρθητι. . .)

22 καὶ πάντα ὅσα ἂν αἰτήσητε  
(ἐν τῇ προσευχῇ πιστεύοντες,  
λήψεσθε.)

23 προσῆλθον αὐτῷ διδάσκοντι  
οἱ ἀρχιερεῖς. . . λέγοντες·  
(ἐν ποίᾳ ἐξουσίᾳ. . .)

24 ἀποκριθεὶς ὁ αὐτὸς καὶ λόγον  
ἔνα, ὃν ἔαν εἰπητέ μοι,  
καὶ ὑμῖν ἐρῶ (ἐν ποίᾳ  
ἐξουσίᾳ. . .)

25 οἱ δὲ διελογίζοντο παρ'  
ἑαυτοῖς, λέγοντες· ἔαν  
εἰπῶμεν, ἐξ οὐρανοῦ, ἐρεῖ  
ἡμῖν, (διατὶ οὐκ οὐκ  
ἐπιστεύσατε αὐτῷ.) ἔαν δὲ  
εἰπῶμεν, (ἐξ ἀνθρώπων. . .)

27 καὶ ἀποκριθέντες τῷ Ἰησοῦ  
εἶπον· (οὐκ οἶδαμεν.) ἔφη  
αὐτοῖς καὶ αὐτός· οὐδὲ  
ἐγὼ λέγω ὑμῖν (ἐν ποίᾳ  
ἐξουσίᾳ. . .)

21 Respondens autem Jesus, ait  
eis: Amen dico vobis, (si  
habueritis fidem). . . sed  
et si monti huic dixeritis:  
(Tolle. . .)

22 . . . Et omnis quaecumque  
petieritis (in oratione  
credentes, accipietis.)

23 . . . accesserunt ad eum  
docentem principes. . .  
dicentes: (In qua potestate  
. . . ?)

24. Respondens Jesus dixit eis:  
Interrogabo. . . si dixeritis. . . dicam

25 At illi cogitabant inter se,  
dicentes: Si dixerimus e  
caelo, dicet nobis: (Quare  
ergo non credistis illi?) Si  
autem dixerimus, (ex hominibus  
. . .)

27 . . . et respondentes Jesu,  
dixerunt: (Nescimus.) <sup>1</sup>

. . . Ait illis et ipse: Nec  
ego dico vobis (in qua  
potestate. . .)

<sup>1</sup> The Vulgate here supplies a dative of Jesus, from which Jerome repeatedly shies. King James unexpectedly paraphrases notably: Ouk oidamen and Nescimus, possibly drawing upon a text not quoted here, to make them say "We cannot tell."

King James Version

Rheims-Challoner Version

21 Jesus answered and said  
unto them, Verily I say  
unto you, (If ye have faith  
. . .) but also if ye shall  
say unto this mountain, (Be  
thou moved. . .) <sup>1</sup>

But Jesus answered and said  
to them, ("Amen I say to you  
(if you have faith. . .). . .  
but even if you shall say to  
this mountain, 'Arise. . .'" )

22 And all things, whatsoever  
ye shall ask (in prayer,  
believing, ye shall receive.)

(")And all things whatever you  
you ask for (in prayer, be-  
lieving, you shall receive."

23 the chief priests. . .came  
to him as he was teaching  
. . .and said, (By what  
authority. . .?) <sup>2</sup>

the chief priests. . .came to  
him as he was teaching, and  
said, ("By what authority. . .?")

25 And they reasoned with them-  
selves, saying, If we shall  
say, From heaven, he will  
say unto us, (why did ye then  
not believe him?)  
But if we shall say, (Of  
men. . .) <sup>3</sup>

But they began to argue among  
themselves, saying, "If we say,  
'From heaven,' he will say to  
us, ('why then did you not be-  
lieve him?') But if we say,  
( 'From men. . .'" )

27 And they answered Jesus and  
said, (we cannot tell.)

And they answered Jesus and  
said, "We do not know."

And he said unto them,  
Neither tell I you (by  
what authority. . .)

Then he in turn said to them,  
"Neither do I tell you (by  
what authority. . .)" <sup>4</sup>

---

<sup>1</sup> King James renders et as also, Rheims-Challoner as even, for precision.

<sup>2</sup> The question was not one of authority in today's sense, but of power, as in Koin# eksousia, and Vulgate potestate. Rheims-Challoner seems to have erred in following the King James. In the era of the King James version authority, it appears, was closer to the meaning making, veiled in the Latin origin of authority in the verb augere.

<sup>3</sup> Here the King James uses shall in the first person of the apparent "simple future", and will in its third person. (loc. cit.)

<sup>4</sup> Rheims-Challoner interpolates in turn. Again both King James and Rheims-Challoner give us authority for eksousia and potestate.



1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing data, including digital databases and physical filing systems. It also mentions the need for regular audits and reviews to ensure the integrity and accuracy of the information.

2. The second part of the document focuses on the role of technology in modern business operations. It highlights how digital tools and software can streamline processes, reduce errors, and improve overall efficiency. Specific examples are provided, such as the use of cloud storage for document management and automated reporting systems for financial analysis. The text also addresses potential challenges, such as data security and the need for employee training to effectively utilize new technologies.

3. The third part of the document explores the importance of communication and collaboration within an organization. It stresses that clear and consistent communication is vital for ensuring that all team members are aligned with the organization's goals and objectives. The text discusses various communication channels, including face-to-face meetings, email, and instant messaging, and provides tips for effective communication. It also emphasizes the importance of fostering a collaborative work environment where team members can share ideas and support each other.

4. The fourth part of the document discusses the importance of continuous learning and professional development. It notes that in a rapidly changing business landscape, employees must stay up-to-date with the latest industry trends and technologies. The text outlines various ways to encourage learning, such as providing access to online courses, workshops, and conferences. It also mentions the importance of setting personal and professional goals and tracking progress over time.

5. The fifth and final part of the document provides a summary of the key points discussed and offers some concluding thoughts. It reiterates the importance of maintaining accurate records, leveraging technology, fostering communication, and encouraging continuous learning. The text concludes by stating that these practices are essential for the long-term success and growth of any organization.

Κατὰ Ματθαῖον

Latin Vulgate

29 ὁ δὲ ἀποκριθεὶς εἶπεν·  
(οὐ θέλω·)

29 Ille autem respondens, ait:  
(Nolo)

30 εἶπεν ὡσαύτως· ὁ δὲ  
ἀποκριθεὶς εἶπεν· (ἐγὼ  
κύριε·)

30 . . .dixit similiter. At  
ille respondens, ait: (Eo,  
domine.)

31 λέγουσιν αὐτῷ· ὁ πρῶτος.  
λέγει αὐτοῖς ὁ Ἰησοῦς·  
ἀμὴν λέγω ὑμῖν (ὅτι οἱ  
τελῶναι καὶ αἱ πόρναι. . .)

31 . . .Dicunt ei: Primus.  
Dicit illis Jesus: Amen  
dico vobis, (quia publicani,  
et meretrices. . .)

37 ἀπέστειλε πρὸς αὐτοὺς  
τὸν υἱὸν αὐτοῦ λέγων·  
(ἐντραπήσονται τὸν υἱὸν  
μου.)

37 . . .misit ad eos filium  
suum, dicens: (Verebuntur  
filium meum.)

38 οἱ δὲ γεωργοὶ ἰδόντες  
τὸν υἱὸν εἶπον ἐν ἑαυτοῖς·  
(οὗτός ἐστιν ὁ κληρονόμος·)

38 Agricolae autem videntes  
filium, dixerunt intra se:  
(Hic est heres. . .)

41 λέγουσιν αὐτῷ· (κακοὺς  
κακῶς ἀπολέσει αὐτούς,  
καί. . .)

41 . . .Aiunt illi: (Malos  
male perdit. . .)

42 λέγει αὐτοῖς ὁ Ἰησοῦς·  
(οὐδέποτε ἀνέγνωτε ἐν  
ταῖς γραφαῖς. . .)

42 . . .Dicit illis Jesus:  
(Nunquam legistis in  
Scripturis? . .)

43 διὰ τοῦτο λέγω ὑμῖν  
(ὅτι ἀφηθήσεται. . .)

43 . . .Ideo dico vobis, (quia  
auferetur. . .)

King James Version

Rheims-Challoner Version

29 He answered and said, (I will not:)

(")But he answered and said, ('I will not';)

30 and said likewise. And he answered and said, (I go, sir. . .)

and spoke in the same manner. And this one answered, ("I go, sir";)

31 They say unto him, The first. Jesus saith unto them. Verily I say unto you, (That the publicans and the harlots. . .)

They said, "The first." Jesus said to them, "Amen I say to you, (the publicans and harlots. . .)

37 he sent unto them his son, saying, (They will reverence my son.)<sup>1</sup>

(")he sent his son to them, saying, ('They will respect my son.') (")

38 But when the husbandmen saw the son, they said among themselves, (This is the heir;)

"But the vinedressers, on seeing the son, said among themselves, ('This is the heir; . . .')<sup>2</sup>

41 They say unto him, (He will miserably destroy. . .)

They said to him, ("He will utterly destroy. . .")

42 Jesus saith unto them, (Did ye ever read in the scriptures . . .?)

Jesus said to them, ("Did you never read in the Scriptures . . .?")

43 Therefore say I unto you. . . (shall be taken from you. . .)

Therefore I say to you, (that . . . will be taken away from you. . .)<sup>3</sup>

---

<sup>1</sup> King James use of reverence, a noun, as a verb, is remarkable.

<sup>2</sup> Rheims-Challoner's vine-dressers adds quality of the specific, for georgoi.

<sup>3</sup> Rheims-Challoner makes a complementary preposition out of the aph of aphthesetai, and the au of auferetur, quite acceptably in modern usage.

Κατὰ Ματθαῖον

Latin Vulgate

45 ἔγνωσαν ὅτι περὶ  
αὐτῶν λέγει·

46 cognoverunt quod de ipsis  
diceret

XXII

1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
πάλιν εἶπεν αὐτοῖς ἐν  
παραβολαῖς, λέγων·

1 Et respondens Jesus, dixit  
iterum in parabolis eis,  
dicens:

4 πάλιν ἀπέστειλεν ἄλλους  
δούλους, λέγων· εἴπατε  
τοῖς κεκλημένοις· (ἰδοὺ  
τὸ ἀριστόν μου ἡτοίμασα  
· . .)

4 Iterum misit alios servos,  
dicens: Dicite invitatis. . .  
(Ecce prandium meum paravi  
· . .)

8 τότε λέγει τοῖς δούλοις  
αὐτοῦ· (ὁ μὲν γάμος. . .)

8 Tunc ait servis tuis:

12 καὶ λέγει αὐτῷ· (ἐταῖρε. . .)

12 Et ait illi:

13 τότε εἶπεν ὁ βασιλεὺς  
τοῖς διακόνοις·  
(δήσαντες. . .)

13 Tunc dixit rex ministris:

16 καὶ ἀποστέλλουσιν αὐτῷ  
τοὺς μαθητὰς αὐτῶν μετὰ  
τῶν Ἑρῳδιανῶν, λέγοντες·  
(διδάσκαλε, οἶδαμεν. . .)

16 . . .Et mittunt (ei). . .  
dicentes: (Magister, scimus  
· . .)

17 εἰπὲ οὖν ἡμῖν, τί σοι  
δοκεῖ; (ἔξεστι δοῦναι  
κῆνσον Καίσαρι ἢ οὐ;

17 . . .Dic ergo nobis quid  
tibi videtur, (licet censum  
dare Caesari, an non?)

King James Version

Rheims-Challoner Version

46 they perceived that he  
spake of them.

they knew that he was speaking  
about them. <sup>1</sup>

XXII

1 And Jesus answered and  
spake unto them again by  
parables, and said,

And Jesus addressed them, and  
spoke to them in parables,  
saying,

4 Again, he sent forth other  
servants, saying, Tell them  
which are bidden. . . (Be-  
hold, I have prepared my  
dinner;)

Again he sent out other servants,  
saying, "Tell those who are in-  
vited, (Behold, I have prepared  
my dinner;)"

8 Then saith he to his  
servants,

Then he said to his servants,

12 And he said unto him,

And he said to him,

13 Then said the king to the  
servants,

Then the king said to the  
attendants, <sup>2</sup>

16 And they sent out. . . unto  
him. . . saying, (Master,  
we know. . .) <sup>3</sup>

And they sent to him. . .  
saying, ("Master, we know. . .")

17 Tell us therefore, what  
thinkest thou? (Is it  
lawful to give tribute unto  
Cæsar, or not?)

(")Tell us, therefore, what  
dost thou think: (Is it lawful  
to give tribute to Cæsar, or  
not?")

---

<sup>1</sup> Rheims-Challoner here is vigorously and smoothly modern in diction.

<sup>2</sup> Rheims-Challoner here inclines again toward the subject, predicate,  
object form of the sentence. King James does not.

<sup>3</sup> King James here picks up the complementary infinitive from the Koinê  
compound.

Κατὰ Ματθαίου

Latin Vulgate

18 γνοὺς δὲ ὁ Ἰησοῦς. . .  
εἶπε· (τί με πειράζετε  
. . .)

18 Jesus. . .ait: (Quid me  
tentatis. . .?)

20 καὶ λέγει αὐτοῖς·  
(Τίνος ἡ εἰκὼν αὕτη. . .)

20 . . .Et ait illis Jesus:  
(Cuius est imago. . .?)

21 λέγουσιν αὐτῷ· Καίσαρος.  
τότε λέγει αὐτοῖς·  
(ἀπόδοτε. . .)

21 Dicunt ei: Caesaris. Tunc  
ait illis: (Reddite. . .)

23 προσῆλθον αὐτῷ Σαδδουκαῖοι,  
οἱ λέγοντες (μὴ εἶναι  
'ἀνάστασιν,) καὶ ἐπηρώτησαν  
αὐτὸν λέγοντες·

23 . . .accesserunt sadducaeī,  
qui dicunt (non esse resur-  
rectionem;) et interrogaver-  
unt eum, dicentes:

24 διδάσκαλε, Μωσῆς εἶπεν·  
(ἐάν τις. . .)

24 . . .Magister, Moyses dixit:  
(Si quis. . .)

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν αὐτοῖς. (πλανᾶσθε  
. . .)

29 . . .Respondens autem Jesus,  
ait illis: (Erratis. . .)

31 περὶ δὲ τῆς ἀναστάσεως  
ὡς νεκρῶν οὐκ ἀνέγνωτε  
τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ  
Θεοῦ λέγοντος; (ἐγὼ εἰμι  
. . .)

31 De resurrectione autem  
mortuorum non legistis quod  
dictum est a Deo dicentes  
vobis: (Ego sum. . .?)

35 καὶ ἐπηρώτησεν εἰς ἐξ  
αὐτῶν ρομικός, πειράζων...  
καὶ λέγων·

35 . . .et interrogavit eum unus  
ex eis legis doctor, tentans  
eum. . .

King James Version

Rheims-Challoner Version

18 But Jesus. . .said, (why  
tempt ye me. . .?)

But Jesus. . .said, ("why do  
you test me. . .?")

20 And he said unto them,  
(whose is this image. . .?)

Then Jesus said to them,  
("whose are this image and  
the inscription . . .?")

21 They say unto him, Cæsar's.  
Then saith he unto them,  
(Render. . .)

They said to him, "Cæsar's"  
Then he said to them, ("Render  
. . .")

23 came to him the Sadducees,  
which say (that there is no  
resurrection,) and asked  
him, Saying. . .

some Sadducees, who say there  
is no resurrection, came to  
him, and questioned him,  
saying. . .<sup>1</sup>

24 . . .Master, Moses said,  
(If a man. . .)

"Master, Moses said, 'If a  
man. . .'"

29 Jesus answered and said  
unto them, (Ye do err. . .)

But Jesus answered and said  
to them, "You err. . ."

31 But as touching the resur-  
rection of the dead, have  
ye not read that which was  
spoken unto you by God,  
saying, (I am. . .?)<sup>2</sup>

(")But as to the resurrection  
of the dead, have you not read  
what was spoken to you by  
God, saying,  
( 'I am. . .?'")

35 Then one of them which was  
a lawyer, asked him a ques-  
tion, tempting him, and  
saying. . .

And one of them, a doctor of  
the law, putting him to the  
test, asked him. . .

<sup>1</sup> Rheims-Challoner again strives for the subject, predicate, object sent-  
ence. King James Version has the relative pronoun which with the ante-  
cedent Sadducees, where Rheims-Challoner of course has who.

<sup>2</sup> King James renders peri and de with the paraphrase as touching; Rheims-  
Challoner with as to. The King James usage seems contemporary idiom  
for it.

<sup>3</sup> King James alone picks up and saying from the Greek; Rheims-Challoner,  
apparently following the Vulgate, does not, and paraphrases tentans  
with the expression putting him to the test. Again King James uses

Κατὰ Ματθαῖον

- 37 ὁ δὲ Ἰησοῦς ἔφη αὐτῷ·  
(ἀγαπήσεις Κύριον. . .)
- 41 ἐπηρώτησεν αὐτοῦς ὁ  
Ἰησοῦς, λέγων·
- 42 λέγουσιν αὐτῷ· τοῦ  
Δαβὶδ.
- 43 λέγει αὐτοῖς· πῶς οὖν  
Δαβὶδ ἐν πνεύματι Κύριον  
αὐτὸν καλεῖ, λέγων, εἶπεν  
ὁ Κύριος τῷ Κυρίῳ μου. . .)
- 46 καὶ οὐδεὶς ἐδύνατο αὐτῷ  
ἀποκριθῆναι λόγον, (οὐδὲ  
ἐτόλμησέν τις. . .)
- 1 Τότε ὁ Ἰησοῦς ἐλάλησεν  
τοῖς ὄχλοις καὶ τοῖς  
μαθηταῖς αὐτοῦ λέγων.  
(2 ἐπὶ τῆς Μωσέως καθέδρας  
. . .)
- 3 πάντα οὖν ὅσα ἂν εἴπωσιν  
ὑμῖν τηρεῖν. . . λέγουσι  
γὰρ καὶ οὐ ποιοῦσιν.
- 16 Οὐαὶ ὑμῖν, <sup>τυφλοί</sup> δόητοίς οἱ.  
λέγοντες· (ὅς ἂν ὁμόση  
. . .)

Latin Vulgate

- 37 . . .Ait illi Jesus:
- 41 . . .interrogavit eos Jesus,  
dicens:
- 42 Dicunt ei, David. Ait illis:  
Quomodo ergo David in spiritu  
vocat eum Dominum, dicens:  
Dixit Dominus Domino meo:
- 46 . . .Et nemo poterat ei  
respondere verbum:

XXIII

- 1 . . .Tunc Jesus locutus  
est ad turbam et ad dis-  
cipulos, dicens: (Super  
cathedram. . .)
- 3 . . .Omnia ergo quaecumque  
dixerint vobis. . .dicunt en-  
im, et non faciunt.
- 16 . . .Vae vobis duces caeci,  
qui dicitis: (Quicumque  
juraverit. . .)



King James Version

Rheims-Challoner Version

37 Jesus said unto him. . .

Jesus said to him. . .

41 . . .Jesus asked them,  
Saying. . .

. . .Jesus questioned them,  
saying. . .

42 They say unto him, the son  
of David.  
He saith unto them, How  
then doth David in spirit  
call him Lord, saying,  
The Lord said unto my Lord  
. . .

They said to him, "David's."  
He said to them, "How then does  
David in the Spirit call him  
Lord, saying,  
'The Lord said to my Lord:  
. . .'" <sup>1</sup>

46 And no man was able to  
answer him a word,

And no one could answer him a  
word;

XXIII

1 Then spake Jesus to the  
multitude and to his dis-  
ciples,  
Saying, (. . .in. . .seat)

Then Jesus spoke to the crowds  
and to his disciples, saying,  
saying,  
(. . .on the chair. . .)

3 All therefore whatsoever  
they bid you (observe). . .  
for they say, and do not.

All things, therefore, that  
they command you, (observe). . .<sup>2</sup>  
for they talk but do nothing.

16 Woe unto you, ye blind guides,  
which say, (Whosoever shall  
swear. . .)

"Woe to you, blind guides, who  
say, ('Whoever swears. . .')

---

which where Rheims-Challoner uses who. King James's lawyer apparently  
comes from the Koinè nomikos, which Jerome rendered doctor legis. Unus  
ex eis, though coming directly from the Koinè, sounds like lingua franca.

<sup>1</sup> Rheims-Challoner alone capitalizes Spirit, clearly on doctrinal grounds.  
King James interpolates the son of for clarity.

<sup>2</sup> Rheims-Challoner's talk but do nothing has colloquial vigor.

Κατὰ Ματθαῖον

Latin Vulgate

30 καὶ λέγετε· (εἰ  
ἡμεν ἐν ταῖς ἡμέραις τῶν  
πατέρων ἡμῶν. . .)

30 . . .Et dicitis: (si fuissetem  
us in diebus patrum nostrorum  
. . .)

36 ἀμὴν λέγω ὑμῖν (ὅτι  
ἥξει ταῦτα πάντα. . .)

36 . . .Amen dico vobis,  
(venient haec omnia. . .)

39 λέγω γὰρ ὑμῖν, οὐ μὴ  
με ἴδητε ἀπ' ἄρτι ἕως  
ἂν εἴπητε, (εὐλογημένος ὁ  
ἐρχόμενος ἐν ὀνόματι Κυρίου)

39 . . .Dico enim vobis, non me  
videbitis amodo, donec dicatis:  
(Benedictus qui venit. . .)

XXIV . .

2 ὁ δὲ Ἰησοῦς εἶπεν  
αὐτοῖς· (οὐ βλέπετε ταῦτα  
πάντα;) ἀμὴν λέγω ὑμῖν,  
(οὐ μὴ ἀφεθῇ ὧδε λίθος. . .)

2 . . .Ipse autem respondens,  
dixit illis: (Videtis. . .?)

3 προσῆλθον αὐτῷ οἱ μαθηταὶ  
κατ' ἰδίαν λέγοντες· εἰπὲ  
ἡμῖν (πότε ταῦτα ἔσται;)

(2) Amen dico vobis, (non re-  
linquetur hic lapis. . .)

3 . . .accesserunt ad eum  
discipuli secreto, dicentes:  
Dic nobis (quando haec erunt?)

King James Version

Rheims-Challoner Version

30 And say, (If we had been  
in the days of our fathers,)

and say, ('If we had lived in  
the days of our fathers,') <sup>1</sup>

36 Verily I say unto you, (All  
these things shall come. . .)

Amen I say to you, (all these  
things will come upon. . .) <sup>2</sup>

39 For I say unto you, Ye shall  
not see me henceforth, till  
ye shall say, (Blessed is  
he that cometh in the name  
of the Lord.)

For I say to you, you shall  
not see me henceforth until  
you shall say, ('Blessed is he  
who comes in the name of the  
Lord:') <sup>3</sup>

XXIV

2 And Jesus said unto them,  
(See ye. . .?)

But he answered and said to  
them, ("Do you see. . .?") <sup>4</sup>

(2) verily I say unto you,  
(There shall not be left  
here one stone. . .) <sup>5</sup>

"Amen I say to you, (there will  
not be left here one stone. . .)" <sup>6</sup>

3 the disciples came unto him  
privately, saying, Tell us,  
(when shall these things be?)

the disciples came to him pri-  
vately, saying, "Tell us, (when  
are these things to happen. . .?)" <sup>6</sup>

---

<sup>1</sup> Rheims-Challoner makes we had lived of the plain verb to be.

<sup>2</sup> Again Rheims-Challoner and King James are at variance on shall, will.  
To us, the King James shall has an "it is so ordered" connotation.  
(loc. cit.)

<sup>3</sup> Here Rheims-Challoner and King James concur on the use of shall, but to  
the New Englander shall here again has the effect of command. (loc. cit.)

<sup>4</sup> Rheims-Challoner here uses the "emphatic" form of the verb: do you see?  
This far is observable a freedom in using the "progressive" and "em-  
phatic" forms of the verb in Rheims-Challoner, not observable in the  
King James. King James here picks up the Koinè's subject, Jesus, but  
Jerome does not, and of course Rheims-Challoner follows Jerome, in re-  
lying on the ipse for clarity of reference.

<sup>5</sup> Again Rheims-Challoner and King James are at variance on shall, will.  
(loc. cit.)

<sup>6</sup> Rheims-Challoner paraphrases erunt, with are to happen.

Κατὰ Ματθαῖον

Latin Vulgate

- 4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· (βλέπετε μή  
τις ὑμᾶς πλανήσῃ.) πολλοὶ  
γὰρ ἐλεύσονται ἐπὶ τῷ  
ὀνόματί μου λέγοντες, (ἐγὼ  
εἶμι. . .)
- 23 τότε ἐὰν τις ὑμῖν εἴπῃ,  
(ἰδοὺ ὧδε. . .)
- 25 ἰδοὺ προεῖρηκα ὑμῖν. ἐὰν  
οὖν εἴπωσιν ὑμῖν, (ἰδοὺ  
ἐν τῇ ἐρήμῳ ἐστίν. . .)
- 34 ἀμὴν λέγω ὑμῖν, (οὐ μὴ  
παρέλθῃ ἡ γενεὰ αὕτη. . .)
- 47 ἀμὴν λέγω ὑμῖν (ὅτι ἐπὶ  
πασὶ τοῖς ὑπάρχουσιν  
αὐτοῦ. . .)
- 48 ἐὰν δὲ εἴπῃ ὁ κακὸς  
δούλος ἐπειγὸς ἐν τῇ  
καρδίᾳ αὐτοῦ, (χρονίζει  
. . .)
- 8 αἱ δὲ μωραὶ ταῖς  
φρονέμοις εἶπεν· (δοῦτε  
ἡμῖν. . .)
- 4 . . .Et respondens Jesus,  
dixit eis: (Videte ne quis  
vos seducat.) Multi enim  
venient in nomine meo,  
dicentes:
- 23 Tunc si quis vobis dixerit:
- 25 Ecce praedixi vobis. Si  
ergo dixerint vobis:
- 34 . . .Amen dico vobis. . .  
(quia non praeteribit  
generatio haec. . .)
- 47 Amen dico vobis, (quoniam  
super omnia bona. . .)
- 48 . . .Si autem dixerit malus  
servus ille in corde suo:  
(Moram fecit. . .) <sup>1</sup>
- XXV
- 8 Fatuae autem sapientibus  
dixerunt: (Date nobis. . .)

<sup>1</sup> Jerome's moram facit is lingua franca. The Koinè has one word, Chronizei, which seems sufficient, but adds the complementary infinitive elthein, a usage which may be a lingua franca characteristic of the Alexandrine.

King James Version

Rheims-Challoner Version

4 And Jesus answered and said  
unto them, (Take heed that  
no man deceive you.)  
For many shall come in my  
name, saying,

And in answer Jesus said to  
them, ("Take care that no man  
leads you astray.) For many will  
come in my name, saying, <sup>1</sup>"

23 Then if any man shall say  
unto you,

"Then if anyone say to you. . ."

25 Behold, I have told you  
before.  
Wherefore, if they shall  
say unto you.

"Behold, I have told it to you  
beforehand, If therefore  
they say to you. . ."

34 Verily I say unto you. . .  
(This generation shall not  
pass. . .)

"Amen I say to you. . .(this  
generation will not pass away  
. . .)"

47 Verily I say unto you,  
(That. . .over all his  
goods.)

"Amen I say to you, (. . .over  
all his goods.)"

48 But and if that evil servant  
shall say in his heart,  
(. . .delayeth. . .)

(")But if that wicked servant  
says to himself, (. . . 'delays  
. . .')

XXV

8 And the foolish said unto  
wise, (Give us. . .)

And the foolish said to the  
wise, ('Give us. . .')

---

<sup>1</sup> Rheims-Challoner's lead you astray seems an apt rendering of seducat.  
Jerome follows the Koinē Blepete by using Videte, but both King James  
and Rheims-Challoner avoid direct translation of these words; their  
use in the old texts may be lingua franca use, for the Latin, at  
least, would use Cavete, or Estote sollicitantes, either one followed  
by ne.

Κατὰ Ματθαῖον

Latin Vulgate

- |   |  |
|---|--|
| <p>9 ἀπεκρίθησαν δὲ αἱ<br/>φρόνιμοι λέγουσαι· (μήποτε<br/>οὐκ ἀρκέσει ἡμῖν. . .)</p> <p>11 ὕστερον δὲ ἔρχονται καὶ<br/>αἱ λοιπαὶ παρθένοι<br/>λέγουσαι· (κύριε, κύριε. . .)</p> <p>12 ὁ δὲ ἀποκριθεὶς εἶπεν·<br/>ἀμὴν λέγω ὑμῖν, (οὐκ<br/>οἶδα ὑμᾶς.)</p> <p>20 προσήνεγκεν ἄλλα πέντε<br/>τάλαντα, λέγων·</p> <p>21 ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ·<br/>(εὖ, δούλε ἀγαθὲ. . .)</p> <p>22 ὁ τὰ δύο τάλαντα λαβὼν<br/>εἶπεν· (κύριε, . .)</p> <p>23 ἔφη αὐτῷ ὁ κτήριος αὐτοῦ·<br/>(εὖ, δούλε ἀγαθὲ καὶ<br/>πιστέ. . .)</p> <p>24 ὁ τὸ ἓν τάλαντον εἰληφώς<br/>εἶπε· (κύριε, ἔγνω σε<br/>. . .)</p> | <p>9 . . .Responderunt prudentes,<br/>dicentes: (Ne forte non<br/>sufficiat. . .)</p> <p>11 . . .Novissime vero veniunt<br/>et reliquae vārgines, dicentes:<br/>(Domine, Domine. . .)</p> <p>12 . . .At ille respondens ait:<br/>Amen dico vobis, (nescio vos.)</p> <p>20 . . .obtuli alia quinque<br/>talenta, dicens: (Domine,)</p> <p>21 Ait illi. . .(Accessit autem<br/>et)</p> <p>22 . . .qui duo talenta acceper-<br/>at, et ait:</p> <p>23 . . .Ait illi Dominus ejus:<br/>(Euge serve bone, et fidelis<br/>. . .)</p> <p>24 Accedens autem et. . .qui unum<br/>talentum acceperat, ait,<br/>(Domine, scio. . .)</p> |
|---|--|

King James Version

Rheims-Challoner Version

9 But the wise answered,  
saying, (Not so, lest there  
be not enough. . .) <sup>1</sup>

The wise answered, saying,  
( 'Lest there may not be  
enough. . . ' )

11 Afterward came also the  
other virgins, saying,  
(Lord, Lord. . .)

Finally there came also the  
other virgins, and said, ( 'Sir,  
sir. . . ' ) <sup>2</sup> "

12 But he answered and said,  
Verily I say unto you, (I  
know you not.)

But he answered and said, 'Amen  
I say to you, (I do not know  
you. ')

20 brought other five talents,  
saying, (Lord,)

brought five talents more,  
saying, ( 'Master. . . ' ) <sup>3</sup>

21 said unto him. . .

said to him. . .

22 that had received two  
talents (came) and said,

( " ) who had received the two  
talents (came) and said,

23 His lord said unto him,  
(Well done, good and faith-  
ful servant;)

His master said to him, ( 'Well  
done, good and faithful servant;  
. . . ' ) ( " )

24 Then he which had received  
the one talent (came) and  
said, (Lord, I knew. . .) <sup>4</sup>

"But he who had received the  
one talent came and said,  
( 'Master, I know . . . ' )

<sup>1</sup> King James interpolates Not so, adding clarity and drama. The Rheims-Challoner version is pallid and somewhat awkward by contrast, especially because of its inversion of the sentence, somewhat contrary to its custom.

<sup>2</sup> To the Rheims-Challoner the lord is simply the bridegroom. Both English versions render reliquæ and ai loipai as the other, ignoring the suggestion of the foolish virgins having been left behind.

<sup>3</sup> Rheims-Challoner's five talents more makes the King James other five talents seem awkward, and of questionable idiomatic validity at any time.

<sup>4</sup> King James follows the Koinè here in translating egnon, as past tense, rather than scio, as present tense. The knowing was of the past.





Κατὰ Ματθαῖον

Latin Vulgate

26 ἀποκριθεὶς δὲ ὁ κύριος  
αὐτοῦ εἶπεν αὐτῷ·  
(πονηρὲ δούλε καὶ  
ὀκνηρέ. . .)

26 Respondens autem dominus  
ejus, dixit ei: (Serve male  
et piger. . .)

34 τότε ἔρεϊ ὁ βασιλεὺς τοῖς  
ἐκ δεξιῶν αὐτοῦ· (δεῦτε οἱ  
εὐλογημένοι. . .)

34 . . .Tunc dicit Rex his qui  
a dextris ejus erint: (Venite  
benedicti. . .)

37 τότε ἀποκριθήσονται αὐτῷ  
οἱ δίκαιοι, λέγοντες·  
(κύριε, πότε σε εἶδομεν  
πεινῶντα. . .)

37 . . .Tunc respondebunt ei  
justi, dicentes: (Domine,  
quando te vidimus esurientem  
. . . ?) <sup>1</sup>

40 καὶ ἀποκριθεὶς ὁ βασιλεὺς  
ἔρεϊ αὐτοῖς· ἀμὴν λέγω  
ὑμῖν, ἐφ' ὅσον ἐποιήσατε  
ἐν τούτων τῶν ἀδελφῶν μου  
τῶν ἐλαχίστων, ἐμοὶ ἐποιή-  
σατε.

40 . . .Et respondens Rex,  
dicet illis: Amen dico vobis,  
quandiu fecistis uni ex his  
fratribus meis minimis, mihi  
fecistis. Tunc dicit et his  
qui a sinistris erunt:  
(Discedite a me maledicti  
in ignem aeternum. . .)

41 τότε ἔρεϊ καὶ τοῖς ἐξ  
ἐὼνύμων· (πορεύεσθε ἀπ'  
ἐμοῦ οἱ καταραμένοι εἰς  
τὸ πῦρ τὸ αἰώνιον. . .)

44 . . .Tunc respondebunt ei  
et ipsi, dicentes: (Domine,  
quando. . . ?)

44 τότε ἀποκριθήσονται αὐτῷ  
καὶ αὗτοι, λέγοντες·  
(κύριε, πότε σε. . .)

45 . . .Tunc respondebit illis,  
dicens: Amen dico vobis:  
(Quandiu non fecistis. . .)

45 τότε ἀποκριθήσεται  
αὐτοῖς, λέγων· ἀμὴν λέγω  
ὑμῖν, (ἐφ' ὅσον οὐκ  
ἐποιήσατε. . .)

<sup>1</sup> The words peinonta and esurientes both call for a word like hungering.

King James Version

Rheims-Challoner Version

26 His lord answered and said  
unto him, (Thou wicked and  
slothful servant. . .) <sup>1</sup>

(")But his master answered and  
said to him, ('Wicked and  
slothful servant! . . .')

34 Then shall the King say unto  
them on his right hand,  
(Come, ye blessed. . .)

"Then the king will say to  
those on his right hand, ('Come,  
blessed. . .') <sup>2</sup>

37 Then shall the righteous  
answer him, saying, (Lord,  
when saw we thee an hungred  
. . .?) sic

(")Then the just will answer  
him, saying, ('Lord, when did  
we see thee hungry. . .?)

40 And the King shall answer  
and say unto them, Verily I  
say unto you, Inasmuch as ye  
have done it unto one of the  
least of these my brethren,  
ye have done it unto me.

"And answering the king will  
say to them, ('Amen I say to  
you, as long as you did it for  
one of these, the least of my  
brethren, you did it for me.'

Then shall he say also unto  
them on the left hand, (De-  
part from me ye cursed, into  
everlasting fire. . .) <sup>3</sup>

"Then he will say to those on  
his left hand, ('Depart from  
me, accursed ones, into the  
everlasting fire. . .')

44 Then shall they also answer  
him, saying, (Lord, when. . .?)

(")Then they also will answer  
and say, ('Lord, when. . .?') <sup>4</sup>

45 Then shall he answer them,  
saying, Verily I say unto  
you, (Inasmuch as ye did it  
not. . .)

(")Then he will answer them,  
saying, 'Amen I say to you, (as  
long as you did not do it. . .') <sup>5</sup>  
(")

<sup>1</sup> King James interpolates Thou. Both English versions use slothful. Rheims-Challoner might well have used lazy.

<sup>2</sup> Rheims-Challoner might be expected here to capitalize King as King James does, and is therefore stylistically inconsistent in this usage.

<sup>3</sup> In the three passages above the King James prefers shall for what appears to be simple future. Rheims-Challoner prefers will. (Robertson. loc.cit.)

<sup>4</sup> Rheims-Challoner omits him, called for by both auto and ei.

<sup>5</sup> Again King James has shall where Rheims-Challoner prefers will. (Cf. Robertson: loc. cit.)

XXVI

- |  |  |
|--|--|
| 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν<br>ὁ Ἰησοῦς πάντας τοὺς<br>λόγους τούτους εἶπε τοῖς<br>μαθηταῖς αὐτοῦ· (οἶδατε<br>ὅτι μετὰ δύο ἡμέρας τὸ<br>πάσχα γίνεται. . .) | 1 . . .cum consummasset Jesus<br>sermones hos omnes, dixit<br>discipulis suis: (Scitis<br>quia post biduum. . .) |
| 3 τοῦ λεγομένου Καϊάφα. . .  | 3 . . .qui dicebatur Caiaphas:   |
| 5 ἔλεγον δέ· (μὴ ἐν τῇ<br>ἐορτῇ. . .)  | 5 . . .Dicebant autem: (Non in<br>die festo. . .)  |
| 8 ἰδόντες δὲ οἱ μαθηταὶ<br>αὐτοῦ ἠγανάκτησαν λέγοντες·<br>(εἰς τί ἡ ἀπώλεια αὐτῆς;)  | 8 . . .Videntes autem discipuli,<br>indignati sunt, dicentes:<br>(Ut quid perditio. . .?)                        |
| 10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν<br>αὐτοῖς· (τί κόπους<br>παρέχετε τῇ γυναικί;)  | 10 . . .Sciens autem Jesus, ait<br>illis: (Quid molesti estis<br>huic mulieri?)                                  |
| 13 ἀμὲν λέγω ὑμῖν, ὅπου ἐὰν<br>κηρυχθῇ τὸ εὐαγγέλιον<br>τουτο ἐν ὅλῳ τῷ κόσμῳ,<br>λαληθήσεται καὶ ὁ<br>ἐποιήσεν αὕτη εἰς<br>μνημόσυνον αὐτῆς.              | 13 . . .Amen dico vobis, ubi-<br>cumque. . .dicetur et quod<br>haec fecit in memoriam ejus.                      |

King James Version

Rheims-Challoner Version

XXVI

- |  |  |
|--|--|
| 1 And it came to pass, when<br>Jesus had finished all these<br>sayings, he said unto his<br>disciples,<br>(Ye know that after two<br>days. . .)                                      | And it came to pass when Jesus<br>had finished all these words,<br>that he said to his disciples,<br>("You know that after two<br>days. . .") <sup>1</sup> |
| 3 who was called Caiaphas,   | who was called Caiaphas,   |
| 5 But they said, (Not on the<br>feast <u>day</u> . . .)  | But they said, ("Not on the<br>feast. . .")  |
| 8 But when his disciples saw<br>it, they had indignation,<br>saying, (To what purpose is<br>this waste. . .?) <sup>2</sup>   | . . .But when the disciples<br>saw this, they were indignant,<br>and said, ("To what purpose is<br>this waste? . . .")                                     |
| 10 When Jesus understood it,<br>he said unto them, (Why<br>trouble ye the woman? . . .)  | But Jesus, perceiving it, said<br>to them, ("Why do you trouble<br>the woman? . . .")  |
| 13 Verily I say unto you,<br>wheresoever ( <u>this gospel</u><br><u>shall be preached</u> . . .<br><u>shall</u> . . .that this woman<br>hath done, be told for a<br>memorial of her. | Amen I say to you, wherever<br>. . .this also that she has<br>done shall be told in memory<br>of her.  |

---

<sup>1</sup> Rheims-Challoner is not using modern diction in saying it came to pass; the phrase finished all these words seems singularly inept, for the meaning is having completed this instructions.

<sup>2</sup> King James's had indignation suggests "broken English".

Κατὰ Ματθαῖον

Latin Vulgate

- 14 Τότε πορευθεὶς εἰς τῶν  
δώδεκα, ὁ λεγόμενος  
Ἰούδας Ἰσκαριώτης, πρὸς  
τοὺς ἀρχιερεῖς εἶπε· (τὶ  
θέλετέ μοι δοῦναι. . .)
- 17 προσῆλθον οἱ μαθηταὶ τῷ  
Ἰησοῦ, λέγοντες αὐτῷ·  
που θέλεις ἐτοιμάσωμέν  
σοι φαγεῖν τὸ πᾶσχα;
- 18 ὁ δὲ εἶπεν· ὑπάγετε εἰς  
τὴν πόλιν πρὸς τὸν δεῖνα  
καὶ εἵπατε αὐτῷ· ὁ διδάσκαλος  
λέγει, (ὁ καιρὸς μου  
ἐγγύς ἐστιν.)
- 21 εἶπεν· ἀμὴν λέγω ὑμῖν,  
(ὅτι εἰς ἕξ ὧν. . .)
- 22 καὶ λυπούμενοι σφόδρα  
ἤρξαντο λέγειν. . .  
(μήτι ἐγὼ εἰμι, Κύριε;)
- 23 ὁ δὲ ἀποκριθεὶς εἶπεν·  
(ὁ ἐμβάσας. . .)
- 25 ἀποκριθεὶς δὲ ὁ Ἰούδας ὁ  
παραδιδούς αὐτὸν εἶπε·  
(μήτι ἐγὼ εἰμι, ῥαββί;)  
λέγει αὐτῷ· σὺ εἶπας.
- 14 Tunc abiit unus de duodecim,  
qui dicebatur Judas Iscariotis,  
(ad principes sacerdotum):  
et ait illis: (Quid vultis  
. . . ?)
- 17 . . .accesserunt discipuli  
ad Jesum, dicentes: (Ubi  
vis. . .?) At Jesus dixit:  
Ite in civitatem ad quemdam,  
et dicite ei: Magister, dicit:  
(Tempus meum. . .)
- 21 . . .illis dixit: Amen dico  
vobis, (quia unus vestrum  
. . .)
- 22 . . .Et contristati valde,  
coeperunt singuli dicere:
- 23 . . .At ipse respondens,  
ait: (Qui intingit. . .)
- 25 . . .Respondens autem Judas,  
qui tradidit eum, dixit:

King James Version

Rheims-Challoner Version

14 Then one of the twelve,  
called Judas Iscariot, went  
(unto the chief priests),  
And said unto them, (what  
will ye give me. . .?)

Then one of the Twelve, called  
Judas Iscariot, went (to the  
chief priests), and said to  
them, ("what are you willing to  
give me. . .?")

17 . . .the disciples came to  
Jesus, saying unto him,  
(Where wilt thou. . . ?)  
And he said, Go into the  
city to such a man, and say  
unto him, The Master saith,  
(My time. . .)

. . .the disciples came to  
Jesus and said, ("where dost  
thou want. . . ?) But Jesus said,  
"Go into the city to a certain  
man, and say to him, 'The Master  
says, My time. . .'" <sup>1</sup>

21 . . .he said, Verily I say  
unto you, (that one of you  
. . .)

he said, "Amen I say to you,  
(one of you. . .)"

22 And they were exceeding  
sorrowful, and began every  
one of them to say unto  
him. . . <sup>2</sup>

. . .And being very much sad-  
dened they began each to say,

23 And he answered and said,  
(He that dips. . .) <sup>3</sup>

But he answered and said, ("He  
who dips. . .")

25 Then Judas, which betrayed  
him, answered and said, <sup>4</sup>

And Judas who betrayed him  
answered and said,

---

<sup>1</sup> Rheims-Challoner rejects the archaic wilt to combine the archaic dost with the modern want us to, an odd linguistic mixture.

<sup>2</sup> King James here adds unto him, but the phrase is not in Latin or Vulgate.

<sup>3</sup> In Verse 17 King James relies upon the simple personal pronoun he for clarity of reference; Rheims-Challoner, following the Vulgate, repeats Jesus. The King James such a man is baffling, and suggests colloquial language. The phrases propter ton deina and ad quemdam are equally non-specific.

<sup>4</sup> Both English versions have and said, but without precedent in the texts.

Κατὰ Ματθαίου

Latin Vulgate

26 καὶ εἶπε, λάβετε. . .

(25) . . .Ait illi: Tu dixisti.

26 . . .et ait: Accipite. . .

27 ἔδωκεν αὐτοῖς, λέγων·  
πείτε (ἐξ αὐτοῦ πάντες·)

27 . . .et dedit illis,  
dicens:

29 λέγω δὲ ὑμῖν, (ὅτι οὐ  
μὴ π(ω. . .))

29 Dico autem vobis:

30 Καὶ ὑμνήσαντες. . .

30 Et hymno dicto. . .

31 τότε λέγει αὐτοῖς ὁ  
Ἰησοῦς· (πάντες ὑμεῖς  
. . .)

31 . . .Tunc dicit illis. . .

33 ἀποκριθεὶς δὲ ὁ Πέτρος  
εἶπεν αὐτῷ· (εἰ πάντες  
. . .)

33 Respondens autem Petrus,  
ait illi:

34 ἔφη αὐτῷ ὁ Ἰησοῦς·  
ἀμὴν λέγω σοι (ὅτι ἐν  
ταύτῃ τῇ νυκτὶ πρίν. . .  
ἀπαρνήσῃ με.)

34 Ait illi Jesus: Amen dico  
tibi. . .

35 λέγει αὐτῷ ὁ Πέτρος·  
(κἂν δέῃ με. . .) . . .  
οὐ μὴ σε ἀπαρνήσομαι.  
ὁμοίως καὶ πάντες οἱ  
μαθηταὶ εἶπον·

35 . . .Ait illi Petrus: . .  
non te negabo. Similiter  
et omnes discipuli dixerunt.

King James Version

Rheims-Challoner Version

(25) He said unto him, Thou  
hast said. <sup>1</sup>

He said to him, "Thou hast  
said it."

26 and said, Take. . .

and said, "Take. . ."

(The institution of the Eucharist)

27 and gave it to them,  
saying, <sup>2</sup>

and gave it to them, saying,

29 But I say unto you. . .

But I say to you,

30 when they had sung a hymn

after reciting a hymn. . . <sup>3</sup>

31 Then saith. . . unto them  
. . .

Then. . . said to them. . .

33 Peter answered and said  
unto him,

But Peter answered and said  
to him,

34 Jesus said unto him, Verily  
I say unto thee,

Jesus said to him, "Amen I  
say to thee, . . ."

35 Peter said unto him, . . .  
will I not deny thee. Like-  
wise also said all the dis-  
ciples.

. . . Peter said to him, ". . .  
I will not deny thee!" And all  
the disciples said the same  
thing. <sup>4</sup>

---

<sup>1</sup> The modern reader feels the lack of an object after King James's hast said. Is this the origin of the modern cant "You said it"?

<sup>2</sup> (The King James alone has a redundant phrase drink ye all of it, which has led to confusion and much argument, but Koiné and Vulgate make it clear that the all refers to Jesus' hearers, not to the consecrated wine. Cf. pantes and omnes, both here nominative plural; they would have been pan and omnem otherwise.)

<sup>3</sup> Rheims-Challoner's recited a hymn is closer to the Vulgate than King James is, but the Koiné ymnesantes suggests chanting, and the reader expects song.

<sup>4</sup> Rheims-Challoner's and King James rendering of negabo is will not deny. Here is definitely a "volitional future". (Cf. Robertson, loc. cit.)



Κατὰ Ματθαῖον

Latin Vulgate

- |   |  |
|---|--|
| 36 (χωρ(ον) λεγόμενον<br>Γεθσημανή, καὶ λέγει τοῖς<br>μαθηταῖς· (καθίσατε. . .) | 36 . . .quae dicitur Gethse-<br>mani, et dixit discipulis<br>suis: (Sedete. . .)                         |
| 38 τότε λέγει αὐτοῖς· (περὶλυπὸς<br>ἐστὶν ἡ ψυχὴ μου ἕως<br>θανάτου·)           | 38 Tunc ait illis: (Tristis<br>est anima mea usque ad<br>mortem.)  |
| 39 προσευχόμενος, καὶ λέγων·  | 39 . . .orans et dicens:   |
| 40 καὶ λέγει τῷ Πέτρῳ·  | 40 . . .et dicit Petro:  |
| 41 καὶ προσεύχεσθε, (ἵνα<br>μὴ εἰσέλθῃτε εἰς<br>πειρασμόν. . .)                 | 41 . . .et orate (ut non in-<br>tretis in tentationem.)  |
| 42 ἀπελθὼν προσηύξατο λέγων·<br>(πάτερ μου, εἰ· . .)                            | 42 (Iterum secundo)<br>. . .abiit, et oravit,<br>dicens:   |
| 44 προσηύξατο ἐκ τρίτου<br>τὸν αὐτὸν λόγον εἰπὼν.                               | 44 . . .oravit tertio, eundem<br>sermonem dicens. (Tunc<br>venit. . .) et dicit illis:<br>(Dormite iam,) |
| 45 τότε ἔρχεται. . .) καὶ<br>λέγει αὐτοῖς· (καθεύδετε<br>τὸ λαπὸν. . .)         |  |
| 47 Καὶ ἔτε αὐτοῦ λαλοῦντος<br>(ἰδοὺ Ἰούδας. . .)                                | 47 Adhuc eo loquente,  |
| 48 ἔδωκεν αὐτοῖς σημεῖον,<br>λέγων· (ὃν ἂν φιλήσω,<br>αὐτός ἐστι·)              | 48 . . .dedit illis signum,<br>dicens: (Quemcumque osculatus<br>fuero. . .)                              |

King James Version

Rheims-Challoner Version

36 called Gethsemane, and  
saith unto the disciples,  
(Sit ye. . .)

called Gethsamani, and he said  
to his disciples, ("Sit down  
. . .") <sup>1</sup>

38 Then saith he unto them,  
(My soul is exceeding  
sorrowful, even unto death:  
. . .) <sup>2</sup>

. . .Then he said to them, ("My  
soul is sad, even unto death.")

39 prayed, saying. . .

prayed, saying. . .

40 saith unto Peter,

said to Peter,

41 Watch and pray, (that ye  
enter not into temptation:)

Watch and pray, (that you may  
not enter into temptation.)

42 He went away again the  
second time, and prayed,  
saying,

Again a second time he went  
away and prayed, saying,

44 prayed the third time,  
saying the same words.  
(Then cometh. . .) and  
saith unto them, (Sleep on  
now,) <sup>3</sup>

prayed a third time, saying  
the same words over. (Then  
he came. . .) and said to them,  
("Sleep on now,")

47 And while he yet spake,

And while he was yet speaking,

48 gave them a sign, saying,  
(Whomsoever I shall kiss. . .) <sup>4</sup>

had given them a sign, saying,  
("Whoever I kiss. . .")

---

<sup>1</sup> Rheims-Challoner adds the complementary adverb down to sit.

<sup>2</sup> The King James shows a liking for exceeding as an intensive.

<sup>3</sup> Both English versions use the complementary preposition on, similarly.

<sup>4</sup> King James' whomsoever places the relative pronoun as an object precisely.

Κατὰ Ματθαῖον

Latin Vulgate

49 καὶ εὐθέως προσελθὼν πρὸς  
'Ιησοῦ εἶπε· (χαῖρε,  
ῥαββί. . .)

49 . . .Et confestim accedens  
ad Jesum, dixit: (Ave,  
rabbi.)

50 ὁ δὲ 'Ιησοῦς εἶπεν αὐτῷ·  
(ἔταῖρε, ἐφ' ᾧ. . .)

50 . . .Dixitque illi Jesus:  
(Amice. . . ?)

52 τότε λέγει αὐτῷ ὁ 'Ιησοῦς·  
(ἀπόστρεψόν σου τὴν  
μάχαιραν. . .)

52 Tunc ait illi Jesus:  
(Converte gladium. . .)

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ  
'Ιησοῦς τοῖς ὄχλοις·  
(ὥς ἐπὶ ληστήν. . .)

55 In illa hora dixit Jesus  
turbis: (Tamquam ad latronem. . .)

61 δύο ψευδομάρτυρες εἶπον·  
οὗτος ἔφη, (δύναμαι  
καταλῦσαι τὸν ναὸν τοῦ  
θεοῦ. . .)

61 . . .duo falsi testes, et  
dixerunt: Hic dixit: (Possum  
destruere templum Dei. . .)

62 ὁ ἀρχιερεὺς εἶπεν αὐτῷ·  
οὐδὲν ἀποκρίνη; (τὸ οὗτοί  
σου. . .) (ὁ δὲ 'Ιησοῦς  
ἔσιώπα.)

62 . . .princeps sacerdotum,  
ait illi: Nihil respondes  
. . . ?

(Jesus autem tacebat.)

63 καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς  
εἶπεν αὐτῷ. . . ἵνα ἡμῖν  
εἴπῃς εἰ σὺ εἶ ὁ Χριστός  
. . .

63 . . .princeps sacerdotum ait  
illi:

. . .ut dicas nobis. . .(si  
tu es Christus. . .)

King James Version

Rheims-Challoner Version

49 And forthwith he came to  
Jesus, and said, (Hail,  
master;)

And he went straight up to  
Jesus and said, ("Hail, Rabbi!")

50 And Jesus said unto him,  
(Friend. . ?)

And Jesus said to him,  
("Friend. . ?")

52 Then said Jesus unto him,  
(Put up again. . .sword  
. . .)

Then Jesus said to him, ("Put  
back thy sword. . .")

55 In that same hour said  
Jesus to the multitude,  
(. . .as against a thief  
. . . ?) <sup>1</sup>

In that hour Jesus said to the  
crowds, (As against a robber  
. . .")

(60) two false witnesses,  
This fellow said, (I am  
able to destroy the temple  
of God. . .) <sup>2</sup>

two false witnesses, and said,  
"This man said, ('I am able to  
destroy the temple of God. . .')"

(62) the high priest. . . said  
unto him, (Answerest thou  
nothing?)

the high priest. . . said to  
him, ("Dost thou make no  
answer. . . ?")

63 . . . And the high priest  
answered and said unto him, <sup>3</sup>

the high priest said to him,

that thou tell us (whether  
thou be the Christ. . .)

that thou tell us (whether  
thou art the Christ. . .)

---

<sup>1</sup> Here the King James omits the almost omnipresent unto after saying.

<sup>2</sup> Both English versions shy away from the word can, and say I am able.  
Rheims-Challoner, it appears, followed the King James here.

<sup>3</sup> The King James here follows the Koinē, which has the formula,  
-apokritheis. . . eipen. The Vulgate does not have the formulary  
pleonasm here.

Κατὰ Ματθαῖον

Latin Vulgate

64 λέγει αὐτῷ ὁ Ἰησοῦς·  
σὺ εἶπας· πλὴν λέγω ὑμῖν,  
(ἀπ' ἄρτι ὄψεσθε. . .)

64 . . .Dicit illi Jesus: Tu dixisti: Verumtamen dico vobis.. .(amodo videbitis . . .)

65 διέρρηξε τὰ ἱμάτια  
αὐτοῦ, λέγων (ὅτι ἐβλασ  
φήμησε· τί ἔτι. . .)

65 . . .scidit vestimenta sua, dicens: (Blasphemavit. . .)

66 οἱ δὲ ἀποκριθέντες εἶπον·  
(ἔνοχος θανάτου ἐστίν.)

66 . . .At illi respondentes dixerunt: (Reus est mortis.)

67 ἐρράπισαν, λέγοντες·

(palmas in faciem ejus)

68 προφήτευσον ἡμῖν. . .

68 . . .dederunt, dicentes: (Propheta nobis. . .) <sup>1</sup>

69 καὶ προσῆλθεν αὐτῷ μίᾱ  
παιδίσκη λέγουσα· (καὶ  
σὺ ἦσθα μετὰ Ἰησοῦ τοῦ  
Γαλιλαίου.)

69 . . .accessit ad eum una ancilla, dicens: (Et tu cum Jesu Galileo eras.) Et ille negavit coram omnibus dicens: Nescio quid dices.

70 ὁ δὲ ἠρνήσατο ἔμπροσθεν  
πάντων λέγων· οὐκ οἶδα τί  
λέγεις.

71 . . .et ait his qui erant ibi:

71 καὶ λέγει τοῖς ἐκεῖ·  
(καὶ οὗτος. . .)

72 . . .Et iterum negavit cum juramento:

72 καὶ πάλιν ἠρνήσατο μεθ'  
ὄρκου. . .

<sup>1</sup> The Koinè has simply errapisan to describe the assault; Jerome uses what is probably lingua franca "gave him palms in the face", literally, and is followed by Rheims-Challoner with a paraphrase. The King James omits face, which is not present in the Koinè. Jerome was imaginative.

King James Version

Rheims-Challoner Version

64 Jesus saith unto him, Thou  
hast said: sic nevertheless  
I say unto you, (Hereafter  
shall ye see. . .) <sup>1</sup>

Jesus said to him, "Thou has  
said it. Nevertheless I say  
to you, (hereafter you shall  
see. . .)

65 rent his clothes, saying,  
(He hath spoken blasphemy  
. . .)

Then the high priest tore his  
garments, saying, ("He has  
blasphemed. . .")

66 They answered and said,  
(He is guilty of death.) <sup>2</sup>

And they answered and said,  
("He is liable to death.")

68 (smote him. . .) saying,  
(Prophecy unto us. . .)

(struck his face with the palms  
of their hands) saying, ("Pro-  
phesy to us. . .")

69 a damsel came unto him,  
saying, (Thou also wast  
with Jesus of Galilee.)  
But he denied before them  
all, saying, I know not  
what thou sayest. <sup>3</sup>

a maidservant came up to him  
and said, ("Thou also wast with  
Jesus the Galilean.") But he  
denied before them all, saying,  
I do not know what thou art  
saying.

71 . . .and said unto them  
that were there,

. . .and said to those who were  
there,

72 And again he denied with an  
oath,

. . .And again he denied with  
an oath,

---

<sup>1</sup> Again the King James omits the object after said, where the modern  
reader expects it. Rheims-Challoner supplies it. They concur on  
shall. (Cf. Robertson, loc. cit.)

<sup>2</sup> Both English versions struggle with Reus est mortis and the King James  
"guilty of death" cannot stand today; the paraphrase He must die comes  
closer to the meaning.

<sup>3</sup> Both English versions use deny intransitively, but the modern reader  
expects this verb to have an object.

Κατὰ Ματθαῖον

Latin Vulgate

73 μετὰ μικρὸν δὲ προσελθόντες  
οἱ ἐστῶτες εἶπον τῷ  
Πέτρῳ· (ἀληθῶς καὶ σὺ ἐξ  
αὐτῶν εἶ·)

73 . . .Et post pusillum ac-  
cesserunt qui stabant, et  
dixerunt Petro:

74 τότε ἤρξατο καταναθεματίζειν  
καὶ ὀμνύειν (ὅτι οὐκ οἶδα  
. . .)

74 . . .Tunc coepit detestari  
et jurare,

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ  
ῥήματος τοῦ Ἰησοῦ  
εἰρηκότος αὐτῷ (ὅτι πρὶν  
ἀλέκτορα φωνῆσαι, τρίς  
ἀπαρνήσῃ με·)

75 . . .Et recordatus est Petrus  
verbi Jesu, quod dixerat:  
Priusquam gallus cantet, te  
me negabis.

XXVII

3 ἀπέστρεψε. . .λέγων·  
(ἡμαρτον παραδοὺς αἷμα  
ἀθῶν·) οἱ δὲ εἶπὼν· (τί  
πρὸς ἡμᾶς;)

3 . . .retulit. . .dicens:  
(Peccavi, tradens sanguinem  
justem.) At illi dixerunt:  
(Quid ad nos?)

6 οἱ δὲ ἀρχιερεῖς λαβόντες  
τὰ ἀργύρια εἶπον· (οὐκ  
ἔξεστι. . .)

6 Principes autem sacerdotum,  
acceptis argenteis, dixerunt:  
(Non licet eos. . .)

8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος  
ἀγρὸς αἵματος. . .

8 . . .Propter hoc vocatus est  
ager ille, (Haceldama,) <sup>1</sup>

9 τότε ἐπληρώθη τὸ ῥηθὲν  
διὰ Ἱερεμίου τοῦ προφήτου,  
λέγοντος· καὶ ἔλαβον. . .

9 Tunc impletum est quod dictum  
est per Jeremiam prophetam  
dicentem: (Et acceperunt. . .)

<sup>1</sup> Jerome interpolates the dramatic Haceldama, then adds, hoc est, ager sanguinus. Rheims-Challoner follows Jerome, of course, and King James does not.

King James Version

Rheims-Challoner Version

73 And after a while came unto  
him they that stood by, and  
said to Peter,

. . .And after a little while  
the bystanders came up and said  
to Peter,

74 Then he began to curse and  
to swear, saying,<sup>1</sup>

Then he began to curse and to  
swear that he did not know the  
man.

75 And Peter remembered the  
word of Jesus, which said  
unto him, Before the cock  
crow, thou shalt deny me  
thrice.

And Peter remembered the word  
that Jesus had said, "Before  
a cock crows, thou wilt deny  
me thrice."<sup>2</sup>

XXVII

3 . . .brought. . .Saying, I  
have sinned in that I have  
betrayed the innocent blood.)  
And they said, (What is that  
to us?)<sup>3</sup>

. . .brought back. . .saying,  
("I have sinned in betraying  
innocent blood.") But they said,  
("What is that to us?")

6 . . .the chief priests took  
the silver pieces, and said,  
(It is not lawful. . .them  
. . .)

. . .the chief priests took  
the pieces of silver, and said,  
("It is not lawful. . .")

8 Wherefore that field was  
called, The field of blood,

. . .For this reason that field  
has been called. . .(Haceldama,)

9 Then was fulfilled that  
which was spoken by Jeremy  
the prophet, saying, (And  
they took. . .)

Then was fulfilled what was  
spoken through Jeremias the  
prophet, saying, ("And they  
took. . .")

---

<sup>1</sup> The King James alone adds saying to swear.

<sup>2</sup> Rheims-Challoner has wilt for the King James shalt. The King James again uses which when the antecedent today would call for who. (Op. cit., 129-132, and 499 ff.)

<sup>3</sup> King James interpolates the, not in the Koiné.



Κατὰ Ματθαῖον

Latin Vulgate

11 καὶ ἐπηρώτησεν αὐτὸν ὁ  
ἡγεμὼν λέγων· σὺ εἶ ὁ βασιλεὺς  
τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς  
ἔφη αὐτῷ· σὺ λέγεις.

11 . . .et interrogaverit eum  
praeses, dicens: Tu est rex  
Judaeorum? Dicit illi Jesus:  
Tu dicis.

12 οὐδέν ἀπεκρίνατο.

13 . . .nihil respondit. Tunc  
dicit illi Pilatus: Non  
audis quanta adversum te  
dicunt testimonia? Et non  
respondit ei. . .

13 τότε λέγει αὐτῷ ὁ Πιλάτος·  
οὐκ ἀκούεις πῶσα σου  
καταμαρτυροῦσι;

14 (καὶ οὐκ ἀπεκρίθη αὐτῷ. . .)

16 . . .qui dicebatur Barabbas.  
Congregatis ergo illis,  
dixit Pilatus: (Quem vultis  
. . .?)

16 λεγόμενον Βαραββᾶν.

17 σονηγμένων οὖν αὐτῶν  
εἶπεν αὐτοῖς ὁ Πιλάτος·  
(τίνα θέλετε. . .) ἢ  
Ἰησοῦν τὸν λεγόμενον  
Χριστόν;

17 . . .an Jesum qui dicitur  
Christus?

19 ἀπέστειλε πρὸς αὐτὸν ἡ  
γυνὴ αὐτοῦ λέγουσα·  
(μηδὲν σοὶ καί. . .)

19 . . .misit ad eum uxor ejus,  
dicens, (Nihil tibi . . .) <sup>1</sup>

20 ἐπεισαν τοὺς ὄχλους ἵνα  
αἰτήσωνται. . .

20 . . .persuaserunt. . .  
peterent

<sup>1</sup> The Vulgate's highly idiomatic Nihil tibi comes from the Koinē Meden soi.

King James Version

Rheims-Challoner Version

11 and the governor asked him,  
saying, Art thou the King  
of the Jews? And Jesus said  
unto him, Thou sayest. <sup>1</sup>

the procurator asked him, saying,  
"Art thou the king of the Jews?"  
Jesus said to him, "Thou sayest  
it."

(12). . .he answered nothing.

he made no answer.

13 Then said Pilate unto him,  
Hearest thou not how many  
things they witness against  
thee?  
And he answered him to  
never a word; . . . <sup>2</sup>

he made no answer. Then Pilate  
said to him, "Dost thou not hear  
how many things they prefer  
against thee?" But he did not  
answer him a single word.

16 . . .called Barabbas.  
Therefore when they were  
gathered together, Pilate  
said unto them, (Whom will  
ye. . . ?) <sup>3</sup>

called Barabbas. Therefore,  
when they had gathered together,  
Pilate said, ("Whom do you wish  
. . . ?")

17 . . .or Jesus which is  
called Christ?

or Jesus who is called Christ?

19 his wife sent unto him,  
saying, (Have thou nothing  
. . .)

his wife sent to him, saying,  
("Have nothing. . .")

20 persuaded. . .they should  
ask

persuaded. . .to ask

---

<sup>1</sup> The King James uses no object after Thou sayest, as if the it were in st.

<sup>2</sup> The King James answered him to is wholly invalid today. Rheims-Challoner's prefer, in the sense bring forward displays its latinistic etymology too clearly. The usage is not "popular", and after all the Gospels are intended for the people. When biblical scholars write for "the common reader" we shall have an effective version unmarred by archaisms, erudite verbiage.

<sup>3</sup> The King James follows the Koiné in supplying unto them.

<sup>4</sup> Again appears the King James version's typical which usage.

Κατὰ Ματθαῖον

Latin Vulgate

- |   |  |
|---|--|
| <p>21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν<br/>αὐτοῖς· (τίνα θέλετε. . .)<br/>οἱ δὲ εἶπον· Βαραββᾶν.</p> <p>22 λέγει αὐτοῖς ὁ Πιλάτος· τί<br/>οὖν ποιήσω Ἰησοῦν τὸν<br/>λεγόμενον Χριστόν;<br/>λέγουσιν αὐτῷ πάντες·<br/>(σταυρωθήτω.)</p> <p>23 ὁ δὲ ἡγεμὼν ἔφη· (τὶ γὰρ<br/>κακὸν. . .;) οἱ δὲ περισσῶς<br/>ἔκραζον λέγοντες·<br/>(σταυρωθήτω.)</p> <p>24 (Πιλάτος). . . ἀπενίψατο<br/>τὰς χεῖρας ἀπέναντι τοῦ<br/>ὄχλου λέγων· (ἄθῳός εἰμι<br/>. . .)</p> <p>25 καὶ ἀποκριθεὶς πᾶς ὁ<br/>λαὸς εἶπε· (τὸ αἷμα αὐτοῦ<br/>. . .)</p> <p>29 ἐνέπαιζον αὐτῷ λέγοντες·<br/>(χαῖρε, ὁ βασιλεὺς. . .)</p> <p>33 τόπον λεγόμενον Γολγοθᾶ,<br/>ὃ ἐστὶ λεγόμενος κρᾶνίου<br/>τόπος,</p> | <p>21 . . .Respondens autem prae-<br/>ses, ait illis: (Quem vultis<br/>. . .?)</p> <p>At illi dixerunt: (Barabbam.)<br/>Dicit illis Pilatus: Quid<br/>igitur faciam de Jesu qui<br/>dicitur Christus? Dicunt<br/>omnes: Crucifigatur. Ait<br/>illis praeses: (Quid enim<br/>. . .?)</p> <p>24 . . .clamabant dicentes:<br/>(Crucifigatur. . .)</p> <p>24 . . .lavit manus coram<br/>populo, dicens: (Innocens<br/>. . .)</p> <p>25 . . .Et respondens universus<br/>populus, dixit: (Sanguis<br/>ejus. . .)</p> <p>29 . . .illudebant ei, dicentes:<br/>(Ave, rex. . .)</p> <p>33 . . .locum qui dicitur<br/>Golgotha,<sup>1</sup></p> |
|---|--|

<sup>1</sup> (Jerome alone supplies "the place of Calvary" instead of "the place of a skull".)

King James Version

Rheims-Challoner Version

21 The governor answered and  
said unto them, (Whether  
. . .will ye. . .?) <sup>1</sup>

But the procurator addressed  
them, and said to them, ("Which  
. . .do you wish. . .?")

. . .They said, Barabbas.  
Pilate saith unto them,  
What shall I do then with  
Jesus which is called  
Christ? They all say unto  
him, Let him be crucified.  
And the governor said,  
(Why. . . ?)

And they said, "Barabbas."  
Pilate said to them, ("What  
then am I to do with Jesus who  
is called Christ?" They all  
said, "Let him be crucified!"  
The procurator said to them,  
("Why. . . ?") <sup>2</sup>

(23) they cried out the more,  
saying, (Let him be cru-  
cified. . .)

(23) they kept crying out the  
more, saying, ("Let him be  
crucified.") <sup>3</sup>

24 washed his hands before the  
multitude, saying, (I am  
innocent. . .)

washed his hands in sight of  
the crowd, saying, ("I am  
innocent. . .") <sup>4</sup>

25 Then answered all the people,  
and said, (His blood. . .)

And all the people answered  
and said, ("His blood. . .")

29 mocked him, saying, (Hail,  
King. . .)

they mocked him, saying, ("Hail,  
King. . .")

33 a place called Golgotha,

the place called Golgotha,

---

<sup>1</sup> The King James whether is presented in a usage long since obsolete.

<sup>2</sup> Both Rheims-Challoner and King James here are closer to the Koiné than the Vulgate is with its illi dixerunt.

<sup>3</sup> The Rheims-Challoner's kept crying out renders the imperfect well.

<sup>4</sup> The Rheims-Challoner's in sight of avoids the ambiguity of the King James version's before, which could be understood as temporal.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. This section also outlines the various methods used to collect and analyze data, ensuring that the information is reliable and up-to-date.

2. The second part of the document focuses on the financial aspects of the organization. It provides a detailed overview of the budget, including the projected income and expenses for the upcoming year. This section also discusses the various financial risks that the organization may face and the strategies used to mitigate these risks.

3. The third part of the document addresses the operational aspects of the organization. It describes the various processes and procedures that are in place to ensure the efficient and effective delivery of services. This section also discusses the various challenges that the organization may face and the strategies used to overcome these challenges.

4. The fourth part of the document discusses the human resources of the organization. It provides a detailed overview of the current staff levels and the various roles and responsibilities of the staff. This section also discusses the various strategies used to attract and retain talent, as well as the various training and development programs that are in place.

5. The fifth part of the document discusses the legal and regulatory aspects of the organization. It provides a detailed overview of the various laws and regulations that apply to the organization and the strategies used to ensure compliance. This section also discusses the various risks that the organization may face and the strategies used to mitigate these risks.

6. The sixth part of the document discusses the environmental aspects of the organization. It provides a detailed overview of the various environmental risks that the organization may face and the strategies used to mitigate these risks. This section also discusses the various strategies used to promote sustainability and reduce the organization's carbon footprint.

7. The seventh part of the document discusses the social aspects of the organization. It provides a detailed overview of the various social risks that the organization may face and the strategies used to mitigate these risks. This section also discusses the various strategies used to promote social responsibility and improve the organization's reputation.

8. The eighth part of the document discusses the overall performance of the organization. It provides a detailed overview of the various key performance indicators (KPIs) that are used to measure the organization's performance. This section also discusses the various strategies used to improve the organization's performance and achieve its goals.

9. The ninth part of the document discusses the future of the organization. It provides a detailed overview of the various opportunities and challenges that the organization may face in the future. This section also discusses the various strategies used to prepare the organization for the future and ensure its long-term success.

10. The tenth part of the document discusses the conclusion of the report. It summarizes the key findings of the report and provides a final overview of the organization's performance and future prospects.

Κατὰ Ματθαῖον

Latin Vulgate

35 ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ  
τοῦ προφήτου λέγοντος·  
(διεμέρ(σαντο. . .))

35 . . .ut impleretur quod  
dictum est per prophetam  
dicentem: (Div~~iserunt~~. . .)

40 κινου̇ντας τὰς κεφαλὰς  
αὐτῶν καὶ λέγοντες· (ὁ  
καταλύων. . .)

40 moventes capita sua, et  
dicentes: (Vah. . .) <sup>1</sup>

41 ἐμπαίζοντες μετὰ τῶν  
γραμματέων καὶ πρεσβυτέρων  
ἔλεγον· (ἄλλους ἔσωσεν. . .)

41 . . .illudentes cum scribis  
et senioribus dicebant:  
(Alios salvos. . .)

43 εἶπε γὰρ (ὅτι Θεοῦ εἰμι  
υἱός. . .)

43 . . .dixit enim. . .

46 περὶ δὲ τὴν ἐνάτην ὥραν  
ἀνεβόησεν ὁ Ἰησοῦς  
φωνῇ μεγάλῃ λέγων· (ἦλ(,  
ἦλ(, λαμὰ σαβαχθαν(;))

46 . . .Et circa horam nonam  
clamavit Jesus voce magna,  
dicens: (Eli, Eli, lamma  
s<sup>ie</sup> sabachthani?)

47 τινὲς δὲ τῶν ἑκεῖ  
ἑστῶτων ἀκούσαντες ἔλεγον  
ὅτι Ἠλ(αν φωνεῖ οὗτος.

47 . . .Quidam autem illic  
stantes et audientes,  
dicebant: Eliam vocat iste.

49 οἱ δὲ λοιποὶ ἔλεγον·  
(ἄφες. . .)

49 Ceteri vero dicebant:  
(Sine. . .) <sup>2</sup>

50 ὁ δὲ Ἰησοῦς πάλιν κράζας  
φωνῇ μεγάλῃ (ἀφήκε τὸ  
πνεῦμα.)

50 . . .Jesus autem iterum  
clamans voce magna, (emisit  
spiritum.)

54 ἐφοβήθησαν σφόδρα  
λέγοντες· (ἀληθῶς Θεοῦ  
υἱὸς ἦν οὗτος.)

54 . . .timuerunt valde,  
dicentes: (Vere Filius Dei  
erat iste.)

<sup>1</sup> The Vulgate alone interpolates Vah. Shaking is highly idiomatic, but is scarcely a precise translation of moventes and kinountes.

<sup>2</sup> Three interesting "colloquialisms" appear here, in Aphes, Let be, and wait. The Latin Sine is noncolloquial, and is not the preposition without, but the imperative singular of sinire, to allow, permit. One would expect Sinite.

King James Version

Rheims-Challoner Version

35 that it might be fulfilled  
which was spoken by the  
prophet, (They parted. . .)

(they divided. . .) to fulfill  
that which was spoken through  
the prophets, saying, <sup>1</sup>

(39) wagging their heads,  
And saying. . .

shaking their heads, and  
saying. . .

41 mocking him, with the scribes  
and elders, said,  
(He saved others. . .)

the chief priests with the  
Scribes and the elders, mocking,  
said, ("He saved others. . .")

43 for he said. . .

for he said. . .

46 And about the ninth hour  
Jesus cried with a loud  
voice, saying, (Eli, Eli,  
lama sabacthani?)

But about the ninth hour Jesus  
cried out with a loud voice,  
saying, "Eli, Eli, lema (sic)  
sabacthani,"

47 Some of them that stood  
there, when they heard that,  
said, This man calleth for  
Elias.

And some of the bystanders on  
hearing this said, "This man  
is calling Elias."

49 The rest said, (Let be. . .)

But the rest said, ("Wait. . .")

50 Jesus, when he had cried  
again with a loud voice,  
(yielded up the ghost.) <sup>2</sup>

But Jesus again cried out with  
a loud voice, (and gave up his  
spirit.)

54 they feared greatly, saying,  
(Truly this was the Son of  
God.)

they were very much afraid,  
and they said, ("Truly he was  
the Son of God.")

---

<sup>1</sup> Rheims-Challoner here uses the plural prophets; the singular appears correct.

<sup>2</sup> King James's ghost has negative connotations today; Rheims-Challoner carefully uses spirit. Here, and above, King James and Rheims-Challoner both translate megale and magna (of voice) loud, though both words mean great.

Κατὰ Ματθαῖον

Latin Vulgate

58 ἡτήσατο τὸ σῶμα τοῦ  
Ἰησοῦ. τότε ὁ Πιλάτος  
ἐκέλευσεν ἀποδοθῆναι τὸ  
σῶμα.

58 . . .et petiit corpus Jesu.  
Tunc Pilatus jussit reddi  
corpus.

62 συνήχθησαν οἱ ἀρχιερεῖς  
καὶ οἱ Φαρισαῖοι πρὸς  
Πιλάτον λέγοντες·

62 . . .convenerunt principes  
sacerdotum et pharisaei ad  
Pilatum, dicentes: Domine,  
recordati sumus, quia de-  
ductor illic dixit adhuc  
vivens:

63 κῆρυε, ἐμνήσθημεν ὅτι  
ἐκεῖνος ὁ πλάνος εἶπεν  
ἔτι ζῶν. . .

64 Jube ergo custodire sepul-  
chrum. . .

64 κέλευσον οὖν ἀσφαλισθῆναι  
τὸ τάφον. . .

κλέψωσιν αὐτὸν καὶ εἰπωσι  
τῷ λαῷ, (ἡγέρθη. . .)

. . .furentur eum, et dicant  
plebi: (Surrexit. . .)

65 ἔφη αὐτοῖς ὁ Πιλάτος·  
(ἔχετε κουστωδίας·  
ὑπάγετε. . .)

65 Ait illis Pilatus: (Habetis  
custodiam, ite. . .)

XXVIII I

5 ἀποκριθεὶς δὲ ὁ ἄγγελος  
εἶπε ταῖς γυναῖξιν· (μὴ  
φοβεῖσθε ὑμεῖς.)

5 Respondens autem angelus  
dixit mulieribus: (Nolite  
timere vos:) <sup>1</sup>

6 οὐκ ἔστιν ὧδε· ἡγέρθη  
γὰρ καθὼς εἶπεν. (δευτε  
ἴδετε. . .)

6 . . .surrexit enim, sicut  
dixit; (venite et videte  
. . .)

<sup>1</sup> Here, in the Vulgate is the source of the Quem quaeritis trope. The  
Rheims-Challoner's spoke and said is unpleasantly pleonastic.



King James Version

Rheims-Challoner Version

58 and begged the body of  
Jesus. Then Pilate commanded  
that the body be delivered.

and asked for the body of  
Jesus. Then Pilate ordered  
the body to be given up.

62 the chief priests and  
Pharisees came together  
unto Pilate,  
Saying, Sir, we remember  
that that deceiver said,  
while he was yet alive, <sup>1</sup>

the chief priests and the  
Pharisees went in a body to  
Pilate, saying, "Sir, we have  
remembered how that deceiver  
said, while he was yet alive,

64 Command therefore that the  
sepulchre be made sure. . . <sup>2</sup>

Give orders, therefore, that  
the sepulchre be guarded. . .

and steal him away, and say  
unto the people, (He is  
risen. . .)

and steal him away, and say to  
the people, (He has risen. . .)

65 Pilate said unto them, (Ye  
have a watch; go. . .)

Pilate said to them, ("You have  
a guard; go. . .")

XXVIII

5 And the angel answered and  
said unto the women, (Fear  
not ye:)

But the angel spoke and said  
to the women, ("Do not be  
afraid;")

6 . . .for he is risen, as he  
said. (Come, see. . .) <sup>4</sup>

for he has risen even as he  
said. (Come, see. . .)

---

<sup>1</sup> Came together is etymologically correct; Rheims-Challoner's went in a body paraphrases perhaps too much, but is facile.

<sup>2</sup> King James's be made sure displays sure as a syncopation of secure.

<sup>3</sup> King James's watch would connote today a "timepiece", to the common reader.

<sup>4</sup> King James here follows the Koinē, Rheims-Challoner, as expected, the Vulgate, in the tense of the verb to rise.

Κατὰ Ματθαῖον

Latin Vulgate

- |   |   |
|---|---|
| 7 καὶ ταχὺ πορευθεῖσαι<br>εἶπατε (τοῖς μαθηταῖς<br>αὐτοῦ ὅτι ἡγέρθη. . .)                                       | 7 . . .Et cito euntes dicite<br>(discipulis ejus quia<br>surrexit:)               |
| 8 ἰδοὺ εἶπον ὑμῖν. . .<br>ἔδραμον ἀπαγγεῖλαι τοῖς<br>μαθηταῖς αὐτοῦ.  | 8 . . .ecce praedixi vobis. . .<br>currentes nuntiare discipulis<br>ejus.         |
| 9 ὥς δὲ ἐπορεύοντο<br>ἀπαγγεῖλαι τοῖς μαθηταῖς<br>αὐτοῦ, καὶ ἰδοὺ Ἰησοῦς<br>ἀπῆντησεν αὐταῖς λέγων·<br>Χαίρετε. | 9 Et Jesus occurrit illis,<br>dicens: Avete.                                      |
| 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς·<br>(μὴ φοβεῖσθε. . .)  | 10 Tunc ait illis Jesus:<br>(Nolite timere:) ite,<br>nuntiate fratribus meis. . . |
| 11 ἀπήγγειλαν τοῖς<br>ἀρχιερεῦσιν. . .  | 11 . . .et nuntiaverunt prin-<br>cipibus sacerdotum . . .                         |
| 12 ἔδωκαν τοῖς στρατιώταις<br>λέγοντες· εἶπατε (ὅτι οἱ<br>μαθηταὶ αὐτοῦ. . .)                                   | 13 . . .dederunt militibus.<br>dicentes: Dicite quia<br>discipuli. . .            |
| 15 καὶ διεφημίσθη ὁ λόγος<br>(οὗτος παρὰ Ἰουδαίοις<br>. . .)  | 15 . . .Et divulgata est<br>verbum istud apud Judaeos<br>. . .                    |

King James Version

Rheims-Challoner Version

- |  |  |
|--|--|
| 7 And go quickly, and tell<br>(his disciples that he is<br>risen. . .)                     | And go quickly and tell (his<br>disciples that he has risen<br>. . .)                  |
| (7) lo, I have told you. <sup>1</sup>  | . . .I have foretold it to you."   |
| (8) . . .and did run to bring<br>his disciples word.                                       | . . .and ran to tell his dis-<br>ciples.   |
| 9 Jesus met them, saying,<br>All hail. <sup>2</sup>  | And behold, Jesus met them,<br>saying, "Hail!"   |
| 10 Then Jesus said unto them,<br>(Be not afraid:) go tell<br>my brethren. . . <sup>3</sup> | Then Jesus said to them, ("Do<br>not be afraid;) go, take word<br>to my brethren. . ." |
| 11 and shewed unto the chief<br>priests. . . <sup>4</sup>                                  | and reported to the chief<br>priests. . .  |
| (12) gave. . .unto the soldiers,   | gave. . .to the soldiers,  |
| (13) Saying, Say ye, His dis-<br>ciples. . .   | telling them,("Say, 'His dis-<br>ciples. . .'" )                                       |
| 15 . . .this saying is commonly<br>reported among the Jews. . .                            | . . .this story has been<br>spread abroad among the Jews. . .                          |

- 
- <sup>1</sup> In the King James told takes a direct object, but in the Rheims-Challoner, foretold, in another phrase, takes an indirect object.
- <sup>2</sup> The King James All hail and the Rheims-Challoner Hail! contrast interestingly, but the greeting Hail would be used today only in a jocular sense.
- <sup>3</sup> From time to time the King James version, as if expressing the temporary domination of one of its divan of scholars, reaches a fluent clarity highly pleasing to modern readers, as here, when it says simply Be not afraid, approximating the Rheims-Challoner "Do not be afraid."
- <sup>4</sup> Both English versions translate nuntiauerunt and apeggeilan freely.

Κατὰ Ματθαῖον

Latin Vulgate

18 καὶ προσελθὼν ὁ Ἰησοῦς  
ἐλάλησεν αὐτοῖς λέγων·  
(ἐδόθη μοι. . .)

18 . . .Et accedens Jesus  
locutus est eis, dicens:  
(Data est mihi. . .)  
(omnis potestas)

19 μαθητεύσατε πάντα τὰ  
ἔθνη, βαπτίζοντες αὐτοὺς  
εἰς τὸ ὄνομα τοῦ Πατρὸς  
καὶ τοῦ Υἱοῦ καὶ τοῦ  
Ἁγίου Πνεύματος,

19 . . .docete omnes gentes,  
baptizantes eos in nomine  
Patris, et Filii, et Spiritus  
Sancti, docentes eos servare  
omnia (quaecumque mandavi  
vobis.)

20 διδάσκοντες αὐτοὺς τηρεῖν  
πάντα ὅσα ἐνετειλάμην  
ὑμῖν. . .)

*Ἀμήν.*

King James Version

Rheims-Challoner Version

18 And Jesus came and spake  
unto them, saying, All  
power (is given unto me. . .)

And Jesus drew near and spoke  
to them, saying, "All power. . .  
(has been given to me.)"

19 . . .and teach all nations,  
baptizing them in the name  
of the Father, and of the  
Son, and of the Holy Ghost:  
Teaching them to observe  
all things (whatsoever I  
have commanded you:)

. . .make disciples of all  
nations, baptizing them in the  
name of the Father, and of the  
Son, and of the Holy Spirit,  
teaching them to observe all  
(that I have commanded you;) <sup>1</sup>

(Explicit Evangelium secundum

Matthaeum)

<sup>1</sup> Rheims-Challoner amplifies docete, but with perfect legitimacy; its  
use of Spirit is noteworthy.

- |   |  |
|---|--|
| 6 καὶ ἐκήρυσσε λέγων·<br>(ἔρχεται ὁ ἰσχυρότερός μου<br>. . .)   | 6 Et praedicabat dicens:<br>(Venit fortior. . .)                             |
| 11 καὶ φωνὴ ἐγένετο ἐκ τῶν<br>οὐρανῶν· (σὺ εἶ. . .)   | 11 Et vox facta est de caelis,<br>(Tu es. . .)                               |
| 14 κηρύσσων τὸ εὐαγγέλιον<br>τῆς βασιλείας τοῦ Θεοῦ<br>καὶ λέγων· (ὅτι πεπλήρωται<br>ὁ καιρὸς καὶ. . .) | 14 Praedicans evangelium regni<br>Dei, et dicens: (Quoniam<br>impletum. . .) |
| 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·<br>(δεῦτε ὀπίσω μου. . .)   | 17 Et dixit eis Jesus: (Venite<br>post me. . .)                              |
| 19 καὶ εὐθέως ἐκάλεσεν<br>αὐτούς.   | 20 Et statim vocavit illos.  |
| 24 λέγων. Ἔα, τὶ ἡμῖν καὶ<br>σοί, Ἰησοῦ Ναζαρηνέ;   | 24 . . .et exclamavit, dicens:<br>(Quid nobis et tibi, Jesu<br>Nazarene?)    |
| 25 καὶ ἐπιτίμησεν αὐτῷ<br>ὁ Ἰησοῦς λέγων·   | 25 Et comminatus est ei Jesus,<br>dicens:                                    |
| 26 καὶ κράξαν φωνῇ μεγάλῃ<br>. . .  | 26 . . .exclamans voce magna   |

King James Version

Rheims-Challoner Version

- (7) And preached, saying,  
(There cometh one mightier  
. . .)
- 11 And there came a voice from  
heaven, saying, (Thou art  
. . .) <sup>1</sup>
- 14 preaching the gospel of the  
kingdom of God, And saying,  
(The time is fulfilled. . .)
- 17 And Jesus said unto them,  
(Come ye after me. . .)
- 20 And straightway he called  
them.
- (23) and he cried out, Saying,  
Let us alone; (what have we  
to do with thee, thou Jesus  
of Nazareth?) <sup>3</sup>
- 25 And Jesus rebuked him,  
saying,
- 26 cried with a loud voice

- And he preached, saying, ("One  
mightier than I is coming. . .")
- And there came a voice from the  
heavens, ("Thou art. . .")
- preaching the gospel of the  
kingdom of God, and saying,  
("The time is fulfilled. . .")
- And Jesus said to them, ("Come,  
follow me. . .") <sup>2</sup>
- Immediately he called them.
- and he cried out, saying,  
("What have we to do with thee,  
Jesus of Nazareth?")
- And Jesus rebuked him, saying,
- crying out with a loud voice

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<sup>1</sup> King James interpolates saying, and uses the singular, heaven, but Rheims-Challoner here more closely follows the Koiné and the Vulgate, than the King James does, for both old texts show the plural. Cf. ek ton ouranon and de caelis.

<sup>2</sup> Rheims-Challoner's follow me is an acceptable paraphrase.

<sup>3</sup> The King James alone says Let us alone, either interpolating, or drawing upon some text other than the Vulgate and the Koiné.

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Κατὰ Μάρκον

Latin Vulgate

27 συζητεῖν πρὸς αὐτοὺς  
λέγοντες. (τί ἐστι  
τουτο;)

27 . . .conquirent inter se  
dicentes: (Quidnam est hoc?)

31 καὶ εὐθέως λέγουσιν αὐτῷ  
περὶ αὐτῆς.

30 . . .et statim dicunt ei de  
illa.

37 καὶ εὐρόντες αὐτὸν  
λέγουσιν αὐτῷ. . .

37 . . .dixerunt ei. . .

38 καὶ λέγει αὐτοῖς.

38 . . .et ait illis:

40 λεπτὸς παρακαλῶν αὐτὸν  
καὶ γονυπετῶν αὐτὸν καὶ λέ-  
γων αὐτῷ. . .

40 . . .et genu flexo dixit  
ei: <sup>1</sup>

41 ἤψατο αὐτοῦ καὶ λέγει  
αὐτῷ· (θέλω, καθαρ(σθητι).)

41 . . .et tangens eum, ait  
illi: (Volo, mundare.) <sup>2</sup>

44 καὶ λέγει αὐτῷ· ὅρα  
μηδενὶ μηδὲν εἶπης. . .

44 . . .et dicit ei: Vide  
nemini dixeris. . .

II

2 καὶ ἐλάλει ἀποῖς τὸν  
λόγον·

2 . . .et loquebatur eis verb-  
um.

<sup>1</sup> Jerome is forced to devise genu flexo for the Koinē gonupeton; both English versions use kneeling down, putting a complementary adverb to workwork, in both cases unnecessarily, save perhaps to show action.

<sup>2</sup> The Vulgate definitely reads mundare (for mundari?). The English versions concur on the use of will, which here combines intent and forecast, but is the first person singular, present indicative of the verb to will.

King James Version

Rheims-Challoner Version

27 questioned among themselves,  
saying, (What thing is this?)

inquired among themselves,  
saying, ("What is this?")

30 . . .and anon they tell him  
of her. <sup>1</sup>

and they immediately told him  
about her.

37 . . .they said unto him. . .

. . .those. . .said to him <sup>2</sup>

38 And he said unto them,

And he said to them,

40 . . .kneeling down to him,  
and saying unto him,

. . .and kneeling down he said,

41 . . .and touched him, and  
saith unto him, (I will; be  
thou clean.)

and touched him, and said to  
him, ("I will; be thou made  
clean.")

44 And saith unto him, See thou  
say nothing to any man: . . . <sup>3</sup>

And he said to him, ("See thou  
tell no one; . . .")

II

2 . . .and he preached the  
word unto them. <sup>4</sup>

. . .And he spoke the word to  
them.

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<sup>1</sup> King James's anon, used for statim and eutheos is definitely fixed as the then equivalent of immediately, but in modern usage it is the jocular equivalent of pretty soon or after a little while.

<sup>2</sup> Rheims-Challoner's use of the demonstrative pronoun seems awkward.

<sup>3</sup> Both English versions reject the archaic form of the verb in the second person singular: thou say, thou tell.

<sup>4</sup> Here verbum (logon) when translated as word by both King James and the Rheims-Challoner has a peculiar religious overtone, as in et verbum caro factum est, connoting the second person of the Trinity. But this connotation appears uncalled for; verbum (logon) apparently meant only message.

Κατὰ Μάρκον

Latin Vulgate

- 5 ἰδὼν δὲ δὲ Ἰησοῦς τὴν  
πίστιν αὐτῶν λέγει τῷ  
παραλυτικῷ· (τέκνον,  
ἀφέωνταί σοι αἱ ἁμαρτίαι  
σου.)
- 7 τὸ οὗτος οὕτως λαλεῖ  
βλασφημίας;
- 8 εἶπεν αὐτοῖς· (τὸ ταῦτα  
· · ·)
- 9 τί ἐστὶν εὐκοπώτερον  
εἰπεῖν τῷ παραλυτικῷ,  
ἀφέωνταί σοι αἱ ἁμαρτίαι,  
ἢ εἰπεῖν, (ἔγειρε καὶ  
ἄρῳν. · · ·)
- 10 λέγει τῷ παραλυτικῷ·
- 11 σοὶ λέγω, (ἔγειραι. · · ·)
- 12 καὶ δοξάζειν τὸν Θεὸν  
λέγοντας. · · ·
- 14 καὶ λέγει αὐτῷ·  
(ἀκολούθει μοι.)
- 16 ἰδόντες αὐτὸν ἐσθιόντα  
μετὰ των τελευνῶν καὶ  
ἁμαρτωλῶν ἔλεγον τοῖς  
μαθηταῖς αὐτοῦ· (Τὸ ὅτι  
μετὰ πίνει;) )
- 17 καὶ ἀκούσας δὲ Ἰησοῦς  
λέγει αὐτοῖς· · · οὐκ ἦλθον  
καλέσαι δικαίους. · · ·
- 5 . . .ait paralytico:
- 7 Quid hic sic loquitur?  
blasphemat.
- 8 . . .dicit illis:
- 9 Quid est facilius dicere  
paralytico: . .an dicere. . . ?
- 11 . . .(ait paralytico) tibi  
dico: (Surge. . .)
- 12 . . .et honorificarent Deum,  
dicentes:
- 14 . . .et ait illi: (Sequere  
me.) <sup>1</sup>
- 16 . . .dicebant discipulis  
ejus: (Quare cum publicanis  
et peccatoribus manducat et  
bibit. . . ?)
- 17 . . .Jesus ait illis:

<sup>1</sup> Jerome's sequere me here seems nearer Old Latin than veni post me, seen  
supra in venite post me.

King James Version

Rheims-Challoner Version

- 5 . . .he said unto the sick  
of the palsy. . . <sup>1</sup>
- 7 Why doth this man thus  
speak blasphemies?
- 8 . . .he said unto them. . .
- 9 Whether is it easier to say  
to the sick of the palsy  
. . .or to say. . .? <sup>2</sup>
- 11 (he saith to the sick of  
the palsy,) I say unto thee,  
(Arise. . .) <sup>3</sup>
- 12 . . .and glorified God,  
saying,
- 14 . . .and said unto him,  
(Follow me)
- 16 . . .they said unto his dis-  
ciples, (How is it that he  
eateth and drinketh with  
the publicans and sinners?) <sup>4</sup>

- . . .said to the paralytic. . .
- "Why does this man speak thus?  
He blasphemeth. . ."
- . . .said to them. . .
- Which is easier, to say to the  
paralytic. . .or to say. . .?
- he said to the paralytic -  
"I say to thee, (arise. . .)"
- . . .and glorified God, saying,
- . . .and he said to him,  
("Follow me.")
- . . .said to his disciples,  
("Why does. . .eat and drink  
with publicans and sinners?")
- . . .and said to them,

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<sup>1</sup> King James's use of sick contradicts modern old-world English usage requiring ill.

<sup>2</sup> King James's whether means which of two things.

<sup>3</sup> The King James "liberal" on usage is dictating the text again; he is satisfied with saith to rather than saith unto. Cf. II, 5, supra.

<sup>4</sup> King James's How is it that is vigorously idiomatic.

Κατὰ Μάρκον

Latin Vulgate

18 καὶ ἔρχονται καὶ λέγουσιν  
αὐτῷ· (διατὶ οἱ μαθηταὶ  
Ἰωάννου. . .)

18 . . .veniunt et dicunt illi:  
(Quare discipuli Joannis  
. . .?)

19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
(μὴ δύνανται. . .)

19 Et ait illis Jesus: (Num-  
quid possunt. . .?)

24 καὶ οἱ Φαρισαῖοι ἔλεγον  
αὐτῷ· (Ἴδε τὸ ποιοῦσιν ἐν  
τοῖς σάββασιν ὃ οὐκ  
ἔξεστιν·

24 Pharisei autem dicebant ei:  
(Ecce, quid faciunt sabbatis  
quod non licet?) Et ait  
illis:

25 καὶ αὐτὸς ἔλεγεν αὐτοῖς  
. . .

27 . . .Et dicebat eis:  
(Sabbatum propter hominem  
factum est, et non homo  
propter sabbatum.)

27 καὶ ἔλεγεν αὐτοῖς· (τὸ  
σάββατον διὰ τὸν <sup>ἀνθρώπον</sup> <sup>ἐχένον, οὐχὶ</sup> <sup>τὸν</sup> <sup>ἀνθρώπου χάριν</sup>  
σάββατον·)

III

3 καὶ λέγει τῷ ἀνθρώπῳ τῷ  
ἐξηραμμένῳ ἔχοντι τὴν  
χειρὰ· (ἔγειραι εἰς τὸ  
μέσον·)

3 . . .Et ait homini habenti  
manum aridam: Surge in  
medium. Et dicit eis: (Licet  
sabbatis bene facere, an  
male? animam salvam facere,  
an perdere?)

4 καὶ λέγει αὐτοῖς· ἔχεστί  
τοῖς σάββασιν ἀγαθοποιῆσαι  
ἢ κακοποιῆσαι; ψυχὴν σῶσαι  
ἢ ἀποκτεῖναι;

5 . . .dicit homini: (Extende  
manum tuam.)

5 λέγει τῷ ἀνθρώπῳ· (ἔκτεινον  
τὴν χειρὰ σου·)

King James Version

Rheims-Challoner Version

18 . . .and they come and say  
unto him, (Why do the dis-  
ciples of John. . ?) <sup>1</sup>

. . .And they came and said to  
him, ("Why do the disciples of  
John. . ?")

19 And Jesus said unto them,  
(. . .Can. . .?)

. . .And Jesus said to them,  
(. . . "Can. . . ?")

24 And the Pharisees said unto  
him, (Behold, why do they  
on the sabbath day that which  
is not lawful?)  
And he said unto them, <sup>2</sup>

. . .But the Pharisees said to  
him, ("Behold, why are they  
doing what is not lawful on the  
Sabbath?")  
And he said to them,

27 And he said unto them, (The  
sabbath was made for man,  
and not man for the sabbath:)

And he said to them, ("The Sab-  
bath was made for man, and not  
man for the Sabbath. . .")

III

3 And he saith unto the man  
which had the withered hand,  
Stand forth. And he saith  
unto them, (Is it lawful to  
do good on the sabbath days,  
or to do evil? to save life,  
or to kill?) <sup>3</sup>

And he said to the man with the  
withered hand, "Stand forth into  
the midst." And he said to them,  
("Is it lawful on the Sabbath to  
do good, or to do evil? to save  
a life, or to destroy it?")

5 . . .he saith unto the man,  
(Stretch forth thine hand.) <sup>4</sup>

. . .he said to the man,  
("Stretch forth thy hand.")

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<sup>1</sup> The reference of they in both the King James and Rheims-Challoner is un-  
clear here, for the nearest possible antecedent of they is disciples  
(of John).

<sup>2</sup> The relative pronoun "squints" in all but the King James version, which  
translates quod and o as that which. Modern: "Doing what comes naturally."

<sup>3</sup> Again the King James which after a masculine antecedent.

<sup>4</sup> King James uses thine in front of hand, as if the initial h of hand were  
elided in pronunciation. Rheims-Challoner uses the apparently more  
acceptable (today) thy. Rheims-Challoner's stretch forth is stilted;  
the American reader probably would expect reach out your hand, or put  
out your hand.

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Κατὰ Μάρκον

Latin Vulgate

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|--|---|
| <p>9 καὶ εἶπε τοῖς μαθηταῖς<br/>αὐτοῦ (ἵνα πλοιάριον. . .)</p> <p>11 καὶ ἔκραζον λέγοντα (ὅτι<br/>σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.)</p> <p>21 ἐξῆλθον κρατῆσαι αὐτόν·<br/>ἔλεγον γὰρ ὅτι. . .</p> <p>22 καὶ οἱ γραμματεῖς οἱ<br/>ἀπὸ Ἱεροσολύμων<br/>καταβάντες ἔλεγον. . .</p> <p>23 Καὶ προσκαλεσάμενος αὐτοὺς<br/>ἐν παραβολαῖς ἔλεγεν<br/>αὐτοῖς· (πῶς δύναται. . .)</p> <p>28 Ἀμήν λέγω ὑμῖν (ὅτι<br/>πάντα ἀφεθήσεται τοῖς<br/>υἱοῖς των ἀνθρώπων τὰ<br/>ἁμαρτήματα. . .)</p> <p>30 ὅτι ἔλεγον, πνεῦμα ἀκάθαρτον<br/>ἔχει.</p> <p>32 καὶ. . . εἶπον δὲ αὐτῷ·</p> | <p>9 . . .Et dixit discipulis<br/>suis (ut navicula. . .)</p> <p>11 . . .et clamabant dicentes:<br/>(Tu es Filius Dei.)</p> <p>21 . . .exierunt tenere eum,<br/>dicebant enim:</p> <p>22 . . .Et scribae qui ab<br/>Jerusalem descenderant,<br/>dicebant. . .</p> <p>(Et convocatis eis,)</p> <p>23 . . .in parabolis dicebat<br/>illis:<br/>(Quomodo potest. . . ?)</p> <p>28 . . .Amen dico vobis (quon-<br/>iam omnia dimittentur fili-<br/>is hominum peccata. . .<br/>quibus blasphemaverint.</p> <p>30 . . .Quoniam dicebant:<br/>(Spiritus immundum habet.)</p> <p>32 . . .et dicunt ei. . .</p> |
|--|---|



King James Version

Rheims-Challoner Version

- 9 And he spake to his disciples, (that a small ship . . .)
- 11 . . .and cried, saying, (Thou art the Son of God.)
- 21 . . .they went out to lay hold on him: for they said . . . 2
- 22 And the scribes which came down from Jerusalem said. . . 3
- 23 And he called them unto him, and said unto them in parables, (How can. . ?) 4
- 28 Verily I say unto you, (All sins shall be forgiven. . . and. . .they blaspheme.) 5
- 30 Because they said, (He hath an unclean spirit.)
- 32 . . .and they said unto him. . .
- . . .And he told his disciples (to have a small ship. . .) 1
- . . .and cried out, saying, ("Thou art the Son of God.")
- . . .they went out to lay hold of him, for they said. . .
- . . .And the Scribes who had come down from Jerusalem said. . .
- . . .And he called them together, and said to them in parables, ("How can. . ?")
- "Amen I say to you, (that all sins shall be forgiven. . . they may blaspheme; . .")
- . . .For they said, ("He has an unclean spirit.")
- . . .and they said to him. . .

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<sup>1</sup> Rheims-Challoner's to have a small ship is eminently valid. King James's spake. . .that a small ship shows a connotation for spake not found in the verb to speak today. Cf. bespeak.

<sup>2</sup> Both English versions, for kratesai and tenere have the idiom lay hold, the validity of which today appears somewhat uncertain.

<sup>3</sup> King James presents which as the relative pronoun for an apparently masculine plural antecedent.

<sup>4</sup> He called them (proskalesamenos) is correct despite Jerome's ablatives.

<sup>5</sup> The English versions concur in the use of shall.

Κατὰ Μάρκον

Latin Vulgate

- 33 καὶ ἀπεκρίθη αὐτοῖς  
λέγων· τίς ἐστὶν ἡ  
μήτηρ μου. . . ;
- 34 καὶ περιβλεψάμενος  
κύκλῳ τούτοις περὶ αὐτὸν  
καθημένους λέγει·
- 2 καὶ ἐδίδασκεν αὐτοὺς ἐν  
παραβολαῖς πολλάς, καὶ  
ἔλεγεν αὐτοῖς ἐν τῇ  
διδαχῇ αὐτοῦ·
- 9 καὶ ἔλεγεν αὐτοῖς· ὁ  
ἔχων ὦτα ἀκούειν,  
ἀκουέτω.
- 11 καὶ ἔλεγεν αὐτοῖς·  
(ὁμῶν δέδοται. . .)
- 13 καὶ λέγει αὐτοῖς· (οὐκ  
οἶδατε τὴν παραβολὴν  
ταύτην. . . ;)
- 21 καὶ ἔλεγεν αὐτοῖς·  
(μήτι ἔρχεται ὁ  
λύχνος. . .)
- 24 καὶ ἔλεγεν αὐτοῖς·  
(βλέπετε τὶ ἀκούετε.)

- 33 Et respondens eis, ait:  
(Quae est mater mei. . . ?)
- 34 . . . Et circumspiciens eos,  
qui in circuitu ejus sedebant,  
ait:

IV

- 2 . . . Et docebat eos in para-  
bolis multa, et dicebat illis  
in doctrina suas:
- 9 Et dicebat: Qui habet aures  
audiendi, audiat.
- 11 . . . Et dicebat eis: (Vobis  
datum est. . .)
- 13 Et ait illis: (Nescitis  
parabolam hanc?)
- 21 Et dicebat illis: (Numquid  
venit lucerna. . . ?)
- 24 . . . Et dicebat illis:  
(Videte quid audiat.)

King James Version

Rheims-Challoner Version

33 And he answered them, saying,  
(Who is my mother. . ?) <sup>1</sup>

And he answered and said to  
them, ("Who are my mother and  
. . ?")

34 And he looked round about  
on them which sat about him,  
and said. . . <sup>2</sup>

And looking round on those who  
were sitting about him, he said  
. . .

IV

2 And he taught them many  
things by parables, and said  
unto them in his doctrine. . .

And he taught them many things  
in parables, and he said to  
them in his instruction. . .

9 And he said unto them, He  
that hath ears to hear, let  
him hear.

. . .Then he said, "He who has  
ears to hear, let him hear."

11 And he said unto them,  
(Unto you it is given. . .)

. . .And he said to them, ("To  
you it is given. . .")

13 And he said unto them, (Know  
ye not this parable?)

And he said to them, ("Do you  
not know this parable?")

21 And he said unto them, (Is  
a candle brought. . ?) <sup>3</sup>

And he said to them, ("Is a  
lamp brought. . ?")

24 And he said unto them,  
(Take heed what ye hear:) <sup>4</sup>

. . .And he said to them, ("Take  
heed what you hear. . .")

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<sup>1</sup> King James's answered is shown taking a direct object.

<sup>2</sup> King James uses the (to us) neuter relative pronoun after them. Cf. which.

<sup>3</sup> Both English versions have brought for the usage of erchetai, venit.

<sup>4</sup> The odd blending of seeing and hearing is based on Blepete and Videte, both of which suggest lingua franca in this usage, - judge, evaluate. Rheims-Challoner follows King James, using take heed with the direct object, though modern usage, it seems, would require the auxiliary of: take heed of what you hear.

Κατὰ Μάρκον

Latin Vulgate

26 καὶ ἔλεγεν· οὕτως  
ἐστὶν ἡ βασιλεία τοῦ  
Θεοῦ, ὡς ἂν ἄνθρωπος. . .

26 Et dicebat: (Sic est regnum  
Dei, quemadmodum si homo  
. . .)

30 καὶ ἔλεγε· . .

30 Et dicebat. . .

33 καὶ τοιαύταις παραβολαῖς  
πολλαῖς ἐλάλει αὐτοῖς  
τὸν λόγον, καθὼς ἠδύναντο  
ἀκούειν χωρὶς δὲ παραβολῆς  
οὐκ ἐλάλει αὐτοῖς τὸ  
λόγον· κατ' ἰδίαν δὲ τοῖς  
μαθηταῖς αὐτοῦ ἐπέλυε  
πάντα.

33 Et talibus multis parabolis  
loquebatur eis verbum, prout  
poterant audire: Sine para-  
bola autem non loquebatur  
eis, seorsum autem discipul-  
is suis disserebat omnia.

35 καὶ λέγει αὐτοῖς ἐν  
ἐκείνῃ ἡμέρᾳ ὀψίας  
γενομένης· . .

35 Et ait illis in illa die,  
(cum sero esset. . .)

38 καὶ λέγουσιν αὐτῷ·  
(διδάσκαλε, οὐ μέλει σοι  
. . . ;)

38 . . .et dicunt illi:  
(Magister, non ad te. . . ?)

39 ἐπετίμησε <sup>ἀνέμῳ</sup> τῷ καὶ εἶπε  
τῇ θαλάσῃ· (σιῶπα,  
πεφίμωσο.)

39 . . .et dixit mari: (Tace,  
obmutesce.)

King James Version

Rheims-Challoner Version

26 And he said, (So is the kingdom of God, as if a man. . .)

And he said, ("Thus is the kingdom of God, as though a man. . .")

30 And he said. . .

And he said,

33 And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

And in many such parables he spoke the word to them, according as they were able to understand it; but without a parable he did not speak to them. But privately he explained all things to his disciples. <sup>1</sup>

35 And the same day, (when the even was come,) he saith unto them, <sup>2</sup>

And he said to them on that day, (when evening had come,)

38 , . .and say unto him, (Master, carest thou not. . . ?)

. . .and said to him, ("Master, does it not concern thee. . . ?") <sup>3</sup>

39 . . .and said unto the sea, (Peace, be still.)

and said to the sea, ("Peace, be still!") <sup>4</sup>

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<sup>1</sup> The Rheims-Challoner's syntax is questionable at according as; its privately also is not so good as King James's when they were alone, a clause, which, it appears, is closer to kat' idian and seorsum, signifying, it seems, the entire group off at one side, i.e., Jesus and his disciples, away from the crowd.

<sup>2</sup> King James's even might be taken as an adverb, or as an adjective, by today's reader; it would, at any rate, have impertinent connotations. Rheims-Challoner's evening is valid, though the evening might be expected in some American localities.

<sup>3</sup> Rheims-Challoner's concern thee seems an Americanism here.

<sup>4</sup> Rheims-Challoner here follows the King James with Peace, be still, for Tace, obmutesce, translating Siopa, pephimoso, - be quiet, become silent.

Κατὰ Μάρκον

Latin Vulgate

- 40 καὶ εἶπεν αὐτοῖς·  
(τί δειλοὶ ἐστε οὕτως)
- 41 καὶ ἔλεγον πρὸς ἀλλήλους·  
(τίς ἄρα οὗτός ἐστιν ὅτι  
καὶ ὁ ἄνεμος καὶ ἡ θάλασσα  
ὑποκοῦσιν αὐτῷ;)
- 7 καὶ κραζας φωνῇ  
μεγάλῃ εἶπε·
- 8 ἔλεγε γὰρ αὐτῷ· (ἔξελθε  
τὸ πνεῦμα τὸ ἀκάθαρτον  
ἐκ τοῦ ἀνθρώπου.)
- 9 καὶ ἐπρώτα αὐτόν· τί  
ὄνομά σου; καὶ ἀπεκρίθη  
λέγων· (λεγεῶν. . .)
- 12 καὶ παρεκάλεσαν αὐτόν  
πάντες οἱ δαίμονες  
λέγοντες·
- 19 οὐκ ἀφῆκεν αὐτόν ἀλλὰ  
λέγει αὐτῷ· ὕπαγε εἰς  
τὸν οἶκόν σου. . .
- 23 καὶ παρεκάλει αὐτόν  
πολλὰ λέγων (ὅτι τὸ  
θυγάτριόν μου. . .)

- 40 . . .Et ait illis: Quid  
timidi estis? . . et dice-  
bant. . .(Quis, putas, est  
iste, quia et ventus et  
mare obediunt ei?)

v

- 7 . . .et clamans voce magna  
dixit. . .

- 8 . . .Dicebat enim illi:  
Exi spiritus immunde ab  
homine. Et interrogabat  
eum: Quod tibi nomen est?  
Et dicit eis: (Legio. . .) <sup>1</sup>

- 12 . . .Et deprecabantur spiritus,  
dicentes:

- 19 . . .Et non admisit eum,  
sed ait illi: (Vade in dom-  
um tuam. . .)

- 23 . . .Et deprecabatur eum  
multum dicens: (Quoniam  
filia mea. . .) <sup>2</sup>

<sup>1</sup> The Vulgate here refuses the formula of saying, which is in the Koinē: apekrithe, legon, legeon; the King James picks up the formula, but Rheims-Challoner, loyal to the Vulgate, does not. The Koinē legeon is a hellenization of the Roman legio, and is therefore a true Koinē word. The constant use by Jerome of quia to introduce subordinate clauses marks the lingua franca nature of his Latin.

<sup>2</sup> to thugatrimon mou, says the Koinē, giving the King James its little daughter. Jerome might have used filiola.

King James Version

Rheims-Challoner Version

40 And he said unto them, Why  
are ye so fearful? . .and  
said to one another (Cf.  
Vulgate's *ad alterutrum*)  
(What manner of man is this  
that even the wind and the  
sea obey him?)

. . .And he said to them,  
"Why are you fearful? . . ." And  
they said to one another, ("Who  
then is this, that even the wind  
and the sea obey him?") <sup>1</sup>

V

7 And cried with a loud voice,  
and said,

. . .and crying out with a loud  
voice, he said. . .

8 For he said unto him, Come  
out of the man, thou un-  
clean spirit. And he asked  
him, What is thy name? And  
he answered, saying, (My  
name is Legion:)

For he was saying to him, "Go  
out of the man, thou unclean  
spirit."  
And he asked him, "What is thy  
name?" And he said to him, ("My  
name is Legion. . .")

12 And all the devils besought  
him, saying,

And the spirits kept entreating  
him, saying, <sup>2</sup>

19 Howbeit Jesus suffered him  
not, but saith unto him,  
(Go home. . .) <sup>3</sup>

And he did not allow him, but  
said to him, ("Go home. . .")

23 And besought him greatly,  
saying, (My little daughter  
. . .)

. . .and entreated him much,  
saying, ("My daughter. . .")

---

<sup>1</sup> Rheims-Challoner's fearful seems inept here, for as an adjective in modern English it appears to mean causing or inspiring fear. "Why are you afraid?" seems a better interpretation.

<sup>2</sup> Rheims-Challoner constantly renders the imperfect tense as action continuing in the past, whenever plausible.

<sup>3</sup> No justification appears for the King James version's howbeit, except in the variation of reiterative but.

Κατὰ Μάρκον

Latin Vulgate

- 28 ἔλεγε γὰρ ἐν ἑαυτῇ  
(ὅτι ἐὰν ἄψωμαι καὶ  
τῶν ἱματίων αὐτοῦ,  
σωθήσομαι.)
- 30 ἐπιστραφεὶς ἐν τῷ ὄχλῳ,  
ἔλεγε; (τίς μου ἤψατο  
τῶν ἱματίων;
- 31 καὶ ἔλεγον αὐτῇ οἱ μαθηταὶ  
αὐτοῦ· βλέπεις τὸν ὄχλον  
συνθλίβοντά σε καὶ λέγεις  
. . .
- 33 καὶ εἶπεν αὐτῇ πᾶσαν  
τὴν ἀλήθειαν.
- 34 ὁ δὲ εἶπεν αὐτῇ·
- 35 Ἔτι αὐτοῦ λαλοῦντος,  
ἔρχονται ἀπὸ τοῦ  
ἀρχισυναγώγου λέγοντες  
(ὅτι ἡ θυγάτηρ σου  
ἀπέθανε· τί. . .)
- 36 ὁ δὲ Ἰησοῦς εὐθέως  
ἀκούσας τὸν λόγον  
λαλούμενον λέγει τῇ  
ἀρχισυναγώγῃ· (μὴ  
φοβοῦ· . .)

- 28 . . .Dicebat enim: (Quia si  
vel vestimentum ejus tetigero,  
salva ero.) <sup>1</sup>
- 30 conversus ad turbam, aiebat:  
(Quis tetigit vestimenta  
mea?) Et dicebant ei dis-  
cipuli sui: Vides turbam  
comprimentum te, et dicis  
. . . ?
- 34 . . .et dixit ei omnem  
veritatem. Ille autem dixit  
ei: (Filia. . .)
- 35 Adhuc eo loquente, veniunt  
ab archisynagogo, dicentes:  
(Quia filia tua mortus est:)
- 36 . . .Jesus autem audito  
verbo quod dicebatur, ait  
archisynagogo: (Noli timere  
. . .)

<sup>1</sup> The word is saved, in the Koinē. Both English versions interpolate but, in the sense only his cloak. R-C has cloak, although the Koinē word used is imation, the toga-like garment worn over the chiton; one would expect chlamys for cloak.



King James Version

Rheims-Challoner Version

28 . . .For she said, (If I  
may touch but his clothes,  
I shall be whole.)

For she said, ("If I touch but  
his cloak, I shall be saved.")

30 . . .turned him about in  
the press, and said, (Who  
touched my clothes?)  
And his disciples said unto  
him, Thou seest the multi-  
tude thronging thee, and  
sayest thou. . ? <sup>1</sup>

. . .turned to the crowd, and  
said, ("Who touched my cloak?")  
And his disciples said to him,  
"Thou seest the crowd pressing  
upon thee, and dost thou say. . ?

(33) . . .and told him all the  
truth.

. . .and told him all the  
truth. But he said to her,  
("Daughter. . .")

(34) And he said unto her,  
(Daughter. . .)

35 While he yet spake, there  
came from the ruler of the  
synagogue's house certain  
which said, (Thy daughter  
is dead:) <sup>2</sup>

While he was yet speaking,  
there came some from the house  
of the ruler of the synagogue,  
saying, ("Thy daughter is  
dead. . .")

36 As soon as Jesus heard the  
word which was spoken, he  
saith unto the ruler of the  
synagogue, (Be not afraid. . .

But Jesus, having heard what  
was being said, said to the  
ruler of the synagogue, ("Do  
not be afraid. . .") <sup>3</sup>

---

<sup>1</sup> For vestimenta mea, the Koiné has ton imation; here the Rheims-Challoner's cloak is consistent, but unjustified in the source. The Koiné usage supports the King James scholars' assumption that imation was used as a generic term for clothing, as in the English not a coat to his back.

<sup>2</sup> The King James here is crabbed to modern readers, from the use of certain with the power of noun or pronoun but without use of noun or pronoun, and from the long modifying phrase, the ruler of the synagogue's (house). Rheims-Challoner supplies some, for certain, but does not avoid the modern reader's unanswered question: some what? It straightens out the modifiers. Both English versions interpolate house, not shown in the Koiné.

<sup>3</sup> King James here uses word as in the modern word from home; this sense may be the true sense of the Latin verbum and the Koiné logos in this usage.

Κατὰ Μάρκον

Latin Vulgate

39 καὶ εἰσελθὼν λέγει  
αὐτοῖς· (τὶ θορυβεῖσθε  
· · ;)

39 Et ingressus ait illis:  
(Quid turbamini. . ?)

41 καὶ κρατήσας τῆς χειρὸς  
τοῦ παιδίου λέγει αὐτῇ·  
(ταλιθα, κουμι·) ὃ ἐστὶ  
μεθερμη<sup>ν</sup>νευόμενον, τὸ  
κοράσιον, σοὶ λέγω, ἔγειρε.

41 Et tenens manum puellae  
ait illi: Talitha cumi,  
quod est interpretatum:  
Puella (tibi dico) surge.

43 <sup>(στ)</sup> διε<sup>σ</sup>φε<sup>λ</sup>ε<sup>λ</sup>ετο· · · καὶ εἶπε  
δοθῆναι αὐτῇ φαγεῖν.

43 . . .et dixit dari illi  
manducare.

VI

2 πολλοὶ ἀκούοντες  
ἐξεπλήσσοντο λέγοντες·

2 . . .admirabantur in doctr-  
ina ejus, dicentes:

4 ἔλεγε δὲ αὐτοῖς ὁ  
Ἰησοῦς (ὅτι οὐκ ἔστι  
προφήτης· · ·)

4 Et dicebat illis Jesus:  
(Quia non est propheta. . .)  
((sine honore nisi in patria  
sua, et in domo sua, et in  
cognitione sua.))

10 καὶ ἔλεγεν αὐτοῖς· (ὅπου  
ἐὰν εἰσέλθητε· · ·)

10 . . .Et dicebat eis: (Quo-  
cumque introieritis. . .)

11 ἀμὴν λέγω ὑμῖν· · ·

14 Καὶ ἤκουσεν ὁ βασιλεὺς  
Ἡρώδης· (φανερὸν γὰρ  
ἐγένετο τὸ ὄνομα αὐτοῦ·)  
καὶ ἔλεγε· · ·

14 Et audivit rex Herodes  
(manifestum enim factum est  
nomen ejus), et dicebat:  
(Jerome's parentheses)

King James Version

Rheims-Challoner Version

39 And when he was come in, he  
saith unto them, (Why make  
ye this ado. . ?)

And going in he said to them,  
("Why do you make this din. . ?") 1

41 And he took the damsel by  
the hand, and said unto her,  
Talitha cumi; which is,  
being interpreted, Damsel,  
(I say unto thee,) arise.

And taking the girl by the hand,  
he said to her, "Talitha cumi,"  
which is interpreted, "Girl,  
(I say to thee,) arise."

43 . . .and commanded that  
something should be given  
her to eat.

. . .and directed that some-  
thing be given her to eat

VI

2 . . .were astonished, saying,

were astonished at his doctrine,  
saying, 2

4 But Jesus said unto them,  
(A prophet. . .)

. . .And Jesus said to them,  
("A prophet. . .")

10 And he said unto them, (In  
what place soever ye enter  
into. . .) 2

. . .And he said to them,  
("Wherever you enter into. . .")

14 And king Herod heard of him;  
(for his name was spread  
abroad;) and he said,

And King Herod heard of him,  
for his name had become well  
known; and he kept saying,

---

<sup>1</sup> Rheims-Challoner's din interpolates a sound element, not inappropriate.

<sup>2</sup> King James here splits what away from soever, for clarity, where per-  
haps into whatsoever place ye enter would seem more acceptable to the  
modern reader.

<sup>3</sup> The Koiné does not use the parentheses; King James does, but Rheims-  
Challoner does not follow the Vulgate in using them; both English  
versions paraphrase manifestum enim factum est (phaneron gar egeneto to  
onoma autou).



Κατὰ Μάρκον

Latin Vulgate

15 ἄλλοι ἔλεγον (ὅτι Ἠλίας  
ἐστίν.) ἄλλοι δὲ ἔλεγον  
(ὅτι προφήτης ἐστίν. . .)

16 ἀκούσας δὲ ὁ Ἡρώδης  
εἶπεν (ὅτι ὃν ἐγώ. . .)

18 ἔλεγε γὰρ ὁ Ἰωάννης  
τῷ Ἡρώδῃ (ὅτι οὐκ  
ἐξεστὶ σοι. . .)

22 εἶπεν ὁ βασιλεὺς τῷ  
χορασμῷ· (αἵτησόν με ὃ  
ἐὰν θέλῃς. . .)

24 ἡ δὲ ἐξελθοῦσα εἶπε τῇ  
μητρὶ αὐτῇ· (τί αἰτήσομαι;  
ἡ δὲ εἶπε· (τὴν κεφαλὴν  
. . .))

25 (εἰσελθοῦσα). . .  
ἠτήσατο λέγουσα·

30 ἀπήγγειλαν αὐτῇ πάντα  
καὶ ὅσα ἐποίησαν καὶ  
ὅσα ἐδίδαξαν.

31 καὶ εἶπεν αὐτοῖς· (δεῦτε  
ὁμεῖς αὐτοῖς. . .)

15 Alii autem dicebant: (Quia  
Elias est.) Alii vero dice-  
bant: (Quia propheta est. . .)  
Quo audito Herodes ait:  
(Quem ego. . .)

18 . . .Dicebat enim Joannes  
Herodi: (Non licet tibi. . .)

22 . . .rex ait puellae: (Pete  
a me quod vis. . .)

24 Quaecum exisset, dixit matri  
suae: Quid petam? At illa  
dixit: (Caput. . .)

25 . . .petivit dicens:

30 . . .renuntiaverunt ei omnia  
quae egerant, et docuerant. 31.  
Et ait illis: (Venite seorsum  
. . .)

King James Version

Rheims-Challoner Version

15 Others said, (That it is  
Elias.) And others said  
(That it is a prophet. . .)  
But when Herod heard there-  
of, he said, (. . .whom I  
. . .)

. . .But others were saying,  
("It is Elias.") But others were  
saying, ("It is a prophet. . .")  
But when Herod heard of this, he  
said, (" . . .whom I. . .")<sup>1</sup>

18 For John has said unto  
Herod, (It is not lawful  
. . .)

. . .For John had said to Herod,  
("It is not lawful. . .")

22 . . .the king said unto the  
damsel, (Ask of me whatso-  
ever thou wilt. . .)<sup>2</sup>

. . .And the king said to the  
girl, ("Ask of me what thou  
willest. . .")

24 And she went forth, and  
said unto her mother, What  
shall I ask? And she said,  
(The head. . .)<sup>3</sup>

And she went out and said to  
her mother, "What am I to ask  
for?" And she said, ("The head  
. . .")

25 and asked, saying,<sup>4</sup>

and asked, saying,

30 . . .and told him all things,  
both what they had done,  
and what they had taught.  
And he said unto them,  
(Come. . .apart. . .)

. . .and reported to him all  
that they had done and taught.  
And he said to them, ("Come  
apart. . .")

---

<sup>1</sup> Rheims-Challoner begins three consecutive sentences with but.

<sup>2</sup> King James and Rheims-Challoner differ on the form of the second person singular present indicative of the verb to will. King James appears correct for its time; Rheims-Challoner's willest looks like a concoction. Damsel (O.F. damoisele, dameisele, L. domina) indicates in the King James a young woman or girl of gentle birth.

<sup>3</sup> Both English versions seem to follow the Koinē ekselthousa rather than the Vulgate's cum exisset; neither devises a temporal clause in English.

<sup>4</sup> (Here King James has by and by where Rheims-Challoner has right away.)

Κατὰ Μάρκον

Latin Vulgate

- 34 καὶ ἤρξατο διδάσκειν  
αὐτοὺς πολλά.
- 35 προσελθόντες αὐτῷ οἱ  
μαθηταὶ αὐτοῦ λέγουσιν  
(ὅτι ἔρημός ἐστιν ὁ  
τόπος. . .)
- 37 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· (ὁδοὶ αὐτοῖς  
ὅμοιαι φαγεῖν. καὶ λέγουσιν  
αὐτῷ· ἀπελθόντες  
ἀγοράσωμεν. . .)
- 38 ὁ δὲ λέγει αὐτοῖς·  
(πόσους ἄρτους ἔχετε;) καὶ  
γινόντες λέγουσι·  
(πέντε.)
- 50 καὶ εὐθέως ἐλάλησε μετ'  
αὐτῶν καὶ λέγει αὐτοῖς·  
(θαρσεῖτε· ἐγὼ εἰμι, μὴ  
φοβεῖσθε.)

- 34 . . .et coepit illos docere  
multa. . . <sup>1</sup>
- 35 . . .accesserunt discipuli  
ejus dicentes: (Desertus  
est locus hic. . .)
- 37 . . .et respondens ait illis:  
(Date illis vos manducare.)  
Et dixerunt ei: (Euntes em-  
amus. . .)
- 38 . . .Et dicit eis: Quot  
panes habetis? . . .Et cum  
cognovissent, dicunt:  
(Quinque. . .)
- 50 . . .Et statim locutus est,  
cum eis, et dixit eis: (Con-  
fidete, ego sum, nolite  
timere.)

VII

- 5 ἔπειτα ἐπερωτῶσιν αὐτὸν  
οἱ Φαρισαῖοι καὶ οἱ  
γραμματεῖς· (διατ(. . .)
- 6 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς (ὅτι καλῶς  
προεφήτευσεν. . .)

- 5 . . .Et interrogabant eum  
pharisei et scribae:
- 6 . . .At ille respondens  
dixit eis: (Bene prophet-  
avit. . .)

<sup>1</sup> Jerome's docere illos with the accusative of the person appears to be a lingua franca device. In the English the construction appears to use the dative with the preposition ellided, of the person taught.

King James Version

Rheims-Challoner Version

34 . . .and he began to teach  
them many things.

. . .And he began to teach them  
many things.

35 . . .his disciples came  
unto him and said, (This  
is a desert place. . .) <sup>1</sup>

. . .his disciples came, saying,  
("This is a desert place. . .")

37 He answered and said unto  
them, (Give ye them to eat.)  
And they say unto him,  
(Shall we go and buy. . ?)

But he answered and said to  
them, "You yourselves give them  
some food." And they said to  
him, ("Are we to go and buy. . ?") <sup>2</sup>

38 He saith unto them, How  
many loaves have ye? . . .  
and when they knew, they  
say, (Five. . .)

And he said to them, "How many  
loaves have you? . ." When they  
had found out, they said, ("Five  
. . .")

50 . . .And immediately he  
talked with them, and saith  
unto them, (Be of good cheer:  
It is I; be not afraid.)

Then he immediately spoke to  
them, and said to them, ("Take  
courage; it is I, do not be  
afraid.")

VII

5 Then the Pharisees and  
scribes asked him,

. . .So the Pharisees and  
Scribes asked him,

6 He answered and said unto  
them, (Well hath. . .pro-  
phesied. . .)

. . .But answering he said to  
them, ("Well did. . .prophecy  
. . .")

---

<sup>1</sup> King James picks up unto him from the Koinē proselthontes auto; neither Rheims-Challoner nor the Latin Vulgate has it.

<sup>2</sup> Rheims-Challoner appears to follow the King James in making the buy clause a question. It is not a question in the Vulgate, but it is a question in the Koinē. The modern reader expects an object after them, - something, for example, in the King James clause Give ye them to eat.



Κατὰ Μάρκον

Latin Vulgate

- |   |  |
|---|--|
| <p>9 καὶ ἔλεγεν αὐτοῖς·<br/>(καλῶς ἀθετεῖτε. . .)</p> <p>10 Μωϋσῆς γὰρ εἶπε·<br/>(τ(μ)α. . .)<br/><i>ὁ κακολογῶν...</i></p> <p>11 ὑμεῖς δὲ λέγετε· ἐὰν<br/>εἴπῃ ἄνθρωπος. . .</p> <p>14 Καὶ προσκαλεσάμενος<br/>πάντα τὸν ὄχλον ἔλεγεν<br/>αὐτοῖς· (ἀκούετε μου. . .)</p> <p>17 ἐπὶ πρώτων αὐτὸν οἱ<br/>μαθηταὶ αὐτοῦ περὶ<br/>τῆς παραβολῆς.</p> <p>18 καὶ λέγει αὐτοῖς.<br/>(οὕτως καὶ ὑμεῖς. . .)</p> <p>20 ἔλεγε δὲ (ὅτι τὸ ἐκ<br/>. . .)</p> <p>26 καὶ ἡρώτα αὐτόν. . .</p> <p>27 ὁ δὲ Ἰησοῦς εἶπεν<br/>αὐτῇ· (ἄφες πρώτων. . .)</p> <p>28 ἡ δὲ ἀπεκρίθη καὶ λέγει<br/>αὐτῷ· (ναί, Κύριε. . .)</p> | <p>9 . . .Et dicebat illis:<br/>(Bene irritum. . .)</p> <p>10 . . .Moyses enim dixit:<br/>(Honora.. .)<br/><i>qui maledixerit...</i></p> <p>11 Vos autem dicitis: Si dixer-<br/>it homo. . .</p> <p>14 Et advocans iterum turbam,<br/>dicebat illis: (Audite me<br/>. . .)</p> <p>17 . . .interrogabant eum dis-<br/>cipuli ejus parabolam. Et<br/>ait illis: (Sic et vos. . ?) <sup>1</sup></p> <p>20 . . .Dicebat autem, (quoniam<br/>quae de. . .)</p> <p>26 . . .Et rogabat eum. . .</p> <p>27 Qui dixit illi:</p> <p>28 . . .At illa respondit, et<br/>dixit illi: (Utique, Domine<br/>. . .)</p> |
|---|--|

<sup>1</sup> Jerome's interrogabant parabolam appeared to be linqua franca. The Koinē, itself having many of the characteristics of lingua franca, here has peri tes paraboles, - concerning, or about, the parable.

King James Version

Rheims-Challoner Version

9 And he said unto them,  
(Full well ye reject. . .) <sup>1</sup>

And he said to them, (Well do  
you nullify. . .)

10 For Moses said, (Honour. . .)

(")For Moses said, ('Honor. . .')

11 But ye say, If a man shall  
say. . .(to his father)

(")But you say, 'Let a man say  
. . .'<sup>2</sup>

14 And when he had called all  
the people unto him, he  
said unto them, (Hearken. . .)

Then he called the crowd to  
him again, and said to them,  
("Hear me. . .")<sup>3</sup>

17 . . .his disciples asked  
him concerning the parable.  
And he saith unto them,  
(Are ye so. . .?)

. . .his disciples began to ask  
him about the parable. And he  
said to them, ("Are you also  
then. . .?")

20 And he said, (That which  
. . .)

"And," he said, ("the things  
. . .")

26 . . .and she besought him  
. . .

. . .And she besought him. . .<sup>4</sup>

27 But Jesus said unto her,

But he said to her,

28 And she answered and said  
unto him, (Yes, Lord. . .)

But she answered and said unto  
him, ("Yes, Lord. . .")

---

<sup>1</sup> Both English versions paraphrase bene irritum (kalos atheteite).

<sup>2</sup> Rheims-Challoner let a man say, though it departs from the Vulgate and the Koinê ean eipe, both of which call for an if clause, seems excellently to express the sense of the passage.

<sup>3</sup> Both English versions supply the indirect object of the person after the verb to call. Neither the Vulgate nor the Koinê does so here.

<sup>4</sup> Rheims-Challoner here seems to follow the King James in using besought.

Κατὰ Μάρκον

Latin Vulgate

29 καὶ εἶπεν αὐτῷ· (διὰ  
τουτον. . .)

29 Et ait illi:

34 ἐστέναξε καὶ λέγει  
αὐτῷ· (ἐφφαθά, ὃ ἐστι  
διανοήθητι.)

34 . . .ingemuit, et ait illi:  
(Ephphetha, quod est adaperire.)

35 καὶ ἐλάλει ὀρθῶς.

36 . . .et loquebatur recte.  
Et praecepit illis ne cui  
dicerent.

36 καὶ διεστέλλατο αὐτοῖς  
ἵνα μηδενὶ εἰπωσιν· . .)

37 . . .et eo amplius admira-  
bantur, dicentes: (Bene  
omnia fecit. . .)

37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο  
λέγοντες· (καλῶς πάντα. . .)

καὶ τοὺς ἀλλοὺς λαλεῖν.

37 . . .et mutos loqui.

VIII

1 λέγει αὐτοῖς·  
(σπλαγχνίζομαι. . .)

2 . . .ait illis (misereor  
. . .)

4 καὶ ἀπεκρίθησαν αὐτῷ  
οἱ μαθηταὶ αὐτοῦ·  
(πόθεν. . .)

4 . . .Et responderunt ei  
discipuli sui: (Unde. . .?)

5 καὶ ἐπηρώτα αὐτοὺς·  
(πόσους ἔχετε ἄρτους;)  
οἱ δὲ εἶπον· ἑπτὰ·

5 . . .Et interrogavit eos:  
Quot panes habetis? Qui  
dixerunt: Septem.

King James Version

Rheims-Challoner Version

29 And he said unto her,

And he said to her,

34 . . .he sighed, and saith  
unto him, (Ephphatha, that  
is, Be opened.) <sup>1</sup>

. . .he sighed, and said to  
him, ("Ephpheta," that is, "Be  
thou opened.")

36 . . .and he spake plain.  
And he charged them that  
they should tell no man. <sup>2</sup>

. . .and he began to speak  
correctly. And he charged  
them to tell no one.

37 And were beyond measure  
astonished, saying, (He  
hath done all things well:  
. . .) <sup>3</sup>

And so much the more did they  
wonder, saying, ("He has done  
all things well. . .")

. . .and the dumb to speak.

. . .and the dumb to speak.

VIII

2 . . .and saith unto them,  
(I have compassion. . .)

. . .and said to them, ("I have  
compassion. . .")

4 And his disciples answered  
him, (From whence. . .?)

. . .And his disciples answered  
him, ("How. . .?")

5 And he asked them, How many  
loaves have ye? And they  
said, Seven.

. . .And he asked them, "How  
many loaves have you?" And they  
said, "Seven."

---

<sup>1</sup> The Koiné and the King James have ephphatha, the Vulgate has ephphetha,  
and the Rheims-Challoner has ephpheta.

<sup>2</sup> The King James use of the factitive adjective plain is notable here.  
(Cf. Krapp, Modern English, pp. 72, 523)

<sup>3</sup> King James follows the Koiné uperperissos, - "beyond measure".

King James Version

Rheims-Challoner Version

- 6 (. . .gave thanks. . .brake  
. . .and gave. . .) <sup>1</sup>
- 11 And the Parisees came forth,  
and began to question with  
him, seeking of him a sign  
from heaven, tempting him. <sup>2</sup>
- 12 . . .verily I say unto you. . .
- 15 And he charged them, saying,  
(Take heed. . .)
- 16 And they reasoned among  
themselves, saying, <sup>4</sup>
- 17 . . .he saith unto them. . .
- 19 . . .They say unto him,  
(Twelve.)
- 21 . . .and they said, Seven.  
And he said unto them,  
(How. . .?)
- 23 . . .he asked him. . .
- 24 And he looked up and said,  
(I see. . .)
- . . .gave thanks. . .broke and  
gave. . .)
- . . .And the Parisees came  
forth, and began to dispute  
with him, demanding from him a  
sign from heaven, to test him.
- . . .Amen I say to you. . .
- . . .And he began to charge  
them, saying, "Take heed. . .") <sup>3</sup>
- And they began to argue among  
themselves, saying,
- . . .said to them. . .
- . . .They said to him, ("Twelve.")
- They said, "Seven," And he to  
them, "How. . .?")
- . . .and asked him. . .
- And the man looked up, and said,  
(" I see. . .")

---

<sup>1</sup> (A strange prefiguration of the Last Supper.)

<sup>2</sup> The King James question with him is scarcely valid today.

<sup>3</sup> Again the Rheims-Challoner seems to follow the King James, - Cf. Take heed.

<sup>4</sup> Here a verb of thinking (cogitabant, dielogizonto) is interpreted in both English versions as if it were a verb of saying.

Κατὰ Μάρκον

Latin Vulgate

11 καὶ ἐξηλθον οἱ  
Φαρισαῖοι καὶ ἤρξαντο συζητεῖν  
αὐτῷ, ζητοῦντες (παρ' αὐτοῦ  
σημεῖον ἀπὸ τοῦ οὐρανοῦ,  
πειράζοντες αὐτόν.)

12 καὶ ἀναστενάζας τῷ  
πνεύματι αὐτοῦ λέγει·  
ἀμὴν λέγω ὑμῖν. . .

15 καὶ διεστέλλατο αὐτοῖς  
λέγων· (ὁράτε. . .)

16 καὶ διελογίζοντο πρὸς  
ἀλλήλους λέγοντες·

17 καὶ γινούς δ' Ἰησοῦς λέγει  
αὐτοῖς· (τί διαλογίζεσθε  
. . . ;)

19 λέγουσιν αὐτῷ· δώδεκα.

21 οἱ δὲ εἶπον· ἑπτὰ. καὶ  
ἔλεγεν αὐτοῖς· (οὕτω. . .)

23 καὶ παρακαλοῦσιν αὐτόν  
. . .

24 καὶ ἀναβλέψας ἔλεγε·  
(βλέπω. . .)

(6 The fregit. . .dabat. . .  
(dedit) formula without  
benedixit.)

11 Et exierunt pharisei, et  
coeperunt conquirere cum eo,  
quaerentes ab illo signum de  
caelo, tentates eum.

12 . . .ait. . .Amen dico vobis,

15 . . .Et praecipiebat eis,  
dicens: (Videte. . .)

16 Et cogitabant ad alterutrum,  
dicentes:

17 . . .ait illis Jesus:

19 . . .Dicunt ei: (Duodecim.)

21 . . .Et dicunt: Septem. Et  
dicebat eis: (Quomodo. . .?)

23 . . .interrogavit eum. . .

24 . . .Et aspiciens, ait:  
(Video. . .)

King James Version

Rheims-Challoner Version

26 And he sent him away to his house, saying, (Neither go into the town) nor tell it to any. . . .<sup>1</sup>

And he sent him to his house, saying, ("Go to thy house, and if thou enter the village [si vicum introieris] tell nobody.")

28 . . .and by the way he asked his disciples, saying, unto them, Whom do men say that I am?  
And they answered, (John the Baptist: "But some say . . .") And he saith unto them, But whom (sic) say ye that I am? And Peter answered and saith unto him, Thou art the Christ.<sup>2</sup>

. . .and on the way he asked his disciples, saying to them, "Who do men say that I am?" They answered him, saying, "John the Baptist." Then he said to them, "But who do you say that I am?" Peter answered and said to him, "Thou art the Christ."

30 And he charged them that they should tell no man of him.

And he strictly charged them to say nothing about him to anyone.<sup>3</sup>

---

<sup>1</sup> Mede eis ten komen, says the Koinē, and it is this phrase which the King James follows, to get Neither go into the town. The Rheims-Challoner follows the Vulgate, which makes entering the town conditional. The words dixeris and eipes, though not imperative in form, are quasi-imperative.

<sup>2</sup> The passage just quoted from the King James presents twice a construction in which the modern purist would expect who, as a predicative nominative: "Who do you say that I am?" in modern diction. With the word order broken to show the syntax, this question would read Do you say that I am whom? with the relative pronoun in the position of the predicative nominative, and, as presented in the King James version, in the objective case, instead, according to the present state of the declension of the relative pronoun. Rheims-Challoner, conscious of the requirements of modern syntactical standardization, uses who. But King James has the formidable backing of both the Latin Vulgate and the Koinē, which use the accusative case, - tina, quem, in the so-called predicate-nominative construction.

<sup>3</sup> Rheims-Challoner interpolates nothing and to anyone, not in the Koinē and not in the Vulgate.

Κατὰ Μάρκον

Latin Vulgate

- 26 καὶ ἀπέστειλεν αὐτὸν  
εἰς τὸν οἶκον αὐτοῦ  
λέγων· . . (εἰσέλθης). . .  
μηδὲ εἶπῃς τινί.
- 28 καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς  
μαθητὰς αὐτοῦ λέγων αὐτοῖς·  
τίνα με λέγουσιν οἱ  
ἄνθρωποι εἶναι; οἱ δὲ  
ἀπεκρίθησαν· (Ἰωάννην τὸν  
βαπτιστήν. . .)
- 29 καὶ αὐτὸς λέγει αὐτοῖς· ὑμεῖς  
δὲ τίνα με λέγετε εἶναι;  
ἀποκριθεὶς δὲ ὁ Πέτρος  
λέγει αὐτῷ· σὺ εἶ ὁ  
Χριστός. . .
- 30 καὶ ἐπετίμησεν αὐτοῖς  
ἵνα μηδεὶν λέγωσι περὶ  
αὐτοῦ.

- 26 . . .Et misit illum in  
domum suam, dicens: (Vade  
. . .) . . .nemini dixeris.
- 28 . . .et in via interrogabat  
discipulos suos, dicens eis:  
Quem me dicunt esse homines?  
Qui responderunt illi, dic-  
entes: (Joannem Baptistam. . .)  
Tunc dicit illis: Vos vero  
quem me esse dicitis?  
Respondens Petrus, ait ei:  
Tu es Christus.<sup>1</sup>
- 30 . . .Et comminatus est eis;  
ne cui dicerent de illo.

---

<sup>1</sup> The Koinè does not have the second half of the formula at Qui responderunt (Οἱ δὲ ἀπεκρίθησαν. . .) Legontes, so frequently used, is omitted here.





King James Version

Rheims-Challoner Version

31 And he began to teach. . .

And he began to teach. . .

32 And he spake that saying  
openly.

. . .And what he said he spoke  
openly.

33 . . .he rebuked Peter,  
saying,

. . .rebuked Peter, saying,

34 And when he had called the  
people unto him, . .he said  
unto them. . .(Whosoever  
will come after me, let him  
deny himself, and take up  
his cross and follow me. <sup>1</sup>

And calling the crowd together,  
. . .he said to them, "If any-  
one wishes to come after me, let  
him deny himself, and take up  
his cross, and follow me. . ."

IX

1 And he said unto them,  
Verily I say unto you,  
(That there be. . .) <sup>2</sup>

And he said to them, "Amen I  
say to you, there are. . ."

(4) and they were talking with  
Jesus. . .

. . .and they were talking with  
Jesus.

(5) And Peter answered and  
said to Jesus,

And Peter addressed Jesus,  
saying,

(6) For he wist not what to say;  
for they were (sore afraid).

For he did not know what to say,  
for they were (struck with fear).

(7) . . .and a voice came out  
of the cloud, saying, (This  
is my beloved son. . .)

. . .and there came a voice out  
of the cloud, saying, ("This is  
my beloved Son. . .")

---

<sup>1</sup> Will and wish are unstandardized and undifferentiated in the King James.  
The passage's singular reference to the cross is an exegetical problem.

<sup>2</sup> King James's there be is not yet extinct.

Κατὰ Μάρκον

Latin Vulgate

31 Καὶ ἤρξατο διδάσκειν  
αὐτοῦς. . .

31 Et coepit docere. . .

32 καὶ παρήρησά τὸν λόγον  
ἐλάλει. . .

32 . . .Et palam verbum  
loquebatur.

33 ἐπετίμησε τῷ Πέτρῳ  
λέγων·

33 . . .comminatus est Petro,  
dicens:

34 καὶ προσκαλεσάμενος. . .  
εἶπεν αὐτοῖς· (ὅστις  
θέλει. . .)

34 Et convocata turba. . .  
dicit eis. . .(Si quis vult  
me sequi, deneget semetipsum,  
et tollat crucem suam, et  
sequatur me.

39 . . .Et dicebat illis:  
Amen dico vobis, (quia sunt  
. . .)

IX

1 Καὶ ἔλεγεν αὐτοῖς· ἀμὴν  
λέγω ὑμῖν (ὅτι εἰσὶ τινες  
τῶν. . .)

3 . . .et erant loquentes cum  
Jesu. . .<sup>1</sup>

4 καὶ ἦσαν σολλαλοῦντες  
τῷ Ἰησοῦ. . .

4 Et respondens Petrus, ait  
Jesu:

5 καὶ ἀποκριθεὶς ὁ Πέτρος  
λέγει τῷ Ἰησοῦ·

5 . . .Non enim sciebat quod  
diceret: (erant enim. . .)  
timore exterriti

6 οὐ γὰρ ᾔδει τὴν λαλήσῃ·  
ἦσαν γὰρ ἐκφοβοί.

6 . . .venit vox de nube,  
dicens: (Hic est Filius meus  
carissimus. . .)

<sup>1</sup> One would expect Jerome to have said loquebantur here.

King James Version

Rheims-Challoner Version

(9) . . .he charged them. . .  
that they should tell. . .

. . .he cautioned them to tell  
. . .

(10) And they kept that saying  
with themselves, questioning  
one with another (what. . .  
should mean.) <sup>1</sup>

And they kept what he said to  
themselves, discussing with one  
another (what. . .might mean.)

(11) And they asked him,  
saying, Why say the scribes  
(that Elias. . .) <sup>2</sup>

And they asked him, saying,  
"Why do the Pharisees and Scribes  
say (that Elias. . .)"

(12) And he answered and told  
them, (Elias. . .) <sup>3</sup>

But he answered and said to  
them, ("Elias. . .")

(13) But I say unto you. . .

But I say to you. . .

(14) scribes questioning with  
them.

Scribes arguing with them.

(16) And he asked the scribes,  
What question ye with them?  
And one of the multitude  
answered and said,

And he asked them, "What are you  
arguing about among yourselves?"  
And one of the crowd answering,  
said,

(18) . . .and I spake to thy  
disciples. . . <sup>4</sup>

And I told thy disciples. . .

---

<sup>1</sup> The King James and the Rheims-Challoner both paraphrase quid esset.

<sup>2</sup> The Koiné and the King James have the scribes alone saying; the Vulgate and the Rheims-Challoner have both the scribes and the Pharisees. Jerome, it appears, may here have drawn upon another source.

<sup>3</sup> King James's told seems more acceptable than the reiterative said.

<sup>4</sup> Dixi (eipon) here has the sense asked. Neither English version recognizes it.

Κατὰ Μάρκον

Latin Vulgate

- |   |  |
|---|--|
| 7 καὶ ἐγένετο νεφέλη. . .<br>καὶ ἦλθε φωνὴ ἐκ τῆς<br>νεφέλης λέγουσα· (οὗτός<br>ἐστίν. . .) | 8 . . .praecipit illis. . .<br>ne narrarent. . .   |
| 9 διεστέλατο αὐτοῖς. . .  | 9 . . .Et verbum continuerunt<br>apud se, conquirentes (quid<br>esset:)                                      |
| 10 καὶ τὸν λόγον ἐκράτησαν,<br>πρὸς ἑαυτοὺς συζητούντες<br>(τί ἐστίν. . .)                  | 10 . . .Et interrogaverunt eum,<br>dicentes: (Quid ergo) dicunt<br>pharisaei et scribae (quia<br>Eliam. . .) |
| 11 καὶ ἐπηρώτων αὐτὸν<br>λέγοντες ὅτι λέγουσιν οἱ<br>γραμματεῖς (ὅτι Ἦλᾶν<br>. . .)         | 11 . . .Qui respondens, ait<br>illis: (Elias. . .)   |
| 12 ὁ δὲ ἀποκριθεὶς εἶπεν<br>αὐτοῖς· (Ἦλᾶς. . .)   | 12 . . .Sed dico vobis. . .  |
| 13 ἀλλὰ λέγω ὑμῖν (ὅτι καὶ<br>Ἦλᾶς ἐλήλυθε, καὶ<br>ἐποίησεν αὐτῷ. . .)                      | 13 . . .scribas conquirentes<br>. . .(cum illis)   |
| 15 γραμματεῖς συζητοῦντας<br>αὐτοῖς.  | 15 . . .Et interrogavit eos:<br>(Quid inter vos conquiritis?)<br>Et respondens unus de turba,<br>dixit:      |
| 16 καὶ ἐπηρώτησε. . .τὶ<br>συζητεῖτε. . .;  |  |
| 17 καὶ ἀποκριθεὶς εἰς ἐκ<br>τοῦ ὄχλου εἶπε·<br>(διδάσκαλε. . .)                             | 17 . . .et dixi discipulis<br>tuis. . .  |

---

King James has made V. 39 of VIII the first line of IX, so that each verse is numbered one higher than the Vulgate.

King James Version

Rheims-Challoner Version

(19) He answereth him, and saith,  
(O faithless generation. . ?)

And he answered and said to them,  
("O unbelieving generation. . ?")

(21) And he asked his father. . .  
And he said, (Of a child.) <sup>1</sup>

So he asked his father. . .And  
he said, ("From. . .infancy."

(23) Jesus said unto him. . .

. . .But Jesus said to him.

(24) cried out, and said with  
tears, (Lord, I believe;) <sup>2</sup>

cried out, and said with tears,  
("I do believe. . .")

(25) . . .he rebuked the foul  
spirit, saying unto him. . .  
I charge thee, (come out of  
him. . .) <sup>3</sup>

. . .he rebuked the unclean  
spirit, saying to it. . ."I  
command thee, (go out of him  
. . .")

(26) . . .insomuch that many  
said, (He is dead.)

. . .so that many said, ("He is  
dead.")

(28) . . .asked him. . .(why  
. . ?)

. . .asked him. . .("Why. . ?")

(29) And he said unto them,  
(This kind. . .)

And he said to them, ("This  
kind. . .")

(31) For he taught his dis-  
ciples, and said unto them,

. . .For he was teaching his  
disciples, and saying to them,

---

<sup>1</sup> King James's idiom of a child is curious.

<sup>2</sup> King James and Rheims-Challoner concur on the use of the complementary preposition. Rheims-Challoner omits the vocative, Lord.

<sup>3</sup> Here King James translates exi (ekselthe) come, rather than go. The manner suggests the colloquial modern "Come out of that!"

Κατὰ Μάρκον

Latin Vulgate

- |  |   |
|--|---|
| <p>18 καὶ εἶπον τοῖς μαθηταῖς<br/>σου. . .</p> <p>19 ὁ δὲ ἀποκριθεὶς αὐτῷ<br/>λέγει· (ὦ γενεὰ ἄπιστος<br/>. . . .)</p> <p>21 καὶ ἐπηρώτησε (τὸν πατέρα<br/>αὐτοῦ. . .) ὁ δὲ εἶπε<br/>(παιδιόθεν.)</p> <p>23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ<br/>(τὸ εἰ δύνασθαι. . .)</p> <p>24 κράξας. . . ἔλεγε·<br/>(πιστεύω, Κύριε. . .)</p> <p>25 ἐπετίμησε τῷ πνεύματι<br/>τῷ ἀκαθάρτῳ λέγων<br/>αὐτῷ· . . Ἐγὼ σοι<br/>ἐπιτάσσω, (ἐξελθε ἐξ<br/>αὐτοῦ. . .)</p> <p>26 ὥστε πολλοὺς λέγει<br/>(ὅτι ἀπέθανεν.)</p> <p>28 ἐπηρώτων αὐτὸν κατ'<br/>ἰδίαν (ὅτι ἡμεῖς. . .)</p> <p>29 καὶ εἶπεν αὐτοῖς·<br/>(τοῦτο τὸ γένος. . .)</p> | <p>18 . . . Qui respondens eis<br/>dixit: (O generatio in-<br/>credula. . . ?)</p> <p>20 . . . Et interrogavit patrem<br/>ejus: . . . At ille ait:<br/>(ab infantia;)</p> <p>22 . . . Jesus autem ait illi<br/>. . .</p> <p>23 . . . exclamans cum lacrymis<br/>aiebat: (Credo, Domine. . .)</p> <p>24 . . . comminatus est spiritui<br/>immundo, dicens illi. . .<br/>ego praecipio tibi. . . (exi<br/>ab eo. . .)</p> <p>25 . . . ita ut multi dicerent<br/>(Quia mortuus est.)</p> <p>27 .. . interrogabant eum:<br/>(Quare nos. . . ?)</p> <p>28 Et dixit illis: (Hoc genus<br/>. . .)</p> <p>30 Docebat autem discipulos<br/>suos, et dicebat illis:</p> |
|--|---|

King James Version

Rheims-Challoner Version

(32) (But they understood not that saying,) and were afraid to ask him.

(But they did not understand the saying,) and were afraid to ask him.

(33) he asked them, (What was it that ye disputed. . .by the way?)

. . .he asked them, ("What were you arguing about on the way?") <sup>1</sup>

(34) . . .they had disputed . . .(who should be the greatest.) <sup>2</sup>

. . .they had discussed. . . (which of them was the greatest.)

(35) And he sat down, and called the twelve, and saith unto them, (If any man. . .) <sup>3</sup>

. . .And sitting down, he called the Twelve and said to them, ("If any man. . .")

. . .he said unto them . . .(Whosoever. . .one. . .)

. . .he said to them. . .("Whoever. . .one. . .")

(38) And John answered him, saying,

John said to him, <sup>4</sup>

(39) But Jesus said, (Forbid him not. . .)

But Jesus said, ("Do not forbid him. . .")

. . .speak evil of me. . .

. . .to speak ill of me. . .

---

<sup>1</sup> Rheims-Challoner's version seems highly acceptable to the modern reader here.

<sup>2</sup> The Koinè uses meizon, the Vulgate major, but both English versions translate as if the words were megistos and maximus.

<sup>3</sup> The King James easily supplies the down, after sat, but English "purists", dramatists, particularly, would omit the complementary adverb.

<sup>4</sup> The Rheims-Challoner alone rejects the formula of saying, here.



Κατὰ Μάρκον

Latin Vulgate

- 31 ἐδίδασκε γὰρ τοὺς  
μαθητὰς αὐτοῦ καὶ  
ἔλεγεν αὐτοῖς (ὅτι ὁ  
υἱός. . .)
- 32 ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι·
- 33 ἐπῆρώτα αὐτούς· (τὶ ἐν  
τῇ ὁδῷ πρὸς ἑαυτοῦς)  
διελογίζεσθε;
- 34 διελέχθησαν. . . (τὶς  
μέιζων.)
- 35 καὶ καθίσας ἐφώνησε  
τοὺς δώδεκα καὶ λέγει  
αὐτοῖς· (εἴ τις θέλει  
πρῶτος εἶναι. . .)
- 36 εἶπεν αὐτοῖς·
- 37 (ὅς ἐάν. . .)
- 38 Ἀπεκρίθη αὐτῷ ὁ  
Ἰωάννης λέγων·  
(διδάσκαλε. . .)
- 39 ὁ δὲ Ἰησοῦς εἶπε·  
(μὴ κωλύετε αὐτόν. . .)
- 31 . . .et timebant interrogare  
eum.
- 32 . . .interrogabat eos:  
(Quid in via tractabatis?)
- 33 . . .se disputaverant,  
(quis eorum major esset.)
- 34 . . .Et residens vocavit  
duodecim, et ait illis:  
(Si quis vult. . .)
- 36 . . .ait illis: (Quisquis un-  
um. . .)
- 37 Respondit illi Joannes,  
dicens:
- 38 . . .Jesus autem ait:  
(Nolite prohibere eum. . .)
- 39 . . .male loqui de me.

King James Version

Rheims-Challoner Version

(41) . . .verily I say unto  
you. . .

. . .amen I say to you. . .

X

1 . . .he taught them again.

. . .he again began to teach  
them. <sup>1</sup>

2 . . .the Pharisees. . .  
asked him,

Pharisees. . .asked him,

3 And he answered and said  
unto them, what did Moses  
command you?  
And they said,

But he answered and said to  
them, "What did Moses command  
you?" They said,

5 And Jesus answered and said  
unto them,

But Jesus said to them, <sup>2</sup>

10 And in the house his dis-  
ciples asked him again of  
the same matter.  
And he saith unto them,  
(Whosoever shall put away. . .)

And in the house, his disciples  
again asked him concerning this.  
And he said to them, ("Whoever  
puts away. . .") <sup>3</sup>

14 . . .and said unto them. . .

. . .and said to them. . .

15 Verily I say unto you,  
(Whosoever. . .)

("). . .Amen I say to you,  
(whoever. . .)(")

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<sup>1</sup> Rheims-Challoner occasionally, as above, translates the imperfect as  
inceptive.

<sup>2</sup> Here again the Rheims-Challoner alone rejects the formula of saying.

<sup>3</sup> The phrase put away is not of current validity, as of a wife.

Κατὰ Μάρκον

Latin Vulgate

40 κακολογήσαί με. . .

40 . . .amen dico vobis. . .

41 ἀμὴν λέγω ὑμῖν, (οὐ μὴ ἀπολέσῃ. . .)

X

X

1 πάλιν ἐδίδασκεν αὐτοὺς  
. . .

1 . . .iterum docebat illos.

2 οἱ Φαρισαῖοι ἐπηρώτων<sup>ησαν</sup>  
αὐτόν (εἰ ἔξεστι. . .)

2 . . .pharisaei interrogabant eum:

3 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· τί ὑμῖν ἐνετά-  
λατο Μωσῆς;

3 . . .At ille respondens dixit eis: Quid vobis praecipit Moyses? Qui dixerunt:

4 οἱ δὲ εἶπον· (Μωσῆς  
ἐπέτρεψε. . .)

5 . . .Quibus respondens Jesus, ait:

5 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς·

10 . . .Et in domo iterum discipuli ejus de eodem interrogaverunt eum. Et ait illis: (Quicumque dimiserit . . .)

10 Καὶ εἰς τὴν οἰκίαν πάλιν  
οἱ μαθηταὶ αὐτοῦ περὶ  
τούτου ἐπηρώτων αὐτόν.

14 . . .et ait illis:

11 καὶ λέγει αὐτοῖς·

15 . . .amen dico vobis: (quisquis. . .)

15 ἀμὴν λέγω ὑμῖν, (ὅς ἐάν  
. . .)

King James Version

Rheims-Challoner Version

17 . . .and asked him, (Good Master. . .)

. . .and asked him, ("Good Master. . .") <sup>1</sup>

18 And Jesus said unto him, why callest thou me good?

But Jesus said to him, "Why dost thou call me good? . ."

19 . . .Do not bear false witness, Defraud not,

(")Thou shalt not bear false witness,  
Thou shalt not defraud. . .(")

20 And he answered and said unto him, Master. . .

And he answered and said, "Master. . ."

21 Then Jesus beholding him, loved him, and said unto him, (One thing thou lackest; go. . .) <sup>2</sup>

. . .Jesus, looking upon him, loved him, and said to him, ("One thing is lacking to thee; go. . .")

23 And Jesus looked round about, and saith unto his disciples, (How hardly. . .!) <sup>3</sup>

And Jesus looking round, said to his disciples, ("With what difficulty. . .!")

24 But Jesus answereth again, and saith unto them, (Children. . .!)

. . .But Jesus again addressed them, saying, ("Children. . .!") <sup>4</sup>

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<sup>1</sup> Rheims-Challoner seems to follow King James in capitalization of the vocative.

<sup>2</sup> The King James says go thy way; the Koinè says only upage, and the Vulgate only vade.

<sup>3</sup> The King James translates a present participle as past tense, then apparently shifts to the present tense of a verb of saying, though the historical present appears to be preferable. Saith is to be taken here as a correct past form.

<sup>4</sup> Rheims-Challoner omits the indirect object of the person although it is present in the King James, in the Vulgate, and in the Koinè (autois).

Κατὰ Μάρκον

Latin Vulgate

17 ἰπηνώτα αὐτόν· (διδάσκαλε  
ἀγαθέ. . .)

17 . . .rogabat eum: (Magister  
bone. . .)

18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·  
τί με λέγεις ἀγαθόν;

18 . . .Jesus autem dixit ei:  
Quid me dicis bonum?

19 μὴ ψευδομάρτυρήσης, (μὴ  
ἀποστερήσης. . .)

19 . . .ne falsum testimonium  
dixeris, (Ne fraudem. . .)

20 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτῷ· (διδάσκαλε. . .)

20 At ille respondens, ait illi:  
(Magister. . .)

21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ  
ἠγάπησεν αὐτόν, καὶ εἶπεν  
αὐτῷ· (Ἔν σε ὕστερεῖ·  
(ὕπαγε. . .)

21 . . .Jesus autem intuitus  
eum, dilexit eum, et dixit  
ei: (Unum tibi deest: vade  
. . .)

23 καὶ περιθλεψάμενος ὁ  
Ἰησοῦς λέγει. (πως  
δυσκόλως. . .)

23 Et circumspiciens Jesus ait  
discipulis suis: (Quam dif-  
ficle. . .!)

24 ὁ δὲ Ἰησοῦς πάλιν  
ἀποκριθεὶς λέγει αὐτοῖς·  
(τέκνα. . .)

24 . . .At Jesus rursus re-  
spondens ait illis: (Filioli  
. . .!)

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King James Version

Rheims-Challoner Version

26 And they were astonished  
out of measure, saying  
among themselves, (Who then  
can be. . ?) <sup>1</sup>

. . .But they were astonished  
the more, saying among themselves,  
("Who then can be. . ?")

27 And Jesus looking upon  
them saith, (With men. . .)

. . .And looking upon them,  
Jesus said, ("With men. . .")

28 Then Peter began to say  
unto him. . .

Peter began to say to him. . .

29 And Jesus answered and  
said, Verily I say unto  
you, (There is no man. . .)

Answering, Jesus said, ("Amen  
I say to you, there is no one  
. . .") <sup>2</sup>

32 . . .and began to tell them  
what things should happen  
unto him,  
Saying,

. . .he began to tell them what  
would happen to him, saying, <sup>3</sup>

35 And James and John, the  
sons of Zebedee, come unto  
him, saying,

And James and John, the sons of  
Zebedee, came to him, saying,

36 And he said unto them,  
What would ye that I should  
do for you?  
They said unto him, <sup>4</sup>

. . .But he said to them, "What  
do you want me to do for you?"  
And they said,

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<sup>1</sup> The King James follows the Koinē perissos, translating with the idiom  
out of measure, now probably obsolete; Rheims-Challoner follows the  
Vulgate's magis, the more.

<sup>2</sup> The Rheims-Challoner invariably does not contract no one, though old-  
country "purists" would insist on none.

<sup>3</sup> Rheims-Challoner, like the King James, appends a saying, not found in  
the Vulgate and the Koinē. King James says should, Rheims-Challoner  
would.

<sup>4</sup> The King James appears to be using the potential mode. Here the should  
and would conform to the "purists" rule.

Κατὰ Μάρκον

Latin Vulgate

- 26 οἱ δὲ περισσῶς  
ἐξεπλήσσοντο λέγοντες  
πρὸς ἑαυτούς· (καὶ τίς  
δύναται. . .)
- 27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς  
λέγει· (παρὰ ἀνθρώποις  
. . .)
- 28 ἤρξατο ὁ Πέτρος λέγειν  
αὐτῷ·
- 29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν· ἀμὴν λέγω ὑμῖν,  
(οὐδεὶς ἐστι. . .)
- 32 ἤρξατο αὐτοῖς λέγειν (τὰ  
μέλλοντα αὐτῷ συμβαίνειν  
. . .)
- 35 Καὶ προσπορεύονται αὐτῷ  
. . . λέγοντες· (διδάσκαλε  
. . .)
- 36 ὁ δὲ εἶπεν αὐτοῖς· τί  
θέλετε ποιῆσαι με  
ὑμῖν; οἱ δὲ εἶπεν αὐτῷ·  
ὁὗς ἡμῖν. . .

- 26 Qui magis admirabantur,  
dicentes ad semetipsos:  
(Et quis potest. . . ?)
- 27 Et intuens illos Jesus, ait:  
(Apud homines. . .)
- 28 . . . Et coepit ei Petrus  
dicere. . .
- 29 . . . Respondens Jesus ait:  
Amen dico vobis, (nemo est  
. . .)
- 32 . . . coepit illis dicere  
(quae essent ei eventura.)
- 35 Et accedunt ad eum Jacobus  
et Joannes filii Zebedee,  
dicentes:
- 36 . . . At ille dixit eis:  
Quid vultis ut faciam vobis?  
Et dixerunt:



King James Version

Rheims-Challoner Version

38 But Jesus said unto them,  
(Ye know not. . .)

But Jesus said to them, (You do  
not know. . .)

39 And they said unto him,  
We can. And Jesus said unto  
them, (. . .of the cup. . .)

And they said to him, "We can."  
And Jesus said to them, ("Of  
the cup. . .") <sup>1</sup>

47 . . .he began to cry out,  
and say, (Jesus. . .) <sup>2</sup>

. . .he ~~began~~ began to cry out and say,  
("Jesus. . .")

48 . . .but he cried the more  
a great deal, (Thou son of  
David. . .) <sup>3</sup>

. . .But he cried out all the  
louder, ("Son of David. . .!")

49 And Jesus stood still, and  
commanded him to be called.  
And they call the blind man,  
saying unto him, (Be of good  
comfort, rise; he calleth  
thee.) <sup>4</sup>

Then Jesus stopped and commanded  
that he should be called. And  
they called the blind man and  
said to him, ("Take courage,  
Get up, he is calling thee.")

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<sup>1</sup> The Latin and the Koiné both use the direct object, cup, but both English versions say of the cup, signifying its contents, rather than the metaphorical usage.

<sup>2</sup> Both English versions use the complementary adverb out. Neither repeats the auxiliary of the infinitive, to, in front of say, despite the series.

<sup>3</sup> Here the Koiné says only mallon, but the King James again exceeds more, by adding a great deal, thereby attracting attention, (incidentally) to the ancient lineage of the expression now in perfectly valid use despite the passing of centuries. "A great deal" is on everyone's tongue today. King James may have had a precedent for it in another text.

<sup>4</sup> The King James interpolates still. Its commanded him is ambiguous. By not translating the historical-present verbs into the past tense, the King James often must mix tenses within the sentence. Rheims-Challoner's abrupt Get up is nevertheless vigorously idiomatic and valid to today's reader.

Κατὰ Μάρκον

Latin Vulgate

36 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
(οὐκ οἶδατε. . .)

38 Jesus autem ait eis:  
(Nescitis. . .)

39 οἱ δὲ εἶπον αὐτῷ· (δυνάμ-  
εθα.) ὁ δὲ Ἰησοῦς εἶπεν  
αὐτοῖς· (τὸ μὲν ποτήριον  
. . .)

39 . . .At illi dixerunt ei:  
Possumus. Jesus autem ait  
illis: (Calicem. . .)

42 ..Jesus autem vocans eos, ait  
illis:

42 ὁ δὲ Ἰησοῦς προσκαλε-  
σάμενος αὐτοὺς λέγει  
αὐτοῖς· (οἶδατε. . .)

47 . . .coepit clamare, et dic-  
ere: (Jesu. . .)

47 ἤρξατο κρᾶζειν καὶ  
λέγειν· (. . . Ἰησοῦ  
. . .)

48 . . .magis clamabat: (Fili  
David. . .)

48 καὶ ἐπετίμων αὐτῷ. . .  
μᾶλλον ἔκραζεν· (υἱὲ  
Δαβὶδ. . .)

49 . . .Et stans Jesus praecipit  
illum vocari. Et vocant  
caecum, dicentes ei: (Animae-  
quior esto; surge, vocat te.)

49 καὶ στὰς ὁ Ἰησοῦς εἶπε·  
(φωνήσατε αὐτόν·) καὶ  
φωνοῦσιν τὸν τυφλὸν  
λέγοντες αὐτῷ· (θάρσει,  
ἔγεραι· φωνεῖ σε.)

Κατὰ Μάρκον

Latin Vulgate

- 51 καὶ ἀποκριθεὶς λέγει  
αὐτῷ ὁ Ἰησοῦς· Τί  
θέλεις ποιήσω σοι; ὁ δὲ  
τυφλὸς εἶπεν αὐτῷ·  
ῥαββονί, ἵνα ἀναβλέψω.
- 52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ·  
(ὑπάγε. . .)
- 1 ἀποστέλλει δύο τῶν  
μαθητῶν αὐτοῦ καὶ λέγει  
αὐτοῖς· (ὑπάγετε. . .)
- 3 καὶ ἔαν τις ὑμῶν εἴπῃ·  
εἰπάτε ὅτι ὁ κυρίου
- 5 καὶ τινες τῶν ἐκεῖ  
ἑστηκότων ἔλεγον αὐτοῖς·  
(τί ποιεῖτε. . . ;)
- 6 οἱ δὲ εἶπον αὐτοῖς  
καθὼς ἐνετελάτο ὁ Ἰησοῦς  
. . .)
- 9 ἔκραζον λεγόντες· (. . .  
εὐλογημένος. . .)
- 14 καὶ ἀποκριθεὶς εἶπεν  
αὐτῷ· (μηκέτι ἐκ σοῦ. . .)
- 17 καὶ ἐδίδασκε λέγων  
αὐτοῖς· (οὐ γέγραπται  
. . . ;)

- 51 . . .Et respondens Jesus,  
dixit illis: Quid tibi vis  
faciam? Caecus autem dixit  
eis: Rabboni, ut videam.  
Jesus autem ait illi: (Vade  
. . .)

XI

- 1 . . .mittit duos ex discipulis  
suis, et ait illis:
- 3 Et si quis vobis dixerit:  
Quid facietis? dicite (Quia  
Domino. . .)
- 5 . . .Et quidam de illic  
stantibus dicebant illis:  
(Quid facitis. . . ?) Qui  
dixerunt eis sicut praece-  
perat illis Jesus. . .
- 9 . . .clamabant, dicentes
- 14 Et respondens dixit ei. . .
- 17 . . .et docebat, dicens  
eis: (Nonne scriptum est..)

King James Version

Rheims-Challoner Version

51 And Jesus answered and said  
unto him, What wilt thou  
that I should do unto thee?  
The blind man said unto him,  
Lord, that I might receive  
my sight.  
And Jesus said unto him,  
(Go. . .)

And Jesus addressed him, saying,  
"What wouldst thou have me do  
for thee?" And the blind man  
said to him, "Rabboni, that I  
may see." And Jesus said to  
him, ("Go. . .") <sup>1</sup>

XI

1 . . .he sendeth forth two  
of his disciples,  
And saith unto them,

. . .he sent two of his disciples,  
and said to them,

3 And if any man say to you,  
Why do ye this? say ye (the  
Lord. . .)

. . .And if anyone say to you,  
'What are you doing?' you shall  
say (that the Lord. . .)

5 And certain of them that  
stood there said unto them,  
(What do ye. . .?)  
And they said unto them  
even as Jesus had commanded:

9 . . .cried, saying. . .

. . .kept crying out, saying. . .

14 And Jesus answered and said  
unto it. . .

Then he spoke to it saying,

17 And he taught, saying unto  
them,

. . .And he began to teach,  
saying to them. . .

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<sup>1</sup> (Rheims-Challoner here seems to follow the King James version, in saying Go thy way.) Rheims-Challoner alone rejects the formula of saying, though both the Koinē and the Latin call for it.



Κατὰ Μάρκον

Latin Vulgate

17 οἶκος προσευχῆς κληθ-  
ήσεται. . .

. . .domus orationis  
vocabitur. . .

21 καὶ ἀναμνηθεὶς ὁ Πέτρος  
λέγει αὐτῷ· (ῥαββί, ἴδε  
ἡ συκῆ. . .)

21 Et recordatus Petrus, dixit  
ei: (Rabbi, ecce ficus,)

22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
λέγει αὐτοῖς· ἔχετε  
πίστιν Θεοῦ.

22 . . .Et respondens Jesus, ait  
illis: Habete fidem Dei.  
Amen dico vobis, quia quicum-  
que dixerit huic monte:  
Tollere, et mittere in mare,  
et non haesitaverit in corde  
suo, sed crediderit, quia  
quodcumque dixerit fiat, fiet  
ei.

23 ἀμὴν γὰρ λέγω ὑμῖν ὅτι  
ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ  
. . .ὅτι ἃ λέγει . . .  
ἔσται αὐτῷ ὃ ἂν εἴπῃ.

24 . . .Propterea dico vobis,  
omnia quaecumque orantes  
petitis. . .

24 διὰ τοῦτο λέγω ὑμῖν,  
πάντα ὅσα ἂν προσευχόμε-  
νοι αἰτεῖσθε. . .

28 καὶ λέγουσιν αὐτῷ (ἐν  
ποῖα ἐξουσία ταῦτα  
ποιεῖς;)

28 . . .et dicunt ei:

29 ὁ δὲ Ἰησοῦς ἀποκριθεὶς  
εἶπεν αὐτοῖς. ἐπερωτήσω  
ὑμᾶς καὶ ἐν ἑνὶ λόγῳ, καὶ  
ἀποκριθῆτέ μοι, καὶ ἐρῶ  
ὑμῖν ἐν ποῖα ἐξουσία  
ταῦτα ποιῶ.

29 Jesus autem respondens, ait  
illis: Interrogabo vos et  
ego unum verbum, et respond-  
ete mihi; et dicam vobis. . .

King James Version

Rheims-Challoner Version

. . .shall be called. . .  
the house of prayer. . .

(") ' . . .shall be called a  
house of prayer. . .' (")

21 And Peter calling to remembrance saith unto him,  
(Master, behold, the fig tree. . .) <sup>1</sup>

And Peter, remembering, said to him, ("Rabbi, behold, the fig tree. . .")

22 And Jesus answering saith unto them, Have faith in God.  
For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. <sup>2</sup>

But Jesus answered and said to them, "Have faith in God. Amen I say to you, whoever says to this mountain, 'Arise, and hurl thyself into the sea,' and does not waver in his heart, but believes that whatsoever he says will be done, it shall be done for him. . ."

24 Therefore I say unto you, What things soever ye desire, when ye pray. . . <sup>3</sup>

Therefore I say to you, all things whatever you ask for in prayer. . .

28 And say unto him,

. . .and said to him,

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you. . .

. . .But Jesus answered and said to them, "I also will ask you one question, and answer me; then I will tell you. . ." <sup>4</sup>

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<sup>1</sup> The King James calling to remembrance is notable. Often the King James and the Rheims-Challoner, too, seem underpunctuated, especially as to parenthetical phrases.

<sup>2</sup> The King James here again is closest to the Koinè, especially in the use of the passive voice of removed and cast.

<sup>3</sup> The King James splits soever away from what. Both English versions avoid the participial rendering of orantes (proseuchomenoi).

<sup>4</sup> The Rheims-Challoner appears to follow the King James in rendering verbum (logon) as question.

Κατὰ Μάρκον

Latin Vulgate

30 ἀποκριθῆτέ μοι.

31 καὶ ἐλογίζοντο πρὸς  
ἑαυτοὺς λέγοντες· ἐὰν  
εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ·  
(διατὶ οὖν. . .)

32 ἀλλὰ εἴπωμεν, ἐξ ἀνθρώπων·  
(ἐφοβοῦντο τὸν λαόν·)

33 καὶ ἀποκριθέντες λέγουσι  
τῷ Ἰησοῦ· (οὐκ οἶδαμε·)  
καὶ ὁ Ἰησοῦς ἀποκριθεὶς  
λέγει αὐτοῖς· οὐδὲ ἐγὼ  
λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ  
ταῦτα ποιῶ. . .

1 Καὶ ἤρξατο αὐτοῖς ἐν  
παραβολαῖς λέγειν·  
(ἀμπελῶνα. . .)

6 υἱόν. . . ἀγαπητὸν αὐτοῦ  
ἀπέστειλε καὶ αὐτὸν  
ἔσχατον πρὸς αὐτοὺς  
λέγων. (ὅτι ἐντραπήσονται.  
. . .)

7 ἐκεῖνοι δὲ οἱ γεωργοί  
. . . εἶπον πρὸς ἑαυτοῦς  
(ὅτι οὗτός ἐστιν ὁ  
κληρονόμος. . .)

31 . . . Respondete mihi. At  
illi cogitabant secum  
dicentes: Si dixerimus: De  
caelo, dicet: (Quare ergo  
. . . ?)

32 . . . Si dixerimus: ex homin-  
ibus, (Timemus populum.)

33 Et respondentes dicunt Jesu:  
Nescimus. Et respondens  
Jesus, ait illis: Neque ego  
dico vobis in qua potestate  
haec faciam.

XII

1 Et coepit illis in parabolis  
loqui:

6 . . . filium carissimum, et  
illum misit ad eos novissi-  
mum, dicens:

7 . . . Coloni autem dixerunt  
ad invicem: (Hic est heres;  
. . .)



King James Version

Rheims-Challoner Version

(30) . . .answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, (Why, then. . ?) <sup>1</sup>

. . .(")Answer me." But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, ("Why. . ?")

32 But if we shall say, Of men; (they feared the people;) <sup>2</sup>

("). . .But if we say, 'From men'" - (they feared the people;)

33 And they answered and said unto Jesus, We cannot tell, And Jesus answering saith unto them, Neither do I tell you by what authority I do these things. <sup>3</sup>

And they answered Jesus and said, "We do not know." And Jesus answering, said to them, "Neither do I tell you by what authority I do these things."

XII

1 And he began to speak unto them by parables. . .son, his wellbeloved, he sent him also last unto them, saying,

And he began to speak to them in parables. . .a beloved son; and him he sent to them last of all, saying,

7 But those husbandmen said among themselves (This is the heir. . .) <sup>4</sup>

"But the vine-dressers said to one another, ('This is the heir. . .')"

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<sup>1</sup> The English versions' use of shall conforms here to the rule of the "purists", But Mark XI, 22, confutes the "purists" utterly, for it reverses their usage as to the "simple future". (Cf. Robertson, Op.Cit. 519 ff.)

<sup>2</sup> Both English versions follow the Koinē ephobounto rather than the Vulgate's timemus - we fear. The switch from we to they appears not to be modern usage; Rheims-Challoner might well have avoided it. Rheims-Challoner here, though professedly revising from the Vulgate, follows the Koinē as does the King James version.

<sup>3</sup> The King James's we cannot tell seems scarcely justified by the Vulgate's nescimus and the Koinē's ouk oidamen.

<sup>4</sup> Both the King James and the Rheims-Challoner seem to follow the Koinē's pros eautous here, rather than the Vulgate's ad invicem (each to his fellow).

Κατὰ Μάρκον

Latin Vulgate

12 Καὶ ἐζήτων αὐτὸν  
κρατησαι. . . ἔγνωσαν γὰρ  
ὅτι πρὸς αὐτοὺς τὴν  
παραβολὴν εἶπε· (καὶ  
ἀφέντες. . .)

14 οἱ δὲ ἐλθόντες λέγουσιν  
αὐτῷ· (διδάσκαλε,  
οἶδαμε. . .)

15 ὁ δὲ εἰδὼς αὐτῶν τὴν  
ὑπόκρισιν εἶπεν αὐτοῖς·  
(τί με πειράζεται;)

16 καὶ λέγει αὐτοῖς· (τίνος  
ἢ εἰκὼν αὕτη. . .;) οἱ  
δὲ εἶπεν· Καίσαρος.

17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· (ἀπόδοτε  
. . .)

18 οἵτινες λέγουσιν ἀνάστασιν  
μὴ εἶναι, καὶ ἐπηρώτων <sup>ἦσαν (τ.ρ.)</sup>  
αὐτὸν λέγοντες· (διδάσκαλε,  
Μωσὴς ἔγραψεν ἡμῖν. . .)

24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· (οὐ διὰ  
τοῦτο πλανᾶσθε. . .)

26 πῶς εἶπεν αὐτῷ ὁ Θεὸς  
λέγων· (ἐγὼ ὁ Θεός. . .)

28 ἰδὼν ὅτι καλῶς αὐτοῖς  
ἀπεκρίθη ἐπηρώτησεν αὐτόν·  
(ποῖα ἐστὶ πρώτη πάντων  
ἐντολή;)

12 Et quaerebant eum tenere  
. . . cognoverunt enim quon-  
iam ad eos parabolam hanc  
dicerit:

14 . . . Qui venientes dicunt ei:

15 . . . Qui sciens versutiam il-  
lorum, ait illis: (Quid me  
tentatis?)

16 . . . Et ait illis: (Cujus  
est imago. . .) Dicunt ei:  
Caesaris. Respondens autem  
Jesus dixit illis: (Reddite  
. . .)

18 . . . qui dicunt resurrectionem  
non esse, et interrogabant  
eum, dicentes: (Magister,  
Moyses nobis scripsit. . .)

24 . . . Et respondens Jesus,  
ait illis: (Nonne ideo  
erratis.. ?)

26 . . . quomodo dixerit illi  
Deus, inquiens: (Ego sum  
. . . ?)

28 . . . illis responderit,  
interrogavit eum (quod esset  
primum omnium mandatum.)

King James Version

Rheims-Challoner Version

12 And they sought to lay hold  
on him. . .: for they knew  
that he had spoken the  
parable against them:  
And when they were come,  
they say unto him,

And they sought to lay hands on  
him. . ; for they knew that he  
had aimed this parable at them.  
. . .And they came and said to  
him,

15 . . .But he, knowing their  
hypocrisy, said unto them,  
(Why tempt ye me?)

. . .But knowing their crafti-  
ness, he said to them, ("Why do  
you test me? . .")

16 . . .And he said unto them,  
(Whose is this image. . ?)  
And they said unto him,  
Cæsar's.  
And Jesus answering said  
unto them, (Render. . .)

Then he said to them, ("Whose  
are this image and. . ?") They  
said to him, "Cæsar's." And  
Jesus answered and said to them,  
("Render. . .")

18 . . .which say there is no  
resurrection; and they  
asked him, saying, (Master,  
Moses wrote unto us. . .)

. . .who say there is no re-  
surrection, and they began to  
question him, saying ("Master,  
Moses has written for us. . .")

24 And Jesus answering said  
unto them, (Do ye not  
therefore err. . ?)

And Jesus answered and said to  
them, ("Is not this why you  
err . . ?") <sup>1</sup>

26 . . .God spake unto him,  
saying, (I am. . ?) <sup>2</sup>

("). . .God spoke to him,  
saying,  
( 'I am. . ?' ("

28 . . .had answered them. . .  
asked him, (Which is the  
first commandment of all?) <sup>3</sup>

. . .he had answered them. . .  
he asked him (which was the  
first commandment of all.)

---

<sup>1</sup> The Rheims-Challoner's why you err seems plausible. Cf. Koinê dia  
touto.

<sup>2</sup> The King James here is following the Koinê, which omits am (eimi)

<sup>3</sup> The King James follows the Koinê in making Which is. . . a question.

Κατὰ Μάρκον

Latin Vulgate

29 ὁ δὲ Ἰησοῦς ἀπεκρίθη  
αὐτῷ (ὅτι πρώτη. . .)

29 Jesus autem respondit ei:  
(Quia primum. . .)

32 καὶ εἶπεν αὐτῷ ὁ γραμματεὺς·  
καλῶς, διδάσκαλε· ἐπ'  
ἀληθείας εἶπας (ὅτι εἷς  
ἐστὶν Θεός, . . .)

32 Et ait illi scriba: Bene,  
magister, in veritate  
dixisti, (quia unus est. . .)

34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν  
ὅτι νουνεχῶς ἀπεκρίθη  
εἶπεν αὐτῷ· (οὐ μακρὰν  
εἶ. . .)

34 Jesus autem videns quod  
sapienter respondisset,  
dixit illi: (Non est longe  
. . .)

καὶ οὐδεὶς οὐκέτι  
ἐτόλμα αὐτὸν ἐπηρωτῆσαι.

. . .Et nemo jam audebat  
eum interrogare.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν, διδάσκων ἐν τῷ  
ἱερῷ· πῶς λέγουσιν (οἱ  
γραμματεῖς. . .)

35 Et respondens Jesus dicebat,  
docens in templo: Quomodo  
dicunt scribae. . . ?

36 αὐτὸς γὰρ Δαβὶδ εἶπεν  
ἐν Πνεύματι Ἁγίῳ· λέγει  
ὁ Κύριος τῷ Κυρίῳ μου,  
(κάθου ἐκ δεξιῶν μου  
ἕως ἄν. . .)

36 Ipse enim David dicit in  
Spiritu Sancto: Dixit  
Dominus Domino meo: (Sede  
a dextris meis, donec. . .)

37 Αὐτὸς οὖν Δαβὶδ λέγει  
(αὐτὸν Κύριον;)

37 . . .Ipse ergo David dicit  
(eum Dominum. . .)

38 καὶ εἶπεν αὐτοῖς ἐν τῇ  
διδαχῇ αὐτοῦ. (βλέπετε  
ἀπὸ τῶν γραμματέων. . .)

38 Et dicebat eis in doctrina  
sua: (Cavete a scribis. . .)

43 καὶ προσκαλεσάμενος τοὺς  
μαθητὰς αὐτοῦ εἶπεν αὐτοῖς·  
ἀμὴν λέγω ὑμῖν (ὅτι ἡ  
χώρα. . .)

43 . . .Et convocans discipulos  
suos, ait illis: Amen dico  
vobis, (quoniam vidua. . .)

King James Version

29 And Jesus answered him, (The first. . .)

32 And the scribe said unto him, Well, Master, thou hast said the truth: (for there is one. . .)

34 And when Jesus saw that he answered discreetly, he said unto him, (. . .not far. . .)

And no man after that durst ask him any question.

35 And Jesus answered and said, while he taught in the temple, (How say the scribes. . .?)

36 For David himself said by the Holy Ghost, The Lord said to my Lord, (Sit thou on my right hand, till. . .)

37 David therefore himself called (him Lord;)

38 And he said unto them in his doctrine, (Beware of the scribes. . .)

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, (That this poor widow. . .)

Rheims-Challoner Version

But Jesus answered him, ("The first. . .")

And the Scribe said to him, "Well answered, Master, thou has said truly (that he is one . . .")

And Jesus, seeing that he had answered wisely, said to him, (" . . .not far. . .")

And no one after that ventured to ask him questions.

And while Jesus was teaching in the temple, he addressed them, saying, ("How do the Scribes say. . .?")

(")For David himself says, by the Holy Spirit,  
'The Lord said to my Lord:  
Sit thou at my right hand,  
till. . .'(")

(")David himself, therefore, calls (him 'Lord';(")

And in the course of his teaching, he said to them, ("Beware of the Scribes. . .")

And he called his disciples together, and said to them, "Amen I say to you, (this poor widow . . .")

XIII

- |  |  |
|--|--|
| <p>1 Καὶ ἐκπορευομένου αὐτοῦ<br/>ἐκ τοῦ ἱεροῦ λέγει αὐτῷ<br/>εἰς τῶν μαθητῶν αὐτοῦ.<br/>(διδάσκαλε, ἴδε ποταποὶ<br/>λῆθοι. . .)</p> <p>2 καὶ ὁ Ἰησοῦς ἀποκριθεὶς<br/>εἶπεν αὐτῷ· (βλέπεις<br/>ταύτας τὰς. . .)</p> <p>3 Καὶ καθημένου αὐτοῦ εἰς<br/>τὸ ὄρος τῶν Ἐλαιῶν<br/>κατέναντι τοῦ ἱεροῦ<br/>ἐπρώτων αὐτὸν κατ' ἰδὲαν<br/>(Πέτρος καὶ. . .)</p> <p>4 εἰπὲ ἡμῖν (πότε ταῦτα<br/>ἔσται;)</p> <p>5 ὁ δὲ Ἰησοῦς ἀποκριθεὶς<br/>ἤρξατο λέγειν αὐτοῖς·</p> <p>6 πολλοὶ γὰρ ἐλεύσονται ἐπὶ<br/>τῷ ὀνόματί μου λέγοντες<br/>(ὅτι ἐγὼ εἰμι. . .)</p> <p>11 μὴ προμεριμνᾶτε τι<br/>λαλήσατε. . . ἀλλ' ὃ<br/>ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ<br/>τῇ ᾠρᾷ, τοῦτο λαλεῖτε·<br/>οὐ γάρ ὑμεῖς ἐστε οἱ<br/>λαλοῦντες ἀλλὰ τὸ Πνεῦμα<br/>τὸ Ἅγιον.</p> | <p>1 Et cum egrederetur de templo,<br/>ait illi unus ex discipulis<br/>suis: (Magister, aspice quales<br/>. . .) <sup>1</sup></p> <p>2 . . . Et respondens Jesus,<br/>ait illi: (Vides has omnes<br/>. . . ?)</p> <p>3 . . . Et cum sederet in monte<br/>olivarum contra templum,<br/>interrogabant eum separatim<br/>(Petrus et. . .)</p> <p>4 . . . Dic nobis, (quando ista<br/>fient? . . .)</p> <p>5 Et respondens Jesus coepit<br/>dicere illis:</p> <p>6 . . . multi enim venient in<br/>nomine meo dicentes, (quia<br/>ego sum. . .) <sup>2</sup></p> <p>11 . . . nolite praecogitare<br/>quid loquamini. . . sed quod<br/>datum vobis fuerit in illa<br/>hora, id loquamini: non enim<br/>vos estis loquentes, sed<br/>Spiritus Sanctus.</p> |
|--|--|

<sup>1</sup> Jerome's reiterative ex discipulis suis appears to be lingua franca, for the genitive partitive would otherwise be used.

<sup>2</sup> The phrase ego sum in its recurrences has an overtone presaging divinity.

King James Version

Rheims-Challoner Version

XIII

- |  |   |
|--|---|
| <p>1 And as he went out of the temple, one of his disciples saith unto him, (Master, see what manner of stones. . .)</p> <p>2 And Jesus answering said unto him, (Seest thou these . . . ?) <sup>2</sup></p> <p>3 And as he sat upon the mount of Olives over against the temple, (Peter and. . .) asked him privately, <sup>3</sup></p> <p>4 Tell us, (when shall these things be? . . .) <sup>4</sup></p> <p>5 And Jesus answering them began to say,</p> <p>6 For many shall come in my name, saying, (I am. . .)</p> <p>11 (. . .take no thought beforehand what ye shall speak,) neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.</p> | <p>And as he was going out of the temple, one of his disciples said to him, ("Master, look, what. . .stones. . .!") <sup>1</sup></p> <p>And Jesus answered and said to him, ("Dost thou see all these . . . ?")</p> <p>And as he was sitting on the Mount of Olives, opposite the temple, (Peter and. . .) asked him privately,</p> <p>"Tell us, (when are these things to happen. . . ?")</p> <p>And in answer Jesus began to say to them,</p> <p>(")For many will come in my name, saying, ('I am. . .')</p> <p>. . .do not be anxious beforehand what you are to speak; but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit.</p> |
|--|---|

- 
- 1 The Rheims-Challoner hits upon a plausible rendering of ide and ecce for today's reader, but uses it for aspice.
- 2 The King James and the Koiné have not all; the Vulgate and Rheims-Challoner do.
- 3 King James gets over against from katenanti and contra.
- 4 The King James again confutes the "purist" on the so-called simple future, for the King James here uses shall, where the "purist" calls for will.

Κατὰ Μάρκον

Latin Vulgate

21 καὶ τότε ἔάν τις ὑμῖν  
εἴπῃ (ἰδοῦ ὧδε ὁ. . .)

21 Et tunc si quis vobis dixerit:  
(Ecce hic est. . .)

23 ὑμεῖς δὲ βλέπετε· ἰδοὺ  
προεῖρηκα ὑμῖν πάντα.

23 Vos ergo videte: ecce prae-  
dixi vobis omnia.

30 Ἀμὴν λέγω ὑμῖν (ὅτι οὐ  
μὴ παρέλθῃ ἡ γενεὰ αὕτη  
. . .)

30 Amen dico vobis, (quoniam non  
transibit generatio haec. . .)

37 ἃ δὲ ὑμῖν λέγω, πᾶσιν  
λέγω· (γρηγορεῖτε.)

37 . . .Quod autem vobis dico,  
omnibus dico: (Vigilate).

XIV

2 ἔλεγον δέ, (μὴ ἐν τῇ  
ἐορτῇ. . .)

2 . . .Dicebant autem: (Non  
in die festo. . .)

4 λέγοντες· (εἰς τὶ ἡ ἀπώ-  
λεια. . .;) καὶ ἐνεβριμῶντο  
αὐτῇ.

4 . . .et dicentes: (Ut quod  
perditio. . .?)

6 ὁ δὲ Ἰησοῦς εἶπεν·  
(ἄφητε αὐτήν·)

6 . . .Jesus autem dixit:  
(Sinite eam. . .)

9 ἀμὴν λέγω ὑμῖν, (ὅπου ἔάν  
κηρυχθῇ. . .) λαληθήσεται  
εἰς μνημόσυνον αὐτῆς.

9 . . .Amen dico vobis, (ubi-  
cumque. . .) haec narrabitur.  
. . .

12 λέγουσιν αὐτῷ οἱ μαθηταὶ  
αὐτοῦ· (που θέλεις. . .)

12 . . .dicunt ei discipuli  
(Quo vis. . .?)



King James Version

Rheims-Challoner Version

21 And then if any man shall  
say to you, (Lo, here is  
. . .)

"And then, if anyone say to  
you, (Behold, here is the  
Christ;'). . ."

23 But take ye heed: behold,  
I have foretold you all  
things.

"Be on your guard, therefore;  
behold, I have told you all  
things ~~be~~ beforehand." 1

30 Verily I say unto you,  
(that this generation shall  
not pass. . .)

(") Amen I say to you, (this  
generation will not pass away  
. . .)(")

37 And what I say unto you I  
say unto all, (Watch.)

(")And what I say to you, I  
say to all, ('Watch'. . .)"

XIV

2 But they said, (Not on the  
feast day. . .)

. . .for they said, ("Not on  
the feast. . .") 2

4 . . .and said, (Why was  
this waste. . .?)

. . .and said, ("To what. . .  
this waste. . .?")

6 And Jesus said, (Let her  
. . .)

But Jesus said, ("Let her. . .")

9 Verily I say unto you,  
(Wheresoever. . .this. . .  
shall be spoken of. . .)

(")Amen I say to you, (wherever  
. . .)this. . .shall be told  
. . ."

12 . . .said unto him, (Where  
wilt thou. . .?)

. . .said to him, ("Where dost  
thou. . .?")

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1 Rheims-Challoner's paraphrase of videte (blepete) is colloquial.

2 Rheims-Challoner's usage on the feast comes from the liturgical  
calendar.

Κατὰ Μάρκον

Latin Vulgate

13 καὶ ἀποστέλλει δύο. . .  
καὶ λέγει αὐτοῖς. (ὑπάγετε  
. . .) εἰπατε τῷ οἰκοδεσπότῃ  
ὅτι ὁ διδάσκαλος λέγει.  
(ποῦ ἐστι τὸ κατὰλυμα. . .)

13 . . .Et mittit duo ex dis-  
cipulis suis, et dicit eis:

14 . . .dicite domino domus,  
quia magister dicit: (Ubi  
est refectio mea. . .?)

16 καὶ εὗρον καθὼς εἶπεν  
αὐτοῖς (καὶ ἠτοίμασαν τὸ  
πάσχα.)

16 . . .et invenerunt sicut  
dixerat illis (et paraverunt  
pascha.)

18 εἶπεν δ' Ἰησοῦς· ἀμὴν  
λέγω ὑμῖν (ὅτι εἷς ἐξ  
ὑμῶν παραδώσει με, ὁ  
ἐσθίων μετ' ἐμοῦ.)

18 . . .ait Jesus: Amen dico  
vobis, (quia unus ex vobis  
tradet me, qui manducat me-  
cum.)

19 οἱ δὲ ἤρξατο λυπεῖσθε  
καὶ λέγειν αὐτῷ εἷς καθ'  
εἷς (μήτε ἐγώ;)

19 . . .At illi coeperunt contri-  
stari, et dicens ei singulat-  
im: (Numquid ego?)

20 ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτοῖς· (εἷς ἐκ τῶν  
δώδεκα. . .)

20 Qui ait illis: (Unus ex  
duodecim. . .)

King James Version

Rheims-Challoner Version

13 And he sendeth forth two  
of his disciples, and saith  
unto them,

. . .And he sent two of his  
disciples, and said to them,

14 . . .say to the goodman of  
the house, The Master saith,  
(Where is the guest chamber  
. . ?)

("). . .say to the master of  
the house, 'The Master says,  
("Where is my guest chamber  
. . ."(")

16 . . .and found as he had  
said unto them: (and they  
made ready the passover.) <sup>1</sup>

. . .and found just as he had  
told them; (and they prepared  
the passover.)

18 Jesus said, Verily I say  
unto you, (One of you which  
eateth with me shall betray  
me.)

. . .Jesus said, "Amen I say to  
you, (one of you will betray me -  
one who is eating with me." <sup>2</sup>

19 And they began to be sorrow-  
ful, and to say unto him  
one by one, (Is it I?) <sup>3</sup>

. . .But they began to be sad,  
and to say to him one by one,  
("Is it I?"

20 And he answered and said  
unto them, (It is one of  
one of the twelve. . .) <sup>4</sup>

. . .But he said to them, ("It  
is one of the Twelve. . .")

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<sup>1</sup> Both English versions use found without an object, as if it were an intransitive verb. Rheims-Challoner may have followed the King James here.

<sup>2</sup> Rheims-Challoner's freedom with the progressive and emphatic forms of the verb appear to increase its effectiveness for a modern reader.

<sup>3</sup> Here King James and Rheims-Challoner concur on the strict observance of the "purist's" requisites for the pronoun in the predicative nominative. (Cf. Robertson, p. 497.)

<sup>4</sup> The King James here faithfully picks up the formula of saying from the Koiné.

Κατὰ Μάρκον

Latin Vulgate

- 22 καὶ ἐσθιόντων αὐτῶν<sup>λαβὼν</sup> ὁ  
Ἰησοῦς ἄρτον, εὐλόγησας  
ἔκλασε καὶ ἔδωκεν αὐτοῖς  
καὶ εἶπε. λάβετε φάγετε·  
τοῦτό ἐστι τὸ σῶμά μου.
- 23 καὶ λαβὼν τὸ ποτήριον,  
εὐχαριστήσας ἔδωκεν  
αὐτοῖς καὶ ἔπιον ἐξ  
αὐτοῦ πάντες·
- 24 καὶ εἶπεν αὐτοῖς· τοῦτό  
ἐστι τὸ αἷμά μου τὸ τῆς  
καινῆς διαθήκης τὸ περὶ  
πολλῶν ἐκχυνόμενον.
- 25 ἀμὴν λέγω ὑμῖν (ὅτι  
οὐκέτι οὐ μὴ πῶ. . .)
- 26 καὶ ὑμνήσαντες ἐξῆλθον  
(εἰς τὸ ὄρος τῶν  
ἐλαιῶν.) καὶ λέγει αὐτοῖς  
ὁ Ἰησοῦς (ὅτι πάντες  
σκανδαλισθήσεσθε. . .)
- 29 ὁ δὲ Πέτρος ἔφη αὐτῷ·  
(καὶ εἰ πάντες. . .)
- 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς·  
ἀμὴν λέγω σοι (ὅτι σὺ  
σήμερον. . .) τρὶς  
ἀπαρνήσῃ με.

- 22 . . .Et manducantibus illis,  
accepit Jesus panem; et bene-  
dicens fregit, at dedit eis,  
et ait: Sumite, hoc est  
corpus meum. Et accepto ca-  
lice, gratias agens dedit  
eis: et biberunt ex illo  
omnes. Et ait illis: Hic est  
sanguis meus novi testamenti,  
qui pro multis effundetur.  
Amen dico vobis, (quia jam  
non bibam. . .)
- 26 Et hymno dicto (exierunt in  
montem Olivarum.) Et ait eis  
Jesus: (Omnes scandalizabim-  
ini. . .)
- 29 . . .Petrus autem ait illi:  
(Et si omnes. . .)
- 30 . . .Et ait illi Jesus:  
Amen dico tibi (quia tu  
hodie. . .) ter me es ne-  
gaturus.

King James Version

Rheims-Challoner Version

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

And he said unto them, This is my blood of the new testament, which is shed for many.

Verily I say unto you, (I will drink no more. . .) <sup>1</sup>

26 And when they had sung a hymn, (they went out into the mount of Olives.)

And Jesus saith unto them, (All ye shall be offended . . .) <sup>2</sup>

29 But Peter said unto him, (Although all. . .)

30 And Jesus saith unto him, Verily I say unto thee, (That this day. . .) thou shalt deny me thrice. <sup>3</sup>

And while they were eating, Jesus took bread, and blessing it, he broke and gave it to them, and said, "Take; this is my body." And taking a cup and giving thanks, he gave it to them, and they all drank of it; and he said to them, "This is my blood of the new covenant, which is being shed for many. Amen I say to you, (that I will drink no more. . .)"

And after reciting a hymn, (they went out to the Mount of Olives.) And Jesus said to them, ("You will all be scandalized . . .")

But Peter said to him, ("Even though all. . .")

Jesus said to him, "Amen I say to thee, (today. . .) thou wilt deny me thrice."

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<sup>1</sup> The English versions concur on will, a strict "volitional future". From the Koinē eucharistesas (having given thanks) - the Sacrament takes its name.

<sup>2</sup> Again the King James uses an in front of an h. Rheims-Challoner carefully says reciting a hymn, and the King James appears to follow the Koinē ymnesantes, which, it appears, could be singing - a hymn.

<sup>3</sup> The King James says shalt, the Rheims-Challoner wilt.

Κατὰ Μάρκον

Latin Vulgate

31 ὁ δὲ Πέτρος περισσοῦ  
ἔλεγε μᾶλλον· (ἐὰν με  
δέῃ συναποθανεῖν σοι. . .)  
οὐ μὴ σε ἀπαρνήσομαι.)  
ὡσαύτως δὲ καὶ πάντες  
ἔλεγον.

32 καὶ λέγει τοῖς μαθηταῖς  
αὐτοῦ· (καθίσατε ὧδε ἕως  
προσεύξομαι.)

34 καὶ λέγει αὐτοῖς· (περὶλυπὸς  
ἐστὶν ἡ ψυχὴ μου ἕως  
θανάτου.)

36 καὶ προσηύχετο ἵνα εἰ  
δυνατὸν ἐστί, παρέλθῃ  
ἀπ' αὐτοῦ ἡ ὥρα, καὶ  
ἔλεγεν· (ἄββα, ὁ πατήρ  
. . .)

37 καὶ λέγει τῷ Πέτρῳ·  
Σίμων, καθεύδεις;

38 γρηγορεῖτε καὶ προσεύχεσθε  
(ἵνα μὴ εἰσέλθητε εἰς  
πειρασμόν·)

39 καὶ πάλιν ἀπελθὼν προσεύξατο τὸ  
τὸν αὐτὸν λόγον εἰπών·)

40 καὶ οὐκ ᾔδεισαν τί  
ἀποκριθῶσιν αὐτῷ.

41 καὶ ἔρχεται τὸ τρίτον  
καὶ λέγει αὐτοῖς·  
(καθεύδετε λοιπὸν καὶ  
ἀναπαύεσθε. . .)

31 . . .At ille amplius loque-  
batur: (Et si oportuerit me  
simul commori tibi. . .)  
non te negabo. Similiter  
autem et omnes dicebant.

32 . . .Et ait discipulis suis:  
(Sedete hic donec orem.)

34 . . .Et ait illis: (Tristis  
est anima mea usque ad  
mortem. . .)

35 . . .et orabat ut, si fieri  
posset, transiret ab eo hora;  
et dixit: (Abba pater. . .)

37 . . .Et ait Petro: (Simon,  
dormis?)

38 . . .Vigilate et orate (ut  
non intretis in tentationem.)

39 . . .Et iterum abiens oravit  
eumdem sermonem dicens.

41 . . .et ignorabant quid  
responderent ei. Et venit  
tertio, et ait illis:  
(Dormite et requiescite. . .) <sup>1</sup>

<sup>1</sup> Requiesco is one of a small number of inchoative verbs met this far.  
Cf. obmutesce.

King James Version

- 31 But he spake the more vehemently, (If I should die with thee,) I will not deny thee in any wise. Likewise also said they all.
- 32 . . .and he saith to his disciples, (Sit ye here while I shall pray.) <sup>1</sup>
- 34 And saith unto them, (My soul is exceeding sorrowful unto death:)
- 35 . . .and prayed that, if it were possible, the hour might pass from him.  
And he said, (Abba, Father . . .)
- 37 . . .and saith unto Peter, (Simon, sleepeth thou?)
- 38 Watch ye and pray, (lest ye enter into temptation.)
- 39 And again he went away, and prayed, and spoke the same words.
- 41 And he cometh the third time, and saith unto them, (Sleep on now, and take your rest:)

Rheims-Challoner Version

- But he went on speaking more vehemently, ("Even if I should have to die with thee,) I will not deny thee:" And they all said the same thing.
- . . .and he said to his disciples, ("Sit down here, while I pray.")
- And he said to them, ("My soul is sad, even unto death. . .")
- . . .and began to pray that, if it were possible, the hour might pass from him; and he said, ("Abba, Father. . .")
- . . .And he said to Peter, ("Simon, dost thou sleep?")
- (")Watch and pray, that you may not enter into temptation.(")
- And again he went away and prayed, saying the same words over.
- And he came the third time, and said to them, ("Sleep on now, and take your rest!")

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<sup>1</sup> The King James omits unto, and uses simply to instead, as if by an oversight.





Κατὰ Μάρκον

Latin Vulgate

43 καὶ εὐθέως ἔτι αὐτοῦ  
λαλοῦντος, παραγίνεται  
'Ιούδας εἷς. . .

43 Et, adhuc eo loquente,  
(venit Judas. . .)

44 δεδῶκει δὲ ὁ παραδιδούς  
αὐτὸν σύσσημον αὐτοῖς  
λέγων· (ὃν ἂν φιλήσω,  
αὐτός ἐστι. . .)

44 Dederat autem traditor ejus  
signum eis dicens: (Quis-  
cumque osculatus fuero. . .)

45 καὶ ἐλθὼν, εὐθέως προσελθὼν  
αὐτῷ λέγει· (χαῖρε, ῥαββί,  
καὶ κατεφίλησεν αὐτόν.)

45 . . .statim ad eum ait:  
(Ave, rabbi, et osculatus  
est eum.)

48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· (ὥς ἐπὶ  
ληστὴν. . .)

48 Et respondens Jesus ait illis:  
(Tamquam ad latronem. . ?)

49 ἐν τῷ ἱερῷ διδάσκων (καὶ  
οὐκ ἐκρατήσατέ με.)

49 . . .in templo docens, (et  
non me tenuistis.)

56 πολλοὶ γὰρ ἐψευδομαρτύρουν  
κατ' αὐτοῦ. . .

56 . . .Multi enim testimonium  
falsum dicebant adversus  
eum. . .

King James Version

Rheims-Challoner Version

43 And immediately, while he  
yet spake, (cometh Judas  
. . .) <sup>1</sup>

And while he was yet speaking,  
Judas Iscariot. . .)

44 And he that betrayed him  
had given them a token,  
saying, (Whomsoever I shall  
kiss. . .)

. . .Now his betrayer had given  
them a sign, saying, ("Whomever  
I shall kiss. . .")

45 . . .straightway to him and  
saith, (Master, master; and  
kissed him.) <sup>2</sup>

. . .straight up to him, and  
said, ("Rabbi!" and kissed him.)

48 And Jesus answered and said  
unto them. . .(as against a  
thief). . . ?

And Jesus, addressing them, said,  
("As against a robber. . . ?") <sup>3</sup>

49 . . .in the temple teaching,  
(and ye took me not:)

. . .in the temple teaching,  
(and you did not lay hands on  
me.) <sup>4</sup>

56 For many bare false witness  
against him. . . <sup>5</sup>

For while many bore false witness  
against him,

- 
- <sup>1</sup> Neither the King James nor the Koiné supplies Judas's patronymic, here.
- <sup>2</sup> The King James version use of the semicolon and of the colon is contrary to the expectations of the modern reader.
- <sup>3</sup> The Rheims-Challoner version alone rejects the formula of saying. The verb to address frequently is used by Rheims-Challoner as a synonym for saying.
- <sup>4</sup> Rheims-Challoner paraphrases tenuisti (ekratesate).
- <sup>5</sup> The King James uses bare as the past tense of the verb to hear. Rheims-Challoner interpolates while to introduce a concessive clause; in other words, while, in the sentence quoted, is not truly temporal.

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Κατὰ Μάρκον

Latin Vulgate

- 57 καὶ τινες ἀναστάντες  
ἐψευδομαρτύρουν κατ'  
αὐτοῦ λέγοντες·
- 58 ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ  
λέγοντος. . .
- 60 καὶ ἀναστὰς ὁ ἀρχιερεὺς  
εἰς τὸ μέσον ἐπηρώτα<sup>τισιν T.R.</sup>  
τὸν Ἰησοῦν λέγων· οὐκ  
ἀποκρίνη οὐδέν;
- 61 ὁ δὲ ἐσιώπα καὶ οὐδὲν  
ἀπεκρίνατο. πάλιν ὁ  
ἀρχιερεὺς ἐπηρώτα αὐτὸν  
καὶ λέγει αὐτῷ· σὺ εἶ  
ὁ Χριστὸς ὁ υἱὸς τοῦ  
εὐλογητοῦ;
- 62 ὁ δὲ Ἰησοῦς εἶπεν·  
ἐγὼ εἰμι·
- 63 ὁ δὲ ἀρχιερεὺς διαβρῆξας  
τοὺς χιτῶνας αὐτοῦ λέγει·
- 65 Καὶ ἤρξατό τινες. . .  
καὶ λέγειν αὐτῷ. (προφήτευσον  
. . .)
- 67 καὶ ἰδοῦσα τὸν Πέτρον  
θερμαινόμενον, ἐμβλέψασα  
αὐτῷ λέγει· (καὶ σὺ μετὰ  
τοῦ Ναζαρηνοῦ. . .)

- 57 . . .Et quidam surgentes,  
falsum testimonium ferebant  
adversus eum, dicentes:  
Quoniam nos audivimus eum  
dicentem:
- 60 Et exsurgens summus sacerdos  
in medium, interrogavit Jesum,  
dicens: Non respondes. . . ?
- 61 . . .Ille autem tacebat, et  
nihil respondit. Rursum  
summus sacerdos interrogavit  
eum, et dixit ei: Tu es  
Christus Filius Dei benedicti?  
Jesus autem dixit illi: (Ego  
sum. . .)
- 63 . . .Summus autem sacerdos  
scindens vestimenta sua, ait:
- 65 Et coeperunt. . .dicere ei:  
(Prophetiza. . .)
- 67 . . .aspiciens illum, ait:  
(Et tu cum Jesu. . .)

King James Version

Rheims-Challoner Version

57 And there arose certain, and bare false witness against him, saying, We heard him say, <sup>1</sup>

. . .And some stood up and bore false witness against him, saying, "We ourselves have heard him say. . ."

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing?

Then the high priest, standing up in their midst, asked Jesus, saying, "Dost thou make no answer . . . ?" <sup>2</sup>

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, (I am:) <sup>3</sup>

But he kept silence, and made no answer. Again the high priest asked him, and said unto him, "Art thou the Christ, the Son of the Blessed One?" And Jesus said to him, ("I am. . .")

63 Then the high priest rent his clothes, and saith, <sup>4</sup>

But the high priest tore his garments and said,

65 And some began. . .to say unto him, (Prophecy. . .)

. . .And some began. . .to say to him, ("Prophecy.")

67 . . .looked upon him, and said, (And thou also wast with Jesus. . .)

. . .she looked closely at him and said, ("Thou also wast with Jesus. . .") <sup>5</sup>

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<sup>1</sup> After the King James certain, the modern reader expects a noun. But certain in the King James, so used, appears to be a pronoun.

<sup>2</sup> The Rheims-Challoner interpolates their.

<sup>3</sup> Jerome interpolates Dei; the Koinē says tau eulogetou, of the blessed. The King James apparently follows the Koinē, and Rheims-Challoner appears to have followed the King James or the Koinē.

<sup>4</sup> In the Koinē, Mark uses the plural of chiton for clothes; Matthew uses the singular, himation. Hence, in the English versions here, clothes, and garments, and the Vulgate's vestimenta.

<sup>5</sup> Rheims-Challoner appears to interpolate closely.



Κατὰ Μάρκον

Latin Vulgate

68 ὁ δὲ ἠρνήσατο λέγων·  
(οὐκ οἶδα. . .) οὐδὲ  
ἐπίσταμαι τί σὺ λέγεις.

68 . . .At ille negavit,  
dicens: (Neque scio. . . )  
neque novi quid dicas.

69 ἤρξατο λέγειν τοῖς  
παρεστηκόσιν. . .

69 . . .coepit dicere (circum-  
stantibus):

70 ὁ δὲ πάλιν ἠρνεῖτο. . .  
οἱ παρεστῶτες ἔλεγον  
τῷ Πέτρῳ·

70 . . .At ille iterum negavit.

70 . . .qui astabant, dicebant  
Petro:

71 ὁ δὲ ἤρξατο ἀναθεματί-  
ζειν καὶ ὀμνύναί· ὅτι  
οὐκ οἶδα τὸν ἄνθρωπον  
τούτον ὃν λέγετε.

71 . . .Ille autem coepit ana-  
thematizare et jurare: Quia  
nescio hominem istum, quem  
dicitis.

72 (καὶ ἐκ δευτέρου ἀλέκτωρ  
ἐφώνησεν.) . . . τοῦ  
ῥήματος ὃς εἶπεν αὐτῷ  
ὁ Ἰησοῦς ὅτι πρὶν  
ἀλέκτορα φωνῆσαι ὁ δὲ,  
ἀπαρνήσῃ με τρίς.

72 . . .quod dixerat ei Jesus:  
Priusquam gallus cantet bis,  
tu me negabis.

XV

2 καὶ ἐπηρώτησεν αὐτὸν  
ὁ Πιλάτος· (σὺ εἶ ὁ  
βασιλεὺς τῶν Ἰουδαίων;)·  
ὁ δὲ ἀποκριθεὶς εἶπεν  
αὐτῷ· σὺ λέγεις.

2 Et interrogavit eum Pilatus:  
. . .At ille respondens,  
ait illi: Tu dicis.

3 καὶ κατηγοροῦν αὐτοῦ οἱ  
ἀρχιερεῖς. . .

3 . . .Et accusabant eum  
(summi sacerdotes. . .)

\* T.R. ὀμνύειν

King James Version

Rheims-Challoner Version

68 But he denied, saying, (I know not,) neither understand I what thou sayest.

But he denied it, saying, ("I neither know) nor understand what thou art saying."

. . .and began to say (to them that stood by),

. . .began to say (to the bystanders),

70 And he denied it again. <sup>1</sup>

But again he denied it.

. . .they that stood by said  
. . .to Peter,

. . .and the bystanders. . .  
said to Peter,

71 But he began to curse and to swear, saying, I know not this man of whom you speak. <sup>2</sup>

. . .But he began to curse and to swear: "I do not know this man you are talking about."

72 . . .that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.

. . .the word that Jesus had said to him, "Before a cock crows twice, thou wilt deny me thrice,"

XV

2 And Pilate asked him, . . .  
And he answering said unto him, Thou sayest it.

. . .And Pilate asked him, . . .  
And he answered him and said, "Thou sayest it."

3 (And the chief priests) accused him. . .)

(And the chief priests) accused him. . .

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<sup>1</sup> The King James here unexpectedly supplies an object to denied. Cf. V. 68, *supra*.

<sup>2</sup> Dicere (legein) here is interpreted by the King James as speaking; usually it is rendered as saying. The King James interpolates the participle, saying, as if habituated to the formula.



Κατὰ Μάρκον

Latin Vulgate

4 ὁ δὲ Πιλάτος πάλιν  
ἐπρωτᾷ αὐτὸν λέγων· οὐκ  
ἀποκρίνη οὐδέν; Ἴδε πόσα  
σου καταμαρτυροῦσιν. ὁ δὲ  
Ἰησοῦς οὐκέτι οὐδὲν  
ἀπεκρίθη, ὥστε θαυμάζειν  
τὸν Πιλάτον.

7 ὁ λεγόμενος Βαραββᾶς. . .

9 ὁ δὲ Πιλάτος ἀπεκρίθη  
αὐτοῖς λέγων· (θέλετε  
ἀπολύσω. . .)

12 ὁ δὲ Πιλάτος ἀποκριθεὶς  
πάλιν εἶπεν αὐτοῖς· τὶ  
οὖν θέλετε ποιήσω ὃν  
λέγετε τὸν βασιλέα τῶν  
Ἰουδαίων;

13 οἱ δὲ πάλιν ἔκραξαν·  
σταύρωσον αὐτόν.

14 ὁ δὲ Πιλάτος ἔλεγεν  
αὐτοῖς· τὶ γὰρ ἐποίησε  
κακόν; οἱ δὲ περισσοτέρως  
ἔκραξαν· σταύρωσον αὐτόν.

16 καὶ συγκαλοῦσιν ὅλην  
τὴν σπειραν·

4 . . .Pilatus autem rursum  
interrogavit eum, dicens:  
Non respondes quidquam?  
vide in quantis accusant.  
Jesus autem amplius nihil  
respondit, ita ut miraretur  
Pilatus.

7 . . .qui dicebatur Barabbas  
. . .

9 . . .Pilatus autem respondit  
eis, et dixit: (Vultis  
dimittam. . .?)

12 . . .Pilatus autem iterum  
respondens, ait illis: Quid  
ergo vultis faciam regi  
Judaeorum? At illi iterum  
clamaverunt: Crucifige eum.  
Pilatus vero dicebat illis:  
Quid enim male fecit? At  
illi magis clamabant: (Cru-  
cifige eum.)

17 . . .et convocant totam cohort-  
em. . .

King James Version

Rheims-Challoner Version

4 And Pilate asked him again,  
saying, Answerest thou nothing?  
behold how many things they  
witness against thee.  
But Jesus answered nothing:  
so that Pilate marvelled.

. . .And Pilate again asked him,  
saying, "Hast thou no answer to  
make? Behold how many things  
they accuse thee of." But Jesus  
made no further answer, so that  
Pilate wondered. 1

7 . . .named Barabbas. . .

. . .called Barabbas. . .

9 But Pilate answered them,  
saying, (Will ye that I re-  
lease. . ?)

. . .But Pilate addressed them,  
saying, ("Do you wish that I  
release. . ?") 2

12 And Pilate answered and  
said unto them, What will  
ye then that I shall do  
unto him whom ye call the  
King of the Jews?  
And they cried out again,  
Crucify him.  
Then Pilate said unto them,  
Why, what evil hath he done?  
And they cried out the more,  
exceedingly, (Crucify him.)

but Pilate again spoke and said  
to them, "What then do you want  
me to do to the king of the Jews?"  
But they cried out again, "Crucify  
him!" But Pilate said to them,  
"Why, what evil has he done?"  
But they kept crying out the  
more, ("Crucify him!") 3

(16) . . .and they call to-  
gether the whole band. . . 4

. . .and they called together  
the whole cohort.

---

<sup>1</sup> The Rheims-Challoner paraphrases with apparent validity.

<sup>2</sup> Rheims-Challoner alone rejects the formula of saying, substituting  
addressed.

<sup>3</sup> The Rheims-Challoner somewhat inconsistently avoids the archaic in  
has he done. The King James follows the Koinē with whom ye call.  
Rheims-Challoner seems to follow the King James with why, what, not  
in either the Vulgate or the Koinē.

<sup>4</sup> The King James here, perhaps inadvertently, uses a present tense call,  
yet the Koinē sugkalousin is in the present tense.



Κατὰ Μάρκον

Latin Vulgate

18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων·

18 . . .Et coeperunt salutare eum: Ave rex Judaeorum.

28 καὶ ἐπληρώθη ἡ γραφή ἡ λέγουσα· (καὶ μετὰ ἁνόμων ἐλογίσθη.)

28 . . .Et impleta est scriptura, quae dixit: (Et cum iniquis reputatus est.)

29 καὶ οἱ παραπορευόμενοι . . .λέγοντες. (οὐδ' . . .)

29 . . .Et praetereuntes blasphemabant eum. . .et dicentes: (Vah. . .)

31 μετὰ τῶν γραμματέων ἔλεγον· (ἄλλους ἔσωσεν. . .)

31 . . .cum scribis dicebant: (alios salvos fecit. . .)

34 ἐβόσθηεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· ('Ελωὶ Ἐλωὶ, λαμὰ σαβαχθανί;)

34 . . .exclamavit Jesus voce magna, dicens: (Eloi, Eloi, lamma sabachthani?)

35 καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον· (Ἴδε, Ἠλ(αν φωνεῖ.)

35 . . .Et quidam. . .audientes, dicebant: (Ecce Eliam vocat.)

36 ἐπότιζεν αὐτὸν λέγων· (ἄφετε. . .)

36 . . .potum dabat ei, dicens: (Sinite. . .)

King James Version

Rheims-Challoner Version

18 And they began to salute  
him, Hail, King of the Jews!

. . .and began to greet him,  
"Hail, King of the Jews!" <sup>1</sup>

28 And the scripture was fulfilled,  
which saith, (And he was numbered with the  
transgressors.)

And the Scripture was fulfilled,  
which says, ("And he was reckoned  
among the wicked.")

29 . . .and they that passed  
by railled on him. . .saying,  
(Ah. . .) <sup>2</sup>

And the passers-by were jeering  
at him, . .saying, ("Aha. . .")

31 said. . .with the scribes,  
(He saved others. . .)

with the Scribes said. . .("He  
saved others. . .")

34 . . .Jesus cried with a  
loud voice, saying, (Eloi,  
Eloi, lama sabachthani?)

. . .Jesus cried out with a  
loud voice, saying, ("Eloi,  
Eloi, lama sabachthani?" <sup>3</sup>

35 . . .when they heard it,  
said, (Behold, he calleth  
Elias.)

. . .on hearing this said,  
("Behold, he is calling Elias.")

36 . . .gave him to drink,  
saying, (Let alone. . .) <sup>4</sup>

. . .offered it to him to drink,  
saying, ("Wait. . .")

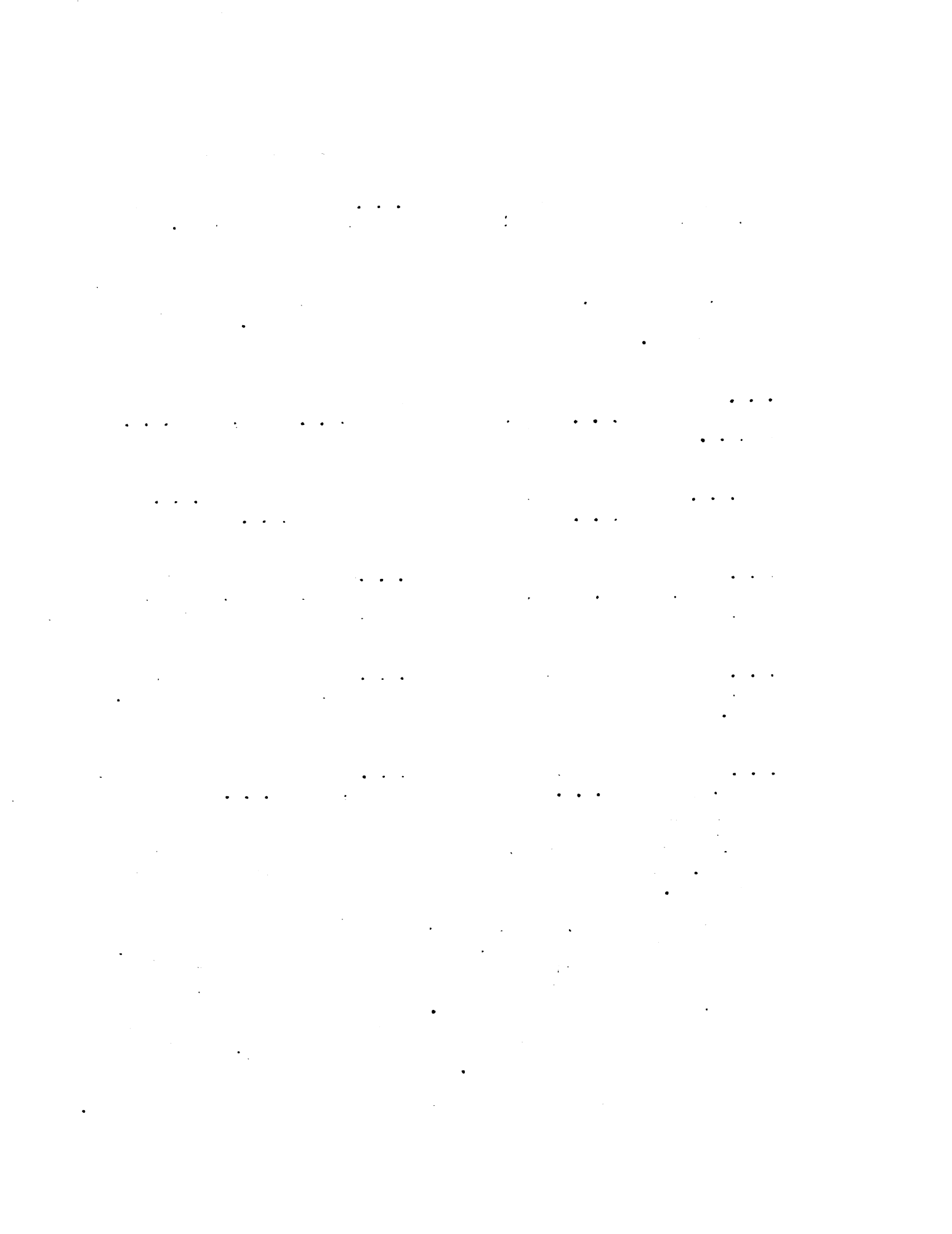
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<sup>1</sup> Salute, to the modern reader, would connote first of all a physical gesture. Rheims-Challoner therefore appears correct in using the word greet.

<sup>2</sup> The Koinè here has Oua, which, on the presumption that the digamma was once present in the diphthong, might well have been pronounced Vah. In the manner in which the Vulgate handles this word is perhaps to be found an additional clue to the pronunciation of the Koinè, which, of course, is the Alexandrine dialect.

<sup>3</sup> Both the Vulgate and the Koinè geminate the m's in lamma. The King James and the Rheims-Challoner do not.

<sup>4</sup> The King James let alone is obsolete; the Rheims-Challoner wait is valid.





Κατὰ Μάρκον

Latin Vulgate

37 ὁ δὲ Ἰησοῦς ἀφείλς  
φωνὴν μεγάλην ἐξέπνευσε.

37 . . .Jesus autem emissa  
voce magna exspiravit.

39 ὁ κεντυρίων ὁ παρεστηκώς  
ἐξ ἐναντίας αὐτοῦ ὅτι  
οὕτως κράζας ἐξέπνευσεν  
εἶπεν· (ἀληθῶς ὁ ἄνθρωπος  
οὗτος υἱὸς ἦν Θεοῦ.)

39 . . .centurio. . .quia sic  
clamans exspirasset, ait:  
(Vere hic homo Filius Dei  
erat.)

43 καὶ ᾔτησατο τὸ σῶμα τοῦ  
Ἰησοῦ.

43 . . .et petiit\* corpus Jesu.  
\* petivit?

44 ὁ δὲ Πιλάτος. . .προσκαλε-  
σάμενος τὸν κεντυρίωνα  
ἐπηρώτησεν αὐτὸν (εἰ  
πάσαι ἀπέθανεν.)

44 . . .(Pilatus) interrogavit  
eum si jam mortuus esset.

XVI

3 καὶ ἔλεγον πρὸς ἑαυτὰς·  
(τίς ἀποκυλίσσει ἡμῖν  
τὸν λίθον ἐκ τῆς θύρας  
τοῦ μνημείου;)

3 . . .Et dicebant ad invicem,  
(Quis revolvat. . ?)

6 ὁ δὲ λέγει αὐταῖς· (μὴ  
ἐκθαμβεῖσθε.)

6 Qui dicit illis: (Nolite  
expavescere;)

7 ἀλλ' ὑπάγετε εἰπατε (τοῖς  
μαθηταῖς αὐτοῦ καὶ τῷ  
Πέτρῳ. . .)

7 Set ite, dicite discipulis  
ejus. . .



King James Version

Rheims-Challoner Version

37 And Jesus cried with a loud voice, and gave up the ghost.

But Jesus cried out with a loud voice, and expired.

39 . . .the centurion. . .that he so cried out, and gave up the ghost, he said, (Truly this man was the Son of God.) <sup>1</sup>

. . .the centurion. . .how he had thus cried out and expired, he said, (Truly this man was the Son of God.)

43 . . .and craved the body of Jesus.

. . .and asked for the body of Jesus.

44 . . .he asked him whether he had been any while dead.

. . .he asked him whether he was already dead. <sup>2</sup>

XVI

3 And they said among themselves, (Who shall roll us away. . . ?) <sup>3</sup>

And they were saying to one another, ("Who will roll. . . ?")

6 And he saith unto them, (Be not affrighted:) <sup>4</sup>

He said to them, ("Do not be terrified. . .")

7 But go your way, tell his disciples. . . <sup>5</sup>

But go, tell his disciples. . .

---

<sup>1</sup> The Koiné of Mark transliterates centurion. Matthew said hundred-ruler. The second he in both English versions runs a hazard of unclear reference.

<sup>2</sup> Again the references of he are hazardous.

<sup>3</sup> The King James's obsolete use of the dative in this construction, - Who shall roll us away. . . ? makes the August version seem to be "throwing the horse over the fence an armload of hay." Rheims-Challoner obviates the confusion.

<sup>4</sup> Expavescere is one of the rare inchoatives used this far by the Vulgate. Rheims-Challoner might have made it: "Don't get frightened."

<sup>5</sup> The King James go your way appears to have no burden of castigation, as the phrase has today, but may have been the language used by a higher being to a lower.





Κατὰ Μάρκον

Latin Vulgate

7 καθὼς εἶπεν ὑμῖν.

8 καὶ οὐδενὶ οὐδὲν εἶπον·  
(ἐφοβοῦντο γάρ·.)

8 . . .sicut dixit vobis. . .  
et nemini quidquam dixerunt:  
(timebant enim.)

15 καὶ εἶπεν αὐτοῖς·  
(πορευθέντες εἰς τὸν  
κόσμον ἅπαντα κηρύξατε  
τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.)

15 Et dixit eis: Euntes in  
mundum universum praedicate  
evangelium omni creaturae.

19 Κύριος μετὰ τὸ λαλῆσαι  
αὐτοῖς (ἀνελήφθη εἰς τὸν  
οὐρανόν. . .)

19 Et Dominus quidem Jesus post-  
quam locutus est eis, (as-  
sumptus est in caelum. . .)

20 ἐκεῖνοι δὲ ἐξελθόντες  
ἐκήρυξαν πανταχοῦ. . .

Ἀμήν.

King James Version

Rheims-Challoner Version

(7) as he said unto you.

(7) as he told you. . .

8 . . .neither said they anything to any man; for they were afraid.

. . .and they said nothing to anyone, for they were afraid.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

. . .And he said to them, "Go into the whole world and preach the gospel to every creature."

19 So then after the Lord had spoken unto them, (he was received up into heaven. . .)

So then the Lord, after he had spoken to them, (was taken up into heaven. . .)

Explicit Evangelium secundum Marcum

Κατὰ ΛουκᾶνLatin Vulgate

13 εἶπε δὲ πρὸς αὐτὸν ὁ  
ἄγγελος· (μὴ φοβοῦ. . .)  
. . .καὶ καλέσῃς τὸ  
ὄνομα αὐτοῦ Ἰωάννην·

13 Ait autem ad illum angelus:  
(Ne timeas. . .). . .et  
vocabis nomen ejus Joannem. <sup>1</sup>

18 καὶ εἶπε Ζαχαρίας (πρὸς  
τὸν ἄγγελον·)

18 Et dixit Zacharias ad  
angelum:

19 καὶ ἀποκριθεὶς ὁ  
ἄγγελος εἶπεν αὐτῷ·  
(ἐγὼ εἰμι Γαβριήλ. . .)  
. . .ἀπεστάλην λαλῆσαι  
πρὸς σε καὶ εὐαγγελί-  
σασθαί σοι ταῦτα·

19 Et respondens angelus, dixit  
ei: (Ego sum Gabriel. . .)  
missus sum loqui ad te, et  
haec tibi evanēlizare.

20 καὶ ἰδού, ἔση σιωπῶν  
καὶ μὴ δυνάμενος λαλῆσαι  
(ἄχρις ἥς ἡμέρας. . .)

20 Et ecce eris tacens, et non  
poteris loqui (usque in  
diem. . .)

22 ἐξελθὼν δὲ οὐκ ἠδύνατο  
λαλῆσαι αὐτοῖς. . .

22 Egressus autem non poterat  
loqui ad illos. . .

24 καὶ περιέκρυβεν ἑαυτὴν  
μήνας πέντε, λέγουσα  
(ὅτι οὕτως μοι πεποίηκεν ὁ  
Κύριος. . .)

24 . . .et occultabat se mensi-  
bus quinque, dicens: (Quia  
sic fecit Dominus. . .)

28 καὶ εἰσλεθὼν ὁ ἄγγελος  
πρὸς αὐτὴν εἶπε· χαῖρε,  
κεχαριτωμένη· ὁ Κύριος  
μετὰ σοῦ· εὐλογημένη σὺ  
ἐν γυναιξίν·

28 Et ingressus angelus ad eam,  
dixit: (Ave, gratia plena:  
Dominus tecum; benedicta tu  
in mulieribus.)

\* T.R. ἄχρι

<sup>1</sup> The Koinē Luke surprisingly uses pros and the objective after forms from eipein, and the Vulgate as surprisingly follows the Koinē; such con-  
coction of syntax and idiom as is shown here may be taken as characteristic  
of the lingua franca; Jerome's allegiance to the Koinē device is  
strange indeed.

King James Version

Rheims-Challoner Version

13 But the angel said unto him,  
(Fear not, . . .) . . . and thou  
shalt call his name John.

But the angel said to him, ("Do  
not be afraid. . .") . . . "and  
thou shalt call his name John."

18 And Zacharias said unto the  
angel,

And Zachary said to the angel,

19 And the angel answering said  
unto him, (I am Gabriel. . .)  
and am sent to speak unto  
thee, and to shew thee these  
glad tidings.

And the angel answered and said  
to him, ("I am Gabriel. . .)  
and I have been sent to speak  
to thee and to bring thee this  
good news."

20 And, behold, thou shalt be  
dumb, and not able to speak,  
(until the day. . .)

And behold, thou shalt be dumb  
and unable to speak (until the  
day. . .)

22 And when he came out, he  
could not speak unto them  
. . .

But when he did come out he  
could not speak to them, . .

24 . . . and hid herself five  
months, saying, (Thus hath  
the Lord dealt. . .)

. . . and secluded herself five  
months, saying, ("Thus has the  
Lord dealt. . .") <sup>1</sup>

28 And the angel came in unto  
her, and said, (Hail, thou  
that art highly favoured,  
the Lord is with thee:  
blessed art thou among women.)

And when the angel had come to  
her, he said, ("Hail, full of  
grace, the Lord is with thee.  
Blessed art thou among women." <sup>2</sup>

---

<sup>1</sup> The Rheims-Challoner appears to follow the King James in rendering fecit  
(pepoieken) dealt. In both Koinē and Latin the meaning is simply done.

<sup>2</sup> The Ave, at its source. Jerome's in mulieribus is based on the Koinē  
phrase en gynaiksin. The King James is closer to the Koinē, with thou  
that art highly favoured (kecharitomene), than the Rheims-Challoner  
is, following Jerome's rendering of gratia plena.

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v. 2



THE VERBS OF SAYING AND THEIR COGNATES IN USE IN THE FOUR GOSPELS, IN THE  
GREEK (KOINÉ), LATIN VULGATE, KING JAMES (AUTHORIZED), AND RHEIMS-CHALLONER  
(R.C. AMERICAN REVISED) VERSIONS.

By

Edwin Hampton Wintermute 3rd

A THESIS

Submitted to the School of Graduate Studies of Michigan  
State College of Agriculture and Applied Science  
in partial fulfillment of the requirements  
for a degree of

MASTER OF ARTS

Department of English

YEAR

1951

THESIS

v. 2

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Κατὰ Λουκᾶν

Latin Vulgate

30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ·  
(μὴ φοβοῦ, Μαρίας·)

30 . . .Et ait angelus ei:  
(Ne timeas Maria. . .)

31 καὶ καλέσεις τὸ ὄνομα αὐτοῦ  
Ἰησοῦν. . .καὶ υἱὸς  
ὕψιστου κληθήσεται,

31 . . .et vocabis nomen ejus  
Jesum.

34 εἶπε δὲ Μαρίας πρὸς τὸν  
ἄγγελον· (πῶς ἔσται μοι  
τοῦτο, ἐπεὶ ἄνδρα οὐ  
γιγνώσκω·)

32 . . .et Filius Altissimi  
vocabitur. . .

34 . . .Dixit autem Maria ad  
angelum: (Quomodo fiet  
istud. . ?)

35 καὶ ἀποκριθεὶς ὁ ἄγγελος  
εἶπεν αὐτῇ· (Πνεῦμα Ἅγιον  
. . .)

35 . . .Et respondens angelus  
dixit ei: (Spiritus Sanctus  
. . .)

37 τῇ καλουμένῃ στείρᾳ·

36 . . .vocabitur Filius Dei.

38 εἶπε δὲ Μαρίας· (ἰδοὺ  
ἡ δούλη Κυρίου. . .)

37 . . .quæ vocatur sterilis;

42 καὶ ἀνεφώνησε φωνῇ  
μεγάλῃ καὶ εἶπεν·  
(εὐλογημένη σὺ ἐν γυναιξὶ  
καὶ εὐλογημένος ὁ καρπὸς  
τῆς κοιλίας σου. . .)

38 Dixit autem Maria: (Ecce  
ancilla Domini. . .)

42 . . .exclamavit voce magna,  
et dixit: (Benedicta tu  
inter mulieres. . .)



King James Version

Rheims-Challoner Version

- 30 And the angel said unto her,  
(Fear not, Mary. . .)
- 31 . . .and shalt call his  
name Jesus.
- 32 (He). . .shall be called the  
Son of the Highest:
- 34 Then said Mary unto the  
angel, (How shall this be  
. . .?)<sup>1</sup>
- 35 And the angel answered and  
said to her, (The Holy  
Ghost. . .)
- (35). . .shall be called the  
Son of God.
- (36) . . .who was called  
barren.
- 38 And Mary said, (Behold the  
handmaid of the Lord. . .)<sup>2</sup>
- 42 . . .And she spake out with  
a loud voice, and said,  
(Blessed art thou among  
women. . .)<sup>3</sup>

- And the angel said to her, ("Do  
not be afraid, Mary. . .")
- . . .and thou shalt call his  
name Jesus.
- (He). . .shall be called the  
Son of the Most High;
- But Mary said to the angel,  
("How shall this happen. . .?")
- And the angel answered and said  
to her, ("The Holy Spirit. . .")
- . . .shall be called the Son of  
God.
- . . .who was called barren. . .
- But Mary said, ("Behold the  
handmaid of the Lord. . .")
- . . .and cried out with a loud  
voice, saying, ("Blessed art  
thou among women. . .")

---

<sup>1</sup> Again the King James is more loyal to the Koinē's estai (be) than to the Vulgate's fiet (be done), which Rheims-Challoner paraphrases by happen.

<sup>2</sup> The Angelus at its source.

<sup>3</sup> More of the Ave at its source. Here Jerome does not carry over en gynaiksin into in mulieribus, but uses what would be expected, inter mulieres, in normal Latin usage. It is to be noted that forms of iste in the Vulgate do not have the negative that wretch connotation they have in Cicero.

Κατὰ Λουκᾶν

Latin Vulgate

45 τοῖς λελαλημένοις αὐτῇ  
παρὰ Κυρίου.

46 Καὶ εἶπε Μαριάμ·

47 . . .Μεγαλύνει ἡ ψυχὴ  
μοῦ τὸν Κύριον καὶ  
ἡγαλλίασε τὸ πνεῦμά μου  
ἐπὶ τῷ Θεῷ τῷ σωτήρ μου·

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν  
ταπείνωσιν τῆς δούλης  
αὐτοῦ· ἰδοὺ γὰρ ἀπὸ  
τοῦ νῦν μακαριοῦσί με  
πᾶσαι αἱ γενεαί· . .

55 Καθὼς ἐλάλησε (πρὸς τοὺς  
πατέρας ἡμῶν.)

59 καὶ ἐκάλουν αὐτὸν ἐπὶ τῷ  
ὀνόματι τοῦ πατρὸς αὐτοῦ  
Ζαχαρίαν.

60 καὶ ἀποκριθεὶς ἡ μήτηρ  
αὐτοῦ εἶπεν, οὐχί, ἀλλὰ  
κληθήσεται Ἰωάννης.

61 καὶ εἶπεν πρὸς αὐτὴν ὅτι  
οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ  
σου ὃς καλεῖται τῷ ὀνόματι  
τούτῳ·

62 τὸ τί ἂν θέλοι καλεῖσθαι  
αὐτόν. καὶ αἰτήσας πινακίδιον  
ἔγραψε λέγων. (Ἰωάννης. . .)

45 . . .quae dicta sunt tibi  
a Domino. Et ait Maria:  
Magnificat. . .

48 . . .beatam me dicent omnes  
generationes. . .

55 sicut locutus est (ad patres  
nostros. . .)

59 . . .et vocabant eum nomine  
patris sui Zachariam. Et  
respondens mater ejus, dixit:  
Nequaquam, sed vocabitur  
Joannes. Et dixerunt ad  
illam: Quia nemo est in cog-  
natione tua, qui vocetur  
hoc nomine.

62 . . .quem vellet vocari eum.  
Et postulans pugillarem  
scripsit, dicens: Joannes  
est nomen ejus.

King James Version

Rheims-Challoner Version

45 . . .those things which were  
told her from the Lord.  
And Mary said, (My soul)  
doth magnify. . . <sup>1</sup>

. . .the things promised her by  
the Lord. . .  
And Mary said,  
("My soul). . .magnifies. . ."

48 . . .all generations shall  
call me blessed.

. . .all generations shall call  
me blessed;

55 As he spake (to our fathers  
. . .)

. . .as he spoke (to our  
fathers - . . .)

59 . . .and they called him  
Zacharias, after the name  
of his father.  
And his mother answered  
and said, Not so; but he  
shall be called John.  
And they said unto her,  
There is none of thy kindred  
that is called by this name. <sup>2</sup>

. . .and they were going to  
call him by his father's name,  
Zachary. And his mother answered  
and said, "Not so, but he shall  
be called John."

62 . . .how he would have him  
called.  
And he asked for a writing  
tablet, and wrote, saying,  
His name is John. <sup>3</sup>

. . .what he would have him  
called. And asking for a  
writing tablet he wrote the  
words, "John is his name."

---

<sup>1</sup> The Magnificat at its source, parallel in all four versions.

<sup>2</sup> The English versions, as in Vv. 31, 32, and elsewhere, supra, use shall in the third person, when shall has the quality of command. In fact, the use of shall seems completely unstandardized and almost promiscuous in usage. Examples may also be found of shall in the second person in similar phrases.

<sup>3</sup> The King James use of saying here indicates a usage like our "He says in this letter." The Rheims-Challoner version paraphrases, with wrote the words. The paraphrase appears unnecessary. Postulans (aiteas) is not a verb of saying here, for Zacharias is still dumb; the word indicates the use of pantomime. Dicens is similarly used.

Κατὰ Λουκᾶν

Latin Vulgate

64 ἀνεώχθη δὲ τὸ στόμα  
αὐτοῦ παραχρῆμα καὶ ἡ  
γλῶσσα αὐτοῦ, καὶ ἐλάλει  
εὐλογῶν τὸν Θεόν.

66 καὶ ἔθεντο <sup>(πάντες)</sup> πάντες οἱ  
ἀκούσαντες ἐν τῇ καρδίᾳ  
αὐτῶν λέγοντες· (τί ἄρα  
. . .)

67 καὶ Ζαχαρίας ὁ πατὴρ  
αὐτοῦ ἐπλήσθη Πνεύματος  
Ἁγίου καὶ προεφήτευσεν  
λέγων·

68 Εὐλογητὸς. . .)

70 καθὼς ἐλάλησεν (διὰ  
στόματος τῶν ἁγίων.)

76 Καὶ σύ, παιδίον, προφήτης  
ὕψιστου κληθήσῃ.

4 πόλιν. . . καλεῖται Βηθλεέμ  
. . .

10 καὶ εἶπεν αὐτοῖς ὁ  
ἄγγελος· (μὴ φοβεῖσθαι. . .)

64 . . .Apertum est autem  
illico os ejus, et lingua  
ejus, et loquebatur bend-  
dicens Deum.

66 . . .et posuerunt omnes qui  
audierant in corde suo,  
dicentes: (Quis putas. . ?)

70 sicut locutus est per os  
sanctorum. . .

76 Et tu puer, propheta  
Altissimi vocaberis.

II

4 . . .quae vocatur Bethlehem  
. . .

10 . . .Et dixit illis angelus:  
(Nolite timere. . .)

King James Version

Rheims-Challoner Version

64 And his mouth was opened  
immediately and his tongue  
loosed, and he spake, and  
praised God. <sup>1</sup>

And immediately his mouth was  
opened and his tongue loosed,  
and he began to speak, blessing  
God.

66 And all they that heard  
them laid them up in their  
hearts, saying,  
(What. . ?) <sup>2</sup>

And all who heard them laid them  
up in their heart, saying,  
("What. . ?")

70 As he spake by the mouth of  
his holy. . . <sup>3</sup>

As he promised through the  
mouth of his holy. . .

76 And thou, child, shalt be  
called the prophet of the  
Highest: <sup>4</sup>

And thou, child, shalt be called  
the prophet of the Most High,

II

4 . . .which is called Beth-  
lehem;

. . .which is called Bethlehem  
-

10 And the angel said unto  
them, (Fear not. . .)

And the angel said to them, ("Do  
not be afraid. . .")

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<sup>1</sup> Both English versions supply loosed, though both Vulgate and Koinē sentences are so constructed as to have the reader apply the word apertum (aneochthe) to the word tongue. The Koinē might be interpreted loosed, but not the Latin, save by straining the metaphorical use.

<sup>2</sup> Both English versions follow the Koinē ti, what, rather than the Vulgate's quis, who. Neither one picks up putas, (think you) from the Vulgate, but follows the Koinē/(enim, iam) instead. /ara

<sup>3</sup> The word mouth is fixed in the singular by the Koinē stomatos, as in V. 66; heart is fixed in the singular by the Koinē generic usage en te kardia.

<sup>4</sup> (The two lines just quoted are from the Latin anthem, Benedictus Dominus Deus Israel.) (The Greek Church's version is the Eulogetos kyrios o theos tou Israel.)

Κατὰ Λουκᾶν

Latin Vulgate

13 αἰνούντων τὸν Θεὸν  
καὶ λεγόντων·

13 . . .laudantium Deum, et  
dicentium:

15 οἱ ποιμένες εἶπον (πρὸς  
ἀλλήλους. . .)

15 . . .pastores loquebantur  
ad invicem:

17 τοῦ λαληθέντος αὐτοῖς περὶ  
τοῦ παιδίου τούτου·

17 . . .quod dictum erat illis  
de puero hoc.

18 περὶ τῶν λαληθέντων ὑπὸ  
τῶν ποιμένων πρὸς αὐτούς.

18 . . .quae dicta erant a  
pastoribus ad ipsos.

21 καὶ ἐκλήθη τὸ ὄνομα  
αὐτοῦ Ἰησοῦς, τὸ κληθὲν  
(ὑπὸ τοῦ ἀγγέλου. . .)

20 . . .sicut dictum est ad  
illos.

23 ὅτι πᾶν ἄρσεν διανοῖγον  
μητρὰν ἅγιον τῷ Κυρίῳ  
κληθήσεται.

21 . . .vocatum est nomen ejus  
Jesus, quod vocatum est ab  
angelo. . .

24 καὶ τοῦ δοῦναι θυσίαν  
κατὰ τὸ εἰρημένον ἐν  
νόμῳ Κυρίου. . .)

24 . . .sanctum Domino vocabitur  
. . .quod dictum est. . .

28 καὶ αὐτὸς. . .εὐλόγησε  
τὸν Θεὸν καὶ εἶπε·

28 . . .et benedixit Deum, et  
dixit:

29 νῦν ἀπολύεις τὸν δούλόν  
σου, Κύριε. . .

29 Nunc dimittis...

King James Version

Rheims-Challoner Version

13 . . .praising God, and  
saying, <sup>1</sup>

. . .praising God and saying,

15 . . .the shepherds said one  
to another,

. . .the shepherds were saying  
to one another,

17 . . .which was told them  
concerning this child.

. . .what had been told them  
concerning this child.

18 . . .those things which  
were told them by the shep-  
herds,

. . .the things told them by  
the shepherds.

20 . . .as it was told unto  
them.

. . .even as it was spoken to  
them. <sup>2</sup>

21 . . .his name was called  
Jesus, which was so named  
of the angel. . .

. . .his name was called Jesus,  
the ~~name~~ given him by the angel  
. . . <sup>3</sup>

(23) (. . .shall be called  
holy to the Lord;)  
. . .that which is said. . .

" . . .shall be called holy to  
the Lord" -  
. . .what is said. . .

28 . . .and blessed God, and  
said, <sup>4</sup>

. . .and blessed God, saying,

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<sup>1</sup> (The first part of the Gloria, at its source.)

<sup>2</sup> Rheims-Challoner's spoken seems less valid than the King James told,  
for dictum est (elalethe).

<sup>3</sup> The Koinē clearly had the idiom to be called (eklethe). Rheims-Challoner  
might well have said simply he was called, but follows the senior  
texts.

<sup>4</sup> (Here follows the Nunc Dimittis in all four versions.)

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Κατὰ Λουκᾶν

Latin Vulgate

33 θαυμάζοντες ἑπὶ τοῖς  
λαλουμένοις περὶ αὐτοῦ

34 καὶ εὐλόγησεν αὐτοὺς  
Συμεὼν καὶ εἶπε πρὸς  
Μαριάμ τὴν μητέρα αὐτοῦ·  
(ἰδοὺ οὗτος κεῖται. . .)

35 καὶ εἰς σημεῖον ἀντιλεγόμε-  
νον.

39 ἀνθωμολογεῖτο τῷ Κυρίῳ  
καὶ ἐλάλει (περὶ αὐτοῦ  
. . .)

48 καὶ πρὸς αὐτὸν ἡ μήτηρ  
αὐτοῦ εἶπε· (τέκνον·  
τί ἐποίησας ἡμῖν οὕτως;)

49 καὶ εἶπε πρὸς αὐτούς·

50 τὸ ῥῆμα ὃ ἐλάλησεν  
αὐτοῖς. . .

3 κηρύσσων βάπτισμα μετανο-  
ίας. . .

4 λόγων Ἡσαίου τοῦ προφήτου  
λέγοντος· φωνὴ βοῶντος ἐν  
τῇ ἐρήμῳ, (ἐτοιμάσατε τὴν  
ὁδὸν Κυρίου. . .)

34 . . .his quae dicebantur de  
illo. Et benedixit illis  
Simeon, et dixit ad Mariam  
matrem eius: (Ecce positus  
. . .)

35 . . .et in signum cui contra-  
dicetur,

38 . . .confitebatur Domino,  
et loquebatur (de illo. . .)

48 . . .Et dixit mater ejus ad  
illum: (Fili, quid fecisti  
nobis sic?)

50 . . .verbum quod locutus est  
ad eos.

III

3 . . .praedicans baptismum  
poenitentiae. . .

4 . . .Vox clamantis in deserto;  
(parate viam Domini. . .)

King James Version

Rheims-Challoner Version

(33) . . .which were spoken of him.

. . .the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, ("Behold. . .is destined. . .")

(34) And Simeon blessed them, and said unto Mary his mother, (Behold. . .is set . . .)

(34) . . .and for a sign which shall be spoken against;

(") . . .and for a sign that shall be contradicted.(") <sup>1</sup>

38 . . .gave thanks likewise unto the Lord, and spake (of him. . .)

. . .she began to give praise to the Lord, and spoke (of him . . .) <sup>2</sup>

48 . . .and his mother said unto him, (Son, why hast thou thus dealt with us?)

. . .And his mother said to him, ("Son, why hast thou done so to us? . . .")

50 . . .the saying which he spake unto them.

. . .the word that he spoke to them.

III

3 . . .preaching the baptism of repentance. . . <sup>3</sup>

. . .preaching a baptism of repentance. . .

4 . . .saying, The voice of one crying in the wilderness, (Prepare ye the way of the Lord. . .)

"The voice of one crying in the desert, ('Make ready the way of the Lord. . .")

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<sup>1</sup> Here the Rheims-Challoner follows the King James in the use of shall, to the "purist" a "volitional future" usage, justified perhaps by the burden of prophecy. But only if the element of prophecy is considered to justify the use of the "volitional future" would the form be valid to the "purist"; otherwise the "purist" would expect will, not shall.

<sup>2</sup> Rheims-Challoner translates confitebatur as inceptive.

<sup>3</sup> The King James supplies a definite article, the Rheims-Challoner an indefinite article, supplying shades of meaning sufficient to stir theological discussion. The Koinē supplies no article in front of baptisma.

Κατὰ Λουκᾶν

Latin Vulgate

- 7 Ἐλεγεν οὖν τοῖς  
(ἐκπορευομένοις) ὄχλοις  
. . .
- 8 καὶ μὴ ἄρξησθε λέγειν  
ἐν ἑαυτοῖς, (πατέρα  
ἔχομεν τὸν Ἀβραάμ.)  
λέγω γὰρ ὑμῖν. . .
- 10 Καὶ ἐπηρώτων αὐτὸν οἱ  
ὄχλοι λέγοντες· (τί οὖν  
ποιήσομεν;)
- 11 ἀποκριθεὶς δὲ λέγει  
αὐτοῖς· (ὃ ἔχων δύο  
χιτῶνας. . .)
- 12 εἶπον πρὸς αὐτὸν·  
διδάσκαλε, τί ποιήσομεν;
- 13 ὃ δὲ εἶπε πρὸς αὐτούς·  
(μηδὲν πλέον. . .)
- 14 ἐπηρώτων δὲ αὐτὸν καὶ  
στρατευόμενοι λέγοντες·  
καὶ ἡμεῖς τί ποιήσομεν;  
καὶ εἶπε πρὸς αὐτούς·  
(μηδὲν διασεῖσητε. . .)
- 7 Dicebat ergo ad turbas. . .
- 8 . . .ne coeperitis dicere;  
Patrem habemus Abraham, Dico  
enim vobis.
- 10 . . .Et interrogabant eum  
turbae, dicentes: Quid ergo  
faciemus? Respondens autem  
dicebat illis: (Qui habet  
duas tunicas. . .)
- 12 . . .et dixerunt ad eum:  
Magister, quid faciemus? At  
ille dixit ad eos: (Nihil  
amplius. . .)
- 14 . . .Interrogabant autem  
eum et milites, dicentes:  
Quid faciemus et nos? Et  
ait illis: (Neminem concuti-  
atis. . .)

King James Version

Rheims-Challoner Version

- 7 Then said he to the multitude. . .
- 8 . . .begin not to say within yourselves, We have Abraham to our father: for I say unto you, <sup>1</sup>
- 10 . . .asked him, saying, What shall we do then? He answereth and saith unto them, (He that hath two coats. . .) <sup>2</sup>
- 12 . . .and said unto him, Master, what shall we do? And he said unto them, (Exact no more. . .)
- 14 . . .the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, (Do violence to no man. . .)
- He said therefore to the crowds . . .
- ("). . .do not begin to say, 'We have Abraham for our father'; for I say to you. . .")
- . . .asked him, saying, "What then are we to do?" And he answered and said to them, ("Let him who has two tunics . . .")
- . . .and they said to him, "Master, what are we to do?" But he said to them, ("Exact no more. . .") <sup>3</sup>
- . . .the soldiers also asked him, saying, "And we - what are we to do?" And he said to them, ("Plunder no one. . .") <sup>4</sup>

---

<sup>1</sup> The King James idiom to our father suggests an ellipse of be to which speakers of that day had become habituated.

<sup>2</sup> In V. 4 supra, the King James interpolates a verb of saying not present in either "mother text". In verse 10, King James uses shall to please the modern "purist". Rheims-Challoner avoids shall and will for an even more highly idiomatic construction are we to do? Chitons become coats, tunics.

<sup>3</sup> Jerome follows the Keins pros auton and pros autous with ad eum and ad eos, where one would expect the dative. Again Rheims-Challoner avoids a choice of shall and will. The King James shall meets modern "purist" requirements.

<sup>4</sup> Again the Rheims-Challoner avoids a choice between shall and will. Its first quotation supra has an unexpected dramatic vigor. The King James phrase to no man seems a departure from the unto construction.

Κατὰ Λουκᾶν

Latin Vulgate

16 ἀπεκρίνατο δ' Ἰωάννης  
ἅπασιν λέγων· (ἐγὼ μὲν  
. . .)

16 . . . Respondit Joannes,  
dicens omnibus:

19 ἐλεγχόμενος ὑπ' αὐτοῦ  
περὶ Ἡρωδιάδος. . .

19 . . . cum corripere-  
tur (ab illo de Herodiade. . .)

21 καὶ προσευχομένου, (ἀνεψ-  
χθῆναι τὸν οὐρανόν. . .)

22 . . . et vox de caelo facta  
est:

22 καὶ φωνὴν ἐξ οὐρανοῦ  
γενέσθαι λέγουσα·  
(σὺ εἶ. . .)

IV

3 . . . Dixit autem illi diabolus:

3 καὶ εἶπεν αὐτῷ ὁ διάβολος·

4 . . . Et respondit ad illum  
Jesus: (Scriptum est. . .)

4 Καὶ ἀπεκρίθη δ' Ἰησοῦς  
πρὸς αὐτὸν λέγων.  
(γέγραπται. . .)

6 . . . Et ait illi:

6 καὶ εἶπεν αὐτῷ ὁ  
διάβολος· (σοὶ δώσω  
. . .)

8 . . . Et respondens Jesus,  
dixit illi:

8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν  
ὁ Ἰησοῦς· Ὑπάγε ὀπίσω μου,  
σατανᾶ· γέγραπται γάρ,

9 . . . et dixit illi:

9 καὶ εἶπεν αὐτῷ· (εἰ υἱὸς  
εἶ τοῦ Θεοῦ. . .)

12 . . . Et respondens Jesus,  
ait illi: Dictum est:

12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ  
ὁ Ἰησοῦς ὅτι εἴρηται,  
(οὐκ ἐκπειράσεις. . .)

King James Version

Rheims-Challoner Version

16 John answered, saying unto  
them all,

. . .John addressed them,  
saying to all,

19 . . .being reprov'd (by him  
for Herodias. . .) <sup>1</sup>

. . .being reprov'd (by him for  
Herodias. . .)

21 . . .and praying. . .

. . .being in prayer. . .

22 . . .and a voice came from  
heaven, (which said. . .) <sup>2</sup>

. . .and a voice came from  
heaven. . .

IV

3 And the devil said unto him,

And the devil said to him.

4 And Jesus answered him,  
saying, (It is written. . .) <sup>3</sup>

And Jesus answered him,

6 . . .said unto him. . .

. . .said to him. . .

8 And Jesus answered and said  
unto him,

And Jesus answered and said to  
him,

9 . . .and said unto him. . .

. . .and said to him. . .

12 And Jesus answering said  
unto him, It is said,

And Jesus answered and said to  
him, "It is said. . ."

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<sup>1</sup> Corriperetur in metaphorical use becomes a verb of saying. King James seems here to be followed by Rheims-Challoner.

<sup>2</sup> The King James picks up which said from legousan in the Koinē.

<sup>3</sup> Again, the King James picks up saying, from the Koinē (legon), to complete the formula of saying.

Κατὰ Λουκᾶν

Latin Vulgate

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|---|--|
| <p>15 καὶ αὐτὸς ἐδίδασκεν (ἐν ταῖς συναγωγαῖς αὐτῶν . . .)</p> <p>18 κηρύξαι (αἰχμαλώτοις ἄφεσιν. . .)</p> <p>21 Ἦρξατο δὲ λέγειν πρὸς αὐτούς·</p> <p>22 καὶ ἔλεγον· (οὐχ οὗτός ἐστιν ὁ υἱὸς τοῦ Ἰωσήφ;)</p> <p>23 Καὶ εἶπε πρὸς αὐτούς· πάντως ἔρειτέ μου. . .</p> <p>24 εἶπε δέ· ἀμὴν λέγω ὑμῖν (ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.</p> <p>25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν. . .</p> <p>32 καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι·</p> <p>34 καὶ ἀνέκραξε φωνῇ μεγάλῃ λέγων· (ἔα. . .)</p> | <p>15 . . .Et ipse docebat (in synagogis eorum. . .)</p> <p>19 . . .praedicare (captivis remissionem. . .)</p> <p>21 Coepit autem dicere ad illos: <sup>1</sup></p> <p>22 . . .et dicebant: (Nonne hic est filius Joseph?)</p> <p>23 Et ait illis: Utique dicetis (mihi hanc similitudinem:)</p> <p>24 . . .Ait autem; Amen dico vobis, (quia nemo propheta acceptus est in sua.) In veritate dico vobis.</p> <p>31 . . .ibique docebat illos sabbatis.</p> <p>33 . . .et exclamavit voce magna, dicens:</p> |
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<sup>1</sup> Here again the evangelist in the Koinē uses pros and the accusative of the person after legein, after considerable use of the dative with eipein.

King James Version

Rheims-Challoner Version

15 and he taught (in their  
synagogues. . .)

. . .And he taught (in their  
synagogues. . .)

19 . . .to preach deliverance  
to the captives. . .

("). . .to proclaim to the  
captives release. . .(")

21 . . .he began to say unto  
them,

. . .he began to say to them,

22 And they said, Is not this  
Joseph's son?

And they said, "Is not this  
Joseph's son?" <sup>1</sup>

23 And he said unto them, Ye  
will surely say unto me  
this proverb.

And he said to them, "You will  
surely quote (me this proverb  
. . .)" <sup>2</sup>

24 And he said, Verily I say  
unto you, No prophet is  
accepted in his own country.  
But I tell you of a truth,

But he said, "Amen I say to you,  
no prophet is acceptable in his  
own country. In truth I say  
to you, <sup>3</sup>

31 . . .and taught them on the  
sabbath days.

was teaching them on the  
Sabbath. <sup>4</sup>

33 . . .and cried out with a  
loud voice,  
Saying,

. . .and he cried out with a  
loud voice, saying,

---

<sup>1</sup> Rheims-Challoner follows the King James with Joseph's son; both the Vulgate and Koiné word order indicate son of Joseph as correct.

<sup>2</sup> The Rheims-Challoner's quote me lacks elegance but seems valid today.

<sup>3</sup> Rheims-Challoner's rendering of acceptus (dektos) as acceptable favors the Koiné here.

<sup>4</sup> Rheims-Challoner again resorts to the "progressive" form of the verb.



Κατὰ Λουκᾶν

Latin Vulgate

35 καὶ ἐπετίμησεν αὐτῷ ὁ  
'Ιησοῦς λέγων· (φιμώθητι  
καὶ ἔξελθε ἐξ αὐτοῦ.)

35 Et increpavit illum Jesus,  
dicens: (Obmutesce. . .)

36 καὶ συνελθόντων πρὸς  
ἀλλήλους λέγοντες· (τίς  
ὁ λόγος οὗτος;)

36 . . .et colloquebantur ad  
invicem, dicentes: (Quod  
est hoc verbum?)

38 καὶ ἠρώτησαν αὐτὸν περὶ  
αὐτῆς.

38 . . .et rogaverunt illum pro  
ea. <sup>1</sup>

39 καὶ ἐπιστὰς ἐπάνω αὐτῆς  
ἐπετίμησε τῷ πυρετῷ,  
(καὶ ἀφῆκεν αὐτήν·)

39 Et stans super illam, impera-  
vit feбри, et dimisit illam.

41 δαιμόνια ἀπὸ πολλῶν κραυγά-  
ζοντα καὶ λέγοντα (ὅτι σὺ  
εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ  
Θεοῦ.)

41 . . .daemonia a multis  
clamantia et dicentia:

καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ  
λαλεῖν, (ὅτι ᾔδεισαν. . .)

. . .et increpans non sinebat  
ea loqui,

43 ὁ δὲ εἶπε πρὸς αὐτούς. . .  
(μὲ δεῖ. . .)

43 . . .Quibus ille ait:

44 καὶ ἦν κηρύσσων εἰς τὰς  
συναγωγὰς τῆς Γαλιλαίας.

44 Et erat praedicans in  
synagogis Galillaeae.

\* T.R. Κράζοντα

<sup>1</sup> The peculiar idiom of lingua franca is present here.

King James Version

Rheims-Challoner Version

35 And Jesus rebuked him,  
saying, (Hold thy peace. . .)

And Jesus rebuked him, saying,  
("Hold thy peace. . .") <sup>1</sup>

36 . . .and spake among them-  
selves, saying, (What a  
word is this!) <sup>2</sup>

. . .kept speaking together,  
with one another, saying,  
("What is this word?")

38 . . .and they besought him  
for her.

. . .and they besought him for  
her.

39 And he stood over her, and  
and rebuked the fever; and  
it left her: <sup>3</sup>

And standing over her he re-  
buked the fever, and it left  
her;

41 . . .devils. . .crying out  
and saying,

devils. . .crying out and  
saying,

. . .And he rebuking them  
suffered them not to speak:

And he rebuked them, and did  
not permit them to speak,

43 And he said unto them,

But he said to them, <sup>4</sup>

44 And he preached in the syna-  
gogues of Galilee.

And he was preaching in the  
synagogues of Galilee.

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<sup>1</sup> Rheims-Challoner appears to follow the King James, with hold thy peace, a paraphrase of obmutesce, and inchoative verb used supra, represented in the Koiné by phimotheti.

<sup>2</sup> The King James here is perhaps closer than Rheims-Challoner to the Koiné Tis o logos outos. Both English versions seem to have failed to catch the meaning of logos and verbum, for rendering it as word brings little of the full meaning to the modern reader. Mystery, and wonder seem closer to the original intent.

<sup>3</sup> The King James use of semi-colon and colon seems bizarre.

<sup>4</sup> Rheims-Challoner seems often to prefer but to and for et. Here in the Koiné but can be based only on the enclitic de.

V

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| <p>3 ἐμβὰς δὲ εἰς ἓν τῶν<br/>πλοίων, ὃ ἦν τοῦ Σίμωνος,<br/>ἠρώτησεν αὐτὸν (ἀπὸ τῆς<br/>γῆς ἐπαναγαγεῖν ὄλγον.<br/>καὶ καθίσας ἐδίδασκεν<br/>(ἐκ τοῦ πλοίου. . .)</p> <p>4 ὥς δὲ ἐπαύσατο λαλῶν, εἶπε<br/>πρὸς τὸν Σίμωνα·<br/>(ἐπανάγαγε εἰς τὸ βάθος<br/>. . .)</p> <p>5 καὶ ἀποκριθεὶς ὁ Σίμων<br/>εἶπεν αὐτῷ·</p> <p>8 προσέπεσε τοῖς γόνασιν<br/>'Ιησοῦ λέγων· ἔξελθε<br/>ἀπ' ἐμοῦ. . .</p> <p>10 καὶ εἶπε πρὸς τὸν Σίμωνα<br/>ὁ 'Ιησοῦς· (μὴ φοβοῦ·)</p> <p>12 καὶ ἰδοὺ ἄνθρωπος πλήρης<br/>λέπρας· καὶ ἰδὼν τὸν<br/>'Ιησοῦν, πεσὼν ἐπὶ<br/>πρόσωπον ἐδεήθη αὐτοῦ<br/>λέγων· (Κύριε, ἐὰν<br/>θέλῃς. . .)</p> <p>13 καὶ ἐκτείνας τὴν χειρὰ<br/>ἤψατο αὐτοῦ εἰπών· (θέλω<br/>καθαρίσθῃτι.)</p> | <p>3 Ascendens autem in unam<br/>navim, quae erat Simonis,<br/>rogavit eum a terra reducere<br/>pusillum. Et sedens docebat<br/>de navicula turbas. Ut<br/>cessavit autem loqui, dixit<br/>ad Simonem:</p> <p>5 Et respondens Simon, dixit<br/>illi:</p> <p>8 . . .procidit ad genua Jesu,<br/>dicens:</p> <p>10 . . .Et ait ad Simonem Jesus: 1</p> <p>12 . . .et ecce vir plenus lepra,<br/>et videns Jesum, et procidens<br/>in faciem, rogavit eum,<br/>dicens: (Domine, si vis. . .)</p> <p>13 . . .Et extendens manum,<br/>tetigit eum dicens: (Volo,<br/>mundare. . .)</p> |
|---|---|

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<sup>1</sup> Jerome has ad Simonem instead of Simoni because of the Koinē eipen  
pros ton Simona.

King James Version

Rheims-Challoner Version

V

- 3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship.  
Now when he had left speaking, he said unto Simon, <sup>1</sup>
- 5 And Simon answering said unto him,
- 8 . . .he fell down at Jesus' knees, saying, <sup>2</sup>
- 10 . . .And Jesus said unto Simon,
- 12 . . .behold a man full of leprosy: who seeing Jesus fell on his face, and besought him, saying, (Lord, if thou wilt, . . )
- 13 And he put forth his hand, and touched him, saying, (I will: be thou clean.) <sup>4</sup>
- And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat. But when he had ceased speaking, he said to Simon,
- And Simon answered and said to him,
- . . .he fell down at Jesus' knees, saying,
- And Jesus said to Simon,
- . . .behold, there was a man full of leprosy. And when he saw Jesus he fell on his face and besought him, saying, ("Lord, if thou wilt. . .") <sup>3</sup>
- And stretching forth his hand he touched him, saying, ("I will; be thou made clean.")

- 
- <sup>1</sup> en tou Simonos, says the Koinē, from which Jerome gets erat Simonis, - the genitive of possession with the verb to be, a construction which may be considered lingua franca. Here the Koinē uses pros and the accusative of the person after eipe, with a noteworthy freedom with syntax. Both English versions supply the word down after the verb to sit. The lack of apparent logic in the parallel English passage recounting how Jesus spoke after he had "ceased speaking" calls for amendment by revisers.
- <sup>2</sup> Again the down is supplied by both English versions after physical action.
- <sup>3</sup> Rheims-Challoner appears to follow the King James in the use of besought.
- <sup>4</sup> The English version's use of will here meets the "purist's" rule for the volitional future, so-called. (Cf. Jespersen, A Modern English Grammar.)

Κατὰ Λουκᾶν

Latin Vulgate

- |  |   |
|--|---|
| <p>14 καὶ αὐτὸς παρήγγειλεν<br/>αὐτῷ μηδὲν εἰπεῖν<br/>. . . καὶ προσένεγκε. . .<br/>καθὼς προσέταξε Μωϋσῆς<br/>εἰς μαρτύριον αὐτοῖς.</p> <p>16 αὐτὸς δὲ ἦν ὑποχωρῶν<br/>ἐν ταῖς ἐρήμοις καὶ<br/>προσευχόμενος.</p> <p>17 ἦν διδάσκων. . .</p> <p>18 καὶ ἐζήτουν αὐτὸν<br/>εἰσενεγκεῖν. . .</p> <p>20 καὶ ἰδὼν τὴν πίστιν<br/>αὐτῶν εἶπεν αὐτῷ·<br/>(ἄνθρωπε, ἀφέωνταί σοι αἱ<br/>ἁμαρτίαι σου. . .)</p> <p>21 καὶ ἤρξαντο διαλογί-<br/>ζεσθαι οἱ γοσμματεῖς καὶ<br/>οἱ Φαρισαῖοι λέγοντες·<br/>τίς ἐστὶν οὗτος ὃς λαλεῖ<br/>βλασφημίας;</p> <p>22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς<br/>τοὺς διαλογισμοὺς αὐτῶν<br/>ἀκριθεὶς εἶπε πρὸς<br/>αὐτούς· (τί διαλογίζεσθαι ἐν<br/>ταῖς καρδαῖς ὑμῶν;) τί<br/>ἐστὶν εὐκοπώτερον εἰπεῖν,<br/>ἀφέωνταί σοι αἱ ἁμαρτίαι<br/>σου, ἢ εἰπεῖν, ἔγειραι καὶ<br/>περιπάτει;</p> | <p>14 . . . Et ipse praecipit ut<br/>nemini diceret. . . et offer<br/>pro emundatione tua, sicut<br/>praecipit Moyses in testimon-<br/>ium ejus.</p> <p>16 . . . secedebat in desertum,<br/>et orabat.</p> <p>17 . . . et ipse sedebat docens.</p> <p>18 . . . et quaerebant eum<br/>inferre. . .</p> <p>20 . . . Quorum fidem ut vidit,<br/>dixit: (Homo, remittuntur<br/>tibi peccata tua.)</p> <p>21 .. Et coeperunt cogitare<br/>scribae et pharisaei,<br/>dicentes: Quis est hic<br/>qui loquitur blasphemias?</p> <p>22 . . . Ut cognovit autem Jesus<br/>cogitationes eorum, respond-<br/>ens dixit ad illos: Quid<br/>cogitatis in cordibus vestris?<br/>Quid est facilius dicere:<br/>Dimittuntur tibi peccata;<br/>an dicere: Surge, et ambula?</p> |
|--|---|

King James Version

Rheims-Challoner Version

14 And he charged him to tell  
no man: but. . .offer for  
thy cleansing, according  
as Moses commanded, for a  
testimony unto them.

And he charged him to tell no  
man, but (" . . .offer the gift  
for thy purification, as Moses  
commanded, for a witness to  
them.") <sup>1</sup>

16 And he withdrew himself  
into the wilderness, and  
prayed.

But he himself was in retire-  
ment in the desert, and in  
prayer. <sup>2</sup>

17 . . .he sat teaching.

. . .he sat teaching.

18 . . .and they sought means  
to bring him in. . .

. . .and they were trying to  
bring him in. . .

20 And when he saw their faith,  
he said unto him, (Man, thy  
sins are forgiven thee.)

And seeing their faith, he said,  
("Man, thy sins are forgiven  
thee.")

21 And the scribes and the  
Pharisees began to reason,  
saying, Who is this which  
speaketh blasphemies? <sup>3</sup>

And the Scribes and Pharisees  
began to argue, saying, "Who  
is this man who speaks blas-  
phemies?"

22 But when Jesus perceived  
their thoughts, he answering  
said unto them, What reason  
ye in your hearts?  
Whether is it easier, to  
say, Thy sins be forgiven  
thee; or to say, Rise up  
and walk? <sup>4</sup>

But Jesus, knowing their thoughts,  
answered and said to them, "Why  
are you arguing in your hearts?  
Which is easier, to say, 'Thy  
sins are forgiven thee,' or to  
say, 'Arise and walk'? . . ."

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<sup>1</sup> Rheims-Challoner, following the King James in its usage of charged pro-  
bably is using an idiom with no modern validity.

<sup>2</sup> Rheims-Challoner carries the translation of the imperfect as continuation  
of action in the past into paraphrase. The Koiné uses participles with  
the verb to be; therefore Rheims-Challoner is closer to the Koiné than  
the King James is on this passage.

<sup>3</sup> The King James which with a singular masculine antecedent seems invalid.

<sup>4</sup> The Koiné sets the precedent for presentation of the heart as the seat  
of reasoning. The King James whether means which of two here.

Κατὰ Λουκᾶν

Latin Vulgate

24 (εἶπε τῷ παραλελυμένῳ·)  
σοὶ λέγω, ἔγειραι, καὶ  
ἄρας τὸ κλινίδιον σου  
πορεύου εἰς τὸν οἶκόν σου.

24 . . . (ait paralytico):  
Tibi dico, surge, tolle  
lectum tuum, et vade in  
domum tuam.

26 καὶ ἐπλήσθησαν φόβου  
λέγοντες, ὅτι εἶδομεν  
παράδοξα σήμεραν.

26 . . . Et repleti sunt timore,  
dicentes: Quia vidimus  
mirabilis hodie.

27 Λευὶν, καθημένον ἐπὶ τὸ  
τελώνιον καὶ εἶπεν  
αὐτῷ· ἀκολούθει μοι.

27 . . . Levi, sedentem ad  
telonium, et ait illi:  
(Sequere me.)

30 καὶ ἐγόγγυζον οἱ γραμματεῖς  
αὐτῶν καὶ οἱ Φαρισαῖοι  
πρὸς τοὺς μαθητάς αὐτοῦ  
λέγοντες· διατὶ μετὰ τῶν  
τελωνῶν. . .

30 . . . Et murmurabant pharisaei  
et scribae eorum, dicentes  
ad discipulos ejus: (Quare  
cum publicanis. . . ?)

31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπε πρὸς αὐτούς· (οὐ  
χρεῖαν ἔχετε· ἔχουσιν  
οἱ ὑγιαίνοντες ἰατροῦ  
. . .)

31 . . . Et respondens Jesus,  
dixit ad illos:

33 At illi dixerunt ad eum:

33 Οἱ δὲ εἶπεν πρὸς αὐτόν·  
διατὶ οἱ μαθηταῖ. . .

34 . . . Quibus ipse ait: (Nam-  
quid potestis. . .)

34 ὁ δὲ εἶπε πρὸς αὐτούς·  
(μὴ δύνασθε. . .)

36 . . . Dicebat autem et  
similitudinem ad illos:

36 ἔλεγε δὲ καὶ παραβολὴν  
πρὸς αὐτούς. . .

King James Version

Rheims-Challoner Version

24 . . . (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. <sup>1</sup>

. . . - he said to the paralytic - "I say to thee, arise, take up thy pallet and go into thy house."

26 . . . and were filled with fear, saying, We have seen strange things today. <sup>2</sup>

. . . and were filled with fear, saying, "We have seen wonderful things today."

27 . . . sitting at the receipt of custom; and he said unto him, (Follow me.)

. . . Levi, sitting in the tax-collector's place, and he said to him, ("Follow me.")

30 But their scribes and Pharisees murmured against his disciples, saying, (Why . . . with publicans. . . ?)

And the Pharisees and their Scribes were grumbling, saying to his disciples, ("Why. . . with publicans. . . ?")

31 And Jesus answering said unto them,

. . . And Jesus answered and said to them,

33 And they said unto him,

Now they said to him,

34 And he said unto them, (Can ye make. . . ?)

. . . He said to them, ("Can you . . . ?")

36 And he spake also a parable unto them; <sup>3</sup>

And he spoke a parable also to them,

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<sup>1</sup> The King James use of thine suggests dropping of the h of house. The King James use of sick contravenes the "purist". Rheims-Challoner's pallet seems of limited validity.

<sup>2</sup> The King James follows the Koinē paradoksa, strange things; the Rheims-Challoner is content to accept mirabilia, in the Vulgate.

<sup>3</sup> The Vulgate shows ad illos, ad eum when the Koinē has pros autous, pros auton. Here, definitely, is a lingua franca trait, - that of carrying an idiom over bodily.



Κατὰ Λουκᾶν

Latin Vulgate

39 καὶ οὐδεὶς πῶν παλαιὸν  
εὐθέως θέλει νέον· λέγει  
γάρ, ὁ παλαιὸς χρηστότερός  
ἐστίν.

39 Et nemo bibens vetus, statim  
vult novum, dicit enim:  
Vetus melius est.

VI

2 τίγες δὲ τῶν Φαρισαίων  
εἶπον αὐτοῖς· (τί ποιεῖτε  
ὅ οὐκ ἔξεστι ποιεῖν ἐν  
τοῖς σάββασιν;)

2 . . . Quidem autem pharisaeorum  
dicebant illis: Quid facitis  
quod non licet in sabbatis?

3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς  
εἶπεν ὁ Ἰησοῦς· (οὐδὲ  
τοῦτο ἀνέγνωτε. . .)

3 . . . Et respondens Jesus ad  
eos, dixit: (Nec hoc legistis  
. . . ?)

5 καὶ ἔλεγεν αὐτοῖς ὅτι  
κύριός ἐστιν. . .

5 . . . Et dicebat illis: (Quia  
dominus est. . .)

6 εἰσελθεῖν αὐτὸν εἰς τὴν  
συναγωγὴν καὶ διδάσκειν. . .

6 . . . intraret in synagogam,  
et doceret.

8 αὐτὸς δὲ ᾔδει τοὺς  
διαλογισμοὺς αὐτῶν καὶ  
εἶπε τῷ ἀνθρώπῳ (τῷ  
ξηρὰν ἔχοντι τὴν χεῖρα·-)

8 . . . sciebat cogitationes  
eorum; et ait homini (qui  
habebat manum aridam:)

9 εἶπεν οὖν ὁ Ἰησοῦς πρὸς  
αὐτούς· ἐπερωτήσω  
ὑμᾶς (τί ἔξεστι τοῖς  
σάββασιν, ἀγαθοποιῆσαι  
ἢ κακοποιῆσαι;)

9 Ait autem ad illos Jesus:  
Interrogo vos (si licet  
sabbatis benefacere an male;)

King James Version

Rheims-Challoner Version

39 No man also having drunk  
old wine straightway de-  
sireth new: for he saith,  
The old is better.

(")And no man after drinking  
old wine immediately desires  
new; for he says, 'The old is  
better.'"

VI

2 And certain of the Parisees  
said unto them, Why do ye  
that which is not lawful  
to do on the sabbath days?

But some of the Pharisees said  
to them, "Why are you doing what  
is not lawful on the Sabbath?" <sup>1</sup>

3 And Jesus answering them  
said, (Have ye not read. . ?)

And Jesus answered and said to  
them, ("Have you not read. . .")

5 And he said unto them,  
(That. . .is Lord. . .)

. . .And he said to them, ("The  
. . .is Lord. . .")

6 . . .he entered into the  
synagogue and taught:

. . .he entered the synagogue  
and taught. <sup>2</sup>

8 But he knew their thoughts,  
and said to the man (which  
had the withered hand,) <sup>3</sup>

But he knew their thoughts, and  
he said (to the man with the  
withered hand,)

9 Then said Jesus unto them,  
I will ask you one thing;  
(Is it lawful on the sab-  
bath days to do good, or  
to do evil?)

. . .But Jesus said to them,  
"I ask you, (is it lawful on  
the Sabbath to do good, or to  
do evil. .?")

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<sup>1</sup> Here the Rheims-Challoner alone uses the singular Sabbath.

<sup>2</sup> The Rheims-Challoner drops the preposition of motion-into, present in  
all the three other versions (King James, Vulgate, Koinē).

<sup>3</sup> Again the King James which where the modern reader expects who.



Κατὰ Λουκᾶν

Latin Vulgate

10 καὶ περιβλεψάμενος  
πάντες αὐτοὺς εἶπεν αὐτῷ·  
(ἔκτεινον τὴν χεὶρά  
σου.)

10 . . .Et circumspectis  
omnibus dixit homini:  
(Extende manum tuam.)

11 αὐτοὶ δὲ ἐπλήσθησαν  
ἀνίας καὶ διελάλουν  
(πρὸς ἀλλήλους τί ἂν  
ποιήσειαν τῷ Ἰησοῦ.)

11 . . .Ipsi autem repleti sunt  
insipientia, et colloquebantur  
(ad invicem quidnam facerent  
Jesu.)

13 καὶ ὅτε ἐγένετο ἡμέρα  
προσεφώνησε τοὺς μαθητὰς  
αὐτοῦ, καὶ ἐκλεξάμενος  
ἀπ' αὐτῶν ὡς δέκα.

13 . . .Et cum dies factus  
esset, vocavit discipulos  
suos, et elegit duodecim ex  
ipsis. . .(quos et apostolos  
nominavit):

15 καλούμενον Ζηλωτὴν, . .

15 . . .qui vocatur Zelotes.

20 Καὶ αὐτὸς ἐπάρας τοὺς  
ὀφθαλμοὺς αὐτοῦ εἰς  
τοὺς μαθητὰς αὐτοῦ  
ἔλεγε·

20 . . .Et ipse elevatis oculis  
in discipulos suos, dicebat:

26 ὅταν καλῶς ὑμεῖς εἴπωσι  
πάντες οἱ ἄνθρωποι·

26 Vae cum benedixerint vobis  
homines. . .

27 Ἀλλὰ ὑμῖν λέγω τοῖς  
ἀκούουσι· (ἀγαπάτε. . .)

27 Sed vobis dico qui auditis:  
(Diligite. . .)

King James Version

Rheims-Challoner Version

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand.) <sup>1</sup>

. . .And having looked around upon them all, he said to the man, ("Stretch forth thy hand.")

11 And they were filled with madness; and communed (one with another what they might do to Jesus., <sup>2</sup>

. . .But they were filled with fury, and began to discuss (among themselves what they should do to Jesus.)

13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

And when day broke, he summoned his disciples; and from these he chose twelve (whom he also named apostles):

15 . . .called Zelotes. . .

. . .called the Zealot;

20 And he lifted up his eyes on his disciples, and said,

And he lifted up his eyes to his disciples, and said,

(Here follow the Beatitudes)

26 Woe unto you, when all men shall speak well of you!

Woe to you when all men speak well of you!

27 But I say unto you which hear, (Love. . .) <sup>3</sup>

"But I say unto you who are listening: (Love. . .)"

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<sup>1</sup> Here the King James uses thy in front of hand, signifying the pronunciation of the initial h in hand. Rheims-Challoner follows the King James here.

<sup>2</sup> The King James opposes might to the Rheims-Challoner should, - which follows the "purist" rule.

<sup>3</sup> The King James here uses which with an antecedent that is plural in number and common in gender.



Κατὰ Λουκᾶν

Latin Vulgate

28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπάτει.

39 Εἶπε δὲ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέραι εἰς βόθυνον πεσούνται;

42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου. . .

45 ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ. . .

46 Τί δέ με καλεῖτε Κύριε, Κύριε, καὶ οὐ ποιεῖτε ὃ λέγω;

28 Benedicite maledicentibus vobis, et orate pro calumniantibus vos.

30 . . .Omni autem petenti te, tribue; et qui aufert quae tua sunt, ne repetas.

39 . . .Dicebat autem illis et similitudinem: Numquid potest caecus caecum ducere? nonne ambo in foveam cadunt?

42 . . .Aut quomodo potes dicere fratri tuo. . . ?

45 . . .Ex abundantia enim cordis os loquitur.

46 . . .Quid autem vocatis me Domine, Domine, et non facitis quae dico?

King James Version

Rheims-Challoner Version

28 Bless them that curse you,  
and pray for them which  
despitefully use you.

Bless those who curse you,  
and pray for those who  
calumniate you.

30 Give to every man that  
asketh of thee; and of him  
that taketh away thy goods  
ask them not again.

(") Give to everyone who asks  
of thee, and from him who takes  
away thy goods, ask no return.(")

31 The Golden Rule <sup>1</sup>

39 And he spake a parable unto  
them, Can the blind lead the  
blind? shall they not both  
fall into the ditch? <sup>2</sup>

And he spoke a parable also  
unto them, "Can a blind man  
guide a blind man? Will not  
both fall into a pit? . . "

42 Either how canst thou say  
to thy brother. . ?

(")And how canst thou say to  
thy brother. . ?(")

45 . . .for of the abundance  
of the heart his mouth  
speaketh.

For out of the abundance of  
the heart the mouth speaks.

46 And why call ye me, Lord,  
Lord, and do not the things  
which I say?

"But why do ye call me 'Lord,  
Lord,' and do not practise the  
things that I say? . . (") <sup>3</sup>

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<sup>1</sup> The Golden Rule: Et prout vultis ut faciant vobis homines, et vos facite illis similiter. . .kai kathos thelete ina poiosin umin oi anthropoi, kai umeis poiete autois omoios.

<sup>2</sup> The King James shall, in contrast to the Rheims-Challoner will, has a burden of compulsion in it, not found in the "simple future".

<sup>3</sup> Rheims-Challoner's do not practise is etymologically redundant.  
Cf. prattein.





Κατὰ Λουκᾶν

Latin Vulgate

VII

4 παρεκάλουν αὐτὸν  
σπουδάζως λέγοντες. . .

3 . . .rogans eum. . .

6 ἔπεμψε πρὸς αὐτὸν ὁ  
εκατόνταρχος φίλους  
λεγων αὐτῷ· (Κύριε, μὴ  
σκύλλου. . .)

4 . . .rogabant eum sollicitè,  
dicentes ei. . .

7 ἀλλ' εἰπέ λόγῳ, (καὶ  
ἰαθήσεται ὁ παῖς μου.)

6 . . .misit ad eum centurio  
amicos, dicens: (Domine,  
noli vexari. . .)

7 . . .sed dico verbo. . .

8 καὶ λέγω τούτῳ,  
(πορεύθητι, καὶ πορεύεται,)

8 . . .et dico huic:

9 καὶ στραφεὶς τῷ ἀκολου-  
θοῦντι αὐτῷ ὄχλῳ εἶπε·  
λέγω ὑμῖν, (οὐδέ ἐν τῷ  
'Ισραὴλ τοσαύτην  
πίστιν εὑρον.)

9 . . .et conversus sequentibus  
se turbis, dixit: Amen dico  
vobis, nec in Israel tantam  
fidem inveni.

11 (πέλιν) καλουμένην Ναὶν·

11 . . .quae vocatur Naim. . .

13 ἐσπλαγχνίσθη ἐπ'  
αὐτῇ καὶ εἶπεν αὐτῇ·  
(μὴ κλαῖε. . .)

13 . . .dixit illi: (Noli  
flere.)

King James Version

Rheims-Challoner Version

VII

- 3 . . .beseeching him. . .  
a
- 4 . . .they besought him  
instantly, saying. . . 1
- 6 . . .the centurion sent  
friends to him, saying unto  
him, (Lord, trouble not  
thyself. . .) 2
- 7 . . .but say in a word. . . 3
- 8 . . .and I say unto one. . .
- 9 . . .and turned him about,  
and said unto the people  
that followed him, I say  
unto you, I have not found  
so great faith, no, not in  
Israel.
- 11 . . .called Nain. . .
- 13 . . .said unto her, (Weep  
not.)

- . . .beseeching him. . .
- . . .they entreated him  
earnestly, saying to him. . .
- . . .the centurion sent friends  
to say to him, ("Lord, do not  
trouble thyself. . .")
- . . .But say the word. . .
- . . .and I say to one. . .
- . . .and turning to the crowd  
that followed him, said, "Amen  
I say to you, not even in  
Israel have I found so great a  
faith." 4
- . . .called Naim. . .
- . . .said to her, ("Do not  
weep.")

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1 The Vulgate's singular participle rogans comes from the Koiné usage eroton. Instantly as used by the King James meant pressingly; it had no temporal meaning as yet.

2 The participles rogans and dicens (supra) agree with the principal, not with the agents, and are therefore singular. The King James says sent friends to him, but has them saying unto him, showing that unto is of the essence of the formula of saying as carried over. The Domine, non sum dignus, at its source.

3 The King James idiom say in a word anticipates an object, for the modern reader.

4 Rheims-Challoner's "not even in Israel" follows the Koiné.



1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text notes that without reliable records, it is difficult to track progress, identify issues, and make informed decisions.

2. The second part of the document outlines the various methods and tools used to collect and analyze data. It mentions the use of surveys, interviews, and focus groups to gather qualitative information, as well as the application of statistical software for quantitative analysis. The importance of ensuring the validity and reliability of the data is stressed throughout this section.

3. The third part of the document describes the process of interpreting the results of the research. It highlights the need to consider the context of the data and to be cautious about drawing conclusions based solely on the numbers. The text suggests that a combination of qualitative and quantitative insights provides a more comprehensive understanding of the research topic.

4. The fourth part of the document discusses the challenges and limitations of the research process. It acknowledges that there are always potential biases and limitations in any study, and it provides suggestions for how to minimize these risks. The text also notes that the research process is often iterative, with findings from one stage informing the next.

5. The fifth and final part of the document provides a summary of the key findings and conclusions. It reiterates the importance of the research and the value of the insights gained. The text concludes by expressing hope that the findings will be useful to the intended audience and that they will contribute to the broader understanding of the research topic.

Κατὰ Λουκᾶν

Latin Vulgate

- <sup>14</sup>  
καὶ εἶπε· νεανίσκε, σοὶ  
λέγω, ἐγέρθητι.
- 15 καὶ ἤρξατο λαλεῖν,
- 16 καὶ ἐδόξαζον τὸν Θεὸν  
λέγοντες· (ὅτι προφήτης  
. . .)
- 19 καὶ προσκαλεσάμενος  
δύο τινὰς τῶν μαθητῶν  
αὐτοῦ ὁ Ἰωάννης  
ἐπεμψε πρὸς τὸν Ἰησοῦν  
λέγων. (σὺ εἶ ὁ ἐρχόμενος  
. . . ;)
- 20 οἱ ἄνδρες εἶπον· Ἰωάννης  
ὁ βαπτιστὴς ἀπέσταλκεν  
ἡμᾶς πρὸς σε λέγων·  
(σὺ εἶ. . . ;)
- 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς· (πρρευθέ-  
ντες ἀπαγγεῖλατε. . .)
- 24 ἤρξατο λέγειν πρὸς τοὺς  
ὄχλους περὶ Ἰωάννου·  
(τί ἐξεληλύθατε. . .)
- 26 προφήτην; (ναί, λέγω  
ὑμῖν, καὶ περισσότερον  
προφήτου.)
- 28 λέγω γὰρ ὑμῖν, (μελζων. . .)

- 14 Et ait:
- 15 . . .et coepit loqui.
- 18 Et nuntiaverunt. . .
- 19 . . .Et convocavit duos de  
discipulis suis Joannes, et  
misit ad Jesum, dicens: Tu  
es qui venturus es, an alium  
expectamus?
- 20 . . .Cum autem venissent ad  
eum viri, dixerunt:
- 22 . . .Et respondens, dixit  
illis: Euntes renuntiate. . .
- 24 . . .coepit de Joanne dicere  
ad turbas: (Quid existis  
. . . ?)
- 26 . . .prophetam? Utique dico  
vobis. . .
- 28 . . .Dico enim vobis:

King James Version

Rheims-Challoner Version

14 And he said,

And he said,

15 . . .and began to speak. . .

. . .and began to speak. . .

18 . . .shewed. . .

. . .brought him word. . .

19 And John calling unto him  
two of his disciples sent  
them to Jesus, saying, Art  
thou he that should come?  
or look we for another?

. . .And John summoned two of  
his disciples and sent them to  
the Lord, saying, "Art thou he  
who is to come, or shall we  
look for another?" <sup>1</sup>

20 . . .when the men were come  
unto him, they said,

. . .when the men had come to  
him, they said,

22 Then Jesus answering said  
unto them, Go your way, and  
tell. . .

And he answered and said to  
them, "Go and report. . ."

24 . . .he began to speak unto  
the people concerning John,  
(What went ye out. . . ?)

. . .he began to say to the  
crowds concerning John, ("What  
did you go out. . . ?")

26 . . .A prophet? Yea, I say  
unto you. . .

A prophet? Yes, I tell you. . .

28 For I say unto you,

I say to you,

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<sup>1</sup> In Verse 9 the King James uses people, that still unstandardized singular-plural-collective word, where today's "purist" would use persons. In the same verse (9) the King James shows greater allegiance to the Vulgate than to the Koinè in its handling of no, not in Israel. In this same verse the reader would expect the King James to say Verily, but the word verily is omitted, possibly because of the King James scholars' sense of rhythm and cadence in the sentence. Verse 19's look we for another in the King James has a vigorous colloquial ring and is eminently clear. In Verse 19, the Rheims-Challoner seems to have little reason for saying to the Lord, for the Vulgate says ad Jesum and the Koinè pros ton Jesoun.

Κατὰ Λουκᾶν

Latin Vulgate

31 εἶπε δὲ ὁ Κύριος·  
τίνι οὖν ὁμοιώσω  
τοὺς ἀνθρώπους τῆς γενεᾶς  
ταύτης;

31 Ait autem Dominus: Cui ergo  
similes dicam homines  
generationis hujus?

32 ὅμοιοι εἰσι παιδοῖς  
τοῖς ἐν ἑαγὰ καθη-  
μένοις καὶ προσφωνοῦσιν  
ἀλλήλοις καὶ λέγουσιν·

32 . . . Similes sunt pueris  
sedentibus in foro, et  
loquentibus ad invicem, et  
dicentibus:

33 μήτε οἶνον πίνων καὶ  
λέγετε· δαιμόνιον  
ἔχει.

33 . . . neque bibens vinum, et  
dicitis: Daemonium habet.  
Venit Filius hominis man-  
ducans, et bibens, et dicitis:  
(Ecce homo devorator. . .)

34 ἐλήλυθεν ὁ υἱὸς τοῦ  
ἀνθρώπου ἐσθίων καὶ  
πίνων καὶ λέγετε· (ἰδοὺ  
ἄνθρωπος φάγος. . .)

36 Rogabat autem illum quidam  
de pharisaeis ut manducaret cum  
illo.

36 Ἡρώτα δέ τις αὐτὸν  
τῶν Φαρισαίων ἵνα  
φάγῃ μετ' αὐτοῦ·

39 . . . qui vocaverat eum, ait  
intra se dicens: (Hic si  
esset propheta.)

39 ὁ καλέσας αὐτὸν εἶπεν  
ἐν ἑαυτῷ λέγων· (οὗτος  
εἰ ἦν προφήτης. . . ;)

40 . . . Et respondens Jesus,  
dixit ad illum: Simon, habeo  
tibi aliquid dicere. At  
ille ait: Magister, dic . . .

40 καὶ ἀποκριθεὶς ὁ  
Ἰησοῦς εἶπε πρὸς αὐτόν·  
Σίμων, ἔχω σοί τι εἰπεῖν.  
ὁ δὲ φησὶ· διδάσκαλε,  
εἰπέ.



King James Version

Rheims-Challoner Version

31 And the Lord said, Where-  
unto then shall I liken the  
men of this generation? <sup>1</sup>

"To what then shall I liken the  
men of this generation. . ."

32 They are like unto children  
sitting in the marketplace,  
and calling one to another,  
and saying, <sup>2</sup>

They are like children sitting  
in the market place, calling  
to one another and saying,

33 . . .nor drinking wine; and  
ye say, He hath a devil.  
The Son of man is come  
eating and drinking; and ye  
say, (Behold a gluttonous  
man. . .)

("). . .nor drinking wine, and  
you say, 'He has a devil.' The  
Son of Man came eating and  
drinking, and you say, ('Behold  
a man who is a glutton. . .'. . .") <sup>3</sup>

36 And one of the Pharisees  
desired him that he would  
eat with him. <sup>4</sup>

Now one of the Pharisees asked  
him to dine with him;

39 . . .which had bidden him  
. . .he spake within himself,  
saying, (This man, if he  
were a prophet,)

. . .who had invited him. . .  
he said to himself, ("This man,  
were he a prophet,")

40 And Jesus answering said  
unto him, Simon, I have  
somewhat to say unto thee,  
And he saith, Master, say. . .

And Jesus answered and said to  
him, "Simon, I have something  
to say to thee." And he said,  
"Master, speak." <sup>5</sup>

---

<sup>1</sup> The King James whereunto has little validity today. . .The Koinē in this passage does well enough with omoioso (shall I liken) but the Vulgate is compelled to use another verb of saying, dicam, omoioso being a verb of saying here.

<sup>2</sup> Both English versions go back to the Koinē for calling (prosphonousin)

<sup>3</sup> Rheims-Challoner supplies a relative clause interpreting devorator.

<sup>4</sup> Neither English version is sound in the reference of the personal pronoun him; the King James apparently is using the language of courtesy.

<sup>5</sup> Dic is clearly say, not speak, as paraphrased in the Rheims-Challoner. The King James somewhat to say may still be alive, but is of doubtful validity for the general reader. The reference of the last he in the passage in both English versions is unclear until the reader meets the word Master, but ille makes it clear enough in the Vulgate. The passage just quoted contains the oft-repeated "telepathic" responses, by which Jesus answers an unexpressed question, thereby establishing himself as omniscient in the instance dealt with. Jesus here answers the interior question of his host.

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Κατὰ Λουκᾶν

Latin Vulgate

- 43 ἀποκριθεὶς δὲ ὁ Σίμων  
εἶπεν· ὑπολαμβάνω ὅτι  
ὅτι τὸ πλεῖον ἔχαρισατο.  
ὁ δὲ εἶπεν αὐτῷ·  
ὁρθῶς ἔκρινας·
- 44 καὶ στραφεὶς πρὸς τὴν  
γυναῖκα, πρὸς Σίμωνι εἶπεν·  
(βλέπεις ταύτην τὴν  
γυναῖκα;)
- 47 οὗ χάριν λέγω σοι,  
(ἀφένονται αἱ ἁμαρτίαι  
αὐτῆς αἱ πολλαί. . .)
- 48 εἶπεν δὲ αὐτῇ·
- 49 καὶ ἤρξαντο οἱ συνανακ-  
είμενοι λέγειν ἐν  
ἑαυτοῖς·
- 50 εἶπε δὲ πρὸς τὴν γυναῖκα·  
ἡ πίστις σου σέσωκέ σε·

- 43 . . .Respondens Simon dixit:  
(Aestimo quia is cui plus  
donavit.)
- 44 At ille dixit ei: Recte  
judicasti. Et conversus ad  
mulierem, dixit Simoni:  
(Vides hanc mulierem?)
- 47 . . .Propter quod dico tibi:  
(Remittuntur ei peccata  
multa. . .)
- 48 . . .Dixit autem ad illam:
- 49 . . .Et coeperunt qui simul  
accumbabant, dicere inter  
se:
- 50 . . .Dixit autem ad mulierem:  
(Fides tua te salvam fecit.)

VIII

- 1 κηρύσσων καὶ εὐαγγελ-  
ιζόμενος (τὴν βασιλείαν  
τοῦ Θεοῦ, . .)
- 2 Μαρία ἡ καλουμένη Μαγδα-  
ληνή. . .

- 1 . . .praedicans et evangel-  
izans regnum Dei;
- 2 . . .Maria, quae vocatur  
Magdalene,

King James Version

Rheims-Challoner Version

43 Simon answered and said, I suppose that he, to whom he forgave most.

. . .Simon answered and said, "He, I suppose, to whom he forgave more." <sup>1</sup>

(43) . . .And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, (Seest thou this woman?)

. . .And he said to him, "Thou has judged rightly." And turning to the woman, he said to Simon, ("Dost thou see this woman. . ?")

47 Wherefore I say unto thee, (Her sins, which are many, are forgiven;)

("). . .Wherefore I say to thee, her sins, many as they are, shall be forgiven her. . .(") <sup>2</sup>

48 And he said unto her,

. . .And he said to her,

49 And they that sat at meat with him began to say within themselves,

. . .And they who were at table with him began to say within themselves,

50 And he said to the woman, (Thy faith hath saved thee;)

. . .But he said to the woman, ("Thy faith has saved thee. . .")

VIII

1 . . .preaching and shewing the glad tidings of the kingdom of God:

. . .preaching and proclaiming the good news of the kingdom of God.

2 . . .Mary called Magdalene,

. . .Mary, who is called the Magdalene,

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<sup>1</sup> The Rheims-Challoner's more is closer to the Vulgate's plus and to the Koiné's pleion than is the King James most. Rheims-Challoner appears to follow the King James I suppose, possibly from the Koiné ypolambano.

<sup>2</sup> The Koiné has apheontai - have been forgiven; justification of the Rheims-Challoner's future shall be forgiven is not obvious, until V. 48.

Κατὰ Λουκᾶν

Latin Vulgate

- 5 εἶπε διὰ παραβολῆς·  
4 . . .dixit per similitudinem:
- 8 ταῦτα λέγων ἐφώνει·  
ὁ ἔχων ὦτα ἀκούειν. . .  
8 . . .Haec dicens clamabat:  
(Qui habet aures audiendi  
. . .)
- 9 Ἐπηρώτων δὲ αὐτὸν οἱ  
μαθηταὶ αὐτοῦ λέγοντες·  
9 Interrogabant autem eum  
discipuli ejus:
- 10 ὁ δὲ εἶπε·  
10 . . .Quibus ipse dixit:
- 20 καὶ ἀπηγγέλη αὐτῷ  
λέγωντων·  
20 . . .Et nuntiatum est illi:
- 21 ὁ δὲ ἀποκριθεὶς εἶπε  
πρὸς αὐτούς·  
21 . . .Qui respondens dixit ad  
eos:
- 22 καὶ εἶπε πρὸς αὐτούς·  
22 . . .et ait ad illos:
- 24 διήγειραν αὐτὸν  
λέγοντες· . . ἐπετίμησε  
τῷ ἀνέμῳ. . .  
24 . . .suscitaverunt eum,  
dicentes: . . .increpavit  
ventum.

King James Version

Rheims-Challoner Version

4 . . .he spake by a parable:

. . .he said in a parable:

8 . . .And when he had said <sup>1</sup> these things, he cried,  
(He that hath ears to hear  
. . .) <sup>1</sup>

. . .As he said these things he  
cried out, ("He who has ears to  
hear. . .!")

9 And his disciples asked  
him, saying, <sup>2</sup>

But his disciples began to ask  
him. . .

10 And he said. . . <sup>3</sup>

He said to them,

20 And it was told him (by  
certain) <sup>4</sup>

And it was told him,

21 And he answered and said  
unto them,

But he answered and said to  
them,

22 . . .and he said unto them,

. . .and he said to them,

24 . . .awoke him, saying. . .  
rebuked the wind. . . he  
said unto them,

. . .and woke him, saying. . .  
. . .rebuked the wind. . . he  
said to them,

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<sup>1</sup> The King James does not supply the complementary adverb to cried; Rheims-Challoner does supply it. The King James uses that with a masculine singular antecedent, where often it has used which; Rheims-Challoner uses the equally valid who.

<sup>2</sup> The King James alone supplies the saying, to complete the pleonastic formula, probably from the Koinē legontes. The formula is to be found in the Koinē. Rheims-Challoner translates the imperfect as of action beginning.

<sup>3</sup> Here the Koinē and the King James omit the relative pronoun of the persons to whom the speaking was done. The Vulgate and Rheims-Challoner supply quibus and to them.

<sup>4</sup> The Koinē and the King James have the full formula of saying, the King James paraphrasing to get by certain, an adjective in pronominal usage; the Vulgate and the Rheims-Challoner omit the second verb of saying.

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Κατὰ Λουκᾶν

Latin Vulgate

25 εἶπε δὲ αὐτοῖς· ποῦ  
ἐστὶν ἡ πίστις ὑμῶν;  
. . .φοβηθέντες δὲ  
ἐθαύμασαν λέγοντες πρὸς  
ἀλλήλους·

28 καὶ ἀνακράξας). . .καὶ  
φωνῇ εἶπε· δέομαί σου  
. . .<sup>μεγάλη</sup>

30 ἐπηρώτησε δὲ αὐτὸν ὁ  
Ἰησοῦς λέγων· τί  
σοί ἐστὶν ὄνομα; ὁ δὲ  
εἶπε· (λεγεών.)

32 καὶ παρεκάλουν αὐτόν  
. . .

36 ἀπήγγειλαν δὲ αὐτοῖς  
. . .

37 καὶ ἠρώτησαν αὐτόν. . .

38 ἀπέλυσε δὲ αὐτόν ὁ  
Ἰησοῦς λέγων·

39 ὑπόστρεφε. . .)~

25 Dixit autem illis: . . .  
Qui timentes, mirati sunt  
ad invicem, dicentes:

28 . . .et exclamans voce magna,  
dixit:

(28) . . .obsecro te,

30 . . .Interrogavit autem  
illum Jesus, dicens: Quod  
tibi nomen est? At ille  
dixit: (Legio.)

32 . . .et rogabant eum.

36 . . .Nuntiaverunt autem  
illis. . .

37 . . .Et rogaverunt illum. . .  
(omnis multitudo) <sup>1</sup>

39 Dimisit autem eum Jesus,  
dicens:

<sup>1</sup> Both the Koinē and the Vulgate use plural verbs after collective-noun subjects.



King James Version

Rheims-Challoner Version

(25) And they being afraid,  
wondered, saying,

But they being afraid, marvelled,  
saying to one another,

28 . . .he cried out. . .and  
with a loud voice said, <sup>1</sup>

. . .and crying out with a loud  
voice said,

(28) . . .I beseech thee,

. . .I pray thee,

30 And Jesus asked him, saying,  
What is thy name? And he  
said, (Legion:)

And Jesus asked him, saying,  
"What is thy name?" And he said,  
("Legion,")

32 . . .and they besought him,

. . .And they kept entreating  
him. . . <sup>2</sup>

36 They. . .told them. . .

And those. . .reported to them  
. . . <sup>3</sup>

37 Then the whole multitude  
. . .besought him. . .

. . .And all the people.<sup>x</sup>  
besought him. . .

(38) . . .sent him away,  
saying,

(38). . .sent him away, saying,

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<sup>1</sup> In the Koinē the crying out precedes the petitioner's casting himself down; the King James appears to follow the Koinē; in the Vulgate, as in the Rheims-Challoner version, the act of prostration precedes the crying out. Because of the physical laws involved - a prone man being less able to cry out loudly than a standing man, the Koinē-King James presentation appears the more logical and therefore the more acceptable.

<sup>2</sup> The Rheims-Challoner's favoring of the idiom to keep doing something is based upon the thorough validity of the O.E. cepan, to perform, to observe, to do, to practice.

<sup>3</sup> The "mother texts" contain no justification of Rheims-Challoner's use of the demonstrative pronoun in the nominative plural as the subject of reported. They alone seems justified.





Κατὰ Λουκᾶν

Latin Vulgate

- 41 Ἰδαίρος. . . παρεκάλει  
αὐτὸν εἰσελθεῖν εἰς τὸν  
οἶκον αὐτοῦ. . .
- 45 καὶ εἶπεν ὁ Ἰησοῦς· τίς  
ὁ ἀψάμενός μου;  
ἀρνούμενων δὲ πάντων  
εἶπεν ὁ Πέτρος καὶ οἱ  
σὺν αὐτοῦ· ἐπιστάτα, οἱ  
ὄχλοι συνέχουσίν σε καὶ  
ἀποθλίβουσι καὶ λέγεις  
. . .
- 46 ὁ δὲ Ἰησοῦς εἶπε·
- 47 ἀπήγγειλεν αὐτῷ  
ἐνώπιον παντὸς τοῦ  
λαοῦ. . .
- 48 ὁ δὲ εἶπεν αὐτῇ·  
θάρσει· (θύγατερ. . .)
- 49 Ἐτι αὐτοῦ λαλοῦντος  
ἔρχεται ἄ τις παρὰ τοῦ  
ἀρχισυναγώγου λέγων  
αὐτῷ. . .
- 50 ὁ δὲ Ἰησοῦς ἀκούσας  
ἀπεκρίθη αὐτῷ λέγων·
- 52 ὁ δὲ εἶπε· (μὴ κλαίετε  
. . .)
- 54 αὐτὸς δὲ ἐβαλὼν\*\* ἔξω  
πάντος καὶ κρατήσας τῆς  
χειρὸς αὐτῆς ἐφώνησε  
λέγων· (ἦ παῖς, ἐγέρου.)
- 56 ὁ δὲ παρήγγειλεν αὐτοῖς  
μηδενὶ εἰπεῖν τὸ γεγονός.

\* T.R. μετ'

\*\* T.R. ἐκβαλὼν

- 41 (Jairus) . . . rogans eum. . .
- 45 . . . Et ait Jesus: Quis est  
qui me tetigit? Negantibus  
autem omnibus, dixit Petrus,  
et qui cum illo erant:  
Praeceptor, turbas te comprim-  
unt et affligunt, et dicis:
- 46 . . . Et dixit Jesus:
- 47 . . . indicavit coram omni  
populo. . .
- 48 . . . At ipse dixit ei:
- 49 Adhuc illo loquente, venit  
quidam ad principem synagogae,  
dicens ei:
- 50 . . . Jesus autem, audito hoc  
verbo, respondit patri  
puellae:
- 52 . . . At ille dixit:
- 54 . . . Ipse autem tenens manum  
ejus clamavit, dicens: (puella,  
surge.)
- 56 . . . quibus praecepit ne  
alicui dicerent quod factum  
erat.

King James Version

Rheims-Challoner Version

41 . . .and besought him. . .

. . .he entreated him. . .

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou. . ?

And Jesus said, "Who touched me?" But as all were denying it, Peter and those who were with him, said, "Master, the crowds throng and press upon thee, and dost thou say. . ?

46 And Jesus said,

. . .But Jesus said,

47 . . .declared. . .before all the people. . .

. . .declared in the presence of all the people. . .

48 And he said unto her,

. . .And he said to her,

49 While he yet spake, there cometh one. . .saying to him, <sup>1</sup>

While he was yet speaking, there came one. . .saying to him,

50 But when Jesus heard it, he answered him, saying,

But Jesus on hearing this word answered the father of the girl,<sup>2</sup>

52 . . .but he said,

. . .But he said,

54 . . .and took her by the hand, and called, saying, (Maid, arise.)

. . .he, taking her by the hand, cried out, saying, ("Girl, arise!")

56 . . .he charged them that they should tell no man what was done. <sup>3</sup>

. . .he charged them to tell no one what had happened.

<sup>1</sup> Where Jerome has ad, both English versions have from; cf. Koinē para.

<sup>2</sup> The Koinē and the King James add saying after answered; the Vulgate and the Rheims-Challoner avoid the redundancy. Jerome has supplied father of the girl (patri puellæ) logically and for clarity. Koinē has auto alone.

<sup>3</sup> Here the King James seems to follow the Vulgate with what was done, the Rheims-Challoner to follow rather the Koinē with what had happened, for the Koinē (q.v.) says gegonos.



Κατὰ Λουκᾶν

Latin Vulgate

IX

- |   |  |
|---|--|
| <p>2 καὶ ἀπέστειλεν αὐτοὺς<br/>κηρύσσειν. . .</p> <p>3 καὶ εἶπε πρὸς αὐτούς·</p> <p>7 Ἡρώδης. . . διηπόρει<br/>διὰ τὸ λέγεσθαι ὑπὸ<br/>τινῶν. . .</p> <p>9 καὶ εἶπεν ὁ Ἡρώδης<br/>. . . καὶ ἐζήτει ἰδεῖν<br/>αὐτόν.</p> <p>11 ἐλάλει αὐτοῖς περὶ τῆς<br/>βασιλείας τοῦ Θεοῦ.</p> <p>12 (δώδεκα) εἶπον αὐτῷ·</p> <p>13 Εἶπεν δὲ πρὸς αὐτούς·<br/>(δοτε. . .) . . οἱ δὲ<br/>εἶπον·</p> <p>14 εἶπε δὲ πρὸς τοὺς μαθητάς<br/>. . .</p> <p>18 προσευχόμενον κατὰ μόνας<br/>. . . καὶ ἐπηρώτησεν<br/>αὐτοὺς λέγων· τίνα<br/>με λέγουσιν οἱ ὄχλοι<br/>εἶναι;</p> <p>19 οἱ δὲ ἀποκριθέντες εἶπον·</p> | <p>2 Et misit illos praedicare<br/>. . .</p> <p>3 . . . Et ait ad illos:</p> <p>7 . . . (Herodes) . . . haesita-<br/>bat eo quod diceretur a<br/>quibusdam:</p> <p>9 . . . Et ait Herodes: . . . Et<br/>quaerebat videre eum.</p> <p>11 . . . et loquebatur illis de<br/>regno Dei. . .</p> <p>12 . . . dixerunt illi: . .</p> <p>13 . . . Ait autem ad illos. . .<br/>At illi dixerunt:</p> <p>14 . . . Ait autem ad discipulos<br/>suos:</p> <p>18 . . . cum solus esset orans<br/>. . . et interrogavit illos,<br/>dicens: Quem me dicunt esse<br/>turbae? At illi responderunt,<br/>et dixerunt:</p> |
|---|--|
- \* T.R. αὐτούς

King James Version

Rheims-Challoner Version

IX

2 And he sent them to preach  
. . .

. . . And he sent them forth to  
preach. . .

3 And he said unto them,

. . . And he said to them,

7 (Herod). . . was perplexed,  
because that it was said  
of some,

(Herod). . . was much perplexed,  
because it was said by some,

9 . . . And Herod said. . .  
And he desired to see him. <sup>1</sup>

. . . But Herod said, And he  
endeavored to see him.

11 . . . and spake unto them  
of the kingdom of God,

. . . and spoke to them of the  
kingdom of God,

12 . . . and said unto him,

. . . and said to him,

13 But he said unto them,  
. . . And they said,

. . . But he said to them,  
. . . And they said,

14 . . . And he said to his  
disciples,

Then he said to his disciples,

18 . . . as he was alone praying,  
. . . and he asked them,  
saying, Whom say the people  
that I am?  
They answering said, <sup>2</sup>

. . . as he was praying by him-  
self. . . he asked them, saying,  
"Who do the crowds say that I  
am?" And they answered and said,

---

<sup>1</sup> To desire was to ask in the days of the King James scholars.

<sup>2</sup> The King James here uses whom, in the objective case, in the position of the predicate nominative. (Robertson, et al., op. cit., 499 ff.) The Rheims-Challoner version uses the nominative who. Both the Vulgate and the Koiné use objective case nouns (quem, tina) because of the traditional use of the accusative case for the subject of the infinitive in the classical languages, a tradition which the King James apparently followed. The King James version's use of whom seems to the modern grammarian a patent error, but the relative pronoun was not stable as to case forms, it seems, (e.g., the King James use of which).



[illegible]

Κατὰ Λουκᾶν

Latin Vulgate

20 εἶπε δὲ αὐτοῖς· ὑμεῖς  
δὲ τίνα με λέγετε εἶναι;  
ἀποκριθεὶς δὲ ὁ Πέτρος  
εἶπεν. τὸν Χριστὸν· τοῦ  
Θεοῦ.

21 ὁ δὲ ἐπιτίμησας αὐτοῖς  
παρήγγειλε μηδενὶ λέγειν  
τοῦτο, εἰπών·

23 Ἐλεγε δὲ πρὸς πάντας·

27 λέγω δὲ ὑμῖν ἀληθῶς. . .

30 καὶ ἰδοὺ ἄνδρες δύο  
συνελθούσιν αὐτῷ. . .

31 ἔλεγον τὴν ἔξοδον αὐτοῦ  
. . .

33 εἶπεν ὁ Πέτρος πρὸς  
τὸν Ἰησοῦν· . . .  
μὴ εἰδὼς ὃ λέγει.

34 ταῦτα δὲ αὐτοῦ λέγοντος  
. . .

35 καὶ φωνὴ ἐγένετο ἐκ τῆς  
νεφέλης λέγουσα·

20 . . .Dixit autem illis: Vos  
autem quem me esse dicitis?  
Respondens Simon Petrus  
dixit: Christum Dei. At  
ille increpans illos, prae-  
cepit ne cui dicerent hoc,  
dicens:

21 *At ille increpans illos, praecepit...*

23 Dicebat autem ad omnes:

27 . . .Dico autem vobis vere  
. . .

30 . . .Et ecce duo viri  
loquebantur cum illo.

31 . . .et dicebant excessum  
ejus. . .<sup>1</sup>

33 . . .ait Petrus ad Jesum:  
. . .nesciens quod diceret.

34 . . .Haec autem illo  
loquente. . .

35 . . .Et vox facta est de  
nube, dicens:

<sup>1</sup> The Vulgate's use of excessum, in the objective singular, as the object of dicebant seems decidedly a lingua franca construction. One would expect de excessu.

King James Version

Rheims-Challoner Version

20 He said unto them, but  
whom say ye that I am?  
Peter answering said, The  
Christ of God.  
And he straitly charged  
them, and commanded them  
to tell no man that thing:  
Saying, <sup>1</sup>

And he said to them, "But who  
do you say that I am?" Simon  
Peter answered and said, "The  
Christ of God." But he strictly  
charged them, and commanded them  
not to tell this to anyone,  
saying,

23 And he said to them all,

And he said to all,

27 But I tell you of a truth,

. . .But I say to you truly,

30 And, behold, there talked  
with him two men,

. . .And behold, two men were  
talking with him.

31 . . .and spake of his  
decease. . .

. . .(who). . .spoke of his  
death. . .

33 . . .Peter said unto Jesus,  
. . .not knowing what he  
said.

. . .Peter said to Jesus, . .  
not knowing what he said.

34 While he thus spake,

. . .But as he was speaking  
thus, <sup>2</sup>

35 And there came a voice out  
of the cloud, saying,

. . .And there came a voice  
out of the cloud, saying,

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<sup>1</sup> The King James again uses whom where today's grammar calls for the  
nominative, and the Rheims-Challoner uses the nominative. The King  
James use of thing is of interest.

<sup>2</sup> The Rheims-Challoner appears to follow the King James in using thus.

Κατα Λουκᾶν

Latin Vulgate

36 καὶ ἐν τῷ γενέσθαι τὴν  
φωνήν. . . καὶ οὐδενὶ  
ἐπήγγειλαν. . .

36 . . .dum fieret vox. . .

(36) . . .et nemini dixerunt  
. . .

38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ  
ὄχλου ἀνεβόησε λέγων·  
(διδάσκαλε. . .)

38 . . .Et ecce vir de turba  
exclamavit, dicens:

40 καὶ ἐδεήθην τῶν  
μαθητῶν σου. . .

40 et rogavi discipulos tuos  
. . .

41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπε·

41 Respondens autem Jesus,  
dixit:

42 ἐπιτίμῃσε δὲ ὁ Ἰησοῦς  
. . .

43 Et increpavit Jesus spiritum  
immundum,

43 εἶπε πρὸς τοὺς μαθητὰς  
αὐτοῦ·

44 . . .dixit ad discipulos  
suos: Ponite vos in cordibus  
vestris sermones istos;

45 ἐφοβοῦντο ἐρωτῆσαι  
αὐτὸν περὶ τοῦ  
ῥήματος τούτου.

45 . . .et timebant eum inter-  
rogare de hoc verbo.

48 καὶ εἶπεν αὐτοῖς·

48 . . .Et ait illis. . .

King James Version

Rheims-Challoner Version

36 And when the voice was past  
. . .

And after the voice had passed  
. . . <sup>1</sup>

And they kept it close, and  
told no man. . . <sup>2</sup>

And they kept silence and told  
no one. . .

38 And, behold, a man of the  
company cried out, saying,

. . . And behold, a man from  
the crowd cried out, saying,

40 . . . And I besought thy  
disciples. . .

. . . And I prayed thy disciples  
. . .

41 And Jesus answering said,

But Jesus answered and said,

(42) And Jesus rebuked the  
unclean spirit,

But Jesus rebuked the unclean  
spirit. . .

(43) . . . he said unto his  
disciples,  
Let these sayings sink  
down into your ears: <sup>3</sup>

. . . he said to his disciples,  
"Store up these words in your  
minds:"

45 . . . and they feared to ask  
him of that saying,

. . . and they were afraid to  
ask him about this saying,

48 And said unto them,

. . . and said to them,

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<sup>1</sup> Rheims-Challoner seems to follow the King James here in translating fieret (genesthai) as passed (past) - the forms of the perfect passive participle of the verb to pass contrast notably - but the true meaning is closer to had occurred.

<sup>2</sup> The King James kept it close is vigorous idiomatic language.

<sup>3</sup> Here for once the King James is unbeautiful with its sink down into your ears, a phrase which has its origin in the Koinē thē the ymēis eis ta ota ymon tous logous toutous - "put these words into your ears."

Κατὰ Λουκᾶν

Latin Vulgate

49 Ἀποκριθεὶς δὲ ὁ  
Ἰωάννης εἶπε·

49 Respondens autem Joannes,  
dixit:

50 καὶ εἶπε πρὸς αὐτὸν  
ὁ Ἰησοῦς·

50 . . .Et ait ad illum Jesus:

52 καὶ ἀπέστειλεν ἀγγέλους  
. . .

52 Et misit nuntios. . .

54 Ἰάκωβος καὶ Ἰωάννης  
εἶπον· Κύριε, θέλεις  
εἰπωμεν. . .

54 Jacobus et Joannes dixerunt:  
Domine, vis dicimus?

55 στραφεὶς δὲ ἐπετίμησεν  
αὐτοῖς καὶ εἶπε·

55 . . .Et conversus increpavit  
illos, dicens:

57 εἰπέ τις πρὸς αὐτόν·

57 . . .dixit quidam ad illum:

58 καὶ εἶπεν αὐτῷ ὁ  
Ἰησοῦς·

58 . . .Dixit illi Jesus:

59 Εἶπε δὲ πρὸς ἕτερον·  
ἀκολούθει μοι. ὁ δὲ  
εἶπε. . .

59 . . .Ait autem ad alterum:  
Sequere me. Ille autem  
dixit:

60 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς·

60 Dixitque ei Jesus: . . An-  
nuntia regnum. . .

61 Εἶπε δὲ καὶ ἕτερος·

61 Et ait alter. . .permitte  
mihi primum renuntiare. . .

King James Version

Rheims-Challoner Version

49 And John answered and said,

But John answered and said,

50 And Jesus said unto him,

And Jesus said to him,

52 And sent messengers. . .

. . .and sent messengers. . .

54 James and John. . .said,  
Lord, wilt thou that we  
command. .?

. . .James and John. . .they  
said, "Lord, wilt thou that  
we bid. . ?"

55 But he turned, and rebuked  
them, and said,

But he turned and rebuked  
them, saying,

57 . . .a certain man said unto <sup>1</sup>

. . .a man said to him. . .

58 And Jesus said unto him,

. . .And Jesus said to him,

59 And he said unto another,  
Follow me. But he said,

And he said to another,  
"Follow me." But he said,

60 Jesus said unto him. . .  
preach the kingdom. . .

. . .But Jesus said to him,  
". . .proclaim the kingdom. . ." <sup>2</sup>

61 And another also said, . .  
let me first go bid. . .  
farewell. . .

. . .And another said, ". . .  
let me first bid farewell. . ." <sup>3</sup>

---

<sup>1</sup> The King James supplies man after certain though it uses certain as a plural pronoun supra.

<sup>2</sup> The Vulgate's dixitque, using the particle que as an enclitic after the verb of saying (dixit) closely follows the Koinē usage Eipen de. . .. Here occurs the famous passage Sine ut mortui sepeliant mortuos suos, paraphrased in Religio Medici. (The Koinē has Aphes tous nekrous thapsai tous eauton nekrous.)

<sup>3</sup> Jerome gets remunari from the Koine apotaksasthai, "to take leave". Rheims-Challoner uses the King James version's bid farewell.

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Κατὰ Λουκᾶν

Latin Vulgate

62 Εἶπε δὲ ὁ Ἰησοῦς  
πρὸς αὐτόν·

62 Ait ad illum Jesus:

X

2 ἔλεγεν οὖν πρὸς αὐτούς·  
· . . δεήθητε οὖν. . .

2 . . . Et dicebat illis:

5 πρῶτον λέγετε· (εἰρήνη  
τῷ οἴκῳ τούτῳ. . .)

. . . Rogate ergo. . .  
5 . . . primum dicite: (Pax  
huic domui.)

9 καὶ λέγετε αὐτοῖς·  
10.. εἰς τὰς πλατείας αὐτῆς, εἴπατε,  
12 λέγω δὲ ὑμῖν·

9 . . . et dicite illis:

11 . . . in plateas ejus, dicite:

17 μετὰ χαρᾶς λέγοντες·

12 Dico vobis,

18 Εἶπε δὲ αὐτοῖς·

17 . . . cum gaudio, dicentes:

18 Et ait illis:

21 Ἐν αὐτῇ τῇ ᾧρᾳ  
ἡγαλλιάσατο τῷ πνεύματι  
ὁ Ἰησοῦς καὶ εἶπε·

21 In ipsa hora exsultavit  
Spiritu Sancto, et dixit:

King James Version

Rheims-Challoner Version

62 And Jesus said unto him,

. . .Jesus said to him,

X

2 Therefore said he unto  
them, <sup>1</sup> . . .pray ye  
therefore. . .

. . .And he said to them,  
. . .pray therefore. . .

5 . . .first say, Peace be  
to this house.

("). . .first say, 'Peace to  
this house!'"")

9 . . .and say unto them,

. . .and say to them,

(10). . .into the streets. . .  
and say, <sup>2</sup>

(10). . .(go out) into its  
streets and say,

12 . . .I say unto you,

. . .I say to you,

17 . . .with joy, saying,

. . .with joy, saying,

18 And he said unto them,

. . .But he said to them,

21 In that hour Jesus re-  
joiced in spirit, and said,

In that very hour he rejoiced  
in the Holy Spirit and said, <sup>3</sup>

---

<sup>1</sup> The King James gets its therefore from the oun of the Koinē. Jerome  
might have picked it up as iam or igitur, but did not.

<sup>2</sup> The King James renders ejus (autes) of the same.

<sup>3</sup> Jerome inserts Sancto, and is followed by the Rheims-Challoner with Holy.  
The King James follows the Koinē to pneumati closely, with in spirit.  
A nice theological question therefore is posed; the solution is not  
to be found in the ancient codices in majuscule writing, save perhaps  
by discovery of ornamentation of initial letters signifying divinity,  
or some rare use of minuscule letters.



Κατὰ Λουκᾶν

Latin Vulgate

23 Καὶ στραφεὶς πρὸς τοὺς  
μαθητὰς κατ' ἰδίαν εἶπε·  
μακάριοι οἱ ὀφθαλμοὶ οἱ  
βλέποντες ἃ βλέπετε·

23 Et conversus ad discipulos  
suos, dixit: (Beati oculi qui  
vident quae vos videtis.)  
Dico enim vobis. . .

24 λέγω γὰρ ὑμῖν. . .

25 . . .tentans illum, et dicens:

25 ἐκπειράζων αὐτὸν καὶ  
λέγων·

26 . . .At ille dixit ad eum:

26 ὁ δὲ εἶπε πρὸς αὐτόν·

27 . . .Ille respondens dixit:

27 ὁ δὲ ἀποκριθεὶς εἶπε·

28 . . .Dixitque ille: recte  
respondisti;

28 εἶπε δὲ αὐτῷ· ὀρθῶς  
ἀπεκρίθης·

29 . . .dixit ad Jesum: (Et  
quis est meus proximus?)  
Suscipiens autem Jesus,  
dixit:

29 ὁ δὲ θέλων δικαιουῖν  
ἑαυτὸν εἶπε πρὸς τὸν  
Ἰησοῦν· καὶ τίς ἐστὶ  
μου πλησίον;

35 et ait:

30 ὑπολαβὼν δὲ ὁ Ἰησοῦς  
εἶπεν·

37 At ille dixit. . .  
Et ait illi Jesus:

35 ἔδωκε τῷ πανδοχεῖ καὶ  
εἶπεν αὐτῷ·

37 ὁ δὲ εἶπεν· ὁ ποιήσας  
τὸ ἔλεος μετ' αὐτοῦ.  
εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς·  
πορεύου, καὶ σὺ ποίει  
ὁμοίως.

King James Version

Rheims-Challoner Version

23 And he turned him unto his  
disciples, and said privately, (Blessed are the  
eyes which see the things  
that ye see:)  
For I tell you, <sup>1</sup>

And turning to his disciples  
he said, ("Blessed are the eyes  
that see what you see! . . For  
I say to you. . .")

25 . . .tempted him, saying, <sup>2</sup>

. . .to test him, saying,

26 He said unto him,

. . .But he said to him,

27 And he answering said,

. . .He answered and said,

28 And he said unto him,  
Thou hast answered right: <sup>3</sup>

And he said to him, "Thou hast  
answered rightly. . ."

29 . . .said unto Jesus, (And  
who is my neighbour?)  
And Jesus answering said,

. . .said to Jesus, "And who  
is my neighbor?"  
Jesus took him up and said, <sup>4</sup>

35 . . .and said unto him,

. . .and said,

37 And he said, . . Then Jesus  
said unto him,

. . .And he said. . . And Jesus  
said to him,

<sup>1</sup> Jerome ignores the Koinē kat' idian (privately); the King James follows the Koinē in omitting his. Rheims-Challoner's first that contrasts liberal modern usage to the King James use of which, in differentiation from the relative pronoun that, an instance of stabilized usage in the King James.

<sup>2</sup> Jerome's tentans (ekpeirazon) is rendered by a past tense in the King James and by an infinitive in the Rheims-Challoner version. Both "mother-texts" use the present participle (q.v. supra).

<sup>3</sup> Jerome picks up the enclitic after dixit. The King James uses the so-called factitive adjective right, after answered; the Rheims-Challoner "corrects" the King James version by using rightly.

<sup>4</sup> Rheims-Challoner's took him up seems highly colloquial, but is firmly founded on the Vulgate's suscipiens and the Koinē Upolabon, notable variants for respondens and apokritheis. The King James sticks to answering.



Κατὰ Λουκᾶν

Latin Vulgate

40 ἡ δὲ Μάρθα περιεσπᾶτο  
περὶ πολλήν διακονίαν·  
ἐπιστάσα δὲ εἶπεν· Κύριε,  
οὐ μέλλει σοι ὅτι ἡ  
ἀδελφή μου μόνην με κατ-  
έλιπε διακονεῖν; εἰπέ  
οὖν αὐτῇ ἵνα μοι  
συνατιλάβηται.

41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ  
ὁ Ἰησοῦς· (Μάρθα,  
Μάρθα. . .)

1 ἐν τόπῳ τινὶ προσευχόμενον,  
ὥς ἐπαύσατο εἶπέ τις τῶν  
μαθητῶν αὐτοῦ πρὸς αὐτόν·  
Κύριε, δίδαξον ἡμᾶς  
προσεύχεσθαι, καθὼς καὶ  
Ἰωάννης ἐδίδαξε τοὺς  
μαθητὰς αὐτοῦ.

2 εἶπε δὲ αὐτοῖς· ὅταν προσεύ-  
χεσθαι, λέγετε·

40 . . . quae stetit et ait:  
Domine, non est tibi curae  
quod soror mea reliquit me  
solam ministrare? dic ergo  
illi ut me adjuvet. Et  
respondens dixit illi Dominus:  
(Martha, Martha. . .)

XI

1 . . . in quodam loco orans. . .

2 . . . dixit unus ex discipulis  
ejus ad eum: Domine, doce  
nos orare, sicut docuit et  
Joannes discipulos suos. Et  
ait illis: Cum oratis,  
dicete:

King James Version

Rheims-Challoner Version

40 (Martha). . .came to him,  
and said, Lord, dost thou  
not care that my sister  
hath left me to serve alone?  
bid her therefore that she  
help me.

And Jesus answered and  
said unto her, (Martha,  
Martha. . .) <sup>1</sup>

. . .And she came up and said,  
"Lord, is it no concern of thine  
that my sister has left me to  
serve alone? Tell her there-  
fore to help me."

But the Lord answered and said.  
to her, ("Martha, Martha. . .")

XI

1 . . .praying in a certain  
place,

. . .praying in a certain  
place. . .

(1). . .one of his disciples  
said unto him, Lord, teach  
us to pray, as John also  
taught his disciples.

And he said unto them,  
When he pray, say, <sup>2</sup>

. . .one of his disciples said  
to him, "Lord, teach us to pray,  
even as John also taught his  
disciples." And he said to  
them, "When you pray, say:"

---

<sup>1</sup> After stetit (epistasa) neither "mother-text" has an indirect object. The King James supplies to him, not unto him, apparently reserving unto for the formula of saying and its preposition-personal-pronoun construction in the Koinē and the Vulgate. Bid her that (and the noun clause) has been superseded in current usage by the complementary infinitive, bid her to. . .

<sup>2</sup> The Paternoster in part. The Vulgate does not pick up Our, nor who art in heaven, nor thy will be done, on earth as it is in heaven, from the Koinē and the Rheims-Challoner presents the Vulgate's truncated version. The discrepancies point to a similar source-script used by Jerome. The King James, following the Koinē, reproduces the entire prayer. The doxology so-called was not added until centuries later, by Cyril and Methodius. "And deliver us from evil" also is not picked up by Jerome from the Koinē, and consequently is lacking from the Rheims-Challoner version at this point.





Κατὰ Λουκᾶν

Latin Vulgate

- 5 Καὶ εἶπε πρὸς αὐτούς· τίς  
ἐξ ὑμῶν. . .καὶ ἐρεῖ αὐτῷ  
. . .
- 7 ἁκεῖνος ἔσωθεν  
ἀποκριθεὶς εἶπη·
- 8 λέγω ὑμῖν. . .
- 9 καὶ γὰρ ὑμῖν λέγω· αἰτεῖτε  
. . .ζητεῖτε. . .
- 10 ὁ αἰτῶν λαμβάνει· καὶ  
ὁ ζητῶν εὕρισκει.
- 11 πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον  
. . .
- 12 ἢ καὶ ἐὰν αἰτήσῃ  
(ὥόν. . .)
- 14 ἐλάλησεν ὁ κωφός·
- 15 τῖές δὲ ἐξ αὐτῶν εἶπον·
- \* T.R. εἰπὼν
- 5 Et ait ad illos. . .et  
dicet illi:
- 7 . . .et ille deintus re-  
spondens dicat:
- 8 . . .dico vobis,
- 9 Et ego dico vobis: Petite  
. . .quaerite. . .qui petit  
. . .accipit: et qui quaerit,  
invenit:
- (ex vobis)
- 11 . . .patrem petit panem,
- 12 . . .Aut si petierit (ovum),
- 14 . . .locutus est mutus
- 15 . . .(quidam ex eis dixerunt:

King James Version

Rheims-Challoner Version

- |  |  |
|--|--|
| 5 And he said unto them, . .<br>(shall) say to him,  | And he said to them, ". . .and<br>(shall) say to him, <sup>1</sup>               |
| 7 And he from within shall<br>answer and say,  | . . .and he from within should<br>answer and say, <sup>2</sup>                   |
| 8 I say unto you,  | "I say to you. . ."  |
| 9 And I say unto you, Ask. . .<br>seek. . .that asketh re-<br>ceiveth. . .that seeketh<br>findeth; | And I say to you, ask, . .seek<br>. . .who asks receives. . .who<br>seeks finds; |
| 11 . . .shall ask bread of any<br>of you that is a father, <sup>3</sup>                            | . . .But if one of you asks his<br>father for a loaf,                            |
| 12 Or if he shall ask (an egg),  | . . .or if he asks for (an egg),   |
| 14 . . .the dumb spake;  | . . .the dumb man spoke. <sup>4</sup>  |
| 15 But some of them said,  | But some of them said,   |

---

<sup>1</sup> Rheims-Challoner uses no interrogation point after the long question; King James does. The Rheims-Challoner version follows the King James in the use of shall, which, under the "purist" rule, should be will, as simple future. (Cf. Robertson, Op. Cit., 519 ff.)

<sup>2</sup> The Rheims-Challoner modifies both mode and tense to say should.

<sup>3</sup> Jerome's patrem. . .panem construction is baffling. The Koiné also presents a lingua franca construction, equally baffling: tina de umon ton patera aitesei o uios arton, leaving, even after both English versions have handled the sentence, considerable doubt as to who asked whom. Reference of personal pronouns frequently appears unclear in both English versions. Rheims-Challoner's loaf is more literal than the King James bread, by metonymy.

<sup>4</sup> The statement appears naively illogical; the formerly dumb man spoke. But the lack of logic does not hamper acceptance.

Κατὰ Λουκᾶν

Latin Vulgate

16 ἄλλοι δὲ πειράζοντες  
σημεῖον παρὰ αὐτοῦ  
ἐζήτουν ἐξ οὐρανοῦ.

16 . . .Et alii tentantes,  
(signum de caelo quaerebant  
ab eo. )

17 εἰδώς. . .εἶπεν αὐτοῖς·

17 . . .dixit eis:

18 ὅτι λέγετε. . .

18 . . .quia dicitis. . .

24 ζητοῦν ἀνάπαυσιν, καὶ μὴ  
εὕρισκον λέγει·

24 . . .et non inveniens dicit:

27 Ἐγένετο δὲ ἐν τῷ λέγειν  
αὐτὸν ταῦτα ἐπάρασά τις  
γυνὴ φωνὴν ἐκ τοῦ ὄχλου  
εἶπεν αὐτῷ·

27 . . .cum haec diceret,  
extollens vocem quaedam  
mulier de turba, dixit illi:

28 Αὐτὸς δὲ εἶπε·

28 . . .At ille dixit:

29 Τῶν δὲ ὄχλων ἐπαθροί-  
ζομένων ἤρξατο λέγειν·

29 Turbis autem concurrentibus  
coepit dicere:

37 Ἐν δὲ τῷ λαλῆσαι αὐτὸν  
ταῦτα ἠρώτα Φαρισαῖός τις  
ὅπως. . .

37 Et cum loqueretur,

38 . . .reputans dicere,

King James Version

Rheims-Challoner Version

16 And others, tempting him,  
sought of him a sign from  
heaven.

. . .But others, to test him,  
demanded from him a sign from  
heaven.

17 . . .he. . .said unto them,

. . .he. . .said to them:

18 . . .because ye say. . .

Because you say. . .

24 . . .and finding none, he  
saith,

. . .and finding none, he says,

27 . . .as he spake these  
things, a certain woman  
of the company lifted up  
her voice, and said unto  
him,

. . .as he was saying these  
things, that a certain woman  
lifted up her voice from the  
crowd, and said to him,

28 But he said,

. . .But he said,

29 And when the people were  
gathered thick together,  
he began to say, <sup>1</sup>

And as the crowds were gather-  
ing together, he began to say,

37 And as he spake,

Now after he had spoken,

38 . . .he marvelled. . . <sup>2</sup>

. . .began to ponder and ask  
himself. . .

---

<sup>1</sup> Thick, in the King James, is a factitive adjective. The use appears  
valid. (Cf. Krapp, Op. Cit., pp. 72, 523)

<sup>2</sup> He marvelled that he had not. . .an example of faulty reference of he,  
as it occurs in the King James version. But the mother-texts do not  
present the antecedent of he, and the translators therefore are  
non-specific.



Κατὰ Λουκᾶν

Latin Vulgate

39 εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι. . .

39 . . .Et ait Dominus ad illum: (Nunc vos, pharisaei . . .)

45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

45 . . .Respondens autem quidam ex legisperitis, ait illi: Magister, haec dicens etiam contumeliam nobis facis.

46 Ὁ δὲ εἶπε· καὶ ὑμῖν τοῖς νομικοῖς οὐαί. . .

46 . . .At ille ait:

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπε·

49 . . .Propterea et sapientia Dei dixit:

51 ναί, λέγω ὑμῖν, ἐκζητηθήσεται. . .

51 . . .Ita dico vobis, (requiretur. . .)

53 λέγοντος δὲ αὐτοῦ πρὸς αὐτοὺς ταῦτα. . .

53 . . .Cum autem haec ad illos diceret,

XII

1 ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ. . .

1 . . .coepit dicere ad discipulos suos:

King James Version

Rheims-Challoner Version

39 And the Lord said unto him,  
(Now do ye Pharisees. . .)

But the Lord said to him, ("Now  
you Pharisees. . .")

45 Then answered one of the  
lawyers, and said unto him,  
Master, thus saying thou  
reproachest us also. <sup>1</sup>

But one of the lawyers, answering,  
said to him, "Master, in saying  
these things, thou insultest  
us also."

46 And he said,

. . .But he said,

49 Therefore also said the  
wisdom of God,

("). . .For this reason also  
the wisdom of God has said, ("

51 . . .verily I say unto you,  
It shall be required. . .

("). . .Yes, I say to you, it  
shall be required. . .(") <sup>2</sup>

53 And as he said these things  
unto them,

After he had said these things  
to them,

XII

1 . . .he began to say unto  
his disciples. . .

. . .he began to say to his  
disciples,

---

<sup>1</sup> emas ubrizeis, says the Koinē, - "you outrage us"; of this the Vulgate makes "you do us contumely" or "treat us with arrogance"; the King James makes it reproachest, and the Rheims-Challoner insultest. Here, in use, is the verb from Ubris of which Toynbee makes so much in A Study of History. As for contumely, the word occurs in Shakespeare (the soliloquy of Hamlet) and must therefore have been in valid use at the time of the compilation of the King James version; here, obviously, the King James scholars did not, therefore, draw on the Vulgate.

<sup>2</sup> Rheims-Challoner follows the King James' shall, contrary to the "purist" rule. The "purist" would require will in the simple futurity. (Cf. Robertson, Op.Cit., 599 ff.)



- 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ  
εἶπατε, ἐν τῷ φωτὶ  
ἀκουσθήσεται, καὶ ὃ πρὸς  
τὸ οὖς ἐλάλήσατε ἐν τοῖς  
ταμίεσι, κηρυχθήσεται ἐπὶ  
τῶν ὀστέων.
- 4 Λέγω δὲ ὑμῖν τοῖς φίλοις  
μου·
- 5 λέγω ὑμῖν τοῦτο φοβήθητε  
· · ·
- 8 Λέγω δὲ ὑμῖν· πᾶς ὃς ἂν  
ὁμολογήσῃ ἐν ἐμοί. . .  
ἔμπροσθεν τῶν ἀνθρώπων, καὶ  
ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει  
ἐν αὐτῷ ἔμπροσθεν τῶν  
ἀγγέλων τοῦ Θεοῦ·
- 9 ὁ δὲ ἀρνησάμενός με  
ἐνώπιον τῶν ἀνθρώπων  
ἀπαρνηθήσεται ἐνώπιον τῶν  
ἀγγέλων τοῦ Θεοῦ.
- 10 καὶ πᾶς ὃς ἔρει λόγον εἰς  
τὸν αἶδον τοῦ ἀνθρώπου,  
ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ  
Ἅγιον Πνεῦμα βλασφημήσαντι  
οὐκ ἀφεθήσεται.
- 3 Quoniam quae in tenebris  
dixistis, in lumine dicentur:  
et quod in aurem locuti estis  
in cubiculis, praedicabitur  
in tectis: Dico autem vobis  
amicis meis:
- 5 . . . Ita dico vobis, hunc  
timete.
- 8 Dico autem vobis: Omnis  
quicumque confessus fuerit  
me coram hominibus, et  
Filius hominis confitebitur  
illum coram angelis Dei; ,  
qui autem negaverit me coram  
hominibus, negabitur coram  
angelis Dei.
- 10 Et omnis qui dicit verbum  
in Filium hominis, remittetur  
illi; ei autem qui in Spiritum  
Sanctum blasphemaverit,  
non remittetur.

King James Version

Rheims-Challoner Version

3 Therefore whatsoever ye  
have spoken in darkness  
shall be heard in the light;  
and that which ye have  
spoken in the ear in closets  
shall be proclaimed upon  
the housetops.

And I say unto you my  
friends,

5 . . . yea, I say unto you,  
fear him.

8 Also I say unto you, Who-  
soever shall confess me  
before men, him shall the  
Son of man also confess be-  
fore the angels of God:

But he that denieth me be-  
fore men shall be denied  
before the angels of God.

10 And whosoever shall speak  
a word against the Son of  
man, it shall be forgiven  
him; but unto him that  
blasphemeth against the  
Holy Ghost it shall not be  
forgiven.

("). . . For what you have said  
in darkness will be said in the  
light; and what you have whisp-  
ered in the inner chambers will  
be preached on the housetops.  
(") But I say to you, my friends  
. . . (") <sup>1</sup>

(") Yes, I say to you, be  
afraid of him (")

"And I say to you, everyone who  
acknowledges me before men, him  
will the Son of Man also ac-  
knowledge before the angels of  
God. But whoever disowns me be-  
fore men will be disowned be-  
fore the angels of God.

(") And everyone who speaks a  
word against the Son of Man, it  
shall be forgiven him; but to  
him who blasphemes against the  
Holy Spirit, it will not be  
forgiven. <sup>2</sup>

---

<sup>1</sup> Rheims-Challoner rejects the King James shall this time for the "purist" will. (Robertson, Op. Cit., 599 ff.) The King James what ye have spoken in the ear in closets seems ludicrous to the modern reader; Rheims-Challoner has beautified the passage.

<sup>2</sup> The references of it in both English versions are imperfect. The Rheims-Challoner passage beginning "And everyone. . ." is turgid. Rheims-Challoner in both Verses 8 and 10 "corrects" the King James shall to will as the "purist" would wish. But both these apparent future tenses have a note of command, tending to justify the King James shall even in the "purist" code. (loc. cit.)

Κατὰ Λουκᾶν

Latin Vulgate

12 ἢ τί εἵπετε· τὸ γὰρ  
Ἅγιον Πνεῦμα διδάξει  
ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἣ δεῖ  
εἰπεῖν.

12 . . .aut quid dicatis  
Spiritus enim sanctus  
docebit vos in ipsa hora  
quid oporteat vos dicere.

13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ  
ὄχλου· διδάσκαλε, εἰπέ  
τῷ ἀδελφῷ μου (μερίσασθαι  
τὴν κληρονομίαν μετ'  
ἐμοῦ.)

13 Ait autem ei quidam de  
turba: Magister, dic  
fratri meo. . . "At ille dixit  
illi:

14 ὁ δὲ εἶπεν αὐτῷ·

15 . . .Dixitque ad illos:  
(Videte, et cavete. . .)

15 εἶπε δὲ πρὸς αὐτοὺς·  
(ὁράτε καὶ φυλάσσεσθε  
. . .)

16 . . .Dixit autem similitud-  
inem ad illos, dicens:

16 Εἶπε δὲ παραβολὴν πρὸς  
αὐτοὺς λέγων·

17 . . .et cogitabat intra  
se, dicens:

17 καὶ διελογίζετο ἐν  
ἑαυτῷ λέγων·

18 . . .Et dixit: (Hoc faciam:)

18 καὶ εἶπε· (τοῦτο ποιήσω·)

19 Et dicam animae meae:

19 καὶ ἐρῶ τὴν ψυχὴν\* μου·

\* T.R. τὴν ψυχῇ

King James Version

Rheims-Challoner Version

12 For the Holy Ghost shall  
teach you in the same hour  
what ye ought to say. <sup>1</sup>

("). . .for the Holy Spirit  
will teach you in that very  
hour what you ought to say."

13 And one of the company said  
unto him, Master, speak to  
my brother. . .  
And he said unto him,

Now one of the crowd said to  
him, "Master, tell my brother  
. . ." But he said to him,

15 And he said unto them,  
(Take heed, and beware. . .)

. . .And he said to them,  
("Take heed and guard. . .") <sup>2</sup>

16 And he spake a parable unto  
them, saying,

But he spoke a parable to them,  
saying,

17 And he thought within him-  
self, saying,

And he began to take thought  
within himself, saying,

18 And he said, (This will I  
do:) <sup>3</sup>

(")And he said, ('I will do  
this. . .')

19 And I will say to my soul, <sup>4</sup>

(")And I will say to my soul  
. . .(")

---

<sup>1</sup> The King James shall here is definitely "simple future"; Rheims-Challoner's "correction" therefore has some validity to the modern reader. The element of command must be considered lacking for theological reasons: the Son and the Holy Spirit are identical in essence but not in person; one does not command the other.

<sup>2</sup> Jerome picks up the enclitic from the Koinē. Rheims-Challoner appears to be following the King James with take heed. Modern English would be something close to look out.

<sup>3</sup> The English versions concur in the use of will, - a volitional future usage to please the modern "purist". (loc. cit.)

<sup>4</sup> Again the English versions concur in the use of will, to the "purist" taste. (loc. cit.)

Κατὰ Λουκᾶν

Latin Vulgate

20 εἶπε δὲ αὐτῷ ὁ Θεός·

20 . . .Dixit autem illi Deus:

22 Εἶπε δὲ πρὸς τοὺς  
μαθητὰς αὐτοῦ· διὰ τοῦτο  
λέγω ὑμῖν. . .

22 Dixitque ad discipulos suos:  
Ideo dico vobis:

27 λέγω δὲ ὑμῖν. . .

27 . . .dico autem vobis,

37 ἀμὴν λέγω ὑμῖν. . .

41 Ait autem ei Petrus:  
Domine, ad nos dicis hanc  
parabolam, an et ad omnes?

41 εἶπε δὲ αὐτῷ ὁ Πέτρος·  
Κύριε, πρὸς ἡμᾶς τὴν  
παραβολὴν ταύτην  
λέγεις ἢ καὶ πρὸς πάντας;

42 Dixit autem Dominus:

42 εἶπε δὲ ὁ Κύριος·

44 . . .Vere dico vobis,

44 ἀληθῶς λέγω ὑμῖν. . .

45 . . .Quod si dixerit (servus  
ille in corde suo:)

45 ἐὰν δὲ εἴπῃ ὁ δούλος  
ἐκεῖνος ἐν τῇ καρδίᾳ  
αὐτοῦ. . .

51 . . .Non, dico vobis,

51 οὐχὶ λέγω ὑμῖν. . .

54 Dicebat autem et ad turbas:  
Cum videritis nubem orientem  
ab occasu, statim dicitis:  
Nimbus venit; et ita fit.  
Et cum austrum flantem,  
dicitis. . .

54 Ἐλεγε δὲ καὶ τοῖς  
ὄχλοις ὅταν ἴδητε. . .  
τὴν νεφέλην ἀνατέλλουσαν  
ἀπὸ δυσμῶν, εὐθέως λέγετε,  
ὄμβρος ἔρχεται, καὶ  
γίνεται οὕτως·

55 καὶ ὅταν νότον πνέοντα  
λέγετε. . .

King James Version

Rhems-Challoner Version

20 But God said unto him,

("). . .But God said to him  
. . .(")

22 And he said unto his disciples,  
Therefore, I say unto you,

But he said to his disciples,  
"Therefore I say to you. . ."

27 . . .I say unto you,

("). . .yet I say to you. . .(")

41 Then Peter said unto him,  
Lord, speakest thou this  
parable unto us, or even  
to all?

And Peter said to him, "Lord,  
art thou speaking this parable  
for us or for all alike?"

42 And the Lord said,

And the Lord said,

44 Of a truth I say unto you,

("). . .Truly I say to you,

45 But and if that servant  
say in his heart,

("). . .But if that servant  
says to himself, ("

51 . . .I tell you, Nay; <sup>1</sup>

("). . .No, I tell you. . .(")

54 And he said also to the  
people, When ye see a cloud  
rise out of the west,  
straightway ye say, There  
cometh a shower; and so it  
is.

And when ye see the south  
wind blow, ye say, <sup>2</sup>

And he said also to the crowds,  
"when you see a cloud rising in  
the west, you say at once, ("A  
shower is coming,") and so it  
comes to pass. And when you  
see the south wind blow, you  
say,

---

<sup>1</sup> The King James uses you as dative plural.

<sup>2</sup> Today's New Englander would say tempest where the King James says  
shower.

Κατὰ Λουκᾶν

Latin Vulgate

59 λέγω σοι, (οὐ μὴ  
ἐξέλθῃς ἐκεῖθεν. . .)

59 . . .Dico tibi, (non exies  
inde. . .)

XIII

2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν αὐτοῖς·

2 . . .Et respondens dixit  
illis:

3 οὐχὶ λέγω ὑμῖν. . .

3 . . .Non, dico vobis;

5 οὐχί, λέγω ὑμῖν. . .

5 Non, dico vobis;

6 Ἔλεγε δὲ ταύτην τὴν  
παραβολήν. . .

6 Dicebat autem et hanc  
similitudinem:

7 εἶπε δὲ πρὸς τὸν ἀμπελουργόν·

7 . . .Dixit autem ad cultorem  
. . .

8 ὁ δὲ ἀποκριθεὶς εἶπεν\*  
αὐτῷ·

8 . . .At ille respondens,  
dicit illi:

10 Ἦν δὲ διδάσκων. . .

10 . . .Erat autem docens. . .

12 ὁ Ἰησοῦς προσεφώνησε καὶ  
εἶπεν αὐτῇ·

12 . . .vocavit eam ad se, et  
ait illi:

T.R. λέγει

King James Version

Rheims-Challoner Version

59 I tell thee, (thou shalt  
not depart thence. . .) <sup>1</sup>

("). . .I say to thee, (thou  
wilt not come out from it. . .)

XIII

2 And Jesus answering said  
unto them, <sup>2</sup>

And he answered and said to  
them,

3 I tell you, Nay:

("). . .I tell you, no. . .(")

5 I tell you, Nay:

("). . .I tell you, no. . .(")

6 He spake also this parable;

And he spoke this parable:

7 Then said he unto the  
dresser of his vineyard;

("). . .And he said to the  
vine-dresser. . .(")

8 And he answering said unto  
him,

(")But he answered him and said  
. . .(")

10 And he was teaching. . .

Now he was teaching. . .

12 . . .he called her to him,  
and said unto her, <sup>3</sup>

. . .he called her to him and  
said to her,

---

<sup>1</sup> The English versions differ on the use of shalt and wilt. The element of command appears to be lacking here.

<sup>2</sup> The King James follows the Koinē in the use of Jesus, as subject.

<sup>3</sup> In the King James, her to him is interpolated for it is not found in the Koinē; here the King James by introducing the phrase simulates the Vulgate.



14 ἀποκριθεὶς δὲ ὁ ἀρχισυν-  
άγωγος, ἀγανακτῶν ὅτι  
τῷ σαββάτῳ ἐθεράπευσεν ὁ  
Ἰησοῦς, ἔλεγε τῷ ὄχλῳ·

14 . . .Respondens autem archi-  
synagogus indignans quia  
sabbato curasset Jesus, dice-  
bat turbæ.

15 ἀπεκρίθη οὖν αὐτῷ ὁ  
Κύριος καὶ εἶπεν·

15 . . .Respondens autem ad illum  
Dominus dixit: (Hypocritæ. . .)

17 καὶ ταῦτα λέγοντος. . .

17 Et cum hæc diceret,

18 ἔλεγε δὲ· (τίνι ὁμοία  
. . .)

18 Dicebat ergo:

20 καὶ πάλιν εἶπε·

20 Et iterum dixit:

22 Καὶ διεπορεύετο κατὰ  
πόλεις καὶ κώμας  
διδάσκων. . .

22 Et ibat per civitates et  
castella, docens. . .

23 εἶπε δέ τις αὐτῷ· Κύριε,  
εἰ ὀλίγοι οἱ σωζόμενοι;  
ὁ δὲ εἶπε πρὸς αὐτούς·

23 . . .Ait autem illi quisdam:  
Domine, si pauci sunt, qui  
salvantur? Ipse autem dixit  
ad illos:

King James Version

Rheims-Challoner Version

14 And the ruler of the syna-  
gogue answered with indigna-  
tion, because that Jesus had  
healed on the sabbath day,<sup>1</sup>  
and said unto the people,

But the ruler of the synagogue,  
indignant that Jesus had cured  
on the Sabbath, addressed the  
crowd, saying,

15 The Lord then answered him,  
and said, (Thou hypocrite  
. . .) <sup>2</sup>

But the Lord answered him and  
said, ("Hypocrites! . . .")

17 And when he had said these  
things,

And as he said these things, <sup>3</sup>

18 Then said he,

He said therefore,

20 And again he said,

And again he said,

22 And he went through the  
cities and villages,  
teaching,

And he was passing on through  
towns and villages, teaching  
. . .

23 Then said one unto him,  
Lord, are there few that  
be saved? And he said unto  
them, <sup>4</sup>

. . .But someone said to him,  
"Lord, are only a few to be  
saved?"  
But he said to them,

---

<sup>1</sup> The King James adds that after the conjunctive adverb because; the King James use of the noun people is not that of the "purist" who would make of the word a singular of which the plural would be peoples.

<sup>2</sup> The Koinè has hypocrite in the singular, not the plural, as it appears both in the Vulgate and in the Rheims-Challoner version.

<sup>3</sup> The Rheims-Challoner often (supra) translates the imperfect subjunctive as of completed action in the past; here, however, the King James has the action completed, and the Rheims-Challoner has it still going on in the past.

<sup>4</sup> The passage relates to the teaching of "election". Luke XII, 10, incidentally, contains the reference to "the sin against the Holy Ghost", a source of despair to the poet Gray.



Κατὰ Λουκᾶν

Latin Vulgate

24 λέγω ὑμῖν. . .

24 . . . dico vobis. . .

25 καὶ κρούειν τὴν θύραν  
λέγοντες· Κύριε, Κύριε,  
ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς  
ἔρεϊ ὑμῖν· οὐκ οἶδα ὑμᾶς  
πόθεν ἐστέ.

25 . . . et pulsare ostium,  
dicentes: Domine, aperi  
nobis; et respondens dicet  
vobis: Nescio vos unde sitis.  
Tunc incipitis dicere:

26 τότε ἄρξεσθε λέγειν· . .

27 Et dicit vobis:

27 καὶ ἔρεϊ· λέγω ὑμῖν. . .

31 . . . quidam pharisæorum,  
dicentes illi:

31 Ἐν αὐτῇ τῇ ἡμέρᾳ  
προσηλθόν τινες Φαρισαῖοι  
λέγοντες αὐτῷ·

32 . . . Et ait illis:

32 καὶ εἶπεν αὐτοῖς,

35 . . . Dico autem vobis,  
. . . veniat cum dicetis:

35 λέγω δὲ ὑμῖν. . . ἕως ἄν  
ῆξῃ ὅτε εἴπητε·

XIV

3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν  
(πρὸς τοὺς νομικοὺς καὶ Φαρισαίους...)

3 Et respondens Jesus dixit  
ad legisperitos et pharisaeos,  
dicens:

5 καὶ ἀποκριθεὶς πρὸς  
αὐτοὺς εἶπε·

5 . . . Et respondens ad illos  
dixit:

6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι  
αὐτῷ πρὸς ταῦτα.

6 . . . Et non poterant ad haec  
respondere illi.

King James Version

Rheims-Challoner Version

- 24 . . .I say unto you, . . .I tell you. . .
- 25 . . .and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, <sup>1</sup> ("). . .and knock at the door, saying, 'Lord, open for us!' And he shall say to you in answer, 'I do not know where you are from.' Then you shall begin to say,
- 27 But he shall say, I tell you, <sup>2</sup> (")And he shall say to you. . .(")
- 31 . . .certain of the Pharisees, saying unto him, . . .certain Pharisees. . . saying to him,
- 32 And he said unto them, . . .And he said to them,
- 35 . . .I say unto you. . . come when ye shall say, ("). . .And I say to you. . . comes when you shall say. . .(")

XIV

- 3 And Jesus answering spake unto the lawyers and Pharisees, saying, And Jesus asked the lawyers and and Pharisees, saying,
- 5 And answered them, saying, . . .Then addressing them, he said,
- 6 And they could not answer him again to these things. . . .And they could give him no answer to these things.

---

<sup>1</sup> The English versions' use of shall again defies the "purist". (loc. cit.) Rheims-Challoner, however, appears to have followed the King James's use of shall in this and in similar passages (supra et seq.) rather than in allegiance to modern usage. The shall of the King James, valid then, seems stilted now in the usage cited. The Koinē, like the King James, repeats, - Lord, Lord.

<sup>2</sup> The Vulgate does not pick up the equivalent of the King James I tell you, from the Koinē; therefore neither the Vulgate nor Rheims-Challoner has it.

Κατὰ Λουκᾶν

Latin Vulgate

7 Ἔλεγε δὲ πρὸς τοὺς  
κεκλημένους παραβολήν  
. . . ἐπέχων. . . λέγων  
πρὸς αὐτούς.

7 Dicebat autem et ad invitatos parabolam. . .dicens ad illos:

9 ἐρεῖ σοι· ὁδὸς τούτου  
τόπον·

9 . . .dicat tibi: (Da huic locum;)

10 ὅταν ἔλθῃ ὁ κεκληκὼς σε  
εἴπη σοι· (φλε. . .)

10 . . .cum venerit qui te invitavit, dicat tibi:

12 Ἔλεγε δὲ καί. . . μὴ  
φώνει. . .

12 Dicebat autem et ei. . .  
noli vocare. . .

13 καλεῖ πτωχοὺς. . .

13 . . .voca pauperes. . .

15 εἶπεν αὐτῷ· (μακάριος. . .)

15 . . .dixit illi:

16 ὁ δὲ εἶπεν αὐτῷ·

16 At ipse dixit ei:

17 . . .καὶ ἐκάλεσε  
πολλοὺς· καὶ ἀπέστειλε  
τὸν δούλον αὐτοῦ τῇ ὥρᾳ  
του δείπνου εἰπεῖν τοῖς  
κεκλημένοις· ἔρχεσθε. . .

17 . . .vocavit multos. Et misit servum suum hora coenae dicere invitatis ut veniant. . .

18 ὁ πρῶτος εἶπεν αὐτῷ. . .  
ἐρωτῶ σε. . .

18 . . .Primus dixit ei: . .  
rogo te,

19 καὶ ἕτερος εἶπε. . .  
ἐρωτῶ σε. . .

19 Et alter dixit: . . rogo te  
. . .

20 καὶ ἕτερος εἶπε. . .

20 Et alius dixit:

King James Version

Rheims-Challoner Version

- 7 And he put forth a parable  
to those which were bidden  
. . .saying unto them,
- 9 . . .say to thee, Give. . .  
place;
- 10 . . .when he. . .cometh,  
he may say unto thee,
- 12 Then said he also to him  
. . .call not. . .
- 13 . . .call the poor. . .
- 15 . . .he said unto him. . .
- 16 Then said he unto him,
- (16). . .and bade many: And  
sent his servant at supper  
time to say to them that  
were bidden, Come; <sup>1</sup>
- 18 . . .The first said unto  
him. . .: I pray thee. . .
- 19 And another said. , .I pray  
thee. . .
- 20 And another said,
- But he also spoke a parable to  
those invited. . .and he said  
to them,
- ("). . .and say to thee, 'Make  
room. . .'(")
- ("). . .when he. . .comes in, he  
may say to thee. . .(")
- (")But he also said to him. . .  
'do not invite. . .'(")
- (")('). . .invite the poor. . .'(")
- . . .he said to him. . .
- But he said to him,
- ("). . .and he invited many.  
And he sent his servant at  
supper time to tell those in-  
vited to come. . .(")
- ("). . .The first said to him  
. . .(')I pray thee. . .('). . .(")
- ("). . .And another said, ('). . .  
I pray thee. . .('). . .(")
- ("). . .And another said. . .(")

---

<sup>1</sup> The King James switches to the direct quotation at Come, following the  
Koinē Erchesthe.

Κατὰ Λουκᾶν

Latin Vulgate

21 ἀπήγγειλε τῷ κυρίῳ αὐτοῦ  
ταυτα. . . ὁ οἰκοδεσπότης  
εἶπε τῷ δούλῳ αὐτοῦ·

21 . . .nuntiavit haec domino  
suo. . .dixit servo suo:

22 καὶ εἶπεν ὁ δούλος. . .  
ὥς ἐπέταχας. . .

22 . . .Et ait servus. . .ut  
imperasti. . .

23 Καὶ εἶπεν ὁ κύριος πρὸς  
τὸν δούλον·

23 . . .Et ait dominus servo:

24 λέγω γὰρ ὑμῖν. . . τῶν  
κεκλημένων. . .

24 . . .Dico autem vobis. . .  
qui vocati sunt. . .

25 καὶ στραφεὶς εἶπε πρὸς  
αὐτούς·

25 . . .et conversus dixit ad  
illos:

29 ἄρξονται αὐτῷ ἐμπαίζειν  
λέγοντες·

29 . . .incipiant illudere ei,  
dicentes:

XV

2 καὶ διεγόγγυζον. . .  
λέγοντες·

2 et murmurabant. . .dicentes:

3 εἶπε δὲ πρὸς αὐτοὺς τὴν  
παραβολὴν ταύτην λέγων·

3 Et ait ad illos parabolam  
istam, dicens:

6 συγκαλεῖ τοὺς φίλους καὶ  
τοὺς γείτονας λέγων  
αὐτοῖς·

6 . . .convocat amicos et  
vicinos, dicens illis:

7 λέγω ὑμῖν (ὅτι οὕτω  
χαρὰ ἔσται ἐν τῷ οὐρανῷ  
ἐπὶ ἐνὶ ἁμαρτωλῷ  
μετανοοῦντι. . .)

7 . . .Dico vobis (quod ita  
gaudium erit in caelo  
super uno peccatore paenit-  
entiam agente. . .)



King James Version

Rheims-Challoner Version

21 . . .and shewed his lord  
these things. . .said to  
his servant,

("). . .and reported these  
things to his master. . .and  
said to his servant. . .(")

22 And the servant said, . .  
as thou hast commanded. . .

("). . .And the servant said  
. . .(')thy order has been  
carried out. . .('). . .(")

23 And the lord said unto the  
servant,

("). . .Then the master said to  
the servant. . .(")

24 For I say unto you. . .who  
were bidden. . .

(")(')For I tell you. . .who  
were invited. . .(')(")

25 . . .and he turned, and  
said unto them,

. . .And he turned and said to  
them,

29 . . .begin to mock him,  
Saying,

("). . .begin to mock him,  
saying. . .(")

XV

2 . . .murmured, saying

. . .murmured, saying,

3 And he spake this parable  
unto them, saying,

But he spoke to them this  
parable, saying,

6 . . .he calleth together  
his friends and neighbours,  
saying unto them,

("). . .he calls together his  
friends and neighbors, saying  
to them. . .(")

7 I say unto you, (that like-  
wise joy shall be in heaven  
over one sinner that re-  
penteth. . .) <sup>1</sup>

(")I say to you (that, even so,  
there will be joy in heaven  
over one sinner that repents  
. . .(")

---

<sup>1</sup> The King James and the Rheims-Challoner contrast shall and will, as  
usual. Rheims-Challoner's even so seems to come from the Koine  
autos. (loc. cit.)

Κατὰ Λουκᾶν

Latin Vulgate

- |  |  |
|--|--|
| 9 καὶ εὐρουῖσα συγκαλεῖται<br>τὰς φίλας καὶ τὰς γείτονας<br>λέγουσα· | 9 . . .convocat amicas et<br>vicinas, dicens:  |
| 10 οὕτω λέγω ὑμῖν, χαρὰ<br>γίνεται. . .                              | 10 . . .Ita dico vobis, gaudium<br>erit coram angelis Dei super<br>uno peccatore paenitentiam<br>agente. |
| 11 Εἶπε δέ· (ἄνθρωπός τις<br>. . .)                                  | 11 Ait autem: (Homo quidam. . .)   |
| 12 καὶ εἶπεν ὁ νεώτερος. . .   | 12 . . .Et dixit adolescentior<br>. . .patri. . .  |
| 17 εἰς ἑαυτὸν δὲ ἐλθὼν<br>εἶπε· (πῶσοι μίσθιοι<br>. . .;)            | (The Prodigal Son)<br>17 . . .In se autem reversus<br>dixit: (Quanti mercanarii. . .)                    |
| 18 ἀναστὰς πορεύσομαι πρὸς<br>τὸν πατέρα μου καὶ ἐρῶ<br>αὐτῷ·        | 18 . . .Surgam et ibo ad patrem<br>meum, et dicam ei:  |
| 21 εἶπε δὲ αὐτῷ ὁ υἱός·  | 21 . . .Dixitque ei filius: <sup>1</sup>   |
| 22 εἶπε δὲ ὁ πατήρ πρὸς τοὺς<br>δούλους αὐτοῦ·                       | 22 . . .Dixit autem pater ad<br>servos suos: <sup>2</sup>  |

<sup>1</sup> The Vulgate follows the Koinē closely in adding the enclitic to dixit.

<sup>2</sup> (The Koinē and the Vulgate Latin for "fatted calf": (moschon sitauton),  
(vitulum saginatum))

King James Version

Rheims-Challoner Version

- 9 . . .she calleth her friends  
and her neighbours together,  
saying,
- 10 Likewise, I say unto you,  
there is joy in the presence  
of the angels of God over  
one sinner that repenteth.
- 11 And he said, (A certain  
man. . .
- 12 And the younger of them  
said to his father,
- 17 And when he came to him-  
self, he said, (How many  
hired servants. . .!)
- 18 I will arise and go to my  
father, and will say unto  
him, <sup>2</sup>
- 21 And the son said unto him,
- 22 But the father said to his  
servants,
- ("). . .she calls together her  
friends and neighbors, saying  
. . .(")
- (")Even so, I say to you, there  
will be joy among the angels of  
God over one sinner who repents." <sup>1</sup>
- And he said, ("A certain man  
. . .")
- (")And the younger of them said  
to his father,(")
- (")But when he came to himself,  
he said, ('How many hired men  
. . .!)
- (")(')I will get up and go to  
my father, and will say to him  
. . .(')(")
- ("). . .And the son said to  
him. . .(")
- ("). . .But the father said to  
said to his servants. . .(")

---

<sup>1</sup> Again the Rheims-Challoner gets even so from outos in the Koinè.

<sup>2</sup> The English versions concur in the use of will in the first person singular expressing intent or purpose, a usage which would be approved by today's "purist" as volitional future. (Robertson, loc. cit.)

Κατὰ Λουκᾶν

Latin Vulgate

26 καὶ προσκαλεσάμενος ἓνα  
τῶν παίδων ἐπυνθάνετο  
(τί εἶη ταῦτα;)

26 . . .et vocavit unum de  
servis, et interrogavit  
(quid haec essent.)

27 ὁ δὲ εἶπεν αὐτῷ (ὅτι ὁ  
ἀδελφός σου ἦκει. . .)

27 Isque dixit illi: (Frater  
tuus venit. . .)

28 παρεκάλει αὐτόν.

28 . . .coepit rogare illum.  
At ille respondens, dixit  
patri suo:

29 ὁ δὲ ἀποκριθεὶς εἶπε  
τῷ πατρί.

31 At iose dixit illi: (Fili.  
tu semper mecum es. . .)

31 ὁ δὲ εἶπεν αὐτῷ. (τέκνον,  
σὺ πάντοτε μετ' ἐμοῦ εἶ  
. . .)

XVI

1 Dicebat autem et ad dis-  
cipulos suos:

1 Ἔλεγε δὲ καὶ πρὸς τοὺς  
μαθητὰς αὐτοῦ.

2 . . .Et vocavit illum, et  
ait illi:

2 καὶ φωνήσας αὐτόν εἶπεν  
αὐτῷ.

3 . . .Ait autem villicus  
intra se: <sup>1</sup>

3 εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος.

5 Convocatis itaque singulis  
debitoribus domini sui,  
dicebat primo:

5 καὶ προσκαλεσάμενος ἓνα  
ἕκαστον τῶν χρεωφειλετῶν  
τοῦ κυρίου ἑαυτοῦ ἔλεγε  
τῷ πρώτῳ.

<sup>1</sup> Jerome's use of intra with the singular may be questioned as lingua franca.

King James Version

Rheims-Challoner Version

26 And he called one of the servants, and asked (what these things meant.)

("). . .And calling one of the servants he inquired what this meant.)(") <sup>1</sup>

27 And he said unto him, (Thy brother is come. . .)

(")And he said to him, ('Thy brother has come, . .')(")

28 . . .and intreated sic him. And he answering said to his father,

("). . .and began to entreat him, But he answered and said to his father. . .(")

31 And he said unto him, (Son, thou art ever with me. . .) <sup>2</sup>

"But he said to him, ('Son, thou art always with me. . .'). . ."

XVI

1 And he said also unto his disciples,

And he said also to his disciples,

2 And he called him, and said unto him,

("). . .And he called him and said to him. . .(")

3 Then the steward said within himself,

"And the steward said within himself. . ."

5 So he called every one of his lord's debtors unto him, and said unto the first,

("). . .And he summoned each of his master's debtors and said to the first. . .(")

---

<sup>1</sup> The reference of Rheims-Challoner's singular demonstrative pronoun to its plural antecedent is questionable. (music and dancing. . .this. .)

<sup>2</sup> The King James sentence beginning Son, is euphonious and has a beautiful rhythm and cadence. In Verses 12 and 22 the King James avoids the unto, which has become almost routine; but it is not a stereotyped device, - this phrase of unto and the person. The King James does not always use it.

Κατὰ Λουκᾶν

Latin Vulgate

6 ὁ δὲ εἶπε· . . καὶ εἶπεν  
αὐτῷ·

7 ἔπειτα ἑτέρω εἶπε· . . ὁ  
δὲ εἶπεν· . . καὶ λέγει  
αὐτῷ·

8 καὶ ἐπήνεσεν ὁ κύριος  
. . .

9 κἀγὼ ὑμῖν λέγω·

15 καὶ εἶπεν αὐτοῖς·

24 καὶ αὐτὸς φωνήσας εἶπε·  
(πάτερ Ἀβραάμ. . .)

27 εἶπε δὲ· ἐρωτῶ οὖν σε  
. . .

29 λέγει αὐτῷ Ἀβραάμ.

30 ὁ δὲ εἶπεν· οὐχί. . .

31 εἶπε δὲ αὐτῷ·

6 At ille dixit: (Centum  
cados olei.) Dixitque illi:

7 Deinde alii dixit: (Tu  
vero quantum debes?) Qui  
ait. . . Ait illi:

8 Et laudavit Dominus. . .

9 . . . Et ego vobis dico: 1

15 . . . Et ait illis:

24 . . . et ipse clamans dixit:

25 . . . Et dixit illi Abraham:

27 Et ait: Rogo te pater ut  
. . .

29 . . . Et ait illi Abraham:

30 . . . At ille dixit:

31 . . . Ait autem illi:

<sup>1</sup> Here is an unexpected inversion in the phrase of saying in the Koinē, which places the dative of the person to which ahead of the verb of saying, and sets a precedent which Jerome faithfully follows, in this instance.

King James Version

Rheims-Challoner Version

- 6 And he said, (An hundred measures of oil.) And he said unto him, ("). . .And he said, ('A hundred jars of oil.') He said to him . . .(")
- 7 Then said he to another, (And how much owest thou?) And he said, . . .And he said unto him, ("). . .Then he said to another, ('How much dost thou owe?') He said. . .He said to him. . .(")
- 8 And the lord commended. . . "And the master commended. . ." <sup>1</sup>
- 9 And I say unto you, ("). . .And I say to you. . .(")
- 15 And he said unto them, . . .And he said to them,
- 24 And he cried and said, . . .And he cried out and said,
- 25 But Abraham said, 2 "But Abraham said to him. . ."
- 27 Then he said, I pray thee therefore, father, "And he said, 'Then, father, I beseech thee. . .'"
- 29 Abraham saith unto him, (")And Abraham said to him. . .(")
- 30 And he said, ("). . .But he answered. . .(")
- 31 And he said unto him, ("). . .But he said to him,(")

---

<sup>1</sup> The Rheims-Challoner version appears to have picked up the King James rendering of laudavit, - commended.

<sup>2</sup> The King James omits the phrase of the person to whom, apparently as unnecessary because of the vocative which identifies the person at once.





XVII

- 1 Ἐλεγε δὲ καὶ πρὸς τοὺς  
μαθητὰς αὐτοῦ·  
(ἀνευδεκτόν ἐστι. . .)
- 4 ἐπιστρέψῃ <sup>ἢ πρὸς</sup> πρὸς σὲ λέγων,  
μετανῶ, ἀφήσεις αὐτόν.
- 5 Καὶ εἶπον οἱ ἀπόστολοι  
τῷ Κυρίῳ·
- 6 εἶπε δὲ ὁ Κύριος· (εἰ  
εἵχετε πίστιν ὡς κόκκον  
σινάπεως,) ἐλέγετε ἂν  
τῇ συκαμίνῳ ταύτῃ,  
ἐκριζώθητι. . .
- 7 ὅς ἐπιστρέψῃ ἐκ τοῦ ἀγροῦ  
ἐρεῖ, εὐθέως. . .
- 8 ἀλλ' οὐχὶ ἐρεῖ αὐτόν·  
(ἐτοίμασον τὸ δειπνήσω. . .)

- 1 Et ait ad discipulos suos:  
(Impossibile est. . .)
- 4 . . . conversus fuerit ad te,  
dicens: Paenitet me, dimitte  
illi.
- 5 Et dixerunt apostoli Domino:
- 6 . . . Dixit autem Dominus:  
(si habueritis fidem, sicut  
granum sinapis,) dicetis  
huic arbore moro: (Eradicare  
. . .)
- 7 . . . qui regresso de agro  
dicat illi:
- 8 Et non dicat ei: (Para quod  
coenum. . .)

King James Version

Rheims-Challoner Version

XVII

1 Then said he unto his disciples, (It is impossible . . .)

And he said to his disciples,

4 . . .turn again to thee, saying, I repent; thou shalt forgive him.

("). . .turn back to thee, saying, 'I repent,' forgive him."

5 And the apostles said unto the Lord, <sup>1</sup>

And the apostles said to the Lord,

6 And the Lord said, (If ye had faith as a grain of mustard seed,) ye might say unto this sycamine tree, (Be thou plucked up by the root, . . .) <sup>2</sup>

. . .And the Lord answered, ("If you have faith even like a mustard seed,) you will say to this mulberry tree, ('Be uprooted. . .')

7 . . .will say unto him by and by, when he is come from the field. . . <sup>3</sup>

("). . .who will say to him on his return from the field. . .")

8 And will not rather say unto him, (Make ready wherewith I may sup. . .) <sup>4</sup>

("). . .But will he not say to him, ('Prepare my supper. . .')(")

---

<sup>1</sup> The first such use of apostles in the sequence of gospels.

<sup>2</sup> The King James takes sycamine from the Koinē; the sycamine is the mulberry. The Rheims-Challoner like may seem invalid to some, for the Koinē has os and the Vulgate sicut, as, but the use of like precludes the thought as a mustard seed has; the comparison is one of size.

<sup>3</sup> The English versions here agree on will in the third person singular, simple futurity. (loc. cit.)

<sup>4</sup> (The Vulgate's praecinge, Koinē perizosamenos, means not "gird thyself" but "put on an apron.") The King James omits a personal pronoun to clarify the usage of wherewith to the modern reader; the verb to sup may be considered obsolete.

10 πάντα τὰ διαταχθέντα  
ὑμῖν λέγετε. . .

10 . . . quae praecepta sunt  
vobis, dicite:

13 καὶ αὐτοὶ ἤραν φωνὴν  
λέγοντες· (Ἰησοῦ,  
ἐπιστάτα. . .)

13 . . . et levaverunt vocem,  
dicentes:

14 καὶ ἰδὼν εἶπεν αὐτοῖς·

14 Quos ut vidit, dixit:

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν· (οὐχὶ οἱ δέκα  
ἐκαθάρσθησαν;)

17 . . . Respondens autem Jesus,  
dixit: (Nonne decem Mundati  
sunt? . . .)

19 καὶ εἶπεν αὐτῷ· (ἀναστὰς  
πορεύου. . .)

19 . . . Et ait illi: (Surge,  
vade. . .)

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν  
Φαρισαίων (πότε ἔρχεται  
ἡ βασιλεία τοῦ Θεοῦ,  
ἀπεκρίθη αὐτοῖς καὶ εἶπεν·

20 Interrogatus autem a  
pharisaeis: Quando venit  
regnum Dei? Respondens eis,  
dixit.

21 οὐδὲ ἔρουσιν (ἰδοὺ ὧδε  
. . .)

21 . . . neque dicent: (Ecce  
hic. . .)

King James Version

Rheims-Challoner Version

10 . . .things which are  
commanded you, say,

(")everything that was commanded  
you, say. . .(")

13 . . .they lifted up their  
voices, and said, <sup>1</sup>

. . .and lifted up their voice,  
crying,

14 And when he saw them, he  
said unto them,

And when he saw them, he said,

17 And Jesus answering said,  
(Were there not ten cleansed  
. . . ?)

But Jesus answered and said,  
("Were not the ten made clean?  
. . .")

19 And he said unto him,  
(Arise, go thy way. . .)

And he said to him, "Arise, go  
thy way. . ." <sup>2</sup>

20 And when he was demanded  
of the Pharisees, when the  
kingdom of God should come,  
he answered them and said, <sup>3</sup>

And on being asked by the Phari-  
sees, "When is the kingdom of  
God coming?" he answered and  
said to them,

21 Neither shall they say,  
(Lo here!. . .) <sup>4</sup>

("). . .Neither will they say,  
'Behold, here. . .'(")

---

<sup>1</sup> The Koinē, the Vulgate, and the Rheims-Challoner all use the singular,  
voice, but the King James rendering, voices, seems most appropriate.

<sup>2</sup> Rheims-Challoner uses the same idiom as the King James, in go thy way.

<sup>3</sup> The King James demand of the Pharisees follows the Koinē idiom; the  
phrase's standing as English idiom is conjectural.

<sup>4</sup> The King James says shall, the Rheims-Challoner will, here, The nature  
of the futurity seems doubtful; no clue is to be found in the Vulgate  
Latin nor in the Alexandrine Greek (Koinē), for future-tense Latin  
and Greek verbs, being exclusively inflectional, do not have the added  
connotative power of the analytico-synthetic English futures. A  
note of command seems prevalent, however, in the King James shall,  
directing a search for the kingdom of God within, not without, the  
person. (Cf. Robertson, loc. cit.)



Κατὰ Λουκᾶν

Latin Vulgate

22 Εἶπε δὲ πρὸς τοὺς  
μαθητάς·

22 Et ait ad discipulos suos:

23 καὶ ἐροῦσιν ὑμῖν· (ἰδοὺ  
ὧδε. . .)

23 . . .Et dicent vobis: (Ecce  
hic. . .)

34 λέγω ὑμῖν. . .

34 . . .Dico vobis:

37 καὶ ἀποκριθέντες λέγουσιν  
αὐτῷ· . .ὁ δὲ εἶπεν  
αὐτοῖς·

36 Respondentes dicunt illi:

37 Qui dixit illis:

XVIII

1 Ἔλεγε δὲ καὶ παραβολὴν  
αὐτοῖς· . .προσεύχεσθαι  
. . .λέγων· . .κριτὴς  
τις. . .

1 Dicebat autem et parabolam  
ad illos. . .dicens: Judex  
cuidam. . .

3 χήρα δὲ ἦν· . .λέγουσα·  
(ἐκδικησόν με. . .)

3 . . .Vidua . . .dicens. . .  
(Vindica me. . .)

4 μετὰ δὲ ταῦτα εἶπεν ἐν  
ἑαυτῷ·

4 . . .Post haec autem dixit  
intra se:

6 εἶπε δὲ ὁ Κύριος· ἀκούσατε  
τί ὁ κριτὴς τῆς ἀδικίας  
λέγει·

6 . . .Ait autem Dominus:

King James Version

Rheims-Challoner Version

22 And he said unto the disciples,

But he said to the disciples, <sup>1</sup>

23 And they shall say to you,  
(See here. . .) <sup>2</sup>

("). . .And they will say to you, 'Behold, here. . .'(")

34 I tell you,

(")I say to you. . .(")

(37) And they answered, and said unto him,

And they answered and said to him,

. . .And he said unto them,

He said to them,

XVIII

1 And he spake a parable unto them. . .  
Saying. . .a judge. . .

And he also told them a parable . . .saying, "There was a judge . . ."

3 . . .a widow. . .saying,  
(Avenge me. . .) <sup>3</sup>

("). . .a certain widow. . . saying, ('Do me justice. . .')(")

4 . . .but afterward he said within himself, <sup>5</sup>

(")But afterwards he said within himself.(")

6 And the Lord said,

And the Lord said,

---

<sup>1</sup> Rheims-Challoner makes but of et more often than it makes et and.

<sup>2</sup> King James's use of shall here shows that simple futurity was intended in shall of Verse 21, not command. (Cf. Robertson, loc. cit.)

<sup>3</sup> Rheims-Challoner's do me justice is closest to the Koinè Endikeson me, and it obviates the spirit of revenge. King James's use of avenge me of appears obsolete today.

<sup>4</sup> The King James says afterward, the Rheims-Challoner afterwards; does this final s come by analogy from such words as sideways? It did not exist in the O.E. æfterweard.





Κατὰ Λουκᾶν

Latin Vulgate

- |  |   |
|--|---|
|  | 7 Audite quid iudex iniquitatis<br>dicit:           |
| 8 λέγω ὑμῖν ὅτι ποιήσει τὴν<br>ἐκδίκησιν αὐτῶν ἐν τάχει<br>. . . | 8 Dico vobis quia cito faciet<br>vindictam illorum. |
| 9 Εἶπε δὲ καὶ πρὸς τινὰς<br>. . .                                | 9 Dixit autem et ad quosdam,                        |
| 13 ἀλλ' ἔτυπεν εἰς τὸ<br>στήθος αὐτοῦ λέγων·                     | 13 . . .sed percutiebat pectus<br>suum, dicens:     |
| 14 λέγω ὑμῖν. . .  | 14 . . .Dico vobis,                                 |
| 16 προσκαλεσάμενος αὐτὰ<br>εἶπεν·                                | 16 . . .convocans illos, dixit:                     |
| 17 ἀμὴν λέγω ὑμῖν. . .   | 17 . . .Amen dico vobis,                            |
| 18 Καὶ ἐπηρώτησέ τις αὐτὸν<br>ἄρχων λέγων·                       | 18 Et interrogavit eum quidam<br>princeps, dicens:  |
| 19 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς·<br>τί με λέγεις ἀγαθόν;                | 19 Dixit autem ei Jesus: Quid<br>me dicis bonum?    |
| 20 μὴ ψευδομαρτυρήσης. . .                                       | 20 . . .Non falsum testimonium<br>dices;            |

King James Version

Rheims-Challoner Version

(6) . . .Hear what the unjust judge saith.

(6). . ."Hear what the unjust judge says. . ."

8 I tell you that he will avenge them speedily. <sup>1</sup>

("). . .I tell you that he will avenge them quickly. (")

9 And he spake. . . ,unto certain. . . <sup>2</sup>

But he spoke. . .also to some . . .

13 . . .but smote upon his breast, saying, <sup>3</sup>

("). . .but kept striking his breast, saying. . .(")

14 I tell you,

"I tell you. . ."

16 But Jesus called them unto him, and said,

. . .But Jesus called them together, and said,

17 Verily I say unto you.

("). . .Amen I say to you. . .(")

18 And a certain ruler asked him, saying,

And a certain ruler asked him, saying,

19 And Jesus said unto him, Why callest thou me good?

. . .But Jesus said to him, "Why dost thou call me good? . ."

20 . . .Do not bear false witness,

(")Thou shalt not bear false witness, (") <sup>4</sup>

---

<sup>1</sup> The English versions agree in using will in the third person singular for simple futurity.

<sup>2</sup> Again the King James uses certain as a pronominal adjective.

<sup>3</sup> The King James smote upon may be considered obsolete today.

<sup>4</sup> Here indeed, in the Rheims-Challoner, is the mandatory shall. The Koiné has one word, pseudomartures, for the Vulgate's three: say false testimony.

Κατὰ Λουκᾶν

Latin Vulgate

- |   |   |
|---|---|
| 21 ὁ δὲ εἶπε· ταῦτα πάντα<br>. . .  | 21 Qui ait: (Haec omnia. . .)                         |
| 22 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς<br>εἶπεν αὐτῷ· (ἔτι. . .)  | 22 Quo audito, Jesus ait ei:<br>(Adhuc. . .)          |
| 24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς<br>περὶ λυπὸν γενόμενον εἶπε·   | 24 Videns autem Jesus illum<br>tristem factum, dixit: |
| 26 εἶπον δὲ οἱ ἀκούσαντες·  | 26 . . .Et dixerunt (qui audi-<br>ebant:)             |
| 27 ὁ δὲ εἶπε· (τὰ ἀδύνατα<br>. . .)   | 27 Ait illis: (Quae impossibilia<br>. . .)            |
| 28 Εἶπε δὲ ὁ Πέτρος·  | 28 . . .Ait autem Petrus:                             |
| 29 ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν<br>λέγω ὑμῖν. . .  | 29 . . .Qui dixit eis: Amen<br>dico vobis. . .        |
| 31 τοὺς δώδεκα εἶπε πρὸς<br>αὐτούς·   | 31 . . .duodecim et ait illis:                        |
| 34 (καὶ αὐτοὶ οὐδὲν τούτων<br>συνῆκαν, καὶ ἦν τὸ ῥῆμα<br>τούτο κεκρυμμένον ἀπ'<br>αὐτῶν,) καὶ οὐκ ἐγίνωσκον<br>τὰ λεγόμενα. | 34 . . .et non intelligebant<br>quae dicebantur.      |
| 36 (τυφλός. . .). . .ἐπυνθάνετο<br>τί εἶη ταῦτα.  | 36 (caecus) . . .interrogabat<br>quid hoc esset.      |

King James Version

Rheims-Challoner Version

21 And he said, All these. . .

And he said, "All these. . ."

22 Now ~~when~~ Jesus heard these things, he said unto him, (Yet. . .)

But when Jesus heard this, he said to him, ". . .still. . ."

24 And when Jesus saw that he was ~~very~~ sorrowful, he said, <sup>1</sup>

But Jesus, seeing him become sad, said,

26 And they (that heard it) said, <sup>2</sup>

. . .And they (who heard it) said,

27 And he said, (The things which are impossible. . .)

. . .He said to them, "Things ~~that~~ are impossible. . ." <sup>3</sup>

28 Then Peter said,

And Peter said,

29 And he said unto them, Verily I say unto you,

And he said to them, "Amen I say to you. . ."

31 . . .the twelve, and said unto them,

. . .the Twelve said to them . . .

34 . . .neither knew they the things which were spoken.

. . .neither did they get to know the things that were being said.

36 . . .he asked what it meant.

. . .he inquired what this might be.

---

<sup>1</sup> The second he in the King James passage is not clear in reference. Rheims-Challoner has so organized the sentence as to avoid doubtful reference.

<sup>2</sup> King James uses the general-utility relative pronoun that; Rheims-Challoner uses who.

<sup>3</sup> Now the usage of relative pronouns is reversed, as between the King James and the Rheims-Challoner versions; this time the Rheims-Challoner uses the general utility relative pronoun, that.

Κατὰ Λουκᾶν

Latin Vulgate

37 ἀπήγγειλαν δὲ αὐτῷ (ὅτι  
'Ιησοῦς ὁ Ναζωραῖος  
παρέρχεται.)

37 Dixerunt autem ei, (quod  
Jesus Nazarenus transiret.)

38 καὶ ἐβόησε λέγων· 'Ιησοῦ  
υἱὲ Δαβὶδ, ἐλέησόν με·

38 Et clamavit dicens: (Jesu  
fili David, miserere mei.)

39 οἱ προάγοντες ἐπιτίμων  
αὐτῷ. . . αὐτὸς δὲ πολλῶ  
μᾶλλον ἔκραζεν· υἱὲ  
Δαβὶδ. . .

39 . . . Ipse vero multo magis  
clamabat: (Fili David. . .)

40 σταθεὶς δὲ ὁ 'Ιησοῦς  
ἐκέλευσεν αὐτὸν ἀχθῆναι  
πρὸς αὐτόν. . .  
ἐγγίσαντος δὲ αὐτοῦ  
ἐπηρώτησεν αὐτὸν λέγων·

40 . . . Stans autem Jesus jussit  
illum adduci ad se.

41 ὁ δὲ εἶπε· (Κύριε, ἵνα  
ἀναβλέψω.)

(40) . . . et appropinquasset  
interrogavit illum, dicens:

42 καὶ ὁ 'Ιησοῦς εἶπεν αὐτῷ·  
(ἀνάβλεψον· ἡ πίστις  
σου σέσωκέ σε.)

41 . . . At ille dixit: (Domine,  
ut videam.)

42 Et Jesus dixit illi:  
(Respice, fides tua te  
salvum fecit.)

King James Version

Rheims-Challoner Version

37 And they told him, that  
Jesus of Nazareth passeth  
by,

. . .And they told him that  
Jesus of Nazareth was passing by.

38 And he cried, saying, (Jesus,  
thou son of David, have  
mercy on me.)

. . .And he cried out, saying,  
("Jesus, Son of David, have  
mercy on me!")

39 . . .but he cried so much  
the more, (Thou son of David,)

. . .But he cried out all the  
louder, ("Son of David. . .")

40 And Jesus stood, and com-  
manded him to be brought  
unto him: <sup>1</sup>

. . .Then Jesus stopped and  
commanded that he should be  
brought to him.

. . .and when he was come  
near, he asked him,  
Saying, <sup>2</sup>

. . .And when he drew near, he  
asked him, saying,

41 And he said, (Lord, that I  
might receive my sight.) <sup>3</sup>

. . .And he said, ("Lord, that  
I may see.")

42 And Jesus said unto him,  
(Receive thy sight: thy  
faith hath saved thee.)

. . .And Jesus said to him,  
("Receive thy sight, thy faith  
has saved thee.") <sup>4</sup>

---

<sup>1</sup> The King James uses unto and the person of physical action; usually unto and the person as a usage is confined to verbs of saying. The King James will use unto after saying and in the same sentence will use to and the person, of physical action (supra). The usage cited here shows variation. Rheims-Challoner's Jesus stopped seems vigorous modern idiom. Cf. Koine statheis.

<sup>2</sup> The reference of the personal pronoun in Verse 40 would seem unprecise to one modern reader. He is used of two different persons, in the same short clause.

<sup>3</sup> With receive my sight the King James videam and anablepso.

<sup>4</sup> Rheims-Challoner is inconsistent in its use of archaic forms; cf. thy faith has.



Κατὰ Λουκᾶν

Latin Vulgate

XIX

- |   |  |
|---|--|
| 2 καλούμενος Ζακχαῖος. . .  | 5 . . .dixit ad eum: (Zachaeus, festinans. . .)                                  |
| 5 καὶ εἶπε πρὸς αὐτόν·<br>(Ζακχαῖε, σπεύσας. . .)                         | 7 . . .murmurabant, dicentes<br>. . .  |
| 7 διεγύγνυζον λέγοντες (ὅτι<br>παρὰ ἁμαρτωλῶ ἀνδρὶ<br>εἰσῆλθε καταλυσαι.) | 8 Stans autem Zachaeus dixit<br>. . .ad Dominum:                                 |
| 8 σταθεὶς δὲ Ζακχαῖος εἶπεν<br>πρὸς τὸν Κύριον·                           | 9 . . .Ait Jesus ad eum:   |
| 9 εἶπε δὲ πρὸς αὐτὸν ὁ<br>Ἰησοῦς·   | 11 . . .adjiciens dixit para-<br>bolam,  |
| 11 προσθεὶς εἶπε παραβολήν<br>. . .                                       | 12 . . .Dixit ergo: (Homo<br>quidam nobilis. . .)                                |
| 12 εἶπεν οὖν· (ἄνθρωπός τις<br>εὐγενής. . .)                              | 13 . . .Vocatis. . .servis suis<br>. . .et ait ad illos: (Ne-<br>gotiamini. . .) |
| 13 καλέσας δὲ δέκα δούλους<br>. . .καὶ εἶπε πρὸς αὐτούς·                  |  |



King James Version

Rheims-Challoner Version

XIX

- |   |   |
|---|---|
| <p>5 . . .said unto him, (Zaccheus, make haste,) <sup>2</sup></p> <p>7 . . .murmured, saying,</p> <p>8 And Zacchæus stood, and said unto the Lord;</p> <p>9 And Jesus said unto him,</p> <p>11 . . .he added and spake a parable,</p> <p>12 He said therefore, (A certain nobleman. . .) <sup>3</sup></p> <p>13 And he called his. . . servants. . .and said unto them, (Occupy. . .)</p> | <p>. . .and said to him, ("Zacchæus, make haste. . .")</p> <p>began to murmur, saying,</p> <p>But Zacchæus stood and said to the Lord,</p> <p>. . .Jesus said to him,</p> <p>. . .he went on to speak a parable, <sup>2</sup></p> <p>He said therefore, ("A certain nobleman. . .")</p> <p>(")And having summoned his servants. . .said to them, ('Trade. . .')(") <sup>4</sup></p> |
|---|---|

- 
- <sup>1</sup> Festinans, though a present participle, is rendered as imperative by both English versions. Cf. Koinē speusas. The whole phrase in the Vulgate Latin and in the Koinē - participle, imperative - is rightly construed as imperative.
- <sup>2</sup> The Vulgate alone does not geminate the c in Zacchæus. In V. 8 Rheims-Challoner unexpectedly fails to render stans as stopped. In V. 11 the phrase he went on has a good colloquial ring. But adjiciens seems rather to be the equivalent of conversus, - turning to him.
- <sup>3</sup> Eugenes, says the Koinē, - well born, but Jerome makes it noble, and both English versions carry on the concept that being well born is to be noble.
- <sup>4</sup> Pragmateusasathe, "manage things", says the Koinē. Negotiamini, says Jerome, "run the business", and Rheims-Challoner says trade. The King James version's use of Occupy here is worth study. The modern colloquial equivalent, it appears, would be "carry on".



Κατὰ Λουκᾶν

Latin Vulgate

- 14 οἱ δὲ πολῖται. . .καὶ  
ἀπέστειλεν πρεσβεῖαν  
ὅπισω αὐτοῦ λέγοντες·  
(οὐ θέλομεν. . .)
- 15 καὶ εἶπε φωνηθῆναι αὐτῷ  
τοὺς δούλους. . .
- 16 παρεγένετο δὲ ὁ πρῶτος  
λέγων·
- 17 καὶ εἶπεν αὐτῷ·
- 18 καὶ ἦλθεν ὁ δεύτερος  
λέγων·
- 19 εἶπε δὲ καὶ τούτῳ·
- 20 καὶ ἕτερος ἦλθε λέγων·  
(κύριε, ἰδοὺ ἡ μνα̃ σου  
. . .)
- 22 λέγει δὲ αὐτῷ·
- 24 καὶ τοῖς παρестῶσιν εἶπε·
- 25 καὶ εἶπον αὐτῷ·
- 26 λέγω γὰρ ὑμῖν. . .

- 14 . . .Cives miserunt legati-  
onem post illum, dicentes:  
(Nolumus. . .)
- 15 . . .jussit vocari servos,
- 16 . . .venit autem primus,  
dicens:
- 17 . . .Et ait illi:
- 18 Et alter venit dicens:
- 19 . . .Et huic ait:
- 20 . . .Et alter venit, dicens: <sup>1</sup>
- 22 . . .Dicit ei:
- 24 . . .Et astantibus dixit:
- 25 . . .Et dixerunt ei:
- 26 . . .Dico autem vobis,

<sup>1</sup> From exactly the same sequence of words (V. 18) the Desclée text omits the comma from the Vulgate.

King James Version

Rheims-Challoner Version

14 . . .and sent a message  
after him, saying, (We will  
not. . .) <sup>1</sup>

("). . .and they sent a delega-  
tion after him to say, ('We do  
not wish. . .')(")

15 . . .he commanded these  
servants to be called. . .

("). . .he ordered the servants  
. . .to be called. . .(")

16 Then came the first, saying,

"And the first came, saying. . ."

17 And he said unto him,

(")And he said to him, (")

18 And the second came, saying,

"Then the second came, saying  
. . ."

19 And he said. . .to him, <sup>2</sup>

("). . .And he said to him. . .(")

20 And another came, saying,

"And another came, saying. . ."

22 And he saith unto him,

("). . .He said to him. . .(")

24 And he said unto them that  
stood by,

("). . .And he said to the by-  
standers. . .(")

25 (And they said unto him. . .) <sup>3</sup>

("). . .But they said to him  
. . .(")

26 For I say unto you,

"I say to you. . ."

---

<sup>1</sup> presbeian, an embassy, says the Koinē. This usage gives to the King  
James message an equivalency to embassy, delegation.

<sup>2</sup> The King James interpolates likewise, from the Koinē kai, so placed in  
the Koinē sentence as to have a stronger meaning than the usual and.

<sup>3</sup> The King James has the line in parentheses; the Koinē does not.

- 28 Καὶ εἰπὼν ταῦτα (ἐπορεύετο  
ἔμπροσθεν ἀναβαίνων εἰς  
Ἱεροσόλυμα.)
- 29 (τὸ ὄρος τὸ καλούμενον  
ἐλαιῶν,). . . ἀπέστειλε  
δύο τῶν μαθητῶν αὐτοῦ  
εἰπὼν· (ὑπάγετε εἰς τὴν  
κατέναντι κώμην. . .)
- 31 καὶ ἐὰν τις ὑμᾶς ἐρωτᾷ,  
διατὶ λύετε; οὕτως ἐρεῖτε  
αὐτῷ·
- 32 εὗρον καθὼς εἶπεν αὐτοῖς.
- 33 εἶπον οἱ κύριοι αὐτοῦ πρὸς  
αὐτούς·
- 34 οἱ δὲ εἶπον. . .
- 37 χαίροντες αἰνεῖν τὸν Θεὸν  
φωνῇ μεγάλῃ. . . λέγοντες·  
εὐλογημένος. . .
- 39 καὶ τινες τῶν Φαρισαίων  
ἀπὸ τοῦ ὄχλου εἶπον πρὸς  
αὐτόν· διδάσκαλε,  
ἐπιτίμησον τοῖς μαθηταῖς σου  
. . .
- 40 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς·  
λέγω ὑμῖν (ὅτι ἐὰν οὗτοι  
σιωμήσωσιν, οἱ λίθοι  
κεκράξονται.)
- 28 . . .Et his dictis, (Prae-  
cedebat ascendens Jerosolyme.) <sup>1</sup>
- 29 . . .qui vocatur Oliveti,  
misit duos discipulos suos,  
dicens: (Ite in castellum  
. . .)
- 31 . . .Et si quis vos inter-  
rogaverit: Quare solvitis?  
sic dicetis ei:
- 32 . . .invenerunt, sicut dixit  
illis, (stantem pullum.)
- 34 . . .At illi dixerunt:
- 37 . . .laudare Deum voce  
magna. . .dicentes:
- 39 . . .Et quidam pharisaeorum  
de turbis dixerunt ad illum:  
Magister, increpa discipulos  
tuos.
- 40 . . .Quibus ipse ait: Dico  
vobis, quia si hi tacuerint,  
lapides clamabant.

<sup>1</sup> The Koine uses eis, into in front of Jerusalem ('Ierosolyma) but the Vulgate, as if by oversight, omits the preposition of action or motion into or to. The omission may be typical of lingua franca usage in this instance.

King James Version

28 And when he had thus spoken,  
he went before, ascending  
up to Jerusalem.

29 . . .called the mount of  
Olives, he sent two of his  
disciples,  
Saying, (Go ye into the  
village. . .)

31 And if any man ask you,  
Why do ye loose him? thus  
shall ye say unto him,

32 . . .and found even as he  
had said unto them. <sup>1</sup>

34 And they said,

37 . . .(to). . .praise God  
with a loud voice. . .  
Saying,

39 And some of the Pharisees  
from among the multitude  
said unto him, Master, re-  
buke thy disciples.

40 And he answered and said  
unto them, I tell you that,  
if these should hold their  
peace, the stones would  
immediately cry out. <sup>2</sup>

Rheims-Challoner Version

And when he had said these  
things, he went ahead, going  
up to Jerusalem.

. . .called Olivet, that he  
sent two of his disciples,  
saying, ("Go into the village  
. . .")

(") . . .And if anyone ask you,  
'Why are you loosing it?' you  
shall answer him thus. . .(")

. . .and found the colt standing,  
even as he had told them.

. . .And they replied. . .

. . .to praise God with a loud  
voice. . .saying,

And some of the Pharisees from  
the crowds said to him, "Master,  
rebuke thy disciples."

. . .He said to them, "I tell  
you that if these keep silence,  
the stones will cry out."

---

<sup>1</sup> The King James intransitive use of the (to us) transitive verb to find  
exists validly today only in the approximate parallel the Jury found.  
Rheims-Challoner by changing word order has avoided the hitch.

<sup>2</sup> The King James interpolates immediately, not in the Koiné.

42 ἔκλαυσεν ἐπ' αὐτῇ  
λέγων·

42 flevit supra illam, dicens:

45 Καὶ εἰσελθὼν εἰς τὸ  
ἱερὸν ἤρξατο ἐκβάλλειν  
τοὺς πωλοῦντας ἐν αὐτῷ  
καὶ ἀγοράζοντας λέγων  
αὐτοῖς·

45 Et ingressus in templum,  
coepit ejicere vendentes in  
illo et ementes, dicens illis:

47 Καὶ ἦν διδάσκων (τὸ καθ'  
ἡμέραν ἐν τῷ ἱερῷ·)

47 Et erat docens quotidie in  
templo.

XX

1 διδάσκοντος αὐτοῦ τὸν λαὸν  
ἐν τῷ ἱερῷ καὶ εὐαγγελι-  
ζομένου, ἐπέστησαν οἱ  
ἱερεῖς\* καὶ οἱ γραμματεῖς  
σὺν τοῖς πρεσβυτέροις  
καὶ εἶπον πρὸς αὐτὸν λέγοντες·

1 . . . docente illo populum  
in templo, et evangelizante,  
convenerunt principes sacer-  
dotum, et scribae cum senior-  
ibus, et aiunt dicentes ad  
illum: Dic. . .

2 εἰπὲ ὑμῖν. . .

3 . . . Respondens autem Jesus,  
dixit ad illos: Interrogabo

3 ἀποκριθεὶς δὲ εἶπε πρὸς  
αὐτοὺς· ἐρωτήσῃ. . .  
καὶ εἰπατέ μοι·

. . . Respondete mihi.  
(et ego unum verbum)

\* T.R. ἀρχιερεῖς

King James Version

Rheims-Challoner Version

(41). . .and wept over it,  
Saying, <sup>1</sup>

(41). . .he wept over it,  
saying,

45 And he went into the temple,  
and began to cast out them  
that sold therein, and them  
that bought;  
Saying unto them, <sup>2</sup>

And he entered the temple, and  
began to cast out those who  
were selling and buying in it,  
saying to them,

47 And he taught daily in the  
temple.

And he was teaching daily in  
the temple.

XX

1 . . .as he taught the people  
in the temple, and preached  
the gospel, the chief priests  
and the scribes came upon  
him with the elders,  
And spake unto him, saying,  
Tell us. . .

. . .as he was teaching the  
people in the temple and  
preaching the gospel, that the  
chief priests and the Scribes  
together with the elders came  
up and spoke to him, saying,  
"Tell us. . ."

• 3 And he answered and said  
unto them, I will also ask  
you one thing; and answer  
me:

. . .But he answered and said  
to them, "I also will ask you  
one question. Answer me. . ." <sup>3</sup>

---

<sup>1</sup> Literally, the Koinè and the Vulgate say wept over her, but the English,  
having only logical gender, uses the neuter pronoun it.

<sup>2</sup> King James uses that where Rheims-Challoner uses who, and them where  
Rheims-Challoner uses those. The demonstrative pronoun does not come  
from the Koinè, nor from the Vulgate.

<sup>3</sup> The Rheims-Challoner appears to follow the King James in the use of  
will where, according to the modern "purist" the word should be shall,  
in simple futurity. (Cf. Robertson, loc. cit.)





Κατὰ Λουκᾶν

Latin Vulgate

- |  |   |
|--|---|
| <p>5 οἱ δὲ συνελογίσαντο πρὸς<br/>ἑαυτοὺς λέγοντες ὅτι ἐὰν<br/>εἴπωμεν, ἐξ οὐρανοῦ, ἔρει,<br/>διατί οὖν οὐκ ἐπιστεύ-<br/>σατε αὐτῷ;</p> <p>6 ἐὰν δὲ εἴπωμεν, ἐξ<br/>ἀνθρώπου, πᾶς ὁ λαὸς<br/>καταλιθάσει ἡμᾶς.</p> <p>7 καὶ ἀπεκρίθησαν μὴ εἰδέναι<br/>πόθεν.</p> <p>8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς·<br/>οὐδὲ ἐγὼ λέγω (ὑμῖν ἐν<br/>ποῖα ἐξουσία ταῦτα ποιῶ.)</p> <p>9 Ἦρξατο δὲ πρὸς τὸν λαὸν<br/>λέγων τὴν παραβολὴν<br/>ταύτην· ἀνθρωπὸς τις<br/>ἐφύτευσεν ἀμπελῶνα. . .</p> <p>13 εἶπε δὲ ὁ κύριος τοῦ<br/>ἀμπελῶνος· (τί ποιήσω;</p> <p>14 οἱ γεωργοὶ διελογίζοντο πρὸς<br/>ἑαυτοὺς λέγοντες· (οὗτός<br/>ἐστιν ὁ κληρονόμος. . .)</p> <p>16 ἀκούσαντες δὲ εἶπον· (μὴ<br/>γένοιτο.)</p> | <p>5 At illi cogitabant intra se<br/>dicentes: Quia si dixerimus:<br/>de caelo, dicet: Quare ergo<br/>non credidistis illi. Si<br/>autem dixerimus: ex hominibus,<br/>plebs universa lapidabit nos;</p> <p>7 . . .Et responderunt. . .<br/>(se nescire unde esset)</p> <p>8 . . .Et Jesus ait illis:<br/>Neque ego dico vobis. . .</p> <p>9 Coepit autem dicere (ad<br/>plebem parabolam hanc: Homo<br/>plantavit vineam,) <sup>1</sup></p> <p>13 . . .Dixit autem dominus<br/>vineae: (Quid faciam?)</p> <p>14 . . .coloni cogitaverunt<br/>intra se, dicentes: (Hic<br/>est haeres. . .)</p> <p>16 . . .Quo audito, dixerunt<br/>illi: (Absit.)</p> |
|--|---|

<sup>1</sup> The position of hanc in the Vulgate comes from ten parabolēn tautēn in the Koinē, in which the demonstrative adjective follows the noun.

King James Version

Rheims-Challoner Version

- |  |   |
|--|---|
| <p>5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?<br/>But and if we say, Of men; all the people will stone us: <sup>1</sup></p> <p>7 And they answered,</p> <p>8 And Jesus said unto them, Neither tell I you. . .</p> <p>9 Then began he to speak (to the people this parable; a certain man planted a vineyard,)</p> <p>13 Then said the lord of the vineyard, (What shall I do?) <sup>2</sup></p> <p>14 . . .they reasoned among themselves, saying, (This is the heir. . .)</p> <p>16 . . .And when they heard it, they said, (God forbid.)</p> | <p>. . .But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' But if we say, 'From men,' all the people will stone us;</p> <p>. . .And they answered. . .</p> <p>. . .Then Jesus said to them, "Neither do I tell you. . ."</p> <p>But he began to speak (to the people this parable: "A man planted a vineyard,")</p> <p>(")But the owner of the vineyard said, ('What shall I do? . . .')(")</p> <p>("). . .argued with one another, saying, ('This is the heir. . .')(")</p> <p>Upon hearing this, they said to him, ("By no means,") <sup>3</sup></p> |
|--|---|

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<sup>1</sup> The King James shall, will, will here suits the modern "purist". Rheims-Challoner follows with will, will, but keeps the protasis of its conditional sentence in the present tense. (Cf. Robertson, loc. cit.)

<sup>2</sup> The English versions concur in the use of shall.

<sup>3</sup> The King James follows the Koinē in omitting to him. Each English version gives its own peculiarly colloquial rendering of absit, which means literally be it from, and is itself highly colloquial.

Κατὰ Λουκᾶν

Latin Vulgate

- 17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε·  
 19 πρὸς αὐτοὺς τὰς παραβολὰς  
 ἔλεγε·  
 21 καὶ ἐπηρώτησαν αὐτὸν  
 λέγοντες· διδάσκαλε,  
 οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ  
 διδάσκεις καὶ οὐ λαμβάβεις  
 πρὸς ὥπον, ἀλλ' ἐπ' ἀληθείας  
 τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις·  
 23 εἶπε πρὸς αὐτοὺς· τί με  
 πειράζετε;  
 24 ἀποκριθέντες δὲ εἶπον,  
 (Καίσαρος.)  
 25 ὁ δὲ εἶπεν αὐτοῖς· (ἀπό-  
 δοτε τοίνυν τὰ Καίσαρος  
 Καίσαρι. . .)  
 27 δέ τινες τῶν Σαδδουκαίων,  
 οἱ λέγοντες μὴ εἶναι  
 ἀνάστασιν, ἐπηρώτησαν αὐτὸν  
 λέγοντες·  
 34 καὶ ἀποκριθεὶς εἶπεν  
 αὐτοῖς ὁ Ἰησοῦς· (οἱ  
 υἱοὶ τοῦ αἰῶνος τούτου. . .
- 17 . . . Ille autem aspiciens  
 eos, ait:  
 19 . . . ad ipsos dixerit sim-  
 ilitudinem hanc.  
 21 . . . Et interrogaverunt eum  
 dicentes: Magister, scimus  
 quia recte dicis et doces;  
 et non accipis personam, sed  
 viam Dei in veritate doces.  
 24 . . . dixit ad eos: Quid me  
 tentatis? . . . respondentes  
 dixerunt ei: Caesaris.  
 25 . . . Et ait illis: (Reddite  
 ergo quae sunt Caesaris,  
 Caesari. . .)  
 27 . . . quidam sadducaeorum  
 qui negant esse resurrectionem,  
 et interrogaverunt eum,  
 dicentes:

King James Version

Rheims-Challoner Version

17 And he beheld them, and  
said,

. . .But he looked on them, and  
said,

19 . . .he had spoken this  
parable against them,

. . .that he had aimed this  
parable at them. <sup>1</sup>

21 And they asked him, saying,  
Master, we know that thou  
sayest and teachest rightly,  
neither acceptest thou the  
person of any, but teachest  
the way of God truly:

. . .And they asked him, saying,  
"Master, we know that thou  
speakest and teachest rightly,  
and showest no favor to any, but  
teachest the way of God in truth  
. . ."

(23) . . .said unto them, why  
tempt ye me?  
. . .They answered and said,  
Cæsar's.

. . .he said to them, "why do  
you test me? . .  
Answering they said, "Cæsar's."

25 And he said unto them,  
(Render therefore unto  
Cæsar the things which  
be Cæsar's. . .) <sup>2</sup>

. . .And he said to them,  
("Render, therefore, to Cæsar  
the things that are Cæsar's. . .")

27 . . .certain of the Sad-  
ducees, which deny that  
there is any resurrection;  
and they asked him,  
Saying, <sup>3</sup>

. . .certain of the Sadducees,  
who say that there is no resur-  
rection, and they questioned  
him, saying,

---

<sup>1</sup> Rheims-Challoner here has a bold paraphrase, omitting the verb of saying. As before, the Vulgate places the demonstrative adjective as in the Koinē. (V. 9)

<sup>2</sup> The King James use of be in the third person plural is notable, especially since the Koinē says simply ta Kaisaros - "Cæsar's things", without using any form of the verb to be. Recent exegesis suggests that the statement is ironical. The King James scholars may have sensed irony here.

<sup>3</sup> The King James's use of which jars the modern reader, who is conditioned to who in this usage.

Κατὰ Λουκᾶν

Latin Vulgate

- 37 (Μωσῆς) ἐμήνυσεν ἐπὶ τῆς  
βάτου, ὡς λέγει (Κύριον  
τὸν Θεόν. . .)
- 39 ἀποκριθέντες δέ τινες τῶν  
γραμματέων εἶπον·  
διδάσκαλε, καλῶς εἶπας·
- 40 οὐκέτι δὲ ἐτόλμων ἐπερω-  
τᾶν αὐτὸν οὐδέν·
- 41 Εἶπε δὲ πρὸς αὐτούς· πῶς  
λέγουσι τὸν Χριστὸν  
υἱὸν Δαβὶδ εἶναι; καὶ  
αὐτὸς Δαβὶδ λέγει ἐν  
βίβλῳ τῶν ψαλμῶν· εἶπεν  
ὁ Κύριος τῷ Κυρίῳ μου,  
(κάθου ἐκ δεξιῶν μου. . .)
- 44 Δαβὺδ οὖν Κύριον αὐτὸν  
καλεῖ; καὶ πῶς. . .
- 45 Ἀκούοντος δὲ παντὸς τοῦ  
λαοῦ εἶπε τοῖς μαθηταῖς  
αὐτοῦ·
- 34 . . . Et ait illis Jesus:  
(Filii huius saeculi. . .)
- 37 . . . ostendit secus rubum,  
sicut dicit. . .
- 39 Respondentes autem quidam  
scribarum, dixerunt ei:  
Magister, bene dixisti.
- 40 . . . eum quidquam inter-  
rogare.
- 41 Dixit autem ad illos:  
Quomodo dicunt Christum  
filium esse David? Et ipse  
David dicit in libro Psalm-  
orum: Dixit Dominus Domino  
meo: <sup>44</sup>David ergo Dominum  
illum vocat. . .
- 45 Audiente autem omni populo,  
dixit discipulis suis:

King James Version

Rheims-Challoner Version

34 And Jesus answering said  
unto them, (The children  
of this world. . .) <sup>1</sup>

And Jesus said to them, ("The  
children of this world. . .")

37 . . .shewed at the bush,  
when he calleth. . . <sup>2</sup>

. . .showed in the passage about  
the bush, when he calls. . .

39 Then certain of the scribes  
answering said, Master,  
thou hast well said.

And certain of the scribes an-  
swered and said, "Master, thou  
hast said well." <sup>3</sup>

40 . . .ask him any question  
. . .

. . .to question him any further.  
sic

41 And he said unto them,  
How say they that Christ  
is David's son?  
And David himself saith  
in the book of Psalms, The  
Lord said unto my Lord  
. . .  
David therefore calleth  
him Lord. . .

But he said to them, "How do  
they say that the Christ is the  
Son of David? For David himself  
says in the Book of Psalms,  
"The Lord said to my Lord. . ."  
David therefore calls him 'Lord'  
. . .

45 Then in the audience of  
all the people he said  
unto his disciples, <sup>4</sup>

And in the hearing of all the  
people he said to his disciples,

---

<sup>1</sup> The Koinē here has the full formula of saying, and the King James can here be seen following the Koinē; Jerome, however, does not pick up apokritheis, and therefore Rheims-Challoner does not have answering (said).

<sup>2</sup> Both English versions render dicit (legēi) as calls. (King James calleth)

<sup>3</sup> The Rheims-Challoner's said well appears not to be modern usage; it seems unfamiliar and awkward; the reader would expect spoken well.

<sup>4</sup> The King James audience is an example of a Latin derivative, substituted for a pure English derivative syntactically, - a pedantic usage.

Κατὰ Λουκᾶν

Latin Vulgate

XXI

- 3 (χήραν). . .καὶ εἶπεν·  
ἀληθῶς λέγω ὑμῖν (ὅτι  
ἡ χήρα ἡ πτωχή αὕτη. . .)
- 5 καὶ τινῶν λεγόντων περὶ  
τοῦ ἱεροῦ. . .εἶπε·
- 7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες·
- 8 ὁ δὲ εἶπε· (βλέπετε μὴ  
πλανηθῆτε· πολλοὶ γὰρ  
ἐλεύσονται ἐπὶ τῷ ὀνόματι  
μου λέγοντες. . .)
- 10 Τότε ἔλεγεν αὐτοῖς·  
(ἐγεροθήσεται ἔθνος. . .)
- 14 μὴ προμελετᾶν ἀπολογηθῆναι·  
. . .ἢ οὐ δύνησονται  
ἀντειπεῖν οὐδὲ ἀντιστῆναι  
. . .
- 29 Καὶ εἶπε παραβολὴν αὐτοῖς·
- 32 ἀμὴν λέγω ὑμῖν (ὅτι οὐ  
μὴ παρέλθῃ. . .)
- 3 Et dixit: Vere dico vobis  
(quia vidua haec ~~pauper~~. . .)
- 5 Et quibusdam dicentibus de  
templo. . .dixit:
- 7 . . Interrogaverunt autem  
illum, dicentes:
- 8 Qui dixit. . .multi enim  
venient in nomine meo,  
dicentes. . .
- 10 . . .Tunc dicebat illis:  
(Surget gens. . .)
- 14 . . .non praemeditari quem-  
admodum respondeatis. . .  
contradicere. . .
- 29 . . .Et dixit illis similit-  
udinem:
- 32 . . .amen dico vobis, (quia  
non praeteribit. . .)



King James Version

Rheims-Challoner Version

XXI

- |   |  |
|---|--|
| 3 And he said, Of a truth I say unto you, (that this poor widow. . .)     | . . .And he said, "Truly I say to you, (this poor widow. . .)                      |
| 5 And as some spake of the temple. . .he said,                            | And as some were saying of the temple. . .he said,                                 |
| 7 And they asked him, saying,   | . . .And they asked him, saying,   |
| 8 And he said. . .for many shall come in my name, saying, <sup>1</sup>    | And he said, ". . .For many will come in my name, saying. . ."                     |
| 10 Then said he unto them, (Nation shall rise. . .) <sup>2</sup>          | . . .Then he said to them, "Nation will rise. . ."                                 |
| 14 . . .not to meditate before what you shall answer: . . to gainsay. . . | . . .not to meditate beforehand how you are to make your defense . . .gainsay. . . |
| 29 And he spake to them a parable; <sup>3</sup>                           | And he spoke to them a parable.  |
| 32 Verily I say unto you, (This generation shall not pass away. . .)      | . . .Amen I say to you, (this generation will not pass away . . .) <sup>4</sup>    |

---

<sup>1</sup> The King James has shall, Rheims-Challoner will, - the "purist" usage for simple futurity. (Cf. Robertson, loc. cit.)

<sup>2</sup> Again the King James shall is "corrected" by Rheims-Challoner's will.

<sup>3</sup> The King James here is satisfied with to, where unto often is used by it.

<sup>4</sup> Again Rheims-Challoner "corrects" the King James shall to will. (Cf. Robertson, loc. cit.)

Κατὰ Λουκᾶν

Latin Vulgate

37 ἐν τῷ ἱερῷ διδάσκων. . .  
τὸ καλούμενον ἐλαιῶν.

37 . . .docens in templo. . .

38 . . .qui vocatur Oliveti. . .

XXII

1 ἡ ἑορτὴ τῶν ἀζύμων ἡ  
λεγομένη πάσχα.

1 . . .dies festus azymorum  
qui dicitur pascha, et  
quaerebant (principes sacer-  
dotum. . .)

2 καὶ ἐζήτουν (οἱ  
ἀρχιερεῖς καὶ. . .)

8 . . .Et misit Petrum et  
Joannem, dicens:

8 καὶ ἀπέστειλαν Πέτρον  
καὶ Ἰωάννην, εἰπών.

9 . . .At illi dixerunt:  
(Ubi vis. . .?)

9 οἱ δὲ εἶπον αὐτῷ. (πῶς  
θέλεις. . .)

10 ὁ δὲ εἶπεν αὐτοῖς.

10 . . .Et dixit ad eos:

11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ  
τῆς οἰκίας. λέγει σοι  
διδάσκαλος, (που ἐστι  
. . .)

11 . . .et dicetis patri-  
familias domus: Dicit  
tibi magister: (Ubi est  
. . .?)

13 καθὼς εἶρηκεν. . .

13 . . .sicut dixit illis,  
(et paraverunt. . .)

King James Version

Rheims-Challoner Version

37 . . .teaching in the temple  
. . .

Teaching in the temple. . .

(37) . . .called the mount of  
of Olives.

. . .called Olivet.

XXII

1 . . .the feast of unleavened  
bread, . .which is called  
the Passover. And the chief  
priests. . .sought. . .

. . .the feast of the Unleavened  
Bread, which is called the Pass-  
over. . .and the chief priests  
. . .were seeking. . .

8 And he sent Peter and John,  
saying,

. . .And he sent Peter and  
John, saying,

9 And they said unto him,  
(Where wilt thou. . ?)

. . .But they said, ("Where  
dost thou want. . ?") <sup>1</sup>

10 And he said unto them,

. . .And he said to them,

11 And ye shall say unto the  
goodman of the house, The  
Master saith unto thee,  
(where is. . ?) <sup>2</sup>

. . .And you shall say to the  
master of the house, 'The Master  
says to thee, ("Where is. . ?")

13 . . .as he had said unto  
them; (and they made ready  
. . .)

. . .just as he had told them,  
(and they prepared. . .)

---

<sup>1</sup> Here the Rheims-Challoner presents an odd mixture of the archaic and modern.

<sup>2</sup> The Koine oikodespote tes oikias is peculiarly pleonastic; both English versions show trouble rendering it; the King James uses the obsolete goodman, and the Rheims-Challoner unfortunately chooses master, causing at least slight confusion in the mind of the reader, with the immediately following Master. The English versions agree on the use of shall in a definitely mandatory future.

Κατὰ Λουκᾶν

Latin Vulgate

(The Upper Room)

- |  |   |
|--|---|
| <p>15 καὶ εἶπε πρὸς αὐτούς·<br/>(ἐπιθυμία ἐπιθύμησα. . .)</p> <p>16 λέγω γὰρ ὑμῖν, (ὅτι<br/>οὐκέτι οὐ μὴ φάγω. . .)</p>  | <p>15 . . .Et ait illis: (Desiderio<br/>desideravi. . .)</p> <p>16 . . .Dico enim vobis, (quia<br/>ex hoc. . .)</p>   |
| <p>(The Consecration)</p>  |   |
| <p>17 Καὶ δεξιόμενος τὸ ποτήριον<br/>εὐχαριστήσας εἶπε·. . .<br/>λέγω γὰρ ὑμῖν, (ὅτι οὐ<br/>μὴ πῶ. . .)</p> <p>19 καὶ λαβὼν ἄρτον εὐχαρι-<br/>στήσας ἔκλασε καὶ ἔδωκεν<br/>αὐτοῖς λέγων· τοῦτό ἐστι<br/>τὸ σῶμα. . .</p> <p>20 ὡσαύτως καὶ τὸ ποτήριον<br/>μετὰ τὸ δειπνήσαι λέγων·<br/>τοῦτο τὸ ποτήριον. . .</p> <p>25 ὁ δὲ εἶπεν αὐτοῖς· οἱ<br/>βασιλεῖς. . .</p> <p>31 Εἶπεν δὲ ὁ Κύριος· Σίμων,<br/>Σίμων. . .</p> <p>33 ὁ δὲ εἶπεν αὐτῷ· Κύριε,<br/>μετὰ σου ἔτοιμός εἰμι<br/>. . .</p> <p>34 ὁ δὲ εἶπε· λέγω σοι, Πέτρε,<br/>(οὐ μὴ φωνήσῃ σήμερον<br/>ἄλεκτωρ πρὶν. . .)</p> | <p>17 . . .gratias egit, et dixit:<br/>Accipite. . .Dico enim vobis<br/>(quod non bibam. . .)</p> <p>20 . . .Similiter et calicem,<br/>postquam coenavit, dicens:<br/>(Hic est calix. . .) <sup>1</sup></p> <p>25 . . .Dixit autem eis:<br/>(neges. . .)</p> <p>31 Ait autem Dominus: (Simon,<br/>Simon. . .)</p> <p>33 . . .Qui dixit ei: (Domine,<br/>tecum paratus sum. . .)</p> <p>34 . . .At ille dixit: Dico<br/>tibi Petri, (non cantabit<br/>hodie gallus. . .)</p> |

<sup>1</sup> From the phrase kaine diatheke occurring here, the "Greek Testament" gets its name. To students of liturgy the sequence of the consecration of the divine elements is notable here; Luke has the bread consecrated second. . .and the wine first - the reverse of common usage in the Latin rite. The word eucharistesas, of course, gives us our word Eucharist, represented in the Vulgate by the phrase gratias egit.

King James Version

Rheims-Challoner Version

15 And he said unto them,  
(With desire I have de-  
sired. . .) <sup>1</sup>

And he said to them, ("I have  
greatly desired. . .")

16 For I say unto you. . .  
(thereof). . .

. . .for I say to you (that. . .  
of it. . .)

17 . . .and gave thanks, and  
said, Take this. . .  
For I say unto you, (I  
will not drink. . .) <sup>2</sup>

. . .he gave thanks and said,  
"Take this. . .for I say to  
you (that I will not drink. . .")

20 Likewise also the cup after  
supper, saying, (This cup  
is. . .)

. . .In like manner he took  
also the cup after the supper,  
saying, ("This cup is. . .")

25 And he said unto them,  
(The kings. . .)

. . .But he said to them, ("The  
kings. . .")

31 And the Lord said, (Simon,  
Simon. . .)

And the Lord said, ("Simon,  
Simon. . .")

33 And he said unto him, (Lord,  
I am ready. . .with thee  
. . .)

. . .But he said to him, ("Lord,  
with thee I am ready. . .!")

34 And he said, I tell thee,  
Peter, (the cock shall not  
crow this day. . .) <sup>3</sup>

But he said, "I tell thee,  
Peter, (a cock will not crow  
this day. . .")

---

<sup>1</sup> The Koiné Epithumia epethumesa is picked up both by the Vulgate and by the King James, but the Rheims-Challoner "puts it plain". The phrase in the Koiné appears to be an oriental formula of considerable poetic beauty.

<sup>2</sup> The English versions agree here on the use of will.

<sup>3</sup> The King James uses shall, the Rheims-Challoner will. (Op. cit.)

Κατὰ Λουκᾶν

Latin Vulgate

35 Καὶ εἶπεν αὐτοῖς· (ὅτε  
ἀπέστειλα ὑμᾶς. . .)

35 Et dixit eis: (Quando misi  
. . . ?)

36 οἱ δὲ εἶπον· οὐδενός.  
εἶπεν οὖν αὐτοῖς·

36 Et illi dixerunt: Nihil.  
Dixit ergo eis:

37 λέγω γὰρ ὑμῖν ὅτι ἔτι  
. . .

37 . . .Dico enim vobis,  
(quoniam adhuc. . .)

38 οἱ δὲ εἶπον· Κύριε, ἰδοὺ  
μάχαιραι ὡς δύο. ὃ δὲ  
εἶπεν αὐτοῖς· (ἱκανόν  
ἐστι.)

38 At illi dixerunt: Domine,  
ecce duo gladii hic. At  
ille dixit eis: (Satis est.)

40 ἐπὶ τοῦ τόπου εἶπεν  
αὐτοῖς· προσεύχεσθε. . .

40 . . .ad locum, dixit illis:  
Orate. . .

42 καὶ θεὶς τὰ γόνατα  
προσηύχετο λέγων·

42 positus genibus, orabat,  
dicens:

44 ἐκτενέστερον προσηύχετο  
. . .

43 . . .prolixius orabat.

45 ἀπὸ τῆς λύπης·

46 καὶ εἶπεν αὐτοῖς· τί  
καθεύδετε; ἀναστάντες  
προσεύχεσθε. . .

46 . . .tristitia. Et ait  
illis: Quid dormitis?  
surgite, orate. . .

47 Ἔτι δὲ αὐτοῦ λαλοῦντος  
(ἰδοὺ ὄχλος,) καὶ ὃ  
λεγόμενος (Ἰούδας, εἷς  
τῶν δώδεκα. . .)

47 Adhuc eo loquente, ecce  
turba; et qui vocatur Judas,  
unus de duodecim. . .

King James Version

Rheims-Challoner Version

35 And he said unto them,  
(When I sent you. . ?)

And he said to them, ("When I  
sent you. . ?")

(35) . . .And they said,  
Nothing.  
Then said he unto them,

. . .And they said, "Nothing."  
Then he said to them,

37 For I say unto you, (that  
. . .yet. . .)

For I say to you (that. . .  
yet. . .)

38 And they said, Lord, be-  
hold, here are two swords.  
And he said unto them, It  
is enough.

. . .And they said, "Lord, be-  
hold, here are two swords." And  
he said to them, ("Enough.")

40 . . .at the place, he said,  
unto them, Pray. . .

. . .at the place, he said to  
them, "Pray. . ."

(41) . . .kneeled down, and  
prayed,  
Saying,

. . .kneeling down, he began  
to pray, saying,

(44) . . .he prayed more  
earnestly:

. . .he prayed the more  
earnestly.<sup>1</sup>

(45) . . .for sorrow.  
And said unto them, Why  
sleep ye? rise and pray. . .

. . .for sorrow. And he said  
to them, "Why do you sleep? .  
Rise and pray. . ."

47 And while he yet spake, be-  
hold a multitude, and he  
that was called Judas, one  
of the twelve. . .

And while he was yet speaking,  
behold, a crowd came; and he  
who was called Judas, one of  
the Twelve. . .

---

<sup>1</sup> The Rheims-Challoner appears to follow the King James here, with  
earnestly, for ektenesteron, which Jerome makes prolixius, at  
greater length.

Κατὰ Λουκᾶν

Latin Vulgate

- 48 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·  
(Ἰούδα, φιλήματι τὸν  
υἱὸν τοῦ ἀνθρώπου παραδ-  
ίδως;)
- 50 τὸ ἐσόμενον εἶπον αὐτῷ·  
Κύριε. . .
- 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν· (ἔατε ἕως τούτου·)
- 52 εἶπε δὲ ὁ Ἰησοῦς πρὸς  
τοὺς παραγεγομένους. . .
- 56 παιδίσκη. . . ἀτενίσασα  
αὐτῷ εἶπε· (καὶ οὗτος  
σύν. . .)
- 57 ὁ δὲ ἠρνήσατο λέγων·  
γύναι, οὐκ οἶδα αὐτόν.  
T.R. αὐτόν
- 58 ἕτερος. . . ἔφη· . . ὁ  
δὲ Πέτρος εἶπεν· ἄνθρωπε,  
οὐκ εἰμί.
- 59 ἄλλος τις διίσχυρίζετο  
λέγων·
- 60 εἶπε δὲ ὁ Πέτρος· ἄνθρωπε,  
οὐκ οἶδα ὃ λέγεις.
- 61 { ὥς εἶπεν αὐτῷ. . .  
ἀπαρνήσῃ με τρίς·

- 48 . . . Jesus autem dixit illi:  
(Juda, osculo Filium hominis  
tradis?)
- 49 . . . quod futurum erat,  
dixerunt ei: Domine,
- 51 Respondens autem Jesus, ait:
- 52 . . . Dixit autem Jesus (ad  
eos qui venerant. . .)
- 56 . . . ancilla. . . intuita,  
dixit:
- 57 . . . At ille negavit eum,  
dicens: (Mulier, non novi  
illum.)
- 58 . . . Petrus vero ait: (O  
homo, non sum)
- 59 . . . alius quidam affirma-  
bat, dicens:
- 60 Et ait Petrus: Homo, nescio  
quid dicis.
- 61 { sicut dixerat. . .  
62 { . . . te me negabis.



King James Version

Rheims-Challoner Version

48 But Jesus said unto him,  
(Judas, betrayest thou the  
Son of man with a kiss?)

. . .But Jesus said to him,  
("Judas, dost thou betray the  
Son of Man with a kiss?"

49 . . .what would follow,  
they said unto him, Lord,

. . .what would follow, they  
said to him, "Lord. . ."

51 And Jesus answered and said,

. . .But Jesus answered and  
said,

52 Then Jesus said unto. . .  
(which were come. . .)

. . .But Jesus said. . .(who  
had come. . .)

56 . . .maid. . .earnestly  
looked upon. . .and said,

. . .maidservant. . .gazing  
upon him she said, <sup>1</sup>

57 And he denied him, saying,  
(Woman, I know him not.)

. . .But he denied him, saying,  
("Woman, I do not know him.")

58 . . .and said. . .And Peter  
said, (Man, I am not.)

. . .and said. . .But Peter  
said, ("Man, I am not.")

59 . . .another. . .affirmed,  
saying,

. . .another insisted, saying,

60 And Peter said, Man, I know  
not what thou sayest.

. . .But Peter said, "Man, I  
do not know what thou sayest."

(61) . . .thou shalt deny me  
· thrice. <sup>2</sup>

. . .thou wilt deny me thrice."

---

<sup>1</sup> The Koinè atenisasa becomes the Vulgate intuita, and is variously  
paraphrased in these English versions.

<sup>2</sup> The King James says shalt, the Rheims-Challoner wilt. The second seems  
valid.



Κατὰ Λουκᾶν

Latin Vulgate

64 περικαλύψαντες αὐτὸν...ἐπη-  
ρώτων αὐτὸν λέγοντες·  
προφήτευσον. . .

64 . . .et interrogabant eum,  
dicentes: Prophetiza. . .?

65 Καὶ ἕτερα πολλὰ βλασφημοῦντες  
ἔλεγον εἰς αὐτόν. . .

65 . . .Et alia multa blas-  
phemantes dicebant in eum.

66 καὶ ἀνήγαγον αὐτὸν εἰς  
τὸ συνέδριον ἑαυτῶν  
λέγοντες·

66 . . .duxerunt illum in con-  
siliium suum, dicentes: Si  
tu es Christus, dic nobis.  
Et ait illis: Si vobis  
dixero, non credetis mihi:  
Si autem et interrogavero,  
non respondebitis mihi, neque  
dimittetis.

67 εἰ σὺ ὁ Χριστός, εἰπὲ ἡμῖν.  
εἶπε δὲ αὐτοῖς· ἂν ὑμῖν  
εἴπω, οὐ μὴ πιστεύσητε,

68 ἂν δὲ καὶ ἐρωτήσω, οὐ  
μὴ ἀποκριθῇτέ μοι ἢ  
ἀπολύσητε·

70 Dixerunt autem omnes:

70 εἶπον δὲ πάντες. . .ὁ δὲ  
πρὸς αὐτοὺς ἔφη· ὑμεῖς  
λέγετε ὅτι ἐγὼ εἰμι.

71 At illi dixerunt:

71 οἱ δὲ εἶπον·

XXIII

2 ἤρξαντο δὲ κατηγορεῖν  
αὐτοῦ λέγοντες· (τοῦτον εὐρόμεν λέγουσα  
ἑαυτὸν Χριστὸν βασιλέα  
εἶναι.)

2 . . .Cooperunt autem illum  
accusare, dicentes: Hunc  
invenimus. . .dicentem se  
Christum regem esse. . .

3 ὁ δὲ Πιλάτος ἐπηρώτησεν  
αὐτὸν λέγων· σὺ εἶ ὁ  
βασιλεὺς τῶν Ἰουδαίων;

3 . . .Pilatus autem inter-  
rogavit eum, dicens: Tu es  
rex. . .

King James Version

Rheims-Challoner Version

64 . . .and asked him, saying,  
Prophecy. . ?

. . .and asking him, saying,  
"Prophecy. . ?"

65 And many other things blas-  
phemously spake they against  
him.

. . .And many other things they  
kept saying against him, re-  
viling him. <sup>1</sup>

66 . . .and led him into their  
council, saying,  
Art thou the Christ? Tell  
us. And he said unto them,  
If I tell you, ye will not  
believe:  
And if I also ask you, ye  
ye will not answer me, nor  
let me go. <sup>2</sup>

. . .led him away into their  
Sanhedrin, saying, "If thou art  
the Christ, tell us." And he  
said to them, "If I tell you,  
you will not believe me; and if  
I question you, you will not  
answer me, or let me go. . ."

70 Then said they all,

And they all said,

71 And they said,

And they said,

XXIII

2 . . .began to accuse him,  
saying, We found. . .saying  
that he himself is Christ  
a King. <sup>3</sup>

. . .began to accuse him,  
saying, "We have found. . .  
saying that he is Christ a  
King."

3 And Pilate asked him,  
saying, Art thou the King  
. . ?

. . .Pilate asked him, saying,  
"Art thou the king. . ?"

---

<sup>1</sup> The Rheims-Challoner version avoids transfer of the word blaspheming.

<sup>2</sup> The English versions concur on will. Jerome's version has a lingua franca flavor, especially when he uses dixero and interrogavo, rarer forms for dixerim and interrogaverim.

<sup>3</sup> In the English versions, one would expect to see a King set off by a comma, as an appositional phrase, in the Rheims-Challoner. The comma is missing.

Κατὰ Λουκᾶν

Latin Vulgate

- 3 ὁ δὲ ἀποκριθεὶς αὐτῷ  
ἔφη· σὺ λέγεις·
- 3 . . . At ille respondens,  
ait: Tu dicis. . .
- 4 ὁ δὲ Πιλάτος εἶπε (πρὸς  
τοὺς ἀρχιερεῖς·)
- 4 . . . Ait autem Pilatus (ad  
principes sacerdotum. . .)
- 5 οἱ δὲ ἐπίσχυον λέγοντες·  
. . . διδάσκων καθ'  
ὅλης τῆς Ἰουδαίας. . .
- 5 . . . At illi invalescebant,  
dicentes: . . . docens per  
universam Judaeam, <sup>1</sup>
- 6 Πιλάτος δὲ ἀκούσας  
Γαλιλαῖαν ἐπηρώτησεν  
(εἰ ὁ ἄνθρωπος Γαλιλαῖός  
ἐστι. . .)
- 6 . . . Filatus autem audiens  
Galilaeam, interrogavit (si  
homo Galilaeus esset.)
- 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις  
ἱκανοῖς· αὐτὸς δὲ οὐδὲν  
ἀπεκρίνατο αὐτῷ.
- 9 . . . Interrogabat autem eum  
multis sermonibus. At ipse  
nihil illi respondebat.
- 13 συγκαλεσάμενος τοὺς  
ἀρχιερεῖς. . .
- 13 . . . convocatis principibus
- 14 εἶπε πρὸς αὐτοὺς· προση-  
νέγκατέ. . . ἐγὼ ἐνώπιον  
ὑμῶν ἀνακρίνας (οὐδὲν  
εὔρον ἐν τῷ. . .)
- 14 dixit ad illos: obtulistis  
. . .
- . . . ego coram vobis inter-  
rogans, (nullam causam  
inveni. . .)
- 18 ἀνέκραξαν δὲ παμπληθεὶ  
λέγοντες· (αἶρε τούτον  
. . .)
- 18 . . . Exclamavit autem simul  
universa turba, dicens:  
(Folle hunc. . .)

<sup>1</sup> Invalesco appears here as one of the rare inchoative verbs of the Vulgate.

King James Version

Rheims-Challoner Version

- 3 And he answered him and said, Thou sayest it.
- 4 Then said Pilate (to the chief priests. . .)
- 5 And they were the more fierce, saying. . .teaching throughout all Jewry,
- 6 When Pilate heard of Galilee, he asked (whether the man were a Galilee an.)
- 9 Then he questioned with him in many words; but he answered him nothing.<sup>1</sup>
- 13 . . .called together the chief. . .
- 14 Said unto them, Ye have brought. . .
- . . .having examined him before you, (have found no fault. . .)
- 18 And they cried out all at once, saying, (Away with this man. . .)
- . . .And he answered him and said, "Thou sayest it."
- . . .And Pilate said (to the chief priests. . .)
- But they persisted, saying, ". . .teaching throughout all Judea,"
- But Pilate, hearing Galilee, asked (whether the man was a Galilean.)
- . . .Now he put many questions to him, but he made him no answer.
- . . .called together the chief . . .
- . . .said to them, "You have brought. . ."
- . . .I upon examining him in your presence (have found no guilt. . .)
- . . .But the whole mob cried out together, saying, ("Away with this man. . .")

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<sup>1</sup> King James's questioned with appears to be an obsolete idiom. Neither the King James nor the Rheims-Challoner version prevents faulty reference of the second he. In both cases the antecedent appears at first to be Pilate.



Κατὰ Λουκᾶν

Latin Vulgate

- |  |  |
|--|--|
| <p>20 πάλιν οὖν ὁ Πιλαῶτος<br/>προσεφώνησεν. . .</p> <p>21 οἱ δὲ ἐπεφώνουν λέγοντες·<br/>σταύρωσον, σταύρωσον αὐτόν·</p> <p>22 ὁ δὲ τρίτον εἶπε πρὸς<br/>αὐτούς·</p> <p>23 οἱ δὲ ἐπέκειντο φωναῖς<br/>μεγάλαις αἰτούμενοι αὐτὸν<br/>σταυρωθῆναι, καὶ κατίσχυνον<br/>αἱ φωναὶ αὐτῶν (καὶ τῶν<br/>ἀρχιερέων·)</p> <p>28 γυναικῶν, αἱ καὶ ἐκόπτοντο<br/>καὶ ἐθρήνουν αὐτόν.<br/>στραφεῖς δὲ πρὸς αὐτάς<br/>ὁ Ἰησοῦς εἶπε·</p> <p>29 ὅτι ἰδοὺ ἔρχονται ἡμέραι<br/>ἐν αἷς ἐρουσί·</p> <p>30 τότε ἄρξονται λέγειν τοῖς<br/>ὄρεσι, (πέσετε ἐφ'<br/>ἡμᾶς. . .)</p> | <p>20 . . .Iterum autem Pilatus<br/>locutus est ad eos,</p> <p>21 . . .At illi succlamabant,<br/>dicentes: (Crucifige,<br/>crucifige eum.)</p> <p>22 . . .Ille autem tertio dixit<br/>ad illos:</p> <p>23 . . .At illi instabant<br/>vocibus magnis postulantes<br/>(ut crucifigetur;) et in-<br/>valescabant voces eorum.<sup>1</sup></p> <p>27 . . .quae plangebant et<br/>lamentabantur eum.</p> <p>28 Conversus autem ad illas<br/>Jesus, dixit:</p> <p>29 Quoniam ecce venient dies<br/>in quibus dicent:</p> <p>30 Tunc incipient dicere<br/>montibus. . .</p> |
|--|--|

<sup>1</sup> Jerome does not pick up and of the chief priests from the Koinè.



King James Version

Rheims-Challoner Version

20 Pilate therefore. . .spake  
again to them. <sup>1</sup>

. . .But Pilate spoke to them  
again,

21 But they cried, saying,  
(Crucify him, crucify him.)

. . .But they kept shouting,  
saying, ("Crucify him! Crucify  
him!")

22 . . .he said unto them the  
third time,

. . .And he said to them a  
third time,

23 And they were instant with  
loud voices, requiring (that  
he might be crucified.) And  
the voices of them. . .  
prevailed.

But they persisted with loud  
cries, demanding (that he should  
be crucified;) and their cries  
prevailed.

27 (women). . .which also be-  
wailed and lamented him. <sup>2</sup>

. . .who were bewailing and  
lamenting him.

28 But Jesus turning unto them  
said, <sup>3</sup>

. . .But Jesus turning to them  
said,

29 For, behold, the days are  
coming, in the which they  
shall say, <sup>4</sup>

. . .For behold, days are coming  
in which men will say,

30 Then shall they begin to  
say to the mountains,

Then they will begin to say to  
the mountains,

---

<sup>1</sup> The Koiné omits the personal pronoun after its verb of calling. The King James here is satisfied with to them, rather than unto them.

<sup>2</sup> The King James's which appears now with a feminine plural antecedent.

<sup>3</sup> The King James here uses unto with motion to or toward, in a squinting construction.

<sup>4</sup> The King James now modifies its which, a relative pronoun, by the definite article the, in a situation no considered "good English" to-day. The King James uses shall, and the Rheims-Challoner "corrects" it to will. (Cf. Robertson, Op. cit., loc. cit.)



Κατὰ Λουκᾶν

Latin Vulgate

33 τὸν τόπον τὸν καλούμενον  
Κρανίον,

33 . . .locum qui vocatur  
Calvariae,

34 ὁ δὲ Ἰησοῦς ἔλεγε·  
πάτερ. . .

34 . . .Jesus autem dicebat: <sup>1</sup>

35 καὶ . . .ἐξεμυκτήριζον  
δὲ καὶ οἱ ἄρχοντες σὺν  
αὐτοῖς λέγοντες·

35 . . .et deridebant eum  
principes cum eis, dicentes:

39 κακούργων ἐβλασφήμει  
αὐτὸν λέγων·

36 . . .et acetum offerentes ei,  
et dicentes:

40 ἀποκριθεὶς δὲ ὁ ἕτερος  
ἐπέτιμα αὐτῷ λέγων·  
(οὐδὲ φοβῇ. . .)

39 . . .blasphemabat eum;  
dicens:

42 καὶ ἔλεγε τῷ Ἰησοῦ·  
μνησθητί μου. . .

40 . . .Respondens autem alter  
inreprobabat eum, dicens:

43 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς·  
ἀμὴν λέγω σοι, σήμερον  
μετ' ἐμοῦ ἔσου ἔσθ  
ἐν τῷ παραδείσῳ.

42 . . .Et dicebat ad Jesum:

43 Et dixit illi Jesus: Amen  
dico tibi, (hodie mecum  
eris in paradiso.)

<sup>1</sup> The Vulgate's imperative appears based on the Koine imperative, elegen, but here, in this dramatic statement, uniquely spoken, there is no element of continued action in the past.

King James Version

Rheims-Challoner Version

33 . . .the place, which is  
called Calvary,

. . .the place called the Skull,<sup>1</sup>

34 Then said Jesus,

. . .And Jesus said,

35 (also with them) And the  
rulers. . .derided him,  
saying,

. . .and the rulers with them  
kept sneering at him, saying,<sup>2</sup>

36 . . .and offering him  
vinegar,  
And saying,

. . .offering him common wine,  
and saying,<sup>3</sup>

39 . . .railed on him, saying,<sup>4</sup>

. . .was abusing him, saying,

40 But the other answering  
rebuked him, saying,

. . .But the other in answer  
rebuked him and said,

42 And he said unto Jesus,

. . .And he said to Jesus,

43 And Jesus said unto him,  
Verily I say unto thee,  
(Today shalt thou be with  
me in paradise.)<sup>5</sup>

. . .And Jesus said to him,  
"Amen I say to thee, (this day  
thou shalt be with me in paradise.)"

---

<sup>1</sup> Here, oddly, the Rheims-Challoner version goes back to the Koiné for Skull. Cf. ton kaloumenon kranion, on opposite page. Here the King James appears to follow some text other than the Koiné, possibly the Vulgate.

<sup>2</sup> Rheims-Challoner's paraphrase of deridebant (laughed down) seems forced.

<sup>3</sup> The Rheims-Challoner plausibly makes acetum (oksos) common wine.

<sup>4</sup> The Koiné's eblasphemei is taken over by Jerome only. The King James says railed on, an obsolete phrase, and the Rheims-Challoner says was abusing. . .

<sup>5</sup> The English versions agree on the use of shall, but this usage is not one pleasing to today's "purist", who would expect the will of simple futurity, in the second person. (loc. cit.)



Κατὰ Λουκᾶν

Latin Vulgate

46 καὶ φωνήσας φωνῇ μεγάλῃ·  
ὁ Ἰησοῦς εἶπε· . . . Καὶ  
ταῦτα εἰπὼν ἐξέπνευσε.

46 . . . Et clamans voce magna  
Jesus ait: . . et haec dicens,  
expiravit.

47 ἐδόξασε τὸν Θεὸν λέγων·

47 . . . glorificavit Deum,  
dicens:

52 οὗτος . . . ᾔτησατο τὸ  
σῶμα τοῦ Ἰησοῦ. . .

53 . . . et petiit corpus Jesu;

XXIV

5 εἶπον πρὸς αὐτάς· τί  
ζητεῖτε τὸν ζῶντα  
μετὰ τῶν νεκρῶν;

5 . . . dixerunt ad illas:  
Quid quaeritis viventem  
cum mortuis?

6 μνησθήτε ὡς ἐλάλησεν  
ὑμῖν ἔτι ὢν ἐν τῇ  
Γαλιλαίᾳ λέγων·

6 . . . recordamini qualiter,  
locutus est vobis, cum adhuc  
in Galilaea esset, dicens:

9 καὶ ὑποστρέψασαι ἀπὸ τοῦ  
μνημεῖου ἀπήγγειλαν  
(ταῦτα πάντα τοῖς ἑνδεκά  
. . .)

9 . . . Et regressae a monu-  
mento nuntiaverunt (haec  
omnia illis undecim. . .)

10 αἱ ἔλεγον· (πρὸς τοὺς  
ἀποστόλους ταῦτα.)

10 . . . quae dicebant (ad  
apostolos haec.)

14 καὶ αὐτοὶ ὡμῶν (πρὸς  
ἀλλήλους περὶ πάντων  
τῶν συμβεβηκότων τούτων.)

14 Et ipsi loquebantur (ad  
invicem de his omnibus  
quae acciderant.)

King James Version

Rheims-Challoner Version

46 And when Jesus had cried  
with a loud voice, he said,  
. . .and having said thus,  
he gave up the ghost.

. . .And Jesus cried out with a  
loud voice and said. . .And  
having said this, he expired.

47 . . .he glorified God,  
saying,

. . .he glorified God, saying,

(52) . . .and begged the body  
of Jesus.

. . .and asked for the body of  
Jesus.

XXIV

5 . . .they said unto them,  
Why seek ye the living  
among the dead?

. . .they said to them, "Why  
do you seek the living one among  
the dead. . .?"

6 . . .remember how he spake  
unto you when he was yet in  
Galilee,  
Saying,

. . .Remember how he spoke to  
you while he was yet in Galilee,  
saying. . .

9 And returned from the se-  
pulchre, and told (all these  
things unto the eleven. . .) <sup>1</sup>

. . .And having returned from  
the tomb, they reported (all  
these things to the Eleven. . .)

10 . . .which told these things  
(unto the apostles.) <sup>2</sup>

. . .who were telling these  
things (to the apostles.)

14 And they talked (together  
of all these things which  
had happened.)

. . .And they were talking (to  
each other about all these things  
that had happened.) <sup>3</sup>

---

<sup>1</sup> King James's use of told is interesting here; one would expect shewed.

<sup>2</sup> Again the King James uses the relative pronoun which with a feminine plural antecedent.

<sup>3</sup> Rheims-Challoner's that seems more facile than the King James's which.  
(op. cit., pp. 129-132)





15 ἐν τῷ ὁμιλεῖν αὐτοὺς  
καὶ συζητεῖν. . .

15 . . .dum fabularentur, et  
secum quaerent: <sup>1</sup>

17 εἶπε δὲ πρὸς αὐτοὺς·  
(τίνες οἱ λόγοι. . .)

17 . . .Et ait ad illos:  
(Qui sunt hi sermones. . ?)

18 ἀποκριθεὶς δὲ εἷς, ὃ  
ὄνομα Κλεόπας, εἶπε  
πρὸς αὐτόν·

18 . . .Et respondens unus, cui  
nomen Cleophas, dixit ei:

19 καὶ εἶπεν αὐτοῖς· ποῖα;  
οἱ δὲ εἶπον αὐτῷ· (τὰ  
περὶ Ἰησοῦ τοῦ Ναζωραίου.)

19 . . .Quibus illi dixit:  
Quae? Et dixerunt: (De  
Jesu Nazareno. . .)

23 ἦλθον λέγουσαι καὶ ὁπτα-  
σίαν ἀγγέλων ἑωρακέναι,  
οἱ λέγουσιν αὐτόν ζῆν.

23 . . .venerunt dicentes se  
etiam visionem angelorum  
vidisse, qui dicunt eum  
vivere.

24 οὕτω καθὼς καὶ αἱ  
γυναῖκες εἶπον. . .

24 . . .sicut mulieres dixerunt  
. . .

25 καὶ αὐτὸς εἶπε (πρὸς  
αὐτούς· ὃ ἀνόητοι. . .)  
οἷς ἐλάλησαν οἱ προφῆται.)

25 Et ipse dixit ad eos: O  
stulti. . .quae locuti  
sunt prophetae!

<sup>1</sup> The Koinē's omiloun is unusual here as a verb of saying. Cf. homily.  
(v. 14). V. 15 shows omilein, expressing the same sort of narrative-  
reasoning.

King James Version

Rheims-Challoner Version

15 . . .while they communed  
together and reasoned,

. . .while they were conversing  
and arguing together,

17 And he said unto them,  
(What manner of communications  
are these. . .? <sup>1</sup>

. . .And he said to them, ("What  
words are these. . .?",

18 And one of them, whose  
name was Cleopas, answering  
said unto him, <sup>2</sup>

But one of them, named Cleophas,  
answered and said to him,

19 And he said unto them,  
What things? And they said  
unto him, (Concerning a  
Jesus of Nazareth. . .) <sup>3</sup>

And they said to him, "What  
things?" And they said to him,  
("Concerning Jesus of Nazareth  
. . .")

23 . . .they came, saying,  
that they had also seen a  
vision of angels, which  
said he was alive. <sup>4</sup>

. . .they came, saying that  
they had also seen a vision of  
angels, who said that he was  
alive.

24 (so). . .as the women had  
said. . .

. . .as the women had said. . .

25 Then he said unto them,  
O fools. . .all that the  
prophets have spoken:

But he said to them, "O foolish  
ones. . .all that the prophets  
have spoken! . ."

---

<sup>1</sup> The present-day stress on communications makes the King James use of  
the word unusually acceptable.

<sup>2</sup> The King James handling of Cleopas looks like Grimm's law in operation,  
for the King James scholars discard the aspirate of the labial mute  
and replace it by the mute of the first grade, p.

<sup>3</sup> The "mother-texts" studied here show no justification of the King  
James interpolation of a in "a Jesus of Nazareth."

<sup>4</sup> Here, oddly, the King James use of which is appropriate after the ante-  
cedent angels, for angels are reputed neuter.

Κατὰ Λουκᾶν

Latin Vulgate

- 27 διηρμήνευεν (αὐτοῖς ἐν  
πάσαις ταῖς γραφαῖς. . .)
- 29 καὶ παρεβιάσαντο αὐτὸν  
λέγοντες· (μεῖνον μεθ'  
ἡμῶν. . .)
- 32 καὶ εἶπον πρὸς ἀλλήλους·  
ὄυχι ἡ καρδία ἡμῶν και-  
ομένη ἦν ἐν ἡμῖν, ὥς  
ἐλάλει ἡμῖν ἐν τῇ ὁδῷ;
- 33 ἔνδεκα. . .
- 34 λέγοντες·
- 35 καὶ αὐτοὶ ἐξηγοῦντο. . .
- 36 Ταῦτα δὲ αὐτῶν λαλούντων  
αὐτὸς ὁ Ἰησοῦς ἔστη  
ἐν μέσῳ αὐτῶν καὶ λέγει  
αὐτοῖς· εἰρήνη ὑμῖν.
- 38 καὶ εἶπεν αὐτοῖς·
- 40 Καὶ τοῦτο εἰπών. . .
- 41 ἔτι δὲ ἀπιστούντων αὐτῶν  
ἀπὸ τῆς χαρᾶς καὶ  
θαυμαζόντων εἶπεν αὐτοῖς·  
(ἔχετε τι βρώσιμον ἐνθάδε;)
- 44 εἶπε δὲ αὐτοῖς· οὗτοι οἱ  
λόγοι οὓς ἐλάλησα πρὸς  
ὑμᾶς ἔτι ὧν σὺν ὑμῖν  
. . .
- 27 . . .interpretabatur. . .
- 29 Et coegerunt illum, dicentes:  
(Mane nobiscum. . .)
- 32 . . .Et dixerunt ad invicem:  
Nonne cor nostrum ardens erat  
in vobis, dum loqueretur in  
via,
- 33 . . .undecim. . .dicentes:
- 35 . . .Et ipsi narrabant. . .
- 36 Dum autem loquuntur, stetit  
Jesus in medio eorum, et  
dicit eis: Pax vobis;
- 38 Et dixit eis:
- 40 Et cum hoc dixisset. . .
- 41 Adhuc autem illis non  
credentibus, et mirantibus  
praegaudio, dixit: (Habetis  
hic aliquid quod manducetur?)
- 44 Et dixit ad eos: Haec sunt  
verba quae locutus sum ad  
vos cum adhuc essem vobis-  
cum. . .

King James Version

Rheims-Challoner Version

27 . . .he expounded. . .

. . .he interpreted. . .

29 But they constrained him,  
saying, (Abide with us:)

. . .And they urged him, saying,  
"Stay with us, . ."

32 And they said one to another,  
Did not our heart burn within  
us, while he talked with us  
by the way,

. . .And they said to each  
other, "Was not our heart  
burning within us while he was  
speaking on the road. . ?"

33 . . .the eleven. . .  
Saying,

. . .the Eleven. . .saying,

35 And they told. . .

. . .And they themselves began  
to relate. . .

36 And as they thus spake,  
Jesus himself stood in the  
midst of them, and saith  
unto them, Peace be unto  
you.

Now while they were talking of  
these things, Jesus stood in  
their midst, and said to them,  
"Peace to you!"

38 And he said unto them,

And he said to them,

40 And when he had thus spoken,

. . .And having said this,

41 And while they yet believed  
not for joy, and wondered,  
he said unto them, (Have ye  
here any meat?) <sup>1</sup>

But as they still disbelieved  
and marvelled for joy, he said,  
("Have you anything here to eat?")

44 And he said unto them, These  
are the words which I spake  
unto you, while I was yet  
with you. . .

And he said to them, "These are  
the words which I spoke to you  
while I was yet with you. . ."

---

<sup>1</sup> The context establishes the King James meat as anything to eat.



46 καὶ εἶπεν αὐτοῖς·

46 Et dixit eis. . .

50 καὶ ἐπάρας τὰ χεῖρας  
αὐτοῦ εὐλόγησεν αὐτούς.

50 . . .et elevatis manibus  
suis benedixit eis.

51 καὶ ἐγένετο ἐν τῷ  
εὐλογεῖν αὐτὸν αὐτοῦς  
. . .

51 Et factum est, dum bene-  
diceret illis,

53 αἰνοῦντες καὶ  
εὐλογοῦντες τὸν Θεόν.

53 . . .laudantes et bene-  
dicentes Deum.

ἀμήν.

Amen.

King James Version

46 And said unto them,

50 . . .and he lifted up his  
hands, and blessed them.

51 And it came to pass, while  
he blessed them,

53 . . .praising and blessing  
God.

Amen.

Rheims-Challoner Version

. . .And he said to them,

. . .and he lifted up his hands  
and blessed them.

. . .And it came to pass as he  
blessed them,

. . .praising and blessing God.

Amen.

Κατὰ ἸωάννηνLatin Vulgate

- 15 Ἰωάννης μαρτυρεῖ περὶ  
αὐτοῦ καὶ κέκραγε λέγων·  
οὗτος ἦν ὃν εἶπον. . .
- 19 ἵνα ἐρωτήσωσιν αὐτόν.  
σὺ τίς εἶ; καὶ ὡμολόγησε  
καὶ οὐκ ἠρνήσατο· καὶ  
ὡμολόγησεν. . .
- 21 καὶ ἠρώτησαν αὐτόν· τί  
οὖν; Ἠλίας εἶ σὺ; καὶ  
λέγει· οὐκ εἰμί. ὁ  
προφήτης εἶ σὺ; καὶ  
ἀπεκρίθη, οὐ.
- 22 εἶπον οὖν αὐτῷ· τίς εἶ;  
ἵνα ἀποκρισιν δῶμεν τοῖς  
πέμπασιν ἡμᾶς· τί λέγεις  
περὶ σεαυτοῦ;
- 23 ἔφη· ἐγὼ φωνὴ βοῶντος  
ἐν τῇ ἐρήμῳ, εὐθύνατε  
τὴν ὁδὸν Κυρίου, καθὼς  
εἶπεν Ἡσαΐας ὁ προφήτης.
- 15 (testimonium perhibet)  
. . .et clamat, dicens:  
Hic erat quem dixi:
- 19 . . .ut interrogarent eum:  
Tu quis es? Et confessus  
est, et non negavit; et  
confessus est.
- 21 . . .Et interrogaverunt eum:  
Quid ergo? Elias es tu?  
Et dixit: Non sum. Propheta  
es tu? Et respondit: Non.
- 22 Dixerunt ergo ei: Quis es,  
ut responsum demus his qui  
miserunt nos? quid dicis  
de teipso?
- 23 . . .Ait: Ego vox clamantis  
in deserto: Dirigite viam  
Domini, sicut dixit Isaias  
propheta.



King James Version

John I  
Rheims-Challoner Version

- 15 (bare witness)  
 . . .and cried, saying,  
 This was he of whom I  
 spake,
- 19 . . .to ask him, Who art  
 thou?  
 And he confessed, and  
 denied not; but confessed,
- 21 And they asked him, What  
 then? Art thou Elias? And  
 he saith, I am not. Art  
 thou that prophet? And he  
 answered, No.  
 Then said they unto him,  
 Who art thou, that we may  
 give an answer to them  
 that sent us. What sayest  
 thou of thyself? <sup>3</sup>
- 23 He said, I am the voice of  
 one crying in the wilder-  
 ness, Make straight the  
 way of the Lord, as said  
 the prophet Esaias.

- (bore witness)  
 . . .and cried, "This was he of  
 whom I said. . ." <sup>1</sup>
- . . .to ask him, "Who art thou?"  
 And he acknowledged and did not  
 deny; and he acknowledged, <sup>2</sup>
- . . .And they asked him, "what  
 then? Art thou Elias?" And he  
 said, "I am not." "Art thou  
 the Prophet?" And he answered,  
 "No."  
 They therefore said to him, "who  
 art thou? that we give an answer  
 to those who sent us. What  
 hast thou to say of thyself?"
- . . .He said, "I am the voice  
 of one crying in the desert,  
 'Make straight the way of the  
 Lord,'  
 as said Isaias the prophet."

- 
- <sup>1</sup> Rheims-Challoner alone omits saying after cried. (From Prologue, of special interest to students of Milton; the usual Last Gospel of the daily Mass in the Latin Rite.) The Prologue contains the text of the Incarnation: Et verbum caro factum est (Kai o logos sarks egeneto.)
- <sup>2</sup> Because the word confess connotes to the modern reader admission of evil, Rheims-Challoner's rendering, acknowledged, seems an improvement, especially because it seems a precise rendering of the Koine omologesen.
- <sup>3</sup> The idiom of saying becomes more "regular" with John than with Luke; we may now expect to see the dative usually after eipein, and the accusative with the preposition less often (as pros auton); the Alexandrine of Luke seems a coarser dialect than that of John.

Κατὰ Ἰωάννην

Latin Vulgate

25 καὶ ἠρώτησαν αὐτὸν καὶ  
εἶπον αὐτῷ·

25 . . .Et interrogaverunt eum,  
et dixerunt ei:

26 ἀπεκρίθη αὐτοῖς ὁ  
Ἰωάννης λέγων·

26 . . .Respondit eis Joannes,  
dicens:

29 βλέπει . . .καὶ λέγει·  
Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ  
αἴρων τὴν ἁμαρτίαν τοῦ  
κόσμου.

29 . . .vidit. . .et ait:  
(Ecce Agnus Dei, ecce qui  
tollis peccatum mundi.)  
Hic est de quo dixi: <sup>1</sup>

30 οὗτός ἐστι περὶ οὗ ἐγὼ  
εἶπον·

32 . . .Et testimonium per-  
hibuit Joannes dicens:  
(Quia vidi Spiritum des-  
cendentem quasi columbam de  
caelo, et mansit super eum.

32 καὶ ἐμαρτύρησεν Ἰωάννης  
λέγων (ὅτι τεθέσμαι τὸ  
Πνεῦμα καταβαῖνον ὡς  
περιστερὰν ἐξ οὐρανοῦ, καὶ  
ἔμεινεν ἐπ' αὐτόν.

33 Et ego nesciebam eum; sed  
qui misit me baptizare in  
aqua,) ille mihi dixit:  
(Super quem videris Spiritum  
. . .)

33 καὶ γὰρ οὐκ ᾔδειν αὐτόν,  
'ἀλλ' ὁ πέμψας με βαπτίζειν  
ἐν ὕδατι,) ἐκείνός μοι  
εἶπεν· (ἐφ' ᾧ ἂν ἴδῃς  
τὸ Πνεῦμα. . .)

36 . . .Et respiciens Jesum  
ambulantem, dicit: (Ecce  
Agnus Dei. . .)

36 καὶ ἐμβλέψας τῷ Ἰησοῦ  
περιπατοῦντι λέγει·  
(Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.)

37 . . .eum duo discipuli  
loquentem,

37 οἱ δύο μαθηταὶ λαλοῦντος,

<sup>1</sup> That peccatum (amartian) is in the singular is particularly noteworthy.  
The reference appears to be to original sin. . .In the daily liturgy,  
however, the Agnus Dei contains a plural, peccata.

King James Version

Rheims-Challoner Version

25 And they asked him, and  
said unto him,

. . .And they asked him, and  
said to him,

26 John answered them, saying,

. . .John said to them in  
answer,

29 . . .seeth. . .and saith,  
(Behold the Lamb of God,  
which taketh away the sin  
of the world.)  
This is he of whom I said,

. . .saw. . .and he said, "Be-  
hold the lamb of God, who takes  
away the sin of the world! This  
is he of whom I said. . ."

32 And John bare record, saying,  
(I saw the Spirit descend-  
ing from heaven like a dove,  
and it abode upon him.  
And I knew him not: but he  
that sent me to baptize with  
water,) the same said unto  
me, (Upon whom thou shalt see  
the Spirit. . .) <sup>1</sup>

And John bore witness, saying,  
("I beheld the Spirit descending  
as a dove from heaven, and it  
abode upon him. And I did not  
know him. But he who sent me  
to baptize with water) said to  
me, ('He upon whom thou wilt  
see the Spirit) descending. . .'  
. . ."

36 And looking upon Jesus as  
he walked, he saith, (Be-  
hold the Lamb of God!)

. . .And looking upon Jesus as  
he walked by, he said, ("Behold  
the lamb of God:") <sup>2</sup>

37 And the two disciples  
(heard him) speak,

And the two disciples (heard)  
him speak, <sup>3</sup>

---

<sup>1</sup> The King James says shalt, the Rheims-Challoner wilt, in simple futurity.  
(Op. cit.)

<sup>2</sup> Rheims-Challoner, it appears, has no justification for adding the complementary adverb, by, to walking. The Koinè peripatounti, however, has a faint connotation of "walking back and forth". The context suggests strongly, it appears, that Jesus was walking toward John.

<sup>3</sup> Rheims-Challoner seems to follow the King James in translating loquentem (lalountos) as an infinitive rather than as a present participle.



Κατὰ Ἰωάννην

Latin Vulgate

- 38 στραφεὶς δὲ ὁ Ἰησοῦς·  
καὶ θεασάμενος αὐτοὺς  
ἀκολουθοῦντας λέγει αὐτοῖς·
- 39 τί ζητεῖτε; οἱ δὲ εἶπον  
αὐτῷ· ῥαββί· (ὃ λέγεται  
ἐρμηνευόμενον διδάσκαλε·)  
που μένεις;
- 40 λέγει αὐτοῖς· (ἔρχεσθε. . .
- 42 εὗρίσκει οὗτος πρῶτος τὸν  
ἀδελφὸν τὸν ἴδιον Σίμωνα,  
καὶ λέγει αὐτῷ· (εὕρη-  
καμεν τὸν Μεσσίαν·)
- 43 καὶ ἤγαγεν αὐτὸν πρὸς τὸν  
Ἰησοῦν·) ἐμβλέψας αὐτῷ  
ὁ Ἰησοῦς εἶπε· (σὺ εἶ  
Σίμων ὁ υἱὸς Ἰωάννα,) σὺ  
κληθήσῃ Κηφᾶς, ὃ  
ἐρμηνεύεται Πέτρος.
- 44 ὁ Ἰησοῦς. . .λέγει  
αὐτῷ· ἀκολούθει μοι.
- 46 εὗρίσκει Φίλιππος τὸν  
Ναθαναήλ καὶ λέγει αὐτῷ·  
(ὃν ἔγραψεν Μωσῆς. . .)
- 47 καὶ εἶπεν αὐτῷ Ναθαναήλ·  
ἐκ Ναζαρέτ. . .; . .λέγει  
αὐτῷ Φίλιππος· (ἔρχου καὶ  
ἴδε.)

- 38 . . .Conversus autem Jesus,  
et videns eos sequentes se  
dicit eis: Quid quaeritis?  
Qui dixerunt ei: Rabbi  
(quod dicitur interpretatum  
magister), ubi habitas?  
Dicit eis: (Venite. . .)
- 41 Invenit hic primum fratrem  
suum Simonem, et dicit ei:  
(Invenimus Messiam. . .)
- 42 . . .Intuitus autem eum  
Jesus, dixit: (Tu es Simon  
. . .) tu vocaberis Cephias,
- 43 . . .Et dicit ei Jesus:  
(Sequere me.)
- 45 Invenit Philippos Nathanael,  
et dicit ei: (quem scripsit  
Moyses. . .)
- 46 . . .Et dixit ei Nathanael:  
(A Nazareth. . .) Dicit ei  
Philippus: (Veni et vide.)
- 47 . . .et dicit de eo:

King James Version

Rheims-Challoner Version

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?  
He said unto them, (Come . . .)

But Jesus turned, and seeing them following him said to them, "What is it you seek?" They said to him, "Rabbi (which interpreted means Master), where dwellest thou?" He said to them, ("Come. . .")

41 He first findeth his own brother Simon, and saith unto him, (We have found the Messias. . .)

. . .He found first his brother Simon and said to him, ("we have found the Messias. . .")

42 . . .when Jesus beheld him, he said, (Thou art Simon . . .) thou shalt be called Cephas,<sup>1</sup>

. . .But Jesus, looking upon him, said, ("Thou art Simon . . .) thou shalt be called Cephas. . .")

43 . . .and saith unto him, (Follow me.)

. . .And Jesus said to him, ("Follow me.")

45 Philip findeth Nathanael, and saith unto him, . . (of whom Moses. . .did write. . .)

Philip found Nathanael, and said to him, (" . . .of whom Moses. . .wrote. . .")

46 And Nathanael said unto him, (. . .of Nazareth?) Philip saith unto him, (Come and see.)

And Nathanael said to him, (" . . .of Nazareth?") Philip said to him, ("Come and see.")

47 . . .and saith of him,

. . .and said of him,

---

<sup>1</sup>(The King James says that Cephas, interpreted, means "a stone", and the Rheims-Challoner says that, interpreted, Cephas means Peter. The Koinè says petros; Rheims-Challoner seems to be right. The handling of this text is of great importance in the exegesis of the Petrine Text, for which it almost undoubtedly is motivation.)

Κατὰ Ἰωάννην

Latin Vulgate

48 καὶ λέγει περὶ αὐτοῦ·

48 . . .Dicit ei Nathanael:  
(Unde me nosti?)

49 λέγει αὐτῷ Ναθαναήλ·  
(πόθεν με γινώσκεις;) -  
ἀπεκρίθη δὲ Ἰησοῦς καὶ  
εἶπεν αὐτῷ· πρὸ τοῦ σὲ  
Φίλιππον φωνῆσαι. . .

. . .Respondit Jesus, et  
dicit ei: (Priusquam te  
Philippus vocaret. . .)

50 ἀπεκρίθη Ναθαναήλ καὶ  
λέγει αὐτῷ· ῥαββί. . .

49 Respondit ei Nathanael, et  
ait: (rabbi. . .)

51 ἀπεκρίθη Ἰησοῦς καὶ  
εἶπεν αὐτῷ· ὅτι εἰπὼν σοι  
. . .

50 Respondit Jesus, et dixit  
ei: (quia dixi tibi. . .)

52 καὶ λέγει αὐτῷ· ἀμὴν  
λέγω ὑμῖν. . .

51 Et dicit ei: Amen, amen  
dico vobis. . .

II

2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς  
(καὶ οἱ μαθηταὶ αὐτοῦ  
εἰς τὸν γάμον.)

2 . . .Vocatus est autem et  
Jesus, et discipuli ejus,  
ad nuptias.

3 καὶ ὑστερήσαντος οἴνου  
λέγει ἡ μήτηρ τοῦ Ἰησοῦ  
πρὸς αὐτόν·

3 Et deficiente vino, dicit  
mater Jesu ad eum:

4 λέγει αὐτῇ ὁ Ἰησοῦς·  
(τί ἐμοὶ καὶ σοί, γύναι;)

4 Et dicit ei Jesus: (Quid  
mihi et tibi est mulier?) <sup>1</sup>

<sup>1</sup> The Desclée Vulgate lacks a comma just in front of the vocative mulier.

King James Version

Rheims-Challoner Version

48 Nathanael saith unto him,  
(Whence knowest thou me?)

Nathanael said to him, ("Whence  
knowest thou me?")

Jesus answered and said  
unto him, (Before that  
Philip called thee. . .)

Jesus answered and said to him,  
("Before Philip called thee. . .")

49 Nathanael answered and  
said unto him, (Rabbi. . .)

. . .Nathanael answered him and  
said, ("Rabbi . . .")

50 Jesus answered and said  
unto him, (Because I said  
. . .)

Answering, Jesus said to him,  
("Because I said. . .")

51 And he saith unto him,  
Verily, verily, I say  
unto you. . .

. . .And he said to him, "Amen,  
amen, I say to you. . ."

II

2 And both Jesus was called,  
and his disciples, to the  
marriage.

. . .Now Jesus too was invited  
to the marriage, and also his  
disciples.

3 And when they wanted wine,  
the mother of Jesus saith  
unto him,

. . .And the wine having run  
short, the mother of Jesus said  
to him, <sup>1</sup>

4 Jesus saith unto her,  
(Woman, what have I to do  
with thee?)

. . .And Jesus said to her,  
("What wouldst thou have me do,  
woman?")

---

<sup>1</sup> The Rheims-Challoner's run short perfectly renders ysteresantos for the modern reader, but the King James's when they wanted wine, meaning when they lacked, rather than when they desired wine, is now an obsolete phrase.



Κατὰ Ἰωάννην

Latin Vulgate

- |  |   |
|--|---|
| 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς<br>διακόνοις· ὅ, τι ἂν λέγῃ<br>ὑμῖν ποιήσατε.   | 5 . . .Dicit mater ejus<br>ministris: Quodcumque<br>dixerit vobis, facite.  |
| 6 λέγει αὐτοῖς ὁ Ἰησοῦς·<br>(γεμίσατε τὰς ὑδρίας<br>ὕδατος.)               | 7 . . .Dicit eis Jesus:<br>(Implete hydrias aqua.)                          |
| 8 καὶ λέγει αὐτοῖς·<br>(ἀντλήσατε νῦν. . .)                                | 8 . . .Et dicit eis Jesus:<br>(Haurite nunc. . .)                           |
| 9 φωνεῖ δὲ τὸν νυμφίον ὁ<br>ἀρχιτρίκλινος καὶ λέγει<br>αὐτῷ·               | 9 . . .vocat sponsum archi-<br>triclinus, et dicit ei:                      |
| 16 καὶ τοῖς τὰς περιστεράς<br>πωλοῦσιν εἶπεν· ἄρατε<br>. . .               | 16 . . .Et his qui columbas<br>vendebant, dixit: Auferte<br>. . .           |
| 18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι<br>καὶ εἶπον αὐτῷ· (τί<br>σημεῖον. . .)     | 18 . . .Responderunt ergo<br>Judaei, at dixerunt ei:<br>(Quod signum. . .?) |
| 19 ἀπεκρίθη ὁ Ἰησοῦς καὶ<br>εἶπεν αὐτοῖς· (λύσατε τὸν<br>ναὸν τοῦτον. . .) | 19 . . .Respondit Jesus et<br>dixit eis: (Solvite templum<br>. . .)         |
| 20 εἶπον οὖν οἱ Ἰουδαῖοι·<br>(τεσσαράκοντα καὶ ἕξ<br>. . .)                | 20 . . .Dixerunt ergo Judaei:<br>(Quadraginta et sex. . .)                  |

King James Version

Rheims-Challoner Version

- 5 His mother saith unto the servants, Whatsoever he saith unto you, do it.
- 7 Jesus saith unto them, (Fill the waterpots with water.)
- 8 And he saith unto them, (Draw out now. . .)
- 9 . . .the ruler of the feast . . .called the bridegroom, And saith unto him,
- 16 And said unto them that sold doves, Take. . .hence . . .
- 18 Then answered the Jews and said unto him, (What sign . . .?)
- 19 Jesus answered and said unto them, (Destroy this temple. . .)
- 20 Then said the Jews, (Forty and six. . .)
- . . .His mother said to the attendants, "Do whatever he tells you."
- . . .Jesus said to them, ("Fill the jars with water.")
- And Jesus said to them, ("Draw out now. . .") <sup>1</sup>
- . . .the chief steward called the bridegroom, and said to him, <sup>2</sup>
- . . .And to them who were selling the doves he said, "Take. . .away. . ."
- The Jews therefore answered and said to him, "What sign. . .?"
- In answer Jesus said to them, ("Destroy this temple. . .")
- . . .The Jews therefore said, ("Forty-six. . .")

---

<sup>1</sup> Rheims-Challoner appears to pick up from the King James the expression draw out now, which is one of doubtful validity today. One would expect the Rheims-Challoner version with its occasionally vigorous colloquialisms to say "Pour it out now."

<sup>2</sup> The Rheims-Challoner's chief steward is acceptable today, but remote etymologically from architriclinos, which Jerome merely transliterates. The triclinion was a three-sided sloping couch, or the room in which such a three-sided couch was a fixture.

21 ἐπεῖνος δὲ ἔλεγε (περὶ  
τοῦ ναοῦ τοῦ σώματος  
αὐτοῦ.)

21 . . . Ille autem dicebat  
(de templo corporis sui.)

22 ἐμνήσθησαν οἱ μαθηταὶ  
αὐτοῦ ὅτι τοῦτο ἔλεγε,  
καὶ ἐπίστευσαν τῇ γραφῇ  
καὶ τῷ λόγῳ ᾧ εἶπεν ὁ  
Ἰησοῦς.

22 . . . recordati sunt dis-  
cipuli ejus, quia hoc  
dicebat, et crediderunt  
Scripturae, et sermoni  
quem dixit Jesus.

III

(Nicodemus)

2 οὗτος ἦλθε πρὸς αὐτὸν\*  
νυκτὸς καὶ εἶπεν αὐτῷ.

2 . . . Hic venit ad Jesum  
nocte, et dixit ei:

3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
αὐτῷ· ἀμὴν ἀμὴν λέγω σοι,  
(ἐὰν μή τις γεννηθῇ  
ἄνωθεν. . .)

3 . . . Respondit Jesus, et  
dixit ei: Amen, amen dico  
tibi, (nisi quis renatus  
fuerit denuo. . .)

• 4 λέγει πρὸς αὐτὸν ὁ  
Νικόδημος· (πῶς. . .)

4 . . . Dicit ad eum Nicodemus,  
(Quomodo. . . ?)

5 ἀπεκρίθη Ἰησοῦς· ἀμὴν  
ἀμὴν λέγω σοι, (ἐὰν μή  
τις γεννηθῇ ἐξ ὕδατος  
. . .)

5 . . . Respondit Jesus:  
Amen, amen dico tibi,  
(Nisi quis renatus. . .)

7 μὴ θαυμάσης ὅτι εἶπόν σοι,  
(δεῖ ὑμᾶς. . .)

7 Non mireris quia dixi  
tibi: (oportet vos. . .)

\* T.R. πρὸς τὸν Ἰησοῦν

King James VersionRheims-Challoner Version

21 But he spake (of the temple  
of his body.) <sup>1</sup>

. . .But he was speaking (of  
the temple of his body.)

22 . . .his disciples remembered  
that he had said this unto  
them; and they believed the  
scripture, and the word which  
Jesus had said.

. . .his disciples remembered  
that he had said this, and they  
believed the Scripture and the  
word that Jesus had spoken. <sup>2</sup>

## III

2 The same came to Jesus by  
night, and said unto him,

. . .This man came to Jesus at  
night, and said to him,

3 Jesus answered and said unto  
him, Verily, verily, I say  
unto thee, (Except a man be  
born again. . .)

Jesus answered and said to him,  
"Amen, amen, I say to thee,  
(unless a man be born again. . .)"

4 Nicodemus saith unto him,  
(How. .?)

. . .Nicodemus said to him,  
("How. . ?")

5 Jesus answered, Verily,  
verily, I say unto thee,  
(Except a man be born. . .) <sup>3</sup>

Jesus answered, "Amen, amen, I  
say to thee, (unless a man be  
born again. . .)"

7 Marvel not that I said unto  
thee, (Ye must. . .)

("). . .Do not wonder that I  
said to thee, ('You must. . .')  
(")

---

<sup>1</sup> (The line motivates the Resurrection narrative of the three days in the tomb.)

<sup>2</sup> Rheims-Challoner appears here, also, to follow the King James, - in the rendering of sermoni as word; the actual meaning approximates "the metaphor he had used."

<sup>3</sup> The King James follows the Koiné in omitting again (anothen), but Jerome and the Rheims-Challoner version interpolate again.

Κατὰ Ἰωάννης

- 9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· (πῶς. . .)
- 10 ἀπεκρίθη δὲ Ἰησοῦς καὶ εἶπεν αὐτῷ· (σὺ εἰ δὲ διδάσκαλος τοῦ Ἰσραὴλ . . .)
- 11 ἀμὴν ἀμὴν λέγω σοι, (ὅτι ὃ οἶδαμε λαλοῦμεν. . .)
- 12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν (καὶ οὐ πιστεύετε,) πῶς ἔαν εἶπω τὰ ἐπουράνια πιστεύσετε;
- 26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· (ῥαββί . . .)
- 27 ἀπεκρίθη Ἰωάννης καὶ εἶπεν· (οὐ δύναται ἄνθρωπος λαμβάνειν. . .)
- 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον. (οὐκ εἰμὶ ἐγὼ ὁ Χριστός. . .)
- 31 ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ καὶ ἐκ τῆς γῆς λαλεῖ . . .
- 34 ὃν γὰρ ἀπέστειλεν ὁ Θεός, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ . . .

Latin Vulgate

9. Respondit Nicodemus, et dixit ei:
- 10 Respondit Jesus, et dixit ei: (Tu est magister. . . ?)
- 11 Amen, amen dico tibi, (quia quod scimus loquimur,)
- 12 . . . Si terrena dixi vobis, et non creditis, quomodo, si dixerò vobis caelestia, credetis?
- 26 . . . Et venerunt ad Joannem, et dixerunt ei: (rabbi. . .)
- 27 . . . Respondit Joannes, et dixit: (Non potest homo accipere. . .)
- 28 . . . Ipsi vos mihi testimonium perhibetis, quod dixerim: (Non sum ego Christus. . .)
- 31 . . . Qui est de terra, de terra est, et de terra loquitur.
- 34 Quem enim misit Deus, verba Dei loquitur;

King James Version

Rheims-Challoner Version

10 Jesus answered and said  
unto him, (Art thou a  
master. . ?)

Answering him, Jesus said,  
("Thou art a teacher. . ?")

11 Verily, verily, I say unto  
thee, (We speak that we do  
know,) <sup>1</sup>

("). . .Amen, amen, I say to  
thee, (we speak of what we  
know,)

12 If I have told you earthly  
things, and ye believe not,  
how shall ye believe, if I  
tell you of heavenly things? <sup>2</sup>

("). . .If I have spoken of  
earthly things to you, and you  
do not believe, how will you  
believe if I speak to you of  
heavenly things?")

26 And they came to John, and  
said unto him, (Rabbi. . .)

. . .And they came to John, and  
said to him, ("Rabbi. . .")

27 John answered and said,  
(A man can receive nothing  
. . .)

John answered and said, ("No  
one can receive. . .")

28 Ye yourselves bear me wit-  
ness, that I said, (I am  
not the Christ. . .)

("). . .You yourselves bear me  
witness that I said, ('I am not  
the Christ. . .')")

31 . . .he that is of the  
earth is earthly, and  
speaketh of the earth:

. . .He who is from the earth  
belongs to earth, and of the  
earth he speaks.

34 For he whom God hath sent  
speaketh the words of God:

For he whom God has sent speaks the  
words of God,

---

<sup>1</sup> The modern reader would expect a second relative pronoun after that, for clarity, lest the unique that lead him to anticipate a noun clause.

<sup>2</sup> Again the King James has shall where the Rheims-Challoner has will.

IV

- 5 πόλιν τῆς Σαμαρείας  
λεγομένην Συχάρ·
- 7 λέγει αὐτῇ ὁ Ἰησοῦς·  
δός μοι πεῖν. . .
- 9 λέγει οὖν αὐτῇ ἡ γυνὴ ἡ  
Σαμαρεῖτις· (πῶς σὺ  
Ἰουδαῖος ὢν παρ' ἐμοῦ  
πιεῖν αἰτεῖς, οὗσης  
γυναικὸς Σαμαρετίδος;)
- 10 ἀπερχίθη Ἰησοῦς καὶ εἶπεν  
αὐτῇ· (εἰ ᾔδεις. . .)  
. . . καὶ τίς ἐστὶν ὃ λέγων  
σοι, δός μοι πιεῖν. . .
- 11 λέγει αὐτῇ ἡ γυνή· (Κύριε,  
οὔτε. . .)
- 5 . . .in civitatem Samariae,  
quae dicitur Sichar,
- (Mulier de Samaria)
- 7 . . .Dicit ei Jesus: (Da  
mihi bibere.)
- 9 Dicit ergo ei mulier illa  
Samaritana: (Quomodo tu  
Judaeus cum sis, bibere a  
me voscis, quae sum mulier  
Samaritana?)
- 10 . . .Respondit Jesus, et  
dicit ei: Si scires. . .  
et quis est qui dicit tibi:  
(Da mihi bibere. . .)
- 11 . . .Dicit ei mulier:  
(Domine, neque. . .)

King James Version

Rheims-Challoner Version

IV

- |   |   |
|---|---|
| 5 . . .to a city of Samaria,<br>which is called Sychar, <sup>1</sup>  | . . .to a town of Samaria called<br>Sichar,   |
| 7 . . .Jesus saith unto her,<br>(Give me to drink.) <sup>2</sup>  | Jesus said to her, ("Give me to<br>drink";)   |
| 9 Then saith the woman of<br>Samaria unto him, (How is<br>it that thou, being a Jew,<br>askest drink of me, which<br>am a woman of Samaria?) <sup>3</sup> | . . .The Samaritan woman there-<br>fore said to him, ("How is it<br>that thou, although thou art a<br>Jew, dost ask drink of me, who<br>am a Samaritan woman?") |
| 10 Jesus answered and said<br>unto her, If thou knewest<br>. . .and who it is that<br>saith to thee, (Give me to<br>drink. . .) <sup>4</sup>              | Jesus answered and said to her,<br>"If thou didst know. . .and who<br>it is who says to thee, ('Give<br>me to drink. . .')                                      |
| 11 The woman saith unto him,<br>(Sir. . .nothing. . .)<br>(to draw <u>water</u> with) q.v.  | . . .The woman said to him,<br>("Sir. . .nothing. . .")   |

- 
- <sup>1</sup> King James's transliteration of Sychar shows a knowledge on the part of the scholars of the time that the Greek upsilon was pronounced as if it were a modern French u, or that the Erasmian pronunciation so required.
- <sup>2</sup> Despite the infinitives (bibere, piein) one would expect the Rheims-Challoner to say simply "Give me a drink", for the phrase give. . . to drink definitely is obsolete today, in the United States. Perhaps the only standing it ever had in English came from the King James usage here cited. But the interjection of something just in front of just in front of the infinitive makes the phrase valid.
- <sup>3</sup> The King James which am is harsh upon the ear of the modern reader. Here the King James's troublesome which is used of a feminine singular. This usage cannot have present-day validity, for it seems grotesque.
- <sup>4</sup> The King James relative pronoun that here functions smoothly, more smoothly than Rheims-Challoner's phonous repetition of who, in fact. (Cf. Robertson, Op. cit., pp. 129-132.)



Κατὰ Ἰωάννην

Latin Vulgate

- |  |  |
|--|--|
| <p>13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· (πᾶς ὁ πίνων. . .)</p> <p>15 Λέγει πρὸς αὐτὸν ἡ γυνή· (Κύριε, ὅς μοι. . .)</p> <p>16 Λέγει αὐτῇ ὁ Ἰησοῦς· (ὑπάγε φώνησον τὸν ἄνδρα σου. . .)</p> <p>17 ἀπεκρίθη ἡ γυνή καὶ εἶπεν· (οὐκ ἔχω ἄνδρα.)</p> <p style="padding-left: 40px;">λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας. . .</p> <p>18 τοῦτο ἀληθὲς εἶρηκας·</p> <p>19 λέγει αὐτῇ ἡ γυνή· (Κύριε, θεωρῶ. . .)</p> <p>20 καὶ ὑμεῖς λέγετε (ὅτι ἐν Ἱεροσολύμοις. . .)</p> <p>21 λέγει αὐτῇ ὁ Ἰησοῦς· (γύναι, πιστεύσον μοι . . .)</p> | <p>13 . . .Respondit Jesus, et dixit ei: (Omnis qui bibit . . .)</p> <p>15 . . .Dicit ad eum mulier: (Domine, da mihi. . .)</p> <p>16 . . .Dicit ei Jesus: (Vade, voca virum tuum. . .)</p> <p>17 . . .Respondit mulier, et dixit: (Non habeo virum.)</p> <p style="padding-left: 40px;">. . .Dicit ei Jesus: Bene dixisti,</p> <p>19 . . .hoc vere dixisti. Dicit ei mulier: (Domine, video. . .)</p> <p>20 . . .vos dicitis (quia Jerosolymis. . .)</p> <p>21 . . .Dicit ei Jesus: (mulier, crede mihi. . .)</p> |
|--|--|

King James Version

Rheims-Challoner Version

13 Jesus answered and said  
unto her, (Whoever drinketh  
. . .)

. . .In answer Jesus said to  
her, ("Everyone who. . .")

15 The woman saith unto him,  
(Sir, give me. . .)

. . .The woman said to him,  
("Sir, give me. . .")

16 Jesus saith unto her, (Go,  
call thy husband. . .)

Jesus said to her, ("Go, call  
thy husband. . .")

17 The woman answered and  
said, (I have no husband.)

The woman answered and said,  
("I have no husband.")

Jesus said unto her, Thou  
hast well said,

Jesus said to her, "Thou hast  
said well. . ." <sup>1</sup>

(18) . . .in that saidst thou  
truly.  
The woman saith unto him,  
(Sir, I perceive. . .) <sup>2</sup>

(18)("). . .thou hast spoken  
truly."  
The woman said to him, ("Sir,  
I see. . .")

20 . . .ye say, (that in  
Jerusalem. . .)

. . .you say that (at Jerusalem  
. . .)

21 Jesus saith unto her,  
(Woman, believe me. . .) <sup>3</sup>

. . .Jesus said to her, ("Woman,  
believe me. . .")

---

<sup>1</sup> The Rheims-Challoner has the adverb follow the verb, but the phrase still is <sup>or</sup> doubtful modern validity, the verb to say having lost its modifiability.

<sup>2</sup> The King James perceive comes from the Koinē theoro. The Rheims-Challoner phrase spoken well seems entirely valid. The Koinē eirekas, an unusual tense (the perfect) for the verb of saying in the Koinē, signifies foreknowledge.

<sup>3</sup> The English versions' phrase believe me has a modern cant overtone which makes it a little ludicrous.

Κατὰ Ἰωάννην

Latin Vulgate

25 λέγει αὐτῷ ἡ γυνή· οἶδα  
ὅτι Μεσσίας ἔρχεται (ὁ  
λεγόμενος Χριστός·)  
ὅταν ἔλθῃ ἐκεῖνος,  
ἀναγγελεῖ ἡμῖν πάντα·

25 . . .Dicit ei mulier:  
Scio quia Messias venit  
(qui dicitur Christus);  
cum ergo venerit ille,  
nobis annuntiabit omnia.

26 λέγει αὐτῷ ὁ Ἰησοῦς· ἐγώ  
εἰμι ὁ λαλῶν σοι.

26 . . .Dicit ei Jesus: Ego  
sum, qui loquor tecum.<sup>1</sup>

27 καὶ ἐθαύμασαν ὅτι μετὰ  
γυναικὸς ἐλάλει. οὐδεὶς  
μέντοι εἶπε, τί ζητεῖς  
ἢ τί λαλεῖς μετ' αὐτῆς;

27 . . .mirabantur quia cum  
muliere loquebatur. Nemo  
tamen dixit: Quid quaeris,  
aut quid loqueris cum ea?

28 (ἡ γυνή). . .καὶ λέγει  
τοῖς ἀνθρώποις·

28 . . .dicit illis hominibus:  
(Venite, et videte. . .)

29 δεῦτε ἴδετε ἄνθρωπον ὃς  
εἶπέ μοι (πάντα ὅσα  
ἐποίησα·)

29 . . .hominem qui dixit  
(mihi omnia quaecumque  
feci. . .)

31 Ἐν δὲ τῷ μεταξὺ ἡρώτων  
αὐτὸν οἱ μαθηταὶ λέγοντες·  
(ῥαββί, φάγε.)

31 Interea rogabant eum dis-  
cipuli, dicentes: (Rabbi,  
manduca.)

32 ὁ δὲ εἶπεν αὐτοῖς· (ἐγώ  
βρώσιν ἔχω. . .)

32 . . .Ille autem dicit eis:  
(Ego cibum habeo. . .)

33 ἔλεγον οὖν οἱ μαθηταὶ  
πρὸς ἀλλήλους·

33 . . .Dicebant ergo dis-  
cipuli ad invicem:

34 λέγει αὐτοῖς ὁ Ἰησοῦς·  
(ἐμὸν βρώμᾳ ἐστίν. . .)

34 . . .Dicit eis Jesus:  
(Meus cibus est. . .)

<sup>1</sup> The recurrent ego eimi (ego sum) signifies the divinity of Christ, for to the oriental mind it would connote the name of God.

King James Version

Rheims-Challoner Version

25 The woman saith unto him,  
I know that Messias cometh,  
which is called Christ;  
when he is come, he will  
tell us all things.

The woman said to him, "I know  
that Messias is coming (who is  
called Christ), and when he  
comes he will tell us all  
things."

26 Jesus saith unto her, I  
that speak unto thee am he.

. . .Jesus said to her, "I who  
speak with thee am he."

27 . . .and marvelled that he  
talked with ~~the~~ woman: yet  
no man said, What seekest  
thou? or, Why talkest thou  
with her?

. . .and they wondered that he  
was speaking with a woman. Yet  
no one said, "What dost thou  
seek?" or "Why dost thou speak  
with her?"

28 . . .and saith to the men,  
Come, see. . .

. . .and said to the people,  
"Come and see. . ."

29 . . .a man which told (me  
all things whichever I did:)

. . .a man who has told (me all  
that I have ever done. . .)"

31 In the mean while (sic) his  
disciples prayed him, say-  
ing, (Master, eat.)

. . .Meanwhile, his disciples  
besought him, saying, ("Rabbi,  
eat.")

32 But he said to them, (I  
have meat to eat. . .) <sup>1</sup>

. . .But he said to them, ("I  
have food to eat. . .")

33 Therefore said the dis-  
ciples one to another,

. . .The disciples therefore  
said to one another,

34 Jesus saith unto them,  
(My meat is. . .) <sup>2</sup>

Jesus said to them, ("My food  
is. . .")

---

<sup>1</sup> Again the King James uses meat generically, as of food, not flesh alone.  
Cf. Robert Herrick's "A Child's Grace. . ." - "on our meat and on us  
all".

<sup>2</sup> Again the King James uses the generic meat.

Κατὰ Ἰωάννην

Latin Vulgate

35 οὐχ ὑμεῖς λέγετε (ὅτι ἔτι  
· · ·)· · · ἰδοὺ λέγω  
ὑμῖν, (ἐπάρατε τοὺς  
ὀφθαλμοὺς ὑμῶν. · ·)

35 .. .Nonne vos dicitis  
(quod adhuc. . ?)

· · .Ecce dico vobis:  
(Levate oculos. . .)

39 ὅτι εἶπέ μοι (πάντα  
ὅσα ἐποίησα. · ·)

39 . . .Quia dixit mihi  
(omnia quaecumque feci. . .)

40 ἡρώτων αὐτὸν (μεῖναι παρ'  
αὐτοῖς·)

40 . . .rogaverunt eum (ut  
ibi maneret,·)

42 τῇ τε γυναικὶ ἔλεγον (ὅτι  
οὐκέτι διὰ τὴν σὴν λαλιὰν  
· · ·)

42 . . .Et mulieri dicebant:  
(Quia eam non propter tuam  
loquelam. . .)

47 καὶ ἡρώτα αὐτὸν (ἵνα  
καταβῇ. · ·)

47 . . .et rogabat eum (ut  
descenderet. . .)

48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς  
αὐτόν·

48 . . .Dixit ergo Jesus ad  
eum:

49 λέγει πρὸς αὐτόν ὁ βασιλικός·  
(Κύριε, κατάβηθι. · ·)

49 . . .Dicit ad eum regulus:  
(Domine, descende. . .)

50 λέγει αὐτῷ ὁ Ἰησοῦς·  
(πορεύου· ὁ υἱός σου ζῇ.)  
· · · τῷ λόγῳ ᾧ εἶπεν αὐτῷ  
ὁ Ἰησοῦς.

50 . . .Dicit ei Jesus: (Vade,  
filius tuus vivit.) . . .  
sermoni quem dixit ei Jesus  
· · ·

King James Version

Rheims-Challoner Version

35 Say not ye, (There. . .yet  
. . . ?)

("). . .Do you not say, ('There  
. . .yet. . . ?')(")

. . .behold, I say unto  
you, (Lift up your eyes  
. . .)

(")Well, I say to you, (Lift  
up your eyes. . .)(")

39 . . .He told me (all that  
ever I did.)

"He told me (all that I have  
ever done.")

40 . . .they besought him  
(that he would tarry with  
them:)

. . .they besought him (to  
stay there;) <sup>1</sup>

42 And said unto the woman  
. . .(not because of thy  
saying. . .)

. . .And they said to the woman,  
(" . . .no, . . .because of what  
thou hast said. . .")

47 . . .and besought him that  
he would come down. . .

. . .and besought him to come  
down. . .

48 Then said Jesus unto him,

Jesus therefore said to him,

49 The nobleman saith unto  
him, (Sir, come down. . .)

. . .The royal official said to  
him, (Sir, come down. . .")

50 Jesus saith unto him, (Go  
thy way; thy son liveth.)  
. . .the word that Jesus  
had spoken unto him. . .

. . .Jesus said to him, ("Go thy  
way, thy son lives.") . . .the  
word that Jesus spoke to him. . . <sup>2</sup>

---

<sup>1</sup> Rheims-Challoner's to stay there is vigorous and clear; the King James  
tarry with them today has a connotation of idling, not then in force.

<sup>2</sup> The Rheims-Challoner appears to pick up the King James go thy way, for  
in modern English go your way has a ring of insult.

Κατὰ Ἰωάννην

Latin Vulgate

51 καὶ ἀπήγγειλαν λέγοντες  
(ὅτι ὁ παῖς σου ζῇ.)

51 . . .et nuntiaverunt  
dicentes, (quia filius  
ejus viveret.)

52 ἐπύθετο οὖν παρ' αὐτῶν τὴν  
ῥᾶν ἐν ᾗ κυμψότερον  
ἔσχε καὶ εἶπεν αὐτῷ ὅτι  
χθὲς ῥᾶν ἐβδόμην. . .

52 . . .Interrogabat ergo  
horam (ab eis in qua melius  
habuerit.) Et dixerunt ei:  
Quia heri hora septima. . . <sup>1</sup>

53 ῥᾶ ἐν ᾗ εἶπεν αὐτῷ ὁ  
'Ιησοῦς (ὅτι ὁ υἱὸς  
σου ζῇ.)

53 . . .hora erat, in qua  
dixit ei Jesus: (Filius  
tuus vivit;)

V

6 λέγει αὐτῷ· θέλεις ὑγιὲς  
γενέσθαι;

7 . . .dicit ei: Vis sanus  
fieri? Respondit ei  
languidus:

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν·

8 . . .Dicit ei Jesus:  
(Urge. . .)

8 λέγει αὐτῷ ὁ 'Ιησοῦς·  
ἔγειρε. . .

10 . . .Dicebant ergo Judaei  
illi. . .

10 ἔλεγον οὖν οἱ 'Ιουδαῖοι  
. . .

11 ἀπεκρίθη αὐτοῖς· ὁ ποιήσας  
με ὑγιή, ἐκείνός μοι  
εἶπεν·

11 . . .Respondit eis: Qui  
me sanum fecit, ille mihi  
dixit:

<sup>1</sup> Jerome's melius habuerit has the characteristics of lingua franca. So also has his heri (Cf. French hier) (Koinē chthes, the pronunciation of which approximates yes.) (Cf. also O.E. geþstran, giestran, M.E. iesterdai.)

King James Version

Rheims-Challoner Version

51 . . .and told him, saying,  
(Thy son liveth.)

. . .and brought word saying  
(that his son lived.)

52 Then inquired he of them  
the hour (when he began to  
amend.) And they said unto  
him, Yesterday at the seventh  
hour. . .

. . .He asked of them therefore  
the hour (in which he had got  
better.) And they told him,  
"Yesterday, at the seventh hour.  
. . ."

53 . . .it was at the same  
hour, in the which Jesus  
said unto him, (Thy son  
liveth:)

. . .The father knew then that  
it was at that very hour in  
which Jesus had said to him,  
("Thy son lives.")

V

(6). . .he saith unto him,  
(Wilt thou be made whole?) <sup>1</sup>

. . .he said to him, ("Dost  
thou want to get well?")

8 Jesus saith unto him, (Rise  
. . .)

. . .Jesus said to him, ("Rise  
. . .")

10 The Jews therefore said un-  
to him. . .

The Jews therefore said to him  
. . .

11 He answered them, He that  
made ~~me~~ whole, the same  
said unto me. . .

. . .He answered them, ("He who  
made me well said to ~~me~~. . .")

---

<sup>1</sup> The King James whole means healthy, and represents the O.E. hal. Rheims-Challoner's mixture of archaism and fluent colloquial diction is inept: the archaism had best be avoided, as "Do you want to get well?" Jerome's translation of the Koinē asthenon into languidus shows that our languid once meant unhealthy, ill, not merely exhausted, tired out, listless, as today.



Κατὰ Ἰωάννην

Latin Vulgate

12 ἠρώτησαν οὖν αὐτὸν· τίς  
ἐστὶν ὁ ἄνθρωπος ὁ εἰπὼν  
σοι. . .

12 . . .Interrogaverunt ergo  
eum: Quis est ille homo  
qui dixit tibi. . ?

14 καὶ εἶπεν αὐτῷ· Ἴδε ὑγιής  
. . .

14 . . .et dixit illi: (Ecce  
sanus. . .)

15 καὶ ἀνήγγειλε τοῖς  
Ἰουδαίοις ὅτι Ἰησοῦς  
ἐστίν. . .

15 . . .et nuntiavit Judaeis  
quia Jesus esset. . .

17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο  
αὐτοῖς·

17 Jesus autem respondit eis:

18 ἀλλὰ καὶ πατέρα ἴδιον  
ἔλεγε τὸν Θεόν. . .

18 . . .sed et patrem suum  
dicebat Deum. . .

19 ἀπεκρίνατο οὖν ὁ Ἰησοῦς  
καὶ εἶπεν αὐτοῖς· Ἀμὴν  
ἀμὴν λέγω ὑμῖν, οὐ  
δύναται. . .

Respondit itaque Jesus,  
et dixit eis: Amen, amen,  
dico vobis, non potest. . .

24 ἀμὴν ἀμὴν λέγω ὑμῖν,  
ὅτι. . .

24 Amen, amen dico vobis,

25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι  
ἔρχεται ὥρα. . .

25 . . .Amen, amen dico vobis,  
quia venit hora. . .

34 ἀλλὰ ταῦτα λέγω ἵνα  
ὑμεῖς σωθῆτε. . .

35 sed haec dico ut vos  
salvi sitis. . .

King James Version

Rheims-Challoner Version

12 Then asked they him, What  
man is that which said unto  
thee. . ? <sup>1</sup>

. . .They asked him then, "Who  
is the man who said to thee. . ?"

14 . . .and said unto him,  
(Behold. . .whole:)

. . .and said to him, ("Behold  
. . .cured. . .")

15 . . .and told the Jews  
that it was Jesus. . .

. . .and told the Jews that it  
was Jesus. . .

17 But Jesus answered them,

. . .Jesus, however, answered  
them,

18 . . .but said also that  
God was his father. . .

. . .but was also calling God  
his own Father, <sup>2</sup>

(19) Then answered Jesus and  
said unto them, Verily,  
verily I say unto you. . .  
can do. . .

In answer therefore Jesus said  
to them, "Amen, amen, I say to  
you. . .can do. . ."

24 Verily, verily, I say unto  
you,

"Amen, amen, I say to you. . ."

25 Verily, verily, I say unto  
you, The hour is coming. . .

"Amen, amen, I say to you, the  
hour is coming. . ."

(34). . .but these things I  
say, that ye might be saved.

("). . .but I say these things  
that you may be saved.(")

---

<sup>1</sup> The King James here seems to follow the word order of the Koiné.

<sup>2</sup> Of the English versions, the Rheims-Challoner alone conveys the subtle theological question properly, - the charge of the Jews.

Κατὰ Ἰωάννην

Latin Vulgate  
VI

- |   |  |
|---|--|
| 5 λέγει πρὸς τὸν Φίλιππον·<br>πόθεν ἀγοράσωμεν. . . | 5 . . .dixit ad Philippum:<br>(Unde ememus. . ?)           |
| 6 τοῦτο δὲ ἔλεγε πειράζων<br>αὐτόν·                 | 6 Hoc autem dicebat tentans<br>eum. . .                    |
| 7 ἀπεκρίθη αὐτῷ Φίλιππος·<br>διακοσίων. . .         | 7 Respondit ei Philippus:<br>(Ducentorum. . .)             |
| 8 λέγει αὐτῷ εἷς ἐκ τῶν<br>μαθητῶν αὐτοῦ. . .       | 8 . . .Dicit ei unus ex dis-<br>cipulis ejus,              |
| 10 εἶπε δὲ ὁ Ἰησοῦς·<br>ποιήσατε. . .               | 10 . . .Dixit ergo Jesus:<br>Facite. . .                   |
| 12 λέγει τοῖς μαθηταῖς αὐτοῦ·<br>συναγάγετε. . .    | 12 . . .dixit discipulis suis:<br>(Colligite. . .)         |
| 14 ἔλεγον ὅτι οὗτός ἐστιν<br>ἀληθῶς ὁ προφήτης. . . | 14 . . .dicebant: (Quia hic<br>est vere propheta,)         |
| 20 ὁ δὲ λέγει αὐτοῖς· ἐγώ<br>εἰμι· μὴ φοβεῖσθε. . . | 20 . . .Ille autem dixit eis:<br>(Ego sum, nolite timere.) |

King James Version

Rheims-Challoner Version

VI

- |   |   |
|---|---|
| 5 . . .he saith unto Philip,<br>(Whence shall we buy. . ?) <sup>1</sup> | . . .he said to Philip, ("Whence<br>shall we buy. . ?")   |
| 6 And this he said to prove<br>him:                                     | But he said this to try him,                              |
| 7 Philip answered him, (Two<br>hundred. . ,)                            | Philip answered him, ("Two<br>hundred. . .") <sup>2</sup> |
| 8 One of his disciples. . .<br>saith unto him,                          | . . .One of his disciples. . .<br>said to him,            |
| 10 And Jesus said, Make. . .  | . . .Jesus then said, "Make. . ."                         |
| 12 . . .he said unto his dis-<br>ciples, (Gather up. . .)               | . . .he said to his disciples,<br>("Gather. . .")         |
| 14 . . .said, (This is of a<br>truth that prophet. . .) <sup>3</sup>    | . . .they said, ("This is in-<br>deed the Prophet. . .")  |
| 20 But he saith unto them, It<br>is I; be not afraid. <sup>4</sup>      | . . .But he said to them, "It<br>is I, do not be afraid." |

- 
- <sup>1</sup> The King James and the Rheims-Challoner concur in the use of shall, here in simple futurity unchallengeably.
- <sup>2</sup> Rheims-Challoner seems to follow the King James in using a direct object of the person after answered. Both "mother-texts" use the dative.
- <sup>3</sup> King James's version, in using of a truth, apparently is putting a colloquialism of its day to work for the adverb vere (alethos).
- <sup>4</sup> The recurrent ego sum here seems to have a higher meaning than It is I. To the oriental mind it would mean I am divine, therefore have courage.



Κατὰ Ἰωάννην

Latin Vulgate

- 25 πέραν τῆς θαλάσσης εἶπον  
αὐτῷ.
- 26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς  
καὶ εἶπεν· ἀμὴν ἀμὴν λέγω  
ὑμῖν. . .
- 28 εἶπεν οὖν πρὸς αὐτόν·  
τί ποιῶμεν. . .
- 29 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν  
αὐτοῖς· τοῦτό ἐστι τὸ  
ἔργον τοῦ Θεοῦ. . .
- 30 εἶπον οὖν αὐτῷ.
- 32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·  
ἀμὴν ἀμὴν λέγω ὑμῖν. . .
- 34 εἶπον οὖν πρὸς αὐτόν·  
Κύριε, πάντοτε. . .
- 35 εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς·  
ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.
- 36 ἀλλ' εἶπον ὑμῖν. . .
- 41 ἐγόγγυζον οὖν οἱ Ἰουδαῖοι  
περὶ αὐτοῦ ὅτι εἶπεν. . .
- 25 . . .trans mare, dixerunt  
ei:
- 26 respondit eis Jesus, et  
dixit: Amen, amen dico  
vobis,
- 28 . . .Dixerunt ergo ad eum:  
(Quid faciemus. .?)
- 29 . . .Respondit Jesus et  
dixit eis: (Hoc est opus  
Dei. . .)
- 30 . . .Dixerunt ergo ei:
- 32 . . .Dixit ergo eis Jesus:  
Amen, amen dico vobis. . .
- 34 Dixerunt ergo ad eum:  
(Domine, semper. . .)
- 35 . . .Dixit autem eis Jesus:  
Ego sum panis vitae;
- 36 Sed dixi vobis. . .
- 41 . . .murmurabant ergo  
Judaei de illo, quia dix-  
isset:

King James Version

Rheims-Challoner Version

25 . . .on the other side of  
the sea, they said unto  
him,

. . .on the other side of the  
sea, they said to him,

26 Jesus answered them and  
said, Verily, verily, I  
say unto you,

Jesus answered them and said,  
"Amen, amen, I say to you. . ."

28 Then said they unto him,  
(What shall we do. . ?)

They said therefore to him,  
("What are we to do. . ?") <sup>1</sup>

29 Jesus answered and said  
unto them, (This is the  
work of God. . .)

. . .In answer Jesus said to  
them, ("This is the work of  
God. . .")

30 They said therefore unto  
him,

. . .They said therefore to  
him,

32 Then Jesus said unto them,  
Verily, verily, I say unto  
you. . .

Jesus then said to them, "Amen,  
amen, I say to you. . ."

34 Then said they unto him,  
(Lord, evermore. . .)

They said therefore to him,  
("Lord. . .always. . .")

35 And Jesus said unto them,  
I am the bread of life:

But Jesus said to them, "I am  
the bread of life.. ."

36 But I said unto you,

("). . .But I have told you,(")

41 The Jews then murmured at  
him, because he said,

The Jews therefore murmured  
about him because he had said,

---

<sup>1</sup> Neither "mother-text" justifies Rheims-Challoner's construction of  
what are we to do?, which, however, is not an inept paraphrase.

Κατὰ Ἰωάννην

Latin Vulgate

- 42 καὶ ἔλεγον· οὐχ οὗτος· ;  
πῶς οὖν λέγει οὗτος, ὅτι  
. . .
- 43 ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ  
εἶπεν αὐτοῖς· μὴ γογγύζετε  
: . .
- 47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ  
πιστεύων εἰς ἐμέ. . .
- 52 Ἐμάχοντο οὖν πρὸς ἀλλήλους  
οἱ Ἰουδαῖοι λέγοντες·
- 53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·  
ἀμὴν ἀμὴν λέγω ὑμῖν,  
ἐὰν μὴ φάγετε τὴν σάρκα  
τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ  
πίνητε αὐτοῦ τὸ αἷμα, οὐκ  
ἔχετε ζωὴν ἐν ἑαυτοῖς·
- 59 ταῦτα εἶπεν ἐν συναγωγῇ  
διδάσκων ἐν Καπερναούμ.
- 60 Πολλοὶ οὖν ἀκούσαντες  
ἐκ τῶν μαθητῶν αὐτοῦ  
εἶπον· σκληρὸς ἐστίν. . .
- 61 εἶπεν αὐτοῖς· τοῦτο ὑμᾶς  
σκανδαλίζει;
- 42 . . . Et dicebant: Nonne  
. . . ? Quomodo ergo dicit  
hic. . . ?
- 43 Respondit ergo Jesus, et  
dixit eis: (Nolite murmurare  
. . .)
- 47 . . . Amen, amen dico vobis,  
(qui credit in me. . .)
- 53 Litigabant ergo Judaei ad  
invicem, dicentes:
- 54 . . . Dixit ergo eis Jesus:  
Amen, amen dico vobis.  
(Nisi manducaveritis carnem  
Filii hominis, et biberitis  
ejus sanguinem, non habebitis  
vitam in vobis.)
- 60 . . . Haec dixit in syna-  
goga docens, in Capharnaum.
- 61 Multi ergo audientes ex  
discipulis ejus, dixerunt:  
(Durus est. . .)



King James Version

Rheims-Challoner Version

42 And they said, Is not. . ?  
how is it then that he  
saith. . ?

. . .And they kept saying, "Is  
. . .not. . ? How, then, does  
he say. . ?

43 Jesus therefore answered  
and said unto them, (Mur-  
mur not. . .)

In answer therefore Jesus said  
to them, ("Do not murmur. . .")

47 Verily, verily, I say unto  
you, (He that believeth  
on me. . .) <sup>1</sup>

. . .Amen, amen, I say to you,  
(he who believes in me. . .)

53 The Jews therefore strove  
among themselves, saying,

The Jews on that account argued  
with one another, saying,

(53) Then Jesus said unto them,  
Verily, verily, I say unto  
you, (Except ye eat the  
flesh of the Son of man,  
and drink his blood, ye  
have no life in you.) <sup>2</sup>

Jesus therefore said to them,  
"Amen, amen, I say to you, (un-  
less you eat the flesh of the  
Son of Man, and drink his blood,  
you shall not have life in you  
. . .")

(59) These things said he in  
the synagogue, as he taught  
in Capernaum.

These things he said when  
teaching in the synagogue at  
Capharnaum.

(60) Many therefore of his dis-  
ciples, when they had heard  
this, said, (This is. . .  
hard. . .) <sup>3</sup>

Many of his disciples therefore,  
when they heard this, said, ("This  
is. . .hard. . .")

---

<sup>1</sup> King James's believeth on me is no longer valid. Cf. Koinē eis eme, as  
the possible source of the King James idiom here.

<sup>2</sup> The King James follows the Koinē echete to get have; the Vulgate and  
the Rheims-Challoner use the future, the Rheims-Challoner saying  
shall where the "purist" would demand will.

<sup>3</sup> (The King James says an hard saying, as if the h of hard were dropped.)



Κατὰ Ἰωάννην

Latin Vulgate

63 τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν  
. . .

62 . . .dixit eis: (Hoc vos scandalizat?)

65 καὶ ἔλεγε· διὰ τοῦτο  
εἶρηκα ὑμῖν. . .

64 . . .Verba quae ego locutus sum vobis,

67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς  
δώδεκα·

66 . . .Et dicebat: Propterea dixi vobis,

68 ἀπεκρίθη οὖν αὐτῷ  
Σίμων Πέτρος·

68 . . .Dixit ergo Jesus ad duodecim:

70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·

69 . . .Respondit ergo ei Simon Petrus:

71 ἔλεγε δὲ τὸν Ἰούδαν  
. . .

71 . . .Respondit eis Jesus:

72 . . .Dicebat autem Judam. . .<sup>1</sup>

VII

3 εἶπον οὖν πρὸς αὐτὸν οἱ  
ἀδελφοὶ αὐτοῦ·  
(μετάβηθι ἐντεῦθεν. . .)

3 . . .Dixerunt autem ad eum fratres ejus: (Transi hinc . . .)

6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς·

6 . . .Dicit ergo eis Jesus:

9 ταῦτα δὲ εἰπὼν αὐτοῖς  
ἔμεινεν ἐν τῇ Γαλιλαίᾳ  
. . .

9 Haec cum dixisset, ipse mansit in Galilaea.

<sup>1</sup> Judam (ton Ioudan) is a rare (in these texts) accusative of specification.

King James Version

Rheims-Challoner Version

(61) . . .he said unto them,  
(Doth this offend you?)

. . .said to them, ("Does this  
scandalize you?")

64 . . .the words that I speak  
unto you,

. . .The words that I have  
spoken to you. . .

(65) And he said, Therefore  
said I unto you,

And he said, "This is why I have  
said to you,

(67) Then said Jesus unto the  
twelve,

Jesus therefore said to the  
Twelve,

(68) Then Simon Peter answered  
him,

. . .Simon Peter therefore  
answered,

(70) Jesus answered them, <sup>1</sup>

Jesus answered them,

72 He spake of Judas. . .

Now he was speaking of Judas. . .

VII

3 His brethren therefore  
said unto him, (Depart  
hence. . .)

. . .His brethren therefore  
said to him, ("Leave here. . .")

6 Then Jesus said unto them,

Jesus therefore said to them,

9 When he had said these  
words unto them, he abode  
still in Galilee.

When he had said these things he  
stayed on in Galilee. <sup>2</sup>

---

<sup>1</sup> Both "mother-texts" use the indirect object of the person addressed,  
but the English texts both use answered with the direct object of  
the person.

<sup>2</sup> The Rheims-Challoner stayed on appears highly colloquial.

1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.

3. The third part of the document is a list of names and addresses of the members of the committee.

4. The fourth part of the document is a list of names and addresses of the members of the committee.

5. The fifth part of the document is a list of names and addresses of the members of the committee.

6. The sixth part of the document is a list of names and addresses of the members of the committee.

7. The seventh part of the document is a list of names and addresses of the members of the committee.

- |  |   |
|--|---|
| <p>11 οἱ οὖν Ἰουδαῖοι ἐζήτουν<br/>αὐτὸν ἐν τῇ ἑορτῇ καὶ<br/>ἔλεγον· πού ἐστιν ἐκεῖνος;</p> <p>12 καὶ γογγύσμον πολὺς<br/>περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις·<br/>οἱ μὲν ἔλεγον ὅτι ἀγαθός<br/>ἐστιν· ἄλλοι ἔλεγον,<br/>οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον·</p> <p>13 οὐδεὶς μὲντοι παρρησίᾳ<br/>ἐλάλει περὶ αὐτοῦ διὰ τὸν<br/>φόβον τῶν Ἰουδαίων.</p> <p>14 ἀνέβη δὲ Ἰησοῦς εἰς τὸ<br/>ἱερὸν καὶ ἐδίδασκε. . .</p> <p>15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι<br/>λέγοντες· Πῶς οὗτος<br/>γράμματα οἶδε μὴ μεμαθηκώς;</p> <p>16 ἀπεκρίθη οὖν αὐτοῖς ὁ<br/>Ἰησοῦς καὶ εἶπεν· ἡ ἐμὴ<br/>διδασχὴ. . .</p> <p>17 ἡ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ<br/>. . .</p> | <p>11 Judaei ergo quaerebant eum<br/>in die festo, et dicebant:<br/>Ubi est ille? Et murmur<br/>multum erat in turba de eo.<br/>Quidam enim dicebant: Quia<br/>bonus est. Alii autem dice-<br/>bant: Non, sed seducit<br/>turbas. Nemo tamen palam<br/>loquebatur de illo, propter<br/>metum Judaeorum.</p> <p>14 . . . ascendit Jesus in<br/>templum, et docebat.</p> <p>15 . . . Et mirabantur Judaei<br/>dicentes: (Quomodo hic<br/>litteras scit, cum non<br/>didicerit?)</p> <p>16. Respondit eis Jesus et<br/>dixit: Mea doctrina...</p> <p>17 (utrum) . . . an ego me ipso<br/>loquar.</p> |
|--|---|

King James Version

Rheims-Challoner Version

11 Then the Jews sought him  
at the feast, and said,  
Where is he?  
And there was much murmur-  
ing among the people con-  
cerning him: for some said,  
He is a good man: others  
said, Nay; but he deceiveth  
the people.  
Howbeit no man spake openly  
of him for fear of the Jews.

The Jews therefore were looking  
for him at the feast, and were  
saying, "Where is he?" And there  
was much whispered comment among  
the crowd concerning him. For  
some were saying, "He is a good  
man." But others were saying,  
"No, rather he seduces the crowd."  
Yet for fear of the Jews no one  
spoke openly of him. <sup>1</sup>

14 . . .Jesus went up into the  
temple, and taught.

. . .Jesus went up into the  
temple, and was teaching.

15 And the Jews marvelled,  
saying, (How knoweth this  
man letters, having never  
learned?) <sup>2</sup>

. . .And the Jews marvelled,  
saying, ("How does this man  
come by learning, since he has  
not studied?")

16 Jesus answered them, and  
said, (My doctrine. . .) <sup>3</sup>

Jesus answered them and said,  
("My teaching. . .")

17 . . .or whether I speak of  
myself. <sup>4</sup>

("). . .or whether I speak on  
my own authority. . .(")

---

<sup>1</sup> Rheims-Challoner's whispered comment seems an apt paraphrase. Its use of among with the singular is a usage of questionable validity. The word seduces, because of its inappropriate connotations, might better be translated leads astray, than merely carried over into English. The King James version has rendered it deceiveth, a close translation.

<sup>2</sup> The King James word order is its own. Rheims-Challoner's come by learn-  
ing is broad colloquial paraphrase. The Attic reduplication in the  
lingua franca word didicerit gives the word Græco-Roman flavor.

<sup>3</sup> The English versions again both use the direct object after answered.

<sup>4</sup> The King James of myself is ambiguous to the modern reader; Rheims-  
Challoner's phrase clarifies the sentence nicely; on my own authority  
is apt.

Κατὰ Ἰωάννην

Latin Vulgate

- |  |  |
|--|--|
| 18 ὁ ἄφ' ἑαυτοῦ λαλῶν τὴν<br>δόξαν τὴν ἰδίαν ζητεῖ<br>. . .      | 18 . . . Qui a semetipso<br>loquitur, gloriam propriam<br>quaerit. . . |
| 20 ἀπεκρίθη ὁ ὄχλος καὶ εἶπε<br>. . .                            | 20 . . . Respondit turba, et<br>dixit:                                 |
| 21 ἀπεκρίθη Ἰησοῦς καὶ<br>εἶπεν αὐτοῖς.                          | 21 Respondit Jesus, et dixit<br>eis:                                   |
| 25 Ἔλεγον οὖν τινες ἐκ τῶν<br>Ἱεροσολυμιτῶν.                     | 25 Dicebant ergo quidam ex<br>Jerosolymis:                             |
| 26 Καὶ ἵδε παρρησίᾳ λαλεῖ,<br>καὶ οὐδὲν αὐτῷ λέγουσι<br>. . .    | 26 Et ecce palam loquitur, et ni-<br>hil ei dicunt:                    |
| 28 ἔκραζεν οὖν ἐν τῷ ἱερῷ διδά-<br>σκων ὁ Ἰησοῦς καὶ λέγων.      | 28 . . . Clamabat ergo Jesus in<br>templo docens, et dicens:           |
| 30 Ἐζήτουν οὖν αὐτὸν πιάσαι,<br>καὶ οὐδεὶς. . .                  | 30 . . . Quaerebant ergo eum<br>apprehendere. . . <sup>1</sup>         |
| 31 πολλοὶ δὲ ἐκ τοῦ ὄχλου<br>ἐπίστευσαν εἰς αὐτόν<br>καὶ ἔλεγον. | 31 . . . multi crediderunt in<br>eum, et dicebant:                     |

<sup>1</sup> quaerebant, like quaeritis in Quid me quaeritis interficere? (Verses 20 et seq.) is scarcely a verb of saying, and is only remotely cognate.



King James Version

Rheims-Challoner Version

18 He that speaketh of him-  
self seeketh his own glory  
. . .

("). . .He who speaks on his  
own authority seeks his own  
glory. . .(")

20 The people answered and  
said,

. . .The crowd answered and said,

21 Jesus answered and said  
unto them,

Jesus answered and said to them,

25 Then said some of them of  
Jerusalem, <sup>1</sup>

Some therefore of the people of  
Jerusalem were saying,

26 But, lo, he speaketh boldly,  
and they say nothing unto  
him,

. . .And behold, he speaks openly  
and they say nothing to him.

28 Then cried Jesus in the  
temple as he taught,  
saying,

Jesus therefore, while teaching  
in the temple, cried out and  
said,

30 Then they sought to take  
him:

They wanted therefore to seize  
him,

31 And many of the people be-  
lieved on him, and said, <sup>2</sup>

. . .Many of the people, however,  
believed in him, and they kept  
saying,

---

<sup>1</sup> The Koinē has, literally, of the Jerusalemites.

<sup>2</sup> All four texts make a distinction between believing him, and believing in him. Cf. Koinē eis auton, literally into him, the Vulgate in eum, into him, the King James on him (now obsolete), and the Rheims-Challoner in him. The clue to the distinction is in the Vulgate's use of the preposition and the accusative of the person instead of the normal dative, for believe him.

Κατὰ Ἰωάννην

Latin Vulgate

32 ἤκουσαν οἱ Φαρισαῖοι τοῦ  
ὄχλου γογγύζοντος. . .

32 Audierunt pharisaei turban  
murmurantem. . .et miserunt  
principes. . .(ministros)

.. τ.π. αὐτοῖς ..  
33 εἶπεν οὖν ὁ Ἰησοῦς. . .

33 Dixit ergo eis Jesus:

35 εἶπον οὖν οἱ Ἰουδαῖοι  
πρὸς αὐτούς. . .

35 . . .Dixerunt ergo Judaei ad  
semetipsos:

36 τίς ἐστὶν οὗτος ὁ λόγος  
ὃν εἶπε. . . ;

36 Quis est hic sermo, quem  
dixit. . . ?

37 εἰστήκει ὁ Ἰησοῦς καὶ  
ἔκραξε λέγων·

37 . . .stabat Jesus, et  
clamabat, dicens:

38 καθὼς εἶπεν ἡ γραφή  
. . .

38 . . .sicut dicit Scriptura,

39 Τοῦτο δὲ εἶπε περὶ τοῦ  
Πνεύματος. . .

39 . . .Hoc autem dixit de  
Spiritu,

40 τὸν λόγον ἔλεγον. . .

40 . . .sermones ejus, dicebant:

41 ἄλλοι ἔλεγον· οὗτός  
ἐστὶν ὁ Χριστός· ἄλλοι  
ἔλεγον·

41 . . .Alii dicebant: (Hic est  
Christus.) Quidam autem  
dicebant:

42 οὐχὶ ἡ γραφή εἶπεν ὅτι  
ἐκ τοῦ σπέρματος (Δαβὶδ  
. . . ;)

42 . . .Nonne Scriptura dicit:  
Quia ex semine. . . ?

King James Version

Rheims-Challoner Version

32 The Pharisees heard that  
the people murmured (such  
things concerning him;) and  
they sent officers. . .

. . .The Pharisees heard the  
crowd whispering these things  
about him, and the rulers sent  
attendants. . .

33 Then said Jesus unto them,

Jesus then said, <sup>1</sup>

35 Then said the Jews among  
themselves,

The Jews therefore said among  
themselves,

36 What manner of saying is  
is this that he said. . ?

(")What is this statement that  
he has made,

37 . . .Jesus stood and cried,  
saying, <sup>2</sup>

. . .Jesus stood and cried out,  
saying,

38 . . .as the scripture hath  
said,

. . .as the Scripture says,

39 (But this spake he of the  
spirit, . .)

He said this, however, of the  
Spirit. . .

40 . . .this saying, said,

. . .these words, were saying,

41 Others said, (This is the  
Christ,) But some said,

Others were saying, ("This is  
the Christ.") Some, however,  
were saying,

42 Hath not the scripture  
said, That. . .of the seed  
. . ?

. . .Does not the Scripture say  
that it is of the offspring. . ?

---

<sup>1</sup> The Rheims-Challoner omits the dative of the persons, uniquely.

<sup>2</sup> The King James occasional use of cried without the complementary ad-  
verb out suggests weep to the modern reader, and therefore has be-  
come unclear.

Κατὰ Ἰωάννην

Latin Vulgate

45 καὶ εἶπον αὐτοῖς ἐκεῖνοι·  
διατί. . ;

45 . . .Et dixerunt eis illi:  
Quare. . ?

46 ἀπεκρίθησαν οἱ ὑπηρέται·  
οὐδέποτε οὕτως  
ἐλάλησεν. . .

46 . . .Responderunt ministri:  
Numquam sic locutus est  
homo.

47 ἀπεκρίθησαν οὖν αὐτοῖς  
οἱ Φαρισαῖοι·

47 . . .Responderunt ergo eis  
pharisaei:

50 λέγει Νικόδημος πρὸς  
αὐτούς, ὃ ἐλθὼν  
(νυκτὸς πρὸς αὐτόν. . .)

50 Dixit Nicodemus ad eos,  
(ille qui venit. . .) <sup>1</sup>

52 ἀπεκρίθησαν καὶ εἶπον  
αὐτῷ·

52 . . .Responderunt, et  
dixerunt ei:

VIII

2 καὶ καθίσας ἐδίδασκεν αὐ-  
τούς.

2 . . .et sedens docebat eos.

4 (γυναῖκα ἐπὶ μοιχείᾳ  
κατελημμένην). . .καὶ  
στήσαντες αὐτὴν ἐν  
μέσῳ λέγουσιν αὐτῷ·  
διδάσκαλε. . .

4 . . .in medio, et dixerunt  
ei: (Magister. . .)

6 σὺ οὖν τί λέγεις. . .  
τοῦτο δὲ εἶπον ἐκπειράζοντες  
αὐτόν. . .

6 . . .Tu ergo quid dicis?  
Hoc autem dicebant tentantes  
eum. . .

7 ὥς δὲ ἐπέμενον ἐρωτῶντες  
αὐτόν, ἀνέκυψε καὶ εἶπεν  
αὐτοῖς·

7 . . .Cum ergo perseverarent  
interrogantes eum, erexit  
se, et dixit eis:

<sup>1</sup> The Vulgate's ad eos comes from the Koinē (legei) pros autous. (q.v.)

King James Version

Rheims-Challoner Version

45 . . .and they said unto  
them, Why. . ?

. . .and these said to them,  
"Why. . ?" <sup>1</sup>

46 The officers answered,  
Never man spake like this  
man. <sup>2</sup>

. . .The attendants answered,  
"Never has man spoken as this  
man."

47 Then answered them the  
Pharisees;

. . .The Pharisees then answered  
them,

50 Nicodemus saith unto them,  
(he that came. . .)

Nicodemus, (he who had come)  
. . .said to them,

VIII

2 . . .and he sat down, and  
taught them.

. . .and sitting down he began  
to teach them.

(3) . . .in the midst,  
They say unto him, (Master  
. . .)

. . .in the midst, said to him,  
("Master. . .")

(5) . . .but what sayest thou?  
This they said, tempting  
him. . .

(")What, therefore, dost thou  
say?" Now they were saying this  
to test him,

7 So when they continued  
asking him, he lifted up  
himself, and said unto them, <sup>3</sup>

But when they continued asking  
him, he raised himself and said  
to them,

---

<sup>1</sup> The Rheims-Challoner's use of the demonstrative pronoun causes the reader to wish that instead a demonstrative adjective had been used with a noun.

<sup>2</sup> The modern "purist" would expect the King James to have said as, not like.

<sup>3</sup> The King James lifted up himself shows an obsolete idiom of word-order.

10 ἀνακύψας δὲ ὁ Ἰησοῦς  
εἶπεν αὐτῇ· γύναι, ποῦ  
εἰσιν. . .

10 . . . Erigens autem se Jesus,  
dixit ei: Mulier, ubi sunt  
. . . ?

11 ἡ δὲ εἶπεν· οὐδεὶς, Κύριε,  
εἶπε δὲ ὁ Ἰησοῦς· οὐδὲ  
ἐγὼ σε κατακρίνω·  
πορεύου καὶ μηκέτι  
ἁμάρτανε. . .

11 . . . Quae dixit: Nemo,  
Domine. Dixit autem Jesus:  
Nec ego te condemnabo: vade  
et iam amplius noli peccare.

12 Πάλιν οὖν αὐτοῖς ὁ  
Ἰησοῦς ἐλάλησε λέγων·  
ἐγὼ εἰμι τὸ φῶς τοῦ  
κόσμου.

12 Iterum ergo locutus est eis Je-  
sus: Ego sum lux mundi.

13 εἶπον οὖν αὐτῷ οἱ  
Φαρισαῖοι·

13 . . . Dixerunt ergo ei  
pharisaei:

14 ἀπεκρίθη Ἰησοῦς καὶ  
εἶπεν αὐτοῖς· κἂν ἐγὼ  
μαρτυρῶ περὶ ἑμαυτοῦ. . .

14 . . . Respondit Jesus et dixit  
eis: Etsi ego testimonium  
perhibeo. . .

19 ἔλεγον οὖν αὐτῷ· ποῦ  
ἐστὶν ὁ πατήρ σου;  
ἀπεκρίθη δὲ Ἰησοῦς·

19 . . . Dicebant ergo ei: Ubi  
est Pater tuus? Respondit  
Jesus:

King James Version

Rheims-Challoner Version

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman where are. . ? <sup>1</sup>

And Jesus, raising himself, said to her, "Woman, where are. . ?"

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee, go, and sin no more. <sup>2</sup>

. . .She said, "No one, Lord." Then Jesus said, "Neither will I condemn thee. Go thy way, and from now on sin no more."

12 Then spake Jesus again unto them, saying, (I am the light of the world:)

Again, therefore, Jesus spoke to them, saying, "I am the light of the world. . ."

13 The Pharisees therefore said unto him,

. . .The Pharisees therefore said to him,

14 Jesus answered and said unto them, Though I bear record. . . <sup>3</sup>

Jesus answered and said to them, "Even if I bear witness. . ."

19 Then said they unto him, Where is thy Father, Jesus answered,

They therefore said to him, "Where is thy father?" Jesus answered, <sup>4</sup>

---

<sup>1</sup> The King James gets the clause "and saw none but the woman" from the Koinē kai medena theasamenos plen tes gynaikos; neither the Vulgate nor the Rheims-Challoner has it.

<sup>2</sup> The King James condemn is present tense because of the Koinē katakrino, which is present tense. The Rheims-Challoner uses will, following the Vulgate's condemnabo, but where the "purist" would expect shall. Rheims-Challoner says go thy way, as, this far, the King James has rendered vade, but this time the King James scholars are satisfied with go.

<sup>3</sup> The King James bear record seems of doubtful validity.

<sup>4</sup> The Rheims-Challoner does not capitalize Pater as the Vulgate does.





Κατὰ Ἰωάννην

Latin Vulgate

- |   |  |
|---|--|
| 20 Ταῦτα τὰ ῥήματα ἐλάλησεν<br>ὁ Ἰησοῦς ἐν τῷ γαζοφ-<br>υλακίῳ, διδάσκων ἐν τῷ<br>ἱερῷ. . .         | 20 . . .Haec verba locutus est<br>Jesus in gazophylacio,<br>docens in templo; <sup>1</sup>       |
| 21 Εἶπον οὖν πάλιν αὐτοῖς<br>ὁ Ἰησοῦς.  | 21 Dixit ergo iterum eis Jesus:  |
| 22 ἔλεγον οὖν οἱ Ἰουδαῖοι.<br>μήτι ἀποκτενεῖ ἑαυτόν,<br>ὅτι λέγει. . .                              | 22 . . .Dicebant ergo Judaei:<br>Numquid interficiet semet-<br>ipsum, quia dixit. . . ?          |
| 23 καὶ εἶπεν αὐτοῖς. ὑμεῖς<br>ἐκ τῶν κάτω ἐστέ. . .   | 23 . . .Et dicebat eis: (Vos<br>de deorsum. . .)   |
| 24 εἶπον οὖν ὑμῖν (ὅτι<br>ἀποθανεῖσθε ἐν ταῖς<br>ἁμαρτίαις ὑμῶν.)                                   | 24 . . .Dixi ergo vobis (quia<br>moriemini in peccatis vestris;)                                 |
| 25 ἔλεγον οὖν αὐτῷ. σὺ τίς<br>εἶ; καὶ εἶπεν αὐτοῖς ὁ<br>Ἰησοῦς. τὴν ἀρχὴν ὅτι<br>καὶ λαλῶ ὑμῖν. . . | 25 . . .Dicebant ergo ei: Tu<br>quis es? Dixit eis Jesus:<br>Principium, qui et loquor<br>vobis. |
| 26 πολλὰ ἔχω περὶ ὑμῶν<br>λαλεῖν καὶ κρίνειν. . .   | 26 . . .Multa habeo de vobis<br>loqui, et judicare.  |

<sup>1</sup> Jerome does not translate the Greek gazophylakion into thesauro, per-  
haps for a reason; the word, compounded of treasure and guard, may  
have indicated the guardroom at the treasury.

King James Version

Rheims-Challoner Version

20 These words spake Jesus in the treasury, as he taught in the temple:

Jesus spoke these words in the treasury, while teaching in the temple.

21 Then said Jesus again unto them,

Again, therefore, Jesus said to them,

22 Then said the Jews, Will he kill himself? because he saith. . .

The Jews therefore kept saying, "Will he kill himself, since he says. . .?"

23 And he said unto them, (Ye are from beneath. . .)

And he said to them, ("You are from below. . .")

24 I said therefore unto you, (that ye shall die in your sins:)

Therefore I said to you (that you will die in your sins;) <sup>1</sup>

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

They therefore said to him, "Who art thou?" Jesus said to them, "Why do I speak to you at all. . .?" <sup>2</sup>

26 I have many things to say and to judge of you:

I have many things to speak and to judge concerning you;

---

<sup>1</sup> Rheims-Challoner "corrects" the King James shall to will, to meet the "purist" usage in simple futurity. (loc. cit.)

<sup>2</sup> The Rheims-Challoner version appears to mistranslate principium, qui et loquor vobis (ten archen o ti kai lalo umin.) Neither the Latin nor the Koinē is a question. The two passages are closely parallel. Jerome is rendering ten archen by principium, which seems a close approximate. The King James rendering seems correct, for the passage literally means: Altogether, or on the original basis, I am even who I say to you.

Κατὰ Ἰωάννην

Latin Vulgate

- ...λέγω εἰς τὸν κόσμον.
- 27 οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν·
- 28 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·  
· · · ἀλλὰ καθὼς ἐδίδαξέ  
με ὁ πατήρ μου ταῦτα λαλῶ.
- 30 Ταῦτα αὐτοῦ λαλοῦντος  
πολλοὶ ἐπίστευσαν εἰς  
αὐτόν.
- 31 Ἔλεγεν οὖν ὁ Ἰησοῦς  
πρὸς τοὺς πεπιστευκότας  
αὐτῷ Ἰουδαίους·
- 33 ἀπεκρίθησαν αὐτῷ·  
πῶς σὺ λέγεις ὅτι ἐλεύθεροι  
γενήσεσθε;
- 34 ἀπεκρίθη αὐτοῖς ὁ  
Ἰησοῦς· ἀμὴν ἀμὴν λέγω  
ὑμῖν. . .
- 38 ἐγὼ ὃ ἑώρακα παρὰ τῷ  
πατρὶ μου λαλῶ.
- 39 ἀπεκρίθησαν καὶ εἶπον  
αὐτῷ·
- 27 . . . haec loquor in mundo.  
Et non cognoverunt quia  
Patrem ejus dicebat Deum.
- 28 . . . Dixit ergo eis Jesus:  
. . . sed sicut docuit me  
Pater, haec loquor;
- 30 . . . Haec illo loquente,  
multi crediderunt in eum.
- 31 Dicebat ergo Jesus ad eos,  
qui crediderunt ei, Judaeos.
- 33 . . . Responderunt ei: . . .  
quomodo tu dicis: Liberi  
eritis? Respondit eis  
Jesus: Amen, amen dico  
vobis.
- 36 Ego quod vidi apud Patrem  
meum, loquor;
- 39 . . . Responderunt, et  
dixerunt ei:

King James Version

Rheims-Challoner Version

27 (I speak to the world. . .)  
They understood not that he  
spake to them of the Father.

("). . .these I speak in the  
world." And they did not under-  
stand that he was speaking to  
them about the Father. <sup>1</sup>

28 Then said Jesus unto them  
. . .but as my Father hath  
taught me, I speak these  
things.

Jesus therefore said to them  
. . .but even as the Father has  
taught me, I speak these things.

30 As he spake these words,  
many believed on him.

. . .When he was speaking these  
things, many believed in him

31 Then said Jesus to those  
Jews which believed on him, <sup>2</sup>

Jesus therefore said to the  
Jews who had come to believe in  
him,

33 They answered him. . .how  
sayest thou, Ye shall be  
made free? Jesus answered  
them, Verily, verily, I say  
unto you, <sup>3</sup>

. . .They answered him. . .  
(")How sayest thou, 'You shall  
be free'?" Jesus answered them,  
"Amen, amen, I say to you. . ."

38 I speak that which I have  
seen with my Father:

I speak what I have seen with  
the Father;

39 They answered and said unto  
him,

They answered and said to him,

---

<sup>1</sup> The Vulgate alone interpolates Deum, which goes untranslated in both English versions, save that both English versions capitalize Father.

<sup>2</sup> The idiom for believed him is used in both the Vulgate and the Koiné, but the English versions say believed on him, and believe in him. Rheims-Challoner's had come to believe is a broad paraphrase.

<sup>3</sup> The English versions concur on shall, but the "purist" would insist on will here.

(39) λέγει αὐτοῖς ὁ Ἰησοῦς·  
εἰ τέκνα. . .

. . .Dicit eis Jesus: (Si  
filii. . .)

40 ὃς τὴν ἀλήθειαν ὑμῖν  
λελάληκα. . .

40 . . .qui veritatem vobis  
'locutus sum,

41 εἶπον οὖν αὐτῷ·

41 . . .Dixerunt itaque ei:

42 εἶπεν οὖν αὐτοῖς ὁ  
Ἰησοῦς·

42 . . .Dixit ergo eis Jesus:

43 διατί τὴν λαλίαν τὴν  
ἐμήν. . . ;

43 . . .Quare loquelam meam . . ?

44 ὅταν λαλήῃ τὸ ψεῦδος, ἐκ  
τῶν ἰδίων λαλεῖ. . .

44 . . .cum loquitur mendacium,  
ex propriis loquitur,

45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν  
λέγω. . .

45 Ego autem si veritatem dico  
. . .

46 (τίς ἐξ ὑμῶν-ἐλέγχει με  
περὶ ἁμαρτίας;) εἰ δὲ  
ἀλήθειαν λέγω. . .

46 . . .Quis ex vobis arguet me  
de peccato? Si veritatem  
dico vobis. . . <sup>1</sup>

48 ἀπεκρίθησαν οὖν οἱ  
Ἰουδαῖοι καὶ εἶπον αὐτῷ·  
Οὐ καλῶς λέγομεν...

48 . . .Responderunt ergo Judaei,  
et dixerunt ei: Nonne bene dic-  
imus...

<sup>1</sup> The Vulgate alone has the personal pronoun after the verb of saying.

King James Version

Rheims-Challoner Version

- |   |  |
|---|--|
| . . .Jesus saith unto them,<br>(If. . .children,)                   | . . .Jesus said to them, ("If<br>. . .children. . .")                    |
| 40 . . .that hath told you<br>the truth,                            | ("). . .who has spoken the<br>truth. . .(")                              |
| 41 . . .Then said they to him, <sup>1</sup>                         | . . .They therefore said to<br>him,                                      |
| 42 Jesus said unto them,  | Jesus therefore said to them,  |
| 43 Why. . .my speech?   | . . .Why. . .my speech?  |
| 44 . . .When he speaketh a<br>lie, he speaketh of his<br>own:       | . . .When he tells a lie he<br>speaks from his very nature, <sup>2</sup> |
| 45 And because I tell <u>you</u><br>the truth, <sup>3</sup>         | . . .But because I speak the<br>truth. . .                               |
| 46 Which of you convinceth me<br>of sin? And if I say the<br>truth, | . . .Which of you can convict<br>me of sin? If I speak the<br>truth,     |
| 48 Then answered the Jews,<br>and said unto him,                    | The Jews therefore in answer<br>said to him,                             |

---

<sup>1</sup> The King James says to him, rather than the frequent unto him.

<sup>2</sup> Rheims-Challoner's from his very nature seems an apt paraphrase.

<sup>3</sup> The Vulgate alone has a conditional clause where the Koinē, the King James, and the Rheims-Challoner versions have a causal clause; the Rheims-Challoner therefore appears to have followed the King James.

Κατὰ Ἰωάννην

Latin Vulgate

49 ἀπεκρίθη ὁ Ἰησοῦς· ἐγὼ  
δαιμόνιον οὐκ ἔχω. . .

49 Respondit Jesus: Ego  
daemonium non habeo;

51 ἀμήν ἀμήν λέγω ὑμῖν. . .

51 . . .Amen, amen dico vobis,

52 εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι·  
καὶ σὺ λέγεις, ἐὰν τις τὸν  
λόγον. . .

52 . . .Dixerunt ergo Judaei:

. . .et tu dicis: (Si quis  
sermonem. . .)

54 ἀπεκρίθη ὁ Ἰησοῦς· ἐὰν ἐγὼ  
. . .ὃν ὑμεῖς λέγετε ὅτι  
θεὸς ὑμῶν ἐστι. . .

54 . . .Respondit Jesus:  
(Si ego. . .)

55 καὶ ἐὰν εἶπω ὅτι (οὐκ  
οἶδα αὐτόν. . .)

55 (quem) vos dicitis quia  
Deus vester est. . .et si  
dixero quia non scio eum. . .

57 εἶπον οὖν οἱ Ἰουδαῖοι  
πρὸς αὐτόν·

57 . . .Dixerunt ergo Judaei  
ad eum:

58 εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
ἀμήν ἀμήν λέγω ὑμῖν,  
πρὶν Ἀβραάμ. . .

58 . . .Dixit eis Jesus: Amen,  
amen dico vobis, (antèquam  
Abraham. . .Affieret, ego  
sum.),

IX

2 καὶ ἠρώτησαν αὐτὸν οἱ  
μαθηταὶ αὐτοῦ λέγοντες·

2 . . .Et interrogaverunt eum  
discipuli eis:

King James Version

Rheims-Challoner Version

49 Jesus answered, I have not  
a devil;

. . .Jesus answered, "I have not  
a devil. . ."

51 Verily, verily, I say unto  
you,

. . .Amen, amen, I say to you,

52 Then said the Jews unto  
him, <sup>1</sup>

The Jews therefore said,

. . .and thou sayest, (If  
a man. . .saying. . .)

("). . .and thou sayest ("If  
anyone. . .word. . .')(")

54 Jesus answered, (If I. . .)

Jesus answered, ("If I. . .")

(54) . . .whom ye say, that  
he is your God: . . .and  
if I should say, I know  
him not. . .

("). . .of whom you say that he  
is your God. . .And if I say  
that I do not know him. . .(")

57 Then said the Jews unto  
him,

. . .The Jews therefore said  
to him,

58 Jesus said unto them,  
Verily, verily, I say unto  
you, (Before Abraham. . .)  
((was, I am.) <sup>2</sup>

Jesus said to them, "Amen, amen,  
I say to you, (before Abraham  
. . .)((came to be, I am."))

IX

2 And his disciples asked  
him, saying, <sup>3</sup>

. . .And his disciples asked him,

---

<sup>1</sup> The Koinē and the King James retain the indirect object of the person addressed. Jerome and the Rheims-Challoner do not have it.

<sup>2</sup> A passage of particular interest to students of Milton. The reiteration of I am by the Word signifies his divinity.

<sup>3</sup> The Koinē and the King James have the full formula of saying, but the Vulgate and the Rheims-Challoner versions have only the first half.



Κατὰ Ἰωάννην

Latin Vulgate

- 3 ἀπεκρίθη Ἰησοῦς·
- 6 ταῦτα εἰπὼν ἔπτυσσε. . .
- 7 καὶ εἶπεν αὐτῷ·  
ὑπάγε νίψαι. . .
- 8 ἔλεγον, οὐχ οὗτός ἐστιν ὁ  
καθήμενος καὶ προσετῶν;
- 9 ἄλλοι ἔλεγον. . .  
Ἐκεῖνος ἔλεγεν, ὅτι ἐγὼ  
εἰμι.
- 10 ἔλεγον οὖν αὐτῷ· πῶς  
ἔνεώχθησάν σου οἱ  
ὀφθαλμοί;
- 11 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν·  
ἄνθρωπος λεγόμενος Ἰησοῦς  
πηλὸν ἐποίησε καὶ ἐπέχρισέ  
μου τοὺς ὀφθαλμοὺς καὶ  
εἶπέ μοι· (ὑπάγε. . .)
- 12 εἶπον οὖν αὐτῷ· ποῦ  
ἐστιν ἐκεῖνος; λέγει·  
οὐκ οἶδα. . .
- 3 . . . Respondit Jesus:
- 6 . . . Haec cum dixisset,  
expuit. . .
- 7 . . . Et dixit ei: (Vade,  
lava. . .)
- 8 . . . dicebant: Nonne hic  
est qui sedebat et mendica-  
bat? Alii dicebant:
- 9 . . . Ille vero dicebat:  
(Quia ego sum.)
- 10 . . . Dicebant ergo ei:  
(Quomodo aperti sunt tibi  
oculi?)
- 11 . . . Respondit: Ille homo  
qui dicitur Jesus, lutum  
fecit et unxit oculos meos,  
et dixit mihi:
- 12 . . . Et dixerunt ei: Ubi  
est ille? Ait: Nescio.

King James Version

Rheims-Challoner Version

- 3 Jesus answered,
- 6 When he had thus spoken,  
he spat, <sup>1</sup>
- 7 And said unto him, (Go,  
wash. . .)
- 8 . . .said, Is not this he  
that sat and begged?  
Some said,
- 9 . . .but he said, (I am he.)
- 10 Therefore they said unto  
him, How were thine eyes  
opened?
- 11 He answered and said, A  
man that is called Jesus  
made clay, and anointed  
mine eyes, and said unto  
me,
- 12 Then said they unto him,  
Where is he? He said, I  
know not.
- Jesus answered,
- When he had said these things,  
he spat. . .
- . . .and said to him, ("Go, wash  
. . .")
- . . .began saying, "Is not this  
he who used to sit and beg?"  
Some said,
- . . .Yet the man declared, ("I  
am he.")
- They therefore said to him, "How  
were thy eyes opened?" <sup>2</sup>
- . . .He answered, "The man who  
is called Jesus made clay and  
anointed my eyes, and said to me, <sup>3</sup>
- . . .And they said to him, "Where  
is he?" He said, "I do not know."

---

<sup>1</sup> Here is onomatopoeia in three languages: eptusen, expuit, spat. The penult of the Koiné word suggests the root of the Latin tussis, cough.

<sup>2</sup> Rheims-Challoner uses thy instead of thine in front of a vowel.

<sup>3</sup> Rheims-Challoner uses my in front of eyes, where the King James, according to a usage now obsolete, says mine.

Κατὰ Ἰωάννην

Latin Vulgate

15 πάλιν οὖν ἠρώτων-αὐτόν. . .  
ὁ δὲ εἶπεν αὐτοῖς.

15 Iterum ergo interrogabant eum. . . Ille autem dixit eis:

16 ἔλεγον οὖν ἐκ τῶν  
Φαρισαίων τινές· . . .  
ἄλλοι ἔλεγον·

16 . . . Dicebant ergo ex Pharisaeis. . . Alii autem dicebant:

17 λέγουσι τῷ τυφλῷ-πάλιν·  
σὺ τί λέγεις περὶ  
αὐτοῦ, ὅτι ἤνοιξέ σου  
τοὺς ὀφθαλμούς; ὁ δὲ  
εἶπεν, ὅτι προφήτης  
ἐστίν.

17 Dicunt ergo caeco iterum:  
Tu quid dicis de illo qui  
aperuit oculos tuos? Ille  
autem dixit: (Quia propheta  
est.)

18 ἕως ὅτου ἐφώνησαν τοὺς  
γονεῖς αὐτοῦ τοῦ ἀναβλέ-  
ψαντος·

18 . . . donec vocaverunt parentes  
ejus qui viderat. Et inter-  
rogaverunt eos, dicentes:  
Hic est filius vester, quem  
vos dicitis, quia caecus  
natus est?

19 καὶ ἠρώτησαν αὐτοὺς λέγοντες·  
οὗτός ἐστιν ὁ υἱὸς ὑμῶν,  
ὃν ὑμεῖς λέγετε ὅτι τυφ-  
λὸς ἐγεννήθη;

20 . . . Responderunt eis parentes  
ejus, et dixerunt: Scimus  
. . .

20 ἀπεκρίθησαν δὲ αὐτοῖς  
οἱ γονεῖς αὐτοῦ καὶ  
εἶπον· οἶδαμεν. . .

21 ἡλικίαν ἔχει, αὐτὸν  
ἐρωτήσατε, αὐτὸς περὶ  
αὐτοῦ λαλήσει·

21 . . . ipsum interrogate;

22 ταῦτα εἶπον οἱ γονεῖς  
αὐτοῦ. . .

22 aetatem habet, ipse de se  
loquatur. Haec dixerunt  
parentes ejus. . .

23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ  
εἶπον· ὅτι ἡλικίαν ἔχει,  
αὐτὸν ἐρωτήσατε. . .

23 . . . Propterea parentes ejus  
dixerunt: Quia aetatem  
habet, ipsum interrogate.

24 ἐφώνησαν οὖν ἐκ δευτέρου  
τὸν ἄνθρωπον ὃς ἦν  
τυφλός, καὶ εἶπον αὐτῷ·

24 Vocaverunt ergo rursum  
hominem qui fuerat caecus,  
et dixerunt ei:

King James Version

Rheims-Challoner Version

15 Then again. . .also asked him. . .He said unto them,

. . .Again, therefore. . .asked him. . .But he said to them,

16 Therefore said some of the Pharisees. . .Others said,

Therefore some of the Pharisees said. . .But others said. . .

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, (He is a prophet.)

Again therefore they said to the blind man, "What dost thou say of him who opened thy eyes?" But he said, ("He is a prophet.") <sup>1</sup>

18 . . .until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind?

. . .until they called the parents of the one who had gained his sight, and questioned them, saying, "Is this your son, of whom you say that he was born blind? . . ."

20 His parents answered them and said, We know. . .

. . .His parents answered them and said, "We know. . ."

21 . . .ask him:

("). . .Ask him;(")

(21). . .he is of age; . .he shall speak for himself. These words spake his parents. . .

("). . .he is of age, let him speak for himself." These things his parents said. . .

23 Therefore said his parents, He is of age; ask him.

. . .This is why his parents said, "He is of age; question him."

24 Then again called they the man that was blind, and said unto him,

They therefore called a second time the man who had been blind, and said to him, <sup>2</sup>

<sup>1</sup> Again the Rheims-Challoner has thy eyes, the King James thine eyes.

<sup>2</sup> The Rheims-Challoner had been blind is more precise and more logical than the King James was blind.

Κατὰ Ἰωάννην

Latin Vulgate

- 25 Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα. . .
- 26 εἶπον δὲ αὐτῷ πάλιν· τί ἐποίησέ σοι;
- 27 ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη. . .
- 28 ἐλοιδορήσαν αὐτὸν καὶ εἶπον·
- 29 ἡμεῖς οἶδαμεν ὅτι Μουσεὶ λελάληκεν ὁ Θεός. . .
- 30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς·
- 34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρταις σου ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς;
- 35 καὶ εὐρὼν αὐτὸν εἶπεν· αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;
- 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπε· καὶ τίς ἐστὶ, Κύριε, ἵνα πιστεύσω εἰς αὐτόν;
- 25 . . .Dixit ergo eis ille:  
Si peccator est, nescio;
- 26 . . .Dixerunt ergo illi:  
Quid fecit tibi?
- 27 Respondit eis: Dixi vobis  
iam. . .
- 28 . . .Maledixerunt ergo ei,  
et dixerunt :
- 29 . . .Nos scimus quia Moysi  
locutus est Deus;
- 30 Respondit ille homo, et  
dixit eis:
- 34 . . .Responderunt, et  
dixerunt ei: In peccatis  
natus est totus, et tu  
doces nos?
- 35 . . .cum invenisset eum,  
dixit ei: Tu credis in  
Filium Dei?
- (36) . . .respondit ille, et  
dixit: Quis est, Domine,  
ut credam in eum?

King James Version

Rheims-Challoner Version

- 25 He answered and said,  
Whether he be a sinner or  
no, I know not:
- 26 Then said they to him again,  
What did he to thee? <sup>1</sup>
- 27 He answered them, I have  
told you already,
- 28 Then they reviled him, and  
said,
- 29 We know that God spake unto  
Moses:
- 30 The man answered and said  
unto them,
- 34 They answered and said unto  
him, Thou wast altogether  
born in sins, and dost thou  
teach us?
- 35 . . .when he had found him,  
he said unto him, Dost thou  
believe on the Son of God? <sup>2</sup>
- (36) He answered and said,  
Who is he, Lord, that I  
might believe on him?
- . . .He therefore said, "Whether  
he is a sinner, I do not know  
. . ."
- They therefore said to him,  
"What did he do to thee? . . ."
- . . .He answered them, "I have  
told you already. . ."
- . . .They sneered at him there-  
fore, and said,
- ("). . .We know that God spoke  
to Moses; (")
- . . .In answer the man said to  
them,
- . . .They answered and said to  
him, "Thou wast altogether born  
in sins, and dost thou teach us?"
- . . .when he had found him, said  
to him, "Dost thou believe in  
the Son of God?"
- . . .He answered and said, "Who  
is he, Lord, that I may believe  
in him?"

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<sup>1</sup> The King James picks up again (palin) from the Koiné.

<sup>2</sup> The reference of the personal pronouns in the King James is at first doubtful. Cf. he. . .him, he. . .him.



Κατὰ Ἰωάννην

Latin Vulgate

37 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς·  
καὶ ἑώρακας αὐτὸν  
καὶ ὁ λαλῶν μετὰ σοῦ  
ἐκεῖνός ἐστιν·

37 Et dixit ei Jesus: Et  
vidisti eum, et qui loquitur  
tecum, ipse est. At ille  
ait:

38 ὁ δὲ ἔφη·

39 . . .Et dixit Jesus:

39 καὶ εἶπεν ὁ Ἰησοῦς·

40 . . .et dixerunt ei:  
(Numquid. . . ?)  
(et nos caeci sumus)\*  
\*this phrase belongs in the  
ellipsis after Numquid.

40 καὶ εἶπον αὐτῷ· μὴ καὶ  
. . .

41 εἶπεν αὐτοῖς ὁ Ἰησοῦς·  
εἰ τυφλοὶ ἦτε, οὐκ ἂν  
ἔχετε ἁμαρτίαν· νῦν δὲ  
λέγετε. . .

41 . . .Dixit eis Jesus: Si  
caeci essetis, non haberetis  
peccatum; nunc vero dicitis:

X

1 Ἀμὴν ἀμὴν λέγω ὑμῖν,  
ὁ μὴ εἰσερχόμενος. . .

1 Amen, amen dico vobis, qui  
non intrat. . .

3 καὶ τὰ ἴδια πρόβατα  
καλεῖ κατ' ὄνομα. . .

3 . . .et proprias oves vocat  
nominatim. . .

6 Ταύτην τὴν παροιμίαν εἶπεν  
αὐτοῖς ὁ Ἰησοῦς·  
ἐκεῖνοι δὲ οὐκ ἔγνωσαν  
τίνα ἦν ἢ ἐλάλει αὐτοῖς.

6 . . .Hoc proverbium dixit  
eis Jesus. Illi autem non  
cognoverunt quid loqueretur  
eis.

7 Εἶπεν οὖν πάλιν αὐτοῖς ὁ  
Ἰησοῦς· ἀμὴν ἀμὴν λέγω  
ὑμῖν· ὅτι ἐγώ εἰμι. . .

7 Dixit ergo eis iterum Jesus:  
Amen, amen dico vobis, quia  
ego sum. . .

20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν·

20 . . .Dicebant autem multi  
ex ipsis:



King James Version

Rheims-Challoner Version

37 And Jesus said unto him,  
Thou has both seen him, and  
it is he that talketh with  
thee.  
And he said,

. . .And Jesus said to him, "Thou  
hast both seen him, and he it is  
who speaks with thee."  
And he said,

39 And Jesus said,

And Jesus said,

40 . . .and said unto him,  
(Are we blind also?)

. . .And they said to him, ("Are  
we also blind?")

41 Jesus said unto them, If  
ye were blind, ye should  
have no sin: but now ye  
say,

. . .Jesus said to them, "If you  
were blind, you would not have  
sin. But now that you say,

**X**

1 Verily, verily, I say unto  
you, He that entereth not. . .

"Amen, amen, I say to you, he  
who enters not. . . ;

3 . . .he calleth his own  
sheep by name. . .

. . .he calls his own sheep by  
name. . .

6 This parable spake Jesus  
unto them: but they under-  
stood not what things they  
were which he spake unto  
them. <sup>1</sup>

This parable Jesus spoke to them,  
but they did not understand what  
he was saying to them.

7 Then said Jesus unto them  
again, Verily, verily, I  
say unto you, I am. . .

Again, therefore, Jesus said to  
them, "Amen, amen, I say to you,  
I am. . ."

20 And many of them said,

. . .Many of them were saying,

---

<sup>1</sup> The King James here seems verbose, in contrast to the Rheims-Challoner.





Κατὰ Ἰωάννην

Latin Vulgate

- 21 ἄλλοι ἔλεγον·  
21 . . . Alii dicebant:
- 24 οἱ Ἰουδαῖοι καὶ ἔλεγον  
αὐτῷ· ἕως πότε· . . εἰ  
σὺ εἶ ὁ Χριστός, εἶπε  
ὑμῖν παρρησίᾳ. . .  
24 . . . Judaei, et dicebant  
ei: Quousque. . ? si tu  
es Christus, dic nobis  
palam.
- 25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
εἶπον ὑμῖν, καὶ οὐ πιστεύετε·  
25 . . . Respondit eis Jesus:  
Locutor vobis, et non  
credit.
- 32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
πολλὰ καλὰ ἔργα. . .  
32 . . . Respondit eis Jesus:  
(multa bona. . .)
- 33 ἀπεκρίθησαν αὐτῷ οἱ  
Ἰουδαῖοι λέγοντες·  
33 Responderunt ei Judaei: (De  
bono opere. . .)
- 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
οὐκ ἔστι γεγραμμένον  
ἐν τῷ νόμῳ ὑμῶν, ἐγὼ  
εἶπα. . .  
34 Respondit eis Jesus: Nonne  
scriptum est in lege vestra  
quia Ego dixi: . . ?
- 35 εἰ ἐκεῖνους εἶπε θεούς,  
πρὸς οὓς. . .  
35 Si illos dixit deos, (ad  
quos. . .)
- 36 ὑμεῖς λέγετε ὅτι βλασφημεῖς,  
ὅτι εἶπον. . .  
36 . . . vos dicitis: Quia  
blasphemas, quia dixi: . . .
- 41 καὶ ἔλεγον ὅτι Ἰωάννης  
. . . πάντα δὲ ὅσα εἶπεν  
Ἰωάννης περὶ τούτου,  
ἀληθὴ ἦν.  
41 . . . et dicebant: (Quia  
Johannes. . .)

King James Version

Rheims-Challoner Version

21 Others said,

. . .Others were saying,

24 . . .the Jews. . .said  
unto him, How. . ? If thou  
be the Christ, tell us  
plainly.

The Jews. . .said to him, "How  
. . ?" If thou art the Christ,  
tell us openly."

25 Jesus answered them, I told  
you, and ye believed not: <sup>1</sup>

Jesus answered them, "I tell you  
and you do not believe. . ."

32 Jesus answered them, (Many  
good. . .)

. . .Jesus answered them, ("Many  
good. . .")

33 The Jews answered him,  
saying, (For a good work  
. . .) <sup>2</sup>

The Jews answered him, (" . .  
for a good work. . .")

34 Jesus answered them, Is it  
not written in your law, I  
said. . ?

Jesus answered them, "Is it not  
written in your law 'I said  
. . ?' ("

35 If he called them gods,  
(unto whom. . .)

(")If he called them gods (to  
whom. . .)("

36 Say ye. . .Thou blasphemest;  
because I said,

("). . .do you say. . .'Thou  
blasphemest,' because I said  
. . .("

41 . . .and said, (John. . .)

. . .and they were saying,  
("John. . .")

---

<sup>1</sup> The King James, following the Koinē, translates eipon as past; the Vulgate's present, loquor, explains the Rheims-Challoner version's I tell you.

<sup>2</sup> Again the Vulgate drops the second part of the formula of saying, and is followed by the Rheims-Challoner, as expected. The King James retains the full formula from the Koinē, q.v.

- 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ  
πρὸς αὐτόν λέγουσαι·
- 4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπε·
- 7 ἔπειτα μετὰ τοῦτο λέγει  
τοῖς μαθηταῖς·
- 8 λέγουσιν αὐτῷ οἱ μαθηταί·
- 9 ἀπεκρίθη Ἰησοῦς·
- 11 ταῦτα εἶπε καὶ μετὰ τοῦτο  
λέγει αὐτοῖς·
- 12 εἶπον οὖν οἱ μαθηταὶ αὐτοῦ·
- 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ  
τοῦ θανάτου αὐτοῦ·  
ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ  
τῆς κοιμήσεως τοῦ ὕπνου  
λέγει. . .

42 . . .omnia autem quaecumque  
dixit Johannes de hoc, vera  
erant. . .

XI

- 3 . . .Miserunt ergo sorores  
ejus ad eum, dicentes:
- 4 . . . Audiens autem Jesus  
dixit eis:
- 7 Deinde post haec dixit  
discipulis suis:
- 8 . . .Dicunt ei discipuli:
- 9 Respondit Jesus:
- 11 . . .Haec ait, et post haec  
dixit eis. . .
- 12 . . .Dixerunt ergo discipuli  
ejus:
- 13 . . .Dixerat autem Jesus  
de morte ejus; illi  
autem putaverunt quia  
dormitione somni diceret.

King James Version

Rheims-Challoner Version

(42) . . .all things that John  
spake of this man were true.

(")All things, however, that  
John said of this man were true."

XI

2 Therefore his sisters sent  
unto him, saying, <sup>1</sup>

. . .The sisters therefore sent  
to him, saying,

4 When Jesus heard that, he  
said, <sup>2</sup>

But when Jesus heard him, he  
said to them,

7 Then after that saith he  
to his disciples,

Then afterwards he said to his  
disciples,

8 His disciples say unto him,

The disciples said to him,

9 Jesus answered,

Jesus answered,

11 These things said he, and  
after that he saith unto  
them,

These things he spoke, and after  
this, he said to them, <sup>3</sup>

12 Then said his disciples,

. . .His disciples therefore  
said,

13 Howbeit Jesus spake of his  
death; but they thought  
that he had spoken of taking  
rest in sleep.

Now Jesus had spoken of his  
death, but they thought he was  
speaking of the repose of sleep.

---

<sup>1</sup> The reference of him in the King James line is unclear.

<sup>2</sup> The Koiné and the King James omit the dative of the persons addressed.

<sup>3</sup> (Three texts change tense within the sentence. Rheims-Challoner's spoke seems an inept substitute for said, but Rheims-Challoner alone keeps the tenses parallel.)

- |   |  |
|---|--|
| <p>14 τότε οὖν εἶπεν αὐτοῖς<br/>ὁ Ἰησοῦς παρρησίᾳ·</p> <p>16 εἶπεν οὖν Θωμᾶς, ὁ<br/>λεγόμενος Δίδυμος, τοῖς<br/>συμμαθηταῖς·</p> <p>21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν<br/>Ἰησοῦν· Κύριε, εἰ ἦς<br/>ᾧδε. . .</p> <p>23 λέγει αὐτῇ ὁ Ἰησοῦς·<br/>ἀναστήσεται ὁ ἀδελφός<br/>σου.</p> <p>24 λέγει αὐτῇ Μάρθα· οἶδα<br/>ὅτι ἀναστήσεται ἐν τῇ<br/>ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ<br/>. . .</p> <p>25 εἶπεν αὐτῇ ὁ Ἰησοῦς·<br/>ἐγὼ εἰμι ἡ ἀνάστασις<br/>καὶ ἡ ζωή. . .</p> <p>27 λέγει αὐτῇ· ναί, Κύριε<br/>. . .</p> | <p>14 Tunc ergo Jesus dixit eis<br/>manifeste:</p> <p>16 . . .Dixit ergo Thomas, qui<br/>dicitur Didymus, ad con-<br/>discipulos:</p> <p>21 Dixit ergo Martha ad Jesum:<br/>Domine, si fuisses hic. . .</p> <p>23 . . .Dicit illi Jesus:<br/>(Resurget frater tuus.)</p> <p>24 . . .Dicit ei Martha: (Scio<br/>quia resurget in resurrectione<br/>in novissimo die.)</p> <p>25 . . .Dicit ei Jesus: (Ego<br/>sum resurrectio et vita;)</p> <p>27 . . .Ait illi: (Utique<br/>Domine. . .)</p> |
|---|--|

---

<sup>1</sup> Jerome transliterates Didymus



King James Version

Rheims-Challoner Version

14 Then said Jesus unto them  
plainly,

. . .So then Jesus said to them  
plainly,

16 Then said Thomas, which is  
which is called Didymus,  
unto his fellowdisciples  
(sic),

. . .Thomas, who is called the  
Twin, said therefore to his  
fellow-disciples,

21 Then said Martha unto Jesus,  
Lord, if thou hadst been  
here. . .

Martha therefore said to Jesus,  
"Lord, if thou hadst been here  
. . ." 1

23 Jesus saith unto her, (Thy  
brother shall rise again.)

Jesus said to her, "Thy brother  
shall rise." 2

24 Martha saith unto him, (I  
know that he shall rise again  
in the resurrection at the  
last day.)

. . .Martha said to him, ("I  
know that he will rise at the  
resurrection, on the last day.") 3

25 Jesus said unto her, (I am  
the resurrection, and the  
life:)

. . .Jesus said to her, ("I am  
the resurrection and the life;)

27 She saith unto him, (Yea,  
Lord. . .)

. . .She said to him, ("Yes,  
Lord. . .")

---

<sup>1</sup> The word therefore occurs with great, perhaps excessive, frequency in the Rheims-Challoner version.

<sup>2</sup> Rheims-Challoner fails to add again, which is called for both by re-surget and by Anastesetai. Both English versions use shall, though the context indicates simple futurity, and elsewhere the Rheims-Challoner uses will in similar context. Shall, however, here has the imperative quality.

<sup>3</sup> Rheims-Challoner interpolates a comma after resurrection.

- 28 καὶ ταῦτα εἰπούσα ἀπήλθε  
καὶ ἐφώνησε Μαρίαν τὴν  
ἀδελφὴν αὐτῆς λέγουσα·  
ὁ διδάσκαλος  
πᾶρεστι καὶ φωνεῖ σε.
- 31 ἠκολούθησαν αὐτῇ λέγοντες  
ὅτι ὑπάγει. . .
- 32 Μαρία. . . ἔπεσεν αὐτοῦ  
εἰς τοὺς πόδας λέγουσα  
αὐτῷ· Κύριε. . .
- 34 καὶ εἶπε· ποῦ τεθεικάτε  
αὐτόν; λέγουσιν αὐτῷ·  
Κύριε, ἔρχου καὶ ἴδε.
- 36 ἔλεγον οὖν οἱ Ἰουδαῖοι·  
ἴδε πῶς ἠγάπησεν αὐτόν.
- 37 τινὲς δὲ ἐξ αὐτῶν εἶπον·
- 39 λέγει ὁ Ἰησοῦς· ἄρατε τὸν  
λίθον. λέγει αὐτῷ ἡ  
ἀδελφὴ του τεθνηκότος  
Μάρθα·
- 40 λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ·  
εἰπὸν σοι ὅτι ἐὰν πιστεύσῃς  
. . .
- 28 Et cum haec dixisset, abiit,  
et vocavit Mariam, sororem  
suam silentio, dicens:  
Magister adest, et vocat te.
- 31 . . . secuti sunt eam dicentes:  
(Quia vadit. . .)
- 32 . . . (Maria). . . cecidit ad  
pedes ejus, et dicit ei:  
(Domine. . .)
- 34 . . . Et dixit: Ubi posuistis  
eum? Dicunt ei: (Domine,  
veni, et vide.)
- 36 Dixerunt ergo Judaei: (Ecce  
quomodo amabat eum.)
- 37 . . . Quidam autem ex ipsis  
dixerunt:
- 39 Ait Jesus: (Tollite lapidem.)  
Dicit ei Martha,
- 40 Dicit ei Jesus: Nonne dixi  
tibi quoniam credideris. . . ?

King James Version

Rheims-Challoner Version

28 And when she had so said,  
she went her way, and called  
Mary her sister secretly,  
saying, The Master is come,  
and calleth for thee. <sup>1</sup>

And when she had said this,  
she went away and quietly  
called Mary her sister, saying,  
"The Master is here and calls  
thee."

31 . . .followed her, saying,  
(She goeth. . .)

. . .they followed her, saying,  
("She is going. . .")

32 (Mary). . .fell down at his  
feet, saying unto him,  
(Lord. . .)

(Mary). . .fell at his feet,  
and said to him, ("Master. . .")

34 And said, Where have ye  
laid him? They said unto  
him, (Lord, come and see.)

. . .and said, "Where have you  
laid him?" They said to him,  
("Lord, come and see.") <sup>2</sup>

36 Then said the Jews, (Behold  
how he loved him!)

. . .The Jews therefore said,  
("See how he loved him.")

37 And some of them said,

. . .But some of them said,

39 Jesus said, (Take ye away  
the stone.) Martha. . .  
saith unto him,

. . .Jesus said, ("Take away  
the stone.") Martha. . .said  
to him,

40 Jesus saith unto her, Said  
I not unto thee, that, if  
thou wouldest believe. . . ?

. . .Jesus said to her, "Have  
I not told thee that if thou  
believe. . . ? <sup>3</sup>

---

<sup>1</sup> The appositional phrase her sister is not set off by commas in either English version. Rheims-Challoner uses the archaic thee, but avoids the archaic calleth.

<sup>2</sup> V. 35, the shortest of texts, Jesus wept, is represented in the Koinè by Edakrysen o Iesous, and in the Vulgate by Et lacrymatus est Jesus.

<sup>3</sup> The Rheims-Challoner uses the archaic thou, but does not archaisize believe.

Κατὰ Ἰωάννην

Latin Vulgate

41 ὁ δὲ Ἰησοῦς ἤρεν τοὺς  
ὀφθαλμοὺς ἄνω καὶ εἶπε·  
πάτερ, εὐχαριστῶ σοι  
. . .

41 . . .Jesus autem elevatis  
sursum oculis, dixit:  
(Pater gratias ago. . .)

42 ἀλλὰ διὰ τὸν ὄχλον τὸν  
περιεστῶτα εἶπον. . .

42 . . .propter populum qui  
circumstat, dixi. . .

43 καὶ ταῦτα εἰπὼν, φωνῇ  
μεγάλῃ ἐκραύγασε·  
Ἀδζαρε, δεῦρο ἔξω.

43 . . .Haec cum dixisset, voce  
magna clamavit: (Lazare  
veni foras.)<sup>1</sup>

44 λέγει αὐτοῖς ὁ Ἰησοῦς·  
λύσατε αὐτὸν καὶ ἄφετε  
ὑπάγειν.

44 . . .Dixit eis Jesus:  
(Solvite eum, et sinite  
abire.)

46 καὶ εἶπον αὐτοῖς ἃ ἐποίησεν  
ὁ Ἰησοῦς.

46 . . .et dixerunt eis quae  
fecit Jesus.

47 καὶ ἔλεγον. τί ποιούμεν  
. . .

47 . . .et dicebant: quid  
facimus. . .?

49 εἶπεν αὐτοῖς· ὑμεῖς οὐκ  
οἴδατε οὐδέν. . .

49 . . .dixit eis: (Vos  
nescitis quidquam.)

51 τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ  
εἶπεν ἀλλὰ ἀρχιερεὺς  
ὢν τοῦ ἐνιαυτοῦ ἐκείνου προ-  
εφήτευσεν. . .

51 . . .Hoc autem a semetipso  
non dixit; sed cum esset  
pontifex anni illius,  
prophetavit. . .

---

<sup>1</sup> The Desclee Vulgate does not have a comma after Lazare.

King James Version

Rheims-Challoner Version

41 . . .And Jesus lifted up  
his eyes, and said, (Father,  
I thank thee. . .)

. . .And Jesus, raising his  
eyes, said, ("Father, I give  
thee thanks. . .") <sup>1</sup>

42 . . .because of the people  
which stand by I said it. . . <sup>2</sup>

. . .because of the people who  
stand round, I spoke. . .

43 And when he thus had  
spoken, he cried with a  
loud voice, (Lazarus, come  
forth.)

. . .When he had said this, he  
cried out with a loud voice,  
(Lazarus, come forth!)"

44 . . .Jesus saith unto them,  
(Loose him, and let him go.)

. . .Jesus said to them, "Un-  
bind him, and let him go."

46 . . .and told them what  
things Jesus had done. . .

. . .and told them the things  
that Jesus had done.

47 . . .and said, What do we?  
for this man doeth. . .

and said, "What are we doing?  
for this man is working. . ."

49 . . .said unto them, Ye  
know nothing at all,

. . .said to them, "You know  
nothing at all. . ."

51 And this spake he not of  
himself: but being high  
priest that year, he  
prophesied. . .

. . .This, however, he said not  
of himself; but being high  
priest that year, he prophesied  
. . .

---

<sup>1</sup> The Rheims-Challoner gratuitously paraphrases gratias ago.

<sup>2</sup> The King James expected which stands grammatically correct to the  
"purist", for people is a logically neuter noun, yet Rheims-Challoner  
who seems of higher validity because it recognizes the persons  
present, for the modern reader, as the King James which probably did  
for the readers of its day.

Κατὰ Ἰωάννην

Latin Vulgate

54 εἰς τὴν χώραν. . . εἰς  
'Εφραῖμ λεγομένην. . .

54 . . . in civitatem quae  
dicitur Ephrem. . .

56 ἐζήτουν οὖν τὸν Ἰησοῦν  
καὶ ἔλεγον μετ' ἀλλήλων  
ἐν τῷ ἱερῷ ἐστηκότες.

56 . . . Querebant ergo Jesum,  
et colloquebantur ad invicem,  
in templo stantes: . .  
Dederant autem pontifices at  
pharisaei mandatum. . . <sup>1</sup>

57 δεδώκεισαν δὲ καὶ οἱ ἀρ-  
χιερεῖς καὶ οἱ Φαρισαῖοι  
ἐντολήν. . .

XII

4 λέγει οὖν εἷς ἐκ τῶν  
μαθητῶν αὐτοῦ, Ἰούδας  
Σίμωνος Ἰσκαριώτης. . .

4 . . . Dixit ergo unus ex dis-  
cipulis ejus, Judas Iscariotes  
. . .

6 εἶπε δὲ τοῦτο οὐχ ὅτι περὶ  
τῶν πτωχῶν. . .

6 Dixit autem hoc, (non quia  
de egenis. . .)

7 εἶπεν οὖν ὁ Ἰησοῦς·  
ἄφες αὐτήν. . .

7 Dixit ergo Jesus: (Sinite  
illam. . .)

13 καὶ ἔκραζον· ὡσαννά,  
εὐλογημένος ὁ ἐρχόμενος  
. . .

13 . . . Et clamabant: (Hosanna,  
benedictus qui venit. . .)

17 ὅτε τὸν Ἀἰζαρον ἐφώνησεν  
ἐκ τοῦ μνημείου. . .

17 . . . quando Lazarum vocavit  
de monumento. . .

19 οἱ οὖν Φαρισαῖοι εἶπον  
πρὸς ἑαυτούς·

19 . . . Pharisei ergo dixerunt  
ad semetipsos:

21 καὶ ἡρώτων αὐτὸν λέγοντες·

21 . . . et rogabant eum,  
dicentes:

<sup>1</sup> The phrases Dedokeisan. . . entolen and Dederant. . . mandatum, standing in the place of the simple verb commanded, appear to be lingua franca idiom.

King James Version

Rheims-Challoner Version

54 . . .into a city called  
Ephraim. . .

. . .to a town called Ephrem. . .

56 Then sought they for Jesus,  
and spake among themselves,  
as they stood in the temple  
. . .Now both the chief  
priests and the Pharisees  
had given a commandment. . .

. . .And they were looking for  
Jesus. And as they stood in  
the temple they were saying to  
one another. . .But the chief  
priests and Pharisees had given  
orders. . .

XII

4 Then saith one of his dis-  
ciples, Judas Iscariot,  
(Simon's son). . .<sup>1</sup>

. . .Then one of his disciples,  
Judas Iscariot. . .said,

6 This he said, (not. . .for  
the poor. . .)

. . .Now he said this, (not. . .  
for the poor. . .)

7 Then said Jesus, (Let her  
alone. . .)

. . .Jesus therefore said,  
("Let her be. . .")

13 . . .and cried, (Hosanna:  
Blessed is. . .that cometh  
. . .)

. . .And they cried out,  
("Hosanna!  
Blessed is he who comes. . .")

17 . . .When he called Lazarus  
out of his grave,

. . .when he called Lazarus  
from the tomb. . .

19 The Pharisees therefore  
said among themselves,

. . .The Pharisees therefore  
said among themselves,

21 . . .and desired him, saying,

. . .and asked him, saying,

---

<sup>1</sup> The Koiné and the King James have the patronymic; cf. Simonos. The Vulgate and the Rheims-Challoner do not have it.





- 22 ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ, καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.
- 23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα. . .
- 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου. . .
- 27 καὶ τί εἶπω; πᾶτερ, σῶσόν με. . .
- 29 ὁ οὖν ὄχλος. . . ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελάληκεν.
- 30 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμέ. . .
- 33 τοῦτο δὲ ἔλεγε σημαίνων . . .
- 34 ἀπεκρίθη αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. . . καὶ πῶς σὺ λέγεις, δεῖ ὑψωθῆναι τὸν υἱόν. . . ;
- 22 . . . Venit Philippus, et dicit Andree: Andreas rursum et Philippus dixerunt Jesu.
- 23 . . . Jesus autem respondit eis, dicens: (Venit hora . . .)
- 24 Amen, amen dico vobis, (nisi granum. . .) (frumenti)
- 27 . . . Et quid dicam? (Pater, salvefica me. . .)
- 29 . . . (Turba) . . . dicebat tonitruum esse factum. Alii dicebant: (Angelus ei locutus est.)
- 30 . . . Respondit Jesus, et dixit: (Non propter me. . .)
- 33 . . . (Hoc autem dicebat, significans. . .) <sup>1</sup>
- 34 . . . Respondit ei turba: (Nos audivimus ex lege. . .) et quomodo tu dicis: (oportet exaltari Filium. . . ?)

<sup>1</sup> The Vulgate alone has parentheses around the passage.

King James Version

Rheims-Challoner Version

22 Philip cometh and telleth  
Andrew: and again Andrew  
and Philip tell Jesus.

. . .Philip came and told Andrew;  
again, Andrew and Philip spoke  
to Jesus.

23 And Jesus answered them,  
saying, (The hour is come  
. . .)

But Jesus answered them, ("The  
hour has come. . .")

24 Verily, verily, I say unto  
you, (Except a corn of  
wheat. . .) <sup>1</sup>

. . .Amen, amen, I say to you,  
(unless the grain of wheat. . .)

27 . . .What shall I say?  
(Father, save me. . .)

("). . .And what shall I say?  
(Father, save me. . .)(")

29 (The people). . .said that  
it thundered: others said,  
(An angel spake to him.)

. . .(the crowd). . .said that  
it had thundered. Others said,  
("An angel has spoken to him.")

30 Jesus answered and said,  
(. . .not because of me  
. . .)

. . .Jesus answered and said,  
("Not for me. . .")

33. This he said, signifying  
. . .

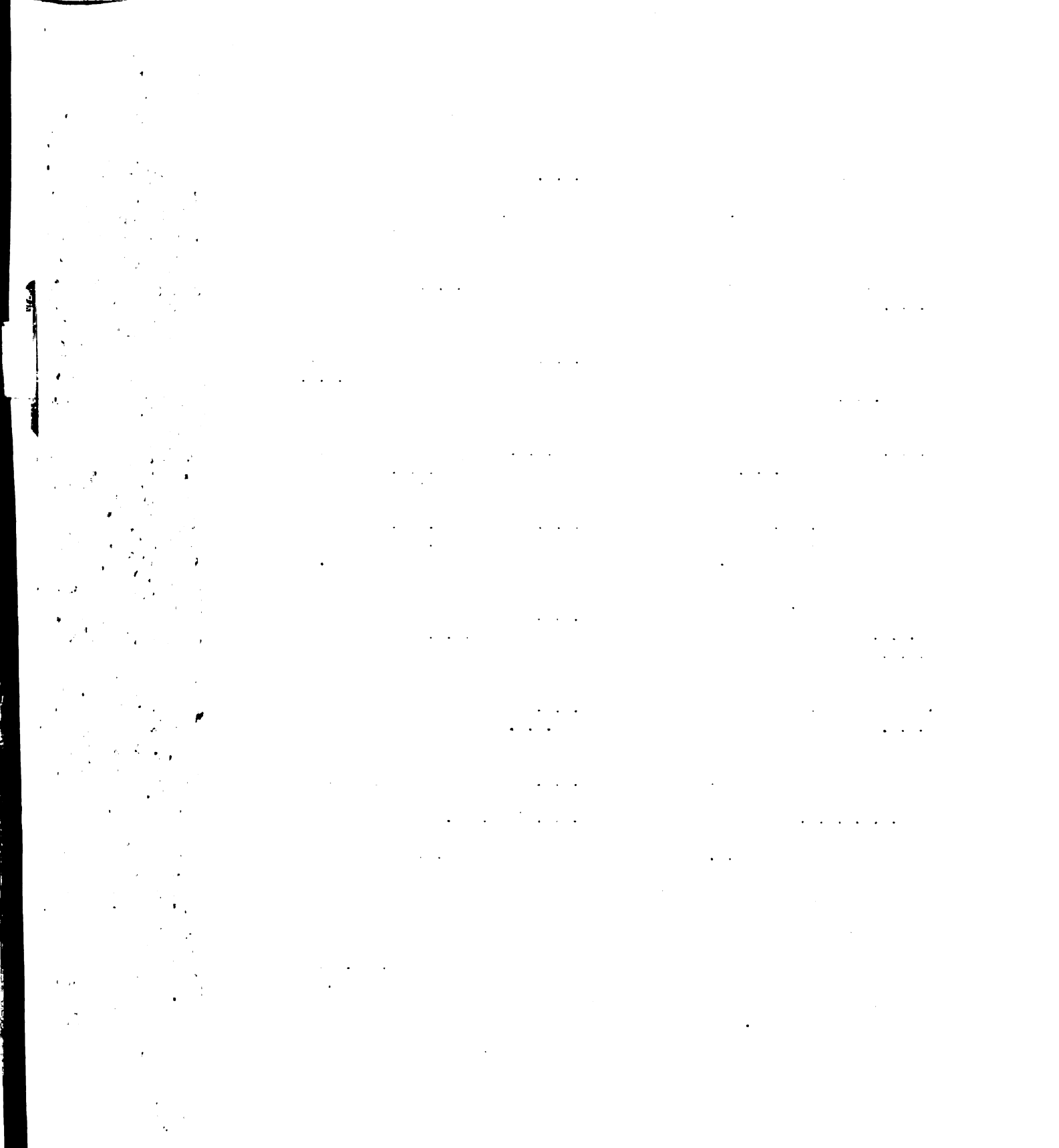
. . .Now he said this signify-  
ing. . .

34 The people answered him,  
(We have heard out of the  
law. . .). . .and how  
sayest thou, (The Son of  
man must be lifted up. . . ?)

. . .The crowd answered him,  
("We have heard from the Law  
. . .")("). . .And how canst  
thou say, ('The Son of Man must  
be lifted up'? . .)(")

---

<sup>1</sup> The King James Version's corn of wheat indicates that corn in the early seventeenth century meant a particle of a cereal grass of any kind, and by metonymy the fruit of any cereal grass, in the bulk. Cf. L. granum, the root of which is closely allied phonetically to corn. Corn, in England today, means grain; to an American this valid English usage is confusing.





Κατὰ Ἰωάννην

Latin Vulgate

- |  |  |
|--|--|
| 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·<br>ἔτι μικρὸν (χρόνον). . .  | 35 . . .Dixit ergo eis Jesus:<br>(Adhuc modicum. . .)  |
| 36 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς,<br>καὶ ἀπελθὼν. . .  | 36 . . .Haec locutus est Jesus;<br>(et abiit. . .)   |
| 38 ἵνα ὁ λόγος Ἡσαίου τοῦ<br>προφήτου πληρωθῇ ὃν εἶπε<br>. . .   | 38 . . .ut sermo Isaiae prophetae<br>impleretur, quem dixit:   |
| 39 ὅτι πάλιν εἶπεν Ἡσαίας<br>. . .   | 39 . . .quia iterum dixit<br>Isaias:   |
| 41 ταῦτα εἶπεν Ἡσαίας ὅτε·<br>εἶδε τὴν δόξαν αὐτοῦ καὶ<br>ἐλάλησε περὶ αὐτοῦ.  | 41 . . .Haec dixit Isaias, (quando<br>vidit gloriam ejus,) et<br>locutus est de eo.  |
| 44 Ἰησοῦς δὲ ἔκραξε καὶ<br>εἶπεν· ὁ πιστεύων εἰς<br>ἐμέ. . .   | 44 Jesus autem clamavit, et<br>dixit: (qui credit<br>in me. . .)   |
| 48 ὁ λόγος ὃν ἐλάλησα,<br>ἐκεῖνος. . .   | 48 . . .Sermo quem locutus sum,<br>(ille. . .)   |
| 49 ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ<br>ἐλάλησα, ἀλλ' ὁ πέμψας<br>με πατήρ, αὐτός μοι<br>ἐντολὴν ἔδωκεν τί εἴπω καὶ<br>τί λαλήσω. | 49 . . .Quia ego ex meipso non<br>sum locutus, sed qui misit<br>me Pater, ipse mihi mandatum<br>dedit quid dicam, et quid<br>loquar. |
| 50 ἃ οὖν λαλῶ ἐγὼ καθὼς<br>ἐξηκέ μοι ὁ πατήρ<br>οὕτως λαλῶ.  | 50 . . .Quae ergo ego loquor,<br>sicut dixit mihi Pater, sic<br>loquor.  |

King James Version

Rheims-Challoner Version

35 Then Jesus said unto them,  
(Yet a little while. . .)<sup>1</sup>

. . .Jesus therefore said to  
them, ("Yet a little while. . .")

36 . . .These things spake  
Jesus, (and departed. . .)

These things Jesus spoke, (and  
he went away. . .)

38 That the saying of Esaias  
the prophet might be ful-  
filled, which he spake,

. . .that the word which the  
prophet Isaias spoke might be  
fulfilled,

39 . . .that Esaias said again,

. . .Isaias said again,

41 These things said Isaias,  
(when he saw his glory,)  
and spake of him.

Isaias said these things (when  
he saw his glory) and spoke of  
him.

44 Jesus cried and said, (He  
that believeth on me. . .)

But Jesus cried out, and said,  
("He who believes in me. . .")

48 . . .the word that I have  
spoken, (the same. . .)

. . .The word that I have  
spoken, (. . .)

49 For I have not spoken of  
myself; but the Father  
which sent me, he gave me  
a commandment, what I should  
say, and what I should  
speak.

For I have spoken not on my own  
authority, but he who sent me,  
the Father, has given me command-  
ment what I should say, and what  
I should declare.

50 . . .whatsoever I speak  
therefore, even as the Father  
said unto me, so I speak.

("). . .The things, therefore,  
that I speak, I speak as the  
Father has bidden me."

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<sup>1</sup> The word while, used in both English versions, comes from chronon in the Koinē; one would expect Jerome to have said modicum tempus, but he uses modicum as if it were generally accepted in his day as temporal.



XIII

- |  |   |
|--|---|
| 6 πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκείνος· - Κύριε, σὺ μου νίπτεις τοὺς πόδας;                          | 6 . . .Et dicit ei Petrus: (Domine, tu mihi lavas pedes?)     |
| 7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὃ ἐγὼ ποιῶ . . .   | 7 . . .Respondit Jesus et dixit ei: (Quod ego facio . . .)    |
| 8 λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα· ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐὰν μὴ νίψω σε. . . | 8 . . .Dicit ei Petrus: (Non lavabis mihi pedes in aeternum.) |
|  | Respondit ei Jesus: (Si non laverō te. . .)                   |
| 9 λέγει αὐτῷ Σίμων Πέτρος·   | 9 Dicit ei Simon Petrus:                                      |
| 10 λέγει αὐτῷ ὁ Ἰησοῦς· ὃ λελουμένος. . .  | 10 Dicit ei Jesus: (Qui lotus est. . .)                       |
| 11 διὰ τοῦτο εἶπεν· οὐχὶ πάντες καθαροὶ ἐστε. . .  | 11 . . .propterea dixit: (Non estis mundi omnes.)             |
| 12 εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν;   | 12 . . .dixit eis: (Scitis quid fecerim. . .?)                |
| 13 ὑμεῖς φωνεῖτέ με, ὁ Διδάσκαλος. . .   | 13 . . .Vos vocatis me Magister . . .                         |
| καὶ καλῶς λέγετε· εἰμὶ γάρ.  | 14 . . .et bene dicitis, sum etenim.                          |



King James Version

Rheims-Challoner Version

XIII

- |   |   |
|---|---|
| 6 . . .and Peter saith unto him, (Lord, dost thou wash my feet?)      | . . .And Peter said to him, ("Lord, dost thou wash my feet?") |
| 7 Jesus answered and said unto him, (What I do. . .)                  | . . .Jesus answered and said to him, ("What I do. . .")       |
| 8 Peter saith unto him, (Thou shalt never wash my feet.) <sup>1</sup> | . . .Peter said to him, ("Thou shalt never wash my feet!")    |
| Jesus answered him, (If I wash thee not. . .)                         | Jesus answered him, ("If I do not wash thee. . .")            |
| 9 Simon Peter saith unto him,   | . . .Simon Peter said to him,                                 |
| 10 Jesus saith to him, (He that is washed. . .) <sup>2</sup>          | Jesus said to him, ("He who has bathed. . .")                 |
| 11 . . .therefore said he, (Ye are not all clean.)                    | . . .This is why he said, ("You are not all clean.")          |
| 12 . . .he said unto them, (Know ye what I have done . . . ?)         | . . .he said to them, ("Do you know what I have done. . . ?") |
| 13 Ye call me Master. . .   | . . .You call me Master. . .                                  |
| (13) . . .ye say well; for <u>so</u> I am.                            | . . .you say well, for so I am.                               |

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<sup>1</sup> The English versions concur in the use of shalt, contrary to the modern "purist", yet the word has a mandatory tone, here.

<sup>2</sup> The King James here is satisfied with to him, rather than unto him.

- |  |   |
|--|---|
| 16 ἀμὴν ἀμὴν λέγω ὑμῖν,<br>οὐκ ἔστι δούλος μεζῶν<br>τοῦ κυρίου αὐτοῦ. . .  | 16 . . .Amen, amen dico vobis,<br>(non est servus major<br>domino suo. . .)   |
| 18 οὐ περὶ πάντων ὑμῶν λέγω.   | 18 . . .Non de omnibus vobis<br>dico; (ego scio. . .)   |
| 19 ἀπ' ἄρτι λέγω ὑμῖν. . .   | 19 . . .Amodo dico vobis,   |
| 20 ἀμὴν ἀμὴν λέγω ὑμῖν,<br>ὃ λαμβάνων ἐάν τινα<br>πέμψω, (ἐμὲ λαμβάνει.)   | 20 . . .Amen, amen dico vobis,<br>(qui accipit si quem misero<br>. . .)   |
| 21 Ταῦτα εἰπὼν ὁ Ἰησοῦς<br>ἐταράχθη τῷ πνεύματι καὶ<br>εμαρτύρησε καὶ εἶπεν·<br>ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι<br>εἷς ἐξ ὑμῶν παραδώσει με. | 21 . . .Cum haec dixisset Jesus,<br>turbatus est spiritu, et<br>protestatus, et dixit: Amen,<br>amen dico vobis, quia unus<br>ex vobis tradit me. |
| 22 οἱ μαθηταί, ἀπορούμενοι<br>περὶ τίνος λέγει.  | 23 . . .discipuli haesitantes<br>de quo diceret.  |
| 24 νεύει οὖν τούτῳ Σίμων Πέτρος<br>πυθέσθαι τίς αὐτῷ εἴη περὶ<br>οὗ λέγει.   | 24 . . .Innuit ergo huic Simon<br>Petrus, et dixit ei: Quis<br>est, de quo dicit.   |
| 25 ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ<br>τὸ στήθος τοῦ Ἰησοῦ<br>λέγει αὐτῷ· Κύριε, τίς<br>ἐστίν;  | 25 . . .Ille supra pectus Jesu,<br>dicit ei: (Domine, quis est?)<br>Respondit Jesus: (Ille est<br>cui ego intinctam penem<br>porrexero.)          |
| 26 ἀποκρίνεται ὁ Ἰησοῦς·<br>ἐκεῖνός ἐστιν ὃς ἐγὼ<br>βάψας τὸ ψωμὶον ἐπιδώσω.   |   |

King James Version

Rheims-Challoner Version

16 Verily, verily, I say unto you, (The servant is not greater than his lord. . .)

. . .Amen, amen, I say to you, (no servant is greater than his master. . .)

18 I speak not of you all: (I know. . .)

. . .I speak not of you all. I know. . .

19 Now I tell you. . .

I tell you now. . .

20 Verily, verily, I say unto you, (He that receiveth whomsoever I send. . .)

. . .Amen, amen, I say to you, (he who receives anyone I send . . .)

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

When Jesus had said these things he was troubled in spirit, and said solemnly, "Amen, amen, I say to you, one of you will betray me." <sup>1</sup>

(22) . . .the disciples. . . doubting of whom he spake.

. . .The disciples. . .uncertain of whom he was speaking.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

. . .Simon Peter therefore beckoned to him, and said to him, "who is it of whom he speaks?"

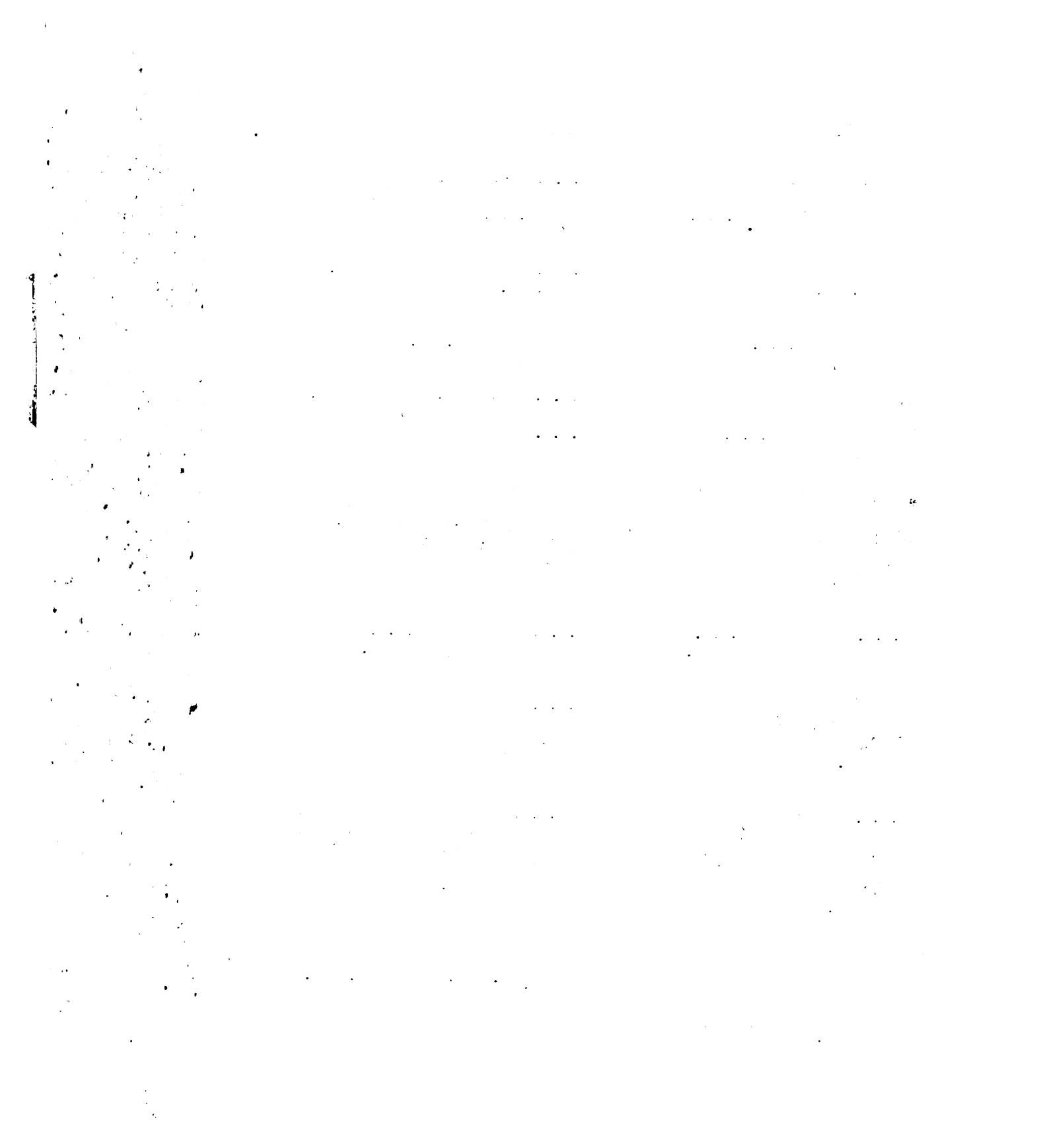
25 He. . .on Jesus' breast saith unto him, (Lord, who is it?) Jesus answered, (He it is, to whom I shall give a sop, when I have dipped it.) <sup>2</sup>

He. . .upon the bosom of Jesus, said to him, ("Lord, who is it?") Jesus answered, ("It is he for whom I shall dip the bread, and give it to him.")

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<sup>1</sup> Rheims-Challoner "corrects" the King James shall. (op. cit., loc. cit.)

<sup>2</sup> The King James give a sop is strongly colloquial of its day, and realistic.



- |   |  |
|---|--|
| 27 λέγει οὖν αὐτῷ ὁ Ἰησοῦς·<br>ὁ ποιεῖς, ποιήσον τάχιον.  | 27 . . .Et dixit ei Jesus:<br>(Quod facis, fac citius.)  |
| 28 πρὸς τί εἶπεν αὐτῷ.  | 28 . . .ad quid dixerit ei.  |
| 29 ὅτι λέγει αὐτῷ ὁ Ἰησοῦς,<br>ἀγόρασαν. . .  | 29 . . .quod dixisset ei Jesus:<br>(Eme. . .)  |
| 31 Ὅτε οὖν ἐξηλθε, λέγει<br>ὁ Ἰησοῦς· νῦν ἐδοξάσθη<br>. . .   | 31 Cum ergo exisset, dixit Jesus:<br>(Nunc clarificatus est. . .)  |
| 33 καὶ καθὼς εἶπον τοῖς Ἰουδαί-<br>οις, ὅτι ὅπου ὑπάγω ἐγώ,<br>ὑμεῖς οὐ δύνασθε ἐλθεῖν,<br>καὶ ὑμῖν λέγω ἄρτι.                          | 33 . . .et sicut dixi Judaeis:<br>(Quo ego vado, vos non<br>potestis venire, et vobis<br>dico modo.)                                 |
| 36 λέγει αὐτῷ Σίμων Πέτρος·<br>Κύριε, πού ὑπάγεις;<br>ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·<br>ὅπου ἐγὼ ὑπάγω . . .                                   | 36 Dicit ei Simon Petrus:<br>(Domine, quo vadis?)<br>Respondit Jesus: (Quo ego<br>vado. . .)   |
| 37 λέγει αὐτῷ ὁ Πέτρος· Κύριε,<br>διατί οὐ δύναμαί σοι. . .   | 37 . . .Dicit ei Petrus: (Quare<br>non possum. . .?)   |
| 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· τὴν<br>ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις;<br>ἀμήν ἀμήν λέγω σοι, οὐ<br>μὴ ἀλέκτωρ φωνήσῃ ἕως<br>οὐ ἀπαρνήσῃ με. . . | 38 . . .Respondit ei Jesus:<br>(Animam tuam pro me pones?)<br>Amen, amen dico tibi, (non<br>cantabit gallus, donec ter<br>me neges.) |

King James Version

Rheims-Challoner Version

27 . . .Then said Jesus unto him, (That thou doest, do quickly.)

. . .And Jesus said to him, ("What thou dost, do quickly.")

28 . . .for what intent he spake this unto him.

. . .why he said this to him.

29 . . .that Jesus had said unto him, (Buy. . .)

. . .that. . .Jesus had said to him, ("Buy. . .")

31 Therefore, when he was gone out, Jesus said, (Now . . .is glorified. . .)

when, therefore, he had gone out, Jesus said, ("Now. . .is glorified. . .")

33 . . .as I said unto the Jews, (whither I go, ye cannot come; so now I say to you.)

("). . .as I said to the Jews, ('Where I go ye cannot come,' so to you also I say it now.")

36 Simon Peter said unto him, (Lord, whither goest thou?) Jesus answered, (Whither I go. . .)

Simon Peter said to him, ("Lord, where art thou going?") Jesus answered, ("Where I am going . . .")

37 Peter said unto him, (Lord, why cannot I. . .?)

. . .Peter said to him, ("Why can I not. . .?")

38 Jesus answered him, (Wilt thou lay down thy life for my sake?) Verily, verily, I say unto thee, (The cock shall not crow, till thou hast denied me thrice.)<sup>1</sup>

. . .Jesus answered him, ("Wilt thou lay down thy life for me?) Amen, amen, I say to thee, (the cock will not crow before thou dost deny me thrice.")

---

<sup>1</sup> The English versions agree on wilt, but Rheims-Challoner "corrects" the King James shall, in shall not crow.



XIV

- |  |   |
|--|---|
| 2 εἰ δὴ μή, εἶπον ἄν ὑμῖν·<br>πορεύομαι. . .   | 2 . . .si quo minus, dixissem<br>vobis: (quia vado. . .)  |
| 5 λέγει αὐτῷ Θωμᾶς· Κύριε,<br>οὐκ οἶδαμε που ὑπάγεις·  | 5 Dicit ei Thomas: (Domine,<br>nescimus quo vadis. . .)   |
| 6 λέγει αὐτῷ ὁ Ἰησοῦς·<br>ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ<br>ἀλήθεια καὶ ἡ ζωὴ.  | 6 Dicit ei Jesus, (Ego sum via,<br>et veritas, et vita.)  |
| 8 λέγει αὐτῷ Φίλιππος·<br>Κύριε, δεῖξον ἡμῖν. . .  | 8 . . .Dicit ei Philippus:<br>(Domine, ostende nobis. . .)  |
| 9 λέγει αὐτῷ ὁ Ἰησοῦς·<br>τοσουτον χρόνον μεθ'<br>ὑμῶν εἰμι. . .καί πῶς σὺ<br>λέγεις, δεῖξον ἡμῖν τὸν<br>πατέρα; | 9 . . .Dicit ei Jesus: (Tanto<br>tempore vobiscum sum. . .?<br>Quomodo tu dicis: (Ostende<br>nobis Patrem?) |
| 10 τὰ ῥήματα δ' ἐγὼ λαλῶ<br>ὑμῖν, ἀπ' ἐμαυτοῦ. . .   | 10 . . .Verba quae ego loquor<br>vobis, a meipso non loquor.  |
| 12 ἀμὴν ἀμὴν λέγω ὑμῖν. . .  | 12 . . .Amen, amen dico vobis.  |
| 22 λέγει αὐτῷ Ἰούδας, οὐχ<br>ὁ Ἰσκαριώτης·   | 22 . . .Dicit ei Judas, (non<br>ille Iscariotes:)   |
| 23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν<br>αὐτῷ· ἐάν τις ἀγαπᾷ με<br>. . .  | 23 . . .respondit Jesus, et<br>dixit ei: (Si quis diligit<br>me,)   |



King James Version

Rheims-Challoner Version

XIV

- |  |  |
|--|--|
| 2 . . .if <u>it were</u> not so, I<br>would have told you. (I go<br>. . .) <sup>1</sup>                                      | . . .Were it not so, I should<br>have told you, (because I go<br>. . .)  |
| 5 Thomas saith unto him,<br>(Lord, we know not whither<br>thou goest. . .)   | Thomas said to him, ("Lord, we<br>do not know where thou art going<br>. . .")  |
| 6 Jesus saith unto him, (I<br>am the way, the truth, and<br>the life:)   | . . .Jesus said to him, ("I am<br>the way, the truth, and the life<br>. . .")  |
| 8 Philip saith unto him,<br>(Lord, shew us the Father<br>. . .)  | . . .Philip said to him, ("Lord,<br>show us the Father. . .")  |
| 9 Jesus saith unto him, (Have<br>I been so long with you. . ?<br>and how sayest thou <u>then</u> ,<br>(Shew us the Father?)) | . . .Jesus said to him, ("Have<br>I been so long a time with you<br>. . ? How canst thou say,<br>( <u>'Show us the Father'?</u> ") |
| 10 . . .the words that I speak<br>unto you I speak not of<br>myself:   | . . .The words that I speak to<br>you I speak not on my own<br>authority.  |
| 12 Verily, verily, I say unto<br>you,  | . . .Amen, amen, I say to you<br>. . .   |
| 22 Judas saith unto him, (not<br>Iscariot,)  | Judas, (not the Iscariot), said<br>to him,   |
| 23 Jesus answered and said unto<br>him, (If a man love me,)  | . . .Jesus answered and said to<br>him, ("If anyone love me. . .")   |

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<sup>1</sup> The King James says I would, the Rheims-Challoner I should, as the  
"purist" would require. (loc. cit.)

Κατὰ Ἰωάννην

Latin Vulgate

25 Ταῦτα λελάληκα ὑμῖν. . .

25 Haec locutus sum vobis. . .

27 πάντα ἃ εἶπον ὑμῖν. . .

27 Quaecumque dixero vobis.

28 ἤκούσατε ὅτι ἐγὼ εἶπον  
ὑμῖν. . .

28 . . . Audistis quia ego  
dixi vobis:

29 καὶ νῦν-εἶρηκα ὑμῖν πρὶν  
γενέσθαι. . .

29 . . . Et nunc dixi vobis  
priusquam fiat. . .

30 οὐκέτι πολλὰ λαλήσω μεθ'  
ὑμῶν.

30 . . . Jam non multa loquar  
vobiscum.

XV

3 ἤδη ὑμεῖς καθαροὶ ἐστε  
διὰ τὸν λόγον ὃν λελάληκα  
ὑμῖν. . .

3 . . . Jam vos mundi estis  
propter sermonem, quem  
locutus sum vobis.

11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ  
χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ  
. . .

11 . . . Haec locutus sum vobis,  
ut gaudium meum in vobis sit  
. . .

15 οὐκέτι ὑμᾶς λέγω δούλους  
. . .

15 . . . Jam non dicam vos servos  
. . .

ὑμᾶς δὲ εἶρηκα φίλους,  
ὅτι πάντα. . .

. . . Vos autem dixi amicos:  
(quia omnia. . .)

20 μνημονεύετε τοῦ λόγου  
οὗ ἐγὼ εἶπον ὑμῖν.

20 . . . Mementote sermonis mei,  
quem ego dixi vobis:

King James Version

Rheims-Challoner Version

25 These things have I spoken  
unto you,

"These things I have spoken to  
you. . ."

27 (26) . . .whatsoever I  
have said unto you.

(26) ("). . .whatever I have  
said to you.(")

28 Ye have heard how I said  
unto you,

("). . .You have heard me say  
to you,(")

29 And now I have told you  
before it come to pass. . . <sup>1</sup>

("). . .And now I have told  
you before it comes to pass.(")

30 Hereafter I will not talk  
much with you: <sup>2</sup>

("). . .I will no longer speak  
much with you,(")

XV

3 Now ye are clean through  
the word which I have  
spoken unto you.

("). . .You are already clean  
because of the word that I have  
spoken to you.(")

11 These things have I spoken  
unto you, that my joy  
might remain in you. . .

(")These things have I spoken  
to you that my joy may be in  
you. . .(")

15 Henceforth I call you not  
servants. . .

("). . .No longer do I call you  
servants. . .(")

. . .but I have called you  
friends; (for all things  
. . .)

("). . .But I have called you  
friends, (because all things  
. . .)(")

20 Remember the word that I  
said unto you,

("). . .Remember the word that  
I have spoken to you:(")

---

<sup>1</sup> The "purist" would say the King James here uses the subjunctive, the Rheims-Challoner the indicative. Cf. come, comes.

<sup>2</sup> The English versions agree on will, but here the "purist" would expect shall, in simple futurity. (loc. cit.)

22 εἰ μὴ ἦλθον καὶ ἐλάλησα  
αὐτοῖς ἁμαρτίαν οὐκ  
εἶχον·

22 . . . Si non venissem, et  
locutus fuisset eis,  
peccatum. . .

XVI

1 Ταῦτα λελάληκα ὑμῖν ἵνα  
μὴ σκανδαλισθῆτε.

1 Haec locutus sum vobis, (ut  
non scandalizemini.)

4 ἀλλὰ ταῦτα λελάληκα ὑμῖν  
ἵνα ὅταν ἔλθῃ ἡ ὥρα,  
μνημονεύητε αὐτῶν ὅτι ἐγὼ  
εἶπον.

4 . . . Sed haec locutus sum vobis,  
ut cum venerit hora eorum,  
reminiscamini quia ego dixi  
vobis.

5 καὶ οὐδεὶς ἐξ ὑμῶν  
ἔρωτᾷ με ποῦ ὑπάγεις.

5 . . . Haec autem vobis ab  
initio non dixi, quia  
vobiscum eram. . . et nemo  
ex vobis interrogat me:  
(quo vadis?,

6 ἀλλ' ὅτι ταῦτα λελάληκα  
ὑμῖν. . .

6 . . . Sed quia haec locutus  
sum vobis:

7 ἀλλ' ἐγὼ τὴν ἀλήθειαν  
λέγω ὑμῖν· συμφέρει. . .

7 . . . Sed ego veritatem dico  
vobis: (expedit. . .)

12 Ἔτι πολλὰ ἔχω λέγειν  
ὑμῖν. . .

12 Adhuc multa habeo vobis  
dicere;

13 ὁδηγήσει ὑμᾶς εἰς πᾶσαν  
τὴν ἀλήθειαν· οὐ γὰρ  
λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'  
ὅσα ἂν ἀκούσῃ λαλήσει, καὶ  
τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

13 (. . . docebit vos omnem  
veritatem.)<sup>1</sup>

<sup>1</sup> Jerome translates the Koinē guide, as teach.

King James Version

Rheims-Challoner Version

22 If I had not come and  
spoken unto them. . .sin:

(")If I had not come and spoken  
to them. . .sin. . .(")

XVI

1 These things have I spoken  
unto you, that ye should  
not be offended.

"These things I have spoken to  
you that you may not be scandal-  
ized.(")

4 But these things have I  
told you, that when the  
time shall come, ye may  
remember that I told you  
of them.

("). . .But these things I have  
spoken to you, that when the  
time for them has come you may  
remember that I told you.(")

(4) And these things I said  
not unto you at the begin-  
ning, because I was with  
you.  
. . .and none of you ask-  
eth me, (Whither goest  
thou?)

("). . .These things, however,  
I did not tell you from the be-  
ginning, because I was with you.  
. . .and no one of you asks me,  
(Where art thou going?)(")

6 But because I have said  
these things unto you,

("). . .But because I have  
spoken to you these things. . .(")

7 Nevertheless I tell you  
the truth; (It is expedient  
. . .)

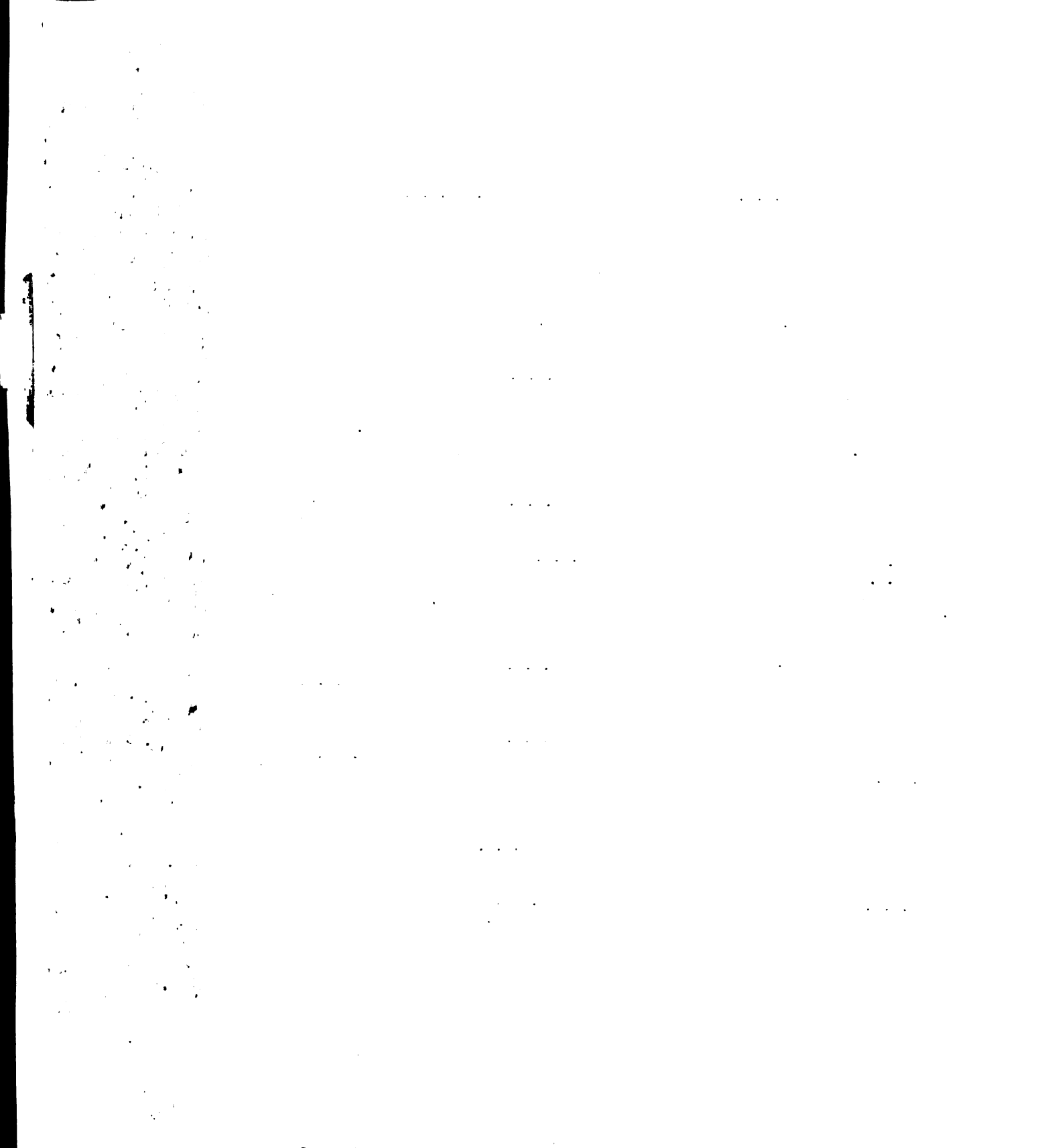
("). . .But I speak the truth  
to you; (it is expedient. . .)(")

12 I have yet many things to  
say unto you,

"Many things yet I have to say  
to you. . ."

13 (. . .he will guide you into  
all truth:)

(("). . .he will teach you all  
the truth.("))



. . .Non enim loquitur  
a semetipso? sed quaecumque  
audiet loquetur, et quae  
ventura sunt annuntiabit  
vobis.

15 διὰ τοῦτο εἶπον· ὅτι ἐκ  
τοῦ ἐμοῦ λήψεται. . .

15 . . .et annuntiabit vobis. . .

. . .Propterea dixi: quia  
de meo accipiet, et annuntia-  
bit vobis.

17 Εἶπον οὖν ἐκ τῶν μαθητῶν  
αὐτοῦ πρὸς ἀλλήλους·  
τί ἐστὶ τοῦτο ὃ λέγει  
ἡμῖν;

17 . . .Dixerunt ergo ex dis-  
cipulis ejus ad invicem:  
Quid est hoc quod dicit  
nobis. . . ?

18 ἔλεγον οὖν· τοῦτο τί  
ἐστὶν ὃ λέγει τὸ μικρόν;  
οὐκ οἶδαμε τί λαλεῖ.

18 . . .Dicebant ergo: Quid  
est hoc quod dicit: Modicum?  
nescimus quid loquitur.

19 ἔγνω οὖν ὁ Ἰησοῦς ὅτι  
ἤθελον αὐτὸν ἐρωτᾶν, καὶ  
εἶπεν αὐτοῖς· περὶ τούτου  
ζητεῖτε μετ' ἀλλήλων ὅτι  
εἶπον. . .

19 . . .Cognovit autem Jesus  
quia volebant eum inter-  
rogare, et dixit eis: De  
hoc quaeritis inter vos quia  
dixi.

King James Version

Rheims-Challoner Version

. . .for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

("). . .For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you.(")

15 . . .and shall shew it unto you.

("). . .and will declare it to you.(") <sup>1</sup>

. . .therefore said I, that he shall take of mine, and shall shew it unto you.

("). . .That is why I have said that he will receive of what is mine, and will declare it to you.(") <sup>2</sup>

17 Then said some of his disciples among themselves, what is this that he saith unto us. . ?

Some of his disciples therefore said to one another, "What is this he says to us. . ?"

18 They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

They kept saying therefore, ("What is this 'little while' of which he speaks? We do not know what he is saying.") <sup>3</sup>

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of what I said. . ?

But Jesus knew that they wanted to ask him, and he said to them, "You inquire about this among yourselves because I said. . ."

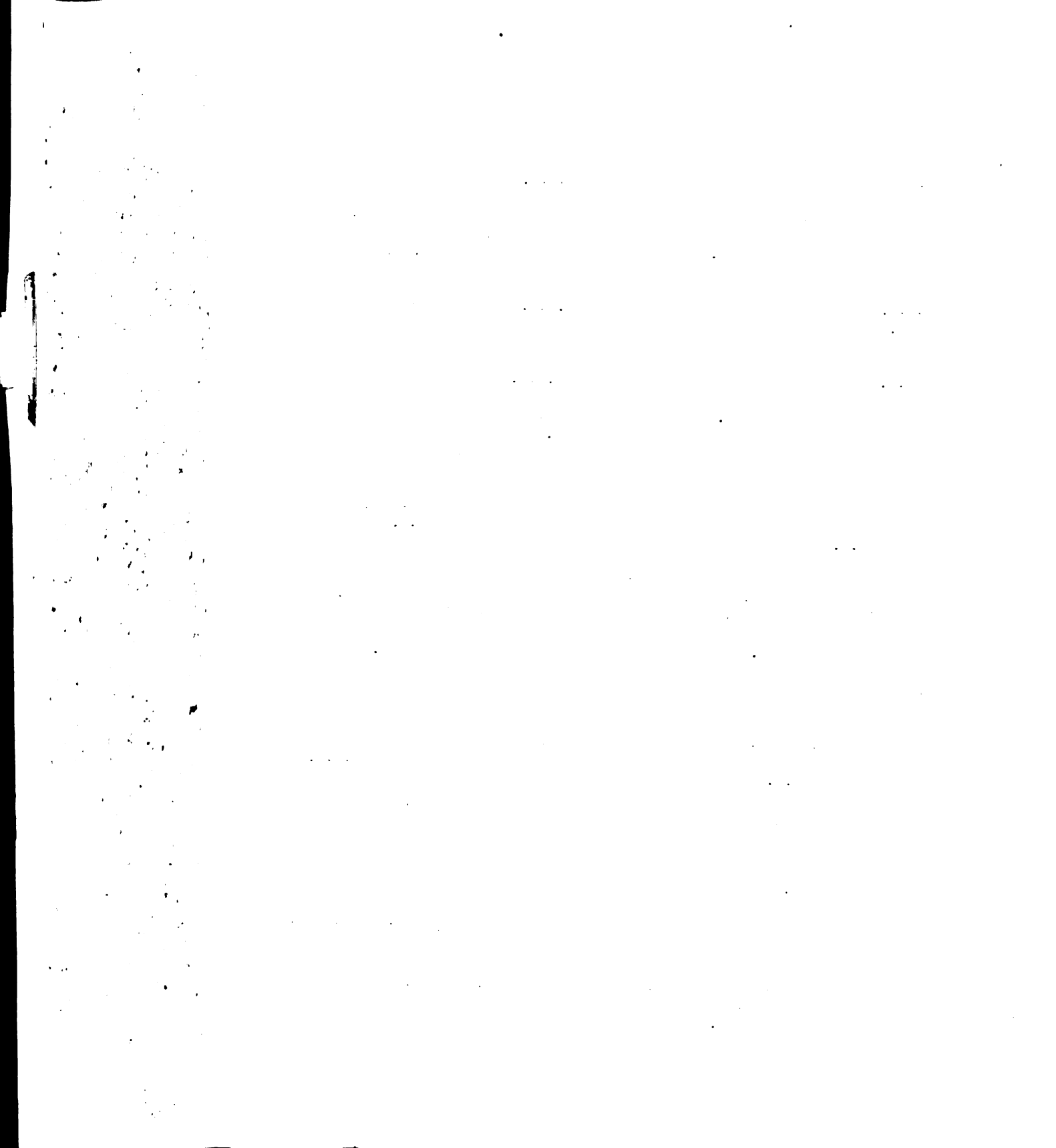
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<sup>1</sup> In both the above passages Rheims-Challoner "corrects" the King James shall to will.

<sup>2</sup> Again Rheims-Challoner prefers will to the King James shall. (loc. cit.)

<sup>3</sup> Rheims-Challoner condenses to get a vigorous presentation in modern diction, rhythm, and cadence. But the last verb, saying, really means "telling us". They knew what he was saying, but could not understand his intent.





Κατὰ Ἰωάννην

Latin Vulgate

20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι  
κλαύσετε καὶ θρηνήσετε  
ὑμεῖς. . .

20 . . .Amen, amen dico vobis,  
quia plorabitis et flebitis  
vos. . .

23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ  
οὐκ ἐρωτήσετε οὐδέν·  
ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι  
ὅσα ἂν αἰτήσητε. . .

23 . . .Et in illo die me non  
rogabitis quidquam. Amen,  
amen dico vobis, si quid  
petieritis. . .

25 Ταῦτα ἐν παροιμαῖς  
λελάληκα ὑμῖν. ἀλλ'  
ἔρχεται ὥρα ὅτε οὐκέτι  
ἐν παροιμαῖς λαλήσω  
ὑμῖν, ἀλλὰ παρρησίᾳ περὶ  
τοῦ πατρὸς ἀναγγελω ὑμῖν.

25 . . .Haec in proverbiiis  
locutus sum vobis. Venit  
hora, cum iam non in pro-  
verbiiis loquar vobis, sed  
palam de Patre annuntiabo  
vobis.

26 αἰτήσεσθε. καὶ λέγω ὑμῖν  
ὅτι ἐγὼ ἐρωτήσω τὸν  
πατέρα περὶ ὑμῶν.

27 . . .et non dico vobis quia  
ego rogabo Patrem de vobis;

29 Λέγουσιν αὐτῷ οἱ μαθηταὶ  
αὐτοῦ· Ἴδε νῦν παρρησίᾳ  
λαλεῖς, καὶ παροιμίαν  
οὐδεμίαν λέγεις.

29 . . .Dicunt ei discipuli  
ejus: Ecce nunc palam  
loqueris, et proverbium  
nullum dicis.

30 καὶ οὐ χρεῖαν ἔχεις ἵνα  
τίς σε ἐρωτᾷ. . .

30 . . .et non opus est tibi  
ut quis te interroget;

31 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·  
ἄρτι πιστεύετε·

31 . . .Respondit eis Jesus:  
Modo creditis? <sup>1</sup>

<sup>1</sup> The word modo has the quality of lingua franca. .

King James Version

Rheims-Challoner Version

20 Verily, verily, I say unto you, That ye shall weep and lament. . .

("). . .Amen, amen, I say to you, that you shall weep and lament. . .(")

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask. . .

(")And in that day you shall ask me nothing. Amen, amen, I say to you, if you ask. . .(")

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

"These things I have spoken to you in parables. The hour is coming when I will no longer speak to you in parables, but will speak to you plainly of the Father. . ." <sup>1</sup>

(26) . . .and I say not unto you, that I will pray the Father for you: <sup>2</sup>

("). . .and I do not say to you that I will ask the Father for you. . .(")

29 His disciples said unto him, Lo, now thou speakest plainly, and speakest no proverb: <sup>3</sup>

His disciples said to him, "Behold, now thou speakest plainly, and utterest no parable. . ."

30 . . .and needest not that any man should ask thee:

("). . .and dost not need that anyone should question thee.(")

31 Jesus answered them, Do ye now believe?

Jesus answered them, "Do you now believe. . .?"

---

<sup>1</sup> This time the Rheims-Challoner's will seems contrary to the "purist" rule.

<sup>2</sup> Now the King James switches from shall to will for the first person singular in what appears to be simple futurity. (Cf. Robertson, loc. cit.)

<sup>3</sup> The King James repeats speakest; Rheims-Challoner provides a synonym, - utterest, from O.E. utter, outer, indicating that the comparative of an adjective can become a verb.

Κατὰ Ἰωάννην

Latin Vulgate

33 ταῦτα λελάληκα ὑμῖν ἵνα  
ἐν ἐμοὶ εἰρήνην ἔχητε.

33 . . . Haec locutus sum vobis,  
ut in me pacem habeatis.

XVII

1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς  
καὶ ἐπήρε τοὺς ὀφθαλμοὺς  
αὐτοῦ εἰς τὸν οὐρανὸν καὶ  
εἶπε·

1 Haec locutus est Jesus, et  
sublevatis oculis in caelum,  
dixit:

9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ·  
οὐ περὶ τοῦ κόσμου ἐρωτῶ  
. . .

9 . . . Ego pro eis rogo. Non  
pro mundo rogo. . .

13 καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ  
ἵνα ἔχωσι τὴν χαρὰν τὴν  
ἐμήν. . .

13 . . . et haec loquor in  
mundo, ut habeant gaudium  
meum. . .

15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς  
ἐκ τοῦ κόσμου. . .

15 . . . Non rogo ut tollas eos  
de mundo. . .

20 Οὐ περὶ τούτων δὲ ἐρωτῶ  
μόνον. . .

20 Non pro eis autem rogo  
tantum,

XVIII

1 Ταῦτα εἰπὼν ὁ Ἰησοῦς  
ἐξηλθε. . .

1 Haec cum dixisset Jesus,  
egressus est. . .

4 εἶπεν αὐτοῖς· τίνα ζητεῖτε;

5 et dixit eis: Quem quaeritis?  
Responderunt ei: **Jesus**  
Nazarenum. Dicit eis Jesus:  
Ego sum.

5 ἀπεκρίθησαν αὐτῷ. Ἰησοῦν  
τὸν Ναζωραῖον. λέγει αὐτοῖς  
ὁ Ἰησοῦς· ἐγὼ εἰμι.

King James Version

Rheims-Challoner Version

33 These things I have spoken  
unto you, that in me ye  
might have peace.

("). . .These things I have  
spoken to you that in me you  
may have peace. . .(")

XVII

1 These words spake Jesus,  
and lifted up his eyes to  
heaven, and said,

These things Jesus spoke; and  
raising his eyes to heaven, he  
said,

9 I pray for them: I pray  
not for the world,

"I pray for them; not for the  
world do I pray. . ."

13 . . .and these things I  
speak in the world, that  
they might have my joy. . .

("). . .and these things I  
speak in the world, in order  
that they may have my joy. . .(")

15 I pray not that thou  
shouldest take them out  
of the world,

("). . .I do not pray that thou  
take them out of the world  
. . .(")

20 Neither pray I for these  
alone,

"Yet not for these only do I  
pray. . ."

XVIII

1 When Jesus had spoken these  
words, he went forth. . .

After saying these things,  
Jesus went forth. . .

(4) . . .and said unto them,  
Whom seek ye? They answered  
him, Jesus of Nazareth.  
Jesus saith unto them, I  
am he.<sup>1</sup>

and said to them, "Whom do you  
seek?" They answered him,  
"Jesus of Nazareth." Jesus  
said to them, "I am he."

---

<sup>1</sup> Both English texts add the predicate nominative he. Neither "mother-text" shows a predicate nominative; their phrases Ego eimi, and Ego sum are untranslatable, in the context, as such.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and the role of the accounting department in ensuring the integrity of the financial statements.

2. It also highlights the need for regular audits and the importance of having a clear understanding of the company's financial position at all times.

3. The second part of the document focuses on the importance of budgeting and the role of the accounting department in preparing and monitoring the budget.

4. It also discusses the importance of having a clear understanding of the company's financial goals and the role of the accounting department in ensuring that the budget is aligned with these goals.

5. The third part of the document discusses the importance of having a clear understanding of the company's financial position and the role of the accounting department in ensuring that the financial statements are accurate and reliable.

6. It also highlights the need for regular audits and the importance of having a clear understanding of the company's financial position at all times.

7. The fourth part of the document discusses the importance of having a clear understanding of the company's financial position and the role of the accounting department in ensuring that the financial statements are accurate and reliable.

8. It also highlights the need for regular audits and the importance of having a clear understanding of the company's financial position at all times.

9. The fifth part of the document discusses the importance of having a clear understanding of the company's financial position and the role of the accounting department in ensuring that the financial statements are accurate and reliable.

10. It also highlights the need for regular audits and the importance of having a clear understanding of the company's financial position at all times.

- |  |   |
|--|---|
| <p>6 ὡς οὖν εἶπεν αὐτοῖς ὅτι<br/>ἐγὼ εἰμι, ἀπῆλθον εἰς<br/>τὰ ὀπίσω. . .</p> <p>7 πάλιν οὖν αὐτοῖς ἐπηρώτησε·<br/>τίνα ζητεῖτε; οἱ δὲ<br/>εἶπον. Ἰησοῦν τὸν Ναζωραῖον.</p> <p>8 ἀπεκρίθη Ἰησοῦς· εἶπον<br/>ὑμῖν ὅτι ἐγὼ εἰμι.</p> <p>9 ἵνα πληρωθῇ ὁ λόγος ὃν<br/>εἶπεν, ὅτι οὓς δέδωκάς<br/>μοι. . .</p> <p>11 εἶπεν οὖν ὁ Ἰησοῦς πρὸς Πέτρον·<br/>βάλε τὴν μάχαιράν, εἰς. . .</p> <p>16 καὶ εἶπε τῇ θυρωρῷ καὶ<br/>εἰσήγαγε τὸν Πέτρον. . .</p> <p>17 λέγει οὖν ἡ παιδίσκη ἡ<br/>θυρωρὸς πρὸς Πέτρον· μὴ καὶ<br/>σὺ ἐκ τῶν μαθητῶν. . . ;<br/>λέγει ἐκεῖνος· οὐκ εἰμὶ.</p> | <p>6 . . . Ut ergo dixit eis: Ego<br/>sum, (abierunt retrorsum<br/>. . .)</p> <p>7 . . . Iterum ergo interrogavit<br/>eos: Quem quaeritis? Illi<br/>autem dixerunt: Jesum<br/>Nazarenum. Respondit Jesus:<br/>Dixi vobis. . .<br/>(quia ego sum;)</p> <p>9 . . . Ut impleretur sermo quem<br/>dixit: (Quia quos dedisti<br/>mihi. . .)</p> <p>11 . . . Dixit ergo Jesus Petro:<br/>Mitte gladium. . .</p> <p>16 . . . et dixit ostiariae, et<br/>introduxit Petrum.</p> <p>17 . . . Dicit ergo Petro ancilla<br/>ostiaria: (Numquid tu ex<br/>discipulis. . . ?)</p> <p>18 . . . Dicit ille: (Non sum.)</p> |
|--|---|

King James Version

Rheims-Challoner Version

- 6 As soon then as he had  
said unto them, I am he,  
(they went backward. . .) <sup>1</sup>
- 7 Then asked he them again,  
Whom seek ye? And they said,  
Jesus of Nazareth.  
Jesus answered, I have  
told you. . .((that I am  
he))
- 9 That the saying might be  
fulfilled, which he spake,  
(Of) them which thou gavest  
me. . .
- 11 Then said Jesus unto Peter,  
Put up thy sword. . .
- 16 . . .and spake unto her that  
kept the door, and brought  
in Peter.
- 17 Then saith the damsel that  
kept the door unto Peter,  
(Art not thou also one of  
. . .disciples?)
- (17) . . .He saith, I am not.

- . . .When, therefore, he said to  
them, "I am he," (they drew  
back. . .)
- So he asked them again, "Whom  
do you seek?" And they said,  
"Jesus of Nazareth." Jesus  
answered, "I have told you. . ."  
((that I am he))
- That the word which he said  
might be fulfilled, "(Of) those  
whom thou hast given me. . ."
- Jesus therefore said to Peter,  
"Put up thy sword. . ."
- . . .and spoke to the portress,  
and brought Peter in.
- The maid, who was portress, said  
therefore to Peter, "Art thou  
also one of. . .disciples?" <sup>2</sup>
- (17) . . .He said, "I am not."

---

<sup>1</sup> Again, both English texts interpolate he. But the words I am are related to the name of God, and therefore may have added dramatic effect upon Judas's gang. (They fell to the ground, says the text.)

<sup>2</sup> The Rheims-Challoner sets off with commas who was portress as if it were a non-restrictive clause, but it is restrictive. The portress's question is negatively put in both "mother-texts", but the Rheims-Challoner version puts it affirmatively.





19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε  
τὸν Ἰησοῦν. . .

19 Pontifex ergo interrogavit  
Jesum. . .

20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·  
ἐγὼ παρησάμην ἐν τῇ  
συναγωγῇ καὶ ἐν τῷ  
ἱερῷ. . .

20 . . . Respondit ei Jesus:  
Ego palam locutus sum mundo;  
ego semper docui in synagoga,  
et in templo. . .

21 καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν·

τί με ἐπερωτᾷς; ἐπερώτησεν  
τοὺς ἀκηκοτάς τί ἐλάλησα  
αὐτοῖς· οἱ δὲ οὐτοὶ  
οἶδασιν ἃ εἶπον ἐγώ.

21 et in occulto locutus sum ni-  
hil. Quid me interrogas?  
Interroga eos qui audierunt  
quid locutus sim ipsis; ecce  
hi sciunt quae dixerim ego.

22 ταῦτα δὲ αὐτοῦ εἰπόντος  
εἰς τῶν ὑπηρετῶν  
παρεστηκὸς ἔδωκε ῥάπισμα  
τῷ Ἰησοῦ εἰπὼν· οὕτως  
ἀποκρίνη τῷ ἀρχιερεῖ;

22 . . . Haec autem cum dixisset,  
unus assistens ministrorum  
dedit alapam Jesu, dicens:  
Sic respondes pontifici?

23 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς.  
εἰ κακῶς ἐλάλησα. . .

23 Respondit ei Jesus: Si male  
locutus sum. . .

25 (Πέτρος). . . εἶπον οὖν  
αὐτῷ· μὴ καὶ σὺ ἐκ τῶν  
μαθητῶν αὐτοῦ εἶ;

25 . . . Dixerunt ergo ei (Petro):  
(Numquid et tu ex discipulis  
ejus es?)

1. Ἐλάλησα τῷ κόσμῳ· ἐγὼ  
πᾶσι τοῖς ἑσπεύουσιν

\* T.R. καὶ ἡ γνώμη

King James Version

Rheims-Challoner Version

19 The high priest then asked  
Jesus. . .

The high priest then questioned  
Jesus. . .

20 Jesus answered him, I spake  
openly to the world; I ever  
taught in the synagogue,  
and in the temple,

. . .Jesus answered him, "I  
have spoken openly to the world;  
I have always taught in the  
synagogue and in the temple. . ."

(20) . . .and in secret I have  
said nothing.  
Why askest thou me? ask  
them which heard me, what  
I have said unto them: be-  
hold, they know what I said. <sup>1</sup>

. . .and in secret I have said  
nothing. Why dost thou question  
me? Question those who have  
heard what I spoke to them; be-  
hold, these know what I have  
said.

22 And when he had thus spoken,  
one of the officers which  
stood by struck Jesus with  
the palm of his hand, saying,  
Answerest thou the high  
priest so? <sup>2</sup>

Now when he had said these  
things, one of the attendants  
who was standing by struck  
Jesus a blow, saying, "Is that  
the way thou dost answer the  
high priest?"

23 Jesus answered him, If I  
have spoken evil,

. . .Jesus answered him, "If I  
have spoken ill. . ." <sup>3</sup>

25 . . .They said therefore  
unto him, (Art not thou  
also one of his disciples?)

They therefore said to him,  
"Art thou also one of his dis-  
ciples?" <sup>4</sup>

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<sup>1</sup> Instead of asketh, the King James version has askest, in the second person singular, as if in error.

<sup>2</sup> Alapam (rapisma), in both Vulgate and Koinē have onomatopoeia, as slap, which one might expect in the Rheims-Challoner. The Rheims-Challoner's clause who was standing by is non-restrictive, and might therefore be set off by commas, for clarity. Jerome's translation of the Koinē holy ruler into pontifex (bridge-builder) is apt enough, but not etymologically correct.

<sup>3</sup> The Rheims-Challoner's ill is a factitive adjective. (Cf. Krapp, Op. cit., pp. 72, 523.)

<sup>4</sup> Again the Rheims-Challoner puts the question affirmatively, although the Koinē, the Vulgate, and the King James put it negatively.

Κατὰ Ἰωάννην

Latin Vulgate

- 25 ἤρνήσατο οὖν ἐπεινός καὶ  
εἶπεν· οὐκ εἰμὶ.
- 26 λέγει εἰς ἓκ τῶν δούλων  
του ἀρχιερέως, συγγενῆς  
ᾧν. . .
- 27 πάλιν οὖν ἤρνήσατο ὁ Πέτρος,  
καὶ εὐθέως ἀλέκτωρ ἐφώνησε  
. . .
- 29 ἐξῆλθεν οὖν ὁ Πιλάτος  
πρὸς αὐτοὺς καὶ εἶπε·
- 30 ἀπεκρίθησαν καὶ εἶπον αὐτῷ·  
εἰ μὴ ἦν οὗτος κακοποιός  
. . .
- 31 εἶπεν οὖν αὐτοῖς ὁ Πιλάτος.  
λάβετε αὐτόν. . .
- εἶπον οὖν αὐτῷ οἱ  
Ἰουδαῖοι· ἡμῖν οὐκ  
ἐξεστι. . .
- 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ  
πληρωθῇ ὃν εἶπε σημαίνων  
ποῖω θανάτῳ ἤμελλεν  
ἀποθνήσκειν.
- 26 . . .Negavit ille, et dixit:  
Non sum. Dicit ei unus ex  
servis pontificis, cognatus  
ejus. . .
- 27 . . .Iterum ergo negavit  
Petrus: (et statim gallus  
cantavit.)
- 29 Exivit ergo Pilatus ad eos  
foras, et dixit:
- 30 . . .Responderunt et dixerunt  
ei: (Si non esset hic male-  
factor. . .)
- 31 . . .Dixit ergo eis Pilatus:  
(Accipite eum. . .)
- . . .Dixerunt ergo ei Judaei:  
(Nobis non licet. . .)
- 32 . . .Ut sermo Jesu impleretur,  
quem dixit, (significans qua  
morte esset moriturus.)

King James Version

Rheims-Challoner Version

26 (25) . . .He denied it,  
and said, I am not.  
One of the servants of the  
high priest, being his  
kinsman. . .

. . .He denied it, and said,  
"I am not." One of the servants  
of the high priest, a relative  
. . .

27 Peter then denied again:  
and immediately the cock  
crew.<sup>1</sup>

. . .Again, therefore, Peter  
denied it; and at that moment  
a cock crowed.

29 Pilate then went out unto  
them, and said, <sup>2</sup>

Pilate therefore went outside  
to them, and said,

30 They answered and said un-  
to him, (If he were not a  
malefactor. . .)

. . .They said to him in answer,  
("If he were not a criminal  
. . .")<sup>3</sup>

31 Then said Pilate unto them,  
(Take ye him. . .)

. . .Pilate therefore said to  
them, ("Take him yourselves  
. . .")

31 . . .The Jews therefore  
said unto him, (It is not  
lawful for us. . .)

. . .The Jews, then, said to  
him, ("It is not lawful for  
us. . .")

32 That the saying of Jesus  
might be fulfilled, which  
he spake, (signifying what  
death he should die.)<sup>4</sup>

. . .That the word of Jesus  
might be fulfilled which he said,  
(signifying by what death he  
was to die.)

---

<sup>1</sup> The King James has crew in the third person singular past indicative  
of to crow; Rheims-Challoner makes it crowed.

<sup>2</sup> King James uses unto here with motion toward, rather than saying.

<sup>3</sup> Rheims-Challoner omits a comma after the protasis of a conditional  
sentence.

<sup>4</sup> The Koiné and the Vulgate use death (morte, thanato) in the ablative;  
the King James makes death the object of to die, in conformance with  
an old English idiom. The Rheims-Challoner follows the Vulgate,  
with by what death.



- 33 Πιλάτος, καὶ ἐφώνησε  
τὸν Ἰησοῦν καὶ εἶπεν·  
αὐτῷ. σὺ εἶ ὁ βασιλεὺς  
τῶν Ἰουδαίων;
- 34 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς·  
ἀφ' ἑαυτοῦ σὺ τοῦτο  
λέγεις ἢ ἄλλοι σοι εἶπον  
περὶ ἐμοῦ;
- 35 ἀπεκρίθη ὁ Πιλάτος·  
μήτι ἐγὼ Ἰουδαῖός  
εἰμι;
- 36 ἀπεκρίθη Ἰησοῦς· ἡ  
βασίλεια ἡ ἐμὴ οὐκ  
ἐστὶν ἐκ τοῦ κόσμου  
τούτου.
- 37 εἶπεν οὖν αὐτῷ ὁ  
Πιλάτος· . . ἀπεκρίθη ὁ  
Ἰησοῦς· σὺ λέγεις ὅτι  
βασιλεὺς εἰμι ἐγώ.
- 38 λέγει αὐτῷ ὁ Πιλάτος·  
τί ἐστὶν ἀλήθεια;
- καὶ τοῦτο εἰπὼν· πάλιν  
ἐξηλθε πρὸς τοὺς  
Ἰουδαίους καὶ λέγει  
αὐτοῖς· ἐγὼ οὐδεμίαν  
αἰτίαν εὗροσκω ἐν αὐτῷ.
- 40 ἐκραύγασαν οὖν· πάλιν  
πάντες λέγοντες· μὴ τοῦτον,  
ἀλλὰ τὸν Βαραββαν.
- 33 . . . Pilatus, et vocavit  
Jesum, et dixit ei: (Tu es  
rex Judaeorum?)
- 34 . . . Respondit Jesus: A te-  
metipso hoc dicis, an alii  
dixerunt tibi de me? <sup>1</sup>
- 35 . . . Respondit Pilatus:  
(Numquid ego Judaeus sum?)
- 36 Respondit Jesus: (Regnum  
meum non est de hoc mundo. . .)
- 37 . . . Dixit itaque ei Pilatus  
. . . Respondit Jesus: Tu  
dicis quia rex sum ego.
- 38 . . . Dicit ei Pilatus: (Quid  
est veritas?)
- . . . Et cum hoc dixisset,  
iterum exivit ad Judaeos, et  
dicit eis: (Ego nullam in-  
venio in eo causam.)
- 40 . . . Clamaverunt ergo rursum  
omnes dicentes: (Non hunc,  
sed Barabbam.)

<sup>1</sup> The Vulgate omits the dative of the person addressed.

King James Version

Rheims-Challoner Version

33 . . . Pilate . . . and called  
Jesus, and said unto him,  
(Art thou the King of the  
Jews?)

Pilate . . . and he summoned  
Jesus, and said to him, ("Art  
thou the king of the Jews?")

34 Jesus answered him, Sayest  
thou this thing of thyself,  
or did others tell it thee  
of me?

. . . Jesus answered, "Dost  
thou say this of thyself, or  
have others told thee of me?"

35 Pilate answered, (Am I a  
Jew?)

Pilate answered, ("Am I a Jew?")

36 Jesus answered, (My king-  
dom is not of this world:)

. . . Jesus answered, ("My king-  
dom is not of this world. . .")

37 Pilate therefore said unto  
him. . . Jesus answered,  
Thou sayest that I am a king.

. . . Pilate therefore said to  
him. . . Jesus answered, "Thou  
sayest it; I am a king. . ." <sup>1</sup>

38 Pilate saith unto him,  
What is truth?

. . . Pilate said to him, "What  
is truth? . . ."

38 , , . And when he had said  
this, he went out again un-  
to the Jews, and saith un-  
to them, (I find in him no  
fault at all.) <sup>2</sup>

And when he had said this he  
went outside to the Jews again,  
and said to them, "I find no  
guilt in him. . ."

40 Then cried they all again,  
saying, (Not this man, but  
Barabbas.)

. . . They all therefore cried  
out again, "Not this man, but  
Barabbas?"

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<sup>1</sup> The sense of the King James and the Rheims-Challoner is at variance.  
The meaning of oti, which, possibly, is for, and the word order,  
eimi ego, tend to substantiate the Rheims-Challoner rendering.

<sup>2</sup> The King James uses unto with physical action, not saying.



XIX

- |  |  |
|--|--|
| <p>3 καὶ ἔλεγον· χαῖρε δ-<br/>         βασιλεὺς τῶν Ἰουδαίων.</p> <p>4 ἐξῆλθεν οὖν πάλιν ἔξω<br/>         Πιλάτος καὶ λέγει αὐτοῖς·</p> <p>5 καὶ λέγει αὐτοῖς· Ἴδε<br/>         ὁ ἄνθρωπος.</p> <p>6 ὅτε οὖν εἶδον αὐτὸν οἱ<br/>         ἀρχιερεῖς καὶ οἱ<br/>         ὑπηρέται, ἐκραύγασαν<br/>         λέγοντες· σταύρωσαν. . .</p> <p>λέγει αὐτοῖς ὁ Πιλάτος·<br/>         λάβετε αὐτόν. . .</p> <p>7 ἀπεκρίθησαν αὐτῷ οἱ<br/>         Ἰουδαῖοι· ἡμεῖς νόμον<br/>         ἔχομεν. . .</p> <p>9 καὶ λέγει τῷ Ἰησοῦ·<br/>         πόθεν εἶ σύ;</p> <p>10 λέγει οὖν αὐτῷ ὁ Πιλάτος·<br/>         ἐμοὶ οὐ λαλεῖς;</p> | <p>3 Et veniebant ad eum, et<br/>         dicebant: (Ave rex Judaeorum;)</p> <p>4 Exivit ergo iterum Pilatus<br/>         foras, et dicit eis:</p> <p>5 . . .Et dicit (Pilatus) eis:<br/>         (Ecce homo.)</p> <p>6 . . .Cum ergo vidissent eum<br/>         pontifices et ministri,<br/>         clamabant, dicentes:<br/>         (Crucifige, . .) Dicit eis<br/>         Pilatus: (Accipite eum. . .)</p> <p>7 . . .Responderunt ei Judaei:<br/>         (Nos legem habemus. . .)</p> <p>9 . . .et dixit (Pilatus) ad<br/>         Jesum: (Unde es tu?)</p> <p>10 . . .Dicit ergo ei Pilatus:<br/>         Mihi non loqueris?</p> |
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King James Version

Rheims-Challoner Version

XIX

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| <p>3 . . .(they). . .And said ,<br/>Hail, King of the Jews!</p> <p>4 Pilate therefore went forth<br/>again, and saith unto them,</p> <p>5 . . .And Pilate saith unto<br/>them, (Behold the man!) <sup>2</sup></p> <p>6 When the chief priests<br/>therefore and officers saw<br/>him, they cried out, saying,<br/>(Crucify. . .) Pilate saith<br/>unto them, (Take ye him. . .)</p> <p>7 The Jews answered him, (We<br/>have a law. . .)</p> <p>9 . . .and saith unto Jesus,<br/>(Whence art thou?)</p> <p>10 Then saith Pilate unto him,<br/>Speakest thou not unto me?</p> | <p>. . .And they kept coming to<br/>him and saying, "Hail, King of<br/>the Jews!" <sup>1</sup></p> <p>Pilate therefore again went<br/>outside and said to them,<br/>.</p> <p>. . .And he said to them, ("Be-<br/>hold the man!")</p> <p>. . .When, therefore, the chief<br/>priests and the attendants saw<br/>him, they cried out, saying,<br/>("Crucify. . .!") Pilate said to<br/>them, ("Take him yourselves<br/>. . .")</p> <p>. . .The Jews answered him,<br/>("We have a law. . .")</p> <p>. . .and said to Jesus, ("Where<br/>art thou from?" ) <sup>3</sup></p> <p>. . .Pilate therefore said to<br/>him, "Dost thou not speak to me?"</p> |
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<sup>1</sup> The equivalent of the Vulgate's Et veniebant ad eum (picked up by the Rheims-Challoner version) does not occur in the Koinē; apparently therefore, the King James does not have the equivalent.

<sup>2</sup> The King James here interpolates Pilate for clarity of reference; in the Rheims-Challoner version the nearest possible antecedent for he is Jesus, but it was not Jesus, but Pilate, who was speaking.

<sup>3</sup> The Koinē has the dative of the person addressed, but Jerome uses the preposition with the accusative. Rheims-Challoner's "Where art thou from?" seems at best an odd mixture of archaic and colloquial language.

- |  |   |
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| <p>11 ἀπεκρίθη Ἰησοῦς· οὐκ εἶχες ἐξουσίαν. . .</p> <p>12 οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες· ἐὰν τοῦτον ἀπολύσῃς· . . ἀντιλέγει τῷ Καίσαρι.</p> <p>13 λεγόμενον Λιθόστρωτον . . .</p> <p>14 καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.</p> <p>15 οἱ δὲ ἐκραύγασαν· ἄρον ἄρον. . . Λέγει αὐτοῖς ὁ Πιλάτος· τὸν βασιλέα. ἔ-; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλέα (εἰ μὴ Καίσαρα.)</p> <p>17 λεγόμενον κρανίου τόπον . . .</p> <p>21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς πῶν Ἰουδαίων· μὴ γράψῃς. . .</p> | <p>11 . . . Respondit Jesus: (Non haberes potestatem. . .)</p> <p>12 . . . Judaei autem clamabant, dicentes: (Si hunc dimittis . . .)</p> <p>13 contradicit Caesari. . . qui dicitur Lithostrotos,</p> <p>14 . . . et dicit Judaeis: (Ecce rex vester.) Illi autem clamabant: (Tolle, tolle. . .)</p> <p>Dicit eis Pilatus: (Regem vestrum. . . ?)<br/>Responderunt pontifices: (Non habemus regem. . .)</p> <p>17 . . . qui dicitur Calvariae locum. . .</p> <p>21 . . . Dicebant ergo Pilato pontifices Judaeorum: (Noli scribere. . .)</p> |
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King James Version

Rheims-Challoner Version

11 Jesus answered, (Thou  
couldst have no power at  
all. . .) <sup>1</sup>

. . .Jesus answered, ("Thou  
wouldst have no power at all  
. . .")

12 . . .but the Jews cried out,  
saying, (If thou let this  
man go. . .)

. . .But the Jews cried out,  
saying, ("If thou release this  
man. . .")

13 (12) . . .speaketh against  
Cæsar.  
. . .called the Pavement.

(12) ("). . .sets himself against  
Cæsar."  
. . .called Lithostrotos,

14 . . .and he saith unto the  
Jews, (Behold your King!)  
But they cried out, (Away  
with him, away with him. . .)

. . .And he said to the Jews,  
("Behold your king!") But they  
cried out, ("Away with him!  
Away with him! . . .")

Pilate saith unto them,  
(. . .your king?) The chief  
priests answered, (We  
have no king. . .)

Pilate said to them, (" . . .  
your king?") The chief priests  
answered, ("We have no king. . .")

17 . . .called the place of  
a skull,

. . .the place called the Skull, <sup>2</sup>

21 Then said the chief priests .  
of the Jews to Pilate,  
(Write not. . .) <sup>3</sup>

The chief priests of the Jews  
said therefore to Pilate, ("Do  
not write. . .")

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<sup>1</sup> The King James uses couldst, the Rheims-Challoner the syncopated form wouldst; the "mother-texts" studied here show no element of being able to have power; therefore it appears that Rheims-Challoner is right.

<sup>2</sup> The Rheims-Challoner version here follows the Koinè's legomenon kranion.

<sup>3</sup> Here the King James says to, rather than unto, with the verb of saying, a fairly rare usage, for it.

Κατὰ Ἰωάννην

Latin Vulgate

- |  |  |
|--|--|
| 21 ἀλλ' ὅτι ἐπεινός εἶπε,<br>βασιλεύς εἰμι. . .  | 21 . . .sed quia ipse dixit:<br>(nex sum. . .)   |
| 22 ἀπεκρίθη δὲ Πιλάτος· ὁ<br>γέγραφα, γέγραφα. . .   | 22 Respondit Pilatus: (Quod<br>scripsi, scripsi.)  |
| 24 εἶπον οὖν πρὸς ἀλλήλους·<br>. . . ἵνα ἡ γραφή πληρωθῇ<br>ἡ λέγουσα·                     | 24 . . .Dixerunt ergo ad invicem:<br>. . .Ut Scriptura impleretur,<br>dicens:              |
| 26 Ἰησοῦς. . .λέγει τῇ<br>μητρὶ αὐτοῦ· γύναι, ἴδε<br>ὁ υἱός σου.                           | 26 . . .(Jesus) dicit matri suae:<br>(Mulier ecce filius tuus.)<br>Deinde dicit discipulo: |
| 27 εἶτα λέγει τῷ μαθητῇ·   | 29 . . .dixit (Jesus): (Sitio.)  |
| 28 λέγει· διψῶ.  |  |
| 30 ὅτε οὖν ἔλαβε τὸ<br>ῥεῖος δὲ Ἰησοῦς εἶπε,<br>τετέλεσται. . .                            | 30 . . .Cum ergo accipisset<br>Jesus acetum, dixit: (Con-<br>summatum est.)                |
| 31 Οἱ οὖν Ἰουδαῖοι). . .<br>ἠρώτησαν τὸν Πιλάτον ἵνα<br>κατεαγώσιν αὐτῶν τὰ σκέλη<br>. . . | 31 . . .rogaverunt Pilatum (ut<br>frangerentur eorum crura. . .)                           |

King James Version

Rheims-Challoner Version

. . .but that he said, (I  
am King. . .)

("). . .but, 'He said, (I am  
King. . .')<sup>1</sup>

22 Pilate answered, (What I  
have written I have written.)

. . .Pilate answered, ("What I  
have written, I have written.")

24 They said therefore among  
themselves. . .that the  
scriptures might be ful-  
filled which saith,

. . .They therefore said to one  
another, ". . .That the Script-  
ure might be fulfilled which  
says,<sup>2</sup>

26 . . .he saith unto his  
mother, (Woman, behold thy  
son.)  
Then saith he to the dis-  
ciple,<sup>3</sup>

. . .he said to his mother,  
("Woman, behold thy son.")  
Then he said to the disciple,

(28) . . .saith, (I thirst.)

. . .said, ("I thirst.")<sup>4</sup>

30 When Jesus therefore had  
received the vinegar, he  
said, (It is finished:)

. . .Therefore, when Jesus had  
taken the wine, he said, ("It  
is consummated!")

31 . . .besought Pilate (that  
their legs might be broken  
. . .)

. . .besought Pilate (that their  
legs might be broken. . .)

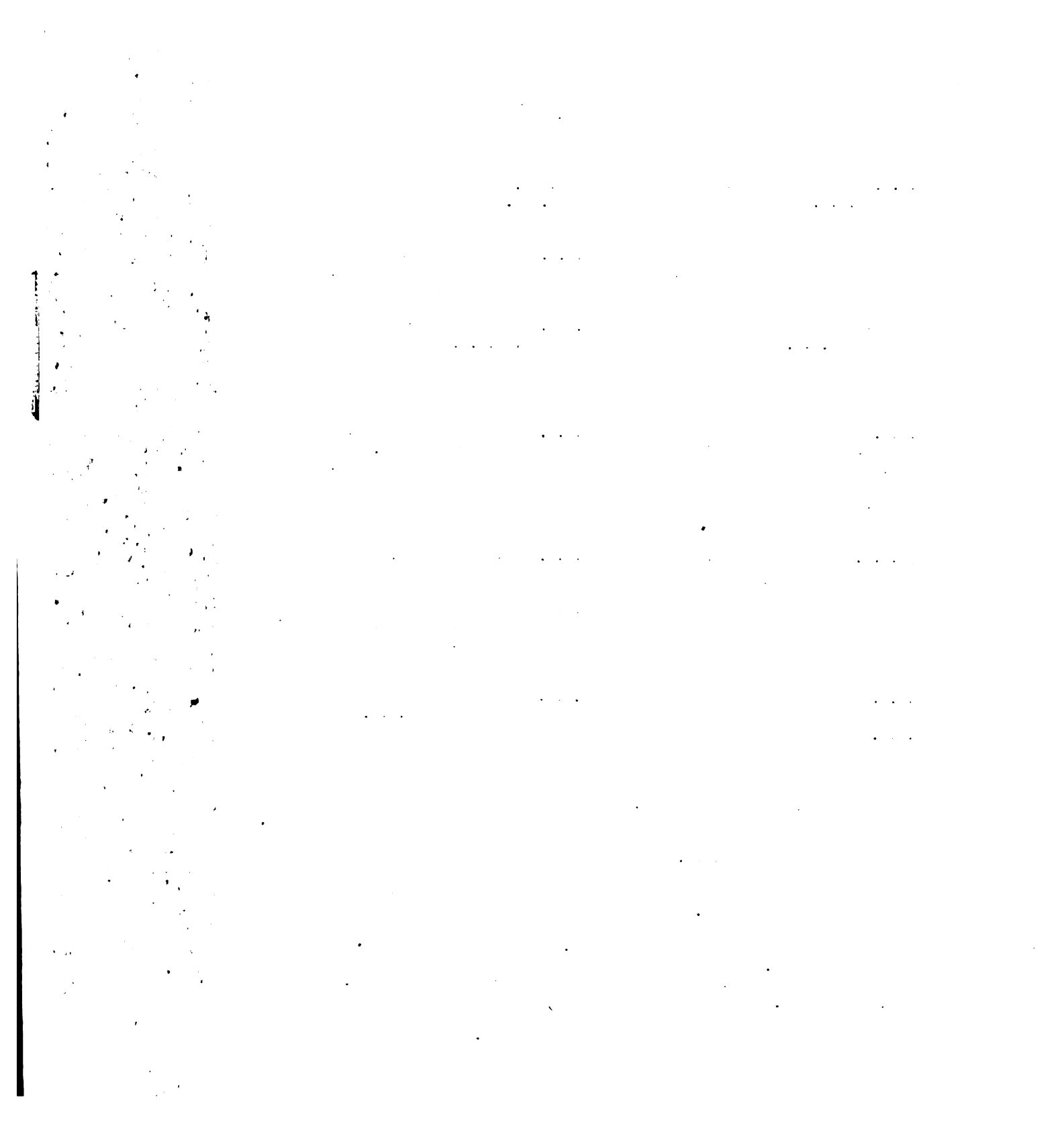
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<sup>1</sup> Rheims-Challoner's punctuation clarifies the desires of the Jews as to the wording of the inscription.

<sup>2</sup> Rheims-Challoner follows the Vulgate in making a sentence-fragment out of That the Scripture. . .

<sup>3</sup> The King James uses unto in one sentence, and to in the next, in front of the person addressed. Both English versions overlook the fact that thy son (uios sou) is not accusative, but nominative, with the exception of the genitive sou, of course. A proper rendering would be Behold: thy son! Both English versions render the passage as if behold were imperative, but it is not imperative; it is expletive. Cf. idou, ecce.

<sup>4</sup> But the modern English idiom would be I am thirsty.







35 κακεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύσητε.

35 . . . Et ille scit quia vera dicit, (ut et vos credatis.)

37 καὶ πάλιν ἑτέρα γραφή λέγει· ὄψονται εἰς ὃν ἐξεκέντησαν.

37 . . . Et iterum alia Scriptura dicit: (Videbant in quem transfixerunt.)

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλαῶτον Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας. . .

38 Post haec autem rogavit Pilatum Joseph h ab Arimathaea . . .

λα

2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς·

2 . . . Cucurrit ergo, et venit ad Simonem Petrum, et ad alium discipulum quem amabat Jesus, et dicit illis:

13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις; λέγει αὐτοῖς· ὅτι ἦραν. . .

13 . . . Dicunt ei illi: Mulier, quid ploras? Dicit eis: (quia tulerunt. . .)

14 καὶ ταῦτα εἰπούσα ἐστράφη εἰς τὰ ὀπίσω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα. . .

14 . . . Haec cum dixisset, conversa est retrorsum, et vidit Jesum stantem;

King James Version

Rheims-Challoner Version

35 . . .that he saith true,  
(that ye might believe.) <sup>1</sup>

. . .that he tells the truth,  
that you also may believe.

37 And again another scripture  
saith, (They shall look on  
him whom they pierced.) <sup>2</sup>

And again another Scripture  
says, "They shall look upon  
him whom they have pierced."

38 And after this. . .Joseph  
of Arimathæa. . .besought  
Pilate. . .

Now after these things Joseph  
of Arimathea<sup>3</sup> sic . . .besought  
Pilate. . .

XX

2 Then she runneth, and cometh  
to Simon Peter, and to the  
other disciple, whom Jesus  
loved, and saith unto them, <sup>3</sup>

. . .She ran therefore and came  
to Simon Peter, and to the other  
disciple whom Jesus loved, and  
said to them,

13 And they say unto her,  
Woman, why weepest thou?  
She saith unto them, (Be-  
cause they have taken away  
. . .) <sup>4</sup>

. . .They said to her, "Woman,  
why art thou weeping?" She said  
to them, ("Because they have  
taken away my Lord. . .")

14 And when ~~she~~ had thus said,  
she turned herself back,  
and saw Jesus standing,

When she had said this she  
turned round and beheld Jesus  
standing there,

---

<sup>1</sup> The King James's (he saith) true presents true as a factitive adjective.

<sup>2</sup> The English versions concur in the use of shall, which seems to have  
a mandatory quality, rather than to be undisputed simple future.

<sup>3</sup> The King James's comma after disciple, and the Rheims-Challoner's  
omission of a comma after disciple, cause the sense of the two  
English passages to be at variance. Almost certainly the Koinè's  
matheten on ephilei Iesous shows John's intention to mark himself  
as especially beloved. The clue is in the syntax.

<sup>4</sup> The source of the spiritual, "They have taken away my Lord."

- 15 λέγει αὐτῇ ὁ Ἰησοῦς·  
γύναι, τί κλαίεις; τίνα  
ζητεῖς; ἐκείνη δοκούσα  
ὅτι ὁ κηπουρὸς ἐστίν,  
λέγει αὐτῇ· κύριε, εἰ σὺ  
ἐβάστασας αὐτόν, εἰπέ  
ποῦ ἔθηκας αὐτόν. . .
- 16 λέγει αὐτῇ ὁ Ἰησοῦς·  
Μαρία· στραφεῖσα ἐκεῖν  
λέγει αὐτῇ· ῥαββουνί, ὃ  
λέγεται, διδάσκαλε.
- 17 λέγει αὐτῇ ὁ Ἰησοῦς·  
μή μου ἅπτου. . .  
  
πορεύου· δὲ πρὸς τοὺς  
ἀδελφούς μου καὶ εἰπὲ  
αὐτοῖς· ἀναβαίνω. . .
- 18 ἀπαγγέλλουσα τοῖς μαθηταῖς  
ὅτι ἑώρακε τὸν Κύριον,  
καὶ ταῦτα εἶπεν αὐτῇ·
- 19 ἦλθεν ὁ Ἰησοῦς καὶ  
ἑστῆ· εἰς τὸ μέσον, καὶ  
λέγει αὐτοῖς· εἰρήνη  
ὑμῖν. καὶ τοῦτο εἰπὼν·  
ἔδειξεν αὐτοῖς τὰς χεῖρας  
καὶ τὴν πλευράν αὐτοῦ. . .
- 21 εἶπεν οὖν αὐτοῖς ὁ  
Ἰησοῦς πάλιν· εἰρήνη ὑμῖν.  
καθὼς ἀπέσταλκέ με ὁ  
πατήρ, καὶ γὰρ πέμπω ὑμᾶς.
- 15 . . .Dicit ei Jesus: Mulier,  
quid plora? quem quaeris? Illa  
existimans quia hortulanus  
esset, dicit ei: Domine, si  
tu sustulisti eum, dicito  
mihi ubi. . .
- 16 . . .Dicit ei Jesus: Maria.  
Conversa illa, dicit ei:  
Rabboni (quod dicitur magister).
- 17 . . .Dicit ei Jesus: (Noli  
me tangere. . .)  
  
. . .Vade autem ad fratres  
meos, et dic eis: (ascendo  
. . .)
- 18 . . .annuntians discipulis:  
(quia vidi Dominum, et haec  
dixit mihi.)
- 19 . . .venit Jesus, et stetit  
in medio, et dixit eis:  
(Pax vobis.) Et cum hoc  
dixisset, (ostendit eis manus  
et latus.)
- 21 Dixit ergo eis iterum: (Pax  
vobis.) Sicut misit me Pater,  
et ego mitto vos.

King James Version

Rheims-Challoner Version

15 Jesus saith unto her,  
Woman, why weepest thou?  
whom seekest thou? She,  
supposing him to be the  
gardener, saith unto him,  
Sir, if thou have borne  
him hence, tell me where. . . 1

Jesus said to her, "Woman, why  
art thou weeping? whom dost  
thou seek?" She, thinking  
that he was the gardener, said  
to him, "Sir, if thou hast re-  
moved him, tell me where. . ."

16 Jesus saith unto her, Mary.  
She turned herself, and  
saith unto him, Rabboni;  
which is to say, Master.  
Jesus saith unto her,  
(Touch me not;)

Jesus said to her, "Mary!"  
Turning, she said to him,  
"Rabboni!" (that is to say,  
Master).  
. . .Jesus said to her, ("Do  
not touch me. . .")

17 . . .but go to my brethren,  
and say unto them, (I as-  
cend. . .)

("). . .but go to my brethren  
and say to them, ('I ascend  
. . .')(")

18 . . .and told the disciples  
(that she had seen the Lord,  
and that he had spoken to  
her.)<sup>2</sup>

. . .and announced to the dis-  
ciples, ("I have seen the  
Lord, and these things he said  
to me.")

19 . . .came Jesus and stood  
in the midst, and saith  
unto them, (Peace be unto  
you.)  
And when he had so said,  
(he shewed unto them his  
hands and his side.)

. . .Jesus came and stood in  
the midst and said to them,  
("Peace be to you!") And when  
he had said this, (he showed  
them his hands and his side.)

21 Then said Jesus to them  
again, (Peace be unto you:)  
as my Father hath sent me,  
even so I send you. <sup>3</sup>

. . .He therefore said to them  
again, ("Peace be to you! As  
the Father has sent me, I also  
send you.")

---

<sup>1</sup> The King James has thou have borne, Rheims-Challoner, thou hast.

<sup>2</sup> The King James transposes Mary Magdalene's words into the third person,  
as in the Koinè.

<sup>3</sup> (The words of ordination.) (The King James here uses to them, not unto  
them.)

1. The first part of the document is a list of names and addresses of the members of the committee. The names are listed in alphabetical order, and the addresses are listed below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee.

2. The second part of the document is a list of the names of the members of the committee who have been elected to the office of the chairperson. The names are listed in alphabetical order, and the addresses are listed below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee.

3. The third part of the document is a list of the names of the members of the committee who have been elected to the office of the vice-chairperson. The names are listed in alphabetical order, and the addresses are listed below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee.

4. The fourth part of the document is a list of the names of the members of the committee who have been elected to the office of the secretary. The names are listed in alphabetical order, and the addresses are listed below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee.

5. The fifth part of the document is a list of the names of the members of the committee who have been elected to the office of the treasurer. The names are listed in alphabetical order, and the addresses are listed below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee.

6. The sixth part of the document is a list of the names of the members of the committee who have been elected to the office of the clerk. The names are listed in alphabetical order, and the addresses are listed below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee.

7. The seventh part of the document is a list of the names of the members of the committee who have been elected to the office of the assistant clerk. The names are listed in alphabetical order, and the addresses are listed below each name. The list includes the names of the members of the committee, the names of the members of the sub-committee, and the names of the members of the advisory committee.

Κατὰ Ἰωάννην

Latin Vulgate

22 καὶ τοῦτο εἰπὼν ἐνεφύσησε  
καὶ λέγει αὐτοῖς· λάβετε  
Πνεῦμα Ἅγιον·

22 . . . Haec cum dixisset, in-  
sufflavit; et dixit eis:  
(Accipite Spiritum Sanctum:  
quorum remiseritis peccata. . .)

23 ἂν τινων ἀφῆτε τὰς  
ἁμαρτίας. . .

24 . . . Thomas autem unus ex  
duodecim, qui dicitur Didymus  
. . .

24 Θωμᾶς δὲ εἷς ἐκ τῶν  
δώδεκα, ὁ λεγόμενος  
Δίδυμος. . .

25 . . . Dixerunt ergo ei alii  
discipuli: (Vidimus Dominum.)  
Ille autem dixit eis:

25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι  
μαθηταῖ· ἑώρακάμε τὸν  
Κύριον. ὁ δὲ εἶπεν αὐτοῖς·

(26) . . . venit Jesus, januis  
clausis, et stetit in medio,  
et dixit: (Pax vobis.)

27 εἶτα λέγει τῷ Θωμᾷ·  
φέρε τὸν δάκτυλόν σου ὧδε  
. . .

27 . . . Deinde dicit Thomas:  
(Infer digitum tuum hic,)

28 καὶ ἀπεκρίθη Θωμᾶς καὶ  
εἶπεν αὐτῷ· ὁ-Κύριός  
μου καὶ ὁ Θεός μου.

28 . . . Respondit Thomas, et  
dixit ei: (Dominus meus et  
Deus meus.) Dixit ei Jesus:  
(Quia vidisti me. . .)

29 λέγει αὐτῷ ὁ Ἰησοῦς.  
ὅτι ἑώρακάς με. . .

καὶ

2 Θωμᾶς ὁ λεγόμενος Δίδυμος  
. . .

2 . . . Thomas, qui dicitur  
Didymus. . .

King James Version

Rheims-Challoner Version

22 And when he had said this,  
he breathed on them, and  
saith unto them, (Receive  
ye the Holy Ghost:  
Whose soever sins ye re-  
mit. . .)

. . .When he had said this, he  
breathed upon them, and said to  
them, ("Receive the Holy Spirit;  
whose sins you shall forgive  
. . .") <sup>1</sup>

24 But Thomas, one of the  
twelve, called Didymus. . .

Now Thomas, one of the Twelve,  
called the Twin. . .

25 The other disciples there-  
fore said unto him, (We  
have seen the Lord.) But  
he said unto them,

The other disciples therefore  
said to him, ("We have seen the  
Lord.") But he said to them,

. . .then came Jesus, the  
doors being shut, and stood  
in the midst, and said,  
(Peace be unto you.)

Jesus came, the doors being  
closed, and stood in their  
midst, and said, ("Peace be to  
you!")

27 Then saith he to Thomas,  
(Reach hither thy finger,)

. . .Then he said to Thomas,  
("Bring here thy finger. . .")

28 And Thomas answered and  
said unto him, (My Lord  
and my God.) Jesus saith  
unto him, (. . .because  
thou hast seen me. . .) <sup>2</sup>

. . .Thomas answered and said  
to him, ("My Lord and my God!")  
Jesus said to him, ("Because  
thou hast seen me. . .")

XXI

2 . . .Thomas called Didymus  
. . .

. . .Thomas, called the Twin. . .

---

<sup>1</sup> (The instituting of the Sacrament of Penance.) The Rheims-Challoner  
uses shall where the "purist", judging the tense to be simple future,  
would demand will, but a mandatory connotation is present.

<sup>2</sup> The King James uses the vocative, Thomas, in the because clause, draw-  
ing upon the Koinè, but altering the position of the word, which, in  
the Vulgate, and in the Koinè, also, follows vidisti (eorakas me.).

3 λέγει αὐτοῖς Σίμων  
Πέτρος· ὑπάγω ἀλιεύειν.  
λέγουσιν αὐτῷ· ἐρχόμεθα  
. . .

3 Dicit eis Simon Petrus:  
(Vado piscari.) Vicunt  
ei: (Venimus. . .)

5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς·  
παιδίᾳ, μὴ τι. . .  
ἀπεκρίθησαν αὐτῷ· οὐ.

5 . . .Dixit ergo eis Jesus:  
(rueri numquid. . ?) Re-  
sponderunt ei: (Non.)

6 ὁ δὲ εἶπεν αὐτοῖς· βάλετε  
εἰς τὰ δεξιά. . .

6 Dicit eis: (Mittite in  
dexteram. . .)

7 λέγει οὖν ὁ μαθητὴς  
ἐκεῖνος, ὃν ἠγάπα ὁ  
Ἰησοῦς, τῷ Πέτρῳ· ὁ  
Κύριός ἐστι.

7 . . .Dixit ergo discipulus  
quem diligebat Jesus, Petro:  
(Dominus est.)

10 λέγει αὐτοῖς ὁ Ἰησοῦς·  
ἐνέγκατε ἀπὸ τῶν ὀψαρίων  
. . .

10 . . Dicit eis Jesus:  
(Afferte de piscibus. . .)

12 λέγει αὐτοῖς ὁ Ἰησοῦς·  
δευτε ἀριστήσατε.

12 Dicit eis Jesus, (Venite,  
prandete.)

οὐδεὶς δὲ ἐτόλμα τῶν  
μαθητῶν ἐξετάσαι αὐτόν  
. . .

. . .Et nemo audebat dis-  
cumbentium interrogare eum:



King James Version

Rheims-Challoner Version

- |   |  |
|---|--|
| <p>3 Simon Peter saith unto them,<br/>(I go a [sic] fishing.)<br/>They say unto him, ("we also<br/>go with thee. . .)</p> | <p>. . .Simon Peter said to them,<br/>("I am going fishing.") They<br/>said to him, ("We also are<br/>going with thee.")</p> |
| <p>5 Then Jesus saith unto them,<br/>(Children, have ye any meat?)<br/>They answered him, (No.) <sup>1</sup></p>          | <p>. . .Then Jesus said to them,<br/>("Young men, have you any fish?")<br/>They answered him, ("No.")</p>                    |
| <p>6 And he said unto them,<br/>(Cast. . .on the right. . .)</p>  | <p>. . .He said to them, ("Cast<br/>. . .to the right. . .")</p>   |
| <p>7 Therefore that disciple<br/>whom Jesus loved saith to<br/>Peter, (It is the Lord.)</p>                               | <p>. . .The disciple whom Jesus<br/>loved said therefore to Peter,<br/>("It is the Lord.")</p>                               |
| <p>10 Jesus saith unto them,<br/>(Bring of the fish. . .)</p>   | <p>. . .Jesus said to them, ("Bring<br/>. . .some of the fishes. . .") <sup>2</sup></p>                                      |
| <p>12 Jesus saith unto them,<br/>(Come <u>and</u> dine.) <sup>3</sup></p>   | <p>. . .Jesus said to them, ("Come<br/>and breakfast.")</p>  |
| <p>12 . . .And none of the dis-<br/>ciples durst ask him, <sup>4</sup></p>  | <p>. . .And none of those reclining<br/>dared ask him,</p>   |

---

<sup>1</sup> Where the King James says meat, meaning anything to eat, the Rheims-Challoner says fish, the Vulgate says pulmentarium, and the Koinè says prospagion, to which the King James is obviously closest, for the Koinè is made up of pros, to, and in part, of the root phag, from the verb to eat.

<sup>2</sup> Rheims-Challoner says fishes, a modern English "purist" plural, but the King James uses the generic fish.

<sup>3</sup> The King James and the Rheims-Challoner seem at odds over what meal it was. The Koinè says aristesate, usually, but not necessarily, dine.

<sup>4</sup> Where Jeromè uses discumbentium, apparently of his own choice, to make the picture realistic, the Koinè has ton matheton (of the disciples), a phrase which the King James uses. Cf. Rheims-Challoner's of those reclining.

15 Ὄτε οὖν ἤρυστησαν, λέγει  
τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς·  
Σίμων Ἰωάννα, ἀγαπᾶς με·  
— πλεῖον τούτων; λέγει·  
αὐτῷ· ναί, Κύριε, σὺ οἶδας  
ὅτι φιλῶ σε· λέγει αὐτῷ·  
βόσκει τὰ ἀρνία μου.

16 λέγει αὐτῷ πάλιν δεύτερον,  
Σίμων Ἰωάννα, ἀγαπᾶς με;  
λέγει αὐτῷ· ναί, Κύριε,  
σὺ οἶδας ὅτι φιλῶ σε·  
λέγει αὐτῷ· ποιμαίνει τὰ  
πρόβατά μου.

17 λέγει αὐτῷ τὸ τρίτον·  
Σίμων Ἰωάννα, φιλεῖς με;  
ἐλυπήθη ὁ Πέτρος ὅτι  
εἶπεν αὐτῷ τὸ τρίτον,  
φιλεῖς με; καὶ εἶπεν αὐτῷ·  
Κύριε, σὺ πάντα οἶδας, σὺ  
γινώσκεις ὅτι φιλῶ σε·  
λέγει αὐτῷ ὁ Ἰησοῦς·  
βόσκει τὰ πρόβατά μου.

18 ἀμὴν ἀμὴν λέγω σοι,  
ὅτε ἡς νεώτερος. . .

15 Cum ergo prandissent, dicit  
Simoni Petro Jesus: Simon  
Joannis, diligis me plus  
his? Dicit ei: Etiam,  
Domine, tu scis quia amo  
te. Dicit ei: Pasce agnos  
meos. Dicit ei iterum:  
Simon Joannis, diligis me?  
Ait illi: Etiam, Domine,  
tu scis quia amo te. Dicit  
ei: Pasce agnos meos.  
Dicit ei tertio: Simon  
Joannis, amas me? Contris-  
tus est Petrus, quia dixit  
ei tertio, amas me? et  
dixit ei: Domine, tu omnia  
nosti, tu scis quia amo te.  
Dixit ei: Pasce oves meas.

18 Amen, amen dico vobis, (cum  
esses junior. . .)

19 Hoc autem dixit, (significans  
. . .)

. . . Et cum hoc dixisset,  
dicit ei: (Sequere me.)

King James Version

Rheims-Challoner Version

15 So when they had dined,  
 Jesus saith to Simon Peter,  
 Simon, son of Jonas, lovest  
 thou me more than these?  
 He saith unto him, Yea,  
 Lord; thou knowest that I  
 love thee. He saith unto  
 him again the second time,  
 Simon, son of Jonas, lovest  
 thou me? He saith unto him,  
 Yea, Lord; thou knowest that  
 I love thee. He saith unto  
 him, Feed my sheep.  
 He saith unto him the third  
 time, Simon, son of Jonas,  
 lovest thou me? Peter was  
 grieved because he said un-  
 to him the third time,  
 Lovest thou me? And he said  
 unto him, Lord, thou knowest  
 all things; <sup>thou</sup> knowest that I  
 love thee. Jesus saith  
 unto him, Feed my sheep. <sup>1</sup>

When, therefore, they had break-  
 fasted, Jesus said to Simon  
 Peter, "Simon, son of John, dost  
 thou love me more than these do?"  
 He said to him, "Yes, Lord, thou  
 knowest that I love thee." He  
 said to him, "Feed my lambs."  
 He said to him a second time,  
 "Simon, son of John, dost thou  
 love me?" He said to him, "Yes,  
 Lord, thou knowest that I love  
 thee." He said to him, "Feed my  
 lambs." A third time he said to  
 him, "Simon, son, of John, dost  
 thou love me?" Peter was grieved  
 because he said to him for the  
 third time, "Dost thou love me?"  
 And he said to him, "Lord, thou  
 knowest all things, thou knowest  
 that I love thee." He said to  
 him, "Feed my sheep. . ."

18 Verily, verily, I say unto  
 thee, (when thou wast young  
 . . .) <sup>2</sup>

"Amen, amen, I say to thee,  
 (when thou wast young. . .)"

19 This spake he, (signifying  
 . . .)

. . .this he said to signify  
 . . .

And when he had spoken this,  
 he saith unto him, (Follow  
 me.)

. . .And having spoken thus, he  
 said to him, ("Follow me.")

---

<sup>1</sup> This long lingua franca passage, rich in monosyllables, is neverthe-  
 less full of faulty references of personal pronouns; it is often only  
 through the direct quotation that follows that one learns who is  
 speaking. The King James in the opening line says to where often it  
 says unto. Rheims-Challoner makes Peter the son of John, following  
 the Vulgate, but the Koinè makes Peter the son of Jonas, a variant,  
 followed by the King James. From the Koinè Boske comes the poetic  
 English bosky.

<sup>2</sup> The English versions concur in using the anomaly wast.

Κατὰ Ἰωάννην

Latin Vulgate

19 τοῦτο δὲ εἶπε σημαίνων  
...καὶ τοῦτο εἰπὼν λέγει  
αὐτῷ· ἀκολούθει μοι.

20 καὶ εἶπε· Κύριε, τίς  
ἐστὶν ὁ παραδιδούς σε;

21 τοῦτον ἰδὼν ὁ Πέτρος--  
λέγει τῷ Ἰησοῦ· Κύριε,  
οὗτος δὲ τίς;

22 λέγει αὐτῷ ὁ Ἰησοῦς·  
ἐὰν αὐτὸν θέλω μένειν  
ἕως ἔρχομαι. . .

23 καὶ οὐκ εἶπεν αὐτῷ ὁ  
Ἰησοῦς ὅτι οὐκ  
ἀποθνήσκει. . .

Ἀμήν.

20 . . .et dixit: (Domine,  
quis est qui tradet te?)

21 . . .Hunc ergo cum vidisset  
Petrus, dixit Jesu: (Domine,  
hic autem quid? ) Dicit ei  
Jesus. (Sic eum volo manere  
donec veniam. . .)

23 . . .Et non dixit ei Jesus:  
(Non moritur.)

King James Version

Rheims-Challoner Version

20 . . .and said, (Lord, which  
is he that betrayeth thee?)

. . .and said, ("Lord, who is  
it that will betray thee?",

21 Peter seeing him saith to  
Jesus, (Lord, and what  
shall this man do?)  
Jesus saith unto him, (If  
I will that he tarry till  
I come. . .) <sup>1</sup>

. . .Peter therefore, seeing  
him, said to Jesus, ("Lord, and  
what of this man?") Jesus said  
to him, ("If I wish him to re-  
main until I come. . .")

23 . . .yet Jesus said not  
unto him, (He shall not  
die;) <sup>2</sup>

. . .But Jesus had not said to  
him, ("He is not to die";)

(Explicit evangelium secundum  
Joannem.)

---

<sup>1</sup> Indications appear, of a lacuna between verses 20 and 21. The reference  
of this man is put at least momentarily in doubt.

<sup>2</sup> The King James uses shall where the "purist" would demand will, but  
the shall has a mandatory ring. Rheims-Challoner paraphrases, avoid-  
ing the shall-will dilemma. (Cf. Robertson, Op. cit., pp. 519 ff.)

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