

Luke One

1 ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν
 Inasmuch as many took in hand to arrange in order *an* account about the
 πεπληροφορημένων ἐν ἡμῖν πραγμάτων 2 καθὼς παρέδοσαν ἡμῖν
 having been fulfilled among us events, just as delivered *them* to us
 οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ
 the from *the* beginning eyewitnesses, also servants having become of the
 λόγου, 3 ἔδοξεν καὶ μοι παρηκολουθηκότι ἀνωθεν πᾶσιν
 word, it seemed also to me having followed from *the* start all things
 ἀκριβῶς καθεξῆς σοι γράψαι κράτιστε θεόφιλε, 4 ἵνα
 accurately in sequence to you to write, most illustrious Theophilus, in order that
 ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν
 you might fully know about which you were instructed of the words the
 ἀσφάλειαν.
 certainty.

5 ἐγένετο ἐν ταῖς ἡμέραις ἠρώδου τοῦ βασιλέως τῆς ἰουδαίας ἱερέυς
There was in the days of Herod the king – of Judea priest
 τις ὀνόματι ζαχαρίας ἐξ ἐφημερίας ἀβιά καὶ ἡ γυνὴ αὐτοῦ
 a certain by name Zacharias of *the* course of Abijah and the wife of him
 ἐκ τῶν θυγατέρων ἀαρῶν. καὶ τὸ ὄνομα αὐτῆς ἐλισάβητ. 6 ἦσαν
 of the daughters of Aaron. And the name of her was Elizabeth. they were
 δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ θεοῦ πορευόμενοι ἐν
 And righteous both in the presence – of God, leading their lives by
 πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις τοῦ κυρίου ἄμμεπτοι.
 all the commandments and in the righteous ways of the Lord blameless.

7 καὶ οὐκ ἦν αὐτοῖς τέκνον καθότι ἡ ἐλισάβητ ἦν στείρα καὶ
 And not was to them child since – Elizabeth was barren and
 ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
 both having advanced in the days of them the were.

8 ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας
 it occurred And in the to serve as priest him in the order of the class
 αὐτοῦ ἔναντι τοῦ θεοῦ 9 κατὰ τὸ ἔθος τῆς ἱερατείας
 of him before – God, according to the custom of the priesthood
 ἔλαχεν τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν
 he received by lot – to burn incense having entered into the sanctuary
 τοῦ κυρίου. 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον
 of the Lord. And all the multitude was of the people praying
 ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. 11 ὥφθη δὲ αὐτῷ ἄγγελος
 outside at the hour – of incense. appeared Now to him *an* angel
 κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.
 of *the* Lord standing at *the* right of the altar – of incense.

Luke One

1 Inasmuch as many have taken in hand to arrange in order *an* account about the events which have been fulfilled among us, 2 just as the ones who were eyewitnesses from *the* beginning, also became servants of the word delivered *them* to us, 3 it seemed also for me, having followed all things accurately from the start, to write *them* in sequence to you, most illustrious Theophilus, 4 in order that you might fully know the certainty of the words about which you were instructed.

5 It occurred in the days of Herod the King of Judea *that there* was a certain priest, Zacharias by name, of *the* course of Abijah, and his wife *who* was of the daughters of Aaron. And her name was Elizabeth. 6 And they were both righteous in the presence of God, leading their lives by all the commandments and blameless in the righteous ways of the Lord. 7 And they had no child since Elizabeth was barren, and they both were advanced in their days.

8 And it happened as he served as priest before God in the order of his class, 9 according to the custom of the priesthood, he was chosen by lot to burn incense when he entered into the sanctuary of the Lord. 10 And all the multitude of the people was praying outside at the hour of incense. 11 Now *an* angel of *the* Lord appeared to him standing at *the* right of the altar of incense.

12 And Zacharias was troubled when he saw *it*, and fear fell upon him.

13 But the angel said to him, Do not fear, Zacharias, because your supplication was heard and your wife, Elizabeth, will bear a son for you and you shall call his name John. 14 And you shall have joy and exultation and many will rejoice at his birth. 15 For he will be great before the Lord, and he will in no way drink win or intoxicating liquor, and he will be filled by the Holy Spirit from his mother's womb. 16 And he will turn many of the sons of Israel to *the* Lord their God. 17 And he himself will go before Him in *the* spirit and power of Elijah, to turn *the* hearts of fathers to children and disobedient ones to *the* insight of righteous people, to prepare a people for *the* Lord who have been equipped.

18 And Zacharias said to the angel, In what way shall I know this thing? For I am old and my wife is advanced in her days.

19 And the angel answered *and* said to him, I am Gabriel, who has stood in the presence of God, and has been sent to speak to you and to proclaim to you these good things. 20 And behold, you will be silent and not able to speak until the day in which these things will happen because you did not have faith in my words, which will be fulfilled in their season.

12 καὶ ἐταράχθη ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
And was troubled Zacharias having seen and fear fell upon him.

13 εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος μὴ φοβοῦ ζαχαρία διότι
said But to him the angel, not Do fear, Zacharias, because
εἰσηκούσθη ἡ δέησίς σου καὶ ἡ γυνὴ σου ἑλισάβετ γεννήσει
was heard the supplication of you and the wife of you, Elizabeth, will bear
υἰὸν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. 14 καὶ ἔσται
a son for you and you shall call the name of him John. And there shall be

χαρὰ σοι καὶ ἀγαλλίασις καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ
joy to you and exultation and many upon the birth of him

χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου καὶ οἶνον καὶ
will rejoice. he will be For great before the Lord and wine and

σίκερα οὐ μὴ πῖν καὶ πνεύματος ἁγίου πλησθήσεται ἔτι
intoxicating drink¹ not not will he drink and of the Spirit Holy he will be filled still

ἐκ κοιλίας μητρὸς αὐτοῦ. 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
from womb of the mother of him. And many of the sons of Israel

ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελεύσεται
he will turn to *the* Lord the God of them. And himself he will go

ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει ἡλίου, ἐπιστρέψαι καρδίας
before Him in *the* spirit and power of Elijah, to turn *the* hearts

πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων
of fathers to children and disobedient ones in *the* insight of righteous people,

ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.
to prepare for *the* Lord a people having been equipped.

18 καὶ εἶπεν ζαχαρίας πρὸς τὸν ἄγγελον κατὰ τί γνώσομαι τοῦτο;
And said Zacharias to the angel, According to what shall I know this thing?

ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνὴ μου προβεβηκυῖα ἐν ταῖς
I For am old and the wife of me having been advanced in the

ἡμέραις αὐτῆς.
days of her.

19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ ἐγὼ εἰμι γαβριήλ, ὁ
And answering the angel said to him, I am Gabriel,² the one

παρεστηκὼς ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σέ
having stood in the presence – of God and having been sent to speak to you

καὶ εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ἰδοὺ ἔση σιωπῶν
and to proclaim good message to you these things. And behold, you will be silent

καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα ἀνθ'
and not being able to speak until which day will be these things because

ᾧ οὐκ ἐπίστευσας τοῖς λόγοις μου οἵτινες πληρωθήσονται εἰς
of which not you had faith in the words of me, which will be fulfilled in

τὸν καιρὸν αὐτῶν.
the season of them.

21 καὶ ἦν ὁ λαὸς προσδοκῶν τὸν ζαχαρίαν καὶ ἐθαύμαζον ἐν τῷ
 And was the people expecting – Zacharias and were wondering at the
 χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἠδύνατο
 to delay him in the inner temple. having come out But not he was able
 λαλῆσαι αὐτοῖς καὶ ἐπέγνωσαν ὅτι ὄπτασίαν ἑώρακεν ἐν τῷ
 to speak to them and they realized that a vision he had seen in the
 ναῷ. καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενε κωφός.
 inner temple. And he was making signs to them, but continued to be mute.
 23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ
 And it became when were fulfilled the days of the service of him,
 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
 he departed into the house of him.

24 μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν ἑλισάβητ ἡ γυνὴ αὐτοῦ καὶ
 after Now these – days, became pregnant Elizabeth the wife of him
 περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα 25 ὅτι οὕτως μοι πεποίηκεν
 secluded herself months five saying, – Thus to me has caused
 ὁ κύριος ἐν ἡμέραις αἷς ἐπέιδεν ἀφελεῖν τὸ ὄνειδος μου
 the Lord in the days in which He regarded me to remove the disgrace of me
 ἐν ἀνθρώποις.
 among men.

26 ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος γαβριὴλ ὑπὸ τοῦ θεοῦ
 in But the month³ – sixth was sent the angel Gabriel by – God
 εἰς πόλιν τῆς γαλιλαίας ἣ ὄνομα ναζαρέτ, 27 πρὸς παρθένον
 to a city – of Galilee, to which name Nazareth, to a virgin
 μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα ἰωσήφ ἐξ οἴκου δαυίδ,
 having been engaged to a man to whom name Joseph from the house of David,
 καὶ τὸ ὄνομα τῆς παρθένου μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος
 and the name of the virgin was Mary. And having entered the angel
 πρὸς αὐτὴν εἶπεν χαίρε κεχαριτωμένη,⁴ ὁ κύριος μετὰ σοῦ.
 to her said, Rejoice, having been favored lady, the Lord is with you.
 εὐλογημένη⁵ σὺ ἐν γυναιξίν. 29 ἡ δὲ ἰδοῦσα
 having been blessed You are among women. the one But having seen
 διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς
 she was greatly confused upon the word of him, and deliberated what kind of
 εἶη ὁ ἀσπασμὸς οὗτος. 30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ μὴ φοβοῦ
 might be – greeting this. And said the angel to her, not Do fear,
 μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ συλλήψῃ
 Mary, you found for favor with – God. And behold, you will conceive
 ἐν γαστρὶ καὶ τέξῃ υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.
 in womb, and you will bear a Son and you will call the name of Him Jesus.

21 And the people were expecting Zacharias and were wondering about his delay in the inner temple. 22 But when he came out, he was not able to speak to them, and they realized that he had seen a vision in the inner temple. And he made signs to them, but continued to be mute. 23 And it came to be, when the days of his service were fulfilled, he departed into his house.

24 Now after these days, Elizabeth his wife became pregnant and secluded herself five months saying, 25 Thus has the Lord caused this thing in the days in which He regarded me, to remove my disgrace among men.

26 But in the sixth month, the angel Gabriel was sent by God to a city of Galilee, the name of which was Nazareth, 27 to a virgin engaged to a man whose name was Joseph, from the house of David, and the name of the virgin was Mary. 28 And when the angel had entered, he said to her, Rejoice, favored lady, the Lord is with you. You are blessed among women. 29 But when she saw Gabriel, she was greatly confused at his word, and deliberated as to what kind of greeting this might be. 30 And the angel said to her, Do not fear, Mary, for you have found favor with God. 31 And behold, you will conceive in your womb, and you will bear a Son and you will call His name Jesus.

32 This man will be great, and He will be called the Son of the Highest. And the Lord God will give Him the throne of David His father, 33 and He will reign over the house of Jacob forever, and *there* shall not be *an* end of His kingdom.

34 And Mary said to the angel, How will this thing be since I do not know *a* man?

35 And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Highest will overshadow you; also because of this, the holy thing being begotten will be called *the* Son of God. 36 And behold, Elizabeth, your relative, has also conceived *a* son in her old age, and this is *the* sixth month of her who was called barren. 37 For with God every utterance will not be impossible.

38 And Mary said, Behold the slave woman of *the* Lord; let it happen to me according to your word. And the angel departed from her.

39 And in those days Mary stood *and* went with haste into the mountainous area, into a city of Judah. 40 And she went into the house of Zacharias and greeted Elizabeth. 41 And it occurred *that* when Elizabeth heard Mary's greeting, the baby leapt in her womb, and Elizabeth was filled by the Holy Spirit.

42 And she exclaimed with *a* loud voice, and said, You *are* blessed among women, and the fruit of your womb *is* blessed.

32 οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται. καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον δαυὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. of the kingdom of Him not shall be *an* end.

34 εἶπεν δὲ μαριάμ πρὸς τὸν ἄγγελον πῶς ἔσται τοῦτο ἐπεὶ ἄνδρα οὐ γινώσκω; said And Mary to the angel, How will be this thing since *a* man not I know?

35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. 36 καὶ ἰδοὺ ἐλισάβητ ἡ συγγενὴς σου καὶ αὐτὴ συνείληψα υἱὸν ἐν γήρει αὐτῆς καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα· of her and this month *the* sixth is for her the one being called barren.

37 ὅτι οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα.⁶ For not will be impossible with – God every utterance.⁶

38 εἶπεν δὲ μαριάμ ἰδοὺ ἡ δούλη κυρίου· γένοιτό⁷ μοι κατὰ τὸ ῥημά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. said And Mary, Behold the slave woman of *the* Lord; let it happen to me according to the word of you. And departed from her the angel.

39 ἀναστᾶσα δὲ μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινῃν⁸ μετὰ σπουδῆς εἰς πόλιν Ἰούδα. 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον ζαχαρίου καὶ ἠσπάσατο τὴν ἐλισάβητ. 41 καὶ ἐγένετο ὡς ἤκουσεν ἡ ἐλισάβητ τὸν ἄσπασμόν τῆς μαρίας ἐσκίρτησεν τὸ βρέφος heard – Elizabeth the greeting – of Mary leapt the baby ἐν τῇ κοιλίᾳ αὐτῆς καὶ ἐπλήσθη⁹ πνεύματος ἁγίου ἡ ἐλισάβητ. in the womb of her and was filled of *the* Spirit Holy – Elizabeth.

42 καὶ ἀνεφώνησεν φωνῇ μεγάλῃ καὶ εἶπεν εὐλογημένη σὺ ἐν γυναιξίν καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. And she exclaimed with *a* voice great and said, blessed You *are* among women and blessed *is* the fruit of the womb of you.

43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου

And how is it to me is this thing that should come the mother of the Lord

μου πρὸς μέ; 44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ

of me to me? behold For when became the voice of the greeting

σου εἰς τὰ ὠτά μου, ἐσκίρτησεν τὸ βρέφος ἐν ἀγαλλιάσει ἐν τῇ

of you to the ears of me, leapt the baby with exultation in the

κοιλίᾳ μου. 45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται

womb of me. And happy is the woman having believed that will be

τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

a completion to the having been spoken things to her from the Lord.

46 καὶ εἶπεν μαριάμ μεγαλύνει ἡ ψυχὴ μου τὸν κύριόν, 47 καὶ

And said Mary, extols the soul Of me the Lord, exulted the spirit of me on – God the Savior of me, because

ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ

He looked on the humiliation of the slave of Him. behold For, from

τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, 49 ὅτι ἐποίησέν μοι

the now will consider blessed me all – generations, because did for me

μεγάλεια ὁ δυνατός καὶ ἅγιον τὸ ὄνομα αὐτοῦ. 50 καὶ τὸ

magnificent things the Powerful One and holy is the name of Him. And the mercy of Him is unto generations of generations, to the ones being afraid of Him.

51 ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν

He did a mighty thing with arm of Him, He dispersed

ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. 52 καθείλεν

high-minded people in the understanding of heart of them. He brought down rulers from thrones and elevated humble people. hungry ones He filled

ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. 54 ἀντελάβετο

with good food and being rich He sent away empty. He helped Israel servant of Him to be remembered mercy, just as He spoke to

τοὺς πατέρας ἡμῶν τῷ ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56 ἔμεινεν δὲ μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς καὶ ὑπέστρεψεν εἰς

the fathers of us, – to Abraham and to the seed of him forever. remained And Mary with her about months three and returned to

τὸν οἶκον αὐτῆς.

the house of her.

43 And how does this thing happen to me, that the mother of my Lord should come to me? 44

For behold, when the sound of your greeting came to my ears, the baby

lept in my womb with exultation. 45 And blessed is the woman who has believed that there will be a

coming to pass of the things which have been spoken to her from the Lord.

46 And Mary said, My soul extols the Lord, 47 and my spirit has exulted in God, my Savior, 48 because

He looked at the humiliation of His servant. For behold, from now on all generations will consider me blessed, 49 because the Powerful One has done magnificent things for me, and holy is His name. 50 And to the ones who fear Him, His mercy is unto generations of generations. 51 He did a mighty thing with His arm, He dispersed the high-minded in their heart. 52 He has brought down rulers from thrones and elevated the humble. 53 He filled the hungry with good food, and He sent the rich away empty. 54 He helped Israel His servant, that His mercy should be remembered, 55 just as He spoke to our fathers, to Abraham and to his seed forever. 56 And Mary remained with her about three months and returned to her house.

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57 Now, the time of Elizabeth was fulfilled for her to give birth, and she bore a son. 58 And her neighbors and relatives heard that the Lord had magnified His mercy to her and they rejoiced with her.

59 And it happened on the eighth day that they came to circumcise the child, and they began calling him by the name of his father, Zacharias.

60 And his mother answered and said, Certainly not, but he shall be called John.

61 And they said to her, There is no one among your relatives who is called by this name. 62 And they made gestures to his father, asking what he wanted to call him.

63 And having asked for a small writing tablet, he wrote saying, His name is John. And they all marveled. 64 And his mouth was immediately opened, and his tongue was enabled, and he began speaking, blessing God. 65 And fear came on all the ones who were living around them, and all these sayings began being discussed in the whole mountainous area of Judea.

66 And all who heard the sayings placed them in their heart saying, What then will this child be? And the hand of the Lord was with him. 67 And Zacharias his father was filled with the Holy Spirit and prophesied saying, 68 Blessed is the Lord, the God of Israel,

57 τῇ δὲ ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν καὶ – Now of Elizabeth was fulfilled the time – to give birth for her, and ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς she bore a son. And heard the neighbors and the relatives of her ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ’ αὐτῆς καὶ συνέχαιρον that magnified the Lord the mercy of Him with her and they rejoiced with αὐτῇ. her.

59 καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ ζαχαρίαν. And it came to be on the eighth day they came to circumcise the child and they were calling him by the name of the father of him, Zacharias.

60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν οὐχὶ ἀλλὰ κληθήσεται ἰωάννης. And having answered the mother of him said Certainly not, but he shall be called John.

61 καὶ εἶπον πρὸς αὐτήν ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ ἵνα εἰπῇ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. And they said to her – no one is among the relatives of you who is called – by name this. they made gestures And to the father of him thing what – he wanted to call him.

63 καὶ αἰτήσας πινακίδιον¹⁰ ἔγραψεν λέγων ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. 64 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ καὶ ἠρώμα καὶ ἡ γλῶσσα αὐτοῦ καὶ ἐλάλει εὐλογῶν τὸν θεόν immediately and the tongue of him, and he was speaking, blessing – God.

65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοῦς περιουκούντας αὐτούς καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. And came to be upon all fear the ones living around them, and in whole the mountainous area – of Judea were being discussed all – sayings these.

66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες τί ἂρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ κυρίου ἦν μετ’ αὐτοῦ. And put all the ones having heard in the heart of them saying, What then – child this will be? And the hand of the Lord was with him.

67 καὶ ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσεν λέγων 68 εὐλογητὸς κύριος ὁ θεὸς τοῦ ἰσραὴλ prophesied saying, Blessed is the Lord the God – of Israel,

ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ. 69 καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν τῷ οἴκῳ δαυὶδ τοῦ παιδὸς αὐτοῦ
 because He visited and produced deliverance for the people of Him. And He raised a horn of salvation for us in the house of David the servant of Him.

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος
 Just as He spoke through the mouth of the holy the from age
 προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ
 prophets of Him,¹¹ there will be salvation from enemies of us and from
 χειρὸς πάντων τῶν μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ τῶν
 the hand of all the ones hating us, to act out mercy with the
 πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὄρκον ὃν
 fathers of us and to remember covenant holy of Him, the oath which
 ὤμοσεν πρὸς ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν 74 ἀφόβως
 He swore to Abraham the father of us, – to give to us without fear

ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ 75 ἐν
 from the hand of the enemies of us having been rescued to serve Him in
 ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς
 piety¹² and righteousness in the presence of Him all the days of the
 ζωῆς ἡμῶν. 76 καὶ σὺ παιδίον προφήτης ὑψίστου κληθήσῃ,
 life of us. And you child a prophet of the Highest will be called,
 προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,
 you will go for before the face of the Lord to prepare ways of Him,

77 τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει
 – to give knowledge of salvation to the people of Him by the forgiveness
 ἁμαρτιῶν αὐτῶν, 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν ἐν οἷς
 of sins of them, through the compassions of mercy God of us, with which
 ἐπεσκέψατο ἡμᾶς ἀνατολῇ ἐξ ὕψους, 79 ἐπιφᾶναι τοῖς ἐν
 visited us the sunrise from the high place, to shine on the ones in
 σκότει καὶ σκιᾷ θανάτου καθημένοις τοῦ κατευθῆναι
 darkness, and in the shadow of death sitting, – to cause to go straight
 τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
 the feet of us into the way of peace.

80 τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πνεύματι καὶ ἦν ἐν ταῖς
 the And child was growing and becoming strong in spirit and was in the
 ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν ἰσραήλ.
 deserts until the day public appearance of him to – Israel.

because He visited and produced deliverance for His people. 69 And He raised a horn of salvation for us in the house of David His servant. 70 Just as he spoke through the mouth of the holy prophets during their age, 71 that there will be salvation from our enemies and from the hand of all the ones who hate us, 72 to act out mercy to our fathers, and to remember His holy covenant, 73 namely, the oath which He swore to Abraham our father, 74 to grant us deliverance without fear from the hand of our enemies in order to serve Him 75 in piety and righteousness in His presence all the days of our life. 76 And you, child, will be called a prophet of the Highest, for you will go before the face of the Lord to prepare His ways, 77 to give knowledge of salvation to His people by the forgiveness of their sins, 78 through the merciful compassions of our God, with which the Dawn from on high has visited us, 79 to shine on the ones in darkness, and who are sitting in the shadow of death, to cause our feet to go straight into the way of peace.

80 And the child began growing and becoming strong in spirit, and was in the deserted places until the day of his public appearance to Israel.

Luke Two

1 And it came about in those days *that* a decree went out from Caesar Augustus for all the world to be registered. 2 This registration first occurred while Quirinius was governing Syria. 3 And all *people* began going to be registered, each to his own city.

4 And Joseph also went up from Galilee, from *the* city of Nazareth, into Judea, into the city of David, because he was from the house and family of David, 5 to be registered, together with Mary, his betrothed wife, who was pregnant. 6 And it came to be *that* while they were there, the days were completed for her to give birth. 7 And she gave birth to her first born Son, and she wrapped Him in strips of cloth, and laid Him in a feeding trough because there was no place for them in the inn.

8 And shepherds were in the same area, living in the fields and keeping watch at night over their flock. 9 And behold, *an* angel of *the* Lord stood before them, and *the* glory of *the* Lord shone around them, and they were greatly afraid.

10 And the angel said to them, Do not be afraid, for behold, I am bringing good news *of* great joy to you which shall be to all the people, 11 that today a savior who is Christ the Lord was born to you in the city of David. 12 And this is the sign to you: You will find a baby wrapped in strips of cloth

Luke Two

1 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ καίσαρος αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. 2 αὕτη ἡ ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς συρίας κυρηνίου. 3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι ἕκαστος εἰς τὴν ἰδίαν πόλιν.

4 ἀνέβη δὲ καὶ ἰωσήφ ἀπὸ τῆς γαλιλαίας ἐκ πόλεως ναζαρέτ εἰς τὴν ἰουδαίαν εἰς πόλιν δαυὶδ ἣτις καλεῖται βηθλέεμ διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς δαυὶδ 5 ἀπογράψασθαι σὺν μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύω. 6 ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

8 καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ ἰδοὺ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς καὶ ἐφοβήθησαν φόβον μέγαν.

10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος μὴ φοβεῖσθε ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν¹⁵ σήμερον σωτὴρ ὃς ἐστὶν χριστὸς κύριος ἐν πόλει δαυὶδ.

12 καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε βρέφος ἐσπαργανωμένον

κείμενον ἐν φάτινῃ.
lying in a feeding trough.

- 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ
And suddenly became with the angel a great army heavenly
αἰνούντων τὸν θεὸν καὶ λεγόντων, 14 δόξα ἐν ὑψίστοις θεῷ
praising – God and saying, Glory in the highest places to God
καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία.
and on the earth peace, among men good pleasure.
- 15 καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι
And it came to be as departed from them into – heaven the angels
καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους διέλθωμεν
also the men the shepherds said to one another, let us go through
δὴ ἕως βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγυῖς
certainly unto Bethlehem and let’s see the word this the thing having come to be
ὃ ὃ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθον σπεύσαντες καὶ
which the Lord revealed to us. And they came having made haste and
ἀνεῦρον, τὴν τε μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν
discovered – both Mary and – Joseph and the Baby lying in
τῇ φάτινῃ. 17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος
the feed trough. having seen And they spread the knowledge about the saying
τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες
the one having been spoken to them about – small child this. And all
οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν
the ones having heard wondered about the things having been spoken by the
ποιμένων πρὸς αὐτούς. 19 ἡ δὲ μαριὰμ πάντα συνετήρει τὰ
shepherds to them. – But Mary all things kept to herself –
ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν
sayings these, pondering them in the heart of her. And returned
οἱ ποιμένες δοξάζοντες καὶ αἰνούντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
the shepherds glorifying and praising – God for all which
ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.
they heard and saw, just as it was spoken to them.
- 21 καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτὸν καὶ ἐκλήθη
And when were finished days eight – to circumcise Him and was called
τὸ ὄνομα αὐτοῦ Ἰησοῦς τὸ κληθῆν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ
the name of Him Jesus, the one called by the angel before –
συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
to be conceived Him in the womb.
- 22 καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν
And when were finished the days of the purification of them according to the
νόμον μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι
law of Moses, they brought Him to Jerusalem to present Him

in a feeding trough.

13 And suddenly with the angel there was a multitude of the heavenly host, praising God and saying, 14 Glory be to God in the highest places, and peace on earth, good pleasure among men.

15 And it occurred, as the angels departed into heaven, The shepherds said to one another, Let’s pass through to Bethlehem, and let’s see this statement which the Lord revealed to us. 16 And they came with haste and discovered both Mary and Joseph and the Baby, lying in the manger. 17 And when they saw it, they spread the information about the statement which had been spoken to them about this small child. 18 And all the ones who heard wondered about the things which were spoken by the shepherds to them. 19 But Mary kept to herself all these sayings, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all which they had heard and seen, just as it was spoken to them.

21 And when eight days were finished, they circumcised Him, and His name was called Jesus, the name called by the angel before He was conceived in the womb. 22 And when the days of their purification were finished according to the law of Moses they brought him to Jerusalem to present Him

to the Lord, 23 just as it is written in *the law of the Lord*, Every male opening *the womb* shall be called holy to the Lord, 24 and to give a sacrifice according to what is spoken in *the law of the Lord*, a couple of doves, or two young pigeons.

25 And behold, *there was a man* in Jerusalem whose name was Simeon, and this man *was righteous and devout*, looking forward to the Comforter of Israel, and *the Holy Spirit* was upon Him. 26 And it was made award to him by the Holy Spirit that he would not see death before he should see the Anointed one of the Lord. 27 And he came by the Spirit to the temple. And his parents brought in the child Jesus, to perform concerning Him according to the custom of the law, 28 and he took Him into his arms, and blessed God, and said, 29 Now you are letting your slave go in peace, Master, according to Your word. 30 For my eyes have seen Your salvation 31 which You prepared before *the face* of all peoples, 32 a light for revelation unto Gentiles, and *the glory* of Your people Israel.

33 And Joseph and His mother were wondering about the *things* being spoken concerning Him. 34 And Simeon blessed them, and said to Mary His mother, Behold, this one is appointed for the downfall and rising up of man in Israel, and for a sign which is spoken against,

τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ κυρίου, ὅτι πᾶν ἄρσεν
to the Lord, just as it is written in *the law of the Lord*, – Every male
διανοιῶν μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, 24 καὶ τοῦ δοῦναι
opening *the womb* holy to the Lord shall be called, and – to give
θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου, ζεύγος
a sacrifice according to the having been spoken *thing* in *the law* of *the Lord*, a couple
τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.
of doves or two young pigeons.

25 καὶ ἰδοὺ ἦν ἄνθρωπος ἐν ἱερουσαλήμ ᾧ ὄνομα συμεών
And behold *there was a man* in Jerusalem to whom *was name* Simeon
καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς προσδεχόμενος
and – man this *was* righteous and devout looking forward to
παράκλησιν τοῦ ἰσραὴλ καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν. 26 καὶ
the comforter – of Israel and *the Spirit* was Holy upon him. And
ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν
it was to him having been made aware by the Spirit – Holy not to see
θάνατον πρὶν ἢ ἴδῃ τὸν χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν
death before he should see the Anointed one of the Lord. And he came by
τῷ πνεύματι εἰς τὸ ἱερόν. καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
the Spirit to the temple. And – – to bring in the parents the child
ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου
Jesus – to do them according to the custom of the law
περὶ αὐτοῦ 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ καὶ
concerning Him, and he took Him into the arms of him and
εὐλόγησεν τὸν θεὸν καὶ εἶπεν, 29 νῦν ἀπολύεις τὸν δοῦλόν σου,
blessed – God and said, Now You are loosing the slave of you,
δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ. 30 ὅτι εἶδον οἱ ὀφθαλμοί
master, according to the word of You in peace. For saw the eyes
μου τὸ σωτήριόν σου 31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν
of me the salvation of You which You prepared before *the face* of all the
λαῶν 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου ἰσραὴλ.
peoples, a light for revelation of Gentiles and glory of people Your Israel.

33 καὶ ἦν ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις
And were Joseph and the mother of Him wondering about the being spoken
περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς συμεών καὶ εἶπεν πρὸς μαριάμ
concerning Him. And blessed them Simeon and said to Mary
τὴν μητέρα αὐτοῦ, ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν
the mother of Him, Behold, this one is appointed for downfall and rising up
πολλῶν ἐν τῷ ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον
of many in – Israel and for a sign being spoken against,

35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία ὅπως ἂν
also of you but yourself the soul will pierce a sword, so that –

ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
may be revealed of many hearts the deliberations.

36 καὶ ἦν ἄννα προφήτις θυγάτηρ φανουήλ ἐκ φυλῆς ἀσήρ.
Now was Anna a prophetess, a daughter of Phanouel, from the tribe of Asher.

αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς ζήσασα ἔτη μετὰ
This woman having advanced in days many, having lived years with

ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς. 37 καὶ αὐτὴ χήρα ὡς
husband seven from the virginity of her. And she was a widow about

ἑτῶν ὀγδοήκοντα τεσσάρων ἢ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ νηστεύσασα
years eighty four, who not departed¹⁷ from the temple, with fasting

καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὐτὴ αὕτη τῇ ὥρᾳ
and supplication serving night and day. And she at this – hour

ἐπιστᾶσα ἀνθωμολογεῖτο τῷ κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ
had stood by confessing publicly to the Lord and was speaking about Him

πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.
to all the ones waiting for deliverance in Jerusalem.

39 καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου
And as they completed all things the ones according to the law of the Lord

ὑπέστρεψαν εἰς τὴν γαλιλαίαν εἰς τὴν πόλιν ἑαυτῶν, ναζαρέτ.
they returned to – Galilee to the city of themselves, Nazareth.

40 τὸ δὲ παιδίον ἤρξανεν καὶ ἐκραταιοῦτο πνεύματι,
the And child began growing and becoming strong in spirit,

πληρούμενον σοφίας. καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
becoming full of wisdom. And grace of God was upon Him.

41 καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ
And use to go the parents of Him according to a year to Jerusalem for the

ἑορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἑτῶν δώδεκα ἀναβάντων
feast of the Passover. And when He became of years twelve going up

αὐτῶν εἰς Ἱεροσόλυμα, κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ
them to Jerusalem according to the custom of the feast, and

τελειωσάντων τὰς ἡμέρας ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν
having completed the days in – to return them, stayed behind

Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ,
Jesus the boy in Jerusalem,

35 but also a sword will pierce your own soul, so that the deliberations of many hearts may be revealed.

36 Now, Anna was a prophetess, a daughter of Phanouel, from the tribe of Asher. This woman was advanced in many days, having lived with a husband seven years from her virginity. 37 And she was a widow of about eighty four years, who never departed from the temple, serving night and day with fasting and supplication. 38 Now at this time she had stood by, publicly confessing to the Lord, and kept on speaking about Him to all the ones in Jerusalem who were waiting for deliverance.

39 And when they completed all the things according to the law of the Lord, they returned to Galilee, to their city, Nazareth. 40 And the child began growing and becoming strong in spirit, being filled with wisdom. And God's grace was upon Him.

41 Now, His parents used to go each year to Jerusalem for the feast of the Passover. 42 So when He was twelve years old, they had gone up to Jerusalem according to their custom of the feast, 43 and when the days were completed, when they began to return, the boy Jesus stayed behind in Jerusalem,

and Joseph and His mother did not know, 44 but thinking Him to be among their fellow travelers, they went *along* the road for a day, and began searching for Him among their relatives and among their acquaintances. 45 And not finding Him, they returned to Jerusalem, searching for Him. 46 And it happened *that* after three days they found Him sitting in the temple in the midst of the teachers, and hearing them and interrogating them. 47 And all the ones who heard Him were amazed at His insight and answers. 48 And when they saw Him, they were astonished, and His mother said to Him, Child why did you do thus to us? Behold, Your father and I, *were* worried and were searching *for* You.

49 And He said to them, Why were you searching *for* Me? Did you not know that it is necessary for Me to be *acting* in the things of My Father? 50 And they did not understand the statement which He spoke to them.

51 And He went down with them and came to Nazareth, and He was subordinate to them, and His mother kept all these sayings in her heart. 52 And Jesus kept advancing in wisdom and in maturity and grace with God and men.

Luke Three

Now, in the fifteenth year of the rule of Tiberius Caesar, while Pontius Pilate was governor of Judea,

καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ 44 νομίσαντες δὲ αὐτὸν and not did know Joseph and the mother of Him, thinking but Him ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν among the fellow travelers to be they went of day road and began searching for αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς. 45 καὶ μὴ Him among the¹⁸ relatives and among the acquaintances. And not εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλήμ ζητοῦντες αὐτὸν. 46 καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον it happened after days three they found Him in the temple sitting ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα in midst of the teachers and hearing them and interrogating αὐτούς. 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει them. were amazed And all the ones hearing Him at the insight καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, and the answers of Him. And having seen Him they were astonished, καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν τέκνον, τι ἐποίησας ἡμῖν and to Him the mother of Him said, Child, why did You do to us οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. thus? Behold, the father of You and I being worried were searching *for* You.

49 καὶ εἶπεν πρὸς αὐτούς τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε And He said to them, Why – were you searching for Me? not Did you know ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με; 50 καὶ αὐτοὶ that in the things of the Father of Me it is necessary to be Me?¹⁹ And they οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. not did understand the statement which He said to them.

51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς ναζαρέτ καὶ ἦν And He went down with them and He came to Nazareth, and He was ὑποτασσόμενος αὐτοῖς καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα being subordinate to them and the mother of Him kept all – statements ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτεν σοφία καὶ ἡλικία καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις. in maturity and grace with God and men.

Luke Three

1 ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας τιβερίου καίσαρος in year Now *the* fifteenth of the governance of Tiberius Caesar ἡγεμονεύοντος ποντίου πιλάτου τῆς ἰουδαίας, governing Pontius Pilate – Judea,

καὶ τετραρχοῦντος τῆς γαλιλαίας ἠρώδου φιλίππου δὲ τοῦ ἀδελφοῦ
 and being tetrarch – of Galilee Herod, Philip and the brother
 αὐτοῦ τετραρχοῦντος, τῆς ἰτουραίας καὶ τραχωνίτιδος χώρας καὶ
 of him being tetrarch – of Iturea and Trachonitis region, and
 λυσανίου τῆς ἀβιληνῆς τετραρχοῦντος, 2 ἐπὶ ἀρχιερέως ἄννα
 Lysanias – of Abilene being tetrarch, during high priesthood of Annas
 καὶ καϊάφα ἐγένετο ῥῆμα θεοῦ ἐπὶ ἰωάννην τὸν ζαχαρίου υἱὸν
 and Caiaphas came to be word of God upon John the of Zacharias son
 ἐν τῇ ἐρήμῳ. 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περιχώρον τοῦ ἰορδάνου
 in the desert. And he went to all the area surrounding the Jordan
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, 4 ὡς
 proclaiming a baptism of repentance for forgiveness of sins, as
 γέγραπται ἐν βίβλῳ λόγων ἡσαΐου τοῦ προφήτου λέγοντος,
 it has been written in the scroll of the words of Isaiah the prophet saying
 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν κυρίου,
 A voice of someone crying in the desert, Prepare the way of the Lord,
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται καὶ
 straight make the footpaths of Him. Every chasm shall be filled, and
 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται τὰ σκολιὰ
 every mountain and hillock will be lowered and will be the crooked roads
 εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, 6 καὶ ὄψεται πᾶσα σὰρξ
 into straight and the uneven into a way smooth, and will see all flesh
 τὸ σωτήριον τοῦ θεοῦ.
 the salvation – of God.

7 ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ
 he said Then to the coming out crowds to be baptized by him,
 γεννήματα ἐχιδνῶν. τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
 Offspring of vipers! Who told you to flee from the about to come
 ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας καὶ μὴ
 wrath? Produce therefore fruit worthy – of repentance and not
 ἄρξησθε λέγειν ἐν ἑαυτοῖς πατέρα ἔχομεν τὸν ἀβραάμ. λέγω γὰρ
 begin to say among yourselves, father We have – Abraham. I say For
 ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
 to you that is able – God from – stones these to raise children
 τῷ ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων
 – to Abraham! already But also the ax to the root of the trees
 κεῖται. πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται
 is laid. every Therefore tree not producing fruit good is chopped down
 καὶ εἰς πῦρ βάλλεται.
 and into fire is cast.

and when Herod was tetrarch of Galilee, and Philip his brother was tetrarch of the region of Iturea and Trachonitis, and Lysanias was tetrarch of Abilene, 2 during the high priesthood of Annas and Caiaphas, the word of God came upon John the Son of Zacharias in the desert. 3 And he went to all the area surrounding the Jordan river proclaiming a baptism of repentance for the forgiveness of sins, 4 as it is written in the scroll of the words of Isaiah the prophet saying, A voice of one crying in the desert, Prepare the way of the Lord, make His paths straight. 5 Every chasm shall be filled, and every mountain and hillock will be lowered, and the crooked roads will be turned into straight ones, and the uneven roads into a smooth way, 6 and all flesh will see the salvation of God.

7 Then he said to the crowds who were coming out to be baptized by him, Offspring of vipers! Who told you to flee from the coming wrath? 8 Produce, therefore, fruit worthy of repentance, and do not begin to say among yourselves, We have Abraham for a father. For I say to you that God is able to raise up children to Abraham from these stones! 9 But also the ax is already laid to the root of the trees. Therefore, every tree not producing good fruit is chopped down and cast into fire.

10 And the crowds kept questioning him, saying, What then shall we do?

11 And answering, he said to them, Let the one who has two undershirts give to the one who does not have, and let the one who has food do likewise.

12 And tax collectors also came to be baptized, and they said to him, Teacher, what shall we do?

13 And he said to them, Exact no more than what has been prescribed for you.

14 And some soldiers continued questioning him, saying, And we, what shall we do? And he said to them, Extort money from no one, nor false accusations, and be satisfied with your food allowance.

15 Now while the people were waiting and all were deliberating in their hearts concerning John, that perhaps he might be the Christ, 16 John answered to all, saying, I indeed baptize you with water, but one stronger than me is coming, the strap of whose sandals I am not worthy to loose. He Himself will baptize you in *the* Holy Spirit and fire, 17 whose winnowing tool is in His hand, and He will completely clean His threshing floor, and He will gather the wheat into His storehouse, but He will burn the chaff with inextinguishable fire.

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, τί οὖν ποιήσομεν; And were questioning him the crowds saying, What then shall we do?

11 ἀποκριθεὶς δὲ λέγει αὐτοῖς ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. to the one not having and the one having food likewise let him do.

12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπον πρὸς αὐτόν, came And also tax collectors to be baptized and they said to him,

διδάσκαλε τί ποιήσομεν; Teacher, what shall we do?

13 ὁ δὲ εἶπεν πρὸς αὐτούς μηδὲν πλέον παρὰ τὸ the one And said to them, nothing more than the thing

διατεταγμένον ὑμῖν πράσσετε. having been prescribed for you Exact.

14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι²⁰ λέγοντες, καὶ ἡμεῖς continued questioning And him also soldiers saying, And we,

τί ποιήσομεν; καὶ εἶπεν πρὸς αὐτούς μηδένα διασεισητε μηδὲ what shall we do? And he said to them, no one Extort nor

συκοφαντήσητε²¹ καὶ ἀρκείσθε τοῖς ὀψωνίοις²² ὑμῶν. falsely accuse, and be satisfied with the food allowance of you.

15 προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς waiting Now the people and deliberating all in the

καρδίαις αὐτῶν περὶ τοῦ ἰωάννου μήποτε αὐτὸς εἴη ὁ hearts of them concerning – John, that perhaps he might be the

χριστός 16 ἀπεκρίνατο ὁ ἰωάννης ἅπασιν λέγων ἐγὼ μὲν ὕδατι Christ, answered – John to all saying, I indeed with water

βαπτίζω ὑμᾶς, ἔρχεται δὲ ὁ ἰσχυρότερός μου οὗ οὐκ εἰμι baptize you, is coming but one stronger than me, of whom not I am

ἱκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. αὐτὸς ὑμᾶς worthy to loose the strap of the sandals of Him. Himself you

βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί, 17 οὗ τὸ πτύον He will baptize in Spirit *the* Holy and fire, of whom the winnowing tool²³

ἐν τῇ χειρὶ αὐτοῦ καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ in the hand of Him and He will completely clean the threshing floor of Him and

συναξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ τὸ δὲ ἄχυρον He will gather the wheat into the storehouse of Him, the but chaff

κατακαύσει πυρὶ ἀσβέστῳ. He will burn with fire inextinguishable.

- 18 πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.
 many Indeed then also other things exhorting he began evangelizing the people.
- 19 ὁ δὲ ἠρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ ἠρωδιάδος
 – But Herod the tetrarch, being censured by him about Herodias
 τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν
 the wife of the brother of him and about all things which had done
 πονηρῶν ὁ ἠρώδης 20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν καὶ κατέκλεισεν
 evil – Herod, he added also this to all, and he confined
 τὸν ἰωάννην ἐν τῇ φυλακῇ.
 – John in the prison.
- 21 ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ ἰησοῦ
 it happened Now in the to be baptized all the people, and Jesus
 βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανόν. 22 καὶ
 having been baptized and praying, to be opened – heaven. And
 καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡσεὶ περιστερὰν
 to descend the Spirit – Holy in bodily appearance like a dove
 ἐπ' αὐτόν καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, σὺ εἶ ὁ
 upon Him and a voice out of heaven came to be saying, You are the
 υἱός μου ὁ ἀγαπητός. ἐν σοὶ εὐδόκησα.
 Son of Me the beloved. in You I have taken good pleasure.
- 23 καὶ αὐτὸς ἦν ὁ ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος ὧν ὡς
 And Himself was – Jesus about years thirty beginning, being as
 ἐνομίζετο υἱός ἰωσήφ τοῦ ἡλὶ, 24 τοῦ ματθᾶτ, τοῦ
 it was presumed the son of Joseph the son of Heli, the son of Matthat, the son
 λευὶ, τοῦ μελχὶ, τοῦ ἱαννᾶ, τοῦ ἰωσήφ, 25 τοῦ ματταθίου,
 Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathiah,
 τοῦ ἀμῶς, τοῦ ναοῦμ, τοῦ ἐσλὶ, τοῦ ναγγαὶ, 26 τοῦ
 the son of Amos, the son of Naham, the son of Hesli, the son of Naggai, the son
 μάαθ, τοῦ ματταθίου, τοῦ σεμεῖ, τοῦ ἰωσήφ, τοῦ ἰουδᾶ,
 of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah,
 27 τοῦ ἰωανᾶν, τοῦ ῥησᾶ, τοῦ ζοροβαβέλ, τοῦ σαλαθιήλ,
 the son of Joanan, the son of Rhesa, the son of Zerubbabel the son of Shealtiel,
 τοῦ νηρὶ, 28 τοῦ μελχὶ, τοῦ ἀδδὶ, τοῦ κωσᾶμ,
 the son of Neri, the son of Melchi, the son of Addi, the son of Kosam,

18 Indeed then, also making exhortation about many other things, he began evangelizing the people. 19 But Herod the tetrarch, being censured by him about Herodias, his brother's wife, and about all the evil things which Herod had done, 20 he added this also to all his evil acts, and he confined John in the prison.

21 Now it happened all the people had been baptized, and Jesus had been baptized and was praying, heaven was opened. 22 And the Holy Spirit descended upon Him, like a dove in bodily appearance, and a voice came out of heaven saying, You are My beloved Son. I have taken good pleasure in You.

23 And Jesus was Himself about thirty years old when beginning His ministry, being as it was presumed, the son of Joseph, the son of Heli, 24 The son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, 25 the son of Mattathiah, the son of Amos, the son of Naham, the son of Hesli, the son of Naggai, 26 the son of Maath, the son of Mattathiah, the son of Semei, the son of Joseph, the son of Judah, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri 28 the son of Melchi, the son of Addi, the son of Kosam,

The *son* of Elmodam, the *son* of Er, 29 the *son* of Jose, the *son* of Eliezer, the *son* of Jorim, the *son* of Matthat, the *son* of Levi, 30 the *son* of Simeon, the *son* of Judah, the *son* of Joseph, the *son* of Jonan, the *son* of Eliakim, 31 the *son* of Melea, the *son* of Menan, the *son* of Mattathah, the *son* of Nathan, the *son* of David, 32 the *son* of Jesse, the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Nahshon, 33 the *son* of Aminadab, the *son* of Aram, the *son* of Joram, the *son* of Hezrom, the *son* of Phares, the *son* of Judah, 34 the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* of Thara, the *son* of Nachor, 35 the *son* of Serouch, the *son* of Rhagau, the *son* of Phaleg, the *son* of Eber, the *son* of Sala, 36 the *son* of Kainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, 37 the *son* of Methuseleh, the *son* of Enoch, the *son* of Jared, the *son* of Mahleleel, the *son* of Kainan, 38 the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

Luke Four

1 Now Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the desert, 2 being tempted by the devil for forty days. And he had eaten nothing during those days, and afterward, when they were finished, He was hungry. 3 And the devil said to Him, If You are the Son of God, speak to this stone so that it might become bread.

τοῦ ἐλμωδάμ, τοῦ ἦρ, 29 τοῦ ἰωσή, τοῦ ἐλιέζερ, τοῦ the *son* of Elmodam, the *son* of Er, 29 the *son* of Jose, the *son* of Eliezer, the *son* ἰωρεὶμ, τοῦ ματθάτ, τοῦ λευὶ, 30 τοῦ συμεών, τοῦ ἰούδα, Jorim, the *son* of Matthat, the *son* of Levi, 30 the *son* of Simeon, the *son* of Judah, τοῦ ἰωσήφ, τοῦ ἰωνάν, τοῦ ἐλιακεὶμ, 31 τοῦ μελεὰ, τοῦ the *son* of Joseph, the *son* of Jonan, the *son* of Eliakim, the *son* of Melea, the *son* μαϊνάν, τοῦ ματταθὰ, τοῦ ναθάν, τοῦ δαυὶδ, 32 τοῦ ἰεσσαὶ, Menan, the *son* of Mattathah, the *son* of Nathan, the *son* of David, the *son* of Jesse, τοῦ ὠβήδ, τοῦ βόοζ, τοῦ σαλμών, τοῦ ναασσών, 33 τοῦ the *son* of Obed, the *son* of Boaz, the *son* of Salmon, the *son* of Naasson the *son* ἀμιναδάβ, τοῦ ἀράμ, τοῦ ἰωράμ,²⁴ τοῦ ἐσρώμ, τοῦ φάρες, Aminadab, the *son* of Aram, the *son* of Joram, the *son* of Hezrom, the *son* of Phares, τοῦ ἰούδα, 34 τοῦ ἰακώβ, τοῦ ἰσαὰκ, τοῦ ἀβραάμ, τοῦ the *son* of Judah, 34 the *son* of Jacob, the *son* of Isaac, the *son* of Abraham, the *son* θάρα, τοῦ ναχώρ, 35 τοῦ σερούχ, τοῦ ῥαγαὺ, τοῦ φάλεγ,²⁵ Thara, the *son* of Nachor, 35 the *son* of Serouch, the *son* of Rhagau, the *son* of Phaleg, τοῦ ἔβερ, τοῦ σαλὰ, 36 τοῦ καϊνάν, τοῦ ἀρφαξὰδ, τοῦ the *son* of Eber, the *son* of Sala, 36 the *son* of Kainan, the *son* of Arphaxad, the *son* σῆμ, τοῦ νῶε, τοῦ λάμεχ, 37 τοῦ μαθουσαλὰ, τοῦ the *son* of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuseleh, the *son* ἐνώχ, τοῦ ἰαρέδ, τοῦ μαλελεήλ, τοῦ καϊνάν, 38 τοῦ ἐνώς, of Enoch, the *son* of Jared, the *son* of Mahleleel, the *son* of Kainan, the *son* of Enos, τοῦ σῆθ, τοῦ ἀδάμ, τοῦ θεοῦ. the *son* of Seth, the *son* of Adam, the *son* of God.

Luke Four

1 ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ ἰορδάνου καὶ Jesus Now of the Spirit Holy full returned from the Jordan and ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἐρήμον 2 ἡμέρας τεσσαράκοντα was led by the Spirit into the desert, days forty πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις being tempted by the devil. And not He ate nothing in the days ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπείνασεν. 3 καὶ εἶπεν those and having been finished them afterward He was hungry. And said αὐτῷ ὁ διάβολος εἰ υἱὸς εἶ τοῦ θεοῦ εἶπὲ τῷ λίθῳ τούτῳ to Him the devil, If the Son You are – of God, speak to the stone this ἵνα γένηται ἄρτος. in order that it might become bread.

- 4 καὶ ἀπεκρίθη ἰησοῦς πρὸς αὐτὸν λέγων, γέγραπται ὅτι οὐκ ἐπ’
And answered Jesus to him saying, It has been written that not on
ἄρτω μόνῳ ζήσεται ἄνθρωπος ἀλλ’ ἐπὶ παντὶ ῥήματι θεοῦ.
bread alone shall live man, but on every statement of God.
- 5 καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ
And leading up Him the devil onto a mountain high, he showed to Him
πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. 6 καὶ εἶπεν
all the kingdoms of the inhabited earth at a point of time. And said
αὐτῷ ὁ διάβολος σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ
to Him the devil, to You I will give – authority this all and
τὴν δόξαν αὐτῶν ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω
the glory of them, because to me it has been given and to whomever I desire
δίδωμι αὐτήν. 7 σὺ οὖν ἂν προσκυνήσῃς ἐνώπιον ἐμοῦ ἔσται
I give it. You Therefore if you should worship before me, will be
σοῦ πάντα.
of You all.
- 8 καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ ἰησοῦς ὑπάγε ὀπίσω μου, σατανᾶ.
And answering to him, said – Jesus, Go behind Me, Satan.
γέγραπται προσκυνήσεις κύριον τὸν θεόν σου καὶ αὐτῷ μόνῳ
It has been written, You shall worship the Lord – God of you, and Him only
λατρεύσεις.
you shall serve.
- 9 καὶ ἤγαγεν αὐτὸν εἰς ἱερουσαλὴμ καὶ ἔστησεν αὐτὸν ἐπὶ τὸ
And He led Him to Jerusalem and caused to stand Him on the
πετερυγιὸν τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ εἰ υἱὸς εἶ τοῦ θεοῦ βάλε
little wing of the temple and said to Him, If Son You are – of God, throw
σεαυτὸν ἐντεῦθεν κάτω. 10 γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ
Yourself from here down. it has been written For that to the angels of Him
ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε. 11 καὶ ἐπὶ χειρῶν
He will order concerning You – to watch over You. And, on hands of them
ἀροῦσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
They will lift You lest You should hit against a stone the foot of You.²⁶
- 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ ἰησοῦς ὅτι εἴρηται οὐκ ἐκπειράσεις
And answering, said to him – Jesus – It has been said, not You shall tempt
κύριον τὸν θεόν σου. 13 καὶ συντελέσας πάντα πειρασμὸν ὁ
the Lord the God of you.²⁷ And having completed every temptation, the
διάβολος ἀπέστη ἀπ’ αὐτοῦ ἄχρι καιροῦ.
devil went away from Him until a season.
- 14 καὶ ὑπέστρεψεν ὁ ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν
And returned – Jesus by the power of the Spirit to –
- 4 And Jesus answered him saying, It is written that man shall not live on bread alone, but on every statement of God.
- 5 And the devil leading Him onto a high mountain, showed Him all the kingdoms of the inhabited earth at a point in time. 6 And the devil said to Him, I will give you all this authority and their glory, because this has been given to me, and I give it to whomever I desire. 7 Therefore, if you worship before me, all will be Yours.
- 8 And answering him, Jesus said, Go behind Me, Satan. It is written, You shall worship the Lord your God, and you shall serve only Him.
- 9 And He led Him to Jerusalem, and caused Him to stand on the peak of the temple, and said to Him, If You are the Son of God, throw Yourself down from here. 10 For it is written, He will order His angels concerning You, to watch over You. 11 And, They will lift You in their hands lest You should strike Your foot against a stone.
- 12 And answering, Jesus said to him, “It is said, You shall not tempt the Lord your God. 13 And having completed every temptation, The devil departed from Him for a time.
- 14 And by the power of the Spirit Jesus returned to

Galilee, and information about Him went throughout the whole region. 15 And He taught in their synagogues, being glorified by all.

16 And He came to Nazareth where He had been raised. And He entered the synagogue on the Sabbath day according to His custom, and He stood to read. 17 And a scroll of the prophet Isaiah was given to Him. And having unrolled the scroll, He found the place where it had been written: 18 *The Spirit of the Lord is upon Me, because of which He anointed Me to proclaim a good message to poor people. He has sent me to heal the brokenhearted, to proclaim freedom to captives, and the recovery of sight to blind people, to send down-trodden people out in freedom, 19 to proclaim the acceptable year of the Lord.*

20 And after having rolled the scroll and given it to the assistant, He sat down. And the eyes of all in the synagogue were staring at Him. 21 And He began to say to them, Today this Scripture has been fulfilled in your ears.

22 And all began witnessing about Him and were amazed by the words of grace which were coming from out of His mouth. And they said, Isn't this man the son of Joseph?

23 And He said to them, You will certainly say to Me this parable:

γαλιλαίαν καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ Galilee, and information went out through whole the region about αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος Him. And He taught in the synagogues of them, being glorified ὑπὸ πάντων. by all.

16 καὶ ἦλθεν εἰς τὴν ναζαρέτ οὗ ἦν τεθραμμένος. καὶ And He came to – Nazareth of which He was having been raised. And εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς He entered according to the custom to Him on the day of the Sabbath into the τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπέδοθη αὐτῷ βιβλίον the synagogue and He stood to read. And was given to Him a scroll ἡσαίου τοῦ προφήτου. καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπο of Isaiah the prophet. And having unrolled the scroll He found the place οὗ ἦν γεγραμμένον· 18 πνεῦμα κυρίου ἐπ' ἐμέ, οὗ εἶνεκεν of which was having been written: Spirit of Lord is upon Me, of which because ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς. ἀπέσταλκέν με He anointed Me to proclaim a good message to poor people. He has sent Me ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτους to heal the ones having been broken in the heart, to proclaim to captives ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν ἀποστείλαι τεθραυσμένους ἐν freedom and to blind people recovery of sight, to send out down-trodden people in ἀφέσει 19 κηρύξαι ἐνιαυτὸν κυρίου δεκτόν. freedom, to proclaim year of Lord acceptable.

20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν. καὶ And having rolled the scroll having given it to the assistant, He sat. And πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἤρξατο of all in the synagogue the eyes were staring at Him. He began δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν And to say to them, – Today has been fulfilled the Scripture this in τοῖς ὠσὶν ὑμῶν. the ears of you.

22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς And all were witnessing about Him and were amazed by the words – χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ. καὶ of grace the ones coming out from the mouth of Him. And ἔλεγον, οὐχ οὗτος ἐστὶν ὁ υἱὸς Ἰωσήφ; they were saying, not this Is the son of Joseph?

23 καὶ εἶπεν πρὸς αὐτούς, πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· And He said to them, certainly You will say to Me – parable this:

ιατρέ θεράπευσον σεαυτόν. ὅσα ἠκούσαμεν γενόμενα
Physician, heal yourself. What ever things we heard having come to be
ἐν τῇ καπερναοῦμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.
in – Capernaum, do also here in the homeland of you.

24 εἶπεν δέ ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
He said Then, Truly I say to you that not one prophet accepted is in the
πατρίδι αὐτοῦ. 25 ἐπ’ ἀληθείας δὲ λέγω ὑμῖν πολλὰ καὶ χήραι ἦσαν
homeland of him. upon truth But I say to you, many widows were
ἐν ταῖς ἡμέραις ἠλίου ἐν τῷ ἰσραήλ ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ
in the days of Elijah in – Israel when was shut – heaven for
ἔτη τρία καὶ μῆνας ἕξ ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·
years three and months six as came to be famine great upon all the land;
26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη ἠλίας εἰ μὴ εἰς σάρεπτα τῆς
and to not one of them was sent Elijah except to Zarephath –
σιδῶνος πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ
from Sidon to a woman widow. And many lepers were at the time
ἐλισσαίου τοῦ προφήτου ἐν τῷ ἰσραήλ καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη
Elisha the prophet in – Israel and not one of them was cleansed
εἰ μὴ νεεμὰν ὁ σύρος. 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
except Naaman the Syrian. And were filled all of anger in the
συναγωγῇ ἀκούοντες ταῦτα. 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω
synagogue hearing these things. And having risen they cast out Him out
τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ’ οὗ ἡ
of the city and took Him until a brow²⁸ of the hill upon which the
πόλις αὐτῶν ὠκοδόμητο εἰς τὸ κατακρημνίσαι αὐτόν. 30 αὐτὸς
city of them had been built in order to throw down Him. He
δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.
But having gone through middle of them, He went on.

31 καὶ κατήλθεν εἰς καπερναοῦμ πόλιν τῆς γαλιλαίας καὶ ἦν
And He went down to Capernaum a city – of Galilee and was
διδάσκων αὐτοὺς ἐν τοῖς σάββασι. 32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ
teaching them on the Sabbath. And they were amazed at the
διδασχῇ αὐτοῦ ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
doctrine of Him because with authority was the word of Him.
33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου.
And in the synagogue was a man having a spirit of a demon unclean.
καὶ ἀνέκραξεν φωνῇ μεγάλῃ 34 λέγων ἕα τί ἡμῖν καὶ σοί
And he cried out with a voice great, saying, Ah! What to us and to you,

Physician, heal yourself. Whatever things we heard that came to pass in Capernaum, also do here in your homeland.

24 Then He said, Truly I say to you that no prophet is accepted in his homeland. 25 But in truth I say to you, many widows were in Israel in the days of Elijah, when heaven was shut for three years and six months when a great famine came upon all the land; 26 and Elijah was sent to none of them except to Zarephath, *not far* from Sidon, to a widow woman. 27 And there were many lepers in Israel at the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian. 28 And all the ones in the synagogue who heard these things were full of anger. 29 And when they had risen, they cast Him out of the city, and took him up to an edge of the hill on which their city had been built in order to throw Him down. 30 But after He went through their midst, He went on.

31 And He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbath. 32 And they were amazed at His doctrine, because His speech was with authority.

33 And *there* was a man in the synagogue who had the spirit of an unclean demon. And he cried out with a loud voice saying, 34 Ah! What *is it* to us and to You,

Jesus, Nazarene? Did you come to destroy us. I know who You are, Holy one of God.

35 And Jesus rebuked him, saying, Be silent and come out of him! And after the demon had thrown him into their midst, he came out of him, not having harmed him.

36 And astonishment came on all, and they conversed with one another saying, What word is this, for He gives orders to unclean spirits with authority and power, and they come out? 37 And information about Him went out into every place of the neighboring region.

38 And when He rose from the synagogue, He went into Simon's house. But Simon's mother-in-law was gripped with a high fever, and they asked Him about her. 39 And when He stood over her, He rebuked the fever, and it left her. And having stood up, at once she began serving them.

40 And as the sun was setting, all who had those being ill with different diseases brought them to Him, and having placed His hands on each of them, He healed them. 41 And also demons were coming out of many *people*, crying and saying, You are the Christ, the Son of God. And rebuking them, He did not permit them to speak because they had known Him to be the Christ.

ἰησοῦ ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ ὁ
Jesus Nazarene? Did You come to destroy us? I know You who are, –
ἅγιος τοῦ θεοῦ.
Holy – of God.

35 καὶ ἐπετίμησεν αὐτῷ ὁ ἰησοῦς λέγων φημώθητι καὶ ἔξελθε ἐξ αὐτοῦ.
And rebuked him – Jesus saying, Be silent, and come out of him!
καὶ ῥίψαν αὐτὸν τὸ δαίμονιον εἰς μέσον ἐξῆλθεν ἀπ’
And having thrown him the demon into *their* midst, he came out from
αὐτοῦ μηδὲν βλάψαν αὐτόν.
him, nothing having harmed him.

36 καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάουν πρὸς ἀλλήλους
And came to be astonishment on all and they conversed with one another
λέγοντες τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει
saying, What – word *is* this, for with authority and power He gives orders
τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; 37 καὶ ἐξεπορεύετο
to the unclean spirits and they come out? And went out
ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
information concerning Him into every place of the neighboring area.

38 ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσήλθεν εἰς τὴν οἰκίαν σίμωνος.
having risen But out of the synagogue he went into the house of Simon.
πειθερὰ δὲ τοῦ σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ
mother-in-law But – of Simon was being gripped with fever *a* great and
ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς
they requested Him concerning her. And having stood over her
ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν. παραχρῆμα δὲ ἀναστᾶσα
He rebuked the fever and it left her. at once And having stood up
διηκόνει αὐτοῖς.
she was serving them.

40 δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας
setting And the sun all as many as were having being ill
νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ
with sicknesses diverse brought them to Him; the and one on each
αὐτῶν τὰς χεῖρας ἐπιθεῖς, ἐθεράπευσεν αὐτούς. 41 ἐξήρχετο δὲ καὶ
of them the hands having placed He healed them. coming out And also
δαίμονια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ χριστὸς ὁ
demons from many, crying and saying, – You are the Christ the
υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν ὅτι
Son – of God. And rebuking *them* not He was permitting them to speak because
ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.
they had known the Christ Him to be.

42 γεινομένης δὲ ἡμέρας ἐξεληθὼν ἐπορεύθη εἰς ἔρημον τόπον. καὶ οἱ
 coming to be Now day having gone out He went to deserted a place. And the
 ὄχλοι ἐπεζήτουν αὐτόν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχο
 crowds were seeking Him and they came up to Him and were holding back
 αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπεν πρὸς
 Him - not to go away from them. the one But said to
 αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ
 them, - also - to other cities to evangelize Me It is necessary
 τὴν βασιλείαν τοῦ θεοῦ ὅτι εἰς τοῦτο ἀπεστάλμαι. 44 καὶ ἦν
 the kingdom - of God because for this I have been sent. And He was
 κηρύσσων ἐν ταῖς συναγωγαῖς τῆς γαλιλαίας.
 preaching in the synagogues - of Galilee.

Luke Five

1 ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν
 it happened And in - the crowd to press on Him - to hear the
 λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην
 word - of God - He was having stood beside the lake
 γεινησαρέτ 2 καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ
 of Gennesaret, and He saw two boats having stood beside the lake; the
 δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα.
 but fishermen having departed from them cleaned the nets.
 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ σίμωνος
 having gotten in Then into one of the boats which was - of Simon
 ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον καὶ καθίσας
 He asked him from the land to push off a little and having sat
 ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. 4 ὡς δὲ ἐπαύσατο λαλῶν
 He taught from the boat the crowds. when And He ceased speaking
 εἶπεν πρὸς τὸν σίμωνα ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε
 He said to - Simon, Put out into the deep and let down
 τὰ δίκτυα ὑμῶν εἰς ἄγραν.
 the nets of you for a catch.
 5 καὶ ἀποκριθεὶς ὁ σίμων εἶπεν αὐτῷ, ἐπιστάτα δι' ὅλης τῆς
 And answering - Simon said to Him, Master through whole the
 νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν. ἐπὶ δὲ τῷ ῥήματί σου
 night having worked hard nothing we took. on But the word of You
 χαλάσω τὸ δίκτυον. 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος
 I will lower the net. And this having done they caught a multitude
 ἰχθύων πολὺ, διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν. 7 καὶ κατένευσαν
 of fish large, it was tearing and the net of them. And they gestured

42 Now when it became
 day, having departed, He
 went to a deserted place.
 And the crowds kept seek-
 ing Him, and they came up
 to Him and were restrain-
 ing Him so that He could
 not get away from them.
 43 But He said to them, It
 is necessary for Me to also
 proclaim the good mes-
 sage of the kingdom of
 God to other cities, be-
 cause for this I have been
 sent. 44 And He kept
 preaching in the syna-
 gues of Galilee.

Luke Five

1 Now it occurred as the
 crowd pressed around Him
 to hear the word of God,
 that He stood beside the
 lake of Gennesaret, 2 and
 He saw two boats beside
 the lake; but the fishermen
 had left them and were
 cleaning their nets. 3 Then,
 when He had gotten into
 one of the boats, which
 was Simon's, He asked
 him to push of a little from
 the land, and after sitting,
 He taught the crowds from
 the boat. 4 And after He
 cease speaking, He said to
 Simon, Put out into the
 deep water and let down
 your nets for a catch.

5 And answering, Simon
 said to Him, Master, we
 have worked hard through
 the whole night, and have
 taken nothing. But on Your
 word, I will lower the net.
 6 And when they did this,
 they caught a great multi-
 tude of fish, and their net
 began tearing. 7 And they
 gestured

to their partners, the ones who were coming in the other boat to help them. And they came and filled both boats *with fish* so as to sink them. 8 And when Simon Peter saw, he fell at Jesus' knees, saying, Depart from me, Lord, because I am *a* sinful man. 9 For amazement seized him, and all the ones with him as *a* result of the catch of fish which they had gathered, 10 and likewise also James and John, *the* sons of Zebedee, who were partners with Simon.

And Jesus said to Simon, Do not be afraid. From now on, you will be taking men alive. 11 And after they brought the boats to the land, leaving everything, they followed Him.

12 And it occurred when He was in one of the cities, *a* man *was there* full of leprosy. And when he saw Jesus, having fallen on his face, he supplicated Him, saying, Lord if You desire, You are able to cleanse me.

13 And stretching forth His hand, He touched him, *and* said, I do desire. Be cleansed. And immediately the leprosy departed from him. 14 And He gave him an order: Tell no one, but depart *and* show yourself to the priest, *and* make *an* offering because of your cleansing for *a* testimony to them, just as Moses required. 15 But the word spread about Him even more, and large crowds began gathering together to listen, and to be healed from their sicknesses by Him.

τοῖς μετόχοις τοῖς ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι
to the partners the ones in the other boat – having come to help

αὐτοῖς. καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρα τὰ πλοῖα ὥστε βυθίζεσθαι
them. And they came and they filled both – boats so as to sink

αὐτά. 8 ἰδὼν δὲ σίμων πέτρος προσέπεσεν τοῖς γόνασιν ἰησοῦ
them. having seen And Simon Peter he fell at the knees of Jesus

λέγων ἕξελθε ἀπ' ἐμοῦ ὅτι ἀνὴρ ἁμαρτωλός εἰμι κύριε. 9 θάμβος
saying, Depart from me because a man sinful I am, Lord. Amazement

γὰρ περιέσχεν αὐτὸν καὶ πάντα τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ
For seized him and all the ones with him resulting from the catch

τῶν ἰχθύων ἧ συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ
– of fish which they had gathered,²⁹ likewise and also James and

Ἰωάννην υἱοὺς ζεβεδαίου οἱ ἦσαν κοινωνοὶ τῷ σίμωνι. καὶ εἶπεν
John sons of Zebedee who were partners with Simon. And said

πρὸς τὸν σίμωνα ὁ ἰησοῦς μὴ φοβοῦ. ἀπὸ τοῦ νῦν ἀνθρώπους
to – Simon – Jesus, not Do be afraid. From – now men

ἔση ζωγρῶν. 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
you will be taking alive. And having brought down the boats upon the land,

ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.
having left all things, they followed Him.

12 καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ
And it occurred in – to be Him in one of the cities – behold *a* man

πλήρης λέπρας. καὶ ἰδὼν τὸν ἰησοῦν πεσὼν ἐπὶ πρόσωπον
full of leprosy. And having seen – Jesus having fallen on face

ἔδεήθη αὐτοῦ λέγων κύριε ἐὰν θέλῃς δύνασαι με καθαρίσαι.
he supplicated Him, saying, Lord, If You desire You are able me to cleanse.

13 καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ εἰπὼν, θέλω.

And having held out the hand, He touched him, having said, I do desire.

καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς
Be cleansed. And immediately the leprosy departed from him. And He

παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν
gave an order to him, no one to tell, but having departed show yourself

τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς
to the priest and make an offering because of the cleansing of you just as

προσέταξεν μωσῆς, εἰς μαρτύριον αὐτοῖς. 15 διήρχετο δὲ μᾶλλον
required Moses for a testimony to them. spread But even more

ὁ λόγος περὶ αὐτοῦ καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ
the word about Him, and were gathering together crowds many to hear and

θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.
to be healed by Him from the sicknesses of them.

16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
He But was retreating to the deserts and was praying.

16 But He retreated to the deserted places, and began praying.

17 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς γαλιλαίας καὶ ἰουδαίας καὶ ἱερουσαλήμ. καὶ δύναντες κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. 18 καὶ ἰδοὺ ἄνδρες φέρουντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐτοῦ. 19 καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ ἰησοῦ.
And it occurred in one of the days and He was teaching and were sitting Pharisees and law-teachers who were having come from every village – of Galilee and Judea and from Jerusalem. And power of Lord was in order – to heal them. And behold men bringing on a bed a man who was having been paralyzed and were seeking him to bring in and to set before Him. But not finding a way they might bring in him because of the crowd going up on the roof through the clay tiles they lowered him with the small bed into the midst before – Jesus.

17 And it occurred one day that He was teaching, and Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea, and from Jerusalem. And the Lord's power was there in order to heal them. 18 Now behold, men brought a man on a bed who had been paralyzed, and they kept seeking to bring him in and to set him before Him. 19 But not finding a way that they could bring him in because of the crowd, getting up on the roof, they lowered him with his cot through the clay tiles into the midst of the crowd before Jesus.

20 καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, ἄνθρωπε ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
And having seen the faith of them, He said to him, Man, are forgiven you the sins of you.

20 And when He saw their faith, He said to him, Man, your sins are forgiven you.

21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ φαρισαῖοι λέγοντες τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ ὁ μόνος ὁ θεός;
And began to reason the scribes and the Pharisees saying, Who is this man who speaks blasphemies? Who is able to forgive sins except alone – God?

21 And the scribes and the Pharisees began to reason, saying, Who is this man who speaks blasphemies? Who is able to forgive sins except God alone?

22 ἐπιγνὼς δὲ ὁ ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν 23 τί ἐστὶν εὐκοπώτερον εἰπεῖν ἀφέωνταί σοι αἱ ἁμαρτίαι σου ἢ εἰπεῖν ἔγειραι καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας εἶπεν τῷ παραλελυμένῳ
having understood But – Jesus the thoughts of them, having answered He said to them, Why do you reason in the hearts of you? Which is easier to say, have been forgiven you the sins Your, or to say, Rise and walk? 24 in order that But you might know that authority has the Son – of Man upon the earth to forgive sins,– He said to the paralytic–

22 But since Jesus understood their thoughts, answering He said to them, Why do you reason in your hearts? 23 Which is easier to say, Your sins have been forgiven you, or to say, Rise and walk? 24 But in order that you might know that the Son of Man has authority on the earth to forgive sins– He said to the paralytic–

I say to you, Rise and taking up your bed, go to your house. 25 And rising before them instantly, having taken up on what he was lying, he departed to his house, glorifying God. 26 And amazement took hold of *them* all, and they glorified God, and were filled with fear, saying, We saw strange things today.

27 And after these things, He went and observed a tax collector by the name of Levi sitting at *the* tax office, and He said to him, Follow Me. 28 And he left everything, rose, and followed Him. 29 And Levi made a great banquet for Him in his house. And *there* was a crowd of many tax collectors and others who were with them, reclining to eat.

30 And their scribes and the Pharisees began murmuring to His disciples, saying, Why do you eat and drink with tax collectors and sinners?

31 And answering, Jesus said to them, Those who are healthy have no need of a physician, but the one's who are ill. 32 I have not come to call righteous people but sinners to repentance.

33 But they said to Him, Why do the disciples of John fast often, and those of the Pharisees, but Yours eat and drink.

σοὶ λέγω ἔγειραι, καὶ ἄρας τὸ κλινίδιον σου πορεύου εἰς τὸν οἶκόν σου. 25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν ἄρας ἐφ' ᾧ κατέκειτο ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. 26 καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον. they were filled with fear, saying, – We saw strange things today.

27 καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι λεὺν καθήμενον ἐπὶ τὸ τελώνιον καὶ εἶπεν αὐτῷ ἀκολούθει μοι. 28 καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 29 καὶ ἐποίησεν δοχὴν μεγάλην λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ ἦν ὄχλος τελωνῶν πολλὸς καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. of tax collectors many and of others who were with them reclining to eat.

30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; do you eat and drink?

31 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν πρὸς αὐτούς οὐ χρειαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. to call righteous people but sinners to a change of mind.

33 οἱ δὲ εἶπον πρὸς αὐτόν διὰ τί οἱ μαθηταὶ ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν φαρισαίων οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν; the ones but to you eat and drink?

34 ὁ δὲ εἶπεν πρὸς αὐτούς μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος
 the one So said to them, not You are able the sons of the bridal chamber
 ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύειν;
 in which time the bridegroom with them is to do to fast, are you?
 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος·
 will come But days also when will be taken from them the bridegroom;
 τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.
 then they will fast in those – days.

36 ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς, ὅτι οὐδεὶς ἐπίβλημα
 He spoke And also parable to them, – No one a patch
 ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε,
 from a garment new puts on on a garment old; otherwise
 καὶ τὸ καινὸν σχίζει καὶ τῷ παλαιῷ οὐ συμφωνεῖ τὸ ἀπὸ τοῦ
 also the new tears and the old not does match the one from the
 καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·
 new. And no one puts wine new into wineskins old;
 εἰ δὲ μήγε ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται
 otherwise will burst the new wine the wineskins, and it will pour out
 καὶ οἱ ἀσκοὶ ἀπολοῦνται. 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς
 and the wineskins will be destroyed. But wine new into wineskins new
 βλητέον καὶ ἀμφότεροι συντηροῦνται. 39 καὶ οὐδεὶς πινὼν
 one should store and both are being preserved. And no one having drunk
 παλαιὸν εὐθέως θέλει νέον, λέγει γὰρ ὁ παλαιὸς χρηστότερός
 old wine immediately desires new, he says for the old better
 ἐστίν.
 is.

34 So He said to them, You are not able to make the groomsmen fast during the time the bridegroom is with them, are you? 35 But the days will also come when the bridegroom will be taken from them; then, in those days, they will fast.

36 And He also spoke a parable to them, No one puts a patch from a new garment on an old garment; otherwise the new one also tears, and the old one does not match the patch from the new one. 37 And no one puts new wine into old wineskins; otherwise the new wine will burst the wineskins, and it will pour out, and the wineskins will be destroyed. 38 But one should store new wine in new wineskins, and both will be preserved. 39 And no one who has drunk old wine immediately desires new, for he says the old is better.

Luke Six

1 ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ
 it occurred Now on Sabbath second-first³⁰ to pass through Him through
 τῶν σπορίμων. καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ
 the grainfields. And were picking the disciples of Him the heads of grain and
 ἔσθιον ψάχοντες ταῖς χερσίν. 2 τινὲς δὲ τῶν φαρισαίων εἶπον
 were eating, rubbing in the hands. some But of the Pharisees said
 αὐτοῖς, τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν ἐν τοῖς σαββάσιν;
 to Him, Why you do what not it is lawful to do on the Sabbath?
 3 καὶ ἀποκριθεὶς πρὸς αὐτούς εἶπεν ὁ ἰησοῦς οὐδὲ τοῦτο ἀνέγνωτε
 And having answered to them said – Jesus, not even this Did you read
 ὃ ἐποίησεν δαυὶδ ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;
 what did David when was hungry he, and the ones with him being?

Luke Six

1 Now it occurred on the second Sabbath of the first month that He passed through the grain fields. And His disciples were picking and eating the heads of grain, rubbing them in their hands. 2 But some of the Pharisees said to Him, Why do you do what it is not lawful to do on the Sabbath? 3 And when Jesus answered he said, Did you not even read what David did when he was hungry, and the ones who were with him?

4 How he entered the house of God and took and ate the loaves of presentation, and also gave them to the ones with him, which is not lawful to eat, except by the priests alone? 5 And He said to them, The Son of Man is also the Lord of the Sabbath.

6 Now it also occurred on a different Sabbath that He entered the synagogue and taught. And a man was there, and his right hand was withered. 7 And the scribes and the Pharisees were watching to see if He would heal on the Sabbath, in order that they might find an accusation against Him. 8 But He knew their thoughts and said to the man who had the withered hand, Rise and stand in the midst. And having risen, he stood. 9 Then Jesus said to them, I will ask you something. Is it lawful, on the Sabbath, to do good or to do wrong, to save a life or to kill? 10 And after He looked around at them all, He said to him, Hold out your hand. So he did, and his hand was restored, healthy like the other. But they were filled with rage, and discussed with one another what they might do to Jesus.

12 And it occurred in these days that He went out to the mountain to pray, and He spent the night in prayer to God.

4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως³¹ ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;³² 5 καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.
– Lord is The Son – of Man also of the Sabbath.

6 ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 παρετήρουν δὲ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύσει ἵνα εὕρωσιν κατηγορίαν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, ἔγειραι; καὶ στήθι εἰς τὸ μέσον. ὁ δὲ ἀναστὰς ἕστη. 9 εἶπεν οὖν ὁ ἰησοῦς πρὸς αὐτούς, ἐπερωτήσω ὑμᾶς τί. ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι ψυχὴν σῶσαι ἢ ἀποκτεῖναι; 10 καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιῆς ὡς ἡ ἄλλη. 11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσειαν τῷ ἰησοῦ.
– to Jesus.

12 ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.
to pray and He was spending the night in – prayer – to God.³³

13 καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ
And when came day He addressed the disciples of Him and

ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασεν
having selected from them twelve whom also apostles He named,

14 σίμωνα ὃν καὶ ὠνόμασεν πέτρον καὶ ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ
Simon, whom also He named Peter, and Andrew the brother of him,

ἰάκωβον καὶ ἰωάννην φίλιππον καὶ βαρθολομαῖον 15 ματθαῖον καὶ
James and John, Philip and Bartholomew, Matthew and

τωμᾶν ἰάκωβον τὸν τοῦ ἀλφαίου καὶ σίμωνα τὸν καλούμενον
Thomas, James the one – of Alphaeus and Simon the one being called

ζηλωτὴν 16 ἰούδαν ἰακώβου καὶ ἰούδαν ἰσκαριώτην, ὃς καὶ ἐγένετο
Zealot, Judas of James and Judas Iscariot who also became

προδότης.
a betrayer.

17 καὶ καταβὰς μετ' αὐτῶν ἕστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος
And having descended with them, He stood upon a place flat and a crowd
μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς ἰουδαίας
of disciples of Him and multitude large – of people from all – Judea

καὶ ἱερουσαλὴμ καὶ τῆς παραλίου τύρου καὶ σιδῶνος οἳ ἦλθον
and Jerusalem and the coast of Tyre and Sidon, who came

ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18 καὶ οἱ
to hear Him and to be healed from the illnesses of them, and the ones

ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. καὶ ἐθεραπεύοντο. 19 καὶ
being vexed by spirits unclean. And they were being cured. And

πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ ὅτι δύναμις παρ' αὐτοῦ
all the crowd was seeking to touch Him because power from Him

ἐξήρχετο καὶ ἰᾶτο πάντας.
was going out and were being healed all.

20 καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
And He having raised the eyes of Him to the disciples of Him

ἔλεγεν μακάριοι οἱ πτωχοί ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
He said, happy are The poor because yours is the kingdom – of God.

21 μακάριοι οἱ πεινῶντες νῦν ὅτι χορτασθήσεσθε. μακάριοι
happy are The ones being hungry now because you will be filled. happy are

οἱ κλαίοντες νῦν ὅτι γελάσετε.
The ones weeping now because you will laugh.

13 And when day came, He addressed His disciples, and having selected twelve from among them, whom He also named apostles, 14 Simon, whom He also named Peter, and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James, the one called a Zealot, 16 Judas, the son of James, and Judas Iscariot, who also became a betrayer.

17 And after He descended with them, He stood on a flat place and a large crowd of His disciples, and a large multitude of people from all Judea and Jerusalem, and the coast of Tyre and Sidon, who came to hear Him and to be healed from their sicknesses, 18 and the ones who were being vexed by unclean spirits were being cured. 19 And all the crowd kept seeking to touch Him because power was going out from Him, and all were being healed.

20 And He raised His eyes to His disciples and said, The poor are happy because the kingdom of God is yours. 21 The ones who are hungry now are happy because you will be filled. The ones who are weeping now are happy because you will laugh.

22 You are happy when men should hate you, and when they should drive you out and insult *you*, and should throw out *your* name as evil because of the Son of Man. 23 Rejoice and jump joyfully in that day, for their fathers were doing the same things to the prophets. 24 However, woe to you rich people, because you are receiving your comfort. 25 Woe to you who have been filled because you will be hungry. Woe to you who are laughing now, because you will mourn and weep. 26 Woe when men should speak well of you, for their fathers were doing the same things of the false prophets. 27 But I say to you who hear, Love your enemies, do well to the ones who hate you, 28 speak well of the ones who call a curse on you, pray on behalf of the ones who mistreat you. 29 To the one who hits you on the cheek, also present the other. And do not withhold your shirt from the one who takes away your cloak. 30 And to everyone who asks you, give. And do not ask the one who takes your things to return them. 31 And just as you desire that men do to you, you likewise do to them. 32 And if you love the ones who love you, what credit is it to you? For even sinners love the ones who love them.

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. 23 χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ, κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 25 οὐαὶ ὑμῖν οἱ ἐμπελησμένοι ὅτι πεινάσετε. οὐαὶ ὑμῖν οἱ γελῶντες νῦν ὅτι πειθήσετε καὶ κλαύσετε. 26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν οἱ ἄνθρωποι, κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. 27 ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς 28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην. καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης. 30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου. καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 καὶ εἰ ἀγαπάτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. loving them love.

33 καὶ ἂν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς ποία ὑμῖν
 And if you do good to the ones doing good to you what kind of to you
 χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 34 καὶ ἂν
 credit is it? even For the sinners the same thing do. And if
 δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις
 you should lend from whom you hope to receive back, what kind of to you credit
 ἐστίν; καὶ γὰρ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν
 is it? even For sinners to sinners lend in order to receive back
 τὰ ἴσα. 35 πλὴν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ
 the equal. But love the enemies of you and do good and
 δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς καὶ
 lend nothing hoping back; and will be the reward of you great and
 ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστίν ἐπὶ τοὺς
 you will be sons of the Most High, because He kind is to the
 ἀχαρίστους καὶ πονηροὺς. 36 γίνεσθε οὖν οἰκτίρμονες καθὼς
 unthankful and evil ones. be Therefore compassionate just as
 καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν.
 also the Father of you compassionate is.

37 καὶ μὴ κρίνετε καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε καὶ οὐ μὴ
 And not do judge and not not shall you be judged. not Do condemn and not not
 καταδικασθῆτε. ἀπολύετε καὶ ἀπολυθήσεσθε. 38 δίδοτε καὶ
 will you be condemned. Give pardon and you will be pardoned. Give and
 δοθήσεται ὑμῖν. μέτρον καλὸν πεπιεσμένον³⁶ καὶ
 it will be given to you. A measure good having been packed down and
 σεσαλευμένον καὶ ὑπερεκχυνόμενον³⁷ δώσουσιν εἰς τὸν κόλπον
 having been shaken and overflowing will be given unto the bosom
 ὑμῶν, τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται
 of you, with the for same measure with which you measure it will be measured back
 ὑμῖν.
 to you.

39 εἶπεν δὲ παραβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν
 He said Now a parable to them: not is able a blind man a blind man
 ὀδηγεῖν; οὐχὶ ἀμφοτέροι εἰς βόθυνον πεσοῦνται; 40 οὐκ ἔστιν μαθητῆς
 to lead? not both into a ditch Will fall? not is A disciple
 ὑπὲρ τὸν διδάσκαλον αὐτοῦ, κατηρτισμένος δὲ πᾶς ἔσται
 above the teacher of him, having been fully prepared but everyone will be
 ὡς ὁ διδάσκαλος αὐτοῦ.
 like the teacher of him.

33 And if you do good to the ones who do good to you, what credit is it to you? For even the sinners do the same thing. 34 And if you should lend to someone from whom you hope to receive back, what credit is it to you? For even sinners lend to sinners in order to receive back the equal amount. 35 On the contrary, love your enemies, and do good and lend, expecting nothing back; and your reward will be great and you will be sons of the Most High, because He is kind to unthankful and evil people. 36 Therefore, be compassionate just as also your Father is compassionate.

37 And do not judge and you will certainly not be judged. Do not condemn, and you will certainly not be condemned. Give pardon, and you will be pardoned. 38 A good measure, having been packed down and shaken and overflowing will be given into your arms, for with the same measure with which you measure it shall be measured back to you.

39 Now, He told them a parable: A blind man is not able to lead a blind man, is he? Will not both fall into a ditch? 40 A disciple is not above his teacher, but having been fully prepared, everyone will be like his teacher.

41 So why do you see the splinter in your brother's eye, but do not think about the wooden beam in your own eye? 42 Or how are you able to say to your brother, Allow me. I will extract the splinter in your eye, while you yourself are not seeing the wooden plank in your own eye? Hypocrite! First extract the wooden plank from your eye, and then you will see clearly to extract the splinter which is in your brother's eye.

43 For a good tree does not produce rotten fruit, nor does a rotten tree produce good fruit. 44 For each tree is known by its own fruit. For they do not gather figs from thorns, nor do they harvest a bunch of grapes from a thorn bush. 45 The good man brings forth the good thing from the good treasure chest of his heart, and the evil man brings forth evil things from the evil treasure chest of his heart. For his mouth speaks from the abundance of his heart.

46 But why do you call Me Lord, Lord, and do not do the things which I say? 47 Everyone who comes to me and hears my words and does them, I will show you to whom he is like; 48 he is like a man building a house who has dug and went deep, and placed the foundation on the bedrock.

41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου why So do you see the splinter – in the eye of the brother of you, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 ἢ πῶς the but wooden beam – in the own eye not do think about? Or how δύνασαι λέγειν τῷ ἀδελφῷ σου ἀδελφέ ἄφες. ἐκβάλλω τὸ are you able to say to the brother of you, Brother, allow me. I will extract the κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ splinter – in the eye of you, yourself the in the eye of you δοκὸν οὐ βλέπων; ὑποκριτά. ἐκβαλε πρῶτον τὴν δοκὸν ἐκ wooden plank not seeing? Hypocrite! extract First the wooden plank from τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ the eye of you, and then you will see clearly to extract the splinter the one ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. in the eye of the brother of you.

43 οὐ γὰρ ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν οὐδὲ δένδρον not For is tree good making fruit rotten nor tree σαπρὸν ποιοῦν καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου rotten making fruit good. each For tree from the own καρποῦ γινώσκεται. οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ of fruit is known. not For from thorns do they gather figs nor from βάλτου τρυγῶσιν σταφυλὴν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ thorn bush do they harvest a bunch of grapes. The good man from the ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ good treasure chest of the heart of him brings forth the good thing and the πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ evil man from the evil treasure chest of the heart of him προφέρει τὸ πονηρόν. ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ brings forth the evil thing. from For the abundance of the heart speaks τὸ στόμα αὐτοῦ. the mouth of him.

46 τί δέ με καλεῖτε κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 47 why But Me do you call Lord, Lord, and not do things which I say? πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν Every the one coming to Me and hearing of Me the words and doing αὐτούς ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος· 48 ὅμοιός ἐστιν ἀνθρώπῳ them, I will show to you to whom he is like; like he is a man οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον building a house who dug and went deep and placed a foundation ἐπὶ τὴν πέτραν. on the rock.

πλημμύρας δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ
 a flood And having come struck the river on the house that
 καὶ οὐκ ἴσχυσεν σαλευθῆναι αὐτὴν, τεθεμελιώτο γὰρ
 but³⁸ not it was strong to shake it, it had been provided a foundation for
 ἐπὶ τὴν πέτραν· 49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός
 on the rock. the one But having heard and not having done like
 ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου
 is a man having built a house on the dirt without a foundation
 ἣ προσέρρηξεν ὁ ποταμὸς καὶ εὐθὺς ἔπεσεν. καὶ ἐγένετο τὸ
 on which struck the river and immediately it fell. And was the
 ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.
 destruction of the house that great.

And when a flood came, the river struck against that house, but it was not strong enough to shake it, for it had been provided a foundation on the bedrock. 49 But the one who heard but did not perform is like a man having built a house on the dirt without a foundation, against which the river struck, and immediately it fell. The the destruction of that house was great.

Luke Seven

1 ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ
 after Now He completed all the statements of Him into the ears of the people
 εἰσῆλθεν εἰς καπερναοὺμ. 2 ἑκατοντάρχου δὲ τινος δοῦλος κακῶς
 He entered into Capernaum. of a centurion³⁹ And a certain a slave badly
 ἔχων ἔμελλεν τελευτᾶν ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ
 having was about to die, who was by him honored. having heard And about
 τοῦ ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν ἰουδαίων ἐρωτῶν
 – Jesus he sent to Him elders of the Jews asking
 αὐτὸν ὅπως ἐλθῶν διασώσῃ τὸν δοῦλον αὐτοῦ. 4 οἱ δὲ
 Him that having come He might deliver the slave of him. the ones And
 παραγενόμενοι πρὸς τὸν ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες
 having come to – Jesus kept imploring Him diligently, saying
 ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο. 5 ἀγαπᾷ γὰρ τὸ ἔθνος
 that worthy he is to whom He shall perform this. he loves For the nation
 ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ ἰησοῦς
 of us and the synagogue himself he built for us. – And Jesus
 ἐπορεύετο σὺν αὐτοῖς.
 went with them.
 ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν πρὸς
 already And He not far being a distance from the house,⁴⁰ sent to
 αὐτὸν ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ κύριε μὴ σκύλλου οὐ
 Him the centurion friends saying to Him, Lord not do be bothered, not
 γὰρ εἰμι ἰκανός ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς. 7 διὸ
 for I am fit that under the roof of me You should enter. Therefore
 οὐδὲ ἑμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν. ἀλλ’ εἶπὲ λόγῳ καὶ
 not even myself did I consider worthy to You to come. But say a word and
 ἰαθήσεται ὁ παῖς μου.
 will be cured the servant of me.

Luke Seven

1 Now after he completed all His statements into the ears of the people, He entered Capernaum. 2 And a slave of a certain centurion who by him was esteemed, being sick, was about to die. 3 And when he heard about Jesus, he sent elders of the Jews to Him, asking Him that He would come and save his slave. 4 And the ones who came to Jesus kept diligently imploring Him, saying that the one for whom He shall perform this is worthy. 5 For he loves our nation, and he himself built the synagogue for us. 6 And Jesus went with them.
 And since He was already not far from his house, the centurion sent friends to Him say, Lord do not be bothered, for I am not fit that You should enter under my roof. 7 Therefore, I did not even consider myself worthy to come to You. But only say a word and my servant will be cured.

8 For I am a man also who is appointed under authority, having under myself soldiers, and I say to this one, Go, and he goes, and to another, Come and he comes, and to my slave, Do this, and he does *it*.

9 And when He heard these things, Jesus marveled at him, and having turned to the crowd following Him He said, I say to you, not even in Israel have I found so much faith. 10 And when the ones who had been sent returned to the house, they found the sick slave healthy.

11 And on the next day it happened *that* He went into a city called Nain, and several of His disciples and a large crowd went with Him. 12 Now as He came near to the gate of the city, behold, a dead body was being carried out, an only son of his mother, and she was a widow. And there was a large crowd from the city with her. 13 And when He saw her, the Lord had compassion on her, and He said to her, Do not weep. 14 And when He came near, He touched the bier, and the ones who were bearing *it* stood *still*. And He said, Young man, I say to you, rise. 15 And the dead man sat up and began to speak. And He gave him to his mother. 16 And fear took *control of* all and they glorified God saying,

8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπο ἐξουσίαν τασσόμενος ἔχων ὑπ' also For I a man am under authority being appointed, having under ἐμαυτὸν στρατιώτας καὶ λέγω τούτῳ πορεύθητι καὶ πορεύεται καὶ myself soldiers, and I say to this one Go, and he goes and ἄλλῳ ἔρχου καὶ ἔρχεται καὶ τῷ δούλῳ μου ποιήσῃν τοῦτο καὶ to another, Come and he comes and to the slave of me, Do this and ποιεῖ. he does *it*.

9 ἀκούσας δὲ ταῦτα ὁ ἰησοῦς ἐθαύμασεν αὐτόν καὶ στραφεὶς having heard And these things – Jesus marveled at him and having turned τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν λέγω ὑμῖν οὐτε ἐν τῷ to the one following Him crowd He said, I say to you not even in – ἰσραὴλ τοσαύτην πίστιν εὑρον. 10 καὶ ὑποστρέψαντες οἱ Israel so much faith I found. And having returned the ones πεμφθέντες εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα δοῦλον having been sent to the house they found the being sick slave ὑγιαίνοντα. being healthy.

11 καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύετο εἰς πόλιν καλουμένην ναὶν And it occurred on the next *day* He went into a city being called Nain,

καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς. and went with Him the disciples of Him several, and a crowd large.

12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως καὶ ἰδοὺ ἐξεκομίζετο as Now He came near to the gate of the city, – behold was being born out

τεθνηκῶς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα. καὶ having died a son only to the mother of him and she was a widow. And

ὄχλος τῆς πόλεως ἱκανὸς σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ a crowd from the city large was with her. And having seen her the

κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ μὴ κλαῖε. 14 καὶ Lord was compassionate toward her and He said to her, not Do weep. And

προσελθὼν ἤψατο τῆς σοροῦ οἱ δὲ βαστάζοντες ἔστησαν. καὶ having come near He touched the bier, the ones and bearing *it* stood *still*. And

εἶπεν νεανίσκε σοὶ λέγω ἐγέρθητι. 15 καὶ ἀνεκάθισεν ὁ νεκρὸς He said, Young man, to you I say, Rise. And sat up the dead man

καὶ ἤρξατο λαλεῖν. καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. and began to speak. And He gave him to the mother of him.

16 ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι took And fear all and they glorified – God saying, –

προφήτης μέγας ἐγήγερται ἐν ἡμῖν καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

A great prophet has been raised among us, and, God the has visited His people. 17 And this word went out about Him in the whole of Judea and in all the neighboring region.

18 καὶ ἀπήγγειλαν ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. And reported to John the disciples of him about all these things.

18 And his disciples reported to John about all these things. 19 And having summoned a certain two of his disciples, John sent them to Jesus saying, Are You the one who is coming, or should we wait for another?

19 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ ἰωάννης ἔπεμψεν πρὸς τὸν ἰησοῦν, λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

19 And having summoned two of his disciples, John sent us to You saying, Are you the one who is coming, or should we wait for another? 21 But during that very hour He healed many from sicknesses and afflictions, and evil Spirits, and He gave to many blind people the ability to see.

20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σὲ λέγων σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; 21 ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.

22 And Jesus answered and said to them, When you go, report to John the things which you saw and heard, that blind people see again, lame people walk, lepers are cleansed, deaf people hear, dead people are raised, poor people are evangelized.⁴¹ And happy is whoever is not offended by Me.

22 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς πορευθέντες ἀπαγγείλατε ἰωάννη ἃ εἶδετε καὶ ἠκούσατε, ὅτι τυφλοὶ ἀναβλέπουσιν χωλοὶ περιπατοῦσιν λεπροὶ καθαρίζονται κωφοὶ ἀκούουσιν νεκροὶ ἐγείρονται πτωχοὶ εὐαγγελίζονται. 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 And after the messengers from John departed, He began to speak to the crowds concerning John, What have you gone out into the desert to see? A reed being shaken by wind?

24 ἀπελθόντων δὲ τῶν ἀγγέλων ἰωάννου ἤρξατο λέγειν τοῖς ὄχλοις περὶ ἰωάννου τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

25 But what have you come out to see? A man having been clothed in soft garments? Behold, the ones being *found* in glorious and luxurious clothing are in the palaces. 26 But what have you come out to see? *A* prophet? Yes, I say to you, and abundantly more than *a* prophet. 27 This is the one concerning whom it has been written, Behold, I send My messenger before Your face, who will prepare Your way before You.

28 For I say to you, No prophet among *the ones* born of women is greater than John the Baptist; but the one least in the kingdom of God is greater than him. 29 And all the people who had been baptized with John's baptism who had heard, even the tax collectors, declared God just. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, not having been baptized by him.

31 To whom shall I compare the men of this generation, and to what are they like? 32 They are like children who are sitting in *a* marketplace and calling to one another and saying, We played *the* flute for you, and you did not dance; we mourned for you and you did not weep. 33 For John the Baptist has come, neither eating bread nor drinking wine, and you say he has a demon.

25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις
But what have you come out to see? *A* man in soft garments
ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ
having been clothed. Behold, the ones in clothing glorious and luxurious
ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσὶν. 26 ἀλλὰ τί ἐξεληλύθατε
existing in the palaces are. But what have you come out
ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν καὶ περισσότερον προφήτου.
to see? *A* prophet? Yes, I say to you and abundantly more than *a* prophet.

27 οὗτός ἐστιν περὶ οὗ γέγραπται, ἰδοὺ ἐγὼ ἀποστέλλω
This one is concerning whom it has been written, Behold I send
τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν
the messenger of Me before *the* face of You, who will prepare the way
σου ἔμπροσθέν σου.
of You before You.⁴²

28 λέγω γὰρ ὑμῖν μείζων ἐν γεννητοῖς γυναικῶν προφήτης ἰωάννου
I say For to you greater among born of women prophet than John
τοῦ βαπτιστοῦ οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ
the Baptizer No one is; the one but least in the kingdom –
θεοῦ μείζων αὐτοῦ ἐστίν. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ
of God greater than him is. And all the people having heard even the
τελώναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα
tax collectors, justified – God having been baptized with the baptism
ἰωάννου. 30 οἱ δὲ φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ
of John. the But Pharisees and the lawyers the counsel – of God
ἠθέτησαν εἰς ἑαυτούς μὴ βαπτισθέντες ὑπ' αὐτοῦ.
rejected for themselves, not having been baptized by him.

31 τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ
to whom Therefore shall I liken the men – of generation this, and
τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ
to what are they like? like They are children the ones in *a* marketplace
καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν, ἠϋλήσαμεν
sitting and calling to one another and saying, We played a flute
ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.
for you and not you did dance; we mourned for you and not did you weep.
33 ἐλήλυθεν γὰρ ἰωάννης ὁ βαπτιστῆς μήτε ἄρτον ἐσθίων μήτε οἶνον
has come For John the Baptizer neither bread eating nor wine
πίνων καὶ λέγετε δαιμόνιον ἔχει.
drinking and you say *a* demon he has.

34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγετε
has come The Son – of Man eating and drinking and you say
ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης φίλος τελωνῶν καὶ
Behold, a man, a glutton and a drunkard, a friend of tax collectors and
ἀμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων
sinners. And was justified – wisdom by the children of her all.

36 ἤρώτα δέ τις αὐτὸν τῶν φαρισαίων ἵνα φάγη μετ' αὐτοῦ.
asked But a certain man Him of the Pharisees that He might eat with him.
καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ φαρισαίου ἀνεκλίθη. 37 καὶ
And having entered into the house of the Pharisee, He reclined to eat. And
ἰδοὺ γυνὴ ἐν τῇ πόλει ἣτις ἦν ἀμαρτωλός, καὶ ἐπιγνοῦσα
behold, a woman in the city who was a sinner, and having come to know
ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ φαρισαίου κομίσασα ἀλάβαστρον
that He was reclining in the house of the Pharisee, having brought alabaster box
μύρου, 38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα
of ointment, and having stood beside the feet of Him behind weeping
ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν καὶ ταῖς θριξίν
began to wet the feet of Him with the tears, and with the hairs
τῆς κεφαλῆς αὐτῆς ἐξέμασεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ
of the head of her she was wiping them and was kissing the feet of Him
καὶ ἤλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ φαρισαῖος ὁ
and anointing them with the ointment. having seen But the Pharisee the one
καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων οὗτος εἰ ἦν προφήτης
having called Him he spoke in himself saying, this man If was a prophet
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ
He would know who and what kind of – woman she is who is touching Him
ὅτι ἀμαρτωλός ἐστιν.
that a sinner she is.

40 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν πρὸς αὐτόν σίμων ἔχω σοί τι
And answered – Jesus and said to him, Simon, I have to you something
εἰπεῖν.
to say.

ὁ δὲ φησὶν διδάσκαλε εἰπέ.
the one And he says, Teacher, speak.

41 δύο χρεωφειλέται ἦσαν δανειστῇ τινι. ὁ εἷς ὄφειλεν δηνάρια
two debtors were to a creditor A certain. – One owed denarii⁴³
πεντακόσια ὁ δὲ ἕτερος πενήκοντα.
five hundred, the but other fifty.

34 The Son of Man has come eating and drinking, and you say, Behold, a man, a glutton and a drunkard, a friend of tax collectors and sinners. 35 And wisdom was declared just by all her children.

36 But a certain man of the Pharisees asked Him, that He might eat with him. And when he entered into the house of the Pharisee, He reclined to eat. 37 And behold, a woman in the city who was a sinner, and when she came to know that He was reclining in the house of the Pharisee, brought an alabaster box of ointment, 38 and when she stood behind Him by His feet weeping, she began to wet His feet with her tears, and she began wiping them with the hair of her head, and was kissing His feet and anointing them with the ointment. 39 But when the Pharisee who called Him had seen this, he spoke to himself saying, If this man were a prophet, He would know who and what kind of woman she is who is touching Him, that she is a sinner.

40 And Jesus answered and said to him, Simon I have something to say to you.

And he said, Teacher, speak.

41 A certain creditor had two debtors. One owed five hundred denarii, but the other fifty.

42 And when they did not have *anything* to pay back, he forgave both. Therefore, tell *Me*, which of them will love him more?

43 And Simon answered *and* said, I figure that *it would be* the one to whom he forgave more.

And He said to him, You have judged correctly. 44 And turning to the woman, He said to Simon, Do you see this woman? When I entered into your house, you did not give *Me* water for My feet. But this woman wet My feet with her tears, and she wiped *them* with the hair of her head. 45 You did not give *Me* a kiss. But from the time when I entered this woman did not cease kissing my feet. 46 You did not anoint My head with oil. But this woman anointed My feet with ointment. 47 For which reason I say to you, the many sins of her have been forgiven, because she loved much. But to the one whom little is forgiven, *that one* loves little. 48 And He said to her, Your sins are forgiven.

49 And the ones who were reclining together *to eat* began to say among themselves, Who is this man who even forgives sins?

50 And He said to the woman, Your faith has saved you. Go in peace.

42 μὴ ἔχόντων δὲ αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο.
not having And them *anything* to pay back, both he forgave.

τίς οὖν αὐτῶν εἶπε, πλεῖον αὐτόν ἀγαπήσει;
which Therefore of them, tell *Me*, more him will love?

43 ἀποκριθεὶς δὲ ὁ σίμων εἶπεν, ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο.
answered And – Simon *and* said, I figure that to whom the more he forgave.

ὁ δὲ εἶπεν αὐτῷ, ὀρθῶς ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ σίμωνι ἔφη βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθὼν σου εἰς τὴν οἰκίαν ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας. αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν 45 φίλημά μοι οὐκ ἔδωκας. αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.
the one And He said to him, Correctly you judged. And turning to the woman, – to Simon he said, Do you see this – woman? Having entered

of you into the house, water for the feet of *Me* not you gave. this woman

But with the tears wet of *Me* the feet and with the hairs of the

head of her she wiped *them*. a kiss to *Me* not You gave. this woman But

from which *time* I entered, not did cease kissing of *Me* the feet.

46 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας. αὕτη δὲ μύρω ἤλειψεν μου τοὺς πόδας. 47 οὗ χάριν λέγω σοι ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ ὅτι ἠγάπησεν πολὺ. ᾧ δὲ ὀλίγον ἀφίεται ὀλίγον ἀγαπᾷ. 48 εἶπεν δὲ αὐτῇ ἀφέωνταί σου αἱ ἁμαρτίαι.
with oil the head of *Me* not You anointed. this woman But with ointment she anointed of *Me* the feet. For which reason I say to you, have been forgiven the sins of her the many, because she loved much. to whom But little is forgiven little loves. He said And to her, are forgiven of you the sins.

49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;
And began the ones reclining together *to eat* to say among themselves, Who this one is who even sins forgives?

50 εἶπεν δὲ πρὸς τὴν γυναῖκα ἡ πίστις σου σέσωκέν σε. πορεύου εἰς εἰρήνην.
He said And to the woman, the faith of You has saved you. Go in peace.

Luke Eight

1 καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν
 And it occurred afterward and He was going through according to city
 καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ.
 and town preaching and evangelizing the kingdom – of God.
 καὶ οἱ δώδεκα σὺν αὐτῷ 2 καὶ γυναῖκές τινες αἱ ἦσαν
 And the twelve were with Him, and women some who were
 τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, μαρία
 having been healed from spirits evil and weaknesses, Mary
 ἡ καλουμένη μαγδαληνή ἀφ’ ἧς δαιμόνια ἑπτὰ ἐξελήλυθει 3 καὶ
 the one being called Magdalene, from whom demons seven had come out, and
 ἰωάννα γυνὴ χουζᾶ ἐπιτρόπου ἡρώδου καὶ σουσάννα καὶ ἕτεραι
 Joanna, wife of Chuza, a manager of Herod, and Susanna, and other women
 πολλαὶ αἵτινες διηκόνουν αὐτοῖς ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
 many who were ministering to Him from the possessions to them.

4 συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν
 being assembled And crowd large and the ones according to a city
 ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς· 5 ἐξῆλθεν ὁ
 coming to Him, He spoke through a parable; went out The one
 σπείρων τοῦ σπείρειν τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν
 sowing – to sow the seed of him. And in the to sow him
 ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ
 some fell beside the road and was trampled down and the birds –
 οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν καὶ
 of heaven consumed it. And other seed fell on the rock and
 φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. 7 καὶ
 having been grown it became withered because – not to have moisture. And
 ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συμφυεῖσαι αἱ
 other seed fell in the middle of the thorns and having grown with it the
 ἀκανθαὶ ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν
 thorns they choked it. And other seed fell on the earth –
 ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα.
 good, and having been grown produced fruit one hundred fold.
 ταῦτα λέγων ἐφώνει ὁ ἔχων ὠτα ἀκούειν ἀκούετω.
 these things Saying He spoke loudly, The one having an ear to hear let him hear.

9 ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἶη ἡ
 were asking And Him the disciples of Him saying, What could be –
 παραβολὴ αὕτη;
 parable this?

Luke Eight

1 And afterward it occurred that He was going through each city and town preaching and evangelizing the kingdom of God. And the twelve were with Him, 2 and some women who had been healed from evil spirits and illnesses, Mary who was called Magdalene, from whom seven demons had come out, 3 and Joanna, the wife of Chuza, a manager of Herod, and Susanna, and many other women who kept ministering to Him from their own possessions.

4 And when a large crowd gathered, and the ones from each city came to Him, He spoke by a parable: 5 The sower went out to sow his seed. And as he was sowing, some fell beside the road and was trampled down, and the birds of heaven consumed it. 6 And other seed fell on the rock, and when it grew, it became withered because it did not have moisture. 7 And other seed fell in the middle of the thorns, and the thorns, having grown with it, choked it. 8 And other seed fell on the good earth, and when it grew, it produced fruit one hundredfold. Saying these things, He spoke loudly, The one who has an ear to hear, let him hear.

9 And His disciples kept asking Him, What could be the meaning of this parable?

10 And He said, It has been given to you to know the mysteries of the kingdom of God, but to the rest *they are* in parables so that seeing they should not see, and hearing they should not understand.

11 And this is the parable: The seed is the word of God.
 12 And the ones beside the road are the ones who hear, then the devil comes and takes away the word from their heart lest having believed, they should be saved.
 13 And the ones on the rock, who, when they hear, receive the word with joy, and these not having a root, who for a season believe, and in a season of trial, fall away.
 14 And the *seed* which fell among the thorns, these are the ones who heard, and as they go are choked by worries and wealth and *the* pleasures of life, and do not mature.
 15 And the seed on the good earth, these are the ones who heard the word with a moral and good heart and hold it tightly, and they bear fruit with endurance.

16 But no one who has a lamp covers it with a pot, or puts it under a bed, but puts it up on a lampstand, so that the ones who enter may see the light.
 17 For nothing is hidden which will not become visible, nor something veiled which will not become known and become apparent.

10 ὁ δὲ εἶπεν, ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.
 the one And said, to you It has been given to know the mysteries of the kingdom – of God, to the but rest in parables so that seeing not they should see and hearing not they should understand.

11 ἔστιν δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.
 is And this the parable: The seed is the word – of God.

12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούοντες εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν οὗτοί εἰσιν οἱ ἀκούσαντες καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῆ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.
 the ones And beside the road are the ones hearing, then comes the devil and takes away the word from the heart of them in order that not having believed they should be saved. the ones And on the rock who when they should hear, with joy receive the word, and these a root not having, who for a season believe and in a season of trial fall away. the seed And into the thorns having fallen these are the ones having heard and by worries and wealth and pleasures – of life while going, they are choked and not do mature. the seed And on the good earth, these are the ones who with a heart moral and good having heard the word hold tightly and they bear fruit with endurance.

16 οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθεισιν ἀλλ' ἐπὶ λυχνίας ἐπιτίθεισιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γὰρ ἐστὶν κρυπτὸν ὃ οὐ φανερόν γενήσεται οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται, καὶ εἰς φανερόν ἔλθῃ.
 no one But a lamp having lit hides it in a container or underneath a bed places it, but on a lampstand places it, so that the ones entering may see the light. not For is hidden thing which not manifest will become, nor a veiled thing which not will become known and into apparent come.

- 18 βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἐὰν ἔχη δοθήσεται αὐτῷ
 watch Therefore how you hear; who for ever has it shall be given to him
 καὶ ὃς ἐὰν μὴ ἔχη καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.
 and whoever not has, even what he seems to have shall be taken away from him.
- 19 παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οὐκ
 came to And to Him the mother and the brothers of Him, but not
 ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. 20 καὶ ἀπηγγέλη
 they were able to come near to Him because of the crowd. And it was reported
 αὐτῷ λέγοντων, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἐστήκασιν
 to Him by ones saying, the mother of You and the brothers of You are standing
 ἔξω ἰδεῖν σε θέλοντές.
 outside, to see You desiring.
- 21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς μήτηρ μου καὶ ἀδελφοί
 the one And having answered He said to them, mother of Me and brothers
 μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ
 of Me, these are the ones the word – of God hearing and
 ποιοῦντες αὐτὸν.
 doing it.
- 22 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ
 And it occurred on one of the days and He entered into a boat and
 οἱ μαθηταὶ αὐτοῦ καὶ εἶπεν πρὸς αὐτούς διέλθωμεν εἰς τὸ πέραν
 the disciples of Him and He said to them Let's go across to the other side
 τῆς λίμνης. καὶ ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν.
 of the lake. And they launched the boat. sailing And them He fell asleep.
 καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο
 And came down a storm of wind onto the lake and they were being swamped
 καὶ ἐκινδύνευον.
 and began being in peril.
- 24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες ἐπιστάτα ἐπιστάτα
 having approached and they awakened Him saying, Master, Master,
 ἀπολλύμεθα.
 we are perishing!
- ὁ δὲ ἐγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ
 the one And having risen He rebuked the wind and the violent waves –
 ὕδατος. καὶ ἐπαύσαντο καὶ ἐγένετο γαλήνη. 25 εἶπεν δὲ αὐτοῖς ποῦ
 of water. And they ceased and it became calm. He said And to them, Where
 ἐστὶν ἡ πίστις ὑμῶν;
 is the faith of you?

18 Therefore, watch how you listen; for whoever has, it shall be given to him, and whoever does not have, even what he seems to have shall be taken away from him.

19 And His mother and brothers came to Him, they were unable to get near Him because of the crowd. 20 And it was reported to Him by ones saying, Your mother and Your brothers are standing outside, desiring to see You.

21 And when He answered, He said to them, My mother and My brothers, these are the ones who hear the word of God, and do it.

22 And it happened on one of those days that He and His disciples stepped into a boat, and He said to them, Let's go across to the other side of the lake. And they launched the boat. 23 And as they were sailing, He fell asleep. And a storm of wind came down onto the lake, and they were swamped, and began being in peril.

24 And after approaching Him, they awakened Him, saying, Master, Master, we are perishing!

And after rising, He rebuked the wind and the violent waves of water. And they ceased, and it became a calm lake. 25 And He said to them, Where is your faith?

And since they were afraid, they wondered, saying to one another, Who this is this man, that He both commands the winds, and the water also obeys Him?

26 And they sailed to the country of the Gadarenes, which is opposite Galilee.

27 And when He came out into the land, a certain man from the city met him, who had demons for a considerable time. And he did not wear clothing, and he did not abide in a house, but among the tombs. 28 And when he saw Jesus and cried out, he fell before Him, and in a loud voice he said, What is it to me and to you, Jesus Son of the Most High God? I beg You, do not torment me. 29 For He had commanded the unclean spirit to come out of the man. For many times it seized him, and he kept being bound, guarded with chains and shackles, but when he broke the bonds, he was driven by the demon into deserted places.

30 And Jesus asked him, saying, What is your name?

And he said, Legion, because many demons had entered into him. 31 And he kept urging Him that He would not command them to depart into the abyss.

32 And a herd of many pigs was feeding there on the mountain. And they kept urging Him that He would allow them to enter those pigs. So He allowed them.

φοβηθέντες δὲ ἐθαύμασαν λέγοντες πρὸς ἀλλήλους τίς ἄρα
having been afraid And they wondered, saying to one another, Who then
οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι καὶ
this is, that both the winds He commands and the water also
ὑπακούουσιν αὐτῷ;
obeys Him?

26 καὶ κατέπλευσαν εἰς τὴν χώραν τῶν γαδαρηνῶν, ἣτις ἐστὶν ἀντιπέραν
And they sailed to the country of the Gadarenes, which is opposite

τῆς γαλιλαίας. 27 ἔξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ
– Galilee. having come out And Him onto the land, met Him

ἄνθρωπος τις ἐκ τῆς πόλεως ὃς εἶχεν δαιμόνια ἐκ χρόνων ἰκανῶν.
man certain from the city who had demons from times considerable.

καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν
And clothing not he wore, and in a house not he did abide, but among

τοῖς μνήμασιν. 28 ἰδὼν δὲ τὸν ἰησοῦν καὶ ἀνακράξας
the tombs. having seen And – Jesus and having cried out

προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν τι ἐμοὶ καὶ σοί
he fell before Him and in a voice great he said, What is it to me and to You,

ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου μὴ με βασανίσῃς.
Jesus, Son – of God the Highest? I beg You, not me do torment.

29 παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ
He commanded For the spirit – unclean to come out from the

ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν καὶ ἐδεσμείτο
man. many For times it seized him, and he kept being bound,

ἀλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἠλαύνετο
with chains and shackles being guarded, but having broken the bonds, he was driven

ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.
by the demon into – deserted places.

30 ἐπηρώτησεν δὲ αὐτὸν ὁ ἰησοῦς λέγων, τί σοι ἐστὶν ὄνομα;
asked And him – Jesus, saying, What to you is name?

ὁ δὲ εἶπεν λεγεών, ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.
the one And said, Legion, because demons many entered into him.

31 καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν
And he was urging Him that not He would command them into the

ἄβυσσον ἀπελθεῖν.
abyss to depart.

32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἰκανῶν βοσκομένων ἐν τῷ ὄρει.
was And there a herd of pigs many feeding on the mountain.

καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους
And they were urging Him that He would allow them into those

εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς.
to enter. And He allowed them.

33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς
 having gone out And the demons from the man, they entered into
 τοὺς χοίρους καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην
 the pigs and rushed the herd down the slope into the lake
 καὶ ἀπεπνίγη. 34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον
 and was drowned. having seen And the ones feeding the thing having occurred
 ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξῆλθον
 they fled and announced *it* in the city and in the fields. they went out
 δὲ ἰδεῖν τὸ γεγονὸς καὶ ἦλθον πρὸς τὸν ἰησοῦν καὶ
 And to see the thing having occurred and they came to – Jesus and
 εὑρον καθήμενον τὸν ἄνθρωπον ἀφ’ οὗ τὰ δαιμόνια ἐξεληλύθει
 they found sitting the man from whom the demons had come out
 ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ ἰησοῦ.
 having been clothed and being of sound mind alongside the feet – of Jesus.
 καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς
 And they were afraid. reported And to them also the ones having seen how
 ἐσώθη ὁ δαιμονισθεὶς. 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ
 was saved the one having been demonized. And asked Him all the
 πλῆθος τῆς περιχώρου τῶν γαδαρηνῶν ἀπελθεῖν ἀπ’ αὐτῶν ὅτι
 throng from the area around the Gadarenes to depart from them because
 φόβῳ μεγάλῳ συνείχοντο. αὐτὸς δὲ ἐμβὰς εἰς τὸ
 with fear great they were being seized. He And having entered into the
 πλοῖον ὑπέστρεψεν.
 boat, He returned.

38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ’ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι
 was begging And Him the man from whom had gone out the demons to be
 σὺν αὐτῷ. ἀπέλυσεν δὲ αὐτὸν ὁ ἰησοῦς, λέγων 39 ὑπόστρεφε εἰς τὸν
 with Him. sent away But him – Jesus, saying, Go back to the
 οἶκόν σου καὶ διηγοῦ ὅσα ἐποίησεν σοι ὁ θεός. καὶ ἀπῆλθεν
 house of you and describe how much did for you – God. And he departed
 καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ ἰησοῦς.
 through whole the city proclaiming how much did for him – Jesus.
 40 ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος
 it occurred And in – to return – Jesus accepted Him the crowd
 ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
 were for all expecting Him.

33 And after the demons went out from the man, they entered into the pigs and the herd rushed down the slope into the lake, and was drowned. 34 And when the ones feeding *the pigs* saw the thing which had occurred, they fled and announced *it* in the city and in the fields. 35 And they went out to see the thing that had occurred, and they came to Jesus and found the man from whom the demons had come out, having been clothed and being of sound mind, sitting at the feet of Jesus. And they were afraid. 36 And also the ones who had seen how the one who had been demonized was saved reported to them. 37 And all the throng from around the area of the Gadarenes asked Him to depart from them because they were being seized with great fear. And having entered the boat, He returned.

38 And the man from whom the demons had gone out kept begging Him that he might be with Him. But Jesus sent him away, saying, 39 Go back to your house and describe how much God did for you. And he went out through the whole city proclaiming how much Jesus did for him.

40 And it occurred when Jesus returned, the crowd accepted Him, for all were expecting Him.

41 And behold, a man came whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, began begging Him to enter his house, 42 because he had an only daughter who was twelve years old, and she was dying. But as he went, the crowds were pressing against him.

43 And a woman who had a flow of blood for twelve years, though having expended her whole livelihood on physicians, was not able to be healed by anyone, 44 having approached from behind, touched the edge of His garment. And the flow of her blood stopped without delay.

45 And Jesus said, Who is the one who touched Me? And all having denied it, Peter and the ones with him said, Master, the crowds are surrounding and pushing against You, and You say, Who is the one who touched Me?

46 But Jesus said, Someone touched Me, for I knew that power had departed from Me. 47 And when the woman saw that she was not hidden, she came trembling, and prostrating herself to Him, she announced to Him in the presence of all the people the reason for which she had touched Him, and how she was healed without delay. 48 And He said to her, Be courageous, daughter, your faith has saved you. Go in peace.

41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα ἰάειρος, καὶ αὐτὸς ἄρχων
And behold came a man to whom name Jairus, and he leader
τῆς συναγωγῆς ὑπῆρχεν. καὶ πεσὼν παρὰ τοὺς πόδας τοῦ ἰησοῦ
of the synagogue was. And falling beside the feet – of Jesus
παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ 42 ὅτι θυγάτηρ
was begging Him to enter into the house of him, because a daughter
μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκειν. ἐν δὲ
only was to him as of years twelve, and this girl was dying. in But
τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπιγον αὐτόν.
– to go him the crowds were pressing against him.

43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα ἥτις ἰατροῖς
And a woman being in flow of blood from years twelve, who on physicians
προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,
having expended⁴⁴ whole – life, not was able by no one to be healed,

44 προσελθοῦσα ὀπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
having approached from behind touched the edge of the garment
αὐτοῦ. καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.
of Him. And without delay stood *still* the flow of the blood of her.

45 καὶ εἶπεν ὁ ἰησοῦς, τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ
And said – Jesus, Who is the one having touched Me? having denied it And
πάντων εἶπεν ὁ πέτρος καὶ οἱ μετ' αὐτοῦ, ἐπιστάτα οἱ ὄχλοι
all said – Peter and the ones with him, Master, the crowds
συνέχουσίν σε καὶ ἀποθλίβουσιν καὶ λέγεις, τίς ὁ
are surrounding You and are pushing against and You say, Who is the one
ἀψάμενός μου;
having touched Me?

46 ὁ δὲ ἰησοῦς εἶπεν ἥψατό μου τις, ἐγὼ γὰρ ἔγνων δύναμιν
– But Jesus said, touched Me Someone, I for knew power

ἔξελθοῦσαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ
having departed from Me. having seen And the woman that not

ἔλαθεν τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι'
she was hidden, trembling she came and prostrating herself to Him because of
ἦν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς
which reason she touched Him she announced to Him, in the presence of all
τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ
the people and how she was healed without delay. the one And said to Her

θάρσει, θυγάτερ ἡ πίστις σου σέσωκέν σε. πορεύου εἰς
Be courageous, daughter, the faith of you has saved you. Go in
εἰρήνην.
peace.

49 ἔτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου λέγων
 Still Him speaking, comes someone from the synagogue leader saying,
 αὐτῷ ὅτι τέθνηκεν ἡ θυγάτηρ σου. μὴ σκύλλε τὸν διδάσκαλον.
 to Him,— has died the daughter of you. not Do bother the teacher.

50 ὁ δὲ ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ λέγων, μὴ φοβοῦ· μόνον
 — But Jesus having heard answered him saying, not Do fear; only
 πίστευε, καὶ σωθήσεται. 51 ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ
 believe, and she will be saved. having entered And into the house not
 ἀφῆκεν εἰσελθεῖν οὐδένα εἰ μὴ πέτρον καὶ ἰωάννην καὶ ἰάκωβον
 He did permit to enter no one except Peter, and John, and James,
 καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες
 and the father of the child and the mother. were weeping And all
 καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν μὴ κλαίετε. οὐκ ἀπέθανεν ἀλλὰ
 and mourning her. — But He said, not Do weep. not She did die, but
 καθεύδει. 53 καὶ κατεγέλων αὐτοῦ εἰδότες⁴⁵ ὅτι ἀπέθανεν.
 she sleeps. And they were ridiculing Him, having known that she did die.

54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς
 He But having put out outside all, and grabbing the hand of her
 ἐφώνησεν λέγων ἡ παῖς ἔγειρου. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς
 He spoke out, saying, — Child, Rise! And returned the spirit of her
 καὶ ἀνέστη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.
 and she stood up at once, and He ordered to her to be given to eat.

56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς. ὁ δὲ παρήγγειλεν αὐτοῖς
 And were astounded the parents of her. the one And instructed them
 μηδενὶ εἰπεῖν τὸ γεγονός.
 no one to tell the thing having happened.

49 As He was still speaking, someone came from the synagogue leader's friends, saying, Your daughter has died. Do not bother the teacher.

50 But having heard, Jesus answered him, saying, Do not fear; only believe, and she will be saved. 51 And when He entered the house He did not permit anyone to enter except Peter, and John, and James, and the father of the child, and her mother. 52 And all were weeping and mourning her. But He said, Do not weep. She did not die, but she is asleep. 53 And they began ridiculing Him, because they knew that she did die. 54 But He put them all outside, and grabbing her hand, He spoke out saying, Child, Rise! 55 And her spirit returned, and she stood up at once, and He ordered that something be given to her to eat. 56 And her parents were astounded. And He instructed them to tell no one about the thing which had happened.

Luke Nine

1 And after calling together the twelve, He gave them power and authority over all the demons and to heal diseases. 2 And He sent them to proclaim the kingdom of God and to cure the ones who were infirm.

Luke Nine

1 συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν
 having called together and the twelve He gave to them power and authority
 ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν. 2 καὶ ἀπέστειλεν
 over all the demons and diseases to heal. And He sent
 αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς
 them to proclaim the kingdom — of God and to cure the ones
 ἀσθενοῦντας.
 being infirm.

3 And He said to them, Take along nothing for the road, neither staffs, nor *a* travel bag, nor *a* loaf of bread, nor silver; do not have two undershirts each. 4 And into whichever house you might enter, remain there, and go out from there. 5 And as many as will not receive you, when you go out from that city, even shake off the dust from your feet for *a* testimony against them. 6 And as they were going out, they began going through each of the villages, evangelizing and healing everywhere.

7 And Herod the tetrarch heard *about* all the things that had happened by Him, and was bewildered, because it was said by some that John had been raised from *the* dead, 8 but by some that Elijah had appeared, and from others that one of the old time prophets had risen. 9 And Herod said, I beheaded John; but who is this one about whom I am hearing such things? And he began seeking to see Him.

10 And when the apostles returned, they related to Him as many things as they had done. And He took them, *and* retired privately to a deserted place, *near a* city called Bethsaida. 11 But the crowds, having known, followed Him. And when He accepted them, He kept speaking to them about the kingdom of God, and the ones who had need of healing He cured.

3 καὶ εἶπεν πρὸς αὐτούς μηδὲν αἴρετε εἰς τὴν ὁδὸν μήτε ῥάβδους, And He said to them, nothing Take up for the road, neither staffs

μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας nor *a* travel bag nor *a* loaf of bread nor silver nor each two undershirts

ἔχειν 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν to have. And into whichever house you should enter, there remain, and from there

ἐξέρχεσθε. 5 καὶ ὅσοι ἐὰν μὴ δέξωνταί ὑμᾶς ἐξερχόμενοι ἀπὸ go out. And as many as – not would receive you while going out from

τῆς πόλεως ἐκείνης καὶ τὸν κοινιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε – city that, even the dust from the feet of you shake off

εἰς μαρτύριον ἐπ’ αὐτούς. 6 ἐξερχόμενοι δὲ διήρχοντο κατὰ for *a* testimony against them. while going out And they were going according to

τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ. the villages, evangelizing and healing everywhere.

7 ἤκουσεν δὲ ἠρώδης ὁ τετράρχης τὰ γινόμενα ὑπ’ αὐτοῦ πάντα καὶ heard And Herod the tetrarch the happening by Him all things and

διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι ἰωάννης ἐγήγερται was bewildered because the to be said by some that John had been raised

ἐκ νεκρῶν, 8 ὑπὸ τινῶν δὲ ὅτι ἠλίας ἐφάνη, ἄλλων δὲ ὅτι from dead ones, by some but that Elijah appeared, others and that

προφήτης εἰς τῶν ἀρχαίων ἀνέστη. 9 καὶ εἶπεν ἠρώδης ἰωάννην prophet one of the old time rose. And said Herod, John

ἐγὼ ἀπεκεφάλισα· τίς δὲ ἐστὶν οὗτος περὶ οὗ ἐγὼ ἀκούω I beheaded; who but is this one about whom I am hearing

τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν. such things? And he was seeking to see Him.

10 καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα And having returned the apostles, they related to Him as many things as

ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ’ ἰδίαν they did. And having taken along them He retired according to His own

εἰς τόπον ἔρημον πόλεως καλουμένης βηθσαϊδάν. 11 οἱ δὲ ὄχλοι to *a* place desert, of *a* city being called Bethsaida. the But crowds

γνόντες ἠκολούθησαν αὐτῷ. καὶ δεξάμενος αὐτοὺς ἐλάλει having known followed Him. And having accepted them He was speaking

αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοὺς χρεῖαν ἔχοντας to them about the kingdom – of God, and the ones need having

θεραπείας ἰάτο. of healing He cured.

- 12 ἡ δὲ ἡμέρα ἤρξατο κλίνειν. προσελθόντες δὲ οἱ δώδεκα εἶπον
 the And day began to recline. having approached So the twelve said
 αὐτῷ ἀπόλυσον τὸν ὄχλον ἵνα ἀπελθόντες εἰς τὰς κύκλω κώμας
 to Him, Send away the crowd so that having departed into the around villages
 καὶ τοὺς ἀγροὺς καταλύσωσιν καὶ εὔρωσιν ἐπισιτισμόν ὅτι ὧδε ἐν
 and the farms they may lodge and find provisions because here in
 ἐρήμῳ τόπῳ ἐσμέν.
 a desert place we are.
- 13 εἶπεν δὲ πρὸς αὐτοὺς δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπον, οὐκ
 He said But to them, give to them You to eat. the ones And said not
 εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ ἰχθύες δύο εἰ μὴτι πορευθέντες
 are to us more than five loaves and fish two, unless having gone
 ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 ἦσαν
 we should purchase for all the people these foods. they were
 γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
 For about men five thousand. He said And to the disciples of Him,
 κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. 15 καὶ ἐποίησαν οὕτως
 Make recline them in groups each fifty. And they did so,
 καὶ ἀνέκλιναν ἅπαντας. 16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο
 and made recline all. having taken And the five loaves and the two
 ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν
 fish, having looked up into – heaven, He blessed them and broke them
 καὶ ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. 17 καὶ ἔφαγον
 and was giving them to the disciples to place before the crowd. And they ate
 καὶ ἐχορτάσθησαν πάντες καὶ ἦρθη τὸ περισσεῦσαν αὐτοῖς
 and were satisfied all and was taken up the excess by them
 κλασμάτων κόφινοι δώδεκα.
 of pieces baskets twelve.
- 18 καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας, συνῆσαν
 And it occurred in the to be Him praying alone were with
 αὐτῷ οἱ μαθηταί. καὶ ἐπηρώτησεν αὐτοὺς λέγων τίνα με λέγουσιν
 Him the disciples. And He questioned them saying, Who Me do say
 οἱ ὄχλοι εἶναι;
 the crowds to be?
- 19 οἱ δὲ ἀποκριθέντες εἶπον, ἰωάννην τὸν βαπτιστὴν ἄλλοι δὲ
 The ones And having answered said, John the Baptist, others but
 ἠλίαν ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
 Elijah, others and that a prophet certain of the old ones rose.

12 And the day began to wane. So the twelve approached and said to Him, Send the crowd away so that when they depart into the surrounding villages and farms they may lodge and find provisions, because we are here in a deserted place.

13 But He said to them, You give them *something* to eat.

And they said, We do not have more than five loaves and two fish, unless we go and purchase food for all these people. 14 For there were about five thousand men. And He said to His disciples, Make them recline in groups of fifty each. 15 And they did so, and made all recline. 16 And after taking the five loaves and the two fish, and having looked into heaven, He blessed them, and broke them, and began giving them to the disciples to put before the crowd. 17 And they ate, and all were satisfied, and the excess was taken up by them, twelve baskets of pieces.

18 And it occurred when He was praying alone, His disciples gathered with Him. And He questioned them saying, Who do the crowds say that I am?

19 And they answered and said, John the Baptist, but others Elijah, and others that a certain prophet of the old ones has risen.

20 But He said to them, But who do you say I am? And Peter said, The Christ of God.

21 But He admonished them, and commanded *them* to tell this to no one, 22 say that it is necessary for the Son of Man to suffer many things and to be rejected by the elders and chief priests and scribes and to be killed and to rise on the third day.

23 And He said to all, If anyone desire to come after Me, let him deny himself and let him take his cross, and let him follow Me. 24 For whoever desires to save his life will lose it. And whoever loses his life because of Me, this one will save it. 25 For what is a man profited if having gained the whole world, but then having destroyed or lost himself? 26 For whoever should be ashamed of Me and My words, the Son of Man will be ashamed of this man when He shall come in His glory and *the glory* of the Father and of the holy angels. 27 And I say to you, Truly, *there* are some of the ones standing here who will in no way taste death until they shall see the kingdom of God.

28 And it came to be *that* about eight days after these words, taking along Peter and John and James, He went up to the mountain to pray.

20 εἶπεν δὲ αὐτοῖς ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ἔφη αὐτοῖς· ὁ υἱὸς τοῦ ἀνθρώπου ἐστίν. ὁ πέτρος εἶπεν τὸν χριστὸν τοῦ θεοῦ.
– Peter said, The Christ – of God.

21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ εἰπεῖν τοῦτο, 22 εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκταῖνθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
the one But having admonished them, He commanded no one to tell this, having said that it is necessary the Son – of Man many things to suffer and to be rejected by the elders and chief priests and scribes and to be killed and on the third day to rise.

23 ἔλεγε δὲ πρὸς πάντας εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἐὰν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν. Me. who For ever desires the soul of him to save will lose it.

ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν. 25 τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ ἂν ἐπαισχυνηθῆ με καὶ τοὺς ἐμούς λόγους τούτου ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται. ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. 27 λέγω δὲ ὑμῖν, ἀληθῶς εἰσὶν τινες τῶν ὧδε ἐστῶτων οἳ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
it. what For is profited a man having gained the world whole, himself but having destroyed or having lost? who For ever should be ashamed of Me and the My words, this one the Son – of Man will be ashamed of when He should come in the glory of Him and of the Father and of the holy angels. I say And to you, Truly there are some of the ones here standing who not not will taste death until – they should see the kingdom – of God.

28 ἐγένετο δὲ ἐτὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ καὶ παραλαβὼν πέτρον καὶ ἰωάννην καὶ ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.
it came to be And after the words these about days eight and taking along Peter and John and James He went up to the mountain to pray.

29 καὶ ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν τὸ εἶδος τοῦ προσώπου
 And it occurred in the to pray Him the appearance of the face
 αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων 30 καὶ
 of Him was different and the clothing of Him was white gleaming brightly. And
 ἰδοὺ ἄνδρες δύο συνειλάουον αὐτῷ, οἵτινες ἦσαν μωσῆς καὶ
 behold, men two were conversing with Him, who were Moses and
 ἠλίας, 31 οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν
 Elijah, who were seen in glory, speaking of the departure of Him which
 ἔμελλεν πληροῦν ἐν ἱερουσαλήμ. 32 ὁ δὲ πέτρος καὶ οἱ σὺν
 He was about to complete in Jerusalem. – And Peter and the ones with
 αὐτῷ ἦσαν βεβαρημένοι ὑπνω· διαγρηγορήσαντες δὲ
 him were having been weighed down with sleep; having become fully awake And
 εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας
 they saw the glory of Him and the two men the ones having stood with
 αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ
 Him. And it came to be in the to depart them from Him,
 εἶπεν πέτρος πρὸς τὸν ἰησοῦν ἐπιστάτα καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι·
 said Peter to – Jesus, Master, good it is us here to be;
 καὶ ποιήσωμεν σκηναὶς τρεῖς μίαν σοὶ καὶ μίαν μωσεῖ καὶ μίαν
 and, Let us make tents three, one for You and one for Moses and one
 ἠλίας, μὴ εἰδῶς ὁ λέγει.
 for Elijah, not having know what he says.

34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν
 these things And him saying, came to be a cloud and it cast a shadow over
 αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.
 them; they became afraid and in the those men entered into the cloud.

35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα οὗτός ἐστιν ὁ υἱός
 And a voice became from the cloud saying, This is the Son
 μου ὁ ἀγαπητός. αὐτοῦ ἀκούετε. 36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν
 of Me the beloved. Him Hear! And in the to become the voice,
 εὑρέθη ὁ ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν
 was found – Jesus alone. And they remained silent and no one related
 ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐώρακασιν.
 in those – days nothing of which they had seen.

37 ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ
 it occurred Then on the following day having gone down them from the
 ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. 38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ
 mountain, met Him a crowd large. And behold a man from the
 ὄχλου ἀνεβόησεν λέγων διδάσκαλε δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν
 crowd shouted saying, Teacher, I beg You to look on – the son
 μου ὅτι μονογενής ἐστὶν μοί.
 my, because only one he is to me.

29 And it occurred as He prayed that the appearance of His face was different, and His clothing was white gleaming brightly. 30 And behold, two men who were Moses and Elijah were conversing with Him, 31 who were seen in glory, speaking of His departure which He was about to complete in Jerusalem. 32 And when they became fully awake, they saw His glory and the two men who stood with Him. 33 And it took place when they had departed from Him, Peter said to Jesus, Master, it is good for us to be here; and, Let us make three tents, one for you, and one for Moses, and one for Elijah, not realizing what he said.

34 And while he was saying these things, a cloud came, and it cast a shadow over them; and when those men entered into the cloud they became afraid. 35 And a voice came from the cloud saying, This is My beloved Son. Hear Him! 36 And after the voice had come, Jesus was found alone. And they remained silent, and no one related in those days anything which they had seen.

37 Then, on the day following their having gone down from the mountain, a large crowd met Him. 38 And behold, a man from the crowd shouted saying, Teacher, I beg you to look on my son, because he is my only one.

39 And behold, a spirit takes hold of him, and suddenly he cries out, and it convulses him accompanied by foaming, and it hardly departs from him after having bruised him. 40 And I petitioned Your disciples that they would cast it out, but they were unable.

41 When He answered, Jesus said, Oh unbelieving and distorted generation, how long shall I be with you, and be patient with you? Bring your son here. 42 But while he was still approaching, the demon attacked him, and caused him to go into convulsions. So Jesus rebuked the unclean spirit and cured the lad, and returned him to his father. 43 And all were astonished at the magnificence of God.

But while all were wondering at all which Jesus did, He said to His disciples, 44 You set these words into your ears: For the Son of Man is about to be delivered into the hands of men. 45 But they did not understand this statement, and it had been hidden from them so that they would not discern it. And they were afraid to ask Him about this statement.

46 And an argument started among them concerning which one might be the greatest of them. 47 But Jesus, having seen the consideration of their heart, took hold of a small child, and stood it beside Himself.

39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν καὶ ἐξαίφνης κράζει καὶ
And behold a spirit takes hold of him and suddenly he cries out and
σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντριβὸν
it convulses him with foam and hardly it departs from him having bruised
αὐτόν. 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό
him. And I petitioned the disciples of You that they would cast out it
καὶ οὐκ ἠδυνήθησαν.
but not they were able.

41 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν ὦ γενεὰ ἄπιστος καὶ
having answered And – Jesus said, Oh generation unbelieving and
διεστραμμένη ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι
having been distorted, until when will I be with you and shall I be patient
ὑμῶν; προσάγαγε τὸν υἱόν σου ὧδε. 42 ἔτι δὲ προσερχομένου
with you? Bring the son of you here. still But approaching
αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν.
him, attacked him the demon and caused him to go into convulsions.
ἐπετίμησεν δὲ ὁ ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ καὶ ἴασατο τὸν παῖδα
rebuked So – Jesus the spirit – unclean and cured the lad,
καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. 43 ἐξεπλήσσοντο δὲ πάντες
and returned him to the father of him. were being astonished And all
ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.
at the magnificence⁴⁶ – of God.

πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ ἰησοῦς, εἶπεν πρὸς
all But wondering at all which did – Jesus, He said to
τοὺς μαθητὰς αὐτοῦ 44 θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους
the disciples of Him, set You into the ears of you the words
τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας
these: the For Son – of Man is about to be delivered into the hands
ἀνθρώπων. 45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν
of men. the ones But were not understanding the utterance this and it was
παρακεκαλυμμένοι ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό. καὶ
having been hidden from them so that not they would discern it. And
ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.
they were afraid to ask Him about the utterance this.

46 εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς τὸ τίς ἂν εἴη
came in And an argument among them concerning the one who might be
μείζων αὐτῶν. 47 ὁ δὲ ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας
greatest of them. – But Jesus, having seen the consideration of the heart
αὐτῶν ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτοῦ.
of them, having taken hold of a small child, stood it beside Himself.

48 καὶ εἶπεν αὐτοῖς ὃς ἔαν δέξηται οὗτο τὸ παιδίον ἐπὶ τῷ
 And He said to them, Whoever should receive this – little child in the
 ὀνόματί μου ἐμὲ δέχεται· καὶ ὃς ἔαν ἐμὲ δέξηται δέχεται τὸν
 name of Me Me receives; and whoever Me receives receives the one
 ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός
 having sent Me. – For *the* least among all you being, this one
 ἔσται μέγας.
 will be great.

49 ἀποκριθεὶς δὲ ὁ ἰωάννης εἶπεν ἐπιστάτα εἶδομέν τινα ἐπὶ τῷ
 having answered And – John said, Master, we saw someone in the
 ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύσαμεν αὐτὸν ὅτι
 name of you casting out demons and we stopped him because
 οὐκ ἀκολουθεῖ μεθ' ἡμῶν.
 not he follows with us.

50 καὶ εἶπεν πρὸς αὐτὸν ὁ ἰησοῦς μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν
 And said to him – Jesus, not Do stop; the one who for not is
 καθ' ἡμῶν ὑπὲρ ἡμῶν ἔστιν.
 against us for us is.

51 ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ
 it occurred And in the to fill completely the days of the receiving up of Him,
 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ, ἐστήριξεν τοῦ πορεύεσθαι εἰς ἱερουσαλήμ,
 that He the face of Him fixed – to go to Jerusalem,

52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες
 And He sent messengers before face⁴⁷ of Him. And having gone

εἰσῆλθον εἰς κώμην σαμαρειτῶν ὥστε ἐτοιμάσαι αὐτῷ. 53 καὶ οὐκ
 they entered into a village of Samaritans so as to prepare for Him. And not

ἐδέξαντο αὐτὸν ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς
 they received Him because the face of Him was going to

ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἰάκωβος καὶ ἰωάννης
 Jerusalem. having seen And the disciples of Him James and John

εἶπον, κύριε θέλεις εἶπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ
 said, Lord do you desire we should say fire to come down from – heaven

καὶ ἀναλῶσαι αὐτούς ὡς καὶ ἡλίας ἐποίησεν;
 and consume them like also Elijah did?

55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν, οὐκ οἴδατε οἴου
 turning But He rebuked them and said, not You do know of what kind
 πνεύματός ἐστε ὑμεῖς. 56 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς
 spirit⁴⁸ are you. the For Son – of Man not came souls
 ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
 of men to destroy, but to save. And they went to a different village.

48 And He said to them, Whoever receives this little child in My name receives Me; and whoever receives Me receives the one who sent Me. For the least who is among you, this one will be great.

49 And answering John said, Master, we saw someone casting out demons in Your name, and we stopped him because he does not follow with us.

50 And Jesus said to him, Do not stop *him*; for the one who is not against us is for us.

51 And it came to be as the days passed by for His receiving up, that He fixed His face to go to Jerusalem. 52 And He sent messengers before His face. And when they went, they entered into a village of Samaritans, so they might prepare for Him. 53 And they did not receive Him because His face was *fixed* to go to Jerusalem.

54 And when His disciples saw it, James and John said, Lord, do you desire that we should call fire to come down from heaven and consume them like Elijah also did?

55 But turning He rebuked them and said, You do not know what sort of spirit you are. 56 For the Son of Man did not come to destroy the lives of men, but to save *them*. So they went to a different village.

57 And it occurred while they were going along the road that someone said to Him, I will follow You wherever You might go, Lord.

58 And Jesus said to him, The foxes have dens, and the birds of heaven have nests, but the Son of Man has nowhere He may lay His head. 59 And to another He said, Follow Me.

But he said, Lord allow me first to go and bury my father.

60 But Jesus said to him, Let the dead go to bury their own dead, but you, when you go, proclaim the kingdom of God.

61 And another also said, I will follow You, Lord; but first allow me to say good-bye to the ones in my house.

62 But Jesus said to him, No one who puts his hand on a plow, and looks at the things behind is useful for the kingdom of God.

Luke Ten

1 And after these things, the Lord also commissioned seventy others, and He sent them two by two before His face into every city and place where He was about to come. 2 Then He said to them, On the one hand the harvest is large, on the other hand the workers are few. Therefore, supplicate the Lord of the harvest, so that He might send out workers into His harvest.

57 ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν· ἰσχυρῶς ἄκολουθήσω σοι ὅπου ἂν ἀπέρχῃ κύριε. ἰσχυρῶς ἄκολουθήσω σοι ὅπου ἂν ἀπέρχῃ κύριε.

58 καὶ εἶπεν αὐτῷ ὁ ἰησοῦς αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. 59 εἶπεν δὲ πρὸς ἕτερον ἀκολουθεῖ μοι.

ὁ δὲ εἶπεν κύριε ἐπιτρέψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. ὁ δὲ εἶπεν κύριε ἐπιτρέψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

60 εἶπεν δὲ αὐτῷ ὁ ἰησοῦς, ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

61 εἶπεν δὲ καὶ ἕτερος, ἀκολουθήσω σοι κύριε· πρῶτον δὲ ἐπιτρέψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

62 εἶπεν δὲ ὁ ἰησοῦς πρὸς αὐτόν οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.

Luke Ten

1 μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. 2 ἔλεγεν οὖν πρὸς αὐτούς ὁ μὲν θερισμὸς πολὺς οἱ δὲ ἔργαται ὀλίγοι. 3 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλη ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

3 ὑπάγετε· ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.
Go! Behold, I am sending you as lambs in the midst of wolves.

4 μὴ βαστάζετε βαλάντιον, μὴ πήραν μηδὲ ὑποδήματα καὶ μηδένα
not Do carry money bag nor travel bag nor sandals, and no one

κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε,
along the road greet. into which And ever house you might enter

πρῶτον λέγετε εἰρήνην τῷ οἴκῳ τούτῳ. 6 καὶ ἐὰν ἦ ἐκεῖ υἱὸς⁵⁰
first say, Peace – on house this. And if should be there a son

εἰρήνης ἐπαναπαύσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν. εἰ δὲ μήγε, ἐφ' ὑμᾶς
of peace, shall rest on on it the peace of you. if But not, upon you

ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίουτες καὶ πίνοντες
it shall return. in this And – house remain, eating and drinking

τὰ παρ' αὐτῶν, ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. μὴ
the things with them, worthy for the worker of the wage of him is. not

μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε
Do move from house to house. And into whatever city you might enter

καὶ δέχωνται ὑμᾶς ἐσθίετε τὰ παρατιθέμενα ὑμῖν. 9
and they should receive you, eat the things having been placed before you.

καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς καὶ λέγετε αὐτοῖς ἤγγικεν
And heal the ones in it sick, and say to them, has come near

ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 10 εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε
to you The kingdom – of God. into which And ever city you might enter

καὶ μὴ δέχωνται ὑμᾶς ἐξελθόντες εἰς τὰς πλατείας αὐτῆς
but not they should receive you, having gone out into the streets of it

εἶπατε 11 καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς
say, even the dust the one having been stuck to us from the

πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν. πλὴν τοῦτο γινώσκετε ὅτι
city of you We wipe against you. Nevertheless this know, that

ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 12 λέγω ὑμῖν ὅτι σοδόμοις
has drawn near to you the kingdom – of God. I say to you that for Sodom

ἐν τῇ ἡμέρᾳ ἐκεῖνη ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκεῖνη.
in – day that more endurable it will be than – city that.

13 οὐαὶ σοι χοραζὶν, οὐαὶ σοι βηθσαϊδᾶ, ὅτι εἰ ἐν τύρῳ καὶ
Woe to you Chorazin, woe to you Bethsaida, because if in Tyre and

σιδῶνι ἐγένοντο, αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν πάλαι ἂν
Sidon occurred the powers the ones having occurred in you long ago –

ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.
in sackcloth and ashes sitting they would have repented.

3 Go! Behold, I am sending you like lambs in the midst of wolves. 4 Do not carry a money bag, nor a travel bag, nor sandals, and greet no one along the road. 5 And into whatever house you might enter, first say, Peace on this house. 6 And if a son of peace should be there, your peace shall rest upon it. But if not, it shall return to you. 7 And remain in this house, eating and drinking their things with them, for the worker is worthy of his wage. Do not move from house to house. 8 And into whatever city you might enter, and they should receive you, eat the things placed before you. 9 And heal the sick ones in it, and say to them, The kingdom of God has come near to you. 10 And whatever city you might enter, but the should not receive you, when you go out into its streets say, 11 We wipe against you even the dust from your city which has stuck to us. Nevertheless, know this, that the kingdom of God has drawn near to you. 12 I say to you that it will be more endurable for Sodom in that day than for that city.

13 Woe to you Chorazin, woe to you Bethsaida, because if the miracles had occurred in Tyre and Sidon which occurred in you, they would have repented long ago, sitting in sackcloth and ashes.

14 Nevertheless, it will be more endurable for Tyre and Sidon in the judgment than for you. 15 And you, Capernaum, who has been exalted to heaven, you will be brought down to Hades. 16 The one who hears you hears Me, and the one who rejects you is rejecting Me, and the one who rejects Me is rejecting the one who has sent Me.

17 And the seventy returned with joy saying, Lord, even the demons are being submissive to us in Your name.

18 And He said to them, I saw Satan falling from heaven like lightning. 19 Behold, I give you authority to stomp on serpents and scorpions, and over all the power of the enemy, and not anything may in any way injure you. 20 Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.

21 In the same hour, Jesus exulted in the Spirit and said, I agree with you Father, Lord of heaven and the earth, that you hid these things from wise and intelligent people, and revealed them to infants. Yes, Father, because thus it was well pleasing in Your presence. 22 And when He turned to His disciples He said, All things were delivered by My Father to Me, and no one knows who the Son is except the Father and who the Father is except the Son, and to whomever the Son determines to reveal *Him*.

14 πλὴν τύρω καὶ σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει
Nevertheless, for Tyre and Sidon more endurable it will be in the judgment
ἢ ὑμῖν. 15 καὶ σύ καπερναοῦμ, ἡ ἕως τοῦ οὐρανοῦ
than for you. And you, Capernaum, the one to – heaven
ὑψωθεῖσα, ἕως ἄδου καταβιβασθήσῃ. 16 ὁ ἀκούων ὑμῶν
having been exalted, to Hades you will be brought down. The one hearing you
ἐμοῦ ἀκούει καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ, ὁ δὲ ἐμὲ ἀθετῶν
Me hears and the one rejecting you Me rejects, the one and Me rejecting
ἀθετεῖ τὸν ἀποστείλαντά με.
rejects the one having sent Me.

17 ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες κύριε καὶ τὰ
returned And the seventy with joy saying, Lord even the
δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.
demons are being submissive to us in the name of You.

18 εἶπεν δὲ αὐτοῖς ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
He said And to them, I saw – Satan like lightning from – heaven
πεσόντα. 19 ἴδου δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων
falling. Behold I give to you – authority – to stomp on serpents
καὶ σκορπίων καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ καὶ οὐδὲν ὑμᾶς
and scorpions, and over all the power of the enemy and nothing you
οὐ μὴ ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα
not not may injure. Nevertheless in this not rejoice that the spirits
ὑμῖν ὑποτάσσεται χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς
to you are subject, rejoice but that the names of you are written in the
οὐρανοῖς.
heavens.

21 ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιᾶσατο τῷ πνεύματι ὁ ἰησοῦς, καὶ εἶπεν
In same – hour exulted in the Spirit – Jesus and said
ἐξομολογοῦμαι σοι πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς ὅτι
I agree with you Father, Lord – of heaven and the earth that
ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας
You hid these things from wise people and intelligent people and revealed
αὐτὰ νηπίοις. ναὶ ὁ πατήρ ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν
them to infants. Yes – Father, because thus it was good pleasure before
σου. 22 καὶ στραφεὶς πρὸς τοὺς μαθητάς εἶπεν, πάντα μοι
You. And having turned to the disciples, He said, All things to Me
παρεδόθη ὑπὸ τοῦ πατρός μου καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ
were delivered by the Father of Me and no one knows who is the
υἱὸς εἰ μὴ ὁ πατήρ καὶ τίς ἐστὶν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ
Son except the Father and who is the Father except the Son and
ὃς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.
to whomever determines the Son to reveal *Him*.

- 23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, μακάριοι οἱ
 And turning to the disciples privately He said, Happy are the
 ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι
 eyes the ones seeing which things you see. I say For to you that
 πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε
 many prophets and kings desired to see which things you see
 καὶ οὐκ εἶδον, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
 but not they saw, and to hear which things you hear but⁵¹ not they heard.
- 25 καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων
 And behold, a lawyer certain rose, testing Him and saying,
 διδάσκαλε τί ποιήσας⁵² ζωὴν αἰώνιον κληρονομήσω;
 Teacher, what having done life eternal might I inherit?
- 26 ὁ δὲ εἶπεν πρὸς αὐτόν ἐν τῷ νόμῳ τί γέγραπται; πῶς
 the one And said to him, in the law What has been written? How
 ἀναγινώσκεις;
 do you read it?
- 27 ὁ δὲ ἀποκριθεὶς εἶπεν ἀγαπήσεις κύριον τὸν θεόν σου ἐξ
 the one And having answered said, You shall love the Lord the God of you with
 ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης
 whole the heart of you and with whole the soul of you and with whole
 τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου,⁵³ καὶ, τὸν πλησίον
 the might of you and with whole the mind of you; and, the neighbor
 σου ὡς σεαυτόν.⁵⁴
 of you as yourself.
- 28 εἶπεν δὲ αὐτῷ, ὀρθῶς ἀπεκρίθης. τοῦτο ποιεῖ καὶ ζήσῃ.
 He said And to him, rightly You answered. this Do and you shall live.
- 29 ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπεν πρὸς τὸν ἰησοῦν καὶ τίς ἐστίν
 the one But desiring to justify himself said to – Jesus, And who is
 μου πλησίον;
 of me a neighbor?
- 30 ὑπολαβὼν δὲ ὁ ἰησοῦς εἶπεν ἄνθρωπός τις κατέβαινε ἀπὸ
 having responded And – Jesus said, A man certain was going down from
 ἱερουσαλὴμ εἰς ἱεριχὼ καὶ λησταῖς περιέπεσεν οἱ καὶ ἐκδύσαντες
 Jerusalem to Jericho and robbers came upon who both having stripped
 αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ
 him and blows having inflicted went away, having left him half-dead
 τυγχάνοντα.
 as it happened.

23 And turning to His disciples He said, Blessed are the eyes which see the things which you are seeing. 24 For I say to you that many prophets and kings have desired to see the things which you are seeing, but they have not seen, and to hear the things which you are hearing, but they have not heard.

25 And behold, A certain lawyer rose, testing Him and saying, Teacher, by having performed what might I inherit eternal life?

26 And He said to him, What is written in the law? How do you read it?

27 And when he answered he said, You shall love the Lord your God with your whole heart and with your whole soul, and with your whole might and with your whole mind; and your neighbor as yourself.

28 And He said to him, You answered correctly. Do this and you shall live.

29 But he who desired to justify himself said to Jesus, And who is my neighbor?

30 And when He responded Jesus said, A certain man was going down from Jerusalem to Jericho, and came upon robbers who, having both stripped him and, left him half dead as it happened, went away.

31 And coincidentally, *a* certain priest was coming down on that road, and when he saw him, he passed by on the opposite side. 32 And similarly, *a* Levite also having arrived at the place, when he came and saw, passed by on the opposite side. 33 And a certain Samaritan, as he journeyed came by him, and when he saw him, he was sympathetic. 34 And he came to *him* and bandaged his wounds, pouring on oil and wine. And after mounting him on his own animal, he brought him to an inn and took care of him. 35 And on the next day, when he departed, having taken out two denarii, he gave them to the innkeeper, and said to him, Take care of him, and whatever more you spend, when I return, I will pay you back. 36 Therefore, which one of these three does it seem to you to have been *a* neighbor of the one who fell among the robbers?

37 And he said, The one who had sown mercy to him.

Then Jesus said to him, Go and you do likewise.

38 Then it occurred as they went that He entered into *a* certain village. And *a* certain woman, Martha by name, received Him into her house. 39 And this woman was *a* sister to *one* called Mary, who also, having sat beside the feet of Jesus, kept listening to His word.

31 κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ according to coincidence And a priest certain was coming down on – road ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. 32 ὁμοίως δὲ καὶ that and having seen him passed by on the opposite side. similarly And also λευίτης γενόμενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν a Levite having become at the place, having come and having seen ἀντιπαρήλθεν. 33 σαμαρείτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη. 34 καὶ προσελθὼν him, and having seen him, was sympathetic. And having approached κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον. ἐπιβιβάσας he bandaged the wounds of him, pouring on oil and wine. having mounted δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ And him on the own animal, he brought him to an inn and ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν he took care of him. And on the morrow, having departed having taken out δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ, ἐπιμελήθητι two denarii, he gave them to the innkeeper, and said to him, Take care αὐτοῦ καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με him and whatever you may spend more I in the to return me ἀποδώσω σοι. 36 τίς οὖν τούτων τῶν τριῶν πλησίον I will pay back to you. which one Therefore of these – three a neighbor δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς; does it seem to you to have become of the one having fallen among the robbers?

37 ὁ δὲ εἶπεν ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. the one And said, The one having done the mercy with him.

εἶπεν οὖν αὐτῷ ὁ ἰησοῦς πορεύου καὶ σὺ ποίει ὁμοίως. said Then to him– Jesus, Go and you do likewise.

38 ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν εἰς κώμην it occurred Then in the to go them that He entered into *a* village

τινᾶ. γυνὴ δὲ τις ὀνόματι μάρθα ὑπεδέξατο αὐτόν εἰς τὸν οἶκον certain. *a* woman And certain by name Martha received Him into the house

αὐτῆς. 39 καὶ τῆδε ἦν ἀδελφὴ καλουμένη μαριά, ἣ καὶ of her. And this woman was *a* sister being called Mary who also

παρακαθίσασα παρὰ τοὺς πόδας τοῦ ἰησοῦ, ἤκουεν τὸν λόγον having sat beside beside the feet – of Jesus, was listening to the word

αὐτοῦ. of Him.

40 ἡ δὲ μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν.
 – But Martha was being distracted concerning much service.

ἐπιστάσα δὲ εἶπεν κύριε οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλειπεν διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.
 having approached And she said, Lord not does it matter to You that the sister of me alone me left to serve? tell Therefore her that me she should help.

41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ ἰησοῦς, μάρθα μάρθα μεριμνᾶς καὶ τυρβάζῃ περὶ πολλά. 42 ἑνὸς δὲ ἐστὶν χρεία, μαριά δὲ τῆν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται ἀπ’ αὐτῆς.
 having answered And said to her – Jesus, Martha, Martha, you worry and are disturbed about many things. one thing But is a necessity, Mary and the good portion chose which not be taken away from from her.

Luke Eleven

1 καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον ὡς ἐπαύσατο εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν κύριε δίδαξον ἡμᾶς προσεύχεσθαι καθὼς καὶ ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.
 And it occurred in the to be Him in a place certain praying, when He stopped, said a certain one of the disciples of Him to Him, Lord, teach us to pray just like also John taught the disciples of him.

2 εἶπεν δὲ αὐτοῖς ὅταν προσεύχησθε λέγετε πᾶτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γεινηθῆτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον⁵⁵ δίδου ἡμῖν τὸ καθ’ ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλουτι ἡμῖν. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
 He said And to them, When you pray say, Father of us the one in the heavens, let be sanctified the name of You; let come the kingdom of You; let occur the will of You, as in heaven, also on the earth. the bread of us the sustaining Give to us the one according to a day. And forgive us our sins of us; also for ourselves we forgive everyone being indebted to us. And not bring us into temptation but rescue us from the evil one.

40 But Martha kept being distracted by much service. And when she approached Him, she said, Lord, does it not matter to You that my sister has left me alone to serve? Therefore, tell her that she should help me.

41 And when He answered, Jesus said to her, Martha, Martha, you worry and are disturbed about many things. 42 But one thing is a necessity, and Mary has chosen the good portion, which will not be taken away from her.

Luke Eleven

1 And it occurred when He was in a certain place praying, when He stopped, a certain one of His disciples said to Him, Lord, teach us to pray just like John also taught his disciples.

2 And He said to them, When you pray say, Our Father who is in heaven, let Your name be sanctified, let Your kingdom come; let Your will occur, as in heaven, also on the earth. 3 Give us our sustaining bread daily. 4 And forgive us our sins; for we ourselves also forgive everyone who is indebted to us. And bring us not into temptation, but rescue us from the evil one.

5 And He said to them, Who among you will have a friend and will go to him at midnight and say to him, Friend lend me three loaves, 6 because a friend came to me from a journey and I do not have that which I can place before him; 7 and that man, having answered inside, will say, Do not bring about work for me; the door has already been closed, and my children are in bet with me; I am not able to rise and give to you? 8 I say to you, even if he will not rise and give him because he is his friend, yet because of his tenacity, he will rise and give him as much as he needs.

9 And I say to you, Ask, and it will be given to you; seek and you will find; knock and it will be opened for you. 10 For the one who asks receives, and the one who seeks finds, and to the one who knocks, it shall be opened. 11 And when a son asks a father among you for bread, he will not give him a stone, will he? Or also, when he asks for a fish, instead of a fish, he will not give him a snake, will he? 12 Or also, if he as asks for an egg, he will not give him a scorpion, will he? 13 Therefore, if you being evil know how to give good gifts to your children, by how much more will the Father from heaven give the Holy Spirit to the ones who ask Him?

5 καὶ εἶπεν πρὸς αὐτούς τις ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται
And He said to them, Who among you will have a friend and will go
πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ φίλε χρῆσόν μοι τρεῖς
to him at midnight and should say to him, Friend, lend me three
ἄρτους 6 ἐπειδὴ φίλος παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω
loaves, because a friend came from a journey to me and not I have
ὃ παραθήσω αὐτῷ· 7 κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη
what I can place before him; and that man inside having answered will say
μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ
not for me labor Do bring about; already the door has been closed and the
παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς
children of me with me in – bed are; not I am able having risen
δοῦναί σοι; 8 λέγω ὑμῖν εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ
to give to you? I say to you, if even not he will give to him having risen because
τὸ εἶναι αὐτοῦ φίλον διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς
the to be of him friend, because of yet the tenacity of him having risen
δώσει αὐτῷ ὅσον χρῆζει.
he will give to him as much as he needs.

9 καὶ γὰρ ὑμῖν λέγω αἰτεῖτε καὶ δοθήσεται ὑμῖν ζητεῖτε καὶ εὕρησεται·
And I to you say, ask, and it will be given to you; seek and you will find;
κρούετε καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ
knock and it will be opened for you. every For the one asking receives and
ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται. 11 τίνα δὲ
the one seeking finds, and to the one knocking it shall be opened. which And
ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
of you – father will ask the son bread, not a stone he will give to him?
ἢ καὶ ἰχθύν μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ καὶ ἐὰν
Or also a fish, not instead of a fish a snake will he give to him? Or also if
αἰτήσῃ ὄον μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ οὖν ὑμεῖς
he will ask for an egg, not he will give to him a scorpion? if Therefore you
πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
evil being know gifts good to give the children
ὑμῶν πόσω μᾶλλον ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα
of you, by how much more the Father – from heaven will give Spirit
ἅγιον τοῖς αἰτοῦσιν αὐτόν;
Holy to the ones asking Him?

14 καὶ ἦν ἐκβάλλων δαιμόνιον καὶ αὐτὸ ἦν κωφόν. ἐγένετο δὲ
 And He was casting out a demon and it was mute. it became But,
 τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ
 the demon having come out spoke the mute man. And were astonished the
 ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον ἐν βεελζεβούλ ἄρχοντι τῶν
 crowds. some But of them said, by Beelzebul, the ruler of the
 δαιμονίων ἐκβάλλει τὰ δαιμόνια. 16 ἕτεροι δὲ πειράζοντες
 demons He casts out the demons. different ones But tempting Him,
 σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.
 a sign from Him were seeking from heaven.

17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς πᾶσα
 He But having known of them the thoughts⁵⁶ said to them, Every
 βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ
 kingdom against itself having been divided is destroyed⁵⁷ and a house against
 οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διμερίσθη πῶς
 a house falls. if And also – Satan against himself is divided, how
 σταθήσεται ἡ βασιλεία αὐτοῦ, ὅτι λέγετε ἐν βεελζεβούλ ἐκβάλλειν
 will be stood the kingdom of him, because you say by Beelzebul to cast out
 με τὰ δαιμόνια; 19 εἰ δὲ ἐγὼ ἐν βεελζεβούλ ἐκβάλλω τὰ δαιμόνια οἱ
 Me the demons? if But I by Beelzebul cast out the demons, the
 υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ
 sons of you by whom do they cast them out? Therefore, judges of you they
 ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια ἄρα ἔφθασεν
 they will be. if But by finger of God I cast out the demons then came
 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 ὅταν ὁ ἰσχυρὸς
 upon you the kingdom – of God. When – strong man
 καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν ἐν εἰρήνῃ ἐστὶν
 having been completely armed guards the of himself palace, in peace is
 τὰ ὑπάρχοντα αὐτοῦ. 22 ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ
 the possessions of him. whenever But the one stronger than him
 ἐπελθὼν νικήσῃ αὐτόν τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ'
 having come upon him defeats him, the whole armor of him he takes upon
 ἣν ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. 23 ὁ μὴ ὦν
 which he had trusted, and the spoils of him he distributes. The one not being
 μετ' ἐμοῦ κατ' ἐμοῦ ἐστὶν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ
 with Me against Me is, and the one not gathering together with Me
 σκορπίζει.
 scatters.

14 And He was casting out a demon, and it was mute. But it occurred that when the demon came out, the mute man spoke. And the crowds were astonished. 15 But some of them said, He casts out the demons by Beelzebul, the ruler of the demons. 16 But different people, by way of tempting Him, began seeking a sign from heaven from Him.

17 But since He knew their thoughts, He said to them, Every kingdom which is divided against itself is destroyed, and a house falls against a house. 18 And if Satan is also divided against himself, how will his kingdom be able to stand, because you say that I cast out demons by Beelzebul? 19 But if I cast out the demons by Beelzebul, by whom do your sons cast them out? Therefore, they will be your judges. 20 But if I cast out the demons by God's finger, then the kingdom of God has come upon you. 21 When a fully armed strong man guards his palace, his possessions are in peace. 22 But whenever one stronger than him, having come upon him, defeats him, he takes away his whole armor on which he had trusted, and he distributes his spoils. 23 The one who is not with Me is against Me, and the one who does not gather with Me scatters.

24 When the unclean spirit comes out from the man, he goes through dry places, seeking rest. And not finding *it*, he says, I will return to my house from where I came. 25 And when he has come, he finds *it* swept and arranged. 26 Then he goes and takes along seven other spirits more evil than himself, and when they come, they settle down there. And the last things of that man become worse than the first.

27 Now it occurred that when He spoke these things, some woman from the crowd, raising *her* voice, said to Him, Blessed *is* the womb which carried You, and the breasts *at* which You suckled.

28 But He said, On the contrary, blessed *are* the ones who hear the word of God and keep it.

29 And as the crowds were being gathered together even more, He began to say, This generation is evil. It seeks *a* sign, but *a* sign will not be given to it, except the sign of Jonah. 30 For just as Jonah became *a* sign to the Ninevites, so also the Son of Man will be to this generation. 31 The queen of the south will be raised in the judgment with men, and she will condemn them because she came from the ends of the earth to hear the wisdom of Solomon; and behold, *one* greater than Solomon *is* here.

24 ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου διέρχεται
When the unclean spirit comes out from the man, he goes

δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν. καὶ μὴ εὕρισκον, λέγει
through dry places seeking rest. And not finding *it*, he says

ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθὼν
I will return to the house of me from where I came. And having come

εὕρισκει σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται καὶ
he finds *it* having been swept and having been arranged. Then he goes and

παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ καὶ
takes along seven other spirits more evil than himself and

ἐλθόντα κατοικεῖ ἐκεῖ. καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
having come they settle down there. And becomes the last things of the man

ἐκείνου χείρονα τῶν πρώτων.
that worse than the first.

27 ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις γυνὴ
it occurred And in the to speak Him these things, having raised some woman

φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ μακαρία ἡ κοιλία ἡ
voice from the crowd, she said to Him, Blessed *is* the womb the one

βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.
having carried You, and *the* breasts which you suckled.

28 αὐτὸς δὲ εἶπεν μενοῦν γε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ
He But said, On the contrary, blessed *are* the ones hearing the word –

θεοῦ καὶ φυλάσσοντες αὐτὸν.
of God and guarding it.

29 τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν ἡ γενεὰ
the And crowds being gathered together even more, He began to say, – generation

αὕτη πονηρὰ ἐστίν. σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται
This evil is. *a* sign It seeks but⁵⁸ *a* sign not it will be given

αὐτῇ εἰ μὴ τὸ σημεῖον ἰωνᾶ τοῦ προφήτου. 30 καθὼς γὰρ ἐγένετο
to it except the sign of Jonah the prophet. just as For became

ἰωνᾶς σημεῖον τοῖς νινευítais οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου
Jonah *a* sign to the Ninevites, so will be also the Son – of Man

τῇ γενεᾷ ταύτῃ. 31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει
– to generation this. The queen of the south will be raised in the judgment

μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς
with the men – of generation this and she will condemn them,

ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
because she came from the extremities of the earth to hear the wisdom

σολομώνος καὶ ἰδοὺ πλεῖον σολομώνος ὧδε.
of Solomon; and behold, *one* more than Solomon *is* here.

32 ἄνδρες νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
 men Ninevite will rise in the judgment with – generation
 ταύτης καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα
 this and they will condemn it because they repented at the proclamation
 ἰωνᾶ καὶ ἰδοὺ πλεῖον ἰωνᾶ ὧδε.
 of Jonah, and behold, *one* more than Jonah *is* here.

33 οὐδεὶς δὲ λύχνον ἄψας εἰς κρύπτῃν τίθησιν οὐδὲ ὑπὸ τὸν μῶδιον
 no one And a lamp having lit into a crypt⁵⁹ places it, nor under the basket,⁶⁰
 ἀλλ' ἐπὶ τὴν λυχνίαν ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος
 but on the lampstand in order that the ones coming in the glow
 βλέπωσιν. 34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ὅταν οὖν
 may see. The lamp of the body is the eye. when Therefore
 ὁ ὀφθαλμός σου ἀπλοῦς ἦ καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν.
 the eye of you healthy is, also whole the body of you illuminated is.
 ἐπὶ δὲ πονηρὸς ἦ καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπει
 when But evil it is, also the body of you *is* dark. pay attention
 οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ
 Therefore, lest the light the one in you darkness is. if Therefore the
 σῶμά σου ὅλον φωτεινόν μὴ ἔχον τι μέρος σκοτεινόν ἔσται
 body of you whole is illuminated, not having any part dark, will be
 φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.
 illuminated *the* whole, as when the lamp by the shining may illuminate you.

37 ἐν δὲ τῷ λαλῆσαι ἠρωτᾷ αὐτὸν φαρισαῖος τις ὅπως
 in And the to speak was asking Him Pharisee a certain in order that
 ἀριστήσῃ παρ' αὐτῷ. εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ φαρισαῖος
 He may dine with him. having entered And He reclined *to eat*. the But Pharisee
 ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
 having seen was astonished because not first He did wash⁶¹ before the meal.

39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν νῦν ὑμεῖς οἱ φαρισαῖοι τὸ ἕξωθεν
 said So the Lord to him, Now you – Pharisees the outside
 τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε τὸ δὲ ἕσωθεν ὑμῶν
 of the cup and of the plate clean, the but inside of you
 γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἄφρονες οὐχ ὁ
 is filled with thievery and evil. Foolish people, did not the one
 ποιήσας τὸ ἕξωθεν καὶ τὸ ἕσωθεν ἐποίησεν;
 having made the outside also the inside make?

32 Ninevite men will rise in the judgment with this generation, and they will condemn it because they repented at the proclamation of Jonah, and behold, *one* greater than Jonah *is* here.

33 And no one having lit a lamp places it into a crypt, nor under their basket, but on their lampstand, in order that the ones who come in may see its glow. 34 The lamp of the body is the eye. Therefore, when your eye is healthy, your whole body is also illuminated. But when it is unhealthy, your body *is* dark. 35 Therefore, pay attention lest the light which is in you is darkness. 36 Therefore, if your whole body is illuminated, not having any dark part, *the* whole will be illuminated as when the lamp may illuminate you with its shining.

37 And while He spoke, a certain Pharisee began asking Him that He would dine with him. And when He entered, He reclined *to eat*. 38 But the Pharisee, having observed, was astonished because He did not first wash before the meal.

39 So the Lord said to him, Now you Pharisees clean the outside of the cup and plate, but your inside is filled with thievery and evil. 40 Foolish people, did not the one who made the outside also make the inside?

41 Rather, give as a donation the inward things, and behold, all things are clean to you.

42 But woe to you, Pharisees, because you tithe the mint and the rue and every vegetable, yet you neglect justice and the love of God. These things it was necessary to do, but those things not to neglect.

43 Woe to you, Pharisees, because you love the best seats in the synagogues and the greetings in the market places.

44 Woe to you, scribes and Pharisees, hypocrites, because you are like the tombs which are unseen, and the men who walk over *them* do not know *it*.

45 And when he answered, *a* certain one of the lawyers said to him, Teacher, by saying these things, you also insult us.

46 And He said, Also woe to you lawyers, because you burden men with difficult burdens and you yourselves do not touch the burdens with one of your fingers.

47 Woe to you because you build the tombs of the prophets, and your fathers killed them. 48 As *a* result, you testify and give consent to the works of your fathers, because they themselves surely killed them, but on the other hand you yourselves build their tombs.

41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην καὶ ἰδοὺ πάντα
Rather the things being inside give *as a* donation, and behold all things
καθαρὰ ὑμῖν ἐστίν.
clean to you is.

42 ἀλλ' οὐαὶ ὑμῖν τοῖς φαρισαίοις ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ
But woe to you – Pharisees because you tithe the mint and
τὸ πῆγανον καὶ πᾶν λάχανον⁶² καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν
the rue and every vegetable, but⁶³ you neglect – justice and the
ἀγάπην τοῦ θεοῦ. ταῦτα ἔδει ποιῆσαι κάκεινα μὴ
love – of God. These things it was necessary to do and those things not
ἀφιέναι.
to neglect.

43 οὐαὶ ὑμῖν τοῖς φαρισαίοις ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς
Woe to you – Pharisees, because you love the first seats in the
συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.
synagogues and the greetings in the market places.

44 οὐαὶ ὑμῖν γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί, ὅτι ἐστὲ ὡς τὰ
Woe to you scribes and Pharisees, hypocrites, because you are like the
μνημεῖα τὰ ἄδηλα καὶ οἱ ἄνθρωποι περιπατοῦντες ἐπάνω οὐκ οἶδασιν.
tombs the unseen and the men walking over *them* not know *it*.

45 ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ διδάσκαλε
having answered And a certain of the lawyers says to Him, Teacher,
ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
these things saying also us you insult.

46 ὁ δὲ εἶπεν καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ ὅτι φορτίζετε τοὺς
the one And said, Also to you – lawyers, woe, because you burden –
ἀνθρώπους φορτία δυσβάστακτα καὶ αὐτοὶ ἐνὶ τῶν δακτύλων
men with burdens difficult and yourselves one of the fingers
ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.
of you not you do touch the burdens.

47 οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ
Woe to you because you build the tombs of the prophets, the and
πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα μάρτυρεῖτε καὶ
fathers of you killed them. As *a* result you testify and
συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν
give consent to the works of the fathers of you, because themselves surely
ἀπέκτειναν αὐτούς ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
they killed them, yourselves but on the other hand you build of them the
μνημεῖα.
tombs.

49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν ἀποστελῶ εἰς αὐτοὺς
 Because of this also the wisdom – of God said, I will send to them
 προφήτας καὶ ἀποστόλους καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ
 prophets and apostles and some of them they will kill and
 ἐκδιώξουσιν, 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων
 they will persecute them severely, in order that will be charged the blood of all
 τῶν προφητῶν τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ
 of the prophets the one being poured out from the foundation of the world against
 τῆς γενεᾶς ταύτης 51 ἀπὸ τοῦ αἵματος ἄβελ ἕως τοῦ αἵματος
 – generation this, from the blood of Abel up to the blood
 ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου.
 of Zechariah the one perishing between the altar and the house.
 ναὶ λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.
 Yes, I say to you, it will be charged against – generation this.

52 οὐαὶ ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως.
 Woe to you – lawyers, because you took away the key – of knowledge.
 αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.
 yourselves not You did enter, and the ones entering you prevented.
 53 λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ
 saying And Him these things to them, began the scribes and
 οἱ φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ
 the Pharisees extremely to be hostile and to provoke with questions Him about
 πλείονων 54 ἐνεδρεύοντες αὐτὸν ζητοῦντες θηρεῦσαί τι ἐκ τοῦ
 many things, lying in wait for Him, seeking to catch something from the
 στόματος αὐτοῦ ἵνα κατηγορήσωσιν αὐτοῦ.
 mouth of Him, in order that they could charge Him.

Luke Twelve

1 ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου ὥστε
 At which time having gathered together the thousands of the crowd so as
 καταπατεῖν ἀλλήλους ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον
 to trample one another, He began to say to the disciples of Him first,
 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν φαρισαίων ἣτις ἐστὶν
 Be aware among yourselves about the leaven of the Pharisees which is
 ὑπόκρισις.
 hypocrisy.

49 Because of this, the wisdom of God also said, I will send to them prophets and apostles, and they will kill some of them, and they will severely persecute them, 50 in order that the blood of all the prophets which was poured out from the foundation of the world will be charged against this generation, 51 from the blood of Abel up to the blood of Zechariah, the one who perished between the altar and the House of God. Yes, I say to you, it will be charged against this generation.

52 Woe to you lawyers, because you took away the key of knowledge. You yourselves did not enter, and you prevented the ones who were entering.

53 And while He was saying these things to them, the scribes and the Pharisees began to be extremely hostile, and to provoke Him with questions about many things, 54 lying in wait for Him, seeking so that they could bring a charge against Him.

Luke Twelve

1 Meanwhile, after thousands of the crowd had gathered together so as to trample one another, He began to say first to His disciples, Be aware among yourselves concerning the leaven of the Pharisees, which is hypocrisy.

2 But *there* is nothing having been hidden which will not be revealed and *a* secret which will not be made known. 3 Therefore, as many things you said in the darkness will be heard in the light, and what you spoke to the ear in the inner rooms will be proclaimed on the rooftops.

4 But I say to you, My friends, do not be afraid of the ones who kill the body, and afterward not having anything more to do. 5 But I show you someone you should fear. Fear the one who, after he kills *you*, has authority to cast *you* into Gehenna. Yes, I say to you, fear this one! 6 Are not five sparrows sold for two assaria? And not one of them has been forgotten in *the* presence of God. 7 But all the hairs of your head have also been counted. Then do not be afraid. You are worth more than many sparrows.

8 And I say to you, everyone who confesses Me in *the* presence of men, the Son of Man will also confess him in *the* presence of the angels of God. 9 But the one who denies Me in *the* presence of men will be denied in *the* presence of the angels of God. 10 And everyone who shall speak a word against the Son of Man, it shall be forgiven him, but the one who has blasphemed against the Holy Spirit will not be forgiven.

2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται καὶ
nothing But having been hidden is which not will be revealed and
κρυπτόν ὃ οὐ γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ
a secret which not will be made known. Because of which as many things in the
σκοτία εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται καὶ ὃ πρὸς τὸ οὖς
darkness you said, in the light will be heard and what to the ear
ἐλαλήσατε ἐν τοῖς ταμίαις κηρυχθήσεται ἐπὶ τῶν δωματίων.
you spoke in the inner rooms will be proclaimed on the rooftops.

4 λέγω δὲ ὑμῖν τοῖς φίλοις μου μὴ φοβηθῆτε ἀπὸ τῶν
I say But to you the friends of Me, not do be afraid of the ones
ἀποκτενόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερον
killing the body and after these things not having more

τι ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα⁶⁴ φοβηθῆτε. φοβήθητε
anything to do. I show But you someone you should fear. Fear

τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν.
the one after the to kill, authority having to cast into – Gehenna.

ναὶ λέγω ὑμῖν τοῦτον φοβήθητε. 6 οὐχὶ πέντε στρουθία πωλεῖται
Yes, I say to you, this one fear! not five sparrows are sold

ἀσσαρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον
for assaria⁶⁵ two? And one of them not is having been forgotten in presence

τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πάσαι
– of God. But also the hairs of the head of you all

ἠρίθμηται. μὴ οὖν φοβεῖσθε. πολλῶν στρουθίων
have been counted. not Then do be afraid. more than many sparrows

διαφέρετε.

You are worth.

8 λέγω δὲ ὑμῖν πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν
I say And to you, everyone who – should agree with Me in presence –

ἀνθρώπων καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν
of men, also the Son – of Man will agree with him in presence

τῶν ἀγγέλων τοῦ θεοῦ. 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν
of the angels – of God. the one But having denied Me in presence –

ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ
of men, he will be denied in presence of the angels – of God. And

πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου
everyone who shall speak *a* word against the Son – of Man,

ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι
it will be forgiven him; the one but against the Holy Spirit having blasphemed

οὐκ ἀφεθήσεται.

not will be forgiven.

11 ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ
 when And they bring you to the synagogues and the rulers and
 τὰς ἐξουσίας μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε ἢ τί
 the authorities not do worry how or what you should defend yourself or what
 εἴπητε, 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ
 you should say, the for Holy Spirit will teach you in the same hour
 ἃ δεῖ εἰπεῖν
 which things it is necessary to say.

13 εἶπεν δὲ τις αὐτῷ ἐκ τοῦ ὄχλου διδάσκαλε εἶπε τῷ ἀδελφῷ
 said And someone to Him from the crowd, Teacher, speak to the brother
 μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
 of me to divide with me the inheritance.

14 ὁ δὲ εἶπεν αὐτῷ ἄνθρωπε τίς με κατέστησεν δικαστὴν ἢ
 the one But said to him, Man, who Me appointed a judge or
 μεριστὴν ἐφ' ὑμᾶς; 15 εἶπεν δὲ πρὸς αὐτούς ὁρᾶτε καὶ φυλάσσεσθε
 an arbiter over you? He said And to them, Watch, and guard yourselves
 ἀπὸ τῆς πλεονεξίας ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ
 against – greed, because not in the to have excess to someone the life
 αὐτῷ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτοῦ.
 to him is of the possessions of him.

16 εἶπεν δὲ παραβολὴν πρὸς αὐτούς λέγων, ἀνθρώπου τινὸς πλουσίου
 He spoke And a parable to them saying, of man a certain rich
 εὐφόρησεν ἡ χώρα. 17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων, τί
 bore well the field. And he was reasoning in himself saying, What
 ποιήσω ὅτι οὐκ ἔχω ποῦ συναῶ τοὺς καρπούς μου; 18 καὶ
 should I do, because not I have where I shall gather the fruit of me? And
 εἶπεν τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας
 he said, this I will do: I will pull down of me the barns and larger ones
 οἰκοδομήσω καὶ συναῶ ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθὰ
 I will build and I will gather there all the produce of me and the goods
 μου. 19 καὶ ἐρῶ τῇ ψυχῇ μου ψυχὴ ἔχεις πολλὰ ἀγαθὰ
 of me. And I will say to the soul of me, Soul you have many good things
 κείμενα εἰς ἔτη πολλά· ἀναπαύου φάγε πίε εὐφραίνου. 20 εἶπεν δὲ
 being stored for years many; rest eat, drink, be merry. said But
 αὐτῷ ὁ θεός ἄφρον, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ
 to him – God, Silly man, this – night the soul of you is taken back from
 σοῦ· ἃ δὲ ἠτοίμασας τίνι ἔσται;
 you; things which so you prepared for whom will be?

11 And when they bring you before the synagogues and the rulers and the authorities, do not worry about what or how you should defend yourself, or what you should say, 12 for the Holy Spirit will teach you in that hour the things which are necessary to say.

13 And someone from the crowd says to Him, Teacher, tell my brother to divide his inheritance with me.

14 But He said to him, Man, who appointed Me a judge or an arbiter over you? 15 And He said to them, Be watchful and guard yourselves against greed, because someone's life is not to have an excess of his possessions.

16 And He spoke a parable to them saying, The field of a certain rich man bore well. 17 And he began reasoning within himself saying, What should I do, because I have nowhere that I can gather my crops? 18 And he said, I will do this: I will pull down my barns and I will build larger ones, and will gather all my produce and my goods there. 19 And I will say to my soul, Soul, you have many good things stored for several years; rest, eat, drink, be merry. 20 But God said to him, Silly man, this night your life will be taken away from you; so whose will be the things which you kept ready?

21 Thus is the one who stores treasure for himself, and does not become rich for God.

22 And He said to His disciples, Because of this I say to you, do not worry about what you shall eat for your life, nor what you shall wear on your body. 23 Your life is more than food, and your body *is more* than clothing. 24 Consider the ravens, that they do not sow nor do they reap; they have neither a storeroom, nor a barn, and God feeds them. Rather, *consider* by how much you are different than the birds. 25 And which of you is able by worrying to add one cubit to his height? 26 If then, you are not able to do the least thing, why do you worry about the rest?

27 Consider how the lilies grow. They do not do hard work, nor do they spin. But I say to you, not even Solomon in all his glory clothed himself like one of these. 28 But if God so clothes the grass being in the field today, and being thrown into a furnace tomorrow, by how much more will He clothe you, ones of little faith? 29 And you yourselves do not seek what you shall eat or what you shall drink, and do not be anxious. 30 For all the nations of the world search for these things. But your Father knows that you need these things. 31 However, seek the kingdom of God and all these things will be provided for you.

21 οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.
Thus *is* the one storing treasure for himself and not for God being rich.

22 εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, διὰ τοῦτο ὑμῖν λέγω μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε μηδὲ τῷ σώματι τί ἐνδύσθητε. 23 ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οἷς οὐκ ἔστιν ταμείον οὐδὲ ἀποθήκη καὶ ὁ θεὸς τρέφει αὐτούς. πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. 25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 26 εἰ οὖν οὐτὲ ἐλάχιστον δύνασθε τί περὶ τῶν λοιπῶν μεριμνᾶτε;
He said And to the disciples of Him, Because of this to you I say, not do worry about the soul of you what you should eat, nor on the body what you should wear. The life more is – than food, and the body – than clothing. Pay attention to the ravens that not do they sow nor do they reap, to which not is a storeroom nor a barn and – God feeds them. Rather, by how much you are different than the birds. 25 which And of you by worry is able to add to the height⁶⁶ of him πῆχυν ἕνα; 26 εἰ οὖν οὐτὲ ἐλάχιστον δύνασθε τί περὶ τῶν cubit⁶⁷ one? If then not *the* least thing you are able to do, why about the remaining things do you worry?

27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει. οὐ κοπιᾷ οὐδὲ νήθει. λέγω δὲ ὑμῖν οὐδὲ σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιένυσσιν πόσῳ μᾶλλον ὑμᾶς ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε ἢ τί πίητε καὶ μὴ μετεωρίζεσθε. 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ. ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρήζετε τούτων. 31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
Consider the lilies how it grows. not They do hard work nor do they spin. I say But to you, not even Solomon in all the glory of him clothed himself like one of these. if But the grass in the field today being and tomorrow into a furnace being thrown – God so clothes, by how much more you ones of little faith? And you not do seek what you shall eat or what you shall drink and not do be anxious. these things For all the nations of the world seek for. of you But the Father knows that you need these things. However, seek the kingdom – of God and these things all will be provided for you.

32 μὴ φοβοῦ τὸ μικρὸν ποίμνιον ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν
 not Do be afraid – little flock because was well pleased the Father of us
 δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε
 to give to you the kingdom. Sell the possessions of you and give
 ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα,
 a donation. Make for yourselves a moneybag not growing old,
 θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς ὅπου κλέπτῃς οὐκ ἐγγίζει
 a treasury inexhaustible in the heavens where a thief neither comes near
 οὐδὲ σὴς διαφθείρει. 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν ἐκεῖ καὶ
 nor a moth ruins. where For is the treasury of you there also
 ἡ καρδία ὑμῶν ἔσται.
 the heart of you will be.

35 ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμένοι καὶ οἱ λύχνοι καίόμενοι.
 Let be of you the loins having been girded and the lamp be burning.

36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἑαυτῶν
 And you are like men expecting the lord of themselves
 πότε ἀναλύσῃ ἐκ τῶν γάμων ἵνα ἐλθόντος καὶ κρούσαντος
 when he returns from the wedding, in order that having come and having knocked
 εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δούλοι ἐκεῖνοι οὓς
 immediately they will open to him. are happy the slaves Those whom
 ἐλθὼν ὁ κύριος εὕρησιν γρηγοροῦντας. ἀμὴν λέγω ὑμῖν ὅτι
 having come the lord he will find watching. Truly I say to you that
 περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν
 he will gird himself, and will cause to recline to eat them and having approached
 διακονήσῃ αὐτοῖς. 38 καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ καὶ
 he will serve them. And if he should come in the second watch or
 ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως μακάριοί εἰσιν οἱ
 in the third watch should come and should find thus, happy are the
 δούλοι ἐκεῖνοι. 39 τοῦτο δὲ γινώσκετε ὅτι εἰ ἦδει ὁ οἰκοδεσπότης
 slaves those. this But know, that if had known the house master
 ποῖα ὥρα ὁ κλέπτῃς ἔρχεται ἐγρηγόρησεν ἂν καὶ οὐκ
 at which hour the thief comes, he would have watched and not
 ἂν ἀφῆκεν διορυγῆναι τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς οὖν
 would have allowed to dig through the house of him. So yourselves therefore
 γίνεσθε ἔτοιμοι ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ
 you be prepared because at which hour not you suppose the Son –
 ἀνθρώπου ἔρχεται.
 of Man comes.

32 Do not be afraid, little flock, because our Father was well pleased to give to you the kingdom. 33 Sell your possessions and give a donation. Make a money bag that does not grow old for yourselves, an inexhaustible treasury in heaven, where neither does a thief come near nor does a moth ruin. 34 For where your treasury is, your heart will also be there.

35 Let your loins be girded and the lamp be burning.

36 And you are like men expecting their lord when he returns from a wedding, in order that, when he has come and knocked, they will immediately open to him. 37 Those slaves are happy whom, when their lord comes, he will find watching. Truly I say to you that he will gird himself, and will cause them to recline to eat, and approaching, he will serve them. 38 And if he should come either in the second watch or should come in the third watch, and find it thus, those slaves are happy. 39 But you know this, that if the master of the house had known at which hour the thief would come, he would have watched and would not have allowed him to dig through the wall of his house. 40 So therefore, you yourselves be prepared, because you do not suspect the hour at which the Son of Man will come.

41 And Peter said to Him, Lord, do you speak this parable to us, or also to all?

42 And the Lord said, Who, then, is the faithful and sensible steward, whom his lord will put in charge over his household to give the food allowance at the right time? 43 Happy is the slave whom, when he comes, his lord will find doing this. 44 Truly I say to you that he will appoint him over all his possessions. 45 But if that slave should say in his heart, My master is taking a long time to come, and he should begin to beat the male and female servants, and also to eat and to drink and to become drunk, 46 the lord of that slave will come on a day which he is not expecting and at an hour which he does not know, and he will cut him in two, and will assign his portion with the unfaithful. 47 But that slave who knew his lord's desire but did not prepare nor perform with regard to his desire will be beaten *with many lashes*. 48 But the one who did not know, but who performed worthy of blows, he will be beaten *with a few lashes*. But to everyone whom much was given, from him much will be required, and the one to whom much was entrusted, they will ask much more of him.

49 I came to throw fire onto the land, and what do I desire *except* if it were already kindled?

41 εἶπεν δὲ αὐτῷ ὁ πέτρος κύριε πρὸς ἡμᾶς τὴν παραβολὴν ταύτην
said And to Him – Peter, Lord, to us the parable this

λέγεις ἢ καὶ πρὸς πάντας;
do you speak or also to all?

42 εἶπεν δὲ ὁ κύριος τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος
said And the Lord, Who then is the faithful steward and sensible
ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι
whom will put in charge the lord over the household of him the one to give

ἐν καιρῷ τὸ σιτομέτριον;⁶⁸ 43 μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλθὼν
in season the food allowance? Happy is – slave that whom having come

ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν ὅτι
the lord of him will find doing thus. Truly I say to you that

ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 45 ἂν δὲ
over all the possessions of him he will appoint him. if But

εἴπη ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ
should say – slave that in the heart of him, is taking a long time the

κύριός μου ἔρχεσθαι καὶ ἄρξεται τύπτειν τοὺς παῖδας καὶ
lord of Me to come and he should begin to beat the male servants and

τὰς παιδίσκας ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι 46 ἥξει
the female servants, to eat and also to drink and to be drunk, will come

ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν
the lord – of slave that on a day which not he is expecting and at

ὥρᾳ ἣ οὐ γινώσκει καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ
hour which not he knows and⁶⁹ he will dissect him and the portion of him with

τῶν ἀπίστων θήσει. 47 ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ
the unfaithful he will assign.⁷⁰ that But – slave the one having known the

θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας
desire of the lord of himself, but not having prepared nor having done

πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς. 48 ὁ δὲ μὴ
with regard to the desire of him will be beaten many *lashes*. the one But not

γνοὺς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας.
having known, having done but worthy of blows will be beaten *a few lashes*.

παντὶ δὲ ᾧ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ καὶ
to everyone But to whom was given much, much will be required from him and

ᾧ παρέθεντο πολὺ περισσότερον αἰτήσουσιν αὐτόν.
to whom was entrusted much, much more they will ask of him.

49 πῦρ ἤλθον βαλεῖν εἰς τὴν γῆν καὶ τί θέλω εἰ ἥδη
fire I came to throw onto the land and what do I desire if already

ἀνήφθη;
it was kindled?

50 βάπτισμα δὲ ἔχω βαπτισθῆναι καὶ πῶς συνέχομαι ἕως οὗ
a baptism But I have to be baptized and how constrained I am until which time
 τελεσθῆ. 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμενῃ δοῦναι ἐν τῇ
 it may be finished. Do you suppose that peace I arrived to give in the
 γῆ;⁷¹ οὐχὶ λέγω ὑμῖν ἀλλ' ἡ⁷² διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ
 land? No! I say to you Rather, Division! it will be For from the
 νῦν πέντε ἐν οἴκῳ ἐνὶ διαμεμερισμένοι τρεῖς ἐπὶ δυσὶν καὶ δύο
 now five in house one having been divided, three against two and two
 ἐπὶ τρισίν. 53 διαμερισθήσεται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ
 against three. will be divided Father against son, and son against
 πατρί μήτηρ ἐπὶ θυγατρί, καὶ θυγάτηρ ἐπὶ μητρὶ πενθερὰ
 father, mother against daughter and daughter against mother, mother-in-law
 ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν
 against the daughter-in-law of her, and daughter-in-law against the mother-in-law
 αὐτῆς.
 of her.

54 ἔλεγεν δὲ καὶ τοῖς ὄχλοις ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν
 He said And also to the crowds, When you see the cloud rising
 ἀπὸ δυσμῶν εὐθέως λέγετε ὄμβρος ἔρχεται καὶ γίνεται
 from the west⁷³ immediately you say, a thunderstorm is coming, and it occurs
 οὕτως. 55 καὶ ὅταν νότον πνέοντα λέγετε ὅτι καύσων ἔσται καὶ
 thus. And when a south wind blowing, you say that very hot it will be and
 γίνεται. 56 ὑποκριταί. τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ
 it occurs. Hypocrites! the face of the earth and of the heaven
 οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;
 You know to recognize, the but season this how not do you recognize?

57 τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὡς⁷⁴ γὰρ
 why But even from yourselves not do you judge the right thing? as For
 ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα ἐν τῇ ὁδῷ δὸς
 you go with the opponent of you to the magistrate on the way give
 ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ μήποτε κατασύρῃ σε πρὸς τὸν
 work to be released from him lest he drag you to the
 κριτὴν καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι καὶ ὁ πράκτωρ σε
 judge and the judge you hand over to the officer and the officer⁷⁵ you
 βάλῃ εἰς φυλακὴν. 59 λέγω σοι οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως
 throw into jail. I say to you in no way will you depart from there until
 οὐ καὶ τὸν ἔσχατον λεπτὸν ἀποδώς.
 – even the last *lepton*⁷⁶ you pay.

50 But I have to be baptized *with a baptism*, and how constrained I am until it is finished. 51 Do you suppose that I have arrived to give peace in the land? No! Rather, I say to you, Division! 52 For from now on five in one house will have been divided, three against two, and two against three. 53 Father will be divided against son, and son against father, mother against daughter, and daughter against mother, mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

54 And also He said to the crowds, When you see a cloud rising from the west, immediately you say, a thunderstorm is coming, and so it happens. 55 And when you see a south wind blowing, you say that it will be very hot, and it happens. 56 Hypocrites! You know how to recognize the surface of the earth and of heaven, so how do you not recognize this time?

57 But why do you not even judge the right thing by yourselves? 58 For as you go with your opponent to the magistrate, on the way try to reach a settlement with him lest he drag you to the judge, and the judge hand you over to the officer, and the officer throw you into jail. 59 I say to you, in no way will you depart from there until you have paid the last *lepton*.

Luke Thirteen

1 Now some people were present at the same time declaring to Him about the Galileans whose blood Pilate had mixed with their sacrifices. 2 And when He answered Jesus said to them, Do you suppose that these Galileans were worse sinners than all the Galileans because they have suffered such things? 3 No! But I say to you, unless you repent, you will all likewise perish. 4 Or those eighteen men on whom the tower in Siloam fell and killed them, do you suppose that these were offenders more than all the men who were dwelling in Jerusalem? 5 No! But I say to you, unless you repent, you will all likewise perish.

6 And He spoke this parable, A certain man had planted a fig tree in his vineyard, and he came searching for fruit on it, and did not find any. 7 And he said to the keeper of the vineyard, Behold, three years I have come searching for fruit on this fig tree and I do not find any. For what reason does it even use up the ground? 8 But the man who answered say to him, Lord, leave it this year also until the time I can dig around it and throw in some manure. 9 And if it produces fruit, well, but if not, in the coming year you will cut it down.

10 Now He was teaching in one of the synagogues on the Sabbath.

Luke Thirteen

1 παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
were present Now some at same the season declaring to Him about the
γαλιλαίων ὧν τὸ αἷμα πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.
Galileans of whom the blood Pilate mixed with the sacrifices of them.
2 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν αὐτοῖς δοκεῖτε ὅτι οἱ
And having answered – Jesus said to them, Do you suppose that the
γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντα τοὺς γαλιλαίους ἐγένοντο
Galileans these sinners beyond all the Galileans were
ὅτι τοιαῦτα πεπόνθασιν; 3 οὐχὶ λέγω ὑμῖν ἀλλ' ἐὰν μὴ
because such things they have suffered? No! I say to you But unless
μετανοήτε πάντες ὡσαύτως ἀπολείσθε. 4 ἢ ἐκεῖνοι οἱ δεκά καὶ
you change your minds all likewise you will perish. Or those – ten and
οκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ σιλωὰμ καὶ ἀπέκτεινεν αὐτούς
eight upon whom fell the tower in – Siloam and killed them
δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντα ἀνθρώπους
do you suppose that these debtors were beyond all men
τοὺς κατοικοῦντας ἐν ἱερουσαλήμ; 5 οὐχὶ λέγω ὑμῖν ἀλλ' ἐὰν μὴ
the ones dwelling in Jerusalem? No! I say to you But unless
μετανοήτε πάντες ὁμοίως ἀπολείσθε.
you change your minds, all likewise you will perish.
6 ἔλεγεν δὲ ταύτην τὴν παραβολήν, συκὴν εἶχεν τις ἐν τῷ
He spoke And this – parable, a fig tree had A certain man in the
ἀμπελῶνι αὐτοῦ πεφυτευμένην καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ
vineyard of him having planted and he came searching for fruit on it
καὶ οὐχ εὔρεν. 7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, ἰδοὺ τρία
and not did find it. he said And to the keeper of the vineyard, Behold three
ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὔρισκω.
years I am come searching for fruit on – fig tree this and not I do find it.
ἔκκοψον αὐτήν. ἵνα τί καὶ τὴν γῆν καταργεῖ; 8 ὁ δὲ
Cut down it. For what reason even the ground use up? The one But
ἀποκριθεὶς λέγει αὐτῷ κύριε ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος ἕως
having answered says to him, Lord leave it also this – year until
ἔτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια. 9 κἂν μὲν ποιήσῃ
which time I may dig around it and cast manure. And if – it produces
καρπὸν εἰ δὲ μὴγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν
fruit, well, if but not, in the coming time you will cut down it.
10 ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασις.
He was Now teaching in one of the synagogues on the Sabbath.

11 καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτήν ὁ ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ γύναι ἀπολέλυσαι τῆς ἀσθενείας σου. 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας, καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν.
 – God.

11 And behold, *there* was a woman having a spirit of sickness *for* eighteen years, and she was bent over and was not able to stand completely erect. 12 And when He saw her, Jesus summoned her and said to her, Woman you have been delivered from your sickness. 13 And He placed His hands on her, and she was immediately straightened, and began glorifying God.

14 ἀποκριθεὶς δὲ ὁ ἀρχισυναγωγὸς ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ ἰησοῦς ἔλεγεν τῷ ὄχλῳ ἕξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι. ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.
 having answered And the synagogue leader, being irritated because on the Sabbath healed – Jesus, said to the crowd, six days There are in which it is necessary to work. on these Therefore coming to be healed and not on the day of the Sabbath.

14 And the synagogue leader, being irritated because Jesus healed on the Sabbath, answered *and* said to the crowd, There are six days during which it is necessary to work. Therefore, come to be healed on these *days*, and not on the Sabbath day.

15 ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ εἶπεν ὑποκριταί. ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτινης καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ θυγατέρα ἀβραάμ οὖσαν ἦν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.
 having answered Therefore him, the Lord and said, Hypocrites! each of you on the Sabbath not Does loose the ox of him or the donkey from the stable, and having led brings it to drink? *this woman* And, a daughter of Abraham being, whom bound – Satan, behold ten and eight years, not was it necessary to be loosed from the bond *this* on the day of the Sabbath? And these things saying Him, were shamed all the ones being opposed to Him and all the crowd rejoiced upon all the glorious things the ones coming to be by Him.

15 Therefore, the Lord answered and said, Hypocrites. Does not each of you on the Sabbath loose his ox or donkey from its stable, and leading it, brings it to drink? 16 And *this woman*, being a daughter of Abraham, whom Satan bound, behold, *for* eighteen years, was it not necessary *for her* to be loosed from this bond on the Sabbath day? 17 And as He was saying these things, all the ones who were opposed to him were brought to shame, and all the crowd rejoiced about the glorious things which were coming to pass by Him.

18 And He said, To what is the kingdom of God similar, and to what will I compare it? 19 It is like a mustard seed which, a man having taken it, cast it into his garden, and it it grew and became a large tree, and the birds of heaven perched in its branches.

20 Again He said, To what will I compare the kingdom of God? 21 It is similar to yeast, which a women having taken *some* mixed into three *satons* of flour until *the* whole was leavened.

22 And He went through cities and villages teaching, while taking a trip to Jerusalem.

23 And someone said to Him, Lord, are the ones being saved few?

And He said to them, 24 Endeavor to enter through the narrow gate, because, I say to you, many will seek to enter, but will not be able. 25 Whenever the master of the house rises and shuts up the door, and you begin to stand outside and to know on the door, saying, Lord, Lord, open for us; and answering, He will say to you, I do not know you; where are you from? 26 Then you will begin to say, We ate and drank in your presence, and You taught in our streets. 27 And He will say, I say to you, I do not know you; where are you from? Keep away from Me, all workers of unrighteousness.

18 ἔλεγεν δὲ τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι He said And, To what similar is the kingdom – of God and to what ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ σινάπεως ὃν λαβὼν I will compare it? like It is a seed of mustard which having taken *it* ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ καὶ ἠῤῥξῆσεν καὶ ἐγένετο εἰς a man cast *it* into garden of himself and it grew and became – δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς a tree large and the birds – of heaven perched⁷⁷ in the κλάδοις αὐτοῦ. branches of it.

20 πάλιν εἶπεν τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία Again He said, To what will I compare the kingdom – of God? similar ἐστὶν ζύμῃ ἣν λαβούσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία It is to yeast, which having taken a woman mixed in flour *satons*⁷⁸ three ἕως οὗ ἐζυμώθη ὅλον. until – was leavened whole.

22 καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν And He went through – cities and villages teaching, and a journey ποιούμενος εἰς ἱερουσαλήμ. while going to Jerusalem.

23 εἶπεν δὲ τις αὐτῷ κύριε εἰ ὀλίγοι οἱ σωζόμενοι; said And someone to Him, Lord, are few the ones being saved?

ὁ δὲ εἶπεν πρὸς αὐτούς 24 ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς – And He said to them, Endeavor to enter through the narrow

πύλης, ὅτι πολλοὶ λέγω ὑμῖν ζητήσουσιν εἰσελθεῖν καὶ⁷⁹ οὐκ gate, because many, I say to you, will seek to enter but not

ἰσχύσουσιν. 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ will be able. From whenever rises the master of the house and shuts up

τὴν θύραν καὶ ἄρξησθε ἕξω ἐστάναι καὶ κρούειν τὴν θύραν the door and you begin outside to stand and to knock on the door

λέγοντες κύριε κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν saying Lord, Lord, open for us; and having answered He will say to you,

οὐκ οἶδα ὑμᾶς πόθεν ἐστέ; 26 τότε ἄρξεσθε λέγειν ἐφάγομεν not I know you; from where are you? Then you will begin to say, We ate

ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. in presence of You and drank and in the streets of us You taught.

27 καὶ ἐρεῖ λέγω ὑμῖν οὐκ οἶδα ὑμᾶς· πόθεν ἐστέ; And He will say, I say to you, not I know you; from where are you?

ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.

Keep away from Me, all – workers – of unrighteousness.

- 28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων ὅταν ὄψησθε
there will be – Crying and – grinding – of teeth when you see
ἀβραάμ καὶ ἰσαὰκ καὶ ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ
Abraham and Isaac and Jacob and all the prophets in the
βασιλείᾳ τοῦ θεοῦ ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἦξουσιν
kingdom – of God, you but being cast out. And they will come
ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται⁸⁰
from east and west and north and south and they will recline
ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται
in the kingdom – of God. And behold there are last ones who will be
πρῶτοι καὶ εἰσὶν πρῶτοι οἱ ἔσονται ἔσχατοι.
first and there are first ones who will be last.
- 31 ἐν αὐτῇ τῇ ἡμέρᾳ⁸¹ προσῆλθόν τινες φαρισαῖοι λέγοντες αὐτῷ,
On same the day approached some Pharisees saying to Him,
ἔξελθε καὶ πορεύου ἐντεῦθεν ὅτι ἡρώδης θέλει σε ἀποκτεῖναι.
Get out and go from here because Herod⁸² desires You to kill.
- 32 καὶ εἶπεν αὐτοῖς πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ ἰδοὺ
And He said to them, Having gone say to the fox that, Behold
ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον καὶ τῇ
I cast out demons and healings I produce today and tomorrow and on the
τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον
third I finish. Even so, it is necessary for Me, today and tomorrow
καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτην
and on the coming to proceed, because not it is possible a prophet
ἀπολέσθαι ἔξω ἱερουσαλήμ.
to perish outside of Jerusalem.
- 34 ἱερουσαλήμ ἱερουσαλήμ ἡ ἀποκτείνουσα τοὺς προφήτας καὶ
Jerusalem, Jerusalem, the one killing the prophets and
λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν. ποσάκις ἠθέλησα
stoning the ones having been sent to her. How many times I desired
ἐπισυνάξει τὰ τέκνα σου ὄν τρόπον ὄρνις τὴν ἑαυτῆς
to gather the children of you the manner which a hen gathers the of herself
νοσσιὰν ὑπὸ τὰς πτέρυγας καὶ οὐκ ἠθελήσατε 35 ἰδοὺ ἀφίεται
brood under the wings, but⁸³ not you did want it. Behold is left
ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. λέγω δὲ ὑμῖν ὅτι οὐ μὴ με ἴδητέ
for you the house of you a desert. I say And to you that no no Me you will see
ἕως ἄν ἦξει ὅτε εἶπητε εὐλογημένος ὁ ἐρχόμενος ἐν
until – it will come when you shall say, Blessed is the one coming in
ὀνόματι κυρίου.
the name of the Lord.

28 Crying and grinding of teeth will be there when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you are cast out. 29 And they will come from the east and west and north and south, and they will recline for a meal in the kingdom of God. 30 And, behold, there are last ones who will be first and there are first one who will be last.

31 On the same day, some Pharisees approached, saying to Him, Get out and go from here, because Herod desires to kill You.

32 And He said to them, When you go, say to that fox, Behold, I am casting out demons and am producing healings today and tomorrow, and I finish on the third day. 33 Even so, it is necessary for Me to proceed today and tomorrow, and the following day, because it is not possible for a prophet to perish outside of Jerusalem.

34 Jerusalem, Jerusalem, who kills the prophets and stones the ones who have been sent to her. How many times I have desired to gather your children in the way which a hen gathers her own brood under her wings, but you did not want it. 35 Behold, your house is left a desert place for you. And I say to you that in no way will you see Me until it happens that you shall say, Blessed is the one who comes in the name of the Lord.

Luke Fourteen

1 And it occurred when He came into the house of a certain one of the rulers of the Pharisees to eat bread on a Sabbath day that they were observing Him closely. 2 And behold, a man who had dropsy was before Him. 3 And Jesus answered and said to the lawyers and Pharisees saying, Is it permitted to heal on the Sabbath? 4 But they were silent. And having taken hold of him, He cured Him, and let him go. 5 And He answered to them and said, A son or an ox of which of you fell into a pit, and he will not immediately pull him up on the Sabbath day? 6 And they were not able to return an answer to Him concerning these things.

7 And He spoke a parable to the ones who had been invited, noticing how they kept choosing the places of honor at the banquet, saying to them, 8 When you are invited by someone to a wedding feast, do not recline in the place of honor lest a more honored person you might have been called by him, 9 and when the one who had invited you and him comes, he will say to you, Give this man your place, and then you will begin to occupy the last place with shame. 10 But when you are invited, after you arrive recline at the last place so that when the one who has invited you comes, he will say to, Friend, go up higher. Then glory will be yours before the ones reclining with you,

Luke Fourteen

1 καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων
And it occurred when He came into the house of a certain one of the rulers
τῶν φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι
of the Pharisees on Sabbath to eat bread and they were observing closely
αὐτόν. 2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.
Him. And behold, a man who was dropsical before Him.
3 καὶ ἀποκριθεὶς ὁ ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ φαρισαίους
And answered – Jesus and said to the lawyers and Pharisees
λέγων ἐἴ ζεστί τῷ σαββάτῳ θεραπεύειν; 4 οἱ δὲ ἤσυχασαν.
saying, – Is it permitted on the Sabbath to heal? the ones But were silent.
καὶ ἐπιλαβόμενος ἴασατο αὐτὸν καὶ ἀπέλυσεν
And having taken hold, He cured Him and let go.
5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς
And answered to them and said, of which of you A son or ox into
φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ
a pit fell in and not immediately he will pull up him on the day
τοῦ σαββάτου; 6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς
of the Sabbath? And not they were able to return an answer to Him concerning
ταῦτα.
these things.
7 ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν ἐπέχων πῶς τὰς
He spoke And to the ones having been called a parable, noticing how the
πρωτοκλισίας ἐξελέγοντο λέγων πρὸς αὐτούς 8 ὅταν κληθῆς
places of honor⁸⁴ they kept choosing, saying to them, When you are called
ὑπὸ τινος εἰς γάμου μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν
by someone to a wedding feast, not do recline⁸⁵ in the place of honor
μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ,
lest a more honored person than you might be having been called by him,
9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι δὸς
and having come the one you and him having called will say to you, Give
τούτῳ τόπον καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον
to this man place and then you will begin with shame the last place
κατέχειν. 10 ἀλλ' ὅταν κληθῆς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον
to occupy. But when you are called, having come recline at the last
τόπον ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε εἴπῃ σοι φίλε
place so that when comes the one having called you, he will say to you, Friend,
προσανάβηθι ἀνώτερον. τότε ἔσται σοι δόξα ἐνώπιον τῶν
go up higher. Then will be for you glory before the ones
συνανακειμένων σοι,
reclining together with you,

- 11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
 because every one the one raising up himself will be brought low and the one lowering himself will be raised up.
- 12 ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν ὅταν ποιῆς ἄριστον ἢ δεῖπνον μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίου μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσιν καὶ γένηται σοι ἀνταπόδομά. 13 ἀλλ' ὅταν ποιῆς δοχὴν κάλει πτωχοὺς ἀναπήρους, χωλοὺς τυφλοὺς· 14 καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοί, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.
 He said And also to the one having called Him, When you provide a lunch or dinner, not do ask the friends of you nor the brothers of you nor the kinfolk of you nor neighbors rich, lest also they you call back and might become to you a recompense. But when you make a banquet, call the poor the maimed the lame the blind; and happy you will be because not they have to repay to you it will be repaid for to you at the resurrection of the righteous.
- 15 ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ μακάριος ὃς φάγεται ἄριστον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
 having heard And a certain one of the ones reclining to dine with Him these things he said to Him, Happy is the one who shall eat a lunch in the kingdom of God.
- 16 ὁ δὲ εἶπεν αὐτῷ ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσεν πολλοὺς 17 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ἔρχεσθε ὅτι ἤδη ἔτοιμά ἐστιν πάντα. 18 καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελεῖν καὶ ἰδεῖν αὐτόν. ἐρωτῶ σε, ἔχε με παρητημένον.
 the one And said to him, man A certain provided a dinner great and he called many people, and sent the slave of him at the hour of the dinner to say to the ones having been called, Come because already prepared are all things.⁸⁶ And they began as one to excuse themselves all. The first said to him, a field I purchased and I have a necessity to go and to see it. I ask you, have me having been excused.

11 because every one who exalts himself will be humbled and the one who humbles himself will be exalted.

12 Then He also said to the one who had invited him, When you provide a lunch or dinner, do not ask your friends, nor your brothers, nor your kinfolk, nor your rich neighbors, lest they also invite you back, and it might become a pay back for you. 13 But when you provide a banquet, invite the poor, the maimed, the lame, and the blind; 14 and you will be blessed, because they have nothing to repay you, for it will be repaid to you at the resurrection of the righteous.

15 And when one of those who were reclining to dine with Him heard these things, he said to Him, Blessed is the one who shall eat a lunch in the kingdom of God.

16 And He said to him, A certain man provided a great dinner and he invited many people, 17 and sent his slave to say to the ones who had been invited, Come, for all things are now prepared. 18 And they all began as one to excuse themselves. The first one said to him, I have purchased a field and I need to go and see it. I implore you, have me excused.

19 And another said, I purchased five yoke of oxen and I'm going to test them. I ask you, have me excused. 20 And another said, I have married a wife, and because of this I am not able to come. 21 And when he came, that slave announced these things to his master. Then, because he was provoked to anger, the master of the house said to his slave, Go out quickly into the streets and alleys of the city, and bring here the poor and maimed and lame and blind. 22 And the slave said, Lord, it has come to be as you ordered, and there is still space. 23 And the master said to the slave, Go out into the roads and the country and force them to come in, in order that my house might be filled. 24 For I say to you that none of those men who have been invited will taste of my dinner.

25 And many large groups were accompanying Him, and when He turned, He said to them, 26 If anyone comes to Me and does not hate his father and mother and wife and children and brothers and sisters, and even his own life also, he is not able to be My disciple. 27 And whoever does not take up his cross and come after Me is not able to be My disciple.

28 For which of you who desires to build a tower does not first sit and calculate the expense, whether he has the monies for its completion,

19 καὶ ἕτερος εἶπεν ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι
And another said, yoke of oxen I purchased five and I'm going

δοκιμάσαι αὐτά. ἐρωτῶ σε ἔχε με παρητημένον. 20 καὶ ἕτερος
to test them. I ask you, have me having been excused. And another

εἶπεν γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21
said, a wife I married, and because of this not I am able to come.

καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ
And having come the slave that announced to the lord of him

ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν
these things. Then having been provoked to wrath the master of the house said

τῷ δούλῳ αὐτοῦ ἕξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς
to the slave of him, Go out quickly into the streets⁸⁷ and alleys of the

πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς
city and the poor and maimed and lame and blind

εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ δοῦλος κύριε γέγονεν ὡς
bring in here. And said the slave, Lord, it has come to be as

ἐπέταξας καὶ ἔτι τόπος ἐστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν
you ordered and still space there is. And said the lord to the

δοῦλον ἕξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν
slave, Go out into the roads and country⁸⁸ and force them to come in,

ἵνα γεμισθῇ ὁ οἶκος μου. 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς
in order that might be filled the house of me. I say For to you that not one

τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.
of the men those the ones having been called will taste of me the dinner.

25 συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοὶ καὶ στραφεῖς εἶπεν πρὸς
were going with And Him crowds many and having turned He said to

αὐτούς 26 εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ
them, If anyone comes to Me and not does hate the father of him

καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς
and the mother and the wife and the children and the brothers

καὶ τὰς ἀδελφάς ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν οὐ δύναται μου
and the sisters, even and also the of himself soul, not he is able of Me

μαθητὴς εἶναί. 27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ
a disciple to be. And whoever not takes up the cross of him and

ἔρχεται ὀπίσω μου οὐ δύναται εἶναί μου μαθητὴς.
come after Me not is able to be of Me a disciple.

28 τίς γὰρ ἐξ ὑμῶν ὁ θέλων πύργον οἰκοδομησαι οὐχὶ πρῶτον
which For of you the one desiring a tower to build not first

καθίσας ψηφίζει τὴν δαπάνην εἰ ἔχει τὰ εἰς ἀπαρτισμόν,
having sat calculate the expense if he has the things for completion,

- 29 ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι
lest having placed him a foundation and not being able⁸⁹ to complete *it*
πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίξειν αὐτῷ 30 λέγοντες ὅτι
all the ones observing *it* begin to mock him, saying –
οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι;
This – man began to build and not was able to finish?
31 ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον
Or what king going to fight another king in battle
οὐχὶ καθίσας πρῶτον βουλευέται εἰ δυνατός ἐστιν ἐν δέκα
not having sat first does take counsel if able he is with ten
χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν;
thousand to meet the one with twenty thousand coming upon him?
32 εἰ δὲ μή γε, ἔτι πόρρω αὐτοῦ ὄντος πρεσβείαν ἀποστείλας
if And indeed not, still far away him being, a delegation⁹⁰ having sent
ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς
asks for the things for peace. Thus then, everyone of you who
οὐκ ἀποτάσσειται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται μου
not give up all the things of himself belonging not is able of Me
εἶναί μαθητής.
to be disciple.
34 καλὸν τὸ ἄλας· ἐὰν δὲ τὸ ἄλας μωρανθῇ ἐν τίνι
good is – Salt; if but the salt was made tasteless, by what
ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν
shall it be seasoned? neither for the ground nor for the manure pile useful
ἐστίν. ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὠτα ἀκούειν ἀκουέτω.
It is. outside They throw it. The one having an ear to hear, let him hear.

29 lest, when he laid a foundation and was not able to complete *it*, all the ones who observe *it* begin to mock him, 30 saying, This man began to build and was not able to finish?

31 Or what king, when going to fight another king in battle, does not, having sat down, first take counsel whether he is able with ten thousand to meet the one who comes upon him with twenty thousand? 32 And if indeed not, while he is still far away, sending a delegation, he asks for the requirements for peace. 33 Likewise then, everyone of you who does not give up all his belongings is not able to be My disciple.

34 Salt is good; but if the salt has become tasteless, by what shall anything be seasoned? 35 It is useful for neither the ground nor for the manure pile. They throw it out! The one who has an ear to hear, let him hear.

Luke Fifteen

- 1 ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ
were Now coming to Him all the tax collectors and the sinners
ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἱ φαρισαῖοι καὶ οἱ γραμματεῖς
to hear Him. And began complaining⁹¹ the Pharisees and the scribes
λέγοντες ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.
saying, – This mansinners accepts and eats with them.
3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων
He spoke And to them the parable this, saying,

Luke Fifteen

1 Now all the tax collectors and the sinners kept coming to Him to hear Him. 2 And the Pharisees and the scribes began complaining, saying, This man accepts sinners and eats with them.

3 And He spoke to them this parable, saying,

4 Which man among you who has one hundred sheep, and has lost one of them does not leave behind the ninety nine in the deserted place and goes for the lost one until he finds it? 5 And when *he* finds *it*, he places *it* on his shoulders, rejoicing. 6 And when he comes into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me because I found my sheep which was lost. 7 I say to you that in the same way *there* will be joy in heaven over one repenting sinner more than over ninety-nine righteous people who do not have need of repentance.

8 Or what woman who has ten drachmas, if she should lose one drachma, would not light *a* lamp and sweep the house and search diligently until she finds *it*? 9 And when she finds it, she calls together her women friends and her women neighbors saying, Rejoice with me because I found the drachma which I lost. 10 Thus I say to you, *There* is joy in the presence of the angels of God over one repenting sinner.

11 Then He said, *A* certain man had two sons. 12 And the younger of them said to his father, Father, give me the share of the possessions falling *to me*. And he divided between them their livelihood.

4 τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐνενηήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρη αὐτό; 5 καὶ εὕρων ἐπιτίθησιν ἐπὶ τοὺς ὤμου ἑαυτοῦ χαίρων. 6 καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς, συγχαρήτέ μοι ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. Rejoice with me because I found the sheep of me the one having been lost. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ I say to you that thus joy will be in – heaven over one sinner μετανοοῦντι ἢ ἐπὶ ἐνενηήκοντα ἐννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας. need do have of repentance.

8 ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου εὕρη; 9 καὶ εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας λέγουσα συγχαρήτέ μοι ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως λέγω ὑμῖν χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι. angels – of God over one sinner repenting.

11 εἶπεν δὲ ἄνθρωπός τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ πάτερ δός μοι τὸ ἐπιβάλλον⁹³ μέρος τοῦ βίου. καὶ διεῖλεν αὐτοῖς τὸν βίον. of the possessions. And he divided to them the livelihood.⁹⁴

13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος
 And after not many days, having gathered all his things, the younger
 υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν
 son traveled to a country far, and there he wasted the
 οὐσίαν αὐτοῦ ζῶν ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ πάντα
 possessions of him living recklessly. having spent And of him all things
 ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην καὶ αὐτὸς ἤρξατο
 occurred a famine strong throughout the country that, and he began
 ὑστερεῖσθαι. 15 καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς
 to be in need. And having gone he associated with one of the citizens of the
 χώρας ἐκείνης καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν
 country that and he sent him into the fields of him to tend
 χοίρους. 16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ
 pigs. And he was strongly wanting to fill the stomach of him with
 τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι καὶ οὐδεὶς ἐδίδου αὐτῷ.
 the carob pods of which were eating the pigs, but⁹⁵ no one was giving to him.
 17 εἰς ἑαυτὸν δὲ ἐλθὼν εἶπεν πόσοι μίσθιοι τοῦ πατρὸς
 to himself And having come he said, How many hired hands of the father
 μου περισσεύουσιν ἄρτων ἐγὼ δὲ λιμῷ ἀπόλλυμαι;
 of me have an abundance of bread, I but with hunger am being destroyed?
 18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ πάτερ
 having risen I will go to the father of me and I will say to him, Father
 ἤμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου 19 καὶ οὐκέτι εἰμὶ
 I sinned against – heaven and in the presence of you, and no longer am I
 ἄξιος κληθῆναι υἱὸς σου. ποιήσον με ὡς ἓνα τῶν μισθίων σου.
 worthy to be called a son of you. Make me as one of the hired hands of you.
 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν
 And having risen he went to the father of him. yet But him far
 ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη.
 being away, saw him the father of him and he was moved with compassion.
 καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
 And running he fell on the neck of him and he kissed repeatedly
 αὐτόν. 21 εἶπεν δὲ αὐτῷ ὁ υἱὸς πάτερ ἤμαρτον εἰς τὸν οὐρανὸν
 him. said And to him the son, Father I sinned against – heaven
 καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου
 and in the presence of you and no longer am I worthy to be called son of you.

13 And after not many days, the younger son, having gathered his possessions, traveled to a far country, and there he wasted his possessions while living recklessly. 14 And when he had spent all his money, a terrible famine occurred throughout that country, and he began to be in need. 15 And he went and associated with one of the citizens of that country, and he sent him into his fields to take care of pigs. 16 And he greatly wanted to fill his stomach with the carob pods which the pigs were eating, but no one gave any to him. 17 And after coming to himself he said, How many of my father's hired hands have an abundance of bread, but I'm being destroyed with hunger? 18 I will rise and go to my father, and will say to him, Father, I have sinned against heaven and in your presence, 19 and no longer am I worthy to be called your son. Make me one of your hired hands. 20 And having risen, he went to his father. But while he was far away, his father saw him and was moved with compassion. And running to him, he fell on his neck and kissed him repeatedly. 21 And the son said to him, Father, I sinned against heaven and in your presence, and I am no longer worthy to be called your son.

22 But the father said to his slaves, Bring out the best robe and dress him, and give *him* a ring for his hand and sandals for his feet. 23 And when you have brought out the fattened calf, slaughter it and when we have eaten, let us be merry, 24 because this son of mine was dead, and became alive again, and he was lost, and was found. And they began to be merry.

25 Now, his older son was in a field. And as he was coming, he drew near to the house, *and* he heard music and dancing. 26 And having summoned one of the servants, he began inquiring what these things could be. 27 And he said to him, Your brother has arrived and your father slaughtered the fattened calf because he received him back healthy. 28 But he was wrathful and did not desire to enter. Then when his father came out, he began encouraging him. 29 But he answered *and* said to his father, Look how many years I have served you, and I never violated your commandment, and you never gave me a young goat so that I could be merry with my friends. 30 But when this son of yours who has eaten up your livelihood with prostitutes came, you slaughtered the fattened calf for him. 31 But he said to him, Child, you are always with me, and all my things are yours.

22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ ἐξενέγκατε τὴν
said But the father to the slaves of him, Carry out the
στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν καὶ δότε δακτύλιον εἰς τὴν
robe – first, and dress him and give a ring for the
χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας. 23 καὶ ἐνέγκαντες τὸν
hand of him and sandals for the feet. And having brought the
μόσχον τὸν σιτευτὸν θύσατε καὶ φαγόντες εὐφρανθῶμεν 24 ὅτι
calf the fattened, slaughter it and having eaten let us be merry, because
οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς
this – son of me dead was and became alive again, and having been lost
ἦν καὶ εὐρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.
he was, and was found. And they began to be merry.

25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ. καὶ ὡς ἐρχόμενος
was Now the son of him the older in a field. And as coming
ἤγγισεν τῇ οἰκίᾳ ἤκουσεν συμφωνίας καὶ χορῶν. 26 καὶ
he drew near to the house, *and* he heard music and dancing. And
προσκαλεσάμενος ἓνα τῶν παίδων ἐπυνθάνετο τί εἶη
having called to him one of the servants he was inquiring what might be
ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἦκει καὶ
these things. the one And said to him, – the brother Your has arrived and
ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν ὅτι ὑγιαίνοντα
slaughtered the father of you the calf the fattened because being healthy
αὐτὸν ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν
him he received back. he was wrathful But and not desired to enter. the Then
πατήρ αὐτοῦ ἐξεληθὼν παρεκάλει αὐτόν. 29 ὁ δὲ
father of him having come out was encouraging him. the one But
ἀποκριθεὶς εἶπεν τῷ πατρὶ ἰδοὺ τσαῦτα ἔτη δουλεύω σοι καὶ
having answered he said to the father, Look how many years I am serving you and
οὐδέποτε ἐντολήν σου παρήλθον καὶ ἐμοὶ οὐδέποτε ἔδωκας
not ever a commandment of you I violated and to me not ever did you give
ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. 30 ὅτε δὲ ὁ υἱός
a young goat so that with the friends of me I could be merry. when But the son
σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν
of you this the one having eaten up of you the livelihood with prostitutes
ἦλθεν ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτὸν. 31 ὁ δὲ εἶπεν
came, you slaughtered for him the calf the fattened. the one But said
αὐτῷ τέκνον σὺ πάντοτε μετ' ἐμοῦ εἶ καὶ πάντα τὰ ἐμὰ σὰ ἐστίν.
to him, Child, you always with me are, and all things – my yours are.

32 εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει ὅτι ὁ ἀδελφός σου οὗτος
to be merry But and to rejoice was necessary that the brother of you this
νεκρὸς ἦν καὶ ἀνέζησεν καὶ ἀπολωλὼς ἦν, καὶ εὐρέθη.
dead was and is alive again and lost was, and is found.

32 But it was necessary to be merry and to rejoice that this brother of yours was dead and is again alive and was lost and is found.

Luke Sixteen

1 ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς αὐτοῦ ἄνθρωπός τις ἦν
He said And also to the disciples of Him, man A certain was
πλούσιος ὃς εἶχεν οἰκονόμον καὶ οὗτος διεβλήθη αὐτῷ ὡς
rich who had a steward and this one was accused to him as
διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ, 2 καὶ φωνήσας αὐτὸν εἶπεν
squandering the goods of him. And having summoned him he said
αὐτῷ τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς
to him, What is this I hear concerning you? Give the accounting of the
οἰκονομίας σου οὐ γὰρ δύνῃσῃ ἔτι οἰκονομεῖν. 3 εἶπεν δὲ ἐν
stewardship of you, not for you will be able still to be a steward. said And in
ἑαυτῷ ὁ οἰκονόμος τί ποιήσω ὅτι ὁ κύριός μου ἀφαιρεῖται
himself the steward, What shall I do because the master of me is taking away
τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω· ἐπαιτεῖν αἰσχύνομαι.
the stewardship from me? to dig not I am able; to beg I am ashamed.
4 ἔγνων τί ποιήσω ἵνα ὅταν μετασταθῶ τῆς
I have come to know what I shall do so that when I am dismissed from the
οἰκονομίας δέξωταί με εἰς τοὺς οἴκους αὐτῶν. 5 καὶ
stewardship they will receive me into the houses of them. And
προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλητῶν τοῦ κυρίου ἑαυτοῦ
having called to him one each of the debtors of the master of himself
ἔλεγεν τῷ πρώτῳ πόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ
he said to the first, How much do you owe to the master of me? the one And
εἶπεν ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ δέξαι σου τὸ
he said, A hundred batous⁹⁶ of olive oil. And he said to him, Take of you the
γράμμα,⁹⁷ καὶ καθίσας ταχέως γράψον πεντήκοντα. 7 ἔπειτα ἑτέρῳ
bill of debt, and having sat, quickly write fifty. New to another
εἶπεν σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν ἑκατὸν κόρους
he said, you And how much do owe? the one And said, A hundred korous⁹⁸
σίτου καὶ λέγει αὐτῷ δέξαι σου τὸ γράμμα, καὶ γράψον
of grain,⁹⁹ and he says to him, Take of you the bill of debt and write
ὀγδοήκοντα.
eighty.

Luke Sixteen

1 And He also said to His disciples, A certain man who had a steward was rich, and to him it was accused about this man that he was squandering his goods. 2 And when he summoned him he said to him, What is this I hear about you? Give your accounting of your stewardship, for you shall not still be able to be a steward. 3 And the steward said to himself, What shall I do, because my master is taking my stewardship away from me? I am not able to dig; I am ashamed to beg. 4 I have realized what I shall do so that when I am dismissed from my stewardship, they will receive me into their houses. 5 And having called each one of his master's debtors to himself, he said to the first, How much do you owe to my master? 6 And he said, A hundred batous of olive oil. And he said to him, Take your bill of debt, and sit and quickly write fifty. 7 And to another he said, And how much do you owe? And he said, A hundred korous of grain. And He said to him, Take your bill of debt and write eighty.

8 And the master commended his unrighteous steward because he acted shrewdly; for the sons of this age are shrewder in their own generation than are the sons of light. 9 And I say to you, make for yourselves friends from the mammon of unrighteousness so that whenever you fail, they may receive you into their permanent dwellings. 10 The one *who is* faithful in the least *thing* is also faithful in much, and the one *who is* unrighteous in the least *thing* is also unrighteous in much. 11 Therefore, if you were not faithful in the unrighteous mammon, who will entrust to you the truly valuable? 12 And if you were not faithful with the thing belonging to another, who will give you your own thing? 13 Not one servant is able to serve two masters, for either he will hate the one and love the other, or he will devote himself *to* one and will despise the other. You are not able to serve God and mammon.

14 Now the Pharisees were listening to all these things, being money-lovers, and they kept ridiculing Him. 15 And He said to them, You are the ones who justify yourselves before men, but God knows your hearts; for that which is exalted by men is an abhorrent thing before God. 16 The law and the prophets were up until John. From then on, the kingdom of God is being proclaimed and everyone enters into it by violence.

8 καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι

And commended the master the steward the unrighteous because
φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
shrewdly he did; for the sons of the age this more shrewd
ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσιν
than the sons – of light in the generation – of themselves are.

9 καγὼ ὑμῖν λέγω ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς
And I to you say, make for yourselves friends from the mammon –
ἀδικίας ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς
of unrighteousness so that whenever you might fail they may receive you into the
αἰωνίου σκηνάς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς
unending tents. The one faithful in *the* least also in much faithful
ἐστὶν καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.
is and the one in *the* least is unrighteous also in much unrighteous is.

11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε τὸ
if Therefore in the unrighteous mammon faithful not you were, the thing
ἀληθινὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ
genuine who to you will entrust? And if in the thing belonging to another
πιστοὶ οὐκ ἐγένεσθε τὸ ὑμέτερον τίς ὑμῖν δώσει; 13 οὐδεὶς
faithful not you were, the thing your own who to you will give? Not one
οἰκέτης δύναται δυσὶν κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει
servant is able two masters to serve; either for the one he will hate
καὶ τὸν ἕτερον ἀγαπήσει ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου
and the other he will love, or one he will devote himself and the other
καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
he will despise. not You are able God to serve and mammon.

14 ἤκουον δὲ ταῦτα πάντα καὶ οἱ φαρισαῖοι φιλάργυροι
were listening to Now these things all also the Pharisees, money lovers
ὑπάρχοντες καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς ὑμεῖς
being, and they kept ridiculing Him. And He said to them, You
ἐστε οἱ δικαιούντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων ὁ δὲ θεὸς
are the ones justifying yourselves before – men, – but God
γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν
knows the hearts of you; for the thing by men exalted is
βδέλυγμα ἐνώπιον τοῦ θεοῦ. 16 ὁ νόμος καὶ οἱ προφῆται ἕως
an abhorred thing before – God. The law and the prophets until
Ἰωάννου. ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ
John were. From then the kingdom – of God is being evangelized and
πᾶς εἰς αὐτὴν βιάζεται.
everyone into it enters by violence.

17 εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ
easier And it is – heaven and – earth to pass away than
τοῦ νόμου μίαν κεραίαν πεσεῖν.
of the law one *keraiā*¹⁰⁰ to fall.

17 And it is easier *for* heaven and earth to pass away than *for* one *keraiā* of the law to fall *off*.

18 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν
Every the one divorcing the wife of him and marrying another
μοιχεύει καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς
commits adultery, and every one *a* having been divorced woman from *a* husband
γαμῶν μοιχεύει.
marrying commits adultery.

18 Every one who divorces his wife and marries another commits adultery, and every one who marries a woman who has been divorced commits adultery.

19 ἄνθρωπος δέ τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ
man Now *a* certain was rich and he was clothed in purple and
βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς¹⁰¹ δέ τις
fine linen being merry each day splendidly. destitute man But *a* certain
ἦν ὀνόματι λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ
was by name Lazarus who had been placed at the gate of him
ἡλκωμένος 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν
having been covered with sores and strongly desiring to be fed from the
ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου. ἀλλὰ καὶ
crumbs the ones falling from the table of the rich man. But even
οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. 22 ἐγένετο δὲ
the dogs coming kept licking the sores of him. it happened And
ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων
to die the destitute man and to be carried away him by the angels
εἰς τὸν κόλπον ἀβραάμ. ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη
to the bosom of Abraham. died And also the rich man and was buried.
23 καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ ὑπάρχων ἐν
And in – Hades having raised the eyes of him, existing in
βασάνοις ὄρᾳ τὸν ἀβραάμ ἀπὸ μακρόθεν καὶ λάζαρον ἐν τοῖς
torments he sees – Abraham from far away and Lazarus in the
κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν πάτερ ἀβραάμ
bosom of him. And he having called said, Father Abraham,
ἐλέησόν με καὶ πέμψον λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ
have mercy on me and send Lazarus that he might dip the end of the
δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου ὅτι
finger of him in water and might cool the tongue of me because
ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ ἀβραάμ, τέκνον
I am being tormented in – flame this. said But Abraham, Child,
μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου καὶ
remember that received you the good things of you in the life of you and
λάζαρος ὁμοίως τὰ κακά. νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ
Lazarus likewise the bad things. now And here he is being comforted, you but

19 Now there was *a* certain rich man and he was clothed in purple and fine linen, being merry splendidly each day. 20 But *there* was *a* certain destitute man, Lazarus by name, who had been placed by his gate, covered with sores, 21 and strongly desire to be fed from the crumbs which were falling from the rich man's table. 22 And it happened that the destitute man died, and he was carried away by the angels to Abraham's bosom. And the rich man also died and was buried. 23 And being in torment in Hades, when he raised his eyes he saw Abraham from far away, and Lazarus in his bosom. 24 And when he called he said Father Abraham, have mercy on me and send Lazarus, that he might dip the end of his finger in water and might cool my tongue, because I am being tormented in this flame. 25 But Abraham said, Child, Remember that you received your good things in your life, and Lazarus likewise the bad things. Now, here he is being comforted, but you

are being tormented. 26 And on top of all these things, a great chasm has been established between us and you so that the ones here who desire to pass over to you are not able, nor may the ones there come over to us. 27 So then he said, I ask you Father that you send him to the house of my father, 28 for I have five brothers, so that he may warn them in order that they might not also come to this place of torment. 29 Abraham said to him, They have Moses and the prophets; let them hear them. 30 But he said, No, Father Abraham, But if someone from *the* dead should go to them, they will repent. 31 But he said to him, If they will not hear Moses and the prophets, neither would they be persuaded if someone should rise from *the* dead.

Luke Seventeen

1 And He said to the disciples, It is impossible for offenses not to come, but woe to *the one* through whom they come. 2 It would be better for him if a donkey-sized millstone were hung around his neck, and he had been hurled into the sea, than that he should offend one of these little ones. 3 Pay attention to yourselves. And if your brother should sin against you, rebuke him, and if he should repent, forgive him. 4 And if he should sin against you seven times a day, and should return seven times a day saying, I repent, forgive him.

ὀδυνᾶσαι. 26 καὶ ἐπὶ πάσιν τούτοις μεταξύ ἡμῶν καὶ ὑμῶν are being tormented. And on all these, between us and you χάσμα μέγα ἐστήρικται ὅπως οἱ θέλοντες διαβῆναι ἔινθην chasm a great has been established so that the ones desiring to pass over here πρὸς ὑμᾶς μὴ δύνωνται μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. to you not are able, nor the ones there to us may go over. 27 εἶπεν δὲ ἐρωτῶ οὖν σε πάτερ ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον he said So I ask then you Father that you send him to the house τοῦ πατρὸς μου 28 ἔχω γὰρ πέντε ἀδελφούς ὅπως διαμαρτύρηται of the father of me, I have for five brothers so that he may warn αὐτοῖς ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς them in order that not also they might come to – place this – βασάνου. 29 λέγει αὐτῷ ἄβραάμ ἔχουσιν μωσέα καὶ τοὺς προφήτας of torment. says to him Abraham, They have Moses and the prophets; ἀκουσάτωσαν¹⁰² αὐτῶν. 30 ὁ δὲ εἶπεν οὐχὶ πάτερ ἄβραάμ ἀλλ' let them hear them. the one But said, No, Father Abraham, but εἰάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτοὺς μετανοήσουσιν. 31 if someone from dead people should go to them, they will repent. εἶπεν δὲ αὐτῷ εἰ μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν οὐδὲ he said But to him, If Moses and the prophets not they hear, neither εἰάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται. if someone from dead people should rise they would be persuaded.

Luke Seventeen

1 εἶπεν δὲ πρὸς τοὺς μαθητὰς ἀνένδεκτόν ἐστιν τοῦ μὴ ἐλθεῖν τὰ He said And to the disciples, not possible It is that not to come – σκάνδαλα οὐαὶ δὲ δι' οὗ ἔρχεται. 2 λυσιτελεῖ αὐτῷ εἰ offenses, woe but through whom it comes. It is better for him if μύλος ὄνικος περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ a millstone donkey-sized is hung around around the neck of him and ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση ἕνα τῶν he has been hurled into the sea than that he should offend one – μικρῶν τούτων. 3 προσέχετε ἑαυτοῖς. εἰάν δὲ ἀμάρτη εἰς σὲ ὁ little ones of these. Pay attention yourselves. if And should sin against you the ἀδελφός σου ἐπιτίμησον αὐτῷ καὶ εἰάν μετανοήσῃ ἄφες αὐτῷ brother of you rebuke him and if he should repent forgive him. 4 καὶ εἰάν ἐπτάκις τῆς ἡμέρας ἀμάρτη εἰς σὲ καὶ ἐπτάκις And if seven times of the day he should sin against you and seven times τῆς ἡμέρας ἐπιστρέψῃ λέγων μετανοῶ ἀφήσεις αὐτῷ. of the day he should return saying I repent, forgive him.

- 5 καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ πρόσθεσ ἡμῖν πίστιν.
And said the apostles to the Lord, Give more to us faith.
- 6 εἶπεν δὲ ὁ κύριος εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως ἐλέγετε ἄν¹⁰³
said So the Lord, If you have faith as a grain of mustard you could say
τῇ συκαμίνῳ¹⁰⁴ ταύτῃ ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ, καὶ
– sycamine tree to this, Be uprooted and be planted in the sea, and
ὑπήκουσεν ἄν ὑμῖν.
it would listen to you.
- 7 τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα ὃς
which But of you a slave having plowing or sheep tending who
εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως παρελθὼν
to the one entering from the field will say immediately, Having come alongside
ἀνάπεσε; 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ ἐτοίμασον τί δειπνήσω
recline to eat? But not will he say to him, Prepare something I may eat,
καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω καὶ μετὰ
and having gird yourself serve me until I eat and drink and after
ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 μὴ χάριν ἔχει τῷ δούλῳ
these things will eat and will drink you? not thanks He has – slave
ἐκεῖνω, ὅτι ἐποίησεν τὰ διαταχθέντα; οὐ δοκῶ.
to that because he did the things having been commanded? not I suppose.
- 10 οὕτως καὶ ὑμεῖς ὅταν ποιήσητε πάντα τὰ διαταχθέντα
Thus also you, when you did all the things having been commanded
ὑμῖν λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν ὅτι ὃ ὀφείλομεν ποιῆσαι
to you, say that slaves unworthy We are because what we ought to do
πεποιήκαμεν.
we have done.
- 11 καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς ἱερουσαλήμ καὶ αὐτὸς
And it occurred in the to go Him into Jerusalem and He
διήρχετο διὰ μέσου σαμαρείας καὶ γαλιλαίας. 12 καὶ εἰσερχομένου
was going through middle of Samaria and Galilee. And entering
αὐτοῦ εἰς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες οἱ
Him into a certain village came out to Him ten leprous men who
ἕστησαν πόρρωθεν. 13 καὶ αὐτοὶ ἤραν φωνὴν λέγοντες ἰησοῦ
stood at a distance. And they lifted up a voice saying Jesus
ἐπιστάτα ἐλέησον ἡμᾶς.
Master, have mercy on us.
- 14 καὶ ἰδὼν εἶπεν αὐτοῖς πορευθέντες ἐπιδείξατε ἑαυτοὺς
And having seen them He said to them, Going show yourselves
τοῖς ἱερεῦσιν.
to the priests.

5 And the apostles said to the Lord, Give us more faith.

6 So the Lord said, If you have faith as a grain of mustard, you could say to this sycamine tree, Be uprooted and be planted in the sea, and it would obey you.

7 But which of you who has a slave plowing or tending sheep, who, when entering from the field will say immediately to him, Come here and recline to eat? 8 But, will he not say to him, Prepare something so that I may eat, and having gird yourself, serve me until I eat and drink, and after these things you will eat and drink? 9 He does not give thanks to that slave because he did the things which had been commanded, does he? I think not. 10 So also you, when you have done all things which have been commanded to you, say, We are unworthy slaves, because what we ought to do we have done.

11 And it occurred while He went to Jerusalem that He was going through the middle of Samaria and Galilee. 12 And as He entered into a certain village, ten leprous men came out to Him, who stood at a distance. 13 And they lifted up a voice saying, Master Jesus, have mercy on us.

14 And when He saw them, He said to the, Go, show yourselves to the priests.

And it occurred as they went, they were cleansed. 15 And one of the, when he saw that he was cured, returned with a loud voice, glorifying God. 16 And he fell on his face by His feet, giving thanks to Him. And he was a Samaritan. 17 And when He answered Jesus said, Were not the ten cleansed? So, where *are* the nine? 18 Were not any found *who* returned to give glory to God except this alien? 19 And He said to him, Rise, go. Your faith has saved you.

20 And having been asked by the Pharisees when the Kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation, 21, nor will they say, Behold, *it is* here, or Behold, *it is* there; for behold, the kingdom of God is among you.

22 And He said to the disciples, Days will come when you long to see one of the days of the Son of Man, and you will not see *it*. 23 And they will say to you, Behold, *He is* here, or, Behold, *He is* there. Depart not, nor follow *them*. 24 For just as lightening which flashes shines from one place under heaven to another place under heaven, so will be the Son of Man in His day. 25 But first it is necessary for Him to suffer and to be rejected by this generation.

καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν 15 εἷς δὲ ἐξ αὐτῶν ἰδὼν ὅτι ἰάθη ὑπέστρεψεν μετὰ φωνῆς μεγάλης

δοξάζων τὸν θεόν. 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας glorifying – God. And he fell on face by the feet

αὐτοῦ εὐχαριστῶν αὐτῷ. καὶ αὐτὸς ἦν σαμαρεῖτης. 17 ἀποκριθεὶς of Him, giving thanks to Him. And he was a Samaritan. having answered

δὲ ὁ ἰησοῦς εἶπεν οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ And – Jesus said, not the ten Were cleansed? the So nine where *are*?

18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ not Were found having returned to give glory – to God except –

ἄλλογενῆς οὗτος; 19 καὶ εἶπεν αὐτῷ ἀναστὰς πορεύου. ἡ πίστις alien this? And He said to him, Having risen, go. the faith

σου σέσωκέν σε.

Of you has saved you.

20 ἐπερωτηθεὶς δὲ ὑπὸ τῶν φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ having been asked And by the Pharisees when is coming the kingdom –

θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ of God, He answered them and said not comes The kingdom – of God

μετὰ παρατηρήσεως 21 οὐδὲ ἐροῦσιν ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ. with observation, nor will they say, Behold, here *it is*, or Behold, there *it is*;

ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν. behold for the kingdom – of God within¹⁰⁵ you is.

22 εἶπεν δὲ πρὸς τοὺς μαθητάς ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε He said And to the disciples, will come Days when you will long for

μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. 23 one of the days of the Son – of Man to see, and not you will see *it*.

καὶ ἐροῦσιν ὑμῖν ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ. μὴ ἀπέλθητε And they will say to you, Behold, here *He is*, or Behold, there *He is*. not Depart,

μηδὲ διώξητε. 24 ὥσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ nor follow *them*. just as For the lightening the one flashing from

τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει οὕτως ἔσται the place under heaven to the place under heaven brightens, so will be

ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ the Son – of Man in the day of Him. first But it is necessary *that*

αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Him many things to suffer and to be rejected from – generation this.

26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις νῶε οὕτως ἔσται καὶ ἐν ταῖς
 And just as it occurred in the days of Noah so it will be also in the
 ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. 27 ἦσθιον ἔπινον
 days of the Son – of Man. They kept eating, they kept drinking
 ἐγάμουν ἐξεγαμίζοντο ἄχρι ἧς ἡμέρας
 they kept marrying, they kept being given in marriage until on which day
 εἰσῆλθεν νῶε εἰς τὴν κιβωτόν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ
 entered Noah into the ark and came the deluge and
 ἀπώλεσεν ἅπαντας. 28 ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις λῶτ
 were destroyed *them* all. Likewise also as it occurred in the days of Lot
 ἦσθιον ἔπινον ἠγόραζον ἐπώλουν
 they kept eating, they kept drinking, they kept buying, they kept selling,
 ἐφύτευον ὠκοδόμουν· 29 ἣ δὲ ἡμέρα ἐξῆλθεν λῶτ ἀπὸ
 they kept planting, they kept building; on which But day went out Lot from
 σοδόμων ἔβρεξεν πῦρ καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας.
 Sodom it rained fire and brimstone from heaven and destroyed *them* all.
 30 κατὰ ταῦτα ἔσται ἣ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου
 according to these things It will be on which day the Son – of Man
 ἀποκαλύπτεται. 31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ
 will be revealed. On that – day the one who will be on the
 δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ μὴ καταβάτω ἄραι
 flat roof and the belongings of him in the house not let him go down to remove
 αὐτὰ καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.
 them, and the one in the field likewise not let him return for the things behind.
 32 μνημονεύετε τῆς γυναικὸς λῶτ. 33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν
 Remember the wife of Lot! Whoever should seek the soul
 αὐτοῦ σῶσαι ἀπολέσει αὐτήν καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν ζωογονήσει
 of him to save will lose it, and whoever should lose it will keep alive
 αὐτήν. 34 λέγω ὑμῖν ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς
 it. I say to you, during this – night will be two on bed one;
 εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. 35 δύο ἔσονται
 one will be taken and the other will be left. Two will be
 ἀλῆθουσαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἕτερα
 grinding on the same thing; one woman will be taken, and the other
 ἀφεθήσεται. 36¹⁰⁶
 left.

37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ ποῦ κύριε.
 And having answered they say to Him, Where, Lord.
 ὁ δὲ εἶπεν αὐτοῖς ὅπου τὸ σῶμα ἐκεῖ συναχθήσονται οἱ ἄετοί.
 the one And said to them, Where the body *is* there will be gathered the eagles.

26 And Just as it occurred in the days of Noah, so also will it be in the days of the Son of Man. 27 They kept eating, drinking, marrying, *and* being given in marriage until the day on which Noah entered the ark, and the deluge came and destroyed *them* all. 28 Likewise also as it occurred in the days of Lot, they kept eating, drinking, buying, selling, planting, *and* building; 29 but on the day which Lot went out from Sodom it rained fire and brimstone from heaven and destroyed *them* all. 30 It will be like these things on the day which the Son of Man will be revealed. 31 On that day, let not the one who will be on his flat rooftop but his belongings in the house go down to remove them, and likewise let not the one in the field return for the things *left* behind. 32 Remember the wife of Lot! 33 Whoever should seek to save his soul will lose it, and whoever should lose it will preserve it alive. 34 I say to you, during this night, two *men* will be on one bed; one will be taken, and the other will be left. 35 Two *women* will be grinding on the same *wheel*; one *woman* will be taken, and the other will be left.

37 And answering, they said to Him, Where Lord? And He said to them, Where the body *is* there will the eagles be gathered.

Luke Eighteen

1 He then also spoke a parable to them for the need to always pray and not be discouraged, 2 saying, A certain judge was in a certain city who did not fear God and did not respect man. 3 And there was a widow in that city, and she kept coming to him, saying, Give me justice against my opponent. 4 And he would not for a time. But after these things, he said within himself, Since I do not even fear God, and I do not respect man, 5 yet because this widow brings about difficulty for me, I will give her justice, lest she causes me annoyance endlessly. 6 Then the Lord said, Listen to what the unjust judge said. 7 And will God surely not do justice for His elect who cry to Him day and night, and is longsuffering concerning them? 8 I say to you that He will do justice for them with haste. Even so, will the Son of Man actually find faith on the earth when He comes?

9 And He spoke this parable to some who had trusted in themselves that they were righteous, and disdaining the rest: 10 Two men went up to the temple to pray, the one a Pharisee, and the other a tax collector. 11 The Pharisee who stood by himself was praying this way, "God, I thank you that I am not like the rest of men, swindlers, unrighteous, adulterers, or even like this

Luke Eighteen

1 ἔλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε
He spoke then also a parable to them for the to need always
προσεύχεσθαι καὶ μὴ ἐκκακεῖν, 2 λέγων κριτῆς τις ἦν ἔν
to pray and not to be discouraged, saying, judge A certain was in
τινὶ πόλει, τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρέπόμενος.
a certain city, – God not fearing and man not respecting.
3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἦρχετο πρὸς αὐτὸν
a widow And was in the city that, and she was coming to him
λέγουσα ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4 καὶ οὐκ ἤθελησεν
saying, Give justice me against the opponent of me. And not he was desiring
ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, εἰ καὶ τὸν θεὸν οὐ
over a time. after But these things he said in himself, Since even – God not
φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι 5 διὰ γε τὸ παρέχειν
I fear and man not I do respect, because yet the brings about
μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτὴν ἵνα μὴ εἰς τέλος
for me hardship – widow this, I will give justice her lest to end
ἐρχομένη ὑποπιάζῃ με. 6 εἶπεν δὲ ὁ κύριος ἀκούσατε τί
coming¹⁰⁷ she causes to be annoyed me. said Then the Lord, Listen to what
ὁ κριτῆς τῆς ἀδικίας λέγει. 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν
the judge – unjust says. – And God surely not will do –
ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας
justice for the elect of Him the ones crying to Him day
καὶ νυκτός καὶ μακροθυμῶν ἐπ’ αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσῃ
and night, and is longsuffering over them? I say to you that He will do
τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου
– justice for them with haste. Even so the Son – of Man
ἐλθὼν ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;
having come indeed will find – faith on the earth?
9 εἶπεν δὲ πρὸς τινὰς τοὺς πεποιθότας ἐφ’ ἑαυτοῖς ὅτι εἰσὶν
He spoke And to some the ones having trusted in themselves that they are
δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην·
righteous and disdaining the rest – parable this:
10 ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι ὁ εἰς φαρισαῖος
men Two went up to the temple to pray, the one a Pharisee
καὶ ὁ ἕτερος τελώνης. 11 ὁ φαρισαῖος σταθεὶς πρὸς ἑαυτὸν
and the other a tax collector. The Pharisee having stood with himself
ταῦτα προσηύχετο ὁ θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡσπερ οἱ
these things was praying, – God I thank You that not I am like the
λοιποὶ τῶν ἀνθρώπων ἄρπαγες ἄδικοι μοιχοί ἢ καὶ ὡς οὗτος
rest – of men, swindlers, unrighteous, adulterers, or even like this

ὁ τελώνης. 12 νηστεύω δις τοῦ σαββάτου ἀποδεκατῶ πάντα ὅσα
 – tax collector. I fast twice – a week, I tithe all things as many as
 κτώμαι. 13 καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ
 I obtain. But¹⁰⁸ the tax collector far away having stood not was desiring even
 τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι ἀλλ’ ἔτυπεν εἰς τὸ στήθος
 the eyes to – heaven to raise, but he was striking on the chest
 αὐτοῦ λέγων ὁ θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν
 of him saying, – God be propitious to me the sinner. I say to you,
 κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ
 did go down This man having been justified to the house of him, rather than¹⁰⁹
 γάρ¹¹⁰ ἐκεῖνος ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται ὁ
 indeed that man, because every the one exalting himself will be humbled, the one
 δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
 but humbling himself will be exalted.

- 15 προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἄπτηται,
 they were bringing And to Him also – babies in order that them He might touch,
 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 ὁ δὲ ἰησοῦς
 having seen but the disciples they rebuked them. – But Jesus
 προσκαλεσάμενος αὐτὰ εἶπεν, ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με
 having summoned them He said, Permit the small children to come to Me
 καὶ μὴ κωλύετε αὐτὰ τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 and not do hinder them, – for of such is the kingdom – of God.
 17 ἀμὴν λέγω ὑμῖν ὅς ἐάν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ
 Truly I say to you, Whoever not will receive the kingdom – of God
 ὡς παιδίον οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 as a small child not not will enter into it.
- 18 καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων διδάσκαλε ἀγαθὲ τί
 And questioned a certain Him ruler, saying, Teacher Good, What
 ποιήσας ζωὴν αἰώνιον κληρονομήσω;
 having done, life eternal shall I inherit?
- 19 εἶπεν δὲ αὐτῷ ὁ ἰησοῦς τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς
 said But to him – Jesus, Why Me do you call good? No one is good
 εἰ μὴ εἷς ὁ θεός. 20 τὰς ἐντολάς οἶδας. μὴ μοιχεύσης·
 except one, – God. the commandments You know. not Do commit adultery;
 μὴ φονεύσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου
 not do murder; not do steal; not do commit perjury; honor the Father of you
 καὶ τὴν μητέρα σου.
 and the mother of you.

tax collector. 12 I fast twice a week, I tithe all things, as much as I make. 13 But the tax collector who stood far away was not even desiring to raise his eyes to heaven, but kept striking his chest saying, God, be propitious to me, the sinner. 14 I say to you, This man went down to his house having been justified, indeed, rather than that man, because everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.

15 And they were also bringing to Him babies, in order that He might touch them, but when the disciples saw it, they rebuked them. 16 But when Jesus summoned them, He said, Permit the small children to come to Me, and do not hinder them, for of such as these is the kingdom of God. 17 Truly I say to you, whoever will not receive the kingdom of God as a small child will in no way enter it.

18 And a certain ruler questioned Him saying, Good teacher, by having done what shall I inherit eternal life?

19 But Jesus said to him, Why do you call Me good? No one is good except one, God. 20 You know the commandments. Do not commit adultery; do not murder; do not steal; do not commit perjury; honor your father and your mother.

21 And he said, All these things I have observed from my youth.

22 And when He heard these things, Jesus said to him, You are still lacking one thing. Sell everything you have and distribute to the poor, and you will have treasure in heaven, and come, follow Me. 23 But the one who heard these things became exceedingly sad, for he was very rich.

24 And when Jesus saw that he had become exceedingly sad, He said, How hardly will the ones who have possessions enter the kingdom of God. 25 For it is easier for a camel to go through an eye of a needle than for a rich man to enter the kingdom of God.

26 And the ones who heard said, So, who is able to be saved?

27 And He said, the things impossible for men are possible for God.

28 And Peter said, Behold, we have left all things and followed You.

29 And He said to them, Truly I say to you that no one who left a house or parents or brothers or a wife or children on account of the kingdom of God, 30 who will by no means receive many times more in this season and in the coming age, life eternal.

21 ὁ δὲ εἶπεν ταῦτα πάντα ἐφύλαξαμην ἐκ νεότητος μου.
– And he said, these things All I have observed from youth of me.

22 ἀκούσας δὲ ταῦτα ὁ ἰησοῦς εἶπεν αὐτῷ ἔτι ἓν σοι
having heard And these things – Jesus said to him, still one thing for you
λείπει. πάντα ὅσα ἔχεις πώλησον καὶ διάδος
You are lacking. all things whatever you have Sell and you distribute
πτωχοῖς καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολουθεῖ
to poor people and you will have treasure in heaven, and come follow

μοι. 23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο, ἦν
Me. the one But having heard these things exceedingly sad he became, he was
γὰρ πλούσιος σφόδρα.
for rich extremely.

24 ἰδὼν δὲ αὐτὸν ὁ ἰησοῦς περίλυπον γενόμενον, εἶπεν πῶς
having seen And him – Jesus exceedingly sad having become He said, How
δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν
with difficulty the ones – possessions having will enter into the
βασιλείαν τοῦ θεοῦ. 25 εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρυμαλιᾶς
kingdom – of God. easier work For it is a camel through an eye

ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
of a needle to go in than a rich man into the kingdom – of God
εἰσελθεῖν.
to go into.

26 εἶπον δὲ οἱ ἀκούσαντες, καὶ τίς δύναται σωθῆναι;
said And the ones having heard, So who is able to be saved?

27 ὁ δὲ εἶπεν τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶν παρὰ
the one And said the impossible things with men possible are with
τῷ θεῷ.
– God.

28 εἶπεν δὲ πέτρος ἰδοὺ ἡμεῖς ἀφηκαμεν πάντα, καὶ ἠκολουθήσαμέν
said And Peter, Behold we left all things, and followed
σοι.
You.

29 ὁ δὲ εἶπεν αὐτοῖς ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκει
the one And said to them, Truly I say to you that no one who who left
οἰκίαν ἢ γονεῖς ἢ ἀδελφοὺς ἢ γυναῖκα ἢ τέκνα ἕνεκεν τῆς
a house or parents or brothers or a wife or children on account of the
βασιλείας τοῦ θεοῦ 30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ
kingdom – of God, who not not shall receive many times more in –
καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον.
season this, and in the age the one coming life eternal.

- 31 παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς ἰδοὺ ἀναβαίνομεν
having taken And the twelve, He said to them, Behold, we are going up
εἰς ἱεροσόλυμα καὶ τελεσθήσεται πάντα τὰ γεγραμμένα
to Jerusalem and will be completed all things the ones having been written
διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 32 παραδοθήσεται
through the prophets about the Son – of Man. He will be delivered
γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὕβρισθήσεται καὶ
For to the Gentiles and will be mocked and will be insulted and
ἐμπτυσθήσεται 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν καὶ τῇ
will be spit on, and having been flogged, they will kill Him and on the
ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν
day the third He will rise. And they not one of these words understood
καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν καὶ οὐκ
and was – utterance this having been hidden from them and not
ἐγίνωσκον τὰ λεγόμενα.
they were knowing the things having been spoken.
- 35 ἐγένετο δὲ ἐν τῷ ἐγγίσειν αὐτὸν εἰς ἱεριχὼ τυφλὸς τις
it occurred Now in the to come near Him to Jericho blind man a certain
ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. 36 ἀκούσας δὲ ὄχλου
was sitting beside the road begging. having heard And a crowd
διαπορευομένου ἐπυνθάνετο τί εἶη τοῦτο. 37 ἀπήγγειλαν δὲ
going through he inquired what might be this. they informed And
αὐτῷ ὅτι ἰησοῦς ὁ ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν λέγων
him that Jesus the Nazarene is passing by. And he shouted saying,
ἰησοῦ υἱὲ δαυὶδ ἐλέησόν με. 39 καὶ οἱ προάγοντες
Jesus, son of David, be merciful to me. And the ones preceding
ἐπετίμων αὐτῷ ἵνα σιωπήσῃ. αὐτὸς δὲ πολλῷ μᾶλλον
were admonishing him that he should be silent. he But much more
ἔκραζεν υἱὲ δαυὶδ ἐλέησόν με.
was crying, Son of David, be merciful to me.
- 40 σταθεὶς δὲ ὁ ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν.
having stood And – Jesus ordered him to be brought to Him.
ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 λέγων τί σοι
having drawn near And him, He asked him, saying, What for you
θέλεις ποιῆσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω.
do you desire I do? the one And he said, Lord, that I might receive sight.
- 42 καὶ ὁ ἰησοῦς εἶπεν αὐτῷ ἀνάβλεψον. ἡ πίστις σου σέσωκέν σε.
And – Jesus said to him, Receive sight. the faith of You has saved you.

31 And when He took the twelve along, He said to them, Behold, we are going up to Jerusalem and all the things which have been written through the prophets about the Son of Man will be completed. 32 For He will be delivered to the Gentiles, and will be mocked and insulted and spit on, 33 and after He is flogged, they will kill Him, and He will rise on the third day. 34 And they understood none of these words, and this statement was hidden from them, and they did not know the things which had been spoken.

35 Now it occurred when He came near to Jericho, a certain blind man was sitting beside the road, begging. 36 And having heard a crowd passing by, he inquired what this might be. 37 And they informed him that Jesus the Nazarene was passing by. 38 And he shouted, saying, Jesus, son of David, be merciful to me! 39 And the ones who were going before kept admonishing him, that he should be silent. But he kept crying much more, Son of David, be merciful to me!

40 And when he had drawn near, He asked him, 41 saying, What do you desire I do for you? And he said, Lord, that I might receive sight.

42 And Jesus said to him, Receive sight. Your faith has saved you.

43 And he immediately received sight, and began following Him, glorifying God. And all the people who saw gave praise to God.

Luke Nineteen

1 And entering, He went through Jericho. 2 And behold, there was a man called by the name Zacchaeus, and he was a chief tax collector, and this man was rich. 3 And he kept seeking to see Jesus, who He was, but he was not able on account of the crowd, because he was small in stature. 4 And after he ran to the front, he went up on a sycamore tree in order that he might see Him, because He was about to go through that street. 5 And when He came upon the place, when He looked up, Jesus saw him. And He said to him, Zacchaeus, hurry, come down, for it is necessary for me to dwell in your house tomorrow. 6 And hurrying, he came down and rejoicing, welcomed Him. 7 And when they saw, all the people began murmuring, saying, He went in to lodge with a sinful man.

8 And as he stood, Zacchaeus said to the Lord, Behold, I am giving half of my possessions to the poor, and if I cheated anything from anyone, I am returning it fourfold.

9 And Jesus said to him, Today salvation has come to this house, because he is also a son of Abraham; 10 for the Son of Man came to seek and to save the one lost.

43 καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει¹¹¹ αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.
And immediately he received sight and was following Him, glorifying – God. And all the people having seen gave praise – to God.

Luke Nineteen

1 καὶ εἰσελθὼν διήρχετο τὴν ἱεριχώ. 2 καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος ζακχαῖος καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ οὗτος ἦν πλούσιος. 3 καὶ ἐζήτει ἰδεῖν τὸν ἰησοῦν τίς ἐστὶν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν ὅτι δι' ἐκείνης ἔμελλεν διέρχεσθαι, 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον ἀναβλέψας ὁ ἰησοῦς εἶδεν αὐτόν. καὶ εἶπεν πρὸς αὐτόν, ζακχαῖε σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μείναι. 6 καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτόν χαίρων. 7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι παρὰ ἁμαρτωλῶ ἀνδρὶ εἰσῆλθεν καταλῦσαι. 8 σταθεὶς δὲ ζακχαῖος εἶπεν πρὸς τὸν κύριον ἰδοὺ τὰ ἡμίση τῶν ὑπαρχόντων μου κύριε δίδωμι τοῖς πτωχοῖς καὶ εἴ τι νόστιμι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. 9 εἶπεν δὲ πρὸς αὐτόν ὁ ἰησοῦς ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο καθότι καὶ αὐτὸς υἱὸς ἀβραάμ ἐστίν· ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.
And having entered He went through – Jericho. And behold a man by name being called Zacchaeus, and he was a chief tax collector, and this man was rich. And he was seeking to see – Jesus, who He is, but not he was able from the crowd because – in stature small he was. And having run to the front he went up on a sycamore tree, in order that he might see Him, because through that place He was about to go through. And as He came upon the place, having looked up – Jesus saw him. And He said to him, Zacchaeus, hurry,¹¹² come down, tomorrow for in the house of you it is necessary Me to dwell. And having hurried he came down and welcomed him, rejoicing. And having seen, all people were murmuring, saying – along with a sinful man He went in to lodge. 8 having stood, And Zacchaeus said to the Lord, Behold, – half of the possessions of me, Lord, I give to the poor and if from anyone anything I cheated, I am returning it fourfold. 9 said And to him – Jesus – Today salvation – house this became, because also he a son of Abraham is; came for the So – Man to seek and to save the thing lost.

11 ἀκούοντων δὲ αὐτῶν¹¹³ ταῦτα προσθεὶς εἶπεν παραβολὴν
 hearing And them these things, having set forth He spoke parable
 διὰ τὸ ἐγγὺς αὐτὸν εἶναι ἱερουσαλὴμ καὶ δοκεῖν αὐτοῦς ὅτι
 because – near Him to be Jerusalem and to think them that
 παραχρῆμα μέλλει ἢ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι. 12 εἶπεν
 without delay was about the kingdom – of God to appear. He said
 οὖν ἄνθρωπός τις εὐγενῆς ἐπορεύθη εἰς χώραν μακρὰν
 Therefore, man A certain, noble, went into a country far away
 λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. 13 καλέσας δὲ δέκα
 to receive for himself a kingdom and to return. having called And ten
 δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς¹¹⁴ καὶ εἶπεν πρὸς αὐτούς
 slaves of himself, he gave to them ten minas and said to them,
 πραγματεύσαθε ἕως ἔρχομαι. 14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν
 Do business until I come. the But citizens of him were hating him,
 καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες οὐ
 and sent a group of representatives after him, saying, not
 θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς. 15 καὶ ἐγένετο ἐν τῷ
 We desire this man to reign over us. And it occurred in the
 ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ¹¹⁵ εἶπεν φωνηθῆναι
 to return him having received the kingdom, that He said to be called
 αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκεν τὸ ἀργύριον ἵνα
 to him the slaves these to whom he gave the silver, in order that
 γνῶ τίς τίς διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ πρῶτος
 he might know who what earned through business. came along And the first one
 λέγων κύριε ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς. 17 καὶ εἶπεν
 saying, Lord, the mina of you earned ten minas. And he said
 αὐτῷ εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου ἴσθι
 to him, Well, good slave; because in the least faithful you were, be
 ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18 καὶ ἦλθεν ὁ δεύτερος λέγων
 authority having over ten cities. And came the second one saying,
 κύριε ἡ μνᾶ σου ἐποίησεν πέντε μνᾶς. 19 εἶπεν δὲ καὶ τούτῳ
 Lord, the mina of you made give minas. he said And also to this one,
 καὶ σὺ γίνου ἐπάνω πέντε πόλεων. 20 καὶ ἕτερος ἦλθεν λέγων
 And you be over five cities. And another one came saying,
 κύριε ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.
 Lord, behold the mina of you which I had being put away in a handkerchief.

11 And while they were hearing these things, He spoke, setting forth a parable because He was near Jerusalem, and they supposed that the kingdom of God was about to appear without delay. 12 Therefore, He said, A certain nobleman went into a far away country to receive a kingdom for himself, and to then return. 13 And having called ten of his slaves, he gave ten minas to them, and said to them, Do business until I come. 14 But his citizens hated him, and sent a group of representatives after him, saying, We do not desire for this man to reign over us. 15 And it occurred, when he returned after having having received the kingdom, that he required be called to him the slaves to whom he gave the money in order that he might know who earned what through business. 16 And the first one came, saying, Lord, your mina earned ten minas. 17 And he said to him, Well done, good slave; because you were faithful in the least thing, have authority over ten cities. 18 And the second one came, saying, Lord, your mina made five minas. 19 And he also said to this slave, And you be over five cities. 20 And another slave came, saying, Lord, behold your mina which I had put away in a handkerchief.

21 For I was afraid of you, because you are *a* severe man. You take up what you did not lay, and you reap what you did not sow. 22 But he said to him, I judge you out of your mouth, evil slave. You knew that I am *a* severe man, taking up what I did not lay, and reaping what I did not sow. 23 And why did you not give my silver to the *banker's* table, and when I came I would have withdrawn it with interest? 24 And he said to the slaves who stood by, Take the mina away from him and give it to the one who has ten minas. 25 And they said to him, Lord he has ten minas. 26 Even so, I say to you that to everyone who has, *more* will be given; but from the one who does not have, even what he has will be taken away from him. 27 Nevertheless, bring those enemies of mine who did not desire me to reign over them, and slay them in my presence.

28 And after He said these things, He went ahead of them, going up to Jerusalem. 29 And it occurred as He came near to Bethphage and Bethany, to the Mount called Olivet, He sent two of His disciples, 30 saying, Go into the village up ahead, in which as you enter, you will find *a* young donkey bound, on which no men have ever sat. Loose it, and bring *it*.

21 ἐφοβούμην γάρ σε ὅτι ἄνθρωπος ἀστυηρὸς εἶ. αἴρεις
I was afraid of For you because *a* man severe you are. You take up
ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 λέγει δὲ αὐτῷ
what not you laid, and you reap what not you did sow. he says But to him,
ἐκ τοῦ στόματός σου κρινῶ σε ποιηρὸν δοῦλε. ἤδεις ὅτι ἐγὼ
out of the mouth of you I judge you, evil slave. You knew that I
ἄνθρωπος ἀστυηρὸς εἰμι αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ
a man severe am, taking up what not I laid, and reaping what not
ἔσπειρα. 23 καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριον μου ἐπὶ τράπεζαν
I sowed. And why not did you give the silver of me to *the* table
καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό; 24 καὶ
and I having come with interest – would have exacted it? And
τοῖς παρεστῶσιν εἶπεν ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε
to the ones having stood by he said, Take away from him the mina and give *it*
τῷ τὰς δέκα μνᾶς ἔχοντι. 25 καὶ εἶπον αὐτῷ κύριε ἔχει δέκα
to the one the ten minas having. And they said to him, Lord, he has ten
μνᾶς. 26 λέγω γὰρ ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ
minas. I say Even so to you that every the one having it will be given; from
δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 27
but the one not having even what he has will be taken away from him.
πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με
Nevertheless – enemies of me those the ones not having desired me
βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάζατε ἔμπροσθέν μου.
to reign over them bring here and slaughter *them* before me.
28 καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς ἱεροσόλυμα.
And having said these things, He went before *them*, going up to Jerusalem.
29 καὶ ἐγένετο ὡς ἤγγισεν εἰς βηθσαφαγὴ καὶ βηθανίαν πρὸς τὸ
And it occurred as He came near to Bethphage and Bethany to the
ὄρος τὸ καλούμενον ἐλαιῶν ἀπέστειλεν δύο τῶν μαθητῶν αὐτοῦ,
Mount the one being called of Olives He sent two of the disciples of Him,
30 εἰπὼν, ὑπάγετε εἰς τὴν κατέναντι κώμην ἐν ἣ
having said, Go into the up ahead village in which
εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς
entering you will find *a* young donkey having been tied on which not one
πώποτε ἀνθρώπων ἐκάθισεν. λύσαντες αὐτὸν ἀγάγετε.
ever of men sat. Having loosed him bring *it*.

- 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ διὰ τί λύετε; οὕτως
 And if anyone you should ask, Why are you loosing? thus
 ἐρεῖτε αὐτῷ, ὅτι ὁ κύριος αὐτοῦ χρειαν ἔχει.
 you will say to him, Because the Lord of it need has.
- 32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εἶρον καθὼς εἶπεν αὐτοῖς.
 having departed Now the ones having been sent they found *it* just as He said to them.
- 33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς
 loosing And them the young donkey, said the owners of him to
 αὐτούς τί λύετε τὸν πῶλον;
 them, Why are you loosing the young donkey?
- 34 οἱ δὲ εἶπον ὁ κύριος αὐτοῦ χρειαν ἔχει. 35 καὶ ἤγαγον αὐτὸν
 the ones And said, The Lord of him need has. And they lead him
 πρὸς τὸν ἰησοῦν καὶ ἐπιρρίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν
 to – Jesus and having thrown of themselves the garments on the
 πῶλον ἐπεβίβασαν τὸν ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ
 young donkey they mounted *on it* – Jesus. going And Him
 ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.
 they were scattering the garments of them on the road.
- 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν
 getting near And Him already to the descent of the Mount –
 ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν
 Olives began all the multitude – of disciples rejoicing to praise
 τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 38
 – God with a voice great about all which they saw miracles
 λέγοντες εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου.
 saying Having been blessed *is* the coming King in *the* name of the Lord!
 εἰρήνη ἐν οὐρανῷ καὶ δόξα ἐν ὑψίστοις. 39 καὶ τινες τῶν
 Peace in heaven and glory in *the* highest places. And some of the
 φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν διδάσκαλε ἐπιτίμησον
 Pharisees from the crowd said to Him, Teacher, reprimand
 τοῖς μαθηταῖς σου.
 the disciples of You.
- 40 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, λέγω ὑμῖν ὅτι, ἐὰν οὗτοι
 And having answered He said to them I say to you that if these *men*
 σιωπήσωσιν, οἱ λίθοι κεκράζονται.¹¹⁶
 should become silent, the stones would cry out.
- 31 And if anyone should ask you, Why are you loosing *it*? you will say thus, Because the has need of it.
- 32 Now when the ones who were sent had departed, they found *it* just as He said to them.
- 33 And as they were loosing the young donkey, its owners said to them, Why are you loosing the young donkey?
- 34 And they said, The Lord has need of it. 35 And they led it to Jesus, and after they through their clothing on the young donkey, they mounted Jesus *on it*. 36 And as He was going, they kept scattering their garments on the road.
- 37 And already getting near to the descent of the Mount of Olives, all the rejoicing multitude of disciples began to praise God with a loud voice concerning all the miracles which they had seen, 38 saying, Blessed *is* the King who comes in the name of the Lord! Peace in heaven, and glory in the highest places. 39 And some of the Pharisees from the crowd said to Him, Teacher, reprimand Your disciples.
- 40 And answering, He said to them, I say to you that if these men should become silent, the stones would cry out.

41 And as He came near, when He saw the city, He wept over it, 42 saying, If you had known, even you, now indeed in this your day, the things for peace; but now they are hidden from your eyes, 43 because days will come on you and your enemies will build a barricade around you, and they will encircle you, and will enclose you on every side. 44 And they will raze you and your children in you, and they will not leave a stone upon stone in you, because you did not recognize the season of your visitation.

45 And when He entered the temple, He began to cast out the ones who were selling and buying in it, 46 saying to them, It is written, My house is a house of prayer, but you have made it a den of robbers.

47 And He was teaching daily in the temple. But the chief priests and the scribes and the leaders of the people kept seeking to destroy Him, 48 but they did not find the thing which they might do, for all the people, when they heard *Him*, were hanging on Him.

Luke Twenty

1 And it occurred on one of those days while He was teaching and evangelizing the people in the temple, *that* the priests and the scribes were standing by with the elders,

41 καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτή, 42 λέγων ὅτι εἰ ἔγνωσ καὶ σὺ καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου, 43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν. 44 καὶ ἔδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθῳ, ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου. visitation of you.

45 καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς γέγραπται ὁ οἶκός μου οἶκος προσευχῆς ἐστίν, ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν. a house of prayer is, you but it made a cave of robbers.¹¹⁷

47 καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ 48 καὶ οὐχ εὔρισκον τὸ τί ποιήσωσιν ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων. the people for all were hanging on Him hearing.

Luke Twenty

1 καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, the scribes with the elders,

- 2 καὶ εἶπὸν πρὸς αὐτόν λέγοντες εἶπε ἡμῖν ἐν ποίᾳ ἐξουσίᾳ
and they spoke to Him saying, Tell us, by what authority
ταῦτα ποιεῖς ἢ τίς ἐστὶν ὁ δοὺς σοι τὴν ἐξουσίαν
these things You do, or who is the one having given to You – authority
ταύτην;
this?
- 3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτοὺς ἐρωτήσω ὑμᾶς καὶ γὰρ ἓνα λόγον
having answered And He said to them, will ask you Also I one word,
καὶ εἴπατέ μοι 4 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ
even tell Me, the baptism of John, from heaven was or from
ἀνθρώπων;
men?
- 5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν
the ones And discussed with themselves saying – If we should say
ἐξ οὐρανοῦ ἐρεῖ διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ
from heaven, He will say Why not did you believe him? if But
εἴπωμεν ἐξ ἀνθρώπων πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς
we should say from men, all the people will stone us,
πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι. 7 καὶ
having been persuaded for they are John a prophet to be. And
ἀπεκρίθησαν μὴ εἰδέναι πόθεν
they answered not to know from where.
- 8 καὶ ὁ ἰησοῦς εἶπεν αὐτοῖς οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ
And – Jesus said to them, Nor I do say to you by what kind of
ἐξουσίᾳ ταῦτα ποιῶ.
authority these things I do.
- 9 ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην·
He began And to the people to speak – parable this:
ἄνθρωπός ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδοτο αὐτὸν γεωργοῖς καὶ
A man planted a vineyard and gave out it to farmers and
ἀπεδήμησεν χρόνους ἱκανούς. 10 καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς
took a journey for time enough. And in season he sent to the
γεωργοὺς δοῦλον ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος
farmers a slave in order that from the fruit of the vineyard
δῶσιν αὐτῷ. οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν.
they might give. the But farmers, having beaten him, sent him away empty.
- 11 καὶ προσέθετο πέμψαι ἕτερον δοῦλον. οἱ δὲ κάκεινον
And he proceeded again to send another slave. the ones But also that one
δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
having beaten and abused sent him away empty.

2 and they spoke to Him saying, Tell us, by what authority are you doing these things, or who is the one who has given this authority to You?

3 And answering He said to them, Also I will ask you one thing, so tell Me, 4 was the baptism of John from heaven or from men?

5 And they discussed among themselves saying, If we say from heaven, He will say, Why did you not believe him? 6 But if we say from men, all the people will stone us, for they are persuaded that John was a prophet. 7 So they answered that they did not know from where it came.

8 And Jesus said to them, Nor do I tell you by what kind of authority I do these things.

9 And He began to tell this parable to the people: A man planted a vineyard, and let it out to Farmers, and took a journey for a long time. 10 And during the harvest season he sent a slave to the farmers in order that they might give him from the fruit of the vineyard. But the farmers, having whipped him, sent him away empty-handed. 11 And He proceeded again to send another slave. But having whipped and abused that one also, they sent him away empty-handed.

12 And he again proceeded to send a third one, but after wounding him, this one they also threw out. 13 And the owner of the vineyard said, What shall I do? I will send my beloved son. Maybe when they see him, they will respect *him*. 14 But when they saw him, the farmers deliberated among themselves, saying, This is the heir. Come let us kill him in order that the inheritance might be ours. 15 And after they threw him out of the vineyard, they killed *him*. What then will the owner of the vineyard do to them? 16 He will come and destroy these farmers, and will give the vineyard to others.

And when they heard, they said, Let it not happen!

17 But when He looked at them, He said, What this is this thing which is written, The Stone which the ones who are building rejected, this one became the main cornerstone?

18 Everyone who has fallen on that stone will be shattered; but one whomever it should fall, it will crush him.

19 And the chief priests and the scribes sought to lay their hands on Him in that same our, and they were afraid, for they knew that He spoke this parable about them.

12 καὶ προσέθετο πέμψαι τρίτον, οἱ δὲ καὶ τοῦτον
And he proceeded again to send a third one, the ones but also this one
τραυματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος τί
having wounded threw out. said And the master of the vineyard, What
ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν. ἴσως τοῦτον ἰδόντες
shall I do? I will send the son of me the loved one. Maybe this one having seen
ἐντραπήσονται. 14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο
they will respect *him*. having seen But him the farmers deliberated
πρὸς ἑαυτοὺς, λέγοντες οὗτός ἐστιν ὁ κληρονόμος. δεῦτε ἀποκτείνωμεν
with themselves saying, This is the heir. Come, let us kill
αὐτὸν ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 καὶ ἐκβαλόντες
him in order that of us might be the inheritance. And having thrown
αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ
him out of the vineyard, they killed *him*. What then will do to them the
κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς
master of the vineyard? He will come and will destroy – farmers
τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
these and will give the vineyard to others.

ἀκούσαντες δὲ εἶπον, μὴ γένοιτο.
having heard And, they said, not Let it happen.

17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν τί οὖν ἐστὶν τὸ γεγραμμένον
the one But having looked at them said, What then is – having been written
τοῦτο, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος
this thing, *The* stone which rejected the ones building, this one
ἐγενήθη εἰς κεφαλὴν γωνίας;
came to be for *the* head of the corner?¹¹⁹

18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ'
Every the one having fallen on that – stone will be shattered; on
ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.
whom But ever it should fall it will crush him.

19 καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτόν
And sought the chief priests and the scribes to lay on Him
τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ καὶ ἐφοβήθησαν ἔγνωσαν γὰρ ὅτι
the hands in same the hour, and they were afraid, they knew for that
πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπεν
about them – parable this He spoke.

20 καὶ παρατηρήσαντες¹²⁰ ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους
 And having watched closely they sent spies pretending
 ἑαυτοὺς δικαίους εἶναι ἵνα ἐπιλάβωνται αὐτοῦ λόγου
 themselves righteous to be in order that they might take hold of Him words
 εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνου.
 in order – to deliver Him to the office and the authority of the governor.

21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες διδάσκαλε οἴδαμεν ὅτι ὀρθῶς
 And they interrogated Him saying, Teacher, we know that correctly
 λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον ἀλλ' ἐπ' ἀληθείας
 You speak and teach, and not You receive a face, but with truth
 τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. 22 ἔξεστιν ἡμῖν καίσαρι φόρον
 the way – of God You teach. Is it lawful for us to Caesar tax money
 δοῦναι ἢ οὐ;
 to give or not?

23 κατανοήσας¹²¹ δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς τί μέ
 having discerned But of them the trickery He said to them, Why Me
 πειράζετε; 24 ἐπιδείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ
 are you testing? Show Me a denarius. Whose does it have image and
 ἐπιγραφὴν;
 inscription?

ἀποκριθέντες δὲ εἶπον, καίσαρος.
 answering And they said, of Caesar.

25 ὁ δὲ εἶπεν αὐτοῖς, ἀπόδοτε τοῖνυν τὰ καίσαρος καίσαρι
 the one And said to them, return So indeed, the things of Caesar to Caesar,
 καὶ τὰ τοῦ θεοῦ τῷ θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
 and the things – of God – to God. And not they were able to lay hold
 αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ καὶ θαυμάσαντες ἐπὶ τῇ
 of Him verbal expression in front of the people and having marveled at the
 ἀποκρίσει αὐτοῦ ἐσίγησαν.
 reply of Him, they remained silent.

27 προσελθόντες δὲ τινες τῶν σαδδουκαίων οἱ ἀντιλέγοντες
 having approached And some of the Sadducees the ones speaking against
 ἀνάστασιν μὴ εἶναι ἐπηρώτησαν αὐτὸν 28 λέγοντες διδάσκαλε
 resurrection not to be interrogated Him, saying, Teacher,
 μωσῆς ἔγραψεν ἡμῖν ἕάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα
 Moses wrote to us, if of someone the brother should die having a wife
 καὶ οὗτος ἄτεκνος ἀποθάνῃ ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν
 and this man childless should die that should take the brother of him the¹²²
 γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
 wife and should raise up seed for the brother of him.

20 But, in order to watch Him closely, they sent spies pretending themselves to be righteous so that they might take hold of His communication in order to deliver Him to the office and authority of the governor. 21 And they questioned Him saying, Teacher, we know that you speak and teach correctly, and do not countenance favoritism, but You truly teach the way of God. 22 Is it lawful for us to give taxes to Caesar, or not?

23 But because He discerned their trickery, He said to them, Why are you testing me? 24 Show Me a denarius. Whose image and inscription does it have?

And answering they said, Caesar's.

25 And He said to them, So indeed, return the things of Caesar to Caesar, and the things of God to God. 26 And they were unable to lay hold of His words before the people, and marveling at His reply, they remained silent.

27 And some of the Sadducees who deny there is a resurrection, having approached, questioned Him, 28 saying, Teacher, Moses wrote to us if someone's brother who has a wife should die, and this man should die childless, that his brother should take his wife and should raise up seed for his brother.

29 Now then, there were seven brothers. 30 And the second one took the wife, and this one died childless. 31 And the third one took her likewise. And the third took her. And likewise also the seven did not leave behind children and they died. 32 And last of all the wife also died. 33 Therefore, in the resurrection, whose wife does she become? For the seven had her *as a wife*.

34 And answering Jesus said to him, The sons of this age marry and are given in marriage. 35 But the ones who are considered deserving to obtain that age and the resurrection from *the* dead, neither do they marry, nor are they given in marriage. 36 For neither are they able to die, for they are like angels and they are sons of God, being sons of the resurrection. 37 But Moses also disclosed at the burning bush that the dead are raised when he said, The Lord God of Abraham, and the God of Isaac, and the God of Jacob. 38 So He is not the God of dead people but of living people, for all *are* living to Him.

39 And answering, some of the scribes said, Teacher, You have spoken well. 40 And they were no longer bold *enough* to question Him at all.

41 And He said to them, How *is it* they say the Christ is the son of David?

29 ἐπτα οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος. 30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος. 31 καὶ ὁ τρίτος ἔλαβεν αὐτὴν ὡσαύτως. ὡσαύτως δὲ καὶ οἱ ἐπτα οὐ κατέλιπον τέκνα καὶ ἀπέθανον. 32 ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή. 33 ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεταί γυνή; οἱ γὰρ ἐπτα ἔσχον αὐτὴν ὡσαύτως. 34 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ ἰησοῦς οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐκγαμίσκονται. 35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται. 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ μωσῆς ἐμήνυσεν ἐπὶ τῆς βάρου ὡς λέγει κύριον τὸν θεὸν ἀβραὰμ καὶ τὸν θεὸν ἰσαὰκ καὶ τὸν θεὸν ἰακώβ. 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν.

34 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ ἰησοῦς οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ ἐκγαμίσκονται. 35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται. 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται ἰσάγγελοι γὰρ εἰσιν καὶ υἱοὶ εἰσιν τοῦ θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ μωσῆς ἐμήνυσεν ἐπὶ τῆς βάρου ὡς λέγει κύριον τὸν θεὸν ἀβραὰμ καὶ τὸν θεὸν ἰσαὰκ καὶ τὸν θεὸν ἰακώβ. 38 θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων πάντες γὰρ αὐτῷ ζῶσιν.

41 εἶπεν δὲ πρὸς αὐτοὺς πῶς λέγουσιν τὸν χριστὸν υἱόν δαυὶδ εἶναι; ἡμεῖς γὰρ οἴομεθα ὅτι υἱὸς δαυὶδ εἶναι δεῖ.

42 καὶ αὐτὸς δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν, εἶπεν ὁ κύριος τῷ
 also himself David says in the book of Psalms, said The Lord to the
 κυρίῳ μου, κάθου ἐκ δεξιῶν μου 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου
 Lord of me, Sit at right of Me until – I put the enemies of You
 ὑποπόδιον τῶν ποδῶν σου. 44 δαυὶδ οὖν κύριον αὐτὸν καλεῖ; καὶ¹²³
 a footstool of the feet of You. David Therefore Lord Him calls; then
 πῶς υἱὸς αὐτοῦ ἐστίν;
 how son of Him is he?

45 ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς αὐτοῦ 46
 having heard And all the people, He said to the disciples of Him,
 προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν
 Beware from the scribes the ones desiring to walk around in
 στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ
 long robes and loving greetings¹²⁴ in the market places and
 πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,
 best seats in the synagogues and main places at the dinners,
 47 οἱ κατασθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ
 the ones consuming¹²⁵ the houses of the widows and with pretense long
 προσεύχονται. οὗτοι λήψονται περισσότερον κρίμα.
 pray. These will receive much more judgment.

Luke Twenty-one

1 ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ
 having looked up And He saw the ones tossing the gifts of them into the
 γαζοφυλάκιον πλουσίου. 2 εἶδεν δὲ τινα καὶ χήραν πενιχρὰν
 treasury rich people. He saw And a certain also widow poor
 βάλλουσαν ἐκεῖ δύο λεπτὰ.¹²⁶ 3 καὶ εἶπεν ἀληθῶς λέγω ὑμῖν ὅτι ἡ
 tossing there two leptons. And He said, Truly I say to you that –
 χήρα ἢ πτωχὴ αὕτη πλείον πάντων ἔβαλεν, 4 ἅπαντες γὰρ οὗτοι ἐκ
 widow – poor this more than all tossed, all for these from
 τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, αὕτη δὲ ἐκ
 the abundance to them tossed in the gifts – of God, she but from
 τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλεν
 the lack of her all the life sustenance which she had tossed.
 5 καὶ τινῶν λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς καὶ
 And some speaking about the temple, that stones beautiful and
 ἀναθήμασιν κεκόσμηται εἶπεν 6 ταῦτα ἃ
 with ornamental offerings it has been decorated He said, These things which
 θεωρεῖτε ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ
 you see will come days in which not will be left stone upon stone
 ὃς οὐ καταλυθήσεται.
 which not will be torn down.

42 David himself also says in the book of Psalms, The Lord said to my Lord, Sit at My right side 43 until I put Your enemies as a footstool for Your feet. 44 Therefore, David calls Him Lord; how then is He his son?

45 And while all the people were listening, He said to His disciples, 46 Beware of the scribes who desire to walk around in long robes and love recognition in the market places, and the best seats in the synagogues, and the main places at the dinners, 47 who destroy the widows' houses, and pray a long time in pretense. These people will receive much greater condemnation.

Luke Twenty-one

1 And when He looked up, He saw rich people who were tossing their gifts into the treasury. 2 And He saw a certain poor widow there also tossing in two leptons. 3 And He said, Truly I say to you that this poor widow has tossed in more than all, 4 for all these tossed in the gifts for God from their abundance, but she, from her lack, tossed in all the livelihood which she had.

5 And while some were speaking about the temple, that it had been decorated with beautiful stones and ornamental offerings, He said, 6 These things which you see – days will come in which not a stone will be left on a stone which will not be torn down.

7 But they questioned Him saying, Teacher, so then, when will these things be and what sign *will there be* when these things are about to occur?

8 And He said, Watch! Do not be deceived; for many will come in My name saying, I am *He*, and The season has drawn near. Therefore, do not go after them. 9 But when you hear about wars and revolutions, you should not be frightened, for it is necessary *for* these things to occur, but the end *will not come* immediately.

10 Then He said to them, Nation will be raised against nation, and kingdom against kingdom. 11 And *there* will be great earthquakes in different places and famines and plagues, and *there* will be terrifying things and great signs from heaven. 12 But before all these things, they will lay their hands on you, and will persecute *you*, delivering *you* to synagogues and prisons, being led to kings and rulers on account of My name. 13 And it will result in *a* testimony for you. 14 So then, make up your minds to not prepare something to defend yourselves, 15 for I will give you *a* mouth and wisdom by which all the ones who are opposed to you will not be able to refute nor stand against. 16 And you will also be betrayed by parents and relatives and friends and brothers, and they will put *some* of you to death.

7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες διδάσκαλε πότε οὖν ταῦτα ἔσται καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; and what – sign *will be* when about these things to occur?

8 ὁ δὲ εἶπεν βλέπετε. μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι καὶ ὁ καιρὸς ἤγγικεν. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας μὴ πτοηθῆτε, δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ' οὐκ εὐθέως τὸ τέλος. to occur first, but not immediately the end.

10 τότε ἔλεγεν αὐτοῖς ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν. 11 σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσονται. 12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν παραδίδόντες εἰς συναγωγὰς καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου. 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον. 14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ἣ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ συγγενῶν καὶ φίλων καὶ ἀδελφῶν καὶ θανατώσουσιν ἐξ ὑμῶν. they will put to death *part* of you.

- 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. 18
 And you will be being hated by all on account of the name of Me.
- καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 ἐν τῇ ὑπομονῇ
 And a hair from the head of you not not shall perish. by the endurance
 ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.
 of you Acquire the souls of you.
- 20 ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν ἱερουσαλήμ τότε
 when But you see being surrounded by armies – Jerusalem, then
 γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ
 know that has drawn near the desolation of it. then the ones in –
 ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς
 Judea let them flee into the mountains and the ones in midst of her
 ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,
 let them depart and the ones in the fields not let them enter into her,
 22 ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα
 because days of revenge these are, – to be fulfilled things
 τὰ γεγραμμένα 23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ
 the things having been written. woe And to the women in womb having and
 ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις, ἔσται γὰρ ἀνάγκη
 to the women breast feeding in those – days, will be for trouble
 μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ 24 καὶ πεσοῦνται
 great on the land and wrath against – people this. And they will fall
 στόματι μαχαίρας καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη καὶ
 to mouth of a sword, and they will be taken captive into all the nations, and
 ἱερουσαλήμ ἔσται πατουμένη ὑπὸ ἐθνῶν ἄχρι πληρωθῶσιν καιροὶ
 Jerusalem will be trampled by Gentiles until should be fulfilled the seasons
 ἐθνῶν.
 of the Gentiles.
- 25 καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις καὶ ἐπὶ τῆς γῆς
 And will be signs in the sun and the moon and the stars, and upon the earth
 συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου, 26
 will be dismay of nations, with distress of roaring of the sea and surging,
 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν
 breath ceasing of men from fear and anticipation of the things
 ἐπερχομένων τῇ οἰκουμένῃ αἱ γὰρ δυνάμεις τῶν οὐρανῶν
 coming upon the inhabited earth, the for powers of the heavens
 σαλευθήσονται.
 shall be shaken.

- 17 And you will be hated by all on account of My name. 18 And in no way shall a hair from your head perish. 19 Save your lives by your endurance.
- 20 But when you see Jerusalem being surrounded by armies, then realize that its desolation has drawn near. 21 Then let the ones in Judea flee into the mountains and let the ones in her midst depart, and let not the ones in the fields enter her, 22 because these are days of revenge, so that all the things having been written are to be fulfilled. 23 And woe to the pregnant women, and to the women who are breast feeding in those days, for great trouble will be on the land and wrath against this people. 24 And they will fall by the edge of a sword, and they will be taken captive into all the nations, and Jerusalem will be trampled by Gentiles until the seasons of the Gentiles should be fulfilled.
- 25 And there will be signs in the sun and the moon and the stars, and there will be on the earth dismay of nations, with the distress of the roaring and surging of the sea, 26 men fainting from fear and anticipation of the things which come upon the inhabited earth, for the powers of the heavens shall be shaken.

27 And then you will see the Son of Man coming in a cloud with power and much glory. 28 And as these things begin to occur, straighten up and raise up your heads, because your deliverance is coming near.

29 And He spoke a parable to them: Look at the fig tree and all the trees. 30 When they already sprout, when you see you know by yourselves that the summer is already near. 31 So you also, when you see these things occurring, you know that the kingdom of God is near. 32 Truly I say to you that in no way will this generation pass away until all things occur. 33 Heaven and earth will perish, but in no way will My words pass away.

34 But pay attention to yourselves lest your hearts be burdened with debauchery and drunkenness and daily worries, and that day might come on you suddenly. 35 For it will come as a trap for all the ones who sit on all the surface of the earth. 36 Therefore, stay awake during every season, making supplication, in order that you might be considered deserving to escape all the things which are about to occur and to stand before the Son of Man.

37 Now, during the days He was teaching in the temple, but departing, He was spending the nights on the mountain which is called *Mount* of Olives.

27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ
And then you will see the Son – of Man coming in a cloud

μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ τούτων γίνεσθαι
with power and glory much. beginning And these things to occur

ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν διότι ἐγγίζει ἡ
straighten up and raise up the heads of you, because is coming near the
ἀπολύτρωσις ὑμῶν.
deliverance of you.

29 καὶ εἶπεν παραβολὴν αὐτοῖς· ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα.
And He spoke a parable to them: Look at the fig tree and all the trees.

30 ὅταν προβάλωσιν ἤδη βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
When they sprout already seeing from yourselves you know that

ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς ὅταν ἴδητε
already near the summer is. So also you, when you see

ταῦτα γινόμενα γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 32
these things occurring you know that near is the kingdom – of God.

ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν
Truly I say to you that no no will pass away – generation this until –

πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι
all things occur. – Heaven and – earth will perish, the but words

μου οὐ μὴ παρέλθωσιν.
of Me not not will pass away.

34 προσέχετε δὲ ἑαυτοῖς μήποτε βαρῆθωσιν ὑμῶν αἱ καρδίαι ἐν
pay attention But to yourselves, lest might be burdened of you the hearts with

κραιπάλη καὶ μέθη καὶ μερίμναις βιωτικαῖς καὶ αἰφνίδιος ἐφ'
debauchery and drunkenness and worries daily life and suddenly upon

ὑμᾶς ἐπιστῆ ἡ ἡμέρα ἐκείνη. 35 ὡς παγίς γὰρ ἐπελεύσεται ἐπὶ
you might come – day that. as a trap For it will come on

πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε
all the ones sitting on the face of all the earth. stay awake

οὖν ἐν παντὶ καιρῷ, δεόμενοι ἵνα
Therefore during every season, making supplication in order that

καταξιωθῆτε ἐκφυγεῖν πάντα τὰ μέλλοντα
you might be considered deserving to escape all the things being about

γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
to occur and to stand¹²⁷ before the Son – of Man.

37 ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων τὰς δὲ νύκτας
He was Now the days in the temple teaching, the but nights

ἐξερχόμενος ἠύλιζετο εἰς τὸ ὄρος τὸ καλούμενον ἔλαιων.
going out He was spending on the mount the one being called of Olives.

38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ
 And all the people were rising early *to come* to Him, in the temple
 ἀκούειν αὐτοῦ.
 to hear Him.

38 And all the people began rising early *to come* to Him, to hear Him in the temple.

Luke Twenty-two

Luke Twenty-two

1 ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη
 was coming near Now the feast – of unleavened *bread* the one being called
 πάσχα. 2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς
 Passover. And were seeking the chief priests and the scribes – how
 ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν.
 to do away with Him, they were fearing for the people.

3 εἰσῆλθεν δὲ σατανᾶς εἰς ἰούδαν τὸν ἐπικαλούμενον ἰσκαριώτην ὄντα
 entered And Satan into Judas the one being called Iscariot,¹²⁸ being
 ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. 4 καὶ ἀπελθὼν συνελάλησεν τοῖς
 of the number of the twelve. And having departed he talked with the
 ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτόν παραδῶ αὐτοῖς. 5
 chief priests and officers – how Him he might hand over to them.
 καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. 6 καὶ
 And they were delighted and agreed to him silver to give. And
 ἐξωμολόγησεν καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτόν αὐτοῖς
 he consented, and began seeking *an opportunity* – to hand over Him to them
 ἄτερ ὄχλου.
 apart from *a crowd*.

7 ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων ἐν ἣ ἔδει
 came Now the day – of unleavened *bread* in which it was necessary
 θύεσθαι τὸ πάσχα. 8 καὶ ἀπέστειλεν πέτρον καὶ ἰωάννην εἰπὼν
 to be killed the Passover. And He sent Peter and John having said,
 πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν
 Going, prepare for us the Passover in order that we may eat *it*.

9 οἱ δὲ εἶπον αὐτῷ ποῦ θέλεις ἐτοιμάσομεν;
 the ones But said to Him, Where do You desire we shall prepare *it*?

10 ὁ δὲ εἶπεν αὐτοῖς ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν
 the one And said to them, Behold having enter you into the city,
 συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε
 will meet with you *a man* a jug of water carrying; follow
 αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ
 him into the house where he enters. And you will say to the
 οἰκοδεσπότη τῆς οἰκίας,
 master of the house,

1 Now the feast of unleavened bread, which is called Passover, was coming near. 2 And the chief priests and the scribes kept seeking how to do away with Him, for they used to fear the people.

3 And Satan entered into Judas, the one called Iscariot, who is numbered with the twelve. 4 And after he departed he talked with the chief priests and officers *about* how he might hand Him over to them. 5 And they were delighted and agreed to give him money. 6 And he consented, and began seeking an opportunity to hand Him over to them away from *a crowd*.

7 Now the day of unleavened bread came, in which it was necessary *for* the Passover to be killed. 8 And He sent Peter and John, saying, Go *and* prepare the Passover for us, in order that we may eat *it*.

9 But they said to Him, Where do You desire *that* we shall prepare *it*?

10 And He said to them, When you have entered the city, follow him into the house where he enters. 11 And you will say to the owner of the house,

The teacher says to you, Where is the room where I may eat the Passover with My disciples? 12 And that man will show you a furnished upstairs room. Prepare *it* there. 13 And after they departed they found *it* just as He said to them, and they prepared the Passover.

14 And when the hour arrived, He reclined *to eat*, and the twelve apostles with Him. 15 And He said to them, With great longing I have desired to eat this Passover with you before I suffer. 16 For I say to you that in no way shall I eat of it until it is fulfilled in the kingdom of God. 17 And after taking a cup and giving thanks, He said, Take this and divide *it* among yourselves. 18 For I say to you that in no way will I drink from the produce of the vine until the kingdom of God comes. 19 And having taken a loaf, and having given thanks, He broke and gave it to them saying, This is My body which *is* given on your behalf. Do this for My memorial.

20 Likewise also, *He took* the cup after the supper saying, This cup *is* the new covenant by My blood which *is* being poured out on your behalf. 21 Nevertheless behold, the hand of the one who betrays Me *is* with Me on the table. 22 And indeed, the Son of Man goes according to the thing which has been destined; nevertheless, woe to that man through whom He is betrayed.

λέγει σοι ὁ διδάσκαλος ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα
says to you The teacher, Where is the room where the Passover
μετὰ τῶν μαθητῶν μου φάγω; 12 κάκεινος ὑμῖν δείξει
with the disciples of Me I may eat? And that man to you will show
ἀνώγειον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε. 13 ἀπελθόντες
upstairs room big having been furnished; there Prepare *it*. having departed
δὲ εὑρον καθὼς εἶρήκεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.
And they found *it* just as He said to them, and they prepared the Passover.

14 καὶ ὅτε ἐγένετο ἡ ὥρα ἀνέπεσεν καὶ οἱ δώδεκα ἀπόστολοι σὺν
And when arrived the hour He reclined *to eat* and the twelve apostles with
αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτοὺς ἐπιθυμία ἐπεθύμησα τοῦτο τὸ
Him. And He said to them, With great longing I desired this –
πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν. 16 λέγω γὰρ ὑμῖν ὅτι
Passover to eat with you before – Me to suffer. I say For to you that
οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ ἕως ὅτου πληρωθῆ ἐν τῇ βασιλείᾳ
no longer not not shall I eat of it until it be fulfilled in the kingdom
τοῦ θεοῦ. 17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν λάβετε
– of God. And having taken a cup and having given thanks, He said, Take
τοῦτο καὶ διαμερίσατε ἑαυτοῖς. 18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ
this and divide it among yourselves. I say For to you that not not
πίω ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ βασιλεία τοῦ
will I drink from the produce of the vine until the kingdom –
θεοῦ ἔλθῃ. 19 καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ
of God comes. And having taken a loaf and having given thanks He broke *it* and
ἔδωκεν αὐτοῖς λέγων τοῦτο ἐστὶν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν
gave *it* to them, saying, This is the body of Me the one on behalf of you
διδόμενον. τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.
being given. this Do for – My memorial.

20 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων τοῦτο τὸ
Likewise also the cup after the supper saying, This –
ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν
cup is the new covenant by the blood of Me the one on behalf of of you
ἐκχυνόμενον. 21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με
being poured out. Nevertheless behold, the hand of the one handing over Me *is*
μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου
with Me on the table. And the indeed Son – of Man
πορεύεται κατὰ τὸ ὠρισμένον· πλὴν οὐαὶ τῷ
goes according to the thing having been destined; nevertheless woe –
ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδεται.
man to that through whom He is handed over.

23 καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.
And they began to dispute against one another – who then might be of them the one this thing being about to perform.

23 And they began to dispute with one another about who then could be the one of them who is about to perform this thing.

24 ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς οἱ βασιλεῖς τῶν ἔθνων
occurred And also a disagreement among them – which of them seems to be greater. the one But said to them, The kings of the Gentiles

24 And also a disagreement occurred among them regarding which of them seemed to be greatest. 25 But He said to them, The kings of the Gentiles are their lords,

κυριεύουσιν αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται
are lords of them and the ones exercising authority over them benefactors

and the ones who exercise authority over them are called benefactors. 26 But you are not thus, but let the greatest among you become like the youngest,

καλοῦνται. 26 ὑμεῖς δὲ οὐχ οὕτως ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω
are called. you But not are thus, but¹²⁹ the greater among you let become

ὡς ὁ νεώτερος καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. 27 τίς γὰρ
like the younger and the one ruling like the one serving. who For

and the one who rules like the one who serves. 27 For who is greater, the one reclining to eat or the one serving? Is it not the one reclining to eat?

μείζων ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος;
is greater, the one reclining to eat or the one serving? Is it not the one reclining to eat?

ἐγὼ δὲ εἶμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. 28 ὑμεῖς δὲ ἔστε οἱ
I But am in midst of you as the one serving. you And are the ones

who is greater, the one reclining to eat or the one serving? Is it not the one reclining to eat? But I am in your midst as the one who serves. 28 And you are the ones who stayed with Me in My trials.

διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 29 κἀγὼ διατίθεμαι
having stayed with Me in the trials of Me. And I¹³⁰ bestowed

ὑμῖν καθὼς δέθετό μοι ὁ πατὴρ μου βασιλείαν, 30 ἵνα
on you, just as bestowed on Me the Father of Me, a kingdom, in order that

ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου καὶ
you may eat and drink at the table of Me in the kingdom of Me, and

καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.
you will sit on thrones judging the twelve tribes – of Israel.

So I bestowed on you, just as My Father has bestowed on Me, a kingdom, 30 in order that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

31 εἶπεν δὲ ὁ κύριος, σίμων σίμων ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς
said And the Lord, Simon, Simon, behold, – Satan asked for¹³¹ you

τοῦ σιναῖσαι ὡς τὸν σῖτον. 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ
– to sift like – wheat. I But made supplication concerning you

ἵνα μὴ ἐκλίπη ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον
that not may fail the faith of you; and you, when having turned give strength to

31 And the Lord said, Simon, Simon, Satan ask to sift you as wheat. 32 But I have made supplication concerning you, that your faith may not fail; and you, when you have turned, strengthen your brothers.

τοὺς ἀδελφούς σου.
the brothers of you.

33 But he said to Him, Lord, I am prepared to go with you both into prison and into death.

34 And He said, I say to you Peter, a rooster will certainly not crow before you deny three times, *saying* that you do not know Me.

35 And He said to them, When I sent you out without *a* money pouch and *a* travel bag and sandals, you did not fall short of anything, did you?

And they said, Of nothing.

36 Then He said to them, But now, let the one who has *a* money pouch take it up, likewise also *a* travel bag, and the one who does not have *any* shall sell his garment and shall purchase *a* sword. 37 For I say to you that this thing which has been written is still necessary to be fulfilled by Me, And He was reckoned with lawless people. For also, the things concerning Me do have an end.

38 And they said, Lord, see, here are two swords.

And He said to them, It is enough.

39 And when He had gone out, He went to the Mount of Olives according to His custom. And also, His disciples followed Him. 40 And when He came to the place, He said to them, Pray that you do not enter into temptation. 41 And He moved away from them about *a* stone's throw.

33 ὁ δὲ εἶπεν αὐτῷ κύριε μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν
the one But said to Him, Lord with You prepared I am both into prison
καὶ εἰς θάνατον πορεύεσθαι.
and into death to go.

34 ὁ δὲ εἶπεν λέγω σοι πέτρε οὐ μὴ φωνήσῃ σήμερον ἀλέκτωρ
the one And said, I say to you Peter, not not will sound today a rooster
πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέναι με.
before which three times you will deny not to know Me.

35 καὶ εἶπεν αὐτοῖς ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ
And He said to them, When I sent you without a money pouch and
πήρας καὶ ὑποδημάτων μὴ τινος ὑστερήσατε;
a travel bag and sandals, not of anything you did fall short, did you?
οἱ δὲ εἶπον, οὐθενός.
the ones And said, Of nothing.

36 εἶπεν οὖν αὐτοῖς ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω
He said Then to them, But now the one having a money pouch, let him take up it,
ὁμοίως καὶ πήραν καὶ ὁ μὴ ἔχων πωλήσει τὸ ἱμάτιον αὐτοῦ
likewise also a travel bag and the one not having shall sell the garment of him
καὶ ἀγοράσει μάχαιραν. 37 λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ
and shall purchase a sword. I say For to you that still this thing the one
γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ καὶ μετὰ ἀνόμων
having been written it is necessary to be fulfilled by Me, the and with lawless ones
ἐλογίσθη. καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.
He was reckoned. also For the things concerning Me an end do have.

38 οἱ δὲ εἶπον, κύριε ἰδοὺ μάχαιραι ὧδε δύο.
the ones And said, Lord, see, swords here are two.

ὁ δὲ εἶπεν αὐτοῖς ἰκανόν ἐστιν.
the one And said to them, sufficient It is.

39 καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν
And having gone out He went according to the custom to the Mount –

ἐλαιῶν. ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 40 γενόμενος
of Olives. followed And Him also the disciples of Him. having come

δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς προσεύχεσθε μὴ εἰσελθεῖν εἰς
And to the place He said to them, Pray not to enter into

πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν.
temptation. And He moved away from them about of a stone throw.

καὶ θεὶς τὰ γόνατα προσήυχετο, 42 λέγων πᾶτερ εἰ βούλει
 And having placed the knees, He began praying, saying, Father, if You will
 παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ. πλὴν μὴ τὸ θέλημά
 to remove – cup this from Me. Nevertheless, not the desire
 μου ἀλλὰ τὸ σὸν γενέσθω. 43 ὥφθη δὲ αὐτῷ ἄγγελος ἀπ'
 of Me, but the will your become. was seen And by Him an angel from
 οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον
 heaven strengthening Him. And coming to be in agony more intensely
 προσήυχετο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος
 He began praying. became And the sweat of Him like clots of blood
 καταβαίνοντες ἐπὶ τὴν γῆν. 45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς
 coming down on the ground. And having risen from the prayer
 ἐλθὼν πρὸς τοὺς μαθητὰς εὔρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς
 having come to the disciples, He found them sleeping from the
 λύπης. 46 καὶ εἶπεν αὐτοῖς τί καθεύδετε; ἀναστάντες προσεύχεσθε
 grief. And He said to them, Why do you sleep? Having risen pray
 ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
 that not you may enter into temptation.

47 ἔτι δὲ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος καὶ ὁ λεγόμενος
 still And Him speaking, behold there came a crowd, and the one being called
 ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτούς καὶ ἤγγισεν τῷ ἰησοῦ
 Judas, one of the twelve was preceding them and he came near – to Jesus
 φιλησαι αὐτόν. 48 ὁ δὲ ἰησοῦς εἶπεν αὐτῷ ἰούδα φιλήματι τὸν υἱὸν
 to kiss Him. – And Jesus said to him, Judas, with a kiss the Son
 τοῦ ἀνθρώπου παραδίδω; – of Man do you betray?

49 ἰδόντες δὲ οἱ περὶ αὐτόν τὸ ἐσόμενον¹³² εἶπον αὐτῷ,
 having seen And the ones around Him the thing coming to be said to Him,
 κύριε εἰ πατάξομεν ἐν μαχαίρᾳ; 50 καὶ ἐπάταξεν εἰς τινεῖς ἐξ
 Lord, – shall we strike out with a sword? And struck one a certain of
 αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.¹³³
 of them the slave of the high priest and took off of him the ear the right.

51 ἀποκριθεὶς δὲ ὁ ἰησοῦς εἶπεν ἔατε ἕως τούτου. καὶ ἀψάμενος
 having answered And – Jesus said, Leave it until this.¹³⁴ And having touched
 τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν.
 the ear of him, He healed him.

And having knelt, He began praying, 42 saying, Father, if You will, remove this cup from Me. Nevertheless, let not My will, but Your will come about. 43 And there appeared an angel from heaven, strengthening Him. 44 And being in agony, He began praying more intensely. And His sweat became like clots of blood dropping down on the ground. 45 And having risen from his prayer, when He came to the disciples, He found them sleeping because of the grief. 46 And He said to them, Why are you sleeping? Arise, pray that you may not enter into temptation.

47 And as He was still speaking, behold, a crowd came, and the one called Judas, one of the twelve, was preceding them, and He came near to Jesus to kiss Him. 48 And Jesus said to him, Judas, do you betray the Son of Man with a kiss?

49 And when the ones around Him saw the thing which was about to happen, they said to Him, Lord, shall we strike with a sword? 50 And a certain one of them struck the slave of the high priest, and took off his right ear.

51 And answering, Jesus said, Leave it until this. And as He touched his ear, He healed him.

52 Then Jesus said to the ones who were coming against Him, chief priests, and officers of the temple, and elders, Have you come out with swords and cudgels as *though* against a robber?

53 Day by day while you were with Me in the temple, you did not stretch for your hands against Me. But this is your hour, and the authority of darkness.

54 And after having arrested Him, they led *Him away*, and brought Him into the house of the high priest. But Peter was following from far off. 55 And after they had lit a fire in the middle of the courtyard, and had sat together, Peter sat in their midst.

56 And when a certain serving girl saw him sitting near the light, and staring intently at him, said, This man was also with Him.

57 But he denied Him saying, Woman I do not know Him.

58 And after a little *time* another man who had seen him said, You are also *one* of them. But Peter said, Man, I am not.

59 And when about one hour had passed, a certain other man kept insisting, saying, Truthfully, this man was also with Him, for he is also a Galilean. And immediately, while he was still speaking, a rooster crowed.

60 But Peter said, Man, I do not know what you are saying! And immediately, while he was still speaking, a rooster sounded.

52 εἶπεν δὲ ὁ ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς
said Then – Jesus to the ones coming on Him, chief priests

καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους ὡς ἐπὶ ληστήν
and officers of the temple and elders, as though¹³⁵ upon a robber

ἐξεληλύθατε μετὰ μαχαίρων καὶ ξύλων; 53 καθ' ἡμέραν ὄντος
Have you come out with swords and cudgels? According to a day being

μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ.
Me with you in the temple, not you did stretch forth the hands on Me.

ἀλλ' αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτοῦς.
But this of you is the hour, and the authority – of darkness.

54 συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον
having arrested And Him, they led Him and brought Him into the house

τοῦ ἀρχιερέως. ὁ δὲ πέτρος ἠκολούθει μακρόθεν. 55 ἀψάντων δὲ
of the high priest. – But Peter was following from far away. having lit And

πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων αὐτῶν ἐκάθητο ὁ
a fire in the middle of the courtyard and having sat together them, sat –

πέτρος ἐν μέσῳ αὐτῶν.
Peter in midst of them.

56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ
having seen And him serving girl a certain sitting near the light and

ἀτενίσασα αὐτῷ εἶπεν, καὶ οὗτος σὺν αὐτῷ ἦν.
staring intently at him said, also This man with Him was.

57 ὁ δὲ ἠρνήσατο αὐτόν λέγων γύναι οὐκ οἶδα αὐτὸν.
the one But denied Him, saying, Woman, not I do know Him.

58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, καὶ σὺ ἐξ αὐτῶν
And after a little *time* another man having seen him said, also You of them

εἶ. ὁ δὲ πέτρος εἶπεν, ἄνθρωπε οὐκ εἰμί.
are. –But Peter said, Man, not I am.

59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διῆσχυρίζετο λέγων
And having passed about hour one, other man a certain kept insisting, saying

ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ γαλιλαῖός ἐστιν.
Upon truth, also this man with Him was, also for a Galilean he is.

60 εἶπεν δὲ ὁ πέτρος ἄνθρωπε οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα
said But – Peter, Man, not I know what you are saying! And immediately

ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.
still speaking him, sounded a rooster.

- 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ πέτρῳ καὶ ὑπεμνήσθη ὁ
 And having turned¹³⁶ the Lord looked – at Peter, and remembered –
 πέτρος τοῦ λόγου τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα
 Peter the word of the Lord how He said to him, – Before a rooster
 φωνῆσαι ἀπαρνήσῃ με τρίς. 62 καὶ ἐξελθὼν ἕξω ὁ πέτρος
 to sound you will deny Me three *times*. And having gone out – Peter
 ἔκλαυσεν πικρῶς.
 cried bitterly.
- 63 καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν ἰησοῦν ἐνέπαιζον αὐτῷ
 And the men the ones holding onto – Jesus were mocking Him
 δέροντες. 64 καὶ περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ
 kept striking *Him*. And having covered Him they were hitting of Him the
 πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες προφήτευσον. τίς
 face, and were questioning Him saying, Prophecy! Who
 ἐστὶν ὁ παίσας σε; 65 καὶ ἕτερα πολλὰ βλασφημοῦντες
 is the one having struck You? And other things Many blaspheming
 ἔλεγον εἰς αὐτόν.
 they were saying against Him.
- 66 καὶ ὡς ἐγένετο ἡμέρα συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ
 And as it became day was gathered the council of elders of the people,
 ἀρχιερεῖς καὶ γραμματεῖς καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον
 the chief priests and the scribes and they led Him into the sanhedrin
 αὐτῶν λέγοντες 67 εἰ σὺ εἶ ὁ χριστός εἰπέ ἡμῖν. εἶπεν δὲ αὐτοῖς
 of them saying, If You are the Christ tell us. He said But to them,
 ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύσητε. 68 ἐὰν δὲ καὶ ἐρωτήσω οὐ
 If you I tell, not not will you believe. if And also I should question *you* not
 μὴ ἀποκριθῆτε μοι, ἢ ἀπολύσητε. 69 ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς
 not you will answer Me or set *Me* free. From the now will be the Son
 τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
 – of Man sitting at the right of the power – of God.
- 70 εἶπον δὲ πάντες σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς
 they said And all, You Then are the Son – of God? the one And to
 αὐτοὺς ἔφη ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.
 them He said, yourselves You say that I am.¹³⁷
- 71 οἱ δὲ εἶπον, τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ
 the ones And said, What still need do we have of testimony? ourselves For
 ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.
 we heard from the mouth of Him.

61 And as He turned, the Lord looked at Peter, and remembered – Peter remembered the word of the Lord, how He said to him, Before a rooster crows, you will deny Me three *times*. 62 And after Peter had gone out, he cried bitterly.

63 And the men who were holding onto Jesus were mocking Him, and kept striking *Him*. 64 And having blindfolded Him, they kept hitting His face, and were questioning Him saying, Prophecy! Who is the one who struck you? 65 And they were saying many other things against Him while blaspheming.

66 And when it became day, the council of elders of the people, the chief priests and the scribes were gathered together, and they led Him into their sanhedrin, saying, 67 If You are the Christ, tell us. But He said to them, If I tell you, *there is* no way you will believe. 68 And also if I should question you, you certainly will not answer Me, nor set *Me* free. 69 After this time the Son of Man will be sitting at the right *side* of the power of God.

70 And they all said, Then are You the son of God? And He said to them, You yourselves say that I am.

71 And they said, What need do we still have of testimony? For we ourselves heard it from His mouth.

Luke Twenty-three

1 And having risen, all the multitude of them led Him to Pilate. 2 And they began to accuse Him saying, We found this man perverting the nation and forbidding to pay taxes to Caesar, saying that *He* Himself is Christ, a king.

3 And Pilate interrogated Him saying, Are you the king of the Jews?

And answering, He said to him, You say it!

4 But Pilate said to the chief priests and the crowds, I find no guilt in this man.

5 But they kept insisting saying, He stirs up the people, teaching throughout the entirety of Judea, beginning from Galilee up to here.

6 And when he heard Galilee, Pilate asked of the man were *a* Galilean. 7 And when he understood that He was under Herod's authority, he sent Him up to Herod, since was also in Jerusalem in those days. 8 And when Herod saw Jesus, he was extremely glad, for he was desiring for a long time to see Him because he had heard many things concerning Him, and was hoping to see some sign done by Him. 9 And he questioned Him with many words, but He answered him nothing.

Luke Twenty-three

1 καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν πιλάτον.
And having risen all the multitude of them led Him to – Pilate.

2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες τοῦτον εὔρομεν διαστρέφοντα τὸ ἔθνος καὶ κωλύοντα καίσαρι φόρους διδόναι λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.
they began And to accuse Him saying, this man We found perverting the nation and forbidding to Caesar taxes to give saying Himself Christ a king to be.

3 ὁ δὲ πιλάτος ἐπηρώτησεν αὐτὸν λέγων σὺ εἶ ὁ βασιλεὺς τῶν ἰουδαίων;
– And Pilate interrogated Him saying, You Are the king of the Jews?

ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη σὺ λέγεις.
the one And having answered him said, You say it!¹³⁸

4 ὁ δὲ πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους οὐδὲν εὐρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.
– But Pilate said to the chief priests and the crowds, nothing I find guilt in – man this.

5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασεῖει τὸν λαὸν διδάσκων καθ' ὅλης τῆς ἰουδαίας ἀρξάμενος ἀπὸ τῆς γαλιλαίας ἕως ὧδε.
the ones But were insisting saying, – He stirs up the people, teaching throughout whole – of Judea, having begun from – Galilee until here.

6 πιλάτος δὲ ἀκούσας γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος γαλιλαῖός ἐστιν. 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας ἠρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς ἠρώδην ὄντα καὶ αὐτὸν ἐν ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. 8 ὁ δὲ ἠρώδης ἰδὼν τὸν ἰησοῦν ἐχάρη ἄκρως, ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
Pilate And having heard Galilee, asked if the man a Galilean is. And having understood that of the authority of Herod He is, he sent up Him to Herod, being also him in Jerusalem in these – days. – And Herod having seen – Jesus he was glad extremely, he was for desiring from considerable *time* to see Him because – to hear many things concerning Him and was hoping some sign to see by Him coming to be. he questioned And Him with words considerable, He but nothing answered him.

10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνωσ
stood And the chief priests and the scribes vigorously
κατηγοροῦντες αὐτοῦ. 11 ἐξουθινήσας δὲ αὐτὸν ὁ ἠρώδης
accusing Him. having treated with disdain And Him, – Herod
σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας περιβαλὼν
together with the soldiers of him and having mocked, having clothed
αὐτὸν ἐσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ πιλάτῳ. 12 ἐγένοντο
Him with apparel bright, sent back Him – to Pilate. became
δὲ φίλοι ὅ τε πιλάτος καὶ ὁ ἠρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ’
And friends – both Pilate and – Herod on same the day with
ἀλλήλων· προὔπηρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.
one another; previously for at enmity being with each other.

13 πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ
Pilate And having called together the chief priests and the rulers and
τὸν λαόν 14 εἶπεν πρὸς αὐτούς προσηνέγκατέ μοι τὸν ἄνθρωπον τούτου
the people, said to them, You brought to me – man this
ὡς ἀποστρέφοντα τὸν λαόν. καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
as inciting the people. And look, I in the presence of you
ἀνακρίνας οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν
having interrogated no I found in – man this guilt of which
κατηγορεῖτε κατ’ αὐτοῦ. 15 ἀλλ’ οὐδὲ ἠρώδης ἀνέπεμψα γὰρ
you make accusation against Him. But neither *did* Herod, I sent for
ὑμᾶς πρὸς αὐτὸν καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον
you to him, and behold nothing worthy of death is having been done
αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 ἀνάγκην δέ
by Him. having punished Therefore Him, I will release *Him*. a necessity Now
εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἓνα.
he had to release to them during *the* feast one *person*.

18 ἀνέκραξαν δὲ παμπληθεὶ λέγοντες αἶρε τούτον ἀπόλυσον δὲ ἡμῖν
they shouted But all together saying, Remove this one, release and to us
βαραββάν, 19 ὅστις ἦν διὰ στάσιν τινα γενομένην ἐν
Barabbas, who was because of insurrection a certain having occurred in
τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν. 20 πάλιν οὖν ὁ
the city, and murder, having been thrown into prison. again Then –
πιλάτος προσεφώνησεν θέλων¹³⁹ ἀπολύσαι τὸν ἰησοῦν.
Pilate spoke out because desiring to release – Jesus.

21 οἱ δὲ ἐπεφώνουν λέγοντες σταύρωσον, σταύρωσον αὐτόν.
the ones But cried out saying, Crucify, crucify Him!

10 And the chief priests and the scribes stood, vigorously accusing Him. 11 And after Herod, together with his soldiers, had treated Him with disdain and had mocked Him, having clothed Him with elegant apparel, he sent Him back to Pilate. 12 And Pilate and Herod became friends with one another on the same day; for previously they were at enmity with each other.

13 And Pilate, after having called the chief priests and the rulers and the people, 14 said to them, You brought this man to me as one inciting the people. Now look, when I interrogated Him in your presence, I found no guilt in this man concerning *the things* of which you accuse Him. 15 But neither *did* Herod, for I sent you to him, and behold, nothing worthy of death has been done by Him. 16 Therefore, after I punish Him, I will release *Him*. 17 Now, he had a need to release to them one *person* during *the* feast.

18 But they all shouted together saying, Take away this *man*, and release Barabbas to us, 19 (who had been thrown into prison because of a certain insurrection and murder which took place in the city). 20 Then Pilate spoke out again because *he* desired to release Jesus. 21 But they cried out saying, Crucify, crucify Him!

22 But a third time he said to them, But what wrong thing has this man done? I found no guilt in Him *worthy* of death. Therefore, after I have punished Him, I will release Him. And their voices and the chief priests' prevailed. 23 But they kept insisting with loud voices, demanding for Him to be crucified. And their voices and the voices of the chief priests prevailed. 24 And Pilate pronounced the sentence that their request be done. 25 And he released the one who had been thrown into the prison because of insurrection and murder, whom they were requesting, but he delivered Jesus to their will.

26 And as they led Him away, taking hold of Simon, a certain Cyrenian coming from the country, they placed the cross on him to carry behind Jesus.

27 And a large multitude of people and of women who were also mourning and lamenting Him, was following Him. 28 And turning toward them, Jesus said, Daughters of Jerusalem, do not cry for Me; rather cry for yourselves and for your children, 29 because, behold, days are coming in which they will say, Happy are the barren and the wombs which have not given birth, and breasts which have not nursed. 30 Then they will begin to say to the mountains, Fall on us, and to the hills, Cover us. 31 For if they do these things in the green wood, what will happen in the dry?

22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, τί γὰρ κακὸν ἐποίησεν
the one But third *time* said to them, what For bad thing did
οὗτος; οὐδὲν αἴτιον θανάτου εἶρον ἐν αὐτῷ. παιδεύσας οὖν
this man? no guilt of death I found in Him. having punished Therefore
αὐτὸν ἀπολύσω 23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις
Him, I will release Him. the ones But kept insisting with voices loud
αἰτούμενοι αὐτὸν σταυρωθῆναι. καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ
demanding Him to be crucified. And prevailed the voices of them and
τῶν ἀρχιερέων. 24 ὁ δὲ πιλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα
of the chief priests. – And Pilate pronounced to occur the request
αὐτῶν. 25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον
of them. he released And the one because of insurrection and murder
βεβλημένον εἰς τὴν φυλακὴν ὃν ἤτοῦντο τὸν δὲ
having been thrown into the prison, whom they were requesting, – but
ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
Jesus he handed over to the will of them.

26 καὶ ὡς ἀπήγαγον αὐτὸν ἐπιλαβόμενοι σίμωνος τινος κυρηναίου
And as they led away Him, having taken hold of Simon, a certain Cyrenian
ἐρχόμενου ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν
coming from the country they put on him the cross to carry behind
τοῦ ἰησοῦ.
– Jesus.

27 ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ
was following And Him a large multitude – of people, and of women who
καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεῖς δὲ πρὸς αὐτάς ὁ
also were mourning and lamenting Him. turning¹⁴⁰ And toward them –
ἰησοῦς εἶπεν θυγατέρες ἱερουσαλήμ μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς
Jesus said, Daughters of Jerusalem, not do cry for Me; rather for yourselves
κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν
cry and for the children of you, because behold, are coming days in
αἷς ἐροῦσιν μακάριαι αἱ στείραι καὶ κοιλίαι αἱ οὐκ
which they will say, Happy are the barren and wombs the ones not
ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθήλασαν. 30 τότε ἄρξονται λέγειν
gave birth and breasts which not did nurse. Then they will begin to say
τοῖς ὄρεσιν πέσετε ἐφ' ἡμᾶς καὶ τοῖς βουνοῖς καλύψατε ἡμᾶς. 31
to the mountains, Fall on us, and to the hills, Cover us.
ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί
Because if in the green wood these things they do, in the dry what
γένηται;
might happen?

- 32 ἤγοντο δὲ καὶ ἕτεροι δύο κακούργοι σὺν αὐτῷ
they were leading And also other two criminals together with Him
ἀναιρεθῆναι.
to be executed.
- 33 καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον ἐκεῖ
And when they arrived at the place the one being called Skull, there
ἑσταύρωσαν αὐτὸν καὶ τοὺς κακούργους ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ
they crucified Him and the criminals, one – at the right, one and at
ἀριστερῶν.¹⁴¹
the left.
- 34 ὁ δὲ ἰησοῦς ἔλεγεν πᾶτερ ἄφες αὐτοῖς οὐ γὰρ οἴδασιν τί
– And Jesus was saying, Father, forgive them, not for they know what
ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον.
they are doing, dividing among them And the garments of Him, they cast lots.
- 35 καὶ εἰστήκει ὁ λαὸς θεωρῶν.
And had stood the people watching.
- ἔξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες ἄλλους
were sneering And also the rulers with them saying, others
ἔσωσεν σωσάτω ἑαυτὸν εἰ οὗτός ἐστιν ὁ χριστὸς ὁ τοῦ
He saved, let Him save Himself if this man is the Christ, the one –
θεοῦ ἐκλεκτός.
of God chosen.
- 36 ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι καὶ ὄξος
were mocking And Him also the soldiers, approaching and sour wine
προσφέροντες αὐτῷ 37 καὶ λέγοντες εἰ σὺ εἶ ὁ βασιλεὺς τῶν
offering Him, and saying, If You are the king of the
ἰουδαίων σῶσον σεαυτὸν. 38 ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη
Jews, save Yourself. was And also an inscription having been written
ἐπ’ αὐτῷ γράμμασιν ἑλληνικοῖς, καὶ ῥωμαικοῖς καὶ ἑβραϊκοῖς·
over Him in letters Greek and Latin and Hebrew:
οὗτος ἐστὶν ὁ βασιλεὺς τῶν ἰουδαίων.
This is the king of the Jews.
- 39 εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων εἰ
one And of the ones being hanged criminals blasphemed Him saying, If
σὺ εἶ ὁ χριστὸς σῶσον σεαυτὸν καὶ ἡμᾶς.
You are the Christ, save Yourself and us.
- 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων, οὐδὲ φοβῆ σὺ τὸν
answering And the other one rebuked him saying, not even Do fear you –
θεόν ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
God, because in the same judgment you are?¹⁴²

32 And they were leading two others also, criminals, together with Him, to be executed.

33 And when they arrived at the place which was called Skull, they crucified Him and the criminals there, one at the right, and one at the left.

34 And Jesus said, Father, forgive them, for they do not know what they are doing. And they cast lots, dividing His garments among themselves. 35 And the people had stood, watching.

And also the rulers were standing with them saying, He saved others; if this man is the Christ, the chosen one of God, let Him save Himself.

36 And also the soldiers were mocking Him, approaching and offering sour wine to Him, 37 and saying, If You are the king of the Jews, save Yourself. 38 And also, an inscription was written over him in Greek and Latin, and Hebrew letters: This is the king of the Jews.

39 And one of the criminals who were being hanged blasphemed Him saying, If You are the Christ, save Yourself and us.

40 And answering the other one rebuked him saying, Do you not even fear God, for you are experiencing the same punishment?

41 And we indeed justly, for we are receiving things due for what we committed; but this man committed no crime. 42 And he said to Jesus, Remember me, Lord, when You come into Your kingdom. 43 And Jesus said to him, Truly I say to you, today you will be with Me in Paradise.

44 Now, it was about *the* sixth hour, and darkness came over the whole land until *the* ninth hour. 45 And the sun became dark, and the curtain of the temple was split *down the* middle.

46 And as He cried with a loud voice, Jesus said, Father, into Your hands I shall place My spirit. And after having said these things, He expired.

47 And when the centurion saw the thing which occurred, He glorified God saying, Certainly this man was righteous. 48 And all the crowds which had gathered together for this spectacle, observing the things which had happened, returned, beating their breasts. 49 But all of His acquaintances had stood far away, and *the* women who had followed along with Him from Galilee saw these things.

50 And behold, a man by the name of Joseph, who was a counselor, a good and righteous man,

41 καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν ἐπράξαμεν
And we indeed rightly, worthy things for of which we committed
ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξεν. 42 καὶ ἔλεγεν
we are receiving; this man but no crime committed. And he was saying
τῷ ἰησοῦ μνησθητί μου κύριε, ὅταν ἔλθῃς ἔν τῃ βασιλείᾳ σου.
– to Jesus, Remember me Lord when You come in the kingdom of You.

43 καὶ εἶπεν αὐτῷ ὁ ἰησοῦς, ἀμὴν λέγω σοι σήμερον μετ' ἐμοῦ
And said to him – Jesus, Truly I say to you, today with Me
ἔσῃ ἐν τῷ παραδείσῳ.
you will be in – Paradise.

44 ἦν δὲ ὡσεὶ ὥρα ἕκτη καὶ σκοτός ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
it was Now about hour sixth, and darkness came to be over whole the land until
ὥρας ἐνάτης. 45 καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα
hour ninth. And became dark the sun, and was split the curtain
τοῦ ναοῦ μέσον.
of the temple middle.

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ ἰησοῦς εἶπεν πάτερ εἰς χεῖράς
And having cried with a voice great, – Jesus said, Father into hands
σου παραθήσομαι τὸ πνεῦμά μου. καὶ ταῦτα εἰπὼν
of You I shall place the spirit of Me. And these things having said
ἔξέπνευσεν.
He expired.

47 ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γινόμενον ἐδόξασεν τὸν θεὸν
having seen And the centurion the thing having occurred He glorified – God
λέγων ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες οἱ
saying, Certainly – man this righteous was. And all the
συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην θεωροῦντες
having gathered together crowds for – sight this observing
τὰ γινόμενα τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. 49
the things having happened beating of themselves the breasts, returned.
εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν καὶ γυναῖκες
had stood But all the acquaintances of Him far away, and women
αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς γαλιλαίας ὁρῶσαι
the ones having followed along with Him from – Galilee saw
ταῦτα.
these things.

50 καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων ἀνὴρ ἀγαθὸς
And behold a man by the name Joseph, a counselor being, a man good
καὶ δίκαιος,
and righteous,

51 – οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει
 (this man not was having consent to the decision and the act
 αὐτῶν – ἀπὸ ἀριμαθαίας πόλεως τῶν ἰουδαίων ὃς καὶ προσεδέχετο
 of them) from Arimathea, a city of the Jews, who and was waiting
 καὶ αὐτὸς τὴν βασιλείαν τοῦ θεοῦ. 52 οὗτος προσελθὼν τῷ
 also himself the kingdom – of God. This man, having approached –
 πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ ἰησοῦ. 53 καὶ καθελὼν αὐτὸ
 Pilate, asked for the body – of Jesus. And having taken down it
 ἐνετύλιξεν αὐτὸ σινδόνι καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ
 he wrapped it with linen and placed it in a grave hewn from rock
 οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος. 54 καὶ ἡμέρα ἦν παρασκευῆ
 of which not was not yet no one lying. And the day was preparation,
 σάββατον ἐπέφωσκεν. 55 κατακολουθήσασι δὲ γυναῖκες αἵτινες
 the Sabbath was dawning. having followed along And women who
 ἦσαν συνελθυσυαὶ αὐτῷ ἐκ τῆς γαλιλαίας ἐθεάσαντο τὸ μνημεῖον
 were having come with Him from – Galilee saw the grave
 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 56 ὑποστρέψασαι δὲ ἠτοίμασαν
 and how was placed the body of Him. having returned And they prepared
 ἀρώματα καὶ μύρα. καὶ τὸ μὲν σάββατον ἠσύχασαν κατὰ
 aromatic spices and ointments. And the – Sabbath¹⁴³ they rested according to
 τὴν ἐντολήν.
 the commandment.

Luke Twenty-four

1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνήμα
 on the Now first day of the week, at dawn of deep¹⁴⁴ the came to the grave
 φέρουσαι ἃ ἠτοίμασαν ἀρώματα καὶ τινές σὺν αὐταῖς.
 carrying which they prepared aromatic spices and some women with them.
 2 εὑρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου. 3 καὶ
 they found And the stone having been rolled away from the grave. And
 εἰσελθοῦσαι οὐχ εὑρον τὸ σῶμα τοῦ κυρίου ἰησοῦ. 4 καὶ ἐγένετο
 having entered not they found the body of the Lord Jesus. And it occurred
 ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν
 in the to be confused them about this, and behold men two stood near
 αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. 5 ἐμφόβων δὲ γενομένων αὐτῶν
 to them in apparel gleaming. afraid And having become them
 καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν εἶπον πρὸς αὐτάς τί
 and bowing the face to the ground, they said to them, Why
 ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
 do you seek the living with the dead?

51 (this man did not consent to their decision and act) from Arimathea, a city of the Jews, and who was also himself waiting for the kingdom of God. 52 This man, having approached Pilate, asked for the body of Jesus. 53 And when he took it down, he wrapped it with linen, and placed it in a grave hewn from rock, in which no one was yet lying. 54 And it was the preparation day, the Sabbath was dawning. 55 And the women who had come with Him from Galilee, having followed along, saw the grave and how His body was placed. 56 And after they returned, they prepared aromatic spices and ointments. And they rested on the Sabbath according to the commandment.

Luke Twenty-four

1 Now, on the first day of the week, they, and some other women with them, came to the grave carrying the aromatic spices which they had prepared. 2 And they found the stone rolled away from the grave. 3 And when they entered, they did not find the body of the Lord Jesus. 4 And it occurred while they were very confused about this, that two men stood near them in gleaming apparel. 5 And as they were afraid, and bowing their faces to the ground, they said to them, Why do you seek the living with the dead?

6 He is not here, but He was raised. Remember how He spoke to you while still in Galilee, 7 saying that it was necessary that the Son of Man to be given into *the* hands of sinful men, and to be crucified, and to rise on the third day. 8 And they remembered His statements.

9 And when they returned from the grave, they announced all these things to the eleven, and to all the rest. 10 And it was Mary Magdalene, and Joanna, and Mary the *mother* of James and the rest with them who spoke these things to the apostles. 11 And their statements appeared *to be* frivolous in their view, and they did not believe them. 12 But Peter, when he rose, ran to the grave, and when he stooped he saw the linen wraps lying alone, and he left, wondering to himself *about* the thing that had happened.

13 And behold, two of them were going on the same day to *a* town sixty stadia away from Jerusalem named Emmaus. 14 And they were talking with one another about all these things which had happened. 15 And it happened as they talked and discussed that Jesus Himself, coming near, began traveling with them. 16 But their eyes were being hindered so as not to recognize Him.

17 And He said to them, What are these words which you exchange with one another while walking, and you are sad?

6 οὐκ ἔστιν ὧδε ἀλλ' ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι
not He is here, but He was raised. Remember how He spoke to you still
ὧν ἐν τῇ γαλιλαίᾳ 7 λέγων ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
being in – Galilee, saying that it is necessary the Son – of Man
παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ
to be given into *the* hands of men sinful and to be crucified and
τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ
on the third day to rise. And they remembered the statements of Him.

9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς
And having returned from the grave, they announced these things all to the
ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. 10 ἦσαν δὲ ἡ μαγδαληνὴ μαρία καὶ
eleven and to all the rest. it was And – Magdalene Mary and
ἰωάννα καὶ μαρία ἡ ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς αἱ
Joanna and Mary the *mother* of James and the rest with them who
ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ ἐφάνησαν ἐνώπιον
spoke to the apostles these things. And appeared in the presence
αὐτῶν ὡσεὶ λήρος τὰ ῥήματα αὐτῶν καὶ ἠπίστουν αὐταῖς.
of them like frivolity the statements of them and they were not believing them.
12 ὁ δὲ πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας
– But Peter having risen ran to the grave and having stooped
βλέπει τὰ ὀθόνια κείμενα μόνα καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων
he saw the linen wraps lying alone and he left, to himself wondering
τὸ γεγονός.
the thing having happened.

13 καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην
And behold, two of them were going on same the day to *a* town
ἀπέχουσαν σταδίου ἑξήκοντα ἀπὸ ἱερουσαλήμ ἣ ὄνομα ἔμμαους.
being away stadia¹⁴⁵ sixty from Jerusalem to which name Emmaus.

14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων
And they were talking with one another about all – having happened
τούτων. 15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν καὶ
these things. And it occurred in the to talk them and to discuss and
αὐτὸς ὁ ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς. 16 οἱ δὲ
Himself – Jesus having come near was traveling with them. The but
ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.
eyes of them were being hindered – not to recognize Him.

17 εἶπεν δὲ πρὸς αὐτούς τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε
He said And to them, What *are* – words these which you exchange
πρὸς ἀλλήλους περιπατοῦντες καὶ ἐστὲ σκυθρωποί;
with one another walking, and you are sad?

27 And beginning from Moses and from all the prophets, He began interpreting for them in all the Scriptures the things about Himself.

28 And they came near to the village where they were going, and He acted like *He had* farther to go. 29 And the strongly urged Him saying, Remain with us because it is toward evening, and the day has grown late. And He went in to remain with them. 30 And it happened when He reclined to eat with them, *that* having taken the loaf, He blessed *it* and broke *it* and gave *it* to them. 31 And their eyes were opened and they recognized Him. And He became invisible to them. 32 And they said to one another, Was not our heart burning in us as He was speaking to us on the road and as He was opening the Scriptures to us? 33 And rising, they returned to Jerusalem the same hour, and the found the eleven and those with them gathered together, 34 saying that the Lord was certainly raised, and was seen by Simon. 35 And they explained the things on the road, and how He was recognized by them in the breaking of the loaf.

36 And while they were speaking these things, Jesus Himself stood in their midst and said to them, Peace to you. 37 And having become startled and afraid, they assumed they saw a spirit.

27 καὶ ἀρξάμενος ἀπὸ μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν
And having begun from Moses and from all the prophets

διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.
He was interpreting to them in all the Scriptures the things about Himself.

28 καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο καὶ αὐτὸς
And they came near to the town where they were going and He

προσεποιεῖτο πορρωτέρω πορεύεσθαι. 29 καὶ παρεβιάσαντο αὐτὸν
acted like farther to go. And they urged strongly Him

λέγοντες μείνον μεθ' ἡμῶν ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν
saying, Remain with us because toward evening it is and has grown late

ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ
the day. And He went in – to remain with them. And it was in the

κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβῶν τὸν ἄρτον εὐλόγησεν καὶ
to recline to eat Him with them, having taken the loaf, He blessed *it* and

κλάσας ἐπέδιδου αὐτοῖς. 31 αὐτῶν δὲ διηνοιχθησαν οἱ
having broken *it* He gave *it* to them. of them And were opened the

ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν. καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ'
eyes, and they recognized Him. And He invisible became from

αὐτῶν. 32 καὶ εἶπον πρὸς ἀλλήλους οὐχὶ ἡ καρδία ἡμῶν καιομένη
them. And they said to one another, not the heart of us burning

ἦν ἐν ἡμῖν ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήνοιγεν ἡμῖν
Was in us as He was speaking to us in the road and as He was opening to us

τὰς γραφάς; 33 καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ
the Scriptures? And having risen, same the hour they returned to Jerusalem,

καὶ εὔρον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς
and they found having been gathered the eleven and the ones with them,

34 λέγοντας ὅτι ἠγέρθη ὁ κύριος ὄντως καὶ ὤφθη σίμωνι. 35
saying that was raised the Lord certainly, and was seen by Simon.

καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς
And they explained the things in the road and how He was recognized by them

ἐν τῇ κλάσει τοῦ ἄρτου.
in the breaking of the loaf.

36 ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ ἰησοῦς ἕστη ἐν μέσῳ αὐτῶν
these things And them speaking, Himself – Jesus stood in midst of them

καὶ λέγει αὐτοῖς εἰρήνη ὑμῖν. 37 πτοηθέντες δὲ καὶ ἔμβοβοι
and says to them, Peace to you. having become startled And and afraid

γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.
having become, they assumed a spirit to see.

38 καὶ εἶπεν αὐτοῖς τί τεταραγμένοι ἐστέ; καὶ διὰ τί
 And He said to them, Why having been troubled are you? And because of what
 διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 ἴδετε τὰς χεῖράς
 doubts are rising up in the hearts of you? See the hands
 μου καὶ τοὺς πόδας μου ὅτι αὐτός ἐγώ εἰμι. ψηλαφήσατέ με καὶ
 of Me and the feet of Me, that Myself I am. Feel Me and
 ἴδετε ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε
 see, because a spirit flesh and bones not has, as Me you observe
 ἔχοντα. 40 καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς
 having. And this having said, He showed them the hands and the
 πόδας. 41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων
 feet. still But not believing them from the joy and being amazed,
 εἶπεν αὐτοῖς ἔχετε τι βρώσιμον ἐνθάδε; 42 οἱ δὲ ἐπέδωκαν
 He said to them, Do you have any edible thing here? the ones And they gave
 αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου. 43 καὶ
 to Him fish roasted a piece, and from bees a honeycomb. And
 λαβῶν ἐνώπιον αὐτῶν ἔφαγεν.
 having taken them in presence of them He ate them.

44 εἶπεν δὲ αὐτοῖς οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν
 He said And to them, These – words which I spoke to you still being
 σὺν ὑμῖν ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν
 with you that it is necessary to be fulfilled all things – having been written in
 τῷ νόμῳ μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 τότε
 the law of Moses and prophets and Psalms concerning Me. Then
 διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. 46 καὶ εἶπεν
 He opened of them the mind – to understand the Scriptures. And He said
 αὐτοῖς ὅτι οὕτως γέγραπται καὶ οὕτως ἔδει παθεῖν τὸν
 to them, – Thus it has been written and Thus it is necessary to suffer the
 χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ
 Christ and to rise from dead ones on the third day, and
 κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν
 to be proclaimed on the name of Him repentance and forgiveness of sins
 εἰς πάντα τὰ ἔθνη ἀρξάμενον ἀπὸ ἱερουσαλήμ. 48 ὑμεῖς δὲ ἐστε
 for all the nations having begun from Jerusalem. you And are
 μάρτυρες τούτων. 49 καὶ ἰδοὺ ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν
 witnesses of these things. And behold I am sending the promise
 τοῦ πατρὸς μου ἐφ' ὑμᾶς, ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει
 from the Father of Me on you, you but stay in the city
 ἱερουσαλήμ ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.
 of Jerusalem until which time you are clothed with power from a high place.

38 And He said to them, Why are you troubled? And for what reason are doubts rising up in your hearts? 39 See My hands and My feet, that I am Myself. Feel me and see, because a spirit does not have flesh and bones, as you observe Me having. 40 And as He said this, He showed them His hands and feet. 41 But when they were still not believing from joy and being amazed, He said to them, Do you have any food here? 42 And they gave Him a piece of roasted fish, and a honeycomb from bees. 43 And having taken them, He ate them in their presence.

44 And He said to them, These are the words which I spoke to you while I was still with you, that all things which have been written in the law of Moses and the prophets and the Psalms concerning Me must be fulfilled. 45 Then He opened their mind to understand the Scriptures. 46 And He said to them, Thus it is written and thus it is necessary for the Christ to suffer and to rise from the dead on the third day, 47 and that repentance and forgiveness of sins to be proclaimed for all nations, beginning at Jerusalem. 48 And you are witnesses of these things. 49 And behold, I am sending the promise from My Father on you, but you stay in the city of Jerusalem until you are clothed with power from on high.

50 And He led them out as far as Bethany, and when He lifted His hands, He blessed them. 51 And it happened when He blessed them, He went away from them and was carried into heaven. 52 And after having worshiped Him, they departed to Jerusalem with great joy, 53 and they were regularly in the temple praising and blessing God. Amen.

50 ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως εἰς βηθανίαν καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς ἱερουσαλήμ μετὰ χαρᾶς μεγάλης 53 καὶ ἦσαν διὰ παντός ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν θεόν. ἀμήν.

He led And them out as far as Bethany and having lifted the hands of Him, He blessed them. And it occurred in the to bless Him them, He went away from them and was being carried up into – heaven. And they having worshiped Him departed to Jerusalem with joy great, and they were through every circumstance in the temple praising and blessing – God. Amen.

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- 1 The word σίκερα is a transliterated Hebrew word from שִׁכְרָא, (*shichra*) though it would more properly be transliterated σεκρα. This is its only use in the New Testament, though it occurs in the LXX.
- 2 Gabriel is a Hebrew word consisting of two parts גַּבְרָא, (*gabar*), meaning *strong man*, and אֵל (*el*), meaning *God*. Together they mean, *God's strong man*. This angel is mentioned four times in the Bible: Daniel 8:16, 9:21, and Luke 1:19, 1:26.
- 3 That is, the sixth month of Elizabeth's pregnancy.
- 4 This a perfect passive participle from χαριτόω. It is in the feminine gender, and is being used as a vocative, that is, a substantival participle functioning as a noun of direct address. Since it is feminine, it is legitimate to add the word "lady," or even perhaps the word "woman," since this participle could not be applied to a man. Some translate the participle "favored one" (NKJV, for instance), but this loses the feminine quality of the form.
- 5 Like κεχαριτωμένη above, this is a perfect passive participle. It is from εὐλογέω, which carries the idea of saying something good about some one (the English eulogy is derived from it), which allows it to be translated "blessed."
- 6 This statement is awkward in English. It is a double negative to emphasize the possible. The meaning of "will not be impossible," is an emphatic "will be possible." This act of denying the opposite is a figure of speech called litotes.
- 7 γένοιτό is A, Icomp, Opt, 3, s, from γίνομαι. This is 1 of 35 uses of the *optative of wishing*. Burton, *Moods and Tenses*, pg. 79. SA Luke 20:16.
- 8 The mountainous area refers to the ridge of mountains that runs along the north-south spine of Israel. It contained many cities, including Jerusalem. But while possible, it is unlikely that Mary went to Jerusalem, for Elizabeth and her husband probably didn't live there. Another city, Hebron, is also located in the mountain area, and it was considered a Levitical city, so she may have gone there. There's no way to be certain.
- 9 The verb translated "was filled" is πίμπλημι, and implies a total control by the Holy Spirit. Hence, Elizabeth's words in the following verses were not hers, but the Holy Spirits. Thayer correctly states concerning this word, "what wholly takes possession of the mind is said to fill it." See Thayer under the word. Elizabeth was controlled by the Spirit in some complete or absolute sense, similar to what happened on the Day of Pentecost to the disciples, where the same word for the filling of the Spirit is used.
- 10 Diminutive of πίναξ, a small wooden tablet.
- 11 The following is not a quote from any given prophet, but a general summation of the teaching of all the prophets.
- 12 ὁσιότης is related to ὅσιος, which is defined as either piety toward God, or perhaps dedication. It should not be translated by any form of the words *holy* or *holiness* in the sense of ἅγιος, or ἁγιωσύνη.
- 13 This is a common genitive absolute construction.
- 14 The common interpretation of the words τῷ λαῷ (lit. to the people) is that they refer to all mankind. This is unlikely. Usually the article τῷ is not translated, which is misleading. The inclusion of the article indicates that a specific group, namely, the people of Israel, is in view. Christ came, not only as the savior of mankind, but as the Messiah for the salvation of Israel. This is confirmed by vs. 11.
- 15 The word "to you" (ὑμῖν) refers directly to the shepherds. They were Israelites, and the rest of the wording of this sentence would have communicated directly to those men that the Messiah of Israel was born.
- 16 Christ means "anointed" as does the Hebrew word Messiah.
- 17 The tense of the verb ἀφίστατο (departed) is imperfect, indicating a continual negative (οὐκ); hence I translated it "never departed" in the side column.
- 18 The first of two possessive articles, translated "their" in the side column.
- 19 And where else would He be doing the work of His Father, except in the temple?
- 20 This is actually a participle referring to people who perform military service. It could be translated, though awkwardly, "ones serving in the military."
- 21 Thayer's statement is illuminating, "From συκοφάντης, and this from σῦκον 'fig', and φαίνω 'to show'. At Athens those were called συκοφάνται whose business it was to inform against anyone whom they might detect exporting figs out of Attica; and, as sometimes they seem to have extorted money from those loath to be exposed, the name συκοφάντης from the time of Aristophanes down was a general term of opprobrium to designate a malignant informer, a calumniator; a malignant and base accuser from love of gain..."
- 22 I have translated ὀψώνιον literally. It refers to a stipend given to soldiers for purchasing food. Technically, Roman soldiers were not paid by the state. They even supplied their own military equipment, or it was provided privately by their

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wealthy officers rather than through taxation. They were to receive a plot of land at the end of the service (though evidently this didn't always happen). In the meantime, like almost all armies until the twentieth century, soldiers plundered the lands they conquered. Soldiers took from the populace whatever they could steal.

- 23 Winnowing tools were of two varieties, both evidently identified as a *ptuon* (πτύον). One was a fork, sometimes called a fan, which was made from spikes of wood attached to a long wooden handle. Early in the winnowing process, this fork was used when the evening breeze came up. The farmer would use it to toss the threshed grain into the air, where the breeze would blow away the chaff, and the grain would fall to the floor. Once the grain was too small for the fork, the farmer used a winnowing shovel, to toss the rest in the air so as to leave mostly the grain. (See Ralph Gower, *The Manners and Customs of Bible Times*. Chicago: Moody Press, 1987. Pgs. 98-99. Pictures.)
- 24 There are a variety of textual problems with this verse, along with a variety of arguments. The least satisfactory, both logically and historically, is that of the critical text. The numerical justification for it by Bruce Metzgar is nonsensical, and belongs in the fly-by-night school of textual criticism. The Farstad Hodges text is much better, and one wonders why the Robinson-Pierpont text does not follow it, but rather follows the Textus Receptus.
- 25 The KJV text in the Old Testament transliterated this into English as Peleg. However, when the Hebrew translators transliterated into Greek, it came out as I have transliterated it into English, Phaleg. This is probably closer to the original pronunciation than the old KJV's Peleg.
- 26 Psalm 91:11, 12.
- 27 Deuteronomy 6:16.
- 28 From ὄφρυς, literally an eyebrow, but figurative, the edge of something.
- 29 The Greek verb is συλλαμβάνω. Liddell-Scott give the first definition as "gather together."
- 30 The reading δευτεροπρώτω, literally "second, first," is greatly disputed. Some think it was a scribal error of some kind. For instance, Bruce Metzger, in his *Textual Commentary on the Greek New Testament*, goes into a convoluted and highly speculative oration on how it was possibly included. The fact is that the reason it is excluded by many is because it is a *hapax*, and they cannot adequately explain why it is in the text. I have translated σαββάτω δευτεροπρώτω "second Sabbath of the first month," a common understanding of the phrase, but one must admit that it too is only a guess. However, most manuscripts include it, and it is likely that it is original to Luke's writing, and had a technical (perhaps local) meaning that has been lost.
- 31 Two expressions indicate the bread in the temple. The first, generally translated "showbread" actually means "bread of the face," where face is figurative reference to the idea of presence, and is sometimes translated "bread of the presence." It was probably so called because it stood in the presence of Yahweh. The second is simple "bread of the arrangement," a phrase that is sometimes translated "showbread" but only because it refers to the same bread as the earlier term. It was so called because it was laid out in two rows (or some think piles). It is found only in Leviticus 24, and in the later references in 1 and 2 Chronicles, and Nehemiah.
- The expression that Luke uses here (ἄρτους τῆς προθέσεως) is taken from the Greek translation of the Hebrew Bible, the Septuagint (LXX). The Hebrew translators of the LXX probably so translated it to indicate that it had been presented to God on the table of the presentation, a table made of acacia wood covered with gold (Exodus 25:25-30).
- 32 τοὺς ἱερεῖς is an accusative of general reference associated with the infinitive φαγεῖν.
- 33 Objective genitive.
- 34 The phrase ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν (throw out your name as evil) carries the idea of a contemptuous reference to one's character. Robertson in *Word Pictures* says that it was used of hissing actors of a stage in the Greek theater.
- 35 The two words ἱμάτιον, the outer garment, and χιτῶν, the longer inner garment, correspond roughly to the coat or cloak, and the shirt in modern dress. The word ἱμάτιον can also refer to clothes in general, especially in the plural.
- 36 This is a present passive participle. It is from πιέζω, used only by Luke this one time. It refers to pressing a bulk item into a measuring container to give full value.
- 37 Like πιέζω, this is a present passive participle. It is from ὑπερεκχύννω, and is used only by Luke this one time. It refers to filling a container beyond its capacity.
- 38 Adversative καί.
- 39 Some have speculated that this was Cornelius, whose later story Luke recounted in Acts 10-11. This seems unlikely, as Jesus was in Galilee at this point, while Cornelius lived to the south along the coast in Caesarea (Acts 10:1).
- 40 This first participle clause is a genitive absolute.

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- 41 That poor people are singled out may seem strange, given that the gospel of the kingdom was being proclaimed to all Israelites. However, unlike the gospel of salvation for unbelievers today, the gospel of the kingdom contained promises of prosperity for all when the kingdom of God became a physical reality on the earth. Furthermore, many of the others mentioned in this list were undoubtedly poor themselves, and would therefore be included in the final category of poor people.
- 42 Malachi 3:1.
- 43 A denarius was approximately a single day's wage for manual labor.
- 44 A concessive participle, "though having expended."
- 45 Causal participle, "because they knew."
- 46 This word only occurs three times in the New Testament, and is sometimes translated majesty. Magnificence seems to be a somewhat better translation, however.
- 47 The idiomatic phrase "before His face" means "prior to His presence." Face is sometimes used for a person's presence at this time.
- 48 The word spirit refers to the disciples attitude. They had misunderstood the purpose of Christ's first coming, which was not to establish Himself and the kingdom by force, but to offer it freely. The rejection of the Samaritans of Christ's kingship was not to be met with retribution.
- 49 See the note on 9:52.
- 50 The word υἱός, when followed by a word in the genitive, expressed by "of" before it, is used to express the character of the person. So a "son of peace" refers to a person who is peaceful in a particular circumstance. In this instance, the ones sent were to associate with those who were at peace with Christ and His message, as opposed to those who rejected it.
- 51 Note the two adversative uses of καί in this sentence.
- 52 ποιήσας is an instrumental participle, "by means of doing."
- 53 Deuteronomy 6:5.
- 54 Leviticus 19:18.
- 55 This word, ἐπιούσιος, is of unknown origin and unknown meaning. Much speculation concerning it has gone on over the centuries, going all the way back to at least Origin's time. Because it is found only in Matthew and Luke, and was not used by secular authors, Origin believed that the word was coined by the writers of the gospels, which can hardly be true. It is often translated "daily," which it certainly cannot mean. The usual approach is to attempt to learn its etymological derivation, and to derive a meaning from that, but there are so many divergent ideas regarding its source to make the attempt virtually impossible.
- I stuck in the translation "sustaining," which is one possibility put forth, but with no specific conviction as to the word's actual meaning. The translation *daily* in this passages is actually derived from the articular prepositional phrase, τὸ καθ' ἡμέραν. In my translation of Matthew 6:11, I left the word *daily* out altogether.
- 56 The noun translated thoughts (διανοήματα) occurs only here in the New Testament. It is the noun form of διανοέω, meaning to think so as to consider based on one's experiences in life. It seems to carry the idea of deliberation so as to come to a plan or intention. About this noun, ATR states in *Word Pictures*, "It means intent, purpose. Jesus knew that they were trying to tempt him."
- 57 The passive voice verb ἐρημοῦται carries the idea of being laid waste so as to be depopulated, deserted.
- 58 Adversative καί, *but*.
- 59 The noun κρύπτη meant a storage place such as a vault or cellar, but came into English as the word crypt, which today refers only to a burial chamber. However, I decided to translate it as crypt so I could write this note.
- 60 This word refers to a measuring basket of about 1 peck (about two gallons), but older versions often translated it bushel, a larger basket.
- 61 Here is yet another example why one cannot rely on form to determine function. The verb ἐβαπτίσθη is the aorist passive form (note the -θη) of βαπτίζω, but is clearly not passive in function. A great many verbs appear in the -ομαι form, but are not passive voice, nor a so-called middle. Many times these verbs are complete. A complete action verb occurs when it is neither active voice (having a direct object), nor passive (the subject receiving the action), but sufficiently expresses the idea within itself, as here. Sometimes, verbs appear in the -ομαι form to indicate a slightly different force than the -ω form usually indicates, which may be the case here.

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- 62 The three things tithed here refer to that which was of relatively little importance, indicating that the Pharisees were meticulous in their tithes, making sure to tithe even the least important things, including all the produce of their gardens, but were neglecting that which was more important. The gardens of the day often contained mint, used as a seasoning, and rue, which appears to have been used primarily as a border plant, and, of course, every kind of vegetable, and in so pay a tithe of garden produce was specifically required by the Mosaic code.
- 63 Adversative *καί*, *but* or *yet*.
- 64 Is this the interrogative pronoun, or the indefinite pronoun? The lexical difference is presented by the inclusion of the accent, indicating the interrogative, but in the original manuscripts such were not used, and only context could tell the difference. The indefinite pronoun fits better here, hence I have translated it *someone*, though the general assumption is that it is the interrogative, and to be translated *whom*. However, semantically the indefinite is more likely, as there is no interrogative force in the propositional statement.
- 65 One copper assarion was worth approximately 1/16th of a day's wage. The only coin that was of less value was the quadrans. It took four quadrans to equal one assarion.
- 66 The Greek word ἡλικία can mean either a span of time, i. e. an era, or a measure of physical size, as it does here. It is often translated "stature," but can refer to any kind of measurement. Here it appears to refer to height.
- 67 A cubit was the length of a normal forearm, approximately 17 inches.
- 68 The early Attic writers used the phrase τόν σίτον μέτρειν, (lit. the grain to measure) out of which, according to Thayer "later writers formed the compound σιτομέτρειν," an infinitive meaning to measure or make an allotment of grain. From this infinitive the noun which is used here, σιτομέτριον, came into existence, a measure or allotment of grain.
- 69 Adversative *καί*, *but* or *yet*.
- 70 The phrase "he will assign his portion with the unfaithful," is an idiomatic way of saying that the lord will associate his now dead slave with unfaithful people.
- 71 Almost always γῆ is translated earth here. But throughout this context the word is referring to the land that the remnant of Israel was then occupying, and should be translated *land*.
- 72 ἢ is a coordinate disjunctive conjunction, usually translated *or*. In association with the adversative conjunction ἀλλά, *but*, in the phrase ἀλλ' ἢ, *but or*, the two combine to mean *rather*, or *rather than*.
- 73 The noun ἡ δύση, means literally *the sunset*. In the plural form, as here, it refers to the direction of the sunset, *the west*.
- 74 Temporal ὡς, could be translated *when*, *while*, or *as*. In English, as can be used either temporally as a subordinate conjunction, or comparatively as a preposition in a simile. Here it is a subordinate conjunction with the verb translated "as you go."
- 75 It is from πράκτωρ that the English word *proctor* comes. At the time of writing, the word referred to an officer in charge of jailing or imprisoning a malefactor. They were also the individuals who meted out punishment with the whip.
- 76 In New Testament times only one Jewish coin from earlier days had survived. It was the *lepton*, which was worth about half a *quadrans*. The *quadrans* itself was of small value. It took approximately 64 *quadrans* to make up a day's wage, so the *lepton* was the smallest coin then in circulation.
- 77 The verb κατασκηνώ means literally *to pitch a tent*. Some suggest *nest* as a translation when referring to birds, but *perch* seems a better translation, as the concept of pitching a tent seems transitory.
- 78 *Saton* is a Hebrew word transliterated into Greek. It is a measurement of approximately 12 modern quarts. Three *satons*, approximately 36 quarts indicates that the amount of flour was quite large, and therefore the undertaking was likely a commercial one.
- 79 Adversative *καί*.
- 80 The verb ἀνακλίνω, occurring 8 times in the NT, carries the idea of causing someone to lie, such as putting children to bed (see Luke 2:7). But it also refers to reclining to eat a meal, since in that culture people reclined on couches while eating. This is the common meaning of the other seven times the verb occurs in the New Testament (see Matthew 14:19, Luke 7:36 as examples).
- 81 Some manuscripts read ὥρα (hour) instead of ἡμέρα (day).
- 82 This was Herod Antipas, the son of Herod the Great and Malthace, a Samaritan woman, and therefore not Jewish. He was half Idumean (Edomite), half Samaritan. He ruled as tetrarch of Galilee and Peraea from 4 BC till 39 AD.

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- 83 Adversative καί.
- 84 The noun πρωτοκλισία (*prōtoklisia*) refers to a place of honor at a banquet.
- 85 The verb κατακλίνω (*kataklinō*) means to recline at a table to eat.
- 86 *All things* (πάντα - *panta*) is omitted in the critical text.
- 87 The word πλατεία, (*plateia*) meaning *street*, is derived from πλατύς (*platus*), an adjective meaning *broad* or *wide*. See Matthew 7:13. It seems to refer to a broad avenue. The next noun ῥύμη (*hrumē*), means a narrow *lane* or *alley*, enclosed on both sides by buildings.
- 88 Technically, φραγμός (*phragmos*) means a fence or a hedge, but by metonymy refers to places where land is divided into fields by such, that is the country.
- 89 The participle clauses θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι is a compound genitive absolute, used to indicate that the participles are not related to the main clause. The pronoun αὐτοῦ operates as the actor (subject) of both genitive participles, θέντος (*thentos, having placed*) and ἰσχύοντος (*ischuontos, being strong, able*). Both are temporal participles, hence translated with the temporal conjunction *when*.
The entire sentence, which begins at vs. 28, is interrogatory.
- 90 Only Luke uses πρεσβείαν (*presbeian*), old, with the technical meaning of a delegation or a set of ambassadors, here and in 19:14.
- 91 Inceptive imperfect = *began complaining*.
- 92 The tense of the verb εἶχεν (*had*) is imperfect, indicating progressive action in past time. With verbs of *having* it is common to use the imperfect to indicate an on-going relationship. Were the aorist used, the reader could not be sure that the man's sons were still alive, or still living with him.
- 93 The verb ἐπιβάλλω (*epiballō*) means *throw upon* or *cast upon*. It has a variety of idiomatic uses, one of which Luke uses here. It means to give a person his rightful thing, that which comes to him. In this context, it's referring to an evidently promised share of money.
- 94 The noun βίος (*bios*) literally means *life*, with an emphasis on physical existence. Here Luke uses it in one of its common derived meanings, *that which sustains life, livelihood*.
- 95 Adversative καί.
- 96 No English word exists as the equivalent of *batous*. So I decided to transliterate the word into English. The form *batous* is the plural form of the singular *batos*, a word which according to Abbot-Smith refers to a Jewish liquid measurement of about 8 ³/₄ gallons. The word was brought into Greek from Hebrew *bat* (בַּת). So a hundred *batous* of olive oil would be about 875 gallons.
- 97 The word γράμμα (*gramma*) means simply something written; the thing written must be determined from the context. Here it represents a bill for a debt owed.
- 98 As with *batous* above, *korous* is a plural. The singular is *koros*. But again the word is derived from a Hebrew word *kor* (כֹּר), a dry measure. One *koros* is about 11 bushels, which means that the debtor owed about 1,110 bushels of grain.
- 99 The Greek word σῖτος (*sitos*) can be used for grain generally, or for wheat, specifically.
- 100 A *keraiā* was a pen stroke which distinguished one letter from another in the Hebrew alphabet. Note the slight difference between כ and ך. The first letter is *resh*, equivalent to the English *r*, while the second is *dalet*, equivalent to the English *d*. Note the slight overhang on the top right of the ך (*dalet*). That is a *keraiā*.
- 101 πτωχός (*ptōchos*) can mean simply *poor*, but in some cases refers to beggars, which seems to be true of Lazarus, since he was placed at his gate. Such a content is closer to *destitute* than poor.
- 102 The verb *hear*, in Greek as in English, can mean *listen, understand, or obey*. Here it means obey.
- 103 This is the apodosis of a 2nd class condition, with ἄν adding contingency to the imperfect indicative ἐλέγετε.
- 104 The sycamine tree was a type of mulberry, similar to the sycamore. Both had medicinal properties, with which Luke would have been familiar. The precision of this statement indicates that Luke was careful in his research, as he would have known to ask which kind of tree the Lord used in His illustration. Only Luke uses this word, as well as the word sycamore (Luke 19:4).
- 105 He means *within* in the sense of *within your group*, because the word “you” is plural. In English we say *among* in these circumstances.
- 106 This verse seems to have been inserted from Matthew 24:40. Only a few manuscripts have it, and the great majority of manuscripts, both western and Egyptian, do not have it.

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- 107 The idiomatic phrase εἰς τέλος ἐρχομένη (*to an end coming*) means *perpetually*, or *endlessly*.
- 108 Adversative καί = *but*.
- 109 Comparative use of ἢ = *than*.
- 110 Intensive use of γάρ.
- 111 Inchoative imperfect indicating the beginning of an act.
- 112 σπεύσας (having hurried) is an aorist participle used with an imperative, κατάρβηθι. In such constructions, the participle sometimes takes on the characteristics of the main verb with which it is associated. In this case, the main verb is an imperative, which pushes that idea back on the participle. σπεύσας is sometimes called a simultaneous participle. A. T. Robertson, *Word Pictures*, on the verse.
- 113 ἀκουόντων...αὐτῶν is a genitive absolute construction: “While they were hearing...”
- 114 One μνᾶ (*mina*) was worth over three months’ (about 100 days) wages. So the money given the slaves was over 2 ½ years’ wages, a substantial sum.
- 115 Subordinate use of καί.
- 116 This is a third class condition. However, the critical text has it as a strange first class condition using ἐάν rather than εἰ. ATR goes to some lengths to try to explain this inexplicable construction, but is not at all successful. There is no legitimate reason to think of this as anything other than a regular 3rd class condition. The propensity to accept the more difficult reading is to blame here.
- 117 This is not a direct quote, but a conflation of parts of Isaiah 56:7 and Jeremiah 7:11.
- 118 Adversative use of καί.
- 119 Psalm 118:22. The Greek phrase here (κεφαλὴν γωνίας) is *not the same* as Ephesians 2:20, where ἀκρογωνιαίου is found. A difference of opinion among scholars exists concerning these phrases. The Ephesians 2:20, which is not quoting Psalm 118, is clearly referring to the foundation, though sometimes the word also refers to a capstone, that which was at the top of a building. For a discussion of this issue in Ephesians, see my notes on Ephesians 2:20. The most common interpretation of the Hebrew original in Psalm 118 is that the word refers to the capstone of a building, the final stone placed at the top, which is undoubtedly the meaning here, since the wording is identical to the LXX translation of that psalm.
- 120 Unusual aorist participle of purpose (telic participle). Usually participles of purpose are future tense.
- 121 Causal participle, *because He discerned*.
- 122 Possessive article, *his*.
- 123 Inferential use of καί, *then, so then*.
- 124 By metonymy, *recognition*.
- 125 By metonymy, *destroying*.
- 126 In New Testament times only one Jewish coin from earlier days had survived. It was the *lepton*, which was worth about half a quadran, a very small amount indeed.
- 127 The passive infinitive σταθῆναι carries the idea of being caused or allowed to stand.
- 128 So called to distinguish him from another of the twelve named Judas. Iscariot is not actually Judas’ surname (though some lexicons so describe it), but the name of the village in Judea from which he came, Kerioth.
- 129 The adversative conjunction ἀλλὰ (*but*) functions here as indicating result, and could be paraphrased *so*.
- 130 κἀγώ is crasis, which combines καί and ἐγώ, *And I*. However, it appears that the καί shows result, which could very well be translated *So*. See the translation in the column.
- 131 The word ἐξαίτεω in the aorist *-omai* form as here implies having been granted that which was asked. See Louw & Nida, under the word.
- 132 The future participle such as intransitive complete participle ἐσόμενον was becoming rare in the Koiné period represented by the New Testament. Such participles indicate an action or state that is not linear, such as here. The idea of this participle with its article τὸ could be represented by the paraphrase “the thing which was about to happen,” as I have done in the translation in the column.
- 133 Peter cut off the ear of Malchus (John 18:10).
- 134 This phrase ἐάτε ἕως τούτου is clearly an idiom, but the exact meaning has been lost to time. The two most common views are those expressed by A. T. Robertson in his *Word Pictures*, “If addressed to Peter and the other disciples it means that they are to suffer this much of violence against Jesus. This is probably the idea. If it is addressed to the

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crowd, it means that they are to excuse Peter for his rash act.” Matthew records the Lord as saying to Peter, “Return your sword into its place” (26:52), which is similar to John’s record, “Put your sword into its scabbard.” Mark, on the other hand, has no record of the Lord’s addressing Peter, but He says to the crowd “Did you come out as against a robber to arrest Me with swords and clubs?”

- 135 Concessive use of ὡς.
- 136 The nominative passive participle στραφείς is another example of a form that is not what it appears. While passive in form, it is not passive in function. It is intransitive (passives are transitive), and complete. Complete verbs indicate an emphasis on the subject doing the action, and Greek nominative participles describe the subject of their sentence acting, as here.
- 137 An affirmation of agreement, and so the members of the sanhedrin took it. See the note on 23:3.
- 138 The statement, “You say it” is an affirmation of agreement. English has a similar idiom, “You said it!” meaning essentially the same thing.
- 139 θέλων is a causal participle.
- 140 στραφείς is yet another example of a so-called passive form not being passive but complete.
- 141 The relative ὃν . . . ὃν functions as an alternative pronoun.
- 142 The English phrase would be “under the same judgment,” which is not what the phrase ἐν τῷ αὐτῷ κρίματι εἶ means. The prepositional phrase ἐν τῷ αὐτῷ κρίματι is a locative of sphere, and indicates that the criminal was experiencing the same judgment, not simply that he deserved it. I have made the column translation “experiencing the same punishment” for that reason.
- 143 The word *sabbath* (σάββατον) is an adverbial accusative of time. It means generally “at the time of,” or “during the time of,” which can be translated various ways. With specific days, the preposition *on* expresses the English idiom.
- 144 The phrase ὄρθρου βαθέος is an idiomatic way of saying “early in the morning.”
- 145 A stadia is about 600 feet. So 60 stadia would be about 6.8 miles.