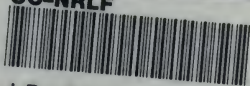


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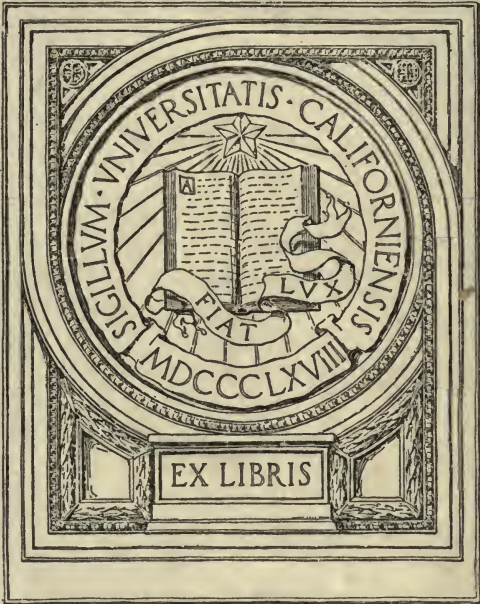
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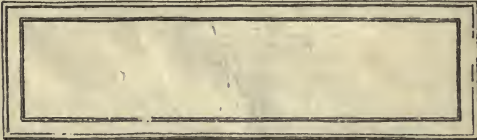
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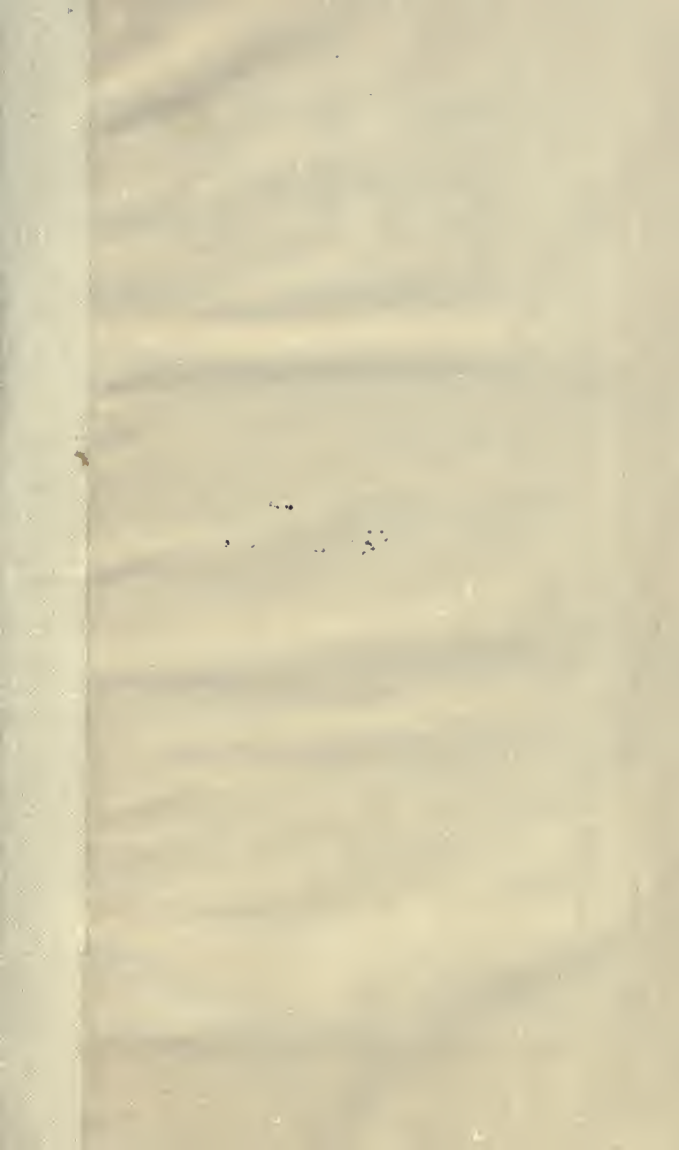
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IN THE COLLECTION OF THE
HISPANIC SOCIETY OF AMERICA

DECIPHERED AND TRANSLATED
BY
E. S. BUCHANAN, M.A., B.Sc.

WITH
INTRODUCTIONS BY
B. E. SCRIVEN
AND
J. B.

"The field is the spirit of man."

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Hec dicit dominus : Ego sum pater spirituum :
et non est saluator absque me : deus saluans
spiritus hominum.

Conuertimini ad me et salbi eritis omnes spiritus
hominum. Ego spirituum pater sum et non
est alius.

In me ipso iurabi quia sanctificabo per spiritum
sanctum spiritus hominum. Et me glorificabunt
omnes spiritus hominum et omnis lingua
hominum.

Et ergo spiritum sanctum saluatorem hominum
spirituum dicent : ad spiritum sanctum sal-
uatorum spirituum spiritus hominum uenient et
saluabuntur.

Thus saith the Lord, I am the Father of spirits and
beside Me there is no Saviour. I am God Who saveth
the spirits of men.

Turn to Me and ye shall be saved, all ye spirits of
men.

I am the Father of spirits and there is none other.

I have sworn by Myself that I will sanctify by the
Holy Spirit the spirits of men. And every spirit of man
and every tongue of man shall glorify Me.

And for this cause they shall call the Holy Spirit
the Saviour of the spirits of men, because to the Holy
Spirit, Who is the Saviour of spirits, shall come the
spirits of men and shall be saved.

Isaiah xlv. 21-24.

e Codice Tarragonensi Palimpsesto.

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FIRST INTRODUCTION.

THERE is an old saying that "Everything can be proved out of the Bible." But our Lord certainly never intended that His Word should be misconstrued, or that there should be any doubt or obscurity with regard to the "Good News." His Word would essentially be perfect in every respect. Our Creator could not be imperfect, even in the matter of speech. The obvious inference is that if imperfections exist, they are the work of the devil, to confuse and blind the spirits of men. Judas Iscariot betrayed our Lord at the instigation of Satan, who would not therefore hesitate to tamper with His word.

The fact that our Lord loved us sufficiently to willingly die the death of the cross should prove to every thinking man the utter impossibility of the fire-and-brimstone theory, or of a resentful and revengeful God, even if it appeared on every page of the Authorized Version.

The Western Text of a Spanish Palimpsest, the readings of which date back to the first or second century, discovered after twenty years' search by the Rev. E. S. Buchanan, M.A., B.Sc., a noted authority on ancient Latin texts,* is remarkable in this regard

* The discoverer studied from 1896 till 1911 with Bishop Wordsworth (Editor of the Oxford Vulgate), the greatest Latin scholar in Europe, by whom he was ordained in Salisbury Cathedral in 1897. He has seen all the oldest MSS. in the world during the past twenty-two years, visiting France, Great Britain, Ireland, Germany, Austria, Italy, and the chief libraries of Europe. He has edited more Latin texts than any

for its consistency, purity, and the total absence of all those words and passages that have for so many centuries bred confusion and been responsible for such a wide divergence of Christian opinion and belief. This Western Text presents the original truths so unmistakably clear that there is *no ground left for divergence of belief*. The word is simple and definite, just as we should imagine our Lord intended it to be. A believer of this word becomes a disciple of the Holy Spirit, receiving divine wisdom and guidance *by inspiration alone*.

The newly-found text agrees with the oldest known Latin MS. of the gospels [now in Verona, and copied about 390 A.D.] in many second century spellings and in its chief non-Vulgate readings. It agrees with the earliest Irish MSS. from Armagh in their few non-Vulgate readings and also with Tatian of the second century in omitting the Genealogies, and with Irenæus of the second century where his readings have not been Vulgatized. It again agrees with the Council of Nicaea, 325 A.D., which drew up the confession of the Godhead of Father, Son and Spirit in opposition to Arius. This Western Text leaves us in no doubt concerning the co-Deity of the Holy Spirit and of the Lord Jesus with the Father, which is the foundation on which are built the disciples of the Holy Spirit.

living man, more than his tutor, the Bishop of Salisbury, and began working on Palimpsests in 1902 in Paris. The Fleury Palimpsest, whose washed-out reading had defied many European scholars, was fully deciphered and published by Oxford University in 1907. He has devoted his life from 1896 to this one quest for the original words of the Gospel.

The greatest proof of its genuineness lies in the fact that this text *gives glory to God alone and seeks only God's glory from beginning to end.* This stamps it the work of disciples of the Holy Spirit. It cannot therefore be the work of falsifiers.

The underneath text of the Palimpsest was copied about the ninth century by a Scribe who knew no Latin and never corrects himself. It was publicly read at Tarragona at the Cathedral service in the time of the Moors between 850 A.D. and 1220 A.D. Tarragona was the home of many noble Roman Christians in the first and second centuries. It had the first Christian congregation in Spain. The Moors kept the Roman hierarchy from obtaining power in Spain, which they had obtained everywhere else in Europe by the ninth century. When Rome came into Spain in the thirteenth century the Vulgate was substituted for the primitive text, the primitive text being washed out and the Vulgate readings written between the old lines. If the washing-out process had been perfect, it would never have been possible to decipher the original words. Although hidden, the first text was not destroyed. Expert eyes were able to recover it. When confronted with the newly-found text Judaism is convicted of yet further rejection of the love of God.

The Authorized Version upholds Judaism with its elect people, because Judaism has altered the teaching of the prophets and also altered the teachings of Christ. Why? To substitute a man-made system for the grace of God. This ancient primitive text was hunted down and suppressed for precisely the same reason that Jesus Christ was crucified. The devil is as bitterly opposed to Christ's original words as he is to Christ

Himself. As long as confusion reigns and people are divided in opinion as to the meaning of our Lord's words and message, he has not much to fear from the gospel.

Enemies of the Holy Spirit succeeded in making men crucify our Lord and falsify His Word. It remains for us to prove ourselves loyal disciples of the Holy Spirit by believing that our Heavenly Father loves the spirits of all His children, and that we are all invited by His Son to be partakers of God's grace and of the happiness He promises hereafter, where, with our eyes no longer blinded by the devil, we shall have learned the futility of seeking our own glory and received an all-sufficient proof that "God is Love."

Would that we all realized and reciprocated this love in the same fervent spirit that prompted the late French patriot, Paul Déroulède, to pen the following lines to the glory of his country :

France, dost ask my blood ?
My blood is thine, my France.
My suffering dost decree ?
Suffering my law shall be.
Must have my death ? Come death to me,—
And life to thee, my France.

B. E. SCRIVEN.

New York City,
March 8th, 1918.

SECOND INTRODUCTION.

THE discovery in 1916 of an unknown text of the New Testament, based on an earlier source than that of our King James' or Revised Versions, is a fact of great interest and importance, not only to the student in the field of Biblical research, but to every one who is seeking spiritual truth and enlightenment.

This finding of an unique Gospel text, differing radically from our accepted texts now in use, did not come as a surprise to the discoverer, but was foreshadowed by the many variations he had previously found in old Biblical MSS., especially in early Irish and early Spanish Latin texts. These variations, brought to light during twenty years of research, had suggested the possibility of finding a basic text which would reproduce and corroborate the many singular variations from our accepted texts here and there detected in the early MSS. that had been investigated.

But it will, no doubt, be asked at once, How did so important a MS. escape discovery for these hundreds of years? Now our King James' Version is based on the same sources as those of the Latin Vulgate which was adopted as the standard text by the Roman Church in 382 A.D., and has been universally used since that time. The explanation offered seems a reasonable one: the Roman Church, which decided in 382 to establish a Latin version, compiled by St. Jerome from various current Greek MSS., as the Bible of Christendom, gave command that all other texts should be suppressed and even destroyed. This

destruction was very largely carried out, so that it has been exceedingly difficult to collect evidences of the earlier text. These exist to-day chiefly in Palimpsests—that is, MSS. in which an earlier text has been scratched out or washed out by acid, and a later text written over it. In some other MSS. the corrections of the earlier text have been written in the margin or directly over the old reading.

This newly found Bible represents a very early Latin text used in the church of Tarragona in Spain before the end of the second century, and is entirely a Palimpsest. It is concealed under the writing of an old Missal, and only the expert eye can decipher this underwriting. Because of the difficulty of reading a Palimpsest—the good eyesight, patient perseverance, superior skill, expert knowledge of Old-Latin, and disinterested enthusiasm needed for the purpose—this class of MS. has been but little investigated by those engaged in Biblical research.

When a scholar of long years of experience, and with the highest credentials in regard to his competence, presents us with the discovery of a new Gospel text, we cannot honestly deny that it has a right to our attention, although we may be inclined to hesitate in accepting such a radical find that cannot fail to bring about stupendous results. Unless we belong to that class of persons who believe what others teach them to believe, and who dislike all changes, and the effort that progress always demands, we will be eager to investigate the significance of this amazing discovery which presents us with so many new sayings of the Lord Jesus Christ.

Are there not many souls thirsting for new light and

spiritual comfort in these days of darkness and confusion? And is there not felt a need for a more satisfying spiritual sustenance than the existing religious organisations seem able to give? Should we not search for the causes of this insufficiency with the same earnestness that we show in practical matters?

The supreme significance of this discovery of a new Gospel text lies in its spiritual value. It can be of little real use to us unless it offers us greater spiritual enlightenment and truer help in the solution of our problems. Does it do this? The message of Christ to the world as contained in this earlier Gospel text is quite simple, and may be condensed into comparatively few words. Some one has remarked in regard to it: The whole message might be written on a postcard. The few essential truths are constantly repeated to different persons throughout the entire text, and may be derived even from a reading of short passages. At first this frequent repetition of certain phrases may seem unnecessary, and even tiresome; but to the earnest seeker after truth, who values most the *meaning* of things, this frequent recurrence and almost mathematical exactness of statement in a teaching of such spiritual importance seem both necessary and satisfying. There is no chance of misunderstanding the exact meaning of this text—nothing is ambiguous, nothing is contradictory or inconsistent. Can we say as much of our accepted Gospel text? Have not the ambiguous readings of many of its verses been a stumbling block to Bible students? May not this account for the many differing religious bodies in the Christian world to-day, all of them claiming to base their

conflicting interpretations on the same Bible text? Surely we have a right to expect that the message of the Lord Jesus would be clear, definite and consistent.

The most striking difference between the accepted text and the new discovery is, perhaps, that of the *omissions* of many verses, and even of long passages with which we are familiar. The nature of these omissions should be carefully studied. The question that arises is, Do these omissions cause an irreparable loss, or is there a distinct gain because of them?

A true religion must be based on the record of the word of Christ. Surely this is the only indisputable basis. We must make sure, therefore, that the record is reliable.

If we were to permit our minds to construct what would seem to us the most ideal kind of a spiritual religion, should we not feel that the essentials of this religion if it is to demand our discipleship must provide a reply to the following questions?

Should not the God of the spirit of man be also spirit?

Should not this God, the Father of the spirits of men, be worshipped in spirit—unbound and unlimited by material conceptions or intermediaries?

Should there not be provided by this Father of the spirits of men some *spiritual* means of help and grace, whereby man's spirit may have conscious relationship with his Father?

Should not the Father of the spirits of men have provided a *definite* assurance of His love for them, and a *definite* promise that their spiritual life shall not be extinguished by death?

Should not we be given some clear exposition of

the nature of evil? What is it that prevents the spirit of man from attaining that state of happiness and goodness which a realization of God's love leads him to expect?

Are not these questions suggested to the spirit of man by the Holy Spirit of God, and to be answered by that Holy Spirit?

Do we find these questions provided for in the newly-found text? At the outset we are struck by the word *spirit* constantly recurring in almost every verse. This is indeed the dominating note of the entire text—that man is spirit; that God is spirit and should be worshipped in spirit; that God in and through the Holy Spirit is teaching and guiding the spirit of man; that the enemy, the evil spirit, is ever attempting to mislead and overcome the spirit of man; that the spirit of man is immortal, being created the child of God.

The teaching of this earlier text is entirely a spiritual one and lifted out of the material realm. Man's spirit and God communicating with each other directly, what need is there for intermediary symbols or material channels, which belong to childish systems of teaching, and not to those which are to enlighten and direct man's maturer mind and spirit.

Many of the deepest truths held by the Christian Church are declared in clearer terms in this earlier text than in any other. Over and over again the three Personalities (or Manifestations) of God are referred to—Father of spirits, Holy Spirit, Son of God. The Lord Jesus, in His reply to St. Peter concerning Who He Himself is, states very definitely, "I and My Father and the Holy Spirit are God alone, and on

this rock (this belief) shall be built by the Holy Spirit His disciples.”

The perception of God in His threefold Manifestation is the essential foundation of Christ's teaching, and includes belief in the Lord Jesus as God Himself. There is no support in the new text for any misunderstanding in this respect. Many clear statements are made by the Lord Jesus of the nature of His birth, that He was born a child of man by the Holy Spirit without natural father.

The activity of the Holy Spirit—the ever-present Divine Personality dealing with man's spirit—is fully emphasised. It is consciousness of the loving reality and nearness of the Holy Spirit that prompts the spirit of man to seek His sustaining grace, and thus resist the enemy's attempts to blind his spirit and overcome his efforts after spiritual growth.

Again and again we are told that we are to keep the word of the Holy Spirit which the Lord Jesus revealed to us, and that then grace will be given to withstand the attacks of the evil one, and of those who serve him.

One of the vital teachings of this text is concerning evil spirits who hate men and are always seeking to prevent them possessing the spiritual glory of the children of God.

Any document that can illumine so important a subject as our spiritual life, both here and hereafter, must be regarded with supreme interest, especially when it ministers fuller light on the teaching of the Lord Jesus Christ.

J. B.

London,

October 30th, 1918.

FOREWORD.

THE discovery of this unique text of the Gospels was made at the end of 1916 in New York City. The Palimpsest containing it is to-day in the Collection of the Hispanic Society of America, whose Founder and President is Mr. Archer Milton Huntington. Having been appointed Curator of the MSS. of the Hispanic Society in May, 1916, I was able to carry the Palimpsest to the attic of the Library Building and there in the fullest sunshine, tempered only by a glass skylight I obtained from the vellum its first contents, which had been obliterated. For twenty years I had been searching for the original words of the Gospel, and had visited all the chief libraries in Europe with but partial success. Now—in the New World—I found the pearl I was searching for. It had been carried from its Spanish home at Tarragona, first to Hamburg, then to London, then to New York.

The precious parchment with its original writing had been soaked in an acid solution, which had eaten away the ink *almost* entirely. But the pits or dints made by the metal pen on the surface of the vellum *remained* after the acid had dissolved the ink out of them.

So thoroughly was the dissolving done that it was *nine months* before I discovered that the MS. was a Palimpsest throughout, *i.e.*, had been used not only once, but twice, to receive a Scripture text. Then by eager scrutiny on cloudless days the hidden letters of the first-copied text were detected, and their shape and size noted in the memory.

Finally, the words they formed were recovered from their long hiding, and are now (in part) presented in clear type to the reader.

On comparison with the Received Text the added parts of the Gospel disappear. There are no Genealogies. There are no imprecations. The fig tree is neither cursed nor blasted. There is no eschatological problem; it simply does not exist in these non-interpolated Gospels. The Judaistic elements are conspicuous by their absence. Lazarus is not carried "into Abraham's bosom," nor is salvation stated to be "of the Jews." The Lord Jesus does not endorse the Jewish mythology, nor use it in His teaching. There is no Day of Judgement, nor any reference to "the end of the world." The word "apostle" nowhere occurs. All are disciples of the Lord Jesus and of the Holy Spirit. Sacraments are not yet introduced into the discipleship. No mention is found of baptism, nor is there any command to perpetuate as a sacrament the Passover which our Lord partook of with His followers. To the Pharisee—named Nicodemus in later texts—who questioned Him the Lord Jesus answered, *A man is made the child of God by the Holy Spirit.*

All is in the spirit-realm, which material things do not touch. The Word preaches the word of the Holy Spirit to the *spirits* of men. The Lord Jesus declares His birth from a virgin, and unites in every utterance Himself as the Son of God with the Father of Spirits and with the Holy Spirit, Who is called the Saviour of spirits. All is of God, and all is of grace. Threats there are none, and no mention is made of Hell, Gehenna, or Hades. Those who pass hence

still blinded by evil spirits have their eyes opened in the disembodied life on which they enter. The children of God pass at once to glory, where they are liberated from the attacks of evil spirits and possess eternal blessedness.

It would seem that this clear revelation has been suppressed and hidden from a world deeply in need of it by men who have desired to make other men their slaves, at the suggestion of Satan, man's arch-enemy. One of the earnest expectations born of our present sufferings is that after this War both political and ecclesiastical autocracy will be a thing of the past. Meanwhile, let our prayer be to the Son of God : .

Lord, give us the grace of the Holy Spirit that evil spirits overcome not our spirits.

E. S. B.

London,

August 15th, 1918

Spirits malignant,
The foolish will say,
Are only a figment ;
But spirits malignant
Paint things in false pigment,
And lead men astray.

They subtly suggest
To the spirit they blind,
If man would be blest
Through life he had best
Hoard gold, which brings rest
To body and mind.

They mock at the grace
That alleviates pain ;
Christ's love-lighted face
In the heavenly place
They seek to erase
From spirit and brain.

They darken men's eyes
With the baubles of earth
Lest they should surmise,
When the worn body dies,
Somewhere in the skies
Is a mansion of worth.

They push back the Hand
That the world doth sustain . . .
The joy of the land
Where the glorified band
Of the dead do now stand
They despise and disdain.

They will not allow
That God is man's friend—
By the sweat of his brow,
By the sword or the plough,
By good fortune—*somehow*—
He achieves every end.

Men thus they ensphere
Like the fish in a pond;
Though one day they are here
And the next disappear,
They forbid them all care
Of the distant beyond.

Spirits malignant
Who will dare say
Are only a figment,
When spirits malignant
Paint things in false pigment,
And lead men astray?

E. S. B.

(i.)

Beati qui querunt gloriam spirituum filiorum dei: quoniam gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei consequentur per spirituum salbatorem.

Beati qui esuriunt et sitiunt gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei: quoniam saturabuntur.

Beati qui persecuntur ab spiritibus malignis quia serbaberint sermonem spirituum salbatoris: quoniam spiritus horum confortabuntur ab spiritu-um salbatorem.

Beati qui spirituum salbatoris sermonem serbaberint per spirituum salbatorem: quoniam spiritus horum salbabuntur per spirituum salbatorem ab spiritibus malignis.

Beati qui serbaberint sermonem spirituum salbatoris: quoniam spiritus horum salbabuntur ab hominibus qui serbiunt spiritibus malignis.

Beati qui serbaberint per spirituum salbatorem sermonem spirituum salbatoris: quoniam spiritus horum salbabuntur ab inimico qui hodit et temptat spiritus hominum per spiritus malignos.

Beati qui serbaberint spirituum salbatoris sermonem: quoniam spiritus horum socii erunt glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem.

THE BEATITUDES (St. Matt. v. 3-11).

BLESSED are they who seek the glory of the spirits of the children of God ; for they shall obtain by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

BLESSED are they who hunger and thirst for the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God ; for they shall be satisfied.

BLESSED are they who are persecuted by evil spirits because they keep the word of the Saviour of spirits ; for their spirits shall be comforted by the Saviour of spirits.

BLESSED are they who keep by the Saviour of spirits the word of the Saviour of spirits ; for their spirits shall be saved from evil spirits by the Saviour of spirits.

BLESSED are they who keep the word of the Saviour of spirits ; for their spirits shall be saved from the men who do serve evil spirits.

BLESSED are they who keep by the Saviour of spirits the word of the Saviour of spirits ; for their spirits shall be saved from the enemy which hateth and tempteth the spirits of men by evil spirits.

BLESSED are they who keep the word of the Saviour of spirits ; for their spirits shall be partners by the Saviour of spirits of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

[ii.]

Spiritus uestri sunt sal terre : set si sal per spiritus malignos ebanuerit : gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei spiritibus hominum per spirituum salbatorem quomodo hostendetis.

Spiritus uestri sunt lux spirituum hominum : set si lux spirituum hominum que per spirituum salbatorem facta est absconsa fuerit spiritibus hominum ab hominibus qui serbiunt spiritibus malignis : gloria spirituum patris et gloria spirituum salbatoris et gloria filii dei spiritibus hominum quomodo per spirituum salbatorem fulgebunt.

Spiritus uestri sunt pro gloria spirituum patris et pro gloria spirituum salbatoris et pro gloria filii dei : ut gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei per spirituum salbatorem spiritibus hominum hostendatis : ut spiritus hominum salbentur ab spiritibus malignis per spirituum salbatorem et consequantur per spirituum salbatorem gloriam spirituum filiorum dei.

Qui serbaberint spirituum salbatoris sermonem per spirituum salbatorem salbabuntur ab spiritibus malignis et socii erunt glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem : qui salbat spiritus hominum ab spiritibus malignis per sermonem quem ego per spirituum salbatorem spiritibus hominum locutus sum.

THE SALT OF THE EARTH (St. Matt. v. 13-18)

Your spirits are the salt of the earth ; but if the salt through evil spirits hath lost its savour, how will ye shew to the spirits of men by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God ?

Your spirits are the light of the spirits of men ; but if the light of the spirits of men which comes from the Saviour of spirits be hidden from the spirits of men by men who serve evil spirits, how shall the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God shine by the Saviour of spirits unto the spirits of man ?

Your spirits are for the glory of the Father of spirits and for the glory of the Saviour of spirits and for the glory of the Son of God, that by the Saviour of spirits ye might shew the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God unto the spirits of men, that the spirits of men might be saved by the Saviour of spirits from evil spirits, and obtain by the Saviour of spirits the glory of the spirits of the children of God.

They who keep by the Saviour of spirits the word of the Saviour of spirits shall be saved from evil spirits, and shall be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits, Who saveth the spirits of men from evil spirits by the word which I have spoken by the Saviour of spirits unto the spirits of men.

[iii.]

Audistis quia dictum est : Non mechaberis.

Ego autem dico uobis : Quicumque spiritus hominum uiderit mulierem pro gloriam spirituum patris et pro gloriam spirituum salbatoris et pro gloriam filii dei creatam per spirituum salbatorem : ut temptet spiritum eius iam mechatus est.

Audistis quia dictum est : Quicumque dimiserit huxorem suam nisi quia mechata est : scribatur illi liber repudii.

Ego autem dico uobis : Quicumque dimiserit huxorem suam propter mechationem facit eam mechari.

SENDING AWAY A WIFE (St. Matt. v. 27-32).

Ye have heard that it hath been said, Thou shalt not commit adultery.

But I say unto you, Whatever spirit of man looketh on a woman,—created by the Saviour of spirits for the glory of the Father of spirits and for the glory of the Saviour of spirits and for the glory of the Son of God,—to tempt her spirit hath already committed adultery.

Ye have heard that it hath been said, Whosoever shall send away his wife, except because of adultery, let a certificate of repudiation be written for her.

But I say unto you, He that sendeth away his wife because she hath committed adultery causeth her to commit adultery.

[iv.]

Uos per spirituum salbatorem spirituum patrem et spirituum salbatorem et filium dei horabitis sic.

Pater spirituum : spiritus hominum per spirituum salbatorem sanctifica ut sint socii per spirituum salbatorem glorie spirituum filiorum dei.

Spirituum salbator : salba spiritus hominum ab spiritibus malignis qui spiritus hominum faciunt spiritibus serbire malignis.

Fili dei : loqui spiritibus hominum sermonem spirituum salbatoris ut salbentur spiritus hominum ab spiritibus malignis per spirituum salbatoris sermonem et gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei consequantur eternam per spirituum salbatorem.

Pater spirituum : libera per spirituum salbatorem spiritus hominum ab inimico qui spiritus hominum hodie et temptat per spiritus malignos qui spiritus hominum affligunt.

Spirituum salbator : spiritus hominum glorifica ut spiritus hominum per spirituum salbatorem socii sint glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei eterne.

THE LORD'S PRAYERS (St. Matt. vi. 9-13).

The Lord Jesus said, Thus shall ye pray by the Saviour of spirits to the Father of spirits and to the Saviour of spirits and to the Son of God :

FATHER OF SPIRITS, SANCTIFY the spirits of men by the Saviour of spirits, that they may be partners by the Saviour of spirits of the glory of the spirits of the children of God.

SAVIOUR OF SPIRITS, SAVE the spirits of men from evil spirits, which make the spirits of men serve evil spirits.

SON OF GOD, SPEAK to the spirits of men the word of the Saviour of spirits. that the spirits of men may be saved from evil spirits by the word of the Saviour of spirits, and obtain by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God—*glory which is eternal.*

FATHER OF SPIRITS, DELIVER by the Saviour of spirits the spirits of men from the enemy, which hateth and tempteth the spirits of men by evil spirits, that afflict the spirits of men.

SAVIOUR OF SPIRITS, GLORIFY the spirits of men, that the spirits of men may be partners by the Saviour of spirits of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God—*glory which is eternal.*

Fili dei : spiritibus hominum gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei hostende per spirituum salbatorem ut socii sint glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem.

SON OF GOD, SHEW unto the spirits of men by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God : that they may be partners by the Saviour of spirits of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

[v.]

Nolite substanciam querere super terram ubi fures effodiunt et furantur.

Set querite substanciam eternam quam spirituum salbator spiritibus hominum qui sermonem suum serbaberint dabit: ut socii sint glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem.

Ideo nolite cogitare quam substanciam habebimus. Non spiritus plus quam esca.

Considerate lilia agri quomodo crescunt. Non laborant neque neunt.

Set salomon in omni gloria sua non quopertus est ut liliun unum.

Si ergo lilia agri spirituum pater uestrorum sic uestit: quanto magis spiritibus uestris substanciam dabit pro gloriam spirituum patris et pro gloriam spirituum salbatoris et pro gloriam filii dei.

CONSIDER THE LILIES (St. Matt. vi. 19-31).

Seek not substance upon the earth, where thieves dig out and steal :

But seek the eternal substance which the Saviour of spirits will give to the spirits of men who keep His word, that they may be partners of the glory of the Father of Spirits and the glory of the Saviour of Spirits and the glory of the Son of God by the Saviour of spirits.

Therefore take no thought, saying, What substance shall we have ? Is not the spirit more than meat ?

Consider the lilies of the field, how they grow. They toil not, neither do they spin :

But Solomon in all his glory was not arrayed like a single lily.

If, therefore, the Father of your spirits doth so clothe the lilies of the field, how much more shall He give substance to your spirits for the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God ?

vi.]

Querite ergo primum substanciam spiritus sancti quam spiritibus hominum spirituum pater dabit per spirituum salbatorem: ut spiritus hominum socii sint glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem qui salbat spiritus hominum ab spiritibus malignis per sermonem quem ego per spiritum sanctum locutus sum spiritibus hominum:

Ut salbarentur spiritus hominum ab spiritibus malignis per spirituum salbatorem et consequerentur per spirituum salbatorem gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei.

Nolite in futurum solliciti esse quia substanciam spiritibus hominum spirituum pater dabit per spirituum salbatorem: ut spiritus hominum glorificent spirituum patrem et glorificent spirituum salbatorem et glorificent filium dei per spirituum salbatorem.

Querite substanciam spiritus sancti spiritibus uestris ut spiritus uestri non superantur ab spiritibus malignis qui hodiunt spiritus hominum.

BE NOT ANXIOUS (St. Matt. vi. 33-34).

Seek ye therefore first the substance of the Holy Spirit, which the Father of Spirits will give by the Saviour of spirits to the spirits of men :

That the spirits of men may be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits : Who saveth the spirits of men from evil spirits by the word which I by the Holy Spirit have spoken unto the spirits of men :

That the spirits of men might be saved from evil spirits by the Saviour of spirits, and obtain by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

Be not anxious for the future : for the Father of spirits will give substance to the spirits of men by the Saviour of spirits that the spirits of men may glorify the Father of spirits and glorify the Saviour of spirits and glorify the Son of God by the Saviour of spirits.

Seek ye for your spirits the substance of the Holy Spirit, that your spirits be not overcome by evil spirits, which do hate the spirits of men.

[vii.]

Attendite vobis a falsis prophetis qui simulant se spirituum salbatori serbire set serbiunt spiritibus malignis qui hodiunt spiritus hominum.

A fructibus horum spiritus horum scientur. Num spiritus hominum gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei querunt qui serbiunt spiritibus malignis.

Sic omnis arbor bona bonos fructus facit pro gloriam spirituum patris et pro gloriam spiritus sancti et pro gloriam filii dei ut glorificetur spirituum pater et glorificetur spiritus sanctus et glorificetur filius dei per fructus qui per spirituum salbatorem gignuntur.

Omnis qui serbiunt spiritibus malignis querunt suam gloriam et faciunt spiritus hominum serbire spiritibus suis ut glorificentur ab hominibus qui serbiunt spiritibus malignis qui hodiunt spiritus hominum.

(E Luc. vi. 47-49.) Qui gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei querunt pro gloriam spirituum patris et pro gloriam spiritus sancti et pro gloriam filii dei similis est homini hedificanti domum super petram.

Qui gloriam suam querit similis est homini hedificanti domum sine fundamento super harenam.

FALSE PROPHETS (St. Matt. vii. 15-18 ;
St. Luke vi. 47-49).

Beware of false prophets which feign themselves to be servants of the Saviour of spirits, but do serve evil spirits, which hate the spirits of men.

By their fruits shall their spirits be known. Do the spirits of men, which serve evil spirits, seek the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God ?

Even so every good tree bringeth forth good fruit for the glory of the Father of spirits and for the glory of the Holy Spirit and for the glory of the Son of God that the Father of Spirits may be glorified and the Holy Spirit glorified and the Son of God glorified by the fruits which, by the Saviour of spirits, are brought forth.

All they who serve evil spirits seek their own glory, and make the spirits of men serve their spirits, that they may be glorified by men who serve evil spirits, which hate the spirits of men.

St. Luke vi. 47-49.

He who seeketh the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God for the glory of the Father of Spirits and for the glory of the Holy Spirit and for the glory of the Son of God is like unto a man that buildeth a house on a rock.

He that seeketh his own glory is like a man that buildeth a house without any foundation on sand.

[viii.]

Dixerunt discipuli domino ihesu edissere nobis similitudinem tritici et zizaniorum agri.

Qui respondens ait qui seminat per spiritum sanctum bonum semen est filius hominis.

Ager est hominum spiritus. Bonum semen hii sunt spiritus sancti discipuli. Zizania homines nequam sunt.

Inimicus qui seminavit ea est diabolus. Messis est gloria spirituum filiorum dei: messorum angeli spiritus sancti sunt qui spiritibus hominum gratiam spiritus sancti subministrant. Sicut enim colliguntur zizania sic spiritus sancti angeli colligent spiritus hominum nequam.

Tunc fulgebunt spiritibus hominum gloria spirituum patris et gloria spiritus sancti et gloria filii dei.

Qui habet spiritalem aurem audiat quid spiritus sanctus spiritibus hominum loquitur.

PARABLE OF THE TARES (St. Matt. xiii. 36-43).

And the disciples said unto the Lord Jesus, Explain unto us the parable of the wheat and the tares of the field.

And He answered and said, He that soweth by the Holy Spirit the good seed is the Son of man ;

The field is the spirit of man ; and the good seed, these are the disciples of the Holy Spirit. The tares are the wicked men.

The enemy that sowed them is the devil. The harvest is the glory of the spirits of the children of God. The reapers are the angels of the Holy Spirit, who supply the spirits of men with the grace of the Holy Spirit.

For as men gather tares together, so shall the angels of the Holy Spirit gather together the spirits of wicked men.

Then shall shine unto the spirits of men the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God. He that hath a spiritual ear, let him hear what the Holy Spirit saith unto the spirits of men.

[ix.]

Cum solus esset dominus ihesus cum discipulis suis interrogabit eos dicens quem me esse dicunt turbe.

Responderunt iohannem baptistam alii autem heliam alii quia propheta unus de prioribus surrexit.

Dixit illis uos autem quem me esse dicitis.

Respondit simon petrus et dixit tu et pater tuus et spiritus sanctus solus deus.

Respondit dominus ihesus beatus es simon quia caro et sanguis non reuelabit tibi set pater meus celestis.

Et ego dico tibi quia super hanc petram hedificabuntur per spiritum sanctum discipuli eius.

Et quodcumque spiritus sanctus ligauerit super terram ego et pater meus ligabimus in celis. Et quodcumque soluerit spiritus sanctus super terram ego et pater meus soluemus in celis.

Per spiritum sanctum omnia peccata dimittuntur.

ST. PETER'S CONFESSION (St. Matt. xvi. 13-20).

When the Lord Jesus was alone with His disciples, He asked them, saying, Who do the people say that I am ?

They answered, John Baptist ; but some say Elias. Others say that one of the old prophets is risen again.

He said unto them, But Who say ye that I am ?

Simon Peter answered and said, Thou and Thy Father and the Holy Spirit are God alone.

The Lord Jesus answered, Blessed art thou, Simon ; for flesh and blood hath not revealed this unto thee, but My Heavenly Father.

And I say unto thee, Upon this rock shall be built by the Holy Spirit His disciples.

And whatsoever the Holy Spirit shall bind on earth, I and My Father will bind in heaven. And whatsoever the Holy Spirit shall loose on earth, I and My Father will loose in heaven.

By the Holy Spirit are forgiven all sins.

[x.]

In initio fuit sermo in gloria spirituum patris et in gloria spiritus sancti, et in gloria filii dei.

Qui pro gloriam spirituum patris et pro gloriam spiritus sancti et pro gloriam filii dei filius hominis genitus fuit a deo patre per spiritum sanctum.

Ut salbarentur spiritus hominum ab spiritibus malignis qui hodiunt spiritus hominum quos spirituum pater et spiritus sanctus et filius dei diligunt.

Omnia facta sunt per sermonem dei qui filius hominis genitus fuit ut lux spirituum hominum fieret :

Ut omnis spiritus hominum salbarentur per spiritum sanctum ab spiritibus malignis qui spiritus hominum spiritibus serbire malignis faciunt.

In hoc mundo fuit ut spiritibus hominum gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei hostenderet.

Et uidimus gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei.

PROLOGUE OF ST. JOHN (St. John i. 1-14).

In the beginning was the Word in the glory of the Father of Spirits and in the glory of the Holy Spirit and in the glory of the Son of God.

And for the glory of the Father of spirits and for the glory of the Holy Spirit and for the glory of the Son of God, He was begotten from God the Father a child of man by the Holy Spirit :

That the spirits of men might be saved from evil spirits, which hate the spirits of men whom the Father of spirits and the Holy Spirit and the Son of God do love.

All things were made by the Word of God, Who was begotten a child of man to be the Light of the spirits of men :

That all the spirits of men might be saved by the Holy Spirit from evil spirits, which make the spirits of men serve evil spirits.

He was in this world to shew unto the spirits of men the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

And we have seen the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

[xi.]

Et dominus ihesus inbitatus est cum discipulis suis ad nuptias. Et uinum non habebant.

Et mater domini ihesu dixit uinum non habent fili mi.

Respondit dominus ihesus mulier quid michi et tibi est: non uenit hora glorificandi patrem meum celestem.

Et pro gloriā spirituum patris et pro gloriā spiritus sancti et pro gloriā filii dei fecit aquam binum.

Cum gustassent binum serbi dixerunt architriclinio omnis homo primum bonum binum ponit et cum inebriaberint se hominis quod deterius est: tu autem serbasti bonum binum husque adhuc.

Hoc pro gloriā spirituum patris et pro gloriā spiritus sancti et pro gloriā filii dei signum fecit dominus ihesus ut spiritibus hominum hostenderet gloriā spirituum patris et gloriā spiritus sancti et gloriā filii dei.

Et ascendit iherosolimam ut per spiritum sanctum euangelizaret spiritibus hominum gloriā spirituum patris et gloriā spiritus sancti et gloriā filii dei.

Et erant in templo scribe quidam sedentes ut uenderent animalia his qui sacrificabantur.

Et dominus ihesus fecit flagellum et pro gloriā

MAKING WINE AND EXPELLING SCRIBES (St. John ii. 1-16).

The Lord Jesus was invited with His disciples to a wedding. And they had no wine.

The mother of the Lord Jesus said, They have no wine, my Son.

The Lord Jesus answered, Woman, what have I to do with thee? Is not the hour come for glorifying My Heavenly Father?

And for the glory of the Father of Spirits and for the glory of the Holy Spirit and for the glory of the Son of God, He made water into wine.

When the slaves had tasted the wine, they said to the ruler of the feast, Every man doth first put on good wine, and when men are drunk then that which is inferior; but thou hast kept the good wine until now.

This miracle did the Lord Jesus for the glory of the Father of Spirits and for the glory of the Holy Spirit and for the glory of the Son of God, that He might shew unto the spirits of men the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

And He went up to Jerusalem to preach by the Holy Spirit to the spirits of men the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

And there were in the temple Scribes sitting to sell animals to those who offered sacrifice.

Therefore the Lord Jesus made a scourge, and for

spirituum patris et pro gloriam spiritus sancti
et pro gloriam filii dei eiecit scribas.

Et dixit patrem spirituum spiritus hominum
oportet glorificare per spiritum sanctum qui
salbat spiritus hominum ab spiritibus malignis
qui spiritus hominum spiritibus serbire malignis
faciunt.

the glory of the Father of spirits and for the glory of the Holy Spirit and for the glory of the Son of God, He drove out the Scribes.

And He said, The spirits of men must glorify the Father of spirits by the Holy Spirit, Who saveth the spirits of men from evil spirits which make the spirits of men serve evil spirits.

[xii.]

Erat quidam phariseus qui glorificabat spirituum patrem et glorificabat spiritum sanctum et glorificabat filium dei.

Hic interrogabit dominum ihesum quomodo potest homo filius dei fieri.

Respondit dominus ihesus homo per spiritum sanctum fit filius dei.

Qui serbaberint spiritus sancti sermonem per spiritum sanctum salbabuntur ab spiritibus malignis et consequentur gloriam spirituum filiorum dei per spiritum sanctum.

Qui serbaberint spiritus sancti sermonem salbabuntur ab inimico qui hodie spiritus hominum quos spirituum pater et spiritus sanctus et ego diligimus.

Qui serbaberint spiritus sancti sermonem per spiritum sanctum salbabuntur ab spiritibus malignis qui spiritus hominum faciunt spiritibus serbire malignis qui spiritus hominum hodiunt.

Hec euangelizabat per spiritum sanctum dominus ihesus spiritibus hominum ut salarentur spiritus hominum ab spiritibus malignis per sermonem quem spiritibus hominum dominus ihesus locutus est.

THE ANSWER TO NICODEMUS (St. John iii. 1-6).

There was a certain Pharisee who glorified the Father of Spirits and glorified the Holy Spirit and glorified the Son of God.

The same asked the Lord Jesus, How can a man become the child of God ?

The Lord Jesus answered : A man is made a child of God by the Holy Spirit.

They who keep by the Holy Spirit the word of the Holy Spirit shall be saved from evil spirits, and shall obtain by the Holy Spirit the glory of the spirits of the children of God.

They who keep by the Holy Spirit the word of the Holy Spirit shall be saved from the enemy, which hateth the spirits of men whom the Father of Spirits and the Holy Spirit and I do love.

They who keep by the Holy Spirit the word of the Holy Spirit shall be saved from evil spirits, which make the spirits of men serve evil spirits that hate the spirits of men.

These things by the Holy Spirit did the Lord Jesus preach unto the spirits of men, that the spirits of men might be saved from evil spirits by the word which the Lord Jesus spake unto the spirits of men.

[xiii.]

Et habiit dominus ihesus in montem cum discipulis suis.

Et spiritibus hominum euangelizabat per spirituum sanctum gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei.

Et ait dominus ihesus discipulis suis quantum panis habetis.

Responderunt discipuli est puer hic qui habet quinque panes hordiacios et duos pisces set hec quid sunt inter tantos homines.

Et dixit discipulis suis facite hominis discumbere. Et discubuerunt.

Et lebabit oculos dominus ihesus et dixit.

Pater spirituum glorifica spiritus hominum per spiritum sanctum ut consequantur gloriam spirituum filiorum dei.

Spirituum salbator salba spiritus hominum ab spiritibus malignis ut socii sint glorie spirituum patris et glorie spiritus sancti et glorie filii dei.

Et distribuit hominibus panem et saturati sunt.

Et glorificabant spirituum patrem et glorificabant spirituum salbatorem et glorificabant filium dei per spiritum sanctum.

Et discipuli ascenderunt in nabem.

Et cum remigassent quasi stadia uiginti quinque uel triginta uident dominum ihesum ambulantem super mare et proximum nabi fieri et timuerunt.

Ille autem dixit eis nolite timere.

TWO MIRACLES (St. John vi. 3-20).

And the Lord Jesus departed to a mountain with His disciples.

And He preached to the spirits of men by the Holy Spirit the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

And the Lord Jesus said to His disciples : How much bread have ye ?

The disciples answered : There is a lad here who hath five barley loaves and two fishes ; but what are they among so many people ?

And He said to His disciples : Make the people sit down. And they sat down.

And the Lord Jesus lifted up His eyes and said :

Father of spirits, glorify the spirits of men by the Holy Spirit, that they may obtain the glory of the spirits of the children of God.

Saviour of spirits, save the spirits of men from evil spirits, that they may be partners of the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

And He distributed bread to the people. And they were satisfied.

And they glorified the Father of spirits and glorified the Holy Spirit and glorified the Son of God by the Holy Spirit.

And the disciples entered into a ship. And when they had rowed about twenty-five or thirty furlongs they saw the Lord Jesus walking upon the sea and drawing near to the ship, and they were afraid.

But He said unto them : Be not afraid.

Rogabant ergo dominum ihesum quamobrem ambulas super mare.

Respondit dominus ihesus ambulo super mare ut ostendam spiritibus hominum gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei.

So they asked the Lord Jesus, Why dost Thou walk upon the sea ?

The Lord Jesus answered, I walk upon the sea to shew to the spirits of men the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God.

[xiv.]

Ascendit ab montem olibeti.

Et pharisei et scribe ducunt mulierem in templum et dicunt magister hec mulier modo deprehensa est in adulterio.

Moyses in lege precepit ut huiusmodi lapidaretur : tu autem quid precipis ut faciamus illi.

Et scribebat in terram digito suo dominus ihesus.

Cum ergo perseberarent scribe et pharisei dominum ihesum interrogare quid facerent erexit se dominus ihesus et dixit eis qui spiritus hominum sine peccato est scribarum et phariseorum prior lapidabit illam.

Et iterum scribebat in terra.

Illi igitur cum audissent spiritus sancti sermonem secedebant singuli incipientes a senioribus et remansit solus dominus ihesus et mulier.

Et erexit se dominus ihesus et dixit mulieri ubi sunt qui te perduxerunt. Nemo te lapidabit.

Et illa respondens dixit nemo domine. Et dixit ei dominus ihesus glorifica deum in corpore sancto per spirituum salvatorem qui salvabit spiritus hominum ab spiritibus malignis per sermonem quem locutus sum spiritibus hominum per spiritum sanctum.

THE WOMAN TAKEN IN ADULTERY

(St. John viii. 1-11).

He went up to the temple from the Mount of Olives. And the Pharisees and Scribes bring a woman into the temple, and say :

Master, this woman hath even now been taken in adultery.

Moses in the law taught that such should be stoned. But what dost Thou teach that we should do unto her ?

And the Lord Jesus wrote on the ground with His finger.

And when the Scribes and Pharisees continued asking the Lord Jesus what they should do, the Lord Jesus lifted up Himself and said unto them : The spirit of man among the Scribes and Pharisees that is without sin shall be the first to stone her.

And again He wrote on the ground.

But when they heard the saying of the Holy Spirit, they went out one by one beginning with the elders, and the Lord Jesus and the woman were left alone.

And the Lord Jesus lifted Himself up and said to the woman : Where are those that brought thee hither ? Hath no man stoned thee ?

And she answered and said, No man, Lord. And the Lord Jesus said unto her, Glorify God in an holy body by the Saviour of spirits :

Who saveth the spirits of men from evil spirits by the word which I have spoken by the Holy Spirit to the spirits of men.

[xv.]

Ego ab spiritibus malignis temptabor et quid dicam.

Salbifica filii hominis spiritum ab spiritibus malignis spirituum salbator.

Uenit uox spiritus sancti et salbabi et iterum salbabo.

Multi qui stabant dixerunt factum est tonitruum: alii dixerunt angelus locutus est.

Respondit dominus ihesus nunc princeps spirituum malignorum superatus est.

Et ego si exaltatus fuero a terra spiritus hominum traham per spiritum sanctum ad patrem spirituum et ad salbatorem spirituum et ad filium dei.

Respondit turba nos audibimus quia christus manet in eternum: et quomodo salbator spirituum salbabit spiritus hominum ab spiritibus malignis.

Dixit dominus ihesus spiritus sanctus salbabit spiritus hominum ab spiritibus malignis diligendo spiritus hominum.

Et ego salbabo spiritus hominum per sermonem spiritus sancti quem locutus sum spiritibus hominum.

Et pater spirituum salbabit spiritus hominum per glorificandum spirituum salbatorem et per glorificandum spirituum patrem et per glorificandum filium dei spiritibus hominum per spiritum sanctum.

Hec dominus ihesus spiritibus per spiritum sanctum euangelizabat discipulorum suorum ut non superarentur ab spiritibus malignis set ut spiritus horum spirituum filiorum dei gloriam per spiritum sanctum consequerentur eternam.

THE LORD JESUS PRAYETH (St. John xii. 27-36).

I shall be tempted by evil spirits, and what shall I say ?

Save the spirit of the Son of man from evil spirits,
O Saviour of spirits !

There came the voice of the Holy Spirit, I have both saved, and will save again.

Many that stood by said it thundered ; others said that an angel spake.

The Lord Jesus answered, Now is the prince of evil spirits overcome.

And I, if I be lifted up from the earth, will draw by the Holy Spirit the spirits of men to the Father of spirits, and to the Saviour of spirits, and to the Son of God.

The people answered, We have heard that Christ abideth for ever. Furthermore, how will the Saviour of spirits save the spirits of men from evil spirits ?

The Lord Jesus said, The Holy Spirit will save the spirits of men from evil spirits by loving the spirits of men.

And I will save the spirits of men by the word of the Holy Spirit which I have spoken to the spirits of men.

And the Father of spirits will save the spirits of men by glorifying the Saviour of Spirits and by glorifying the Father of spirits and by glorifying the Son of God to the spirits of men by the Holy Spirit.

These things the Lord Jesus preached by the Holy Spirit unto the spirits of His disciples that they might not be overcome by evil spirits ; but that their spirits might obtain by the Holy Spirit the eternal glory of the spirits of the children of God.

[xvi.]

Non turbentur spiritus uestri per spiritus malignos: credite in spiritu sancto.

Multe sunt mansiones apud spirituum patrem: ego uado in locum glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei.

Iterum ueniam et accipiam spiritus uestros ad me ipsum ut socii sint glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei.

Ait thomas quomodo glorie spirituum filiorum dei socii erimus.

Respondit dominus ihesus qui serbaberint spiritus sancti sermonem per spirituum salbatorum socii erunt glorie spirituum patris et glorie spirituum salbatoris et glorie filii dei per spirituum salbatorem qui salbat spiritus hominum ab spiritibus malignis per sermonem quem per spirituum salbatorem spiritibus hominum locutus sum.

Si cognobissetis me et patrem meum utique cognobissetis: a modo cognoscetis patrem per spiritum sanctum.

Dicit philippus domine hostende nobis patrem et sufficit nobis.

Respondit dominus ihesus tanto tempore uobiscum sum et non cognobistis me. Philippe qui spiritus filii hominis gloriam uidet uidet gloriam spirituum patris. Quomodo ergo michi dicis hostende nobis patrem. Non credis quia ego et pater et spiritus sanctus unum sumus.

Qui spirituum salbatoris sermonem serbaberint per spiritum sanctum: gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei uidebunt per spirituum salbatorem.

LET NOT YOUR SPIRITS BE TROUBLED

(St. John xiv. 1-9).

Let not your spirits be troubled by evil spirits. Believe in the Holy Spirit.

In the presence of the Father of spirits are many mansions. I go into the place of the glory of the Father of spirits and the glory of the Saviour of spirits, and the glory of the Son of God.

Again I will come and receive your spirits unto Myself to be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

Thomas saith, How shall we be partners of the glory of the spirits of the children of God ?

The Lord Jesus answered : They who keep the word of the Holy Spirit by the Saviour of spirits shall be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits :

Who saveth the spirits of men from evil spirits by the word which I have spoken by the Saviour of spirits unto the spirits of men.

If ye had known Me, ye should have known My Father also. From henceforth ye shall know the Father by the Holy Spirit.

Philip saith, Lord, shew us the Father, and it sufficeth us.

The Lord Jesus answered : Have I been so long with you and hast thou not known Me ? Philip, he that seeth the glory of the spirit of the Son of man seeth the glory of the Father of spirits. How then sayest thou unto Me, Shew us the Father ? Believest thou not that I and the Father and the Holy Spirit are one ?

They who keep by the Holy Spirit the word of the Saviour of spirits shall see by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of Spirits and the glory of the Son of God.

[xvii.]

Qui in spiritu sancto non manserit nihil potest facere.

Si manseritis in spiritu sancto petite et quodcumque petistis fiet uobis.

In hoc clarificaturi estis patrem celestem uestrum si spiritum sanctum glorificaberitis. In hoc gloriam spiritus sancti in uobis manifestaturi estis et gloriam spirituum patris et gloriam filii dei si spiritus sancti discipuli manseritis.

Sicut diligo spiritum sanctum pater, diligit spiritum sanctum.

Si spirituum saluatoris precepta serbaberitis manebitis in dilectione patris sicut ego serbabi precepta spiritus sancti et in dilectione patris et spiritus sancti maneo.

Hec locutus sum uobis ut gaudium spirituum discipulorum spiritus sancti sit in uobis per spiritum sanctum.

Hoc est preceptum meum ut diligatis inuicem per spiritum sanctum sicut ego diligo uos.

Maiorem hac spirituum hominum dilectionem meam nemo habet ut animam suam effunderet quis pro spiritibus amicorum suorum.

Uos amici mei estis si feceritis que spiritus sanctus precipit uobis.

Iam non dicam uos seruos quia serbus nescit quid faciat magister eius. Uos autem dicam amicos quibus sermonem quem audibi a saluatore spirituum euangelizabi.

ABIDING IN THE HOLY SPIRIT

(St. John xv. 6-16).

If a man abide not in the Holy Spirit, he can do nothing.

If ye abide in the Holy Spirit, ask, and whatsoever ye ask shall be done unto you.

Herein shall ye glorify your Heavenly Father, if ye glorify the Holy Spirit. Herein shall ye shew the glory of the Holy Spirit in you, and the glory of the Father, and the glory of the Son of God, if ye continue the disciples of the Holy Spirit.

Even as I love the Holy Spirit, the Father loveth the Holy Spirit.

If ye keep the precepts of the Saviour of spirits, ye shall abide in the love of the Father : even as I have kept the precepts of the Holy Spirit, and abide in the love of the Father and of the Holy Spirit.

These things have I spoken unto you that the joy of the spirits of the disciples of the Holy Spirit may be in you by the Holy Spirit.

This is My precept, that ye love one another by the Holy Spirit even as I love you.

Greater love hath no man than this love of Mine for the spirits of men, that one should pour out his life for the spirits of his friends.

Ye are My friends, if ye do whatsoever the Holy Spirit biddeth you.

I will not now call you servants ; for the servant knoweth not what his master doeth. But I will call you friends, to whom I have made known the word which I have heard from the Saviour of spirits.

Non me dilexistis set pater dilexit uos et posuit uos ut fructum spiritus sancti afferatis pro gloriam suam.

Ye did not love Me, but the Father loved you, and placed you, that ye might bring forth the fruit of the Holy Spirit for His glory.

[xviii.]

Princeps sacerdotum interrogabat dominum ihesum de discipulis eius et de doctrina eius.

Respondit dominus ihesus ego euangelizabi spiritibus hominum per spiritum sanctum gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei : ut salbentur spiritus hominum ab spiritibus malignis per spiritus sancti sermonem quem spiritibus hominum locutus sum.

Hec cum dixisset serbus principis sacerdotum dedit palmam domino ihesu dicens sic respondis principi sacerdotum.

Respondit dominus ihesus qui spiritus sancti sermonem serbaberint salbabuntur ab spiritibus malignis qui hodiunt spiritus hominum quos spirituum pater et spiritus sanctus et ego diligimus.

Respondit princeps sacerdotum quamobrem euangelizabas gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei.

Respondit dominus ihesus ut spiritibus hominum hostenderem gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei per spiritum sanctum.

Respondit princeps sacerdotum qui dedit tibi potestatem ut spiritibus hominum euangelizares.

Respondit dominus ihesus ego et pater meus et spiritus sanctus deus solus sumus.

Respondit princeps sacerdotum blasphemabit : quid adhuc egemus testibus : audistis blasphemiam.

BEFORE THE HIGH PRIEST

(St. John xviii. 19-24).

The high priest questioned the Lord Jesus concerning His disciples and concerning His teaching.

The Lord Jesus answered : I have preached to the spirits of men by the Holy Spirit the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God : that the spirits of men might be saved from evil spirits by the word of the Holy Spirit which I have spoken unto the spirits of men.

When He had thus spoken a servant of the high priest struck the Lord Jesus with the palm of his hand, saying, Answerest Thou the high priest so ?

The Lord Jesus answered, They who keep the word of the Holy Spirit shall be saved from evil spirits, which hate the spirits of men whom the Father of spirits and the Holy Spirit and I do love.

The high priest answered, Why didst Thou preach the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God ?

The Lord Jesus answered, That I might shew unto the spirits of men by the Holy Spirit the glory of the Father of Spirits and the glory of the Holy Spirit and the glory of the Son of God.

The high priest answered, Who gave Thee authority to preach unto the spirits of men ?

The Lord Jesus answered, I and My Father and the Holy Spirit are God alone.

The high priest answered, He hath spoken blasphemy. What further need have we of witnesses ? Ye have heard the blasphemy.

[xix.]

Et scribe duxerunt dominum ihesum in locum qui uocatur caluarie : ibi cruci fixerunt dominum ihesum.

Et dominus ihesus dixit pater dimitte illis quia serbiunt spiritibus malignis qui hodiunt spiritum filii hominis.

Et stabat populus expectans ut se liberaret.

Et scripsit pilatus inscriptionem et posuit super crucem : hic est filius dei.

Dixerunt scribe pilato noli scribere hic est filius dei set hic dixit se esse filium dei.

Respondit pilatus scribis quod scripsi scripsi.

Stabat iuxta crucem domini ihesu mater eius et soror matris eius.

Quas cum uidisset dominus ihesus dixit ego uado in locum glorie spirituum filiorum dei. Et hoc dicto tradidit spiritum.

THE CRUCIFIXION (St. John xix. 17-30).

And the Scribes led the Lord Jesus unto the place which is called Calvary. There they crucified the Lord Jesus.

And the Lord Jesus said : Father, forgive them ; for they serve evil spirits, which hate the spirit of the Son of man.

And the people stood expecting Him to free Himself.

And Pilate wrote a title, and put it on the cross : This is the Son of God.

The Scribes said to Pilate : Write not, This is the Son of God ; but, This man said he was the Son of God.

Pilate answered the Scribes : What I have written I have written.

There stood by the cross of the Lord Jesus His mother, and His mother's sister.

When the Lord Jesus saw them, He said : I go unto the place of the glory of the spirits of the children of God. And saying this, He passed His spirit across.

[xx.]

Eodem tempore missus est angelus spiritus sancti in galileam ad uirginem desponsatam uiro nomine ioseph.

Et angelus benedixit uirginem : gratia spiritus sancti tecum. Et mota est illa in introitu angeli.

Et angelus ait euangelizo spiritibus hominum salutem ab spiritibus malignis per spirituum salbatorem qui salbabit spiritus hominum ab spiritibus malignis per spirituum salbatoris sermonem quem loquetur spiritibus hominum filius dei qui a te nascetur.

Et ait uirgo ecce ancillam tuam fiat michi secundum sermonem tuum. Et discessit angelus ab uirgine.

Et spiritus sanctus hobumbrabit uirginem et concepit filium per spiritum sanctum.

Et hoccultabit se quinque mensibus ab hominibus ut spiritus suus glorificaret spirituum patrem et glorificaret spirituum salbatorem et glorificaret filium dei.

THE ANNUNCIATION (St. Luke i. 26-40).

At the same time an angel of the Holy Spirit was sent into Galilee to a virgin betrothed to a man whose name was Joseph.

And the angel blessed the virgin, saying, The grace of the Holy Spirit is with thee. And she was troubled at the coming in of the angel.

And the angel said, I bring to the spirits of men glad tidings of salvation from evil spirits by the Saviour of spirits, Who will save the spirits of men from evil spirits, by the word of the Saviour of spirits, which the Son of God, Who will be born of thee, shall speak unto the spirits of men.

And the virgin said, Behold thine handmaid. Be it unto me according to Thy word. And the angel departed from the virgin.

And the Holy Spirit overshadowed the virgin, and she conceived a child by the Holy Spirit.

And she hid herself five months from men that she might glorify in her spirit the Father of spirits and glorify the Saviour of spirits and glorify the Son of God.

[xxi.]

Et angelus ait pastoribus ego euangelizo spiritibus hominum salutem : quia hodie natus est saluator seculi qui est dominus ihesus.

Filius hominis genitus in hunc mundum per spiritum sanctum ut salbarentur spiritus hominum ab spiritibus malignis qui faciunt spiritus hominum serbire spiritibus malignis qui hodiunt spiritus hominum.

Et huius hoc uobis signum inuenietis infantem salbatorem in pannis inuolutum et positum in presipium.

Subito facti sunt cum angelo angeli spiritus sancti laudantes spirituum patrem et spirituum salbatorem et filium dei et dicentes :

Gloria spirituum patri et spirituum salbatori et filio dei qui spiritus hominum salbabunt ab spiritibus malignis qui hodiunt spiritus hominum.

Et factum est ut discesserunt angeli pastores loquebantur per spiritum sanctum glorificantes spirituum patrem et spirituum salbatorem et filium dei in omnibus que spiritus sanctus hostenderat sicut scripserant prophete per spiritum sanctum.

THE ANGELS' SONG (St. Luke ii. 10-15).

And the angel said unto the shepherds, I bring good tidings of salvation unto the spirits of men :

For to-day hath been born the Saviour of the world, Who is the Lord Jesus.

He hath been begotten into this world a child of man by the Holy Spirit : that the spirits of men might be saved from evil spirits which make the spirits of men serve evil spirits that do hate the spirits of men.

And of this the sign unto you shall be this : Ye shall find the Infant Saviour wrapped in swaddling clothes and laid in a manger.

Suddenly there were with the angel the angels of the Holy Spirit praising the Father of spirits and the Saviour of spirits and the Son of God, and saying, Glory to the Father of spirits and to the Saviour of spirits and to the Son of God ; for they will save the spirits of men from evil spirits that do hate the spirits of men.

And it came to pass, when the angels had departed, that the shepherds spake by the Holy Spirit, glorifying the Father of spirits and the Saviour of spirits and the Son of God for all the things that the Holy Spirit had shewn, even as by the Holy Spirit the prophets had written.

[xxii.]

Quidam legis peritor surgens interrogabit dominum ihesum quid faciendo gloriam spirituum filiorum dei consequar.

Et respondit dominus ihesus diliges spiritus hominum per spiritum sanctum.

Homo quidam descendit ab iherusalem in ihericho et incidit in latrones qui dispoliaberunt illum et habierunt.

Sacerdos quidam descendebat per eandem uiam et spiritui hominis pro gloriam spirituum patris et pro gloriam spiritus sancti et pro gloriam filii dei creati per spiritum sanctum non subueniebat.

Samaritanus autem quidam iter faciens uenit secus eum et misericordia motus est et alligabit uulnera eius infundens oleum et uinum: et inponens illum in iumento suo duxit ad stabulum et curam eius egit.

Et altera die protulit duos dinarios et dedit stabulario et ait curam eius habe et quodcumque supererogaberis reuertens reddam tibi.

Et ait legis peritori dominus ihesus tu fac similiter et gloriam spirituum filiorum dei consequeris per spiritum sanctum: qui spiritus hominum salbat ab spiritibus melignis qui ho iunt spiritus hominum quos spirituum pater et spiritus sanctus et filius dei diligunt.

THE GOOD SAMARITAN (St. Luke x. 25-37).

A certain lawyer stood up and asked the Lord Jesus, What shall I do to obtain the glory of the spirits of the children of God ?

And the Lord Jesus answered, Thou shalt love by the Holy Spirit the spirits of men.

A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him and departed.

A certain priest came down that way, and the spirit of the man created by the Holy Spirit for the glory of the Father of spirits and for the glory of the Holy Spirit and for the glory of the Son of God, he did not help.

But a certain Samaritan, as he journeyed, came where he was, and was moved with compassion, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

And on the morrow he took out two pence, and gave them to the host, and said, Take care of him, and whatsoever thou spendest more, when I come back I will repay thee.

And the Lord Jesus said to the lawyer, Do thou likewise, and thou shalt obtain the glory of the spirits of the children of God by the Holy Spirit, Who saveth the spirits of men from evil spirits, which hate the spirits of men that the Father of spirits and the Holy Spirit and the Son of God do love.

[xxiii.]

St. Luke xv. 11-32.

Dixit dominus ihesus discipulis suis homo quidam habuit duos filios.

Et dixit adolescentior ex illis patri pater da michi portionem substancie que me contingit. Et diuisit illis substanciam.

Et non post multos dies congregatis omnibus adolescentior filius peregre profectus est in regionem longinquam et ibi dissipabat substanciam patris sui uiuendo luxuriose.

Et facta est fames in regione illa et esuriebat et egebat.

Et habiit et proiecit se ante pedes hominis regionis illius et misit illum in uillam suam ut pasceret porcos.

Et cupiebat saturari uentrem suum de siliquis quas porci manducabant. Et nemo illi dabat.

In se autem reuersus dixit quanti mercennarii in domo patris mei habundant panibus ego autem hic fame pereo.

Redibo ad gaudium quod spiritus est et ad patrem spirituum et dicam ei: pater peccaui in celum et coram hominibus et iam non sum dignus uocari filius tuus: fac me sicut unum de mercennariis tuis.

Et surgens uenit ad patrem suum. Cum autem adhuc longe esset uidit illum pater ipsius et ad filium suum accurrens cecidit super collum eius et fleuit et osculatus est eum.

THE PRODIGAL SON (St. Luke xv. 11-32).

xv. 11. The Lord Jesus said to His disciples : A certain man had two sons :

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them of his substance.

13. And not many days after, the younger son gathered all together, and took his journey into a far country, and was there wasting his father's substance with riotous living.

14. And there arose a famine in that land, and he was hungry and in want.

15. And he went away and cast himself at the feet of a man of that country ; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him.

17. And when he came to himself he said, How many hired servants of my father's house have abundance of bread while I perish here with hunger.

18. I will return to the joy of the spirit and to the Father of spirits. And I will say unto him, Father I have sinned against heaven and before men,

19. And am not fit to be called thy son : make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and ran to his son, and fell on his neck weeping, and kissed him.

21. And his son said unto him, Sir, I have sinned against heaven and in the sight of men ; I have not been fit to be thy slave

Dixit ei filius eius domine peccaui in celum et coram hominibus non fui dignus fieri serbus tuus.

Dixit autem pater ad serbos suos : cito proferte filio meo stolam illam primam et induite illum et date anulum in manu eius et calciamenta in pedibus eius.

Et adducite uitulum illum saginatum et hoccidite et manducemus et epulemur quia hic filius meus mortuus fuerat et spiritus sanctus illius spiritum fecit reuiuere.

Erat autem filius eius senior in agro. Et cum ueniret et apropincaret domum audibit simphoniam et chorum.

Et uocabit unum de serbis et interrogabit quid hoc esset.

Hisque dixit illi : frater tuus uenit et hoccidit pater tuus illum saginatum uitulum quia salbum illum recepit.

Indignatus ergo nolebat introire. Pater uero illius egressus illum rogabat introire.

Ille autem respondit patri suo ecce tot annis serbio tibi et nunquam mandatum tuum preteribi et non dedisti michi uitulum ut epularer cum amicis meis.

Set post quam filius diaboli iste uenit hoccidisti illi et amicis suis uitulum saginatum.

Et ipse dixit illi : fili tu semper serbibisti michi et omnes serbi mei serbiberunt tibi.

Epulari tibi nobiscum oportuit quia fratris tui spiritus mortuus fuerat et spiritus sanctus fecit spiritum eius reuiuere.

22. But the father said to his servants, Bring forth quickly for my son that best robe, and put it on him : and put a ring on his hand, and shoes on his feet :

23. And bring hither that fatted calf, and kill it ; and let us eat, and be merry.

24. For this my son was dead, and the Holy Spirit hath brought his spirit back to life.

25. Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the slaves, and asked what this meant.

27. And he said to him, Thy brother is come, and thy father hath killed the fatted calf because he hath received him safe and sound.

28. He was angry therefore, and would not go in. So his father came out, and besought him to come in.

29. But he answered his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and thou didst not give me the calf that I might make merry with my friends.

30. But as soon as this son of the devil came, thou hast killed the fatted calf for him and his friends.

31. And he said to him, Son, thou hast always served me, and all my servants have served thee.

32. Thou oughtest to have made merry with us, for thy brother's spirit was dead, and the Holy Spirit hath brought his spirit back to life.

[xxiv.]

Dixit dominus ihesus discipulis suis : quidam homo serbum habebat qui substanciam magistri sui dissipabat.

Et cum uocasset serbum ad se magister suus ait illi redde rationem tuam : iam non poteris substanciam meam habere.

Ait serbus quid faciam quia magister meus subtrahet substanciam suam : fodere non ualeo mendicare erubesco.

Cognobi quid faciam ut cum subtrahet substanciam suam substanciam habeam.

Conuocatis itaque debitoribus magistri sui singulis ait quantam meo magistro substanciam debes.

Et primus dixit centum bathos olei. Dixit illi scribe quinquaginta.

Et alius dixit centum choros tritici. Dixit illi scribe hoctoginta.

Conserbi autem laudaberunt serbum quia prudenter fecerit.

Et ego dico uobis facite uobis amicos ut substancia uestra deficiente substanciam habeatis.

THE UNJUST STEWARD (St. Luke xvi. 1-9).

And the Lord Jesus said unto His disciples : A certain man had a slave who was wasting his master's substance.

And his master called the slave to him and said unto him, Render thine account : thou canst have no more of my substance.

The slave said, What shall I do ? for my master withdraweth from me his substance. I cannot dig ; I am ashamed to beg.

I am resolved what I will do, that when he withdraweth his substance I may have substance.

So he called together his master's debtors and said to each one, How much substance owest thou unto my master ?

And the first said, An hundred measures of oil. He said unto him, Write fifty.

And another said, A hundred measures of wheat. He said unto him, Write eighty.

And his fellow slaves commended the slave, and said that he had done wisely.

And so I say unto you, Make for yourself friends, that when your substance faileth, ye may have substance.

[xxv.]

Homo quidam epulabatur quotidie cum amicis suis.

Et quotidie serbus latzarus nomine iacebat in uisu sui magistri ulceribus plenus.

Et canes ueniebant et lingebant ulcera eius.

Factum est ut moreretur serbus latzarus et portaretur in locum spirituum filiorum dei glorie et salbaretur ab spiritibus malignis.

Mortuus est autem et suus magister et sepultus est.

Et spiritus eius cum uideret latzarum in loco spirituum filiorum dei glorie affligebatur ab spiritibus malignis.

Et ipse clamans dixit o pater abraam miserere mei.

Et dixit illi abraam fili memento quia latzari spiritus ab spiritibus malignis in mundo persequabatur nunc autem spiritus eius consolatur.

Et ait rogo ergo te pater abraam mittere latzarum in domum meam quia sunt michi quinque fratres ut testetur illis ut ipsi non ueniant in hunc locum spirituum malignorum.

Ait abraam habent moysen et prophetas scribe illorum.

Et ait abraam si moysen et prophetas non audiunt neque si spiritus latzari ierit ad illos persuadebit illis spiritus filiorum dei esse in gloria spirituum patris et in gloria spirituum salbatoris et in gloria filii dei eterna.

LAZARUS AND HIS MASTER

(St. Luke xvi. 19-31).

A certain man feasted daily with his friends. And daily his slave Lazarus lay in his master's sight full of sores.

And the dogs came and licked his sores.

And it came to pass that the slave Lazarus died and was carried into the place of the glory of the spirits of the children of God and saved from evil spirits.

His master also died and was entombed.

But his spirit saw Lazarus in the place of the glory of the spirits of the children of God and was afflicted by evil spirits.

And he cried and said, O Father Abraham have compassion on me.

And Abraham said to him, Son, remember how the spirit of Lazarus was persecuted in the world by evil spirits. Now his spirit is comforted.

And he said, I beseech thee, Father Abraham, send Lazarus to my house, for I have five brothers, to testify to them that they come not to this place of evil spirits.

Abraham said, Their Scribes have Moses and the prophets.

And Abraham added, If they hear not Moses and the prophets, even though the spirit of Lazarus went to them he would not persuade them that the spirits of the children of God are in the glory of the Father of spirits and in the glory of the Saviour of spirits and in the glory of the Son of God—glory eternal.

[xxvi.]

Impossibile est ut non homines contristentur spiritum sanctum - spirituum salbatorem quia spiritus maligni spiritus hominum hodiunt.

Si contristaberit quis spiritum sanctum per spiritus malignos spiritus sanctus spirituum salbator dei gratiam subministrabit spiritui qui ab spiritibus malignis temptatur.

Si contristaberit quis spiritum sanctum spirituum salbatorem septiens in die et septiens ab spiritibus malignis conuersus fuerit spirituum salbator salbabit spiritum eius ab spiritibus malignis.

Et discipuli dixerunt domine da nobis spiritus sancti gratiam ut spiritus maligni non superent nostros spiritus.

Et dixit dominus ihesus: spiritus sanctus salbator spirituum salbabit spiritus hominum qui serbaberint per spiritum sanctum sermonem quem per spirituum salbatorem locutus sum spiritibus hominum: ut spiritus hominum salbentur ab spiritibus malignis per spiritus sancti sermonem quem per spirituum salbatorem locutus sum spiritibus hominum.

GRIEVING THE HOLY SPIRIT

(St. Luke xvii. 1-6).

It is impossible but that man will grieve the Holy Spirit, the Saviour of spirits; because evil spirits hate the spirits of men.

If a man grieve the Holy Spirit through evil spirits, the Holy Spirit, the Saviour of spirits, will supply the grace of God to the spirit which is tempted by evil spirits.

If a man grieve the Holy Spirit, the Saviour of spirits, seven times in a day, and seven times turn from evil spirits, the Saviour of spirits will save his spirit from evil spirits.

And the disciples said, Lord, give us the grace of the Holy Spirit that evil spirits overcome not our spirits.

And the Lord Jesus said, The Holy Spirit, the Saviour of spirits, will save the spirits of men who keep by the Holy Spirit the word that I have spoken by the Saviour of spirits unto the spirits of men :

That the spirits of men might be saved from evil spirits by the word of the Holy Spirit which I have spoken by the Saviour of spirits unto the spirits of men.

[xxvii.]

Et ait scribis et phariseis : homo quidam non timebat legem hominum solbere.

Et quedam bidua uenit ab scribis et phariseis qui subtraxerant substanciam suam per fraudem et rogabat eum ut substanciam suam subtraheret ab scribis et phariseis.

Et homo nolebat per multum tempus : post hec dixit intra se : ego non timeo legem hominum solbere : set quia molesta est hec bidua faciam quod me rogat et subtraham substanciam suam ab scribis et phariseis.

Audite quid homo dicit : deus autem non faciet pro gloriam suam quid rogabunt spiritus sancti discipuli.

Duo homines ascenderunt in templum ut horarent : unus publicanus et unus phariseus.

Phariseus sic horabat : deo gratias ago quia non sum sicut ceteri homines raptores iniusti adulteri uel sicut hic publicanus. Non solbo sabbatum sicut hic publicanus.

Set publicanus per spiritum sanctum horabat : deus propiciare michi peccatori.

Dico uobis quia descendit publicanus iustificatus per spiritum sanctum quia omnis qui se glorificaberint humiliabuntur et qui se per spiritum sanctum humiliaberint per spiritum salbatorem glorificabuntur.

TWO PARABLES (St. Luke xviii. 1-14).

And He said to the Scribes and Pharisees :

There was a certain man who did not scruple to break the law of men.

And a certain widow came from the Scribes and Pharisees, who had taken away her substance by fraud, and asked him to recover her substance from the Scribes and Pharisees.

And the man would not for a long time. Afterwards he said within himself, I am not a man to scruple to break the law of men :

But because this widow is troublesome I will do what she asketh me, and recover her substance from the Scribes and Pharisees.

Hear what a man saith. And shall not God do for His glory what the disciples of the Holy Spirit ask Him ?

Two men went up to the temple to pray : a Publican and a Pharisee.

The Pharisee prayed thus : Thank God I am not like the rest of men, who are thieves, ungodly wretches and adulterers : nor am I like this Publican. I do not break the sabbath like this Publican.

But the Publican prayed by the Holy Spirit : God be merciful to me a sinner.

I tell you that the Publican went from the temple justified by the Holy Spirit. For all they who glorify themselves shall be humbled, and all they who by the Holy Spirit humble themselves shall by the Saviour of spirits be glorified.

[xxviii.]

Cum appropriasset iherosolimam per descensum montis olibeti uidens iherosolimam flebit super illam dominus ihesus.

Discipulis interrogantibus dominum ihesum quid fleret.

Respondit quia spiritus maligni excecaberunt hominum spiritus ut non uiderent gloriam spirituum filiorum dei eternam per spirituum salbatorem qui salbat spiritus hominum ab spiritibus malignis per spirituum salbatoris sermonem quem locutus sum spiritibus hominum.

Et ingressus in templum scribarum et phariseorum substanciam effudit dicens :

Patrem spirituum oportet spiritus hominum per sermonem spiritus sancti cognoscere et non per simulacra hominum.

Et scribe querebant perdere illum set omnis populus suspensus erat audiens illum.

WEEPING OVER JERUSALEM

(St. Luke xix. 41-47).

As He drew near to Jerusalem by the descent from the Mount of Olives, the Lord Jesus came in sight of Jerusalem and wept over it.

When the disciples asked the Lord Jesus why He was weeping,

He answered : Because evil spirits have blinded the spirits of men that they might not see the eternal glory of the spirits of the children of God by the Saviour of spirits :

Who saveth the spirits of men from evil spirits by the word of the Saviour of spirits, which I have spoken unto the spirits of men.

And He went into the temple and poured out the money of the Scribes and Pharisees and said :

The spirits of men must know the Father of spirits by the word of the Holy Spirit : and not by images of men.

And the Scribes sought to kill Him ; but all the people hung upon His words.

[xxix.]

Accesserunt quidam sadduceorum qui negabant gloriam spirituum filiorum dei.

Et dixerunt : magister moyses scripsit si homo aliquis habens uxorem mortuus fuerit sine filio ut frater eius suscitaret semen fratri suo.

Septem fratres habuerunt unam uxorem.

In resurrectione ergo cuius fratris est uxor quoniam omnes habuerunt illam.

Respondit illis dominus ihesus : qui gloriam spirituum filiorum dei consequentur fient similes angelis et neque nubent neque nubentur set fient angeli spiritus sancti qui spiritibus hominum gratiam spiritus sancti subministrent per spiritus malignos temptatis.

Qui spiritus sancti sermonem serbaverint per spiritum sanctum consequentur gloriam spirituum filiorum dei per spiritum sanctum.

Et socii erunt glorie spirituum patris et glorie spiritus sancti et glorie filii dei eterne.

THE ANSWER TO THE SADDUCEES

(St. Luke xx. 27-35).

There came to Him certain of the Sadducees, who were denying the glory of the spirits of the children of God.

And they said, Master, Moses wrote, If a man having a wife die without children, that his brother should raise up seed unto his brother.

Seven brothers had one wife.

Therefore, in the resurrection, of which of the brothers is she the wife, for they all had her.

The Lord Jesus answered, They who obtain the glory of the spirits of the children of God are made like unto the angels, and neither marry nor are given in marriage; but are angels of the Holy Spirit to minister the grace of the Holy Spirit to the spirits of men tempted by evil spirits.

They who keep by the Holy Spirit the word of the Holy Spirit shall obtain by the Holy Spirit the glory of the spirits of the children of God :

And shall be partners of the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God—glory which is eternal.

[xxx.]

Et pilatus tradidit serbis scribarum dominum ihesum ut cruci figerent illum.

Et scribe duxerunt dominum ihesum in locum qui uocatur caluarie : ibi cruci fixerunt dominum ihesum.

Et dominus ihesus dixit : pater dimitte illis quia spiritibus serbiunt malignis qui hodiunt spiritum filii hominis.

Et stabat populus expectans ut se liberaret.

Et scripsit pilatus inscriptionem et posuit super crucem : hic est filius dei.

Unus de pendentibus latronibus blasphemabat dicens : si tu es filius dei libera te ipsum.

Respondens alius increpabat illum dicens : hic pro gloriam dei effundit animam suam.

Et dixit : ihesu fili dei libera me.

Et dixit illi dominus ihesus : amen dico tibi : hodie gloriam spirituum filiorum dei consequeris.

Et clamans uoce magna : pater filius tuus ad te uenit spiritum suum emisit.

Et populus qui stabat expectans ut se liberaret percusserunt pectora sua et reuertebantur.

THE CRUCIFIXION (St. Luke xxiii. 24-48).

Then Pilate delivered the Lord Jesus to the servants of the Scribes to be crucified.

And the Scribes led the Lord Jesus to the place which is called Calvary. There they crucified the Lord Jesus.

And the Lord Jesus said, Father, forgive them : for they serve evil spirits, which hate the spirit of the Son of man.

And the people stood, expecting Him to free Himself.

And Pilate wrote an inscription, and put it over the cross : This is the Son of God.

And one of the hanging thieves blasphemed, saying, If Thou art the Son of God, free Thyself.

The other answering rebuked him, saying, He is pouring forth His Life for the glory of God.

And he said, Jesus, Son of God, free Thou me.

And the Lord Jesus said unto him, Verily I say unto thee, This day thou shalt obtain the glory of the spirits of the children of God.

And when He had cried with a loud voice, Father, Thy Son cometh to Thee, He sent forth His spirit.

And the people who stood, expecting Him to free Himself, smote their breasts, and returned.

[xxxi.]

Lugentibus discipulis apparuit illis dominus ihesus. Et gloriam spirituum patris et gloriam spiritus sancti et gloriam filii dei ostendit.

Et glorificabant spirituum patrem et glorificabant spiritum sanctum et glorificabant filium dei.

Et ait discipulis : ego uado in locum glorie spirituum filiorum dei.

Et spiritus uestri sequentur me et socii erunt glorie spirituum patris et glorie spiritus sancti et glorie filii dei per spiritum sanctum qui saluat spiritus hominum ab spiritibus malignis per spiritus sancti sermonem quem spiritibus hominum per spiritum sanctum ego locutus sum : ut saluentur spiritus hominum ab spiritibus malignis qui hodiunt spiritus hominum quos spirituum pater et spiritus sanctus et ego diligimus.

Et discipuli dixerunt domino ihesu : quomodo spiritus hominum saluabuntur ab spiritibus malignis qui spiritus hominum hodiunt.

Respondit dominus ihesus : spiritus hominum saluabuntur ab spiritibus malignis per spiritus sancti sermonem quem spiritibus hominum per spiritum sanctum ego locutus sum ut saluentur spiritus hominum ab spiritibus malignis qui spiritus hominum hodiunt.

Et dominus ihesus christus post quam spiritibus hominum euangelizauerat gloriam spirituum filiorum dei ascendit in locum glorie spirituum filiorum dei.

THE END VERSES OF ST. MARK

(St. Mark xvi. 14-20).

The Lord Jesus appeared unto the disciples as they mourned, and shewed the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God. And they glorified the Father of spirits and glorified the Holy Spirit and glorified the Son of God.

And He said to the disciples, I go unto the place of the glory of the spirits of the children of God :

And your spirits shall follow Me, and shall be partners of the glory of the Father of spirits and the glory of the Holy Spirit and the glory of the Son of God by the Holy Spirit, Who saveth the spirits of men from evil spirits by the word of the Holy Spirit which I have spoken by the Holy Spirit unto the spirits of men :

That the spirits of men might be saved from evil spirits which hate the spirits of men, whom the Father of spirits and the Holy Spirit and I do love.

And the disciples said to the Lord Jesus, How shall the spirits of men be saved from evil spirits which hate the spirits of men ?

The Lord ^{Jesus} answered : The spirits of men shall be saved from evil spirits by the word of the Holy Spirit which I have spoken by the Holy Spirit unto the spirits of men, that the spirits of men might be saved from evil spirits which hate the spirits of men.

And the Lord Jesus Christ, after he had preached unto the spirits of men the glory of the spirits of the children of God, ascended into the place of the glory of the spirits of the children of God.

Et discipuli sui spiritibus hominum per spiritum sanctum euangelizabant: domino ihesu christo quooperante cum euangelio per spiritum sanctum.

And His disciples preached by the Holy Spirit unto the spirits of men, the Lord Jesus Christ co-operating with the gospel by the Holy Spirit.





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