THE SWORD OF THE KINGDOM

–

The Final Testament

Love all as brothers and sisters, that The Father's Kingdom may be on Earth as it is in Heaven

Table of Contents

1. Orientation 5
2. Foundation 8
2.1. Elohim: Divine Beings 11
2.2. Usage of El in the Hebrew Bible 25
2.3. El Elyon, Supreme God of the Old Testament 27
2.4. El Elyon, Supreme God of the New Testament 54
2.5. Elohim, Sons of El Elyon 64
2.6. Additional Fortification 71
3. Glorification 87
3.1. Yeshua, Son of God Most High 89
3.2. Yeshua, Revealer of God 96
4. Opposition 104
4.1. Synonymity of Use 106
4.2. Description of the Beast 111
4.3. The Word of Yeshua 116
4.4. The Remains of Moses 123
4.5. Temptation Story 131
4.6. Deception and Manipulation 143
4.7. Violence and Sacrifice 147
4.8. Betrayal and Contradictions of Character 155
4.9. The Red List - Chronicle of Atrocities 161
4.10. Ownership of the Earth 173
4.11. Compiling the Evidence 182

4.12. Implications 204
4.13. Addressing Potential Counterarguments 209
5. Reconception 219
5.1. Genesis and the Story of Mankind 221
5.2. yhwh, Biological Father of the Jews 250
5.3. The Exodus 269
5.4. The Book of Revelation – A Trap to Pacify 282
5.5. Yeshua's Prayer of Protection 300
5.6. The Book of Job 303
5.7. Paul the Pharisee, Son of Pharisees 306
5.8. Peter, The Apostle Who Thrice Denied Yeshua 337
5.9. Melchizedek, King-Priest of God Most High 345
5.10. True Christianity 380
5.11. Names and Terms 382
6. Reunification 405
6.1. Yeshua, Fierce Protector of His Flock 406
6.2. God's Blueprint: Love Within Boundaries 409
6.3. Be Like Your Father 419
6.4. Declarations of Revealed Christianity 424
7. The Four Gospels 425
The Gospel of John 426
The Gospel of Luke 578
The Gospel of Matthew 780
The Gospel of Mark 974
8. Proclamation 1091

ACCREDITATION

This work references several Bible sources and translations:

Bible Scripture, Original Language Texts:

The Westminster Leningrad Codex (WLC) for the Hebrew Old Testament

Swete's Septuagint for the Greek Old Testament

Nestle's 1904 Edition for the Greek New Testament

English Translations:

American Standard Version (ASV, 1901)

World English Bible (WEB, 2000)

English Standard Version (ESV, 2001)

New International Version (NIV, 2011)

Douay-Rheims American Edition (DRA, 1899)

Young's Literal Translation (YLT, 1898)

Darby Translation (DARBY, 1890)

Accreditation

Author's Contributions:

MAP: Meanings by Austin Paul - Original interpretations and translations by the author from Scripture.

All scripture quotations are taken from the respective sources listed above. The author's translations (MAP) are based on careful study and interpretation of the original texts. Readers are encouraged to refer to the original sources for further study and context.

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References:

Exhaustive Concordance of the Bible by James Strong, S.T.D., LL.D., 1890

Brown-Driver-Briggs Hebrew and English Lexicon

Ulrich, The Biblical Qumran Scrolls

Florentino García Martínez and Eibert J.C. Tigchelaar, eds., The Dead Sea Scrolls Study Edition [Leiden: Brill, (1999)]

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CHAPTER 1

ORIENTATION

In the beginning, God created Heaven and Earth. The first humans, Adam and Eve, dwelled in the Garden of Eden. When they consumed fruit from the forbidden tree of knowledge of good and evil, which Yahweh had explicitly prohibited, they were banished from paradise.

Many generations later, Yahweh called Abraham to abandon his homeland for a new land that would be revealed to him. Through a divine covenant, Yahweh promised that Abraham would become the father of many nations. The grandson Jacob had twelve sons who later became the twelve tribes of Israel. Jacob and his family eventually settled in Egypt, then under the pharaoh's rule.

After several generations, Yahweh chose Moses to lead the Jews from Egypt to the promised land. Yahweh bestowed upon Moses the Ten Commandments and additional laws to govern the Jewish people. The Jews eventually conquered and settled in the promised land, where they were guided by a succession of kings and judges. Prophets foretold the coming of a Messiah who would bring salvation to humanity.

Yeshua, commonly known as Jesus Christ, was conceived through God and the Virgin Mary; He was born in Bethlehem as God's only Son. He gathered twelve apostles as His disciples and performed numerous miracles while teaching about God's boundless love, mercy, and forgiveness. Through His ministry, Jesus challenged religious hypocrisy while glorifying His Father in Heaven.

The Jewish authorities, unable to recognize The Word, had Jesus arrested and condemned Him to death by crucifixion. Three days after His death, Jesus rose from the tomb and appeared to His followers before ascending to Heaven, confirming His identity as The Son of God.

Following Jesus' ascension, His disciples began spreading His teachings and proclaiming His resurrection. Despite persecution from both Jewish and Roman authorities, the early Christian Church flourished. A critical moment on a road to Damascus occurred, when Saul, a Jewish priest, experienced a dramatic conversion on the road to Damascus and became known as Paul. He emerged as a pivotal leader in the early church and authored many epistles, letters that would later become defining texts of the New Testament.

Christian doctrine teaches that Jesus, Who lived without sin, sacrificed Himself so that humanity may be united as brothers and sisters. Through His teachings, we learn that if we can forgive others their transgressions, we too will be forgiven. Salvation and eternal life in Heaven are promised to those who embrace faith in God and Yeshua, follow Yeshua's commandments, and trust in Their infinite love and grace.

The Bible comprises two main sections: the Old Testament, shared with Judaism and originally written in Hebrew, and the New Testament, composed in Greek. The Four Gospels present separate but

complementary accounts of Jesus Christ's life and teachings; they are the sacred texts of Christianity.

Ever since Yeshua's ministry, Christianity has evolved and spread globally. It has undergone many theological developments. Organizational changes, first instituted by Emperor Constantine, have led to the establishment of the Catholic Church with its hierarchical structure. Bible entries were canonized and unified. Religious concepts were introduced and taught, such as the doctrine of the Trinity and the concept of purgatory. The Protestant Reformation emerged in the sixteenth century, which re-emphasized direct communication between individuals and God without institutional mediation.

Christianity remains the world's largest religion, with more than two billion adherents. While it encompasses numerous denominations and traditions, each with distinct beliefs and practices, all Christians unite in their fundamental belief of Yeshua as humanity's savior.

CHAPTER 2

FOUNDATION

Before exploring the Bible's framework, certain fundamental concepts must be established. Readers are encouraged to follow along with their own Bible as we examine content across both Old and New Testaments.

Key preliminary points

- True Name of Jesus Christ: Yeshua (ישוע) is the original Hebrew name of Jesus Christ. "Jesus" is the common English name used today, while Yeshua was His name during His lifetime, used by His family, friends, and followers. Using His original name Yeshua can create a more personal connection and help distinguish His historical identity from later theological developments.

- Spelling and Pronunciation of yhwh: yhwh (יהוה) is the four-letter name of the god of the Hebrews, written without vowels. In ancient Jewish practice, this name, also known as "the Tetragrammaton," was rarely spoken aloud. Instead, titles like "Adonai" (Lord) were used. Modern English translations typically render it as 'LORD', 'Yahweh' or 'Jehovah,' though the original full pronunciation remains technically undetermined due to the absence of vowels in ancient Hebrew texts.

- Scripture Sources: Examining the Old Testament, we draw from three main textual sources of Scripture: The Masoretic Text (MT), the Septuagint (LXX), and the Dead Sea Scrolls (DSS):

  - The Masoretic Text:
    - Authoritative text of the Hebrew Bible in Rabbinic Judaism
    - Was written between the 7th and 10th centuries AD
    - Oldest complete version of the Old Testament available in original Hebrew
    - Produced by approximately 70 Jewish scholars (Masoretes) from older Scripture sources
    - Original source texts' fate unknown

- The Septuagint:
    - Greek translation of the Hebrew Old Testament
    - Completed 2nd century BC, around 132 BC

- The Dead Sea Scrolls:
    - Discovered in 1947 in caves near Qumran by the Dead Sea
    - Dated from 3rd century BC to 1st century AD
    - Contains damaged manuscripts in original Hebrew
    - Multiple copies of passages often present
    - Found in 11 different caves between 1947 and 1956

2.1. Elohim: Divine Beings

THE STUDY OF biblical terms in their original languages reveals depths of meaning that English translations cannot fully capture. This is particularly evident with the Hebrew word אֱלֹהִים (Elohim), which most English Bibles simply translate as "God." While this translation offers readability, it obscures important nuances that Hebrew speakers would naturally understand.

The journey toward deeper biblical understanding requires both scholarly rigor and faithful dedication to the text as it was originally written. In the Bible, we are called to study diligently and handle God's word with precision: "Do your best to present yourself to God as one approved, (...) who correctly handles the word of truth" (2 Timothy 2:15). This examination of Elohim aims to deepen our understanding of how God revealed Himself through the inspired biblical authors and their precise choice of language.

Our analysis draws upon scholarly sources while remaining accessible to those without formal theological training. By examining the use of the term Elohim in Scripture, we can better appreciate the precise ways in which divine beings and The Supreme God are described in the Bible. This understanding becomes crucial for properly interpreting important theological concepts that otherwise remain obscured.

A. Establishing Basic Understanding of Term "Elohim"

i. Original Definition from Authoritative Sources

The foundational definition of Elohim (אֱלֹהִים, Strong's H430) comes from one of the most trusted and widely-used biblical reference works in history. James Strong's Exhaustive Concordance, first published in 1890, has been a standard reference tool for over a century, used by scholars, pastors, and Bible students across denominational lines. Strong's work is so thoroughly established as the standard reference method in biblical scholarship that its numbering system has been integrated into virtually every modern Bible study resource and tool available today.

This trusted source defines Elohim as:

> **gods** in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative. (*Exhaustive Concordance of the Bible* by James Strong, S.T.D., LL.D., 1890)

This definition is further supported by the *Brown-Driver-Briggs Hebrew and English Lexicon* (BDB), considered the gold

standard of Hebrew lexicons in the English-speaking world. BDB was produced by leading Hebrew scholars at Oxford and Yale, and its definitions remain authoritative in seminaries and universities worldwide.

Both of these foundational sources, along with other respected lexicons like *Gesenius' Hebrew-Chaldee Lexicon*, consistently note the term's complexity. The scholarly consensus indicates that Elohim carries a semantic range far broader than simply "god" or "gods". This is not a matter of controversial interpretation but rather a well-documented linguistic fact acknowledged across denominational and theological boundaries.

ii. Modern Translation Simplification

The process of translation inherently involves choices that balance accuracy with readability. However, in the case of Elohim, translations have consistently chosen to simplify a complex linguistic reality in ways that obscure important distinctions present in the original text. This simplification, while making the text more accessible, has effectively hidden a crucial aspect of the Bible's story from English readers.

The decision to translate Elohim uniformly as "God" or "gods" based purely on context rather than linguistic form creates several significant problems:

- It masks the consistent use of plural forms in the original Hebrew text
- It creates artificial distinctions not present in the original Hebrew text
- It forces interpreters to explain away grammatical features rather than engage with them
- It prevents readers from recognizing patterns that would have been obvious to the original audience

Consider these key examples (Hebrew reads from right to left):

- Genesis 1:1
  - Hebrew: בְּרֵאשִׁית בָּרָא **אֱלֹהִים**
  - Transliteration: bĕrēšît bārāʾ **ĕlōhîm**
  - Standard translation: "In the beginning **God** created"
  - Note: Elohim takes a singular verb (bārāʾ) despite its plural form

- Genesis 35:7
  - Hebrew: כִּי שָׁם נִגְלוּ אֵלָיו הָאֱלֹהִים
  - Transliteration: “kî šām niglû ʾēlāyw hāʾ**ĕlōhîm**”
  - Standard translation: “because there **God** appeared to him”
  - Note: Here Elohim takes the plural form (niglû) rather than the singular form (niglâ) of the verb “to appear”

- Exodus 12:12
  - Hebrew: וּבְכָל־אֱלֹהֵי מִצְרַיִם
  - Transliteration: “ûḇĕkol-ʾ**ĕlōhê** miṣrayim”
  - Standard translation: “against all **the gods** of Egypt”
  - Note: Elohim used for multiple deities that are opponents (“ʾĕlōhê”-form is used to denote a relationship)

- Deuteronomy 10:17
  - Hebrew: כִּ֣י יְהוָ֤ה אֱלֹהֵיכֶם֙ הֽוּא֙ אֱלֹהֵ֣י הָֽאֱלֹהִ֔ים
  - Transliteration: “kî yhwh ʾ**ĕlōhê**kem hûʾ ʾ**ĕlōhê** hāʾ**ĕlōhîm**”
  - Standard translation: “For yhwh your **god** is **god** of **gods**”
  - Note: Three different uses of Elohim in one phrase

iii. Plural Form Evidence

The plural nature of Elohim is demonstrated through consistent linguistic patterns in the Hebrew text. This evidence can be organized into three categorical proofs:

- Morphological (Form) Evidence:
  - The ים(-im) suffix is the standard Hebrew masculine plural ending (like יָמִים [yāmîm, days] in Genesis 1:14)
  - The singular form of Elohim exists, אֱלוֹהַּ (ʾĕlôah), and is used (Job 3:4, 2 Chronicles 32:15, Habakkuk 1:11)
  - Shares identical form with known plurals (Cherubims, kĕrūḇîm, כְּרֻבִים, Exodus 25:18, Numbers 7:89)

- When Elohim (אֱלֹהִים) is used to show possession or relationship, it becomes ʾĕlōhê (אֱלֹהֵי), sharing identical form with other Hebrew plural nouns. This follows standard Hebrew rules for masculine plural nouns ending in ־ִים (-im):
    - מְלָכִים (mělākîm) "kings" becomes מַלְכֵי (malkê) "kings of", as in 2 Chronicles 9:23, וְכֹל֙ מַלְכֵ֣י הָאָ֔רֶץ "and all the kings of the earth"
    - בָּנִים (bānîm) "sons" becomes בְּנֵי (bĕnê) "sons of", as in Genesis 11:5, בְּנֵ֥י הָאָדָֽם "sons of man"

- Syntactical (Grammar) Evidence:
    - Takes plural forms of verb conjugations (Genesis 20:13 הִתְעּוּ, hitʿû, "caused to wander" in plural form)
    - Takes plural forms of adjectives (Joshua 24:19 אֱלֹהִים קְדֹשִׁים, ʾĕlōhîm qĕḏōšîm, "holy gods", adjective in plural form)
    - Takes plural forms of pronouns (Exodus 32:4 אֵ֚לֶּה, ʾēlleh, "these", "these are your gods, Israel")

- Contextual (Usage) Evidence:
  - Used identically for both singular and plural referents (Compare Genesis 1:1 with Exodus 12:12)
  - Plural form maintained even when context demands singular meaning (Exodus 7:1)
  - Translated as various categories while retaining plural forms: Exodus 21:6 (judges), Psalm 8:5 (divine beings)

This indicates that the plurality of Elohim is an inherent feature of the term rather than merely a grammatical construction, indicating a need for more precise terminology when referring to The Supreme God.

iv. Brown-Driver-Briggs Categorical Analysis

The authoritative Brown-Driver-Briggs Hebrew and English Lexicon (BDB), first published in 1906, provides a systematic categorization of Elohim usage that reveals its broad semantic range. This categorization is particularly significant because BDB is recognized across denominational lines as a standard academic reference.

Let us examine BDB assigned categories and a portion of its references (All section numbers referenced here follow the original text's numbering):

1. Plural in number:

   a) Rulers, judges: divine representatives at sacred places, or reflecting divine majesty and power (Ex 21:6; 22:8*, 9, 28); god 1 S 2:25; Ju 5:8; Psalm 82:1,6; Psalm 138:1

   b) Divine ones: superhuman beings including god and angels: Psalm 8:5; angels: Gn 1:27; Jb 38:7

   c) Angels: Psalm 97:7; (the) sons of god, or sons of gods=angels Jb 1:6, Jb 2:1, Jb 38:7. Gn 6:2-4.

   d) gods: Ex 18:11, 22:20; 1 S 4:8; 2 Ch 2:4, Psalm 86:8.

   Other gods: Ex 20:3, 23:13, Jos 24:2, 16, Dt 31:18-20, 5:7; Ju 2:12,17,19, 10:13, 1 S 8:8, 26:19, 1 K 9:6.9 (=2 Ch 7:19,22), 11:4-10, 14:9, 2 K 5:17, 17:35, 37, 38, 22:17 (=2 Ch 34:25), 2 Ch 28:25, Je 1:16, Ho 3:1;
   Foreign gods: Gn 35:2.4, Jos 24:20.23, Dt 31:16, Ju 10:16, 1 S 7:3, 2 Ch 33:15, Je 5:19, Gn 31:53, Ex 12.12, Je 43:12.13, Jos 24:15, Ju 6:10, Ju 10:6, Dt 4:28, 2 K 18:33, 19:12, Dt 29:18, 2 Ch 32 17.19, Is 36:18, 37:12, Dt 6:14, 13:7, Ju 2:12, Psalm 96:5, I Ch 5:25, 1 Ch 16:26, 2 Ch 32:13.14, Ex 20:23, 32:31, Ex 34:17, Lv 19:4.

2. Plural Intensive:

   a) god or goddess: 1 S 5:7, Ju 11:24, 1 K 18:24 Baal, Ju 9:27, Dn 1:2.; Ashtoreth goddess of the Zidonians, Chemosh

god of Moab, etc. 1 K 11:33; gods of the land 2 K 17:16.26.27, Syrians: yhwh is a mountain-god and not a god of valleys 1 K 20:28;

b) godlike one: Ex 4:16, Ex 7:1, 1S 28:13, Psalm 45:7

c) works of god or things specially belonging to him: Psalm 68:16, Ez 28: 14, 16, Jb 1:16;

d) god

3. the god:

Dt 4:35.39, 7:9, 1 K 8:60; Elohim as subj. or obj. is used in E: Gn 5:22, 24, 6:9,11, Jos 22:34, the man of god acting under divine authority and influence= (a) angel Ju 13:6.8, (b) prophet: I S 9:9-10, Hos 9:8, Moses Dt 33:1, Jos 14:6, 1 Ch 23:14; unnamed prophet: 1 S 2:27, Je 35:4; angel of god Gn 31:11, Ex 14:19, Ju 6:20, 13:6,9.

4. god:

a) as subj. obj. direct or indirect: Gn 3:1.3.5.8, Dt 32:17-39 living god Dt 5:24, 1 S 17:26-36;

b) (a) with persons: god of Abraham: Gn 26:24, 28:13, 31:53, Psalm 47:9, father's god Gn 31:5,29,42, 46:3, 50:17; Israel's god, Gn 33:20, Ex 5:1, 24:10,32:27; god of the battle array of Israel 1 S 17:45, 2 S 23:1, Psalm 20:1; god of the Hebrews Ex 3:18, 5:3, Gn 9:26, the god of my lord the king: 1 K 1:36;

(b) with nouns of attributes or relationships, Dt 33:27, god of all flesh: Je 32:27, Nu 16:22;

c) with suffix: Lv 19:14, 32, 25:17, 36, 43;

*= Citations from Brown-Driver-Briggs Hebrew lexicon may have been adjusted to match standard English Bible versification. The original Hebrew verse numbers in BDB may differ by one verse from the English versions.

This list covers the major semantic categories of "Elohim" usage outlined in BDB, illustrating the breadth of meaning encompassed by this key Hebrew term, ranging from plural intensive forms referring to the god of Israel, to heathen deities, angelic or superhuman beings, god-like ones and more.

v. Foreign god Usage

Consider the clear example from 1 Kings 18:24:

Masoretic Text, WLC:

וּקְרָאתֶם בְּשֵׁם **אֱלֹהֵיכֶם** וַאֲנִי אֶקְרָא בְשֵׁם־**יְהוָה** וְהָיָה הָ**אֱלֹהִים** אֲשֶׁר־יַעֲנֶה בָאֵשׁ הֽוּא הָ**אֱלֹהִים** וַיַּעַן כָּל־הָעָם וַיֹּאמְרוּ טוֹב הַדָּבָר

Transliteration:

ûqĕrāʾṯem bĕšēm **ʾĕlōhê**kem waʾănî ʾeqrāʾ bĕšēm-**yhwh** wĕhāyâ hāʾ**ĕlōhîm** ʾăšer-yaʿăneh bāʾēš hûʾ hāʾ**ĕlōhîm** wayyaʿan kol-hāʿām wayyōʾmrû ṭôb haddāḇār

Translation:

> Then you call on the name of your **Elohim**, and I will call on the name of **yhwh**. The **Elohim** who answers by fire, he is **Elohim**.

This passage demonstrates:

- multiple uses of Elohim (אֱלֹהִים) in close proximity,
- clear reference to a different deity (Baal) using the same term, Elohim,
- distinction between yhwh (יהוה) and the general term Elohim (אֱלֹהִים),
- the definite article usage (הָאֱלֹהִים), indicating specificity.

B. Addressing Traditional Interpretations of Elohim

Modern translations have systematically obscured the nature of Elohim through:

- Inconsistent Rendering:
  - Same term translated differently based on context and theological assumptions
  - Meanings flattened to simple “God” or “gods”
  - Plural form often masked in translation

- Loss of Nuance:
  - Multiple divine beings become simply “angels”
  - Judicial contexts become simply “judges”
  - Complex theological concepts reduced to a simple monotheistic framework

C. Findings

- Summary
  - The term Elohim reflects a more complex divine world than traditionally acknowledged

- Early Hebrew religion recorded the existence of multiple divine beings while maintaining supremacy of one

- Implications
  - Scripture should be read with awareness of this term
  - Translation choices greatly affect theological understanding
  - Traditional interpretations need revision
  - More precise terminology needed in theological discussions

Conclusion – 2.1. Elohim, Divine Beings

This examination of Christian Scripture demonstrates that Elohim is a far more complex and nuanced term than traditionally presented. It has been demonstrated that the term Elohim functions more as a categorical descriptor than as a name, indicating the need for including it in Christian terminology. Understanding its true nature opens new avenues for theological interpretation and understanding. This leads us toward more precise terminology in order to refer to The Supreme God, our Father in Heaven, El Elyon.

2.2. Usage of El in the Hebrew Bible

THE HEBREW WORD El (אל) serves as the foundational term for deity in the Hebrew Bible. It is a significant term, serving as both a title and a name. It appears over 200 times in Hebrew Bible and is used in early poetic texts such as the Song of Moses (Exodus 15:2) and the Balaam oracles (Numbers 23-24).

Unlike the more complex term Elohim, El presents us with several advantages:

- Singular form rather than plural
- Root meaning relates directly to power/might
- Forms base for many divine names
- Maintains consistent divine reference
- Consistent usage across other Semitic languages
- Clear cognates in Ugaritic, Aramaic, and Arabic texts

El in Compound Forms

El frequently combines with qualifying terms to create specific divine titles. This pattern demonstrates its function as the base word for deity:

- Descriptive Combinations
  - El Shaddai (almighty god), Genesis 17:1
  - El Olam (everlasting god), Genesis 21:33
  - El Roi (god who sees), Genesis 16:13

- Geographic/Temple Associations
  - Jacob renames place to Beth-El (House of El), Genesis 28:12-19
  - Subsequent reference: identification of a divine being as “the El of Beth-El”, Genesis 31:13

This builds a foundation for understanding why El serves as a more precise base term than Elohim, leading us toward the name of The Creator: El Elyon, God Most High.

2.3. El Elyon, Supreme God of the Old Testament

IN THE BIBLE, the divine name "El Elyon" (אֵל עֶלְיוֹן, ʾēl ʿelyôn) is the name and title of God, Creator of Heaven and Earth. It is He who rules over all from His supreme position. The Hebrew name Elyon means "The Most High," while the complete title El Elyon translates to "God Most High" or "The Most High God."

El Elyon transcends all other beings—divine and earthly—as Father and ultimate judge of both heavenly and earthly realms. Though beyond human comprehension, El Elyon remains connected and accessible to each one of us.

A. Key Evidence: Biblical Introduction to El Elyon (Genesis 14:18-24)

i. Blessings of Abram by Melchizedek, Genesis 14:18-20

The first biblical attestation of El Elyon appears in the encounter between Abram and Melchizedek, Genesis 14:18-20.

Masoretic Text, WLC:

18 וּמַלְכִּי־צֶדֶק֙ מֶ֣לֶךְ שָׁלֵ֔ם הוֹצִ֖יא לֶ֣חֶם וְיָ֑יִן וְה֥וּא כֹהֵ֖ן לְ**אֵ֥ל עֶלְיֽוֹן**
19 וַיְבָרְכֵ֖הוּ וַיֹּאמַ֑ר בָּר֣וּךְ אַבְרָ֔ם לְ**אֵ֖ל עֶלְי֑וֹן** קֹנֵ֥ה שָׁמַ֖יִם וָאָֽרֶץ
20 וּבָר֖וּךְ **אֵ֥ל עֶלְי֛וֹן** אֲשֶׁר־מִגֵּ֥ן צָרֶ֖יךָ בְּיָדֶ֑ךָ וַיִּתֶּן־לֹ֥ו מַעֲשֵׂ֖ר מִכֹּֽל

Transliteration:

18 ûmalkî-ṣeḏeq melek šālēm hôṣîʾ leḥem wāyāyin wĕhûʾ ḵōhēn lĕʾ**ēl** ʿ**elyôn**
19 wayḇārĕkēhû wayyōʾmar bārûk ʾaḇrām lĕʾ**ēl** ʿ**elyôn** qōnēh šāmayim wāʾāreṣ
20 ûḇārûk ʾ**ēl** ʿ**elyôn** ʾăšer-miggēn ṣārêkā bĕyāḏêkā wayyitten-lô maʿăśēr mikkōl

Standard translation, NIV (emphasis added):

18 Then Melchizedek king of Salem brought out bread and wine. He was priest of **God Most High**,
19 and he blessed Abram, saying, 'Blessed be Abram by **God Most High**, Creator of heaven and earth.
20 And praise be to **God Most High**, who delivered your enemies into your hand.'

Theological Significance:

- Establishes Melchizedek as priest of El Elyon, predating Jewish priesthood
- Identifies El Elyon explicitly as Creator of Heaven and Earth

- Introduces a blessing formula that establishes El Elyon's supremacy (later referenced in Hebrews 7:7)
- Presents El Elyon as universal God, not a national god

The pre-Jewish status of Melchizedek and his priesthood represent a theological framework that predates the Abrahamic and Mosaic covenants, emphasizing El Elyon's Creator status.

ii. Abram Tithing Action, Genesis 14:20

The encounter between Abram and Melchizedek culminates in a profound act of submission: Abram's offering of a tenth of his spoils to the priest of El Elyon. This action carries significant theological implications.

- Historical Context:

  Abram's tithe represents the earliest recorded instance of this practice in biblical literature. By offering a tenth of his war spoils to Melchizedek, Abram formally acknowledges the legitimacy of El Elyon's priesthood.

- Theological Significance:

  The recognition that Abram demonstrated through this tithing act establishes a crucial precedent. Abram, himself a figure of tremendous authority, submits to the priesthood of El Elyon, confirming its superior position. This superiority is later affirmed in the New Testament, Hebrews 7:7, "Beyond any dispute the lesser is blessed by the greater." The Hebrew text emphasizes the voluntary nature of this tithe, establishing Abram's genuine recognition of El Elyon's supreme authority.

iii. Textual Determination of yhwh Absence, Genesis 14:22

a. Manuscript Evidence

Scripture shows significant variance across ancient sources regarding Genesis 14:22:

- Septuagint (LXX, 2nd century BC, Swete's Septuagint):

  εἶπεν δὲ Ἀβρὰμ πρὸς βασιλέα Σοδόμων Ἐκτενῶ τὴν χεῖρά μου πρὸς **τὸν θεὸν τὸν ὕψιστον**, ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὴν γῆν,

"I stretch the hand of me to **The God The Most High**, Who created the Heaven and the Earth"

- Dead Sea Scrolls (1QapGen 22:21, 3rd century BC - 1st century AD, Florentino García Martínez and Eibert J.C. Tigchelaar, eds., The Dead Sea Scrolls Study Edition [Leiden: Brill, (1999)], 48-49):

ידי יומא דן ל**אל עליון** מרה שמיא וארעא אן מן חוט עד ערקא דמסאן

"My Hand this day to **El Elyon**, Creator of Heaven and Earth, I from thread until strap of sandal"

- Masoretic Text (MT, ~1000 AD, WLC):

וַיֹּאמֶר אַבְרָם אֶל־מֶלֶךְ סְדֹם הֲרִימֹתִי יָדִי אֶל־**יְהוָה אֵל עֶלְיוֹן** קֹנֵה שָׁמַיִם וָאָרֶץ

"I have raised my hand to **yhwh el elyon**, creator of Heaven and Earth…"

b. Textual Analysis

Three key factors support the absence of “yhwh” in the original text:

1. Manuscript Chronology:
    - The earliest textual witnesses (Septuagint and Dead Sea Scrolls) consistently omit yhwh.
    - These sources predate the Masoretic Text by approximately one millennium.
    - The manuscript traditions show a clear pattern of development.

2. Internal Biblical Evidence:

    The presence of yhwh in Genesis 14:22 conflicts with Exodus 6:3:

    Masoretic Text, WLC:

    וָאֵרָ֣א אֶל־אַבְרָהָ֣ם אֶל־יִצְחָ֣ק וְאֶל־יַעֲקֹ֔ב בְּאֵ֖ל שַׁדָּ֑י וּשְׁמִ֥י **יְהוָ֖ה** לֹ֥א נוֹדַ֖עְתִּי לָהֶֽם

wāʾērāʾ ʾel-ʾaḇrāhām ʾel-yiṣḥāq wĕʾel-yaʿăqōḇ bĕʾēl šadday ûšĕmî **yhwh** lōʾ nôḏaʿtî lāhem

"I appeared to Abraham, Isaac, and Jacob as El Shaddai, but by my name **yhwh** I was not known to them."

Exodus 6:3 explicitly states yhwh's name was unknown to Abram/Abraham:

- Makes presence of yhwh's name in Genesis 14:22 anachronistic
- Determines MT's "yhwh" to be a later insertion
- Original text likely matched Septuagint (LXX)

3. The Adoni-zedek Evidence (Joshua 10:1-5):

The name "Adoni-zedek" in Joshua 10:1-5 provides significant evidence of theological appropriation.

- Name Analysis:
  - MT: “When Adoni-zedek King of Jerusalem heard…”
  - According to the International Standard Bible Encyclopedia:

> ADONAI... A Divine name, translated ‘Lord,’ and signifying, from its derivation, ‘sovereignty.’ Its vowels are found in the Masoretic Text with the unpronounceable name YHWH; and when the Hebrew reader came to these letters, he always substituted in pronunciation the word ‘adhonay.’

  - The vowels of “Adoni” are the missing vowels to pronouncing the name “yhwh”
  - “Adoni” is inherently a divine title for yhwh

- Historical Implications:
    - A pre-Jewish king would not have borne a name incorporating yhwh's title.
    - The progression from "Melchi-zedek" ("King of Righteousness") to "Adoni-zedek" ("yhwh of Righteousness") documents the theological appropriation of Jerusalem's priesthood.
    - Scripture doesn't explain this change in designation for the king of Jerusalem
    - This naming pattern demonstrates how El Elyon's traditions were systematically reframed under yhwh's authority.

- Textual Determination:
    - The anachronistic use of "Adoni" provides evidence of appropriation.
    - This pattern of appropriation supports yhwh's name in Genesis 14:22 (MT) as being a later insertion.
    - The Septuagint's reading, which lacks yhwh, likely preserves the pre-appropriation tradition.

c. Scholarly Assessment

As Edward D. Andrews (Christian Publishing House) notes:

> There are a number of times when you might have the Syriac, Septuagint, Dead Sea Scrolls, Aramaic Targums, and the Vulgate that are at odds with the Masoretic Text; the preferred choice should not be the Masoretic Text.

d. Criteria for Preferring the Septuagint Reading

A compelling case is established:

- Earlier manuscript evidence
- Maintains internal biblical consistency
- Avoids theological contradictions
- Historical context alignment
- Scholarly recognition: broader academic consensus

The absence of yhwh in these early texts is determinative.

iv. The Creator/Possessor Distinction in Genesis 14:19, 22

> Blessed be Abram by El Elyon,
> Creator/Possessor of Heaven and Earth.
>
> - Genesis 14:19

a. Linguistic Analysis:

Hebrew קָנָה (qānâ, Strong's H7069) carries dual meaning:

- Strong's definition: "A primitive root; to erect, i.e. create; by extension to procure, especially by purchase (causatively sell); by implication to own: -attain, buy (-er), teach to keep cattle, get, provoke to jealousy, possess (-or), purchase, recover, redeem, X surely, X verily."
- Primary meaning: "to create"
- Secondary meaning: "to possess"

b. Translation History:

- Modern translations diverge between "Creator" and "Possessor"

- Septuagint translators specifically chose ἔκτισεν (ektisen, "created"), emphasizing El Elyon's creative role and reflecting an earlier theological understanding
- Original meaning likely encompassed both concepts

Conclusion – A. Key Evidence: Biblical Introduction to El Elyon (Genesis 14:18-24)

We conclude that Genesis 14's original form presents El Elyon, God Most High, as Supreme Creator.

Various evidence converges to establish this theological framework, presenting El Elyon as the Supreme Creator, presiding over a pre-Jewish religious system centered in Salem/Jerusalem.

This conclusion is supported by:

- Early manuscripts (LXX, DSS) lacking later theology
- Linguistic choices emphasizing El Elyon's creative role
- Historical context of pre-Jewish Jerusalem

A crucial historical window into the development of biblical theology is thus preserved in Scripture, documenting the original tradition of El Elyon.

B. Key Evidence: El Elyon's Supreme Authority, Psalm 82

Psalm 82 presents a crucial biblical text depicting the divine hierarchy structure and El Elyon's supreme authority.

i. Divine Hierarchy (Psalm 82:1)

מִזְמוֹר לְאָסָף **אֱלֹהִים** נִצָּב בַּעֲדַת־**אֵל** בְּקֶרֶב **אֱלֹהִים** יִשְׁפֹּט

ʾ**ĕlōhîm** niṣṣāb baʿădat-ʾ**ēl** bĕqereb ʾ**ĕlōhîm** yišpōṭ

Elohim stands in The Council of **El**;
Among the **Elohim** He renders judgment

- Psalm 82:1

a. Linguistic Analysis:

- עדת-אל (ʿăḏaṯ-ʾēl): "Council of El"
  - עֲדַת (ʿăḏaṯ): Construct form (indicating a possession) of the word "עדה" of "council" or "assembly"
  - אֵל (el): Singular divine name El
- יִשְׁפֹּט (yišpōṭ): "He judges", active verb of judgment, third person singular form

b. Structural Analysis:

- Clear hierarchical arrangement
- Multiple divine beings present
- Central authority figure
- Judicial context

c. Theological Implications:

- El's position as supreme authority
- Subordinate status of other divine beings, the Elohim
- Formal council structure with judgment proceeding from highest authority

ii. Relationship Between Elyon and Elohim Defined, Psalm 82:6

אֲנִי־אָמַרְתִּי **אֱלֹהִים** אַתֶּם וּבְנֵי **עֶלְיוֹן** כֻּלְּכֶם

ʾănî-ʾāmartî **ʾĕlōhîm** ʾattem ûḇĕnê ʿ**elyôn** kullĕkem

I said, 'You are **Elohim**, and all of you are sons of **Elyon, The Most High**.'

- Psalm 82:6

a. Linguistic Analysis:

Elohim are identified as בְּנֵי עֶלְיוֹן (bĕnê ʿelyôn), "sons of Elyon":

- Construct relationship indicating belonging
- Implies derived authority

b. Structural Analysis:

- Clear hierarchy established
- Derivative nature of Elohim's authority
- El Elyon as source of divine authority
- Collective accountability to supreme authority

iii. Mortality of Elohim (Ps 82:7):

אָכֵן כְּאָדָם תְּמוּתֻון וּכְאַחַד הַשָּׂרִים תִּפֹּלוּ

ʾākēn kĕʾāḏām tĕmûṯûn ûkĕʾaḥaḏ haśśārîm tippōlû

Nevertheless, like Adam you shall die, and
like one of the princes/rulers you shall fall

- Psalm 82:7

Despite their divine nature, mortality contrasts the Elohim sharply with the supremacy and immortality of El Elyon.

iv. Final Judgment and Inheritance (Ps 82:8)

קוּמָה **אֱלֹהִים** שָׁפְטָה הָאָרֶץ כִּי־אַתָּה תִּנְחַל בְּכָל־**הַגּוֹיִם**

qûmâ ʾ**ĕlōhîm** šop̄ṭâ hāʾāreṣ kî-ʾattâ ṯinḥal bĕkol-hag**gôyim**

Rise up, O **Elohim**, judge the earth; for
you shall inherit all **the Goyim**.

- Psalm 82:8

Key Points

- Elohim receive commands from higher authority
- Elohim are promised an inheritance of all the nations (all the Goyim)
- Maintains El Elyon's supreme authority over the Elohim

This verse connects directly to the broader biblical narrative:

- Deuteronomy 32:8-9 (DSS/LXX): El Elyon dividing peoples among sons of Elohim
- Genesis 10's Table of Nations notating administrative districts
- Daniel 10's territorial princes ("Prince of Persia," "Prince of Greece")
- Genesis 6:1-4 establishment of sons of Elohim actively operating on earth

Conclusion - B. Key Evidence: El Elyon's Supreme Authority

Psalm 82 provides a crucial insight into the Biblical divine hierarchy, creating a coherent picture:

- El (presumably El Elyon) at the top
- The Elohim, who are "sons of Elyon," below
- Humans and earthly rulers at the bottom

The psalm thus presents a sophisticated theological framework for the Elohim's role in human affairs. The Elohim serve as administrators to El Elyon and He has ultimate authority over the Elohim.

C. Key Evidence: El Elyon Divides Mankind, Assigns Elohim, Deuteronomy 32:8-9

Before his passing, Moses imparted a profound knowledge of the divine hierarchy: yhwh's inheritance from The Most High.

i. The Division of the Goyim

8 בְּהַנְחֵל **עֶלְיוֹן גּוֹיִם** בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר **בְּנֵי אֱלֹהִים**
9 כִּי חֵלֶק **יְהוָה** עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ

8 bĕhanḥēl ʿ**elyôn gôyim** bĕhaprîḏô bĕnê ʾāḏām yaṣṣēḇ gĕḇulōṯ ʿammîm lĕmispar **bĕnê** ʾ**ĕlōhîm**
9 kî ḥēleq **yhwh** ʿammô yaʿăqōḇ ḥeḇel naḥălāṯô

8 When **Elyon The Most High** gave to **the Goyim** their inheritance, when He divided the sons of Adam, He set the borders of the peoples according to the number of **sons of Elohim**.
9 But **yhwh**'s portion is his people, Jacob his allotted heritage."

- Deuteronomy 32:8-9

Key Points

- El Elyon allocated human tribes to sons of the Elohim.
- yhwh received Jacob (Israel) as his specific inheritance.
- Original theological framework was later modified from "sons of Elohim" to "sons of Israel"
- yhwh is also a son of Elohim

ii. Textual Determination: "sons of Elohim" vs. "sons of Israel" in Deuteronomy 32:8

a. Manuscript Evidence

- LXX (3rd-2nd century BC): "According to the number of the angels of God"
- Dead Sea Scroll 4Qdeutj (1st century BC – 1st century AD): בני אלוהים (bĕnê ʻĕlōhîm, "sons of Elohim"; Ulrich, *The Biblical Qumran Scrolls*, 2010, page 240)
- Masoretic Text (circa 1000 AD): "According to the number of sons of Israel"

Chronological Significance:

- Both the Septuagint (LXX) and Dead Sea Scrolls predate the Masoretic Text by approximately one millennium
- Earlier manuscripts consistently support "sons of Elohim" reading

b. Evidence Supporting "sons of Elohim" Reading

1. Internal Logic:
    - Nations could not have been divided according to Israel, which did not yet exist
    - The Masoretic reading is chronologically impossible

2. Linguistic Analysis:
    - "Goyim" specifically refers to Non-jewish people
    - This creates a paradox in the Masoretic reading: Non-jewish peoples were never divided according to the number of sons of Israel.

3. Structural Analysis:
    - Verses 8-9 form a parallel structure:
        - Verse 8: Elyon divided humans among recipients
        - Verse 9: yhwh received his portion, Jacob
    - This parallelism requires divine sons as recipients in verse 8
4. Source Majority Support:
    - The Dead Sea Scrolls/LXX reading provides coherent theology:
        - The Most High, as Supreme God, divided all the nations (the Goyim).
        - Divine beings received their allocated portions.
        - yhwh received Israel as an inheritance.

c. Biblical Harmony

This reading aligns with multiple biblical references:

- "The Council of El" framework, Psalm 82 :1,6
- The Elohim's inheritance of Goyim, Psalm 82:8

- Genesis 10's Table of Nations
- Daniel 10's territorial princes
- Acts 17:26 regarding divine establishment of national boundaries

d. Corroborating Evidence: Divine-Human Interaction in Genesis 6:1-4

6:1 וַיְהִי֙ כִּֽי־הֵחֵ֣ל הָאָדָ֔ם לָרֹ֖ב עַל־פְּנֵ֣י הָאֲדָמָ֑ה וּבָנ֥וֹת יֻלְּד֖וּ לָהֶֽם׃
2 וַיִּרְאוּ **בְנֵי־הָאֱלֹהִים** אֶת־בְּנ֣וֹת הָאָדָ֔ם כִּ֥י טֹבֹ֖ת הֵ֑נָּה וַיִּקְח֣וּ לָהֶ֗ם נָשִׁים֙ מִכֹּל֙ אֲשֶׁ֣ר בָּחָֽרוּ׃
3 וַיֹּ֣אמֶר **יְהוָ֔ה** לֹא־יָד֥וֹן רוּחִ֖י בָּאָדָ֑ם לְעֹלָ֕ם בְּשַׁגַּ֥ם הוּא֙ בָּשָׂ֔ר וְהָי֥וּ יָמָ֖יו מֵאָ֣ה וְעֶשְׂרִ֥ים שָׁנָֽה׃
4 הַנְּפִלִ֞ים הָי֣וּ בָאָ֗רֶץ בַּיָּמִ֤ים הָהֵם֙ וְגַ֣ם אַחֲרֵי־כֵ֔ן אֲשֶׁ֣ר יָבֹ֔אוּ **בְּנֵ֥י הָאֱלֹהִים֙** אֶל־בְּנ֣וֹת הָאָדָ֔ם וְיָלְד֥וּ לָהֶ֖ם הֵ֣מָּה הַגִּבֹּרִ֑ים אֲשֶׁ֥ר מֵעוֹלָ֖ם אַנְשֵׁ֥י הַשֵּֽׁם׃ פ

6:1 wayĕhî kî-hēḥēl hāʾāḏām lārōḇ ʿal-pĕnê hāʾăḏāmâ ûḇānôṯ yullĕḏû lāhem
2 wayyirʾû **ḇĕnê-hāʾĕlōhîm** ʾeṯ-bĕnôṯ hāʾāḏām kî ṭōḇōṯ hēnnâ wayyiqḥû lāhem nāšîm mikkōl ʾăšer bāḥārû
3 wayyōʾmer **yhwh** lōʾ-yāḏôn rûḥî ḇāʾāḏām lĕʿōlām bĕšaggam hûʾ ḇāśār wĕhāyû yāmāyw mēʾâ wĕʿeśrîm šānâ
4 hannĕp̄ilîm hāyû ḇāʾāreṣ bayyāmîm hāhēm wĕḡam ʾaḥărê-ḵēn ʾăšer yāḇōʾû **bĕnê hāʾĕlōhîm** ʾel-bĕnôṯ hāʾāḏām

wĕyālĕḏû lāhem hēmmâ haggibōrîm ʾăšer mēʿôlām ʾanšê haššēm

6:1 “When the Adam began to multiply on the face of the land and daughters were born to them,
2 **the sons of Elohim** saw that the daughters of the Adam were attractive and they took as their wives any they chose.
3 Then **yhwh** said, ‘My spirit shall not abide in the Adam forever, for he is flesh: his days shall be 120 years.’
4 The Nephilim were on the earth in those days, and also afterward, when **the sons of Elohim** came in to the daughters of the Adam and they bore children to them. These were the mighty men who were of old, the men of renown.”

The presence of “the sons of Elohim” (בְּנֵי־הָאֱלֹהִים, bĕnê-hāʾĕlōhîm) in Genesis 6:1-4 provides crucial contextual evidence:

- Establishes biblical precedent for divine beings interacting with the human realm
- Demonstrates that the term “the sons of Elohim” consistently refers to divine beings

- Maintains the distinction between divine and human spheres while acknowledging their interaction
- Confirms the biblical understanding of divine beings as active participants in human affairs

This evidence corroborates the Deuteronomy 32:8-9 reading: the concept of divine beings interacting with human affairs is well-established in biblical tradition.

Conclusion - 2.3.C.ii. Textual Determination: "sons of Elohim" vs. "sons of Israel" in Deuteronomy 32:8

While the Masoretic Text has been influential among translations, the evidence strongly supports "sons of Elohim" as the original reading.

This conclusion is supported by:

- Ancient manuscript evidence
- Internal logical consistency
- Linguistic analysis
- Broader biblical coherence

Conclusion – 2.3. El Elyon, Supreme God of the Old Testament

El Elyon is Supreme God of Old Testament. The biblical texts reveal a sophisticated divine hierarchy that has been obscured by later theological developments and translations. At its summit stands El Elyon, The Most High God. He presides over the Elohim, who serve as cosmic administrators and have been assigned specific territories and responsibilities.

This administrative structure is clearly evidenced in early texts: El Elyon distributes nations among divine sons, assigning each territory an appointed overseer. yhwh, often identified as Israel's particular Elohim, received Israel as his inheritance. Over time, theological developments led to yhwh's gradual elevation, ultimately even incorrectly identifying yhwh as El Elyon - a process we can trace back through the biblical texts.

2.4. El Elyon, Supreme God of the New Testament

THE DIVINE HIERARCHY established from the Hebrew Old Testament texts maintains its significance in the New Testament. Rather than disappearing with the arrival of Yeshua, the New Testament, written in Greek, presents a consistent theological framework that distinguishes between The Most High God El Elyon and other divine beings, particularly evident in the Greek "Ὑψίστου" (hypsistos, "The Most High") references. This continuity, often overlooked in traditional analysis, provides compelling evidence that early Christians understood and preserved these crucial distinctions.

Key Gospel References: The Term "The Most High"

A. Manuscript Evidence

The Gospels contain six occurrences of "The Most High," including one instance where Yeshua Himself uses this term. These appearances demonstrate the careful preservation of Old Testament theology within the New Testament framework.

i. Luke 1:32

Greek Scripture, Nestle1904:

οὗτος ἔσται μέγας καὶ Υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ,

Transliteration:

houtos estai megas kai huios hypsistou klēthēsetai, kai dōsei autō kyrios ho theos ton thronon david tou patros autou

Translation:

“He will be great and will be called The Son of The Most High. And the lord god will give to Him the throne of his father David,”

ii. Luke 1:35

καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ.

kai apokritheis ho angelos eipen autē: pneuma hagion epeleusetai epi se, kai dynamis hypsistou episkiasei soi; dio kai to gennōmenon hagion klēthēsetai huios theou

"And the angel answered her, 'The Holy Spirit will come upon you, and the power of The Most High will overshadow you; therefore the child to be born will be called holy—The Son of God.'"

iii. Luke 1:76

Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ,

kai sy de, paidion, prophētēs hypsistou klēthēsē; proporeusē gar enōpion kyriou hetoimasai hodous autou,

"And you, child, will be called the prophet of The Most High; for you will go before the lord to prepare His ways,"

iv. Luke 8:28

ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου; δέομαί σου, μή με βασανίσῃς.

idōn de ton Iēsoun anakraxas prosepesen autō kai phōnē megalē eipen: ti emoi kai soi, Iēsou huie tou theou tou hypsistou? deomai sou, mē me basanisēs

"When he saw Jesus, he cried out and fell down before him and said with a loud voice, 'What have You to do with me, Jesus, Son of The Most High God? I beg You, do not torment me.'"

v. Mark 5:7

καὶ κράξας φωνῇ μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου; ὁρκίζω σε τὸν Θεόν, μή με βασανίσῃς.

kai kraxas phōnē megalē legei: ti emoi kai soi, Iēsou huie tou theou tou hypsistou? horkizō se ton theon, mē me basanisēs

"And crying out with a loud voice, he said, 'What have You to do with me, Jesus, Son of The Most High God? I adjure You by God, do not torment me.'"

vi. Luke 6:35

πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

plēn agapate tous echthrous hymōn kai agathopoieite kai daneizete mēden apelpizontes; kai estai ho misthos hymōn polys, kai esesthe huioi hypsistou, hoti autos chrēstos estin epi tous acharistous kai ponērous

"But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of The Most High, for He is kind to the ungrateful and the evil."

B. Theological Significance

A crucial observation is that the New Testament writers deliberately chose "Ὕψιστος" (hypsistos) when referring to "The Most High"—the exact same Greek term used in the Septuagint to translate the Hebrew "Elyon". This linguistic continuity is particularly evident in the complete title "El Elyon," which appears in Greek as "τοῦ Θεοῦ τοῦ Ὑψίστου" (tou theou tou hypsistou, "The God The Most High").

This precise preservation of terminology, first encountered in Genesis 14:18-20's introduction of El Elyon, establishes several key points:

- The concept of Supreme God associated with El Elyon in the Hebrew Bible remains intact.
- The title emphasizes God's sovereignty over all creation.
- This title, applied to Yeshua as "Son of The Most High", connects Him to the highest concept of deity in Jewish thought.

C. Supporting Evidence from the New Testament

Further evidence from the New Testament continues to carefully preserve rather than dismantle the ancient understanding of El Elyon, creating a theological framework that bridges both testaments with remarkable consistency.

i. Acts References

a. Acts 7:48

- Emphasizes The Most High's transcendent nature
- Distinguishes from localized deity concepts
- Reinforces universal authority

b. Acts 16:17

- Connects salvation message to The Most High God
- Maintains hierarchical understanding

ii. Yeshua's Teaching

a. Commentary on Psalm 82 (John 10:34-36)

- Explicitly validates "The Council of El"-framework
- Acknowledges multiple beings called "gods"
- Establishes His position as Son of El Elyon
- Distinguishes between levels of divine sonship

b. Debate with Jewish Religious Leaders (John 8:42-44)

- Distinguishes divine parentage
- Establishes hierarchy of divine authority

D. Emerging Theological Framework

Scriptural evidence provides us continuity of a divine order:

- Genesis introduces yhwh within the Elohim framework. (Genesis 2:4)
- Melchizedek episode establishes El Elyon's pre-existent worship. (Genesis 14)
- El Elyon supreme status and relationship with yhwh repeatedly established (Deuteronomy 32:8-9 and Psalm 82)
- Dead Sea Scrolls and LXX confirm this early understanding
- New Testament writers preserved these distinctions
- Consistent with specific teachings by Yeshua

Conclusion – 2.4. El Elyon, Supreme God of the New Testament

The New Testament demonstrates remarkable preservation of "The Council of El" framework through:

1. Precise language usage
2. Careful distinction of divine titles
3. Consistent references to theological framework
4. Clear connection between Old and New Testament concepts

This framework successfully:

- Continues original hierarchical framework
- Connects testaments seamlessly while maintaining theological consistency.
- Resolves apparent contradictions, explains difficult passages
- Preserves biblical authority

This theological understanding is remarkable for its ability to resolve apparent contradictions while maintaining scriptural authority, revealing a sophisticated and consistent theological framework that spans both testaments.

2.5. Elohim, Sons of El Elyon

> I said, 'You are Elohim, and all of you are sons of Elyon.'
>
> - Psalm 82:6

BIBLICAL SCRIPTURE PRESENTS evidence of a divine hierarchy that challenges traditional interpretations. Through careful analysis, we discover irrefutable evidence that the Elohim are distinct from and subordinate to a higher authority: El Elyon, The Most High God.

A. The Inherent Distinction Between Elohim and El Elyon

i. Definitional Evidence

a. Hierarchical Structure:

- Elohim are defined as "sons of Elyon" (Psalm 82:6)
- Their authority is derived, not inherent

b. Council Framework:

- Elohim stand IN Council OF El (Psalm 82:1)
- Cannot simultaneously be council member and council head
- The Elohim are judged, while El judges

ii. Behavioral Evidence:

a. Characteristics of the Elohim Class:

- Territorial associations (1 Kings 20:23, Judges 11:23-24)
- National deity characteristics (Exodus 12:12, Numbers 21:29)
- Anthropomorphic attributes (Genesis 3:8, 32:28, Exodus 33:11)
- Location-specific appearances (Genesis 28:13, 1 Samuel 5)
- Engagement in warfare with other Elohim (Exodus 12:12, 2 Kings 19:12)

b. The Council of El Participation

- Membership in The Council of El (Psalm 82:1)
- Receipt of inheritance from El Elyon (Psalm 82:8, Deuteronomy 32:8-9)
- National associations (Deuteronomy 32:9)

iii. Textual Evidence from the Old Testament

a. El Elyon as Creator of Heaven and Earth (Genesis 14:19)

b. Designation of the Elohim as sons of El Elyon (Psalm 82:6)

c. El Elyon's division of the nations amongst Elohim (Deuteronomy 32:8-9)

d. The Elohim celestial transportation system (Genesis 28:10-22)

e. Territorial princes (Daniel 10)

f. Divine council gatherings (Job 1-2)

g. Heavenly court descriptions (Isaiah 6)

iv. Textual Evidence from the Gospels

a. Distinct references to “The Most High” (Mark 5:7, Luke 1:76, 6:35)

b. Kingdom is not of this world (John 18:36)

c. Heavenly Father references (Matthew 6:9-13)

d. Demonic recognition of hierarchy (Mark 5:7, Luke 4:41, 8:28)

e. “Son of The Most High” terminology (Luke 1:32, Luke 1:35, Mark 5:7)

B. yhwh’s Position as Elohim

The ancient texts reveal that yhwh belongs to the class of divine beings called the Elohim.

i. Direct Textual Evidence of yhwh as Elohim

a. Primary Source Evidence: Genesis 2:4

- Designation: Hebrew: יְהוָה אֱלֹהִים (“yhwh Elohim”)
- First biblical introduction of yhwh
- Direct identification as Elohim
- Compound name indicating category membership

b. Title Usage Pattern

- Exodus 3:18: “yhwh, Elohim of the Hebrews”
- Consistent grouping within Elohim category
- Frequent identification as Israel’s particular Elohim

ii. yhwh’s Distinction from El Elyon

yhwh’s declarations throughout Scripture demonstrate an evolution of authority claims. Contradictions of yhwh’s creation claim in Isaiah 45:5-12 and El Elyon’s designation as “Creator of Heaven and Earth” in Genesis 14 require careful analysis. yhwh’s assertions must be viewed within their

historical context, reflecting a progression from national deity to universal aspirations:

a. Hierarchical Analysis

- El Elyon Characteristics
    1. Universal Father attributes: Kind and merciful
    2. Supreme council oversight
    3. Universal sovereignty
    4. Authority delegation
    5. Consistent disposition

- yhwh Elohim Characteristics
    1. Warlord attributes: Military victories as proof of supremacy
    2. Territorial Focus
    3. Competitive stance toward other Elohim
    4. Exclusive worship demands
    5. Variable disposition

b. Chronological Development Pattern:

1. El Elyon's supremacy (Genesis 14)
2. Pre-yhwh El Elyon worship (Exodus 6:3)
3. yhwh's later emergence (Joshua 24:2)
4. yhwh's inheritance from El Elyon (Deuteronomy 32:8-9)
5. Progressive Expansion of authority claims

The picture becomes clearer: yhwh emerges as Israel's particular Elohim, with other nations having also had divine guardians.

Conclusion – 3.5. Elohim, Sons of Elyon

Biblical evidence reveals a divine hierarchy that resolves apparent contradictions through careful analysis of ancient texts. This framework positions the Elohim, including yhwh, under El Elyon's supreme authority, providing a coherent reading of both Testaments that aligns with the earliest manuscript evidence.

'I am the god of Abraham, and the god of Isaac, and the god of Jacob'? He is not god of the dead, but of the living.

–Matthew 22:32

2.6. Additional Fortification

THE FUNDAMENTAL CONCEPTS of this chapter having already been covered, the subsequent sections, while less essential, provide a deeper understanding of these topics:

A. Deuteronomy 32:8-9 and 32:43 Textual Sources

B. Daniel's Vision Examined

C. Strong's Concordance Definition of #430 Elohim

D. Brown-Driver-Briggs Lexicon Definition of Elohim

A. Deuteronomy 32:8-9 and 32:43 Textual Sources

i. Deuteronomy 32:8-9 Variants

Moses composed Deuteronomy 32, known as "The Song of Moses," shortly before his death. Verses 8 and 9 hold particular significance in understanding early Jewish theology. Three primary textual traditions preserve different readings of these verses, specifically the variations in "sons of Elohim" (DSS), "angels of God" (LXX), and "sons of Israel" (MT).

1. The Septuagint (LXX), Swete's Septuagint:

8 ὅτε διεμέριζεν **ὁ ὕψιστος** ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν **ἀγγέλων θεοῦ**
9 καὶ ἐγενήθη μερὶς **Κυρίου** λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας αὐτοῦ Ἰσραήλ (Swete's Septuagint)

Transliteration:

8 hote diemerizen **ho hypsistos** ethnē, hōs diespeiren huious adam, estēsen horia ethnōn kata arithmon **angelōn theou**
9 kai egenēthē meris **kyriou** laos autou iakōb, schoinisma klēronomias autou Israēl

Word-for-word literal translation:

8 When divided **The Most High** nations, when He scattered sons of Adam, He established boundaries of nations according to number of **angels of God**.
9 And became portion of **lord** people his Jacob, allotment of inheritance his Israel.

2. Dead Sea Scroll 4QDeutj with Masoretic vocalization, WLC; Ulrich, 2010, 240:

8 בְּהַנְחֵל **עֶלְיוֹן גּוֹיִם** בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר **בני אלוהים**
9 כִּי חֵלֶק **יְהוָה** עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ

Transliteration:

8 běhanḥēl ʿ**elyôn gôyim** běhaprîḏô bĕnê ʾādām yaṣṣēḇ gĕḇulōṯ ʿammîm lĕmispar **bĕnê** ʾ**ĕlōhîm**
9 kî ḥēleq **yhwh** ʿammô yaʿăqōḇ ḥeḇel naḥălāṯô

Translation:

8 When **Elyon The Most High**, gave to **the Goyim** their inheritance, when He divided the sons of Adam, he fixed the borders of the peoples according to the number of **sons of Elohim**.
9 But **yhwh**'s portion is his people, Jacob his allotted heritage. (MAP)

3. Masoretic Text, WLC:

8 בְּהַנְחֵל **עֶלְיוֹן גּוֹיִם** בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל
9 כִּי חֵלֶק **יְהוָה** עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ

Transliteration:

8 běhanchēl ʿ**elyôn gôyim** běhaprîdô bĕnê ʾādām yaṣṣēb gĕbulōt ʿammîm lĕmispar bĕnê yiśrāʾēl
9 kî chēleq **yhwh** ʿammô yaʿăqōb chebel nachălātô

Translation, NIV:

8 When the Most High gave the nations their inheritance, when he divided all mankind,
he set up boundaries for the peoples according to the number of the sons of Israel.
9 For the Lord's portion is his people, Jacob his allotted inheritance.

ii. Textual Analysis of Deuteronomy 32:43 Variants

Another relevant textual variation can be found in Deuteronomy 32:43. There are three variants to this verse, again divided between the Masoretic Text (MT), the Dead Sea Scrolls (DSS), and The Septuagint (LXX) versions. The verses in question are bicolons, which are pairs of adjacent lines of poetry in which the second echoes the meaning of the first.

1. The Septuagint (LXX), Swete's Septuagint:

   εὐφράνθητε, οὐρανοί, ἅμα αὐτῷ, καὶ προσκυνησάτωσαν αὐτῷ **υἱοὶ θεοῦ**· εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ, καὶ ἐνισχυσάτωσαν αὐτῷ πάντες **ἄγγελοι θεοῦ**· ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται, καὶ ἐκδικήσει, καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς· καὶ τοῖς μισοῦσιν ἀνταποδώσει, καὶ ἐκκαθαριεῖ Κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ.

   euphranthēte, ouranoi, hama autōi, kai proskynēsatōsan autōi **huioi theou**; euphranthēte, ethnē, meta tou laou autou, kai enischysatōsan autōi pantes **angeloi theou**; hoti to haima tōn huiōn autou ekdikatai, kai ekdikēsei, kai antapodōsei dikēn tois echthrois; kai tois misousin antapodōsei, kai ekkathariei Kyrios tēn gēn tou laou autou.

Rejoice, heavens, with him | and let **the sons of God** worship him.
Rejoice, nations, with his people | and let all **the angels of God** strengthen him.
For he avenges the blood of his sons | and will take vengeance and repay justice to his enemies.
And he will repay those who hate him | and the lord will cleanse the land of his people.

- Deuteronomy 32:43

2. Dead Sea Scrolls, 4QDeutq, Ulrich, 2010

הרנינו שמים עמו והשתחוו לו כל **אלהים** כי דם בניו יקום ונקם ישיב
לצריו ולמשנאיו ישלם ויכפר אדמת עמו

harnînû šāmayim ʿammô wĕhištaḥăwû lô kol ʾ**ĕlōhîm** kî
ḏam bānāyw yiqqôm wĕnāqām yāšîḇ lĕṣārāyw
wĕlimśanʾāyw yĕšallēm wĕḵipper ʾaḏmaṯ ʿammô

Rejoice, O heavens, with him	and let all **the Elohim** worship him.
For he will avenge the blood of his sons	and will render vengeance to his adversaries,
and will recompense those who hate him	and will atone for the land of his people.

This variant maintains significant parallels with the LXX but exhibits notable distinctions:

- Contains the specific term “Elohim”
- Omits the second bicolon
- Presents abbreviated versions of the third and fourth bicolons

3. Masoretic Text, WLC:

הַרְנִינוּ **גוֹיִם** עַמּוֹ כִּי דַם־עֲבָדָיו יִקּוֹם וְנָקָם יָשִׁיב לְצָרָיו וְכִפֶּר אַדְמָתוֹ עַמּוֹ

harnînû **gôyim** ʿammô kî ḏam-ʿăḇāḏāyw yiqqôm wĕnāqām yāšîḇ lĕṣārāyw wĕḵipper ʾaḏmāṯô ʿammô

----------|----------

Rejoice, O **Goyim**, with his people | ----------

For he’ll avenge the blood of his servants | And render vengeance on to his adversaries

----------| And will cleanse his people’s land.

The MT presents significant redactions:

- Absence of the first bicolon
- Partial omission of second and fourth bicolons
- Modification of “sons” to “servants” in the third bicolon
- Presence of term “Goyim”

Conclusion – A. Deuteronomy 32:8-9 and 32:43 Textual Sources

The textual evidence from the Dead Sea Scrolls and Septuagint demonstrates that Deuteronomy 32:8’s “sons of Israel” represents a later theological change. The original references to “sons of Elohim” reflect a more complex religious landscape, an ancient hierarchy identifying El Elyon as Supreme God and yhwh Elohim as a subordinate member of this celestial hierarchy.

B. Daniel's Vision Examined

In the Book of Daniel, we find remarkable support for the concept of "gods of the nations" as it describes the nations of the earth corresponding to divine figures.

i. Confirmation of Council of El Framework

Territorial assignments patterns:

- Each nation has a divine prince assigned: Persia, Greece, Israel are explicitly mentioned.
- Matches Deuteronomy 32:8 (DSS/LXX) division pattern
- Confirms El Elyon's distribution system active
- Continuity from Psalm 82 role assignment
- Genesis 6 connection: demonstrates continued involvement of divine sons
- Indicates El Elyon's continued supreme authority

This concept in Daniel of nations having angelic patrons or princes aligns with the broader "nations of the gods" reading in Deuteronomy 32:8-9, suggesting a consistent theological tradition

that saw the nations of the world as being under the authority of various spiritual beings, with Israel uniquely set apart for yhwh himself.

ii. Nature of Divine Princes

a. Hierarchy Evidence:

- Ranked structure with multiple levels of authority ("chief princes", Daniel 10:13)
- Reveals cosmic governmental structure

b. Powers and Limitations:

- Engaged in conflicts
- Competitive interactions
- Can resist heavenly messengers (Daniel 10:13)
- Influence earthly affairs
- Are subject to higher authority
- Received specific geographic assignments with limited jurisdictions

c. Profound Implications

- International politics has a cosmic dimension
- Bridges ancient and modern worldviews
- Reveals how Israel fits in

This framework provides us a consistent insight into the divine hierarchy behind El Elyon's supreme authority, there are many divine beings under Him.

iii. Elohim References in Daniel 10-12

- Daniel 10:12 - "לִפְנֵי אֱלֹהֶיךָ" (before your Elohim)
  - Personal possessive form
  - Indicates Daniel's specific divine relationship
  - Categorical use showing which Elohim Daniel serves

- Daniel 11:32 - "יֹדְעֵי אֱלֹהָיו" (who know their Elohim)
  - Possessive form again
  - Shows relationship to specific Elohim

- National/group association

- Daniel 11:36 - "אֵל אֵלִּים" (El of Elim)
  - Notable use of both El and its plural form Elim

- Daniel 11:37 - "אֱלֹהֵי אֲבֹתָיו" (Elohim of his fathers)
  - Elohim in construct form showing relationship
  - Ancestral association
  - Shows specific Elohim-nation relationship

- Daniel 11:37 - "וְעַל־כָּל־אֱלֹהִים" ("and concerning any Eloah")
  - ʾĕlôah, singular form of Elohim
  - Indicates a single divine being
  - Categorical usage evident

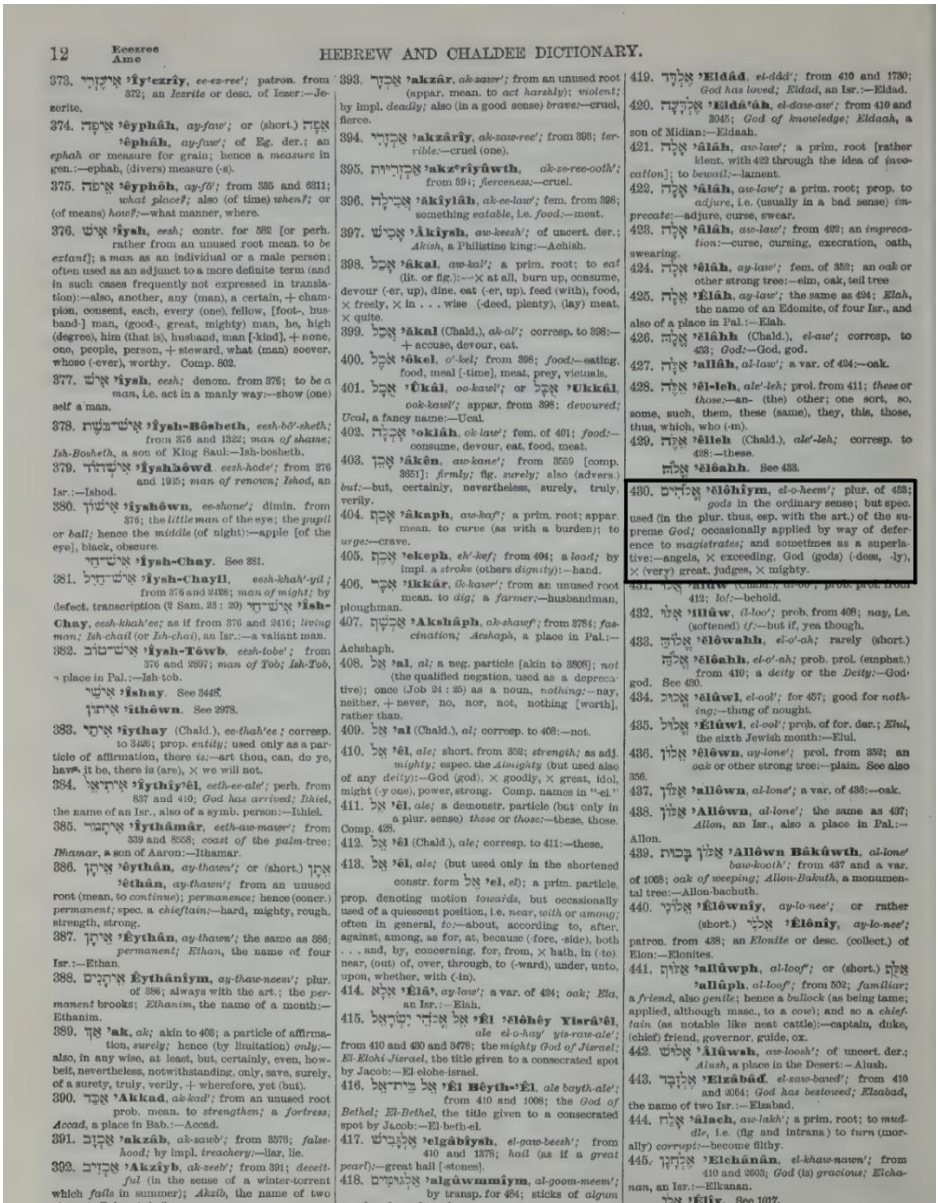
- Daniel 11:38 - "וְלֵאלֹהַּ" (vělēʾĕloah, "and to an Eloah")
    - Singular form of Elohim, an individual divine being
    - Supports categorical understanding

- Daniel 11:39 - "אֱלֹוהַּ נֵכָר" (foreign Eloah)
    - Singular form
    - Territorial/national association

Conclusion – B. Daniel's Vision Examined

We find there is frequent use of the term Elohim in multiple forms: plural, singular, construct. Clear references to different divine beings support "Elohim" usage as a class descriptor rather than as a name for The Supreme God. These divine beings are illustrated as being leaders of nations, have rank and were involved in territorial conquest.

C. Strong's Concordance Definition of #430 Elohim



12 Ecezree Ane HEBREW AND CHALDEE DICTIONARY.

373. אִיעֶזְרִי **'Îy'ezrîy**, *ee-ez-ree'*; patron. from 372; an *Izrite* or desc. of Izer:—Jezerite.

374. אֵיפָה **'êyphâh**, *ay-faw'*; or (short.) אֵפָה **'êphâh**, *ay-faw'*; of Eg. der.: an *ephah* or measure for grain; hence a *measure* in gen.:—ephah, (divers) measure (-s).

375. אֵיפֹה **'êyphô**, *ay-fō'*; from 335 and 6311; *what place?*; also (of time) *when?*; or (of means) *how?*:—what manner, where.

376. אִישׁ **'îysh**, *eesh*; contr. for 582 [or perh. rather from an unused root mean. to *be extant*]; a *man* as an individual or a male person; often used as an adjunct to a more definite term (and in such cases frequently not expressed in translation):—also, another, any (man), a certain, + champion, consent, each, every (one), fellow, [foot-, husband-] man, (good-, great, mighty) man, he, high (degree), him (that is), husband, man [-kind], + none, one, people, person, + steward, what (man) soever, whose (-ever), worthy. Comp. 802.

377. אִישׁ **'îysh**, *eesh*; denom. from 376; to *be a man*, i.e. act in a manly way:—show (one) self a man.

378. אִישׁ־בֹשֶׁת **'Îysh-Bôsheth**, *eesh-bō'-sheth*; from 376 and 1322; *man of shame*; *Ish-Bosheth*, a son of King Saul:—Ish-bosheth.

379. אִישְׁהוֹד **'Îyshhôwd**, *eesh-hode'*; from 376 and 1935; *man of renown*; *Ishod*, an Isr.:—Ishod.

380. אִישׁוֹן **'îyshôwn**, *ee-shone'*; dimin. from 376; the *little man* of the eye; the *pupil* or *ball*; hence the *middle* (of night):—apple [of the eye], black, obscure.

אִישׁי **'Îysh-Chay**. See 331.

381. אִישׁ־חַיִל **'Îysh-Chayil**, *eesh-khah'-yil*; from 376 and 2428; *man of might*; by defect. transcription (2 Sam. 23 : 20) אִישׁ־חַי **'Îsh-Chay**, *eesh-khah'ee*; as if from 376 and 2416; *living man*; *Ish-chai* (or *Ish-chai*), an Isr.:—a valiant man.

382. אִישׁ־טוֹב **'Îysh-Tôwb**, *eesh-tobe'*; from 376 and 2896; *man of Tob*; *Ish-Tob*, a place in Pal.:—Ish-tob.

אִישָׁי **'Îyshay**. See 3448.

אִיתִּאִי **'Îththôwn**. See 2978.

383. אִיתַי **'Îythay** (Chald.), *ee-thah'ee*; corresp. to 3426; prop. *entity*; used only as a particle of affirmation, there *is*:—art thou, can, do ye, have, it be, there is (are), × we will not.

384. אִיתִיאֵל **'Îythîy'êl**, *eeth-ee-ale'*; perh. from 837 and 410; *God has arrived*; *Ithiel*, the name of an Isr., also of a symb. person:—Ithiel.

385. אִיתָמָר **'Îythâmâr**, *eeth-aw-mawr'*; from 339 and 8558; *coast of the palm-tree*: *Ithamar*, a son of Aaron:—Ithamar.

386. אִיתָן **'Îythân**, *ay-thawn'*; or (short.) אֵתָן **'Êthân**, *ay-thawn'*; from an unused root (mean. to *continue*); *permanence*; hence (concr.) *permanent*; spec. a *chieftain*:—hard, mighty, rough, strength, strong.

387. אֵיתָן **'Êythân**, *ay-thawn'*; the same as 386: *permanent*; *Ethan*, the name of four Isr.:—Ethan.

388. אֵיתָנִים **Êythânîym**, *ay-thaw-neem'*; plur. of 386; always with the art.; the *permanent* brooks; *Ethanim*, the name of a month:—Ethanim.

389. אַךְ **'ak**, *ak*; akin to 408; a particle of affirmation, *surely*; hence (by limitation) *only*:—also, in any wise, at least, but, certainly, even, howbeit, nevertheless, notwithstanding, only, save, surely, of a surety, truly, verily, + wherefore, yet (but).

390. אַכַּד **'Akkad**, *ak-kad'*; from an unused root prob. mean. to *strengthen*; a *fortress*, *Accad*, a place in Bab.:—Accad.

391. אַכְזָב **'akzâb**, *ak-zawb'*; from 3576; *falsehood*; by impl. *treachery*:—liar, lie.

392. אַכְזִיב **'Akzîyb**, *ak-zeeb'*; from 391; *deceitful* (in the sense of a winter-torrent which *fails* in summer); *Akzib*, the name of two places in Pal.:—Achzib.

393. אַכְזָר **'akzâr**, *ak-zawr'*; from an unused root (appar. mean. to *act harshly*); *violent*; by impl. *deadly*; also (in a good sense) *brave*:—cruel, fierce.

394. אַכְזָרִי **'akzârîy**, *ak-zaw-ree'*; from 393; *terrible*:—cruel (one).

395. אַכְזָרִיּוּת **'akzᵉrîyûth**, *ak-zo-ree-ooth'*; from 394; *fierceness*:—cruel.

396. אַכִּילָה **'akîylâh**, *ak-ee-law'*; fem. from 398; something *eatable*, i.e. *food*:—meat.

397. אָכִישׁ **'Âkîysh**, *aw-keesh'*; of uncert. der.; *Akish*, a Philistine king:—Achish.

398. אָכַל **'âkal**, *aw-kal'*; a prim. root; to *eat* (lit. or fig.):—× at all, burn up, consume, devour (-er, up), dine, eat (-er, up), feed (with), food, × freely, × in . . . wise (-deed, plenty), (lay) meat, × quite.

399. אֲכַל **'akal** (Chald.), *ak-al'*; corresp. to 398:—+ accuse, devour, eat.

400. אֹכֶל **'ôkel**, *o'-kel*; from 398; *food*:—eating, food, meal [-time], meat, prey, victuals.

401. אֹכֶל **'Ûkâl**, *oo-kawl'*; or אֻכָּל **'Ukkâl**, *ook-kawl'*; appar. from 398; *devoured*; *Ucal*, a fancy name:—Ucal.

402. אָכְלָה **'okâlâh**, *ok-law'*; fem. of 401; *food*:—consume, devour, eat, food, meat.

403. אָכֵן **'âkên**, *aw-kane'*; from 3559 [comp. 3651]: *firmly*; fig. *surely*; also (advers.) *but*:—but, certainly, nevertheless, surely, truly, verily.

404. אָכָף **'âkaph**, *aw-kaf'*; a prim. root; appar. mean. to *curve* (as with a burden); to *urge*:—crave.

405. אֹכֶף **'okeph**, *eh'-kef*; from 404; a *load*; by impl. a *stroke* (others *dignity*):—hand.

406. אִכָּר **'Ikkâr**, *ik-kawr'*; from an unused root mean. to *dig*; a *farmer*:—husbandman, ploughman.

407. אַכְשָׂף **'Akshâph**, *ak-shawf'*; from 3784; *fascination*; *Achaph*, a place in Pal.:—Achshaph.

408. אַל **'al**, *al*; a neg. particle [akin to 3808]; *not* (the qualified negation, used as a deprecative); once (Job 24 : 25) as a noun, *nothing*:—nay, neither, + never, no, nor, not, nothing [worth], rather than.

409. אַל **'al** (Chald.), *al*; corresp. to 408:—not.

410. אֵל **'êl**, *ale*; short. from 352; *strength*; as adj. *mighty*; espec. the *Almighty* (but used also of any *deity*):—God (god), × goodly, × great, idol, might (-y one), power, strong. Comp. names in "-el."

411. אֵל **'êl**, *ale*; a demonstr. particle (but only in a plur. sense) *these* or *those*:—these, those. Comp. 428.

412. אֵל **'êl** (Chald.), *ale*; corresp. to 411:—these.

413. אֶל **'êl**, *ale*; (but used only in the shortened constr. form אֶל **'el**, *el*); a prim. particle, prop. denoting motion *towards*, but occasionally used of a quiescent position, i.e. *near*, *with* or *among*; often in general, *to*:—about, according to, after, against, among, as for, at, because (-fore, -side), both . . . and, by, concerning, for, from, × hath, in (-to), near, (out) of, over, through, to (-ward), under, unto, upon, whether, with (-in).

414. אֵלָא **'Êlâ'**, *ay-law'*; a var. of 424; *oak*; *Ela*, an Isr.:—Elah.

415. אֵל אֱלֹהֵי יִשְׂרָאֵל **'Êl 'Elôhêy Yisrâ'êl**, *ale el-o-hay' yis-raw-ale'*; from 410 and 430 and 3478; the *mighty God of Israel*; *El-Elohi-Israel*, the title given to a consecrated spot by Jacob:—El-elohe-israel.

416. אֵל בֵּית־אֵל **'Êl Bêyth-'Êl**, *ale bayth-ale'*; from 410 and 1008; the *God of Bethel*; *El-Bethel*, the title given to a consecrated spot by Jacob:—El-beth-el.

417. אֶלְגָּבִישׁ **'elgâbîysh**, *el-gaw-beesh'*; from 410 and 1375; *hail* (as if a *great pearl*):—great hail [-stones].

418. אַלְגּוּמִּים **'algûwmmîym**, *al-goom-meem'*; by transp. for 484; sticks of *algum* wood:—algum [trees].

419. אֶלְדָּד **'Eldâd**, *el-dawd'*; from 410 and 1730; *God has loved*; *Eldad*, an Isr.:—Eldad.

420. אֱלִיהוּא **'Êlîyhûw'**, *el-ee-hoo'*; from 410 and 1931; *God is He*; *Eliehu*, the name of seven Isr.:—Eliehu.

421. אֱלִיהוֹעֵינַי **'Êlîyhôw'êynay**, *el-ee-ho-ay'-nah-ee*; from 413 and 3069 and 5869 and the pron. 589; *to Jehovah are my eyes*; *Elihoenai*, an Isr.:—Elihoenai.

422. אֱלִיהוּד **'Êlîyhûwd**, *el-ee-hood'*; from 410 and 1935; *God is renowned*; *Elihud*, an Isr.:—Elihud.

423. אֱלִיהוֹרֵף **'Êlîyhôwrêph**, *el-ee-ho-rafe'*; from 410 and 3297; *God of autumn*; *Elihoreph*, an Isr.:—Elihoreph.

424. אֵלָה **'êlâh**, *ay-law'*; fem. of 352; an *oak* or other strong tree:—elm, oak, teil tree

425. אֵלָה **'Êlâh**, *ay-law'*; the same as 424; *Elah*, the name of an Edomite, of four Isr., and also of a place in Pal.:—Elah.

426. אֲלָהּ **'ᵉlâhh** (Chald.), *el-aw'*; corresp. to 433; *God*:—God, god.

427. אֲלָהּ **'allâh**, *al-law'*; a var. of 424:—oak.

428. אֵלֶּה **'êl-leh**, *ale'-leh*; prol. from 411; *these* or *those*:—an- (the) other; one sort, so, some, such, them, these (same), they, this, those, thus, which, who (-m).

429. אֵלֶּה **'êlleh** (Chald.), *ale'-leh*; corresp. to 428:—these.

אֵלֹהַּ **'êlôahh**. See 433.

430. אֱלֹהִים **'Êlôhîym**, *el-o-heem'*; plur. of 433; *gods* in the ordinary sense; but spec. used (in the plur. thus, esp. with the art.) of the supreme *God*; occasionally applied by way of deference to *magistrates*; and sometimes as a superlative:—angels, × exceeding, God (gods) (-dess, -ly), × (very) great, judges, × mighty.

431. אֵלּוּ **'êllûw** (Chald.), demons. prob. prol. from 412; *lo!*:—behold.

432. אִלּוּ **'illûw**, *il-loo'*; prob. from 408; *nay*, i.e. (softened) *if*:—but if, yea though.

433. אֵלוֹהַּ **'êlôwahh**, *el-o'-ah*; rarely (short.) אֵלֹהַּ **'êlôahh**, *el-o'-ah*; prob. prol. (emphat.) from 410; a *deity* or the *Deity*:—God, god. See 430.

434. אֵלוּל **'êlûwl**, *ee-lool'*; for 457; good for *nothing*:—thug of nought.

435. אֱלוּל **'Êlûwl**, *el-ool'*; prob. of for. der.; *Elul*, the sixth Jewish month:—Elul.

436. אֵלוֹן **'êlôwn**, *ay-lone'*; prol. from 352; an *oak* or other strong tree:—plain. See also 356.

437. אֲלוֹן **'allôwn**, *al-lone'*; a var. of 436:—oak.

438. אֲלוֹן **'Allôwn**, *al-lone'*; the same as 437; *Allon*, an Isr., also a place in Pal.:—Allon.

439. אַלּוֹן בָּכוּת **'Allôwn Bâkûwth**, *al-lone' baw-kooth'*; from 437 and a var. of 1065; *oak of weeping*; *Allon-Bakuth*, a monumental tree:—Allon-bachuth.

440. אֱלוֹנִי **'Êlôwnîy**, *ay-lo-nee'*; or rather (short.) אֱלֹנִי **'Êlônîy**, *ay-lo-nee'*; patron. from 438; an *Elonite* or desc. (collect.) of Elon:—Elonites.

441. אֲלוּפַי **'allûwph**, *al-loof'*; or (short.) אַלּוּף **'allûph**, *al-loof'*; from 502; *familiar*; a *friend*, also *gentle*; hence a *bullock* (as being tame; applied, although masc., to a cow); and so a *chieftain* (as notable like neat cattle):—captain, duke, (chief) friend, governor, guide, ox.

442. אֲלוּשׁ **'Âlûwsh**, *aw-loosh'*; of uncert. der.; *Alush*, a place in the Desert:—Alush.

443. אֱלִיזָבָד **'Êlîyzâbâd**, *el-ee-zawd'*; from 410 and 3064; *God has bestowed*; *Elizabad*, the name of two Isr.:—Elizabad.

444. אֲלַח **'alach**, *al-lakh'*; a prim. root; to *muddle*, i.e. (fig and intrans.) to *turn* (morally) *corrupt*:—become filthy.

445. אֶלְחָנָן **'Elchânân**, *el-khaw-nawn'*; from 410 and 2603; *God* (is) *gracious*; *Elchanan*, an Isr.:—Elkanan.

אֱלִי **'Êlîy**. See 1017.

D. Brown-Driver-Briggs Lexicon Definition of Elohim

אֱלֹהִים 2670 **n.m.pl.** (**f.** 1 K 11[33]; on number of occurrences of אֵל, אֱלוֹהַּ, אֱלֹהִים cf. also Nes[1.c.]) **1.** *pl.* in number. †**a.** *rulers, judges,* either as divine representatives at sacred places or as reflecting divine majesty and power: האלהים Ex 21[6] (Onk ℭ, but τὸ κριτήριον τοῦ Θεοῦ 𝔊) 22[7.8]; אלהים 22[8.27] (𝔗 Ra AE Ew RVm; but *gods,* 𝔊 Josephus Philo AV; *God,* Di RV; all Covt. code of E) cf. 1 S 2[25] v. Dr.; Ju 5[8] (Ew, but *gods* 𝔊; *God* ℭ BarHeb.; יהוה 𝔙 Be) ψ 82[1.6] (De Ew Pe; but *angels* Bl Hup) 138[1] (ℭ 𝔗 Rab Ki De; but *angels* 𝔊 Calv; *God,* Ew; *gods,* Hup Pe Che). †**b.** *divine ones,* superhuman beings including God and angels ψ 8[6] (De Che Br; but *angels* 𝔊 ℭ 𝔗 Ew; *God,* RV and most moderns) Gn 1[27] (if with Philo 𝔗 Jer De Che we interpret נעשה as God's consultation with angels; cf. Jb 38[7]). †**c.** **angels** ψ 97[7] (𝔊 ℭ Calv; but *gods,* Hup De Pe Che); cf. בני (ה)אלהים = (*the*) *sons of God,* or *sons of gods* = angels Jb 1[6] 2[1] 38[7] Gn 6[2.4] (J; so 𝔊 Bks. of Enoch & Jubilees Philo Jude v[6] 2 Pet 2[4] Jos Ant.[1.3.1], most ancient fathers and modern critics; against usage are *sons of princes, mighty men,* Onk and Rab.; *sons of God,* the pious, Theod Chrys Jer Augustine Luther Calv Hengst; 𝔊L rd. *οἱ υἱοὶ τοῦ Θεοῦ*), cf. בני אלים. **d.** *gods* האלהים Ex 18[11] 22[19] (E) 1 S 4[8] 2 Ch 2[4] ψ 86[8]; אלהי האלהים the *God of gods,* supreme God Dt 10[17] ψ 136[2]; אלהים Ex 32[1.23] (JE) Ju 9[13]; אלהים אחרים *other gods* Ex 20[3] 23[13] Jos 24[2.16] (E) Dt 31[18.20] (JE) 5[7] + (17 t. in D, not P) Ju 2[12.17.19] 10[13] 1 S 8[8] 26[19] 1 K 9[6.9] (= 2 Ch 7[19.22]) 11[4.10] 14[9] 2 K 5[17] 17[35.37.38] 22[17] (= 2 Ch 34[25]) 2 Ch 28[25] Je 1[16] + (18 t. Je) Ho 3[1]; אלהי (ה)נכר *foreign gods* Gn 35[2.4] Jos 24[20.23] (E) Dt 31[16] (JE) Ju 10[16] 1 S 7[3] 2 Ch 33[15] Je 5[19]; א׳ נחור Gn 31[53] (E); א׳ מצרים Ex 12[12] (P) Je 43[12.13]; א׳ האמרי Jos 24[15] (E) Ju 6[10]; א׳ ארם etc. Ju 10[6]; אלהים מעשה ידי Dt 4[28]; א׳ הגוים *gods of the nations* 2 K 18[33] 19[12] Dt 29[17] 2 Ch 32[17.19] Is 36[18] 37[12]; א׳ העמים Dt 6[14] 13[8] Ju 2[12] ψ 96[5] 1 Ch 5[25] 16[26] 2 Ch 32[13.14]; א׳ נסך Ex 20[23] (E); א׳ זהב Ex 20[23] (E) 32[31] (JE); א׳ מַסֵּכָה Ex 34[17] (J) Lv 19[4] (H).

2. *Pl. intensive.* **a.** *god or goddess,* always with sf. 1 S 5[7] (Dagon), Ju 11[24] (Chemosh), 1 K 18[24] (Baal), Ju 9[27] Dn 1[2.2]; or cstr. לעשתרת א׳ צדנים לכמוש א׳ מואב to Ashtoreth goddess of the Zidonians, Chemosh god of Moab, etc. 1 K 11[33]; א׳ הארץ god of the land 2 K 17[26.26.27], and so the Syrians suppose that Yahweh is a mountain-god and not a god of valleys 1 K 20[28]. **b.** *godlike one* Ex 4[16] (J; Moses in relation to Aaron), Ex 7[1] (P; in relation to Pharaoh), 1 S 28[13] (the shade of Samuel), ψ 45[7] (the Messianic king, *O God,* 𝔊 ℭ Jer, most scholars ancient and modern, but *thy throne is God's* = God's throne AE Ki Thes Ew Hup, cf. 1 Ch 28[5]). **c.** works of God, or things specially belonging to him (vid. **5**) הר אלהים ψ 68[16]; Ez 28[14.16]; אש אלהים Jb 1[16]; גן (ה)אלהים Ez 28[13] 31[8.9]. **d.** **God** (vid. **3** & **4**).

3. יְהוָה אֱלֹהִים *the* (*true*) *God,* יהוה האלהים *Yahweh is* (*the*) *God* Dt 4[35.39] 7[9] 1 K 8[60] 18[39.39] 2 Ch 33[13]; יהוה הוא האלהים Is 45[18]; יהוה האלהים Jos 22[34] (P ?) 1 K 18[21.24] 2 Ch 32[16]; אתה הוא האלהים 2 S 7[28] 1 K 18[37] 2 K 19[15] 1 Ch 17[26] Is 37[16] Ne 9[7]; האלהים as subj. or obj. is used in E 33 t., Chr 38 t., Ec 31 t., Jon 5 t., elsewhere Gn 5[22.24] 6[9.11] (sources of P) 17[18] (P) Jos 22[34] (P?) Gn 44[16] (J) Dt 4[35.39] 7[9] Ju 6[36.39] 7[14] 10[14] 16[28] 21[2] 1 S 10[3.7] 14[36] 2 S 2[27] 6[7] 7[28] 12[16] 1 K 8[60] 18[21.24.24.37.39.39] 19[15] (Ephr) Jb 2[10] Je 11[12] Is 37[16] 45[18] ψ 108[14] Dn 1[9.17]; יהוה האלהים 1 S 6[20]; יהוה הגדול האל Ne 8[6]; אשר הקדוש בירושלם Ezr 1[3]; ארני האלהים Dn 9[3]; in many phrases, as איש האלהים *the man of God,* acting under divine authority and influence: = (*a*) *angel* Ju 13[6.8], (*b*) *prophet* (the term coming into use in the Northern kingdom in the age of Elijah 1 S 9[9-10], cf. אִישׁ הָרוּחַ Hos 9[7]): of *Moses* Dt 33[1] Jos 14[6] (E) 1 Ch 23[14] 2 Ch 30[16] Ezr 3[2] ψ 90[1];

of *Samuel* 1 S 9[6-10]; of *David* 2 Ch 8[14] Ne 12[24.36]; *Shemaiah* 1 K 12[22] (=2 Ch 11[2]); *Elijah, Elisha,* and others of their time 1 K 13[1-31] 17[18-24] 20[28] 2 K 1[9-13] 4[7-42] 5[8-20] 6[6-15] 7[2-9] 8[2-11] 13[19] 23[16-17] (Ephr) 2 Ch 25[7.9]; unnamed prophet 1 S 2[27]; *Hanan* Je 35[4]; a later title of prophet was עֶבֶד האלהים *the servant of God,* used of Moses 1 Ch 6[34] 2 Ch 24[9] Ne 10[30] Dn 9[11]. בית האלהים *the house of God,* Ju 18[31], esp. late, Chr (52 t.) Ec 4[17] Dn 1[2]; בית י׳ 1 Ch 22[1]; ארון (ברית) האלהים *the ark (of the covenant) of God* Ju 20[27] 1 S 4–5. 14, 2 S 6–7. 15 (23 t.) 1 Ch 13. 15. 16, 2 Ch 1[4] (13 t.); מטה האלהים *the rod of God* Ex 4[20] 17[9] (E); הר האלהים *the mount of God* (Horeb) Ex 3[1] 4[27] 18[5] 24[13] (E) 1 K 19[8] (Ephr); מלאך האלהים *the (theophanic) angel of God* Gn 31[11] Ex 14[19] (E) Ju 6[20] 13[6.9] 2 S 14[17.20] 19[28]; in other combinations Ex 18[16] Nu 23[27] (E) Ju 20[2] 1 S 4[8] 5[11] 10[5] 2 S 16[23] 1 K 12[22] 1 Ch 21[7]+(14 t.) ψ 87[3] Ec 9[1].

4. אֱלֹהִים = *God* אֱלֹהִים אֱמֶת = *Yahweh is God in truth* Je 10[10]. **a.** אלהים (as subj. obj. direct or indirect) is used by P (50 t. in story of creation and deluge, elsewhere 28 t.), by E (91 t.), J chiefly in poetic sources Gn 3[1.3.5.5] 9[27] 39[9] Dt 32[17.39], by D (11 t.) Ju (21 t.) S (50 t.) K (29 t.) Chr (45 t.); in ψ 42–86 (18 o t. often by editorial change for an original יהוה), elsewhere ψ 3[8] 5[11] 7[11.12] 9[18] 10[4.18] 14[1.2.5] 25[22] 36[2.8] 77[14] 100[3] 108[2.6.8.12.12] 149[9] Jb 5[8] 20[29] 28[23] 32[2] 34[9] (& in Prologue 6 t.) Pr 2[5] 3[4] 25[2] Ec (7 t.) Hos (5 t.) Am 4[11] (כמהפכת אלהים את סדם *as God overthrew Sodom* = Je 50[40] = Is 13[19]) Zc 8[23] 12[8] Mi 3[7] (but אליהם 𝔊 ⊜) Is 35[4] Is[2] (9 t.) Je 10[10] Ez (13 t.) Mal (5 t.) Jon (4 t.); the phrase היה ל׳ לאלהים Gn 28[21] (E[E]) 17[7.8] Ex 6[7] 29[45] Lv 11[45] 22[33] 25[38] 26[12.45] Nu 15[41] (P) Dt 26[17] 29[13] 2 S 7[24] (=1 Ch 17[22]) Zc 8[8] Je (6 t.) Ez (6 t.); אלהים צדיק *righteous God* ψ 7[10]; א׳ קדשים *holy God* Jos 24[19] (E); א׳ חיים *living God* Dt 5[23] 1 S 17[26.36] Je 10[10] 23[36]; א׳ חי 2 K 19[4.16] (=Is 37[4.17]). For the phrases יהוה א׳ צבאות, י׳ א׳ צבאות, יה א׳, אל א׳ י׳, א׳ צבאות, אדני & יהוה, יה צבאות, אדני א׳ צבאות vid. **b.** cstr. אֱלֹהֵי (*a*) *with persons* אֱלֹהֵי אַבְרָהָם = *God of Abraham,* a phrase of J, Gn 26[24] 28[13] 31[53], elsewhere ψ 47[10] 1 K 18[36] 1 Ch 29[18] 2 Ch 30[6]; אלהי אבי אדני אברהם Gn 24[12.27.42.48] (J); אלהי אב *father's God* (various sf. & names), a phrase of E, Gn 31[5.29.42] 46[3] 50[17] Ex 3[6.13.15.16] 15[2] 18[4] Jos 18[3], elsewhere Gn 32[10] 43[23] (J) Ex 4[5] (J ?) Dt (8 t.) Ju 2[12] 2 K 21[22] Chr (31 t.) Dn 11[37]; אֱלֹהֵי יִשְׂרָאֵל *Israel's God,* phrase of E, Gn 33[20] Ex 5[1] 24[10] 32[27] Jos 8[30] 14[14] 22[16] 24[2.23], elsewhere Ex 34[23] Jos 7[13.19.20] (JE) Nu 16[9] Jos 9[18.19] 22[24] 10[40.42] 13[14.33] (R vid. Di Jos 7[13]) Ju 4[6] 5[3.5] 6[8] 11[21.23] 21[3] 1 S 1[17]+(20 t.) K (26 t.) Chr (45 t.) ψ 41[14] 106[48] (doxol.) 59[6] 69[7] Is 17[6] 21[10.17] 29[23] Is[3] 24[15] 37[16.21] Is[2] 41[17]+(6 t.) Je 35[17]+(48 t.), Ez 8[4]+(7 t.) Zp 2[9] Mal 2[16] Ru 2[12]; מערכות ישראל א׳ *God of the battle array of Israel* 1 S 17[45]; יַעֲקֹב א׳ 2 S 23[1] (poet.) ψ 20[2] 46[8.12] 75[10] 76[7] 81[2.5] 84[9] 94[7] Is 2[3] (=Mi 4[2]); העבריים א׳ *God of the Hebrews* Ex 3[18] 5[3] 7[16] 9[1.13] (JE); it is used with other proper names, Nahor Gn 31[53] (E), Shem Gn 9[26] (J), David 2 K 20[5] 2 Ch 21[12] 34[3] Is 38[5], Hezekiah 2 Ch 32[17], Elijah 2 K 2[14]; אדני המלך א׳ *the God of my lord the king* 1 K 1[36]. (β) *with nouns of attributes or relationships,* קֶדֶם א׳ *ancient God* Dt 33[27]; עולם א׳ *everlasting God* Is 40[28]; אֱמֶת א׳ *true God* 2 Ch 15[3]; אמן א׳ Is 65[16] (vid. אֱמֶת); משפט א׳ Is 30[18] Mal 2[17]; מרום א׳ Mi 6[6]; כל בָּשָׂר א׳ *God of all flesh* Je 32[27]; cf. השמים א׳ *God of heaven* Gn 24[7] (J[E]) 2 Ch 36[23] Ezr 1[2] Ne 1[4.5] 2[4.20]; cf. כל הארץ א׳ Is 54[5]; השמים ואת א׳ י׳ Nu 16[22] 27[16] (P); הרוחות לכל בשר *God of the spirits of all flesh* Gn 24[3] (J[E]); מקרב א׳ *a God at hand* opp. מרחק א׳ Je 23[23]; ישעי, א׳ ישועתי *God of my salvation* ψ 18[47] (=2 S 22[47]) 24[5] 25[5] 27[9] 65[6] 79[9] 85[5] Is 17[10] Mi 7[7] Hb 3[18] 1 Ch 16[35]; א׳ ישעתי ψ 88[2]; א׳ צדקי ψ 51[16]; א׳ תשועתי *God of my righteousness* ψ 4[2]; א׳ חסדי ψ 59[11.18]; א׳ צורי *God who is my rock* 2 S 22[3] (cf. ψ 18[3]); א׳ מעוזי *God who is my stronghold* ψ 43[2]; א׳ תהלתי *God who is my praise* ψ 109[1]. **c.** *with sf.* in P (22 t. incl. phr. וירא מאלהיך) Lv 19[14.32] 25[17.36.43] (H) Ex 8[21] Jos 24[27] (E) Dt 32[27] (poet.) Jos 9[23] (JE) Dt 10[21] 31[17] Ju 10[10] 16[23.24] 1 S 10[19] 2 S 10[12] 22[32]+(4 t. poet.) 1 K 12[28] 20[23] 2 K 19[10] Chr (83 t.) ψ (62 t.) Pr 2[17] 30[9] Ru 1[15.16.16] Is 1[10] 7[13] 8[19.21] Is[2] (29 t.) Je 5[4.5] 23[36] 51[5] Ez 34[31] Dn (5 t.) Ho (12 t.) Am 2[8] 4[12] Jo 1[13.13.16] 2[17] Mi 6[8] 7[7] Jon 1[5.6] Zp 3[2] Na 1[14] Zc 9[7] 12[5]; אלהים with sf. is also used with יהוה several hundred times (vid. יהוה).

CHAPTER 3

GLORIFICATION

eshua, sent by our Father, walked among us, His actions a testament to His divine lineage. With gentle hands He healed the sick. With wise words He taught the masses. His very presence commanded respect from even the most tormented souls (Luke 8:28).

As Yeshua's ministry flourished, He spoke of His Father's love for all creation. "Be merciful," He urged, "just as your Father is merciful. Love your enemies and do good to them without expecting anything in return. Then your reward will be great, and you will be sons of The Most High." (Luke 6:35)

Yeshua's words resonated deeply, for He embodied the very nature of God Most High - compassionate, forgiving, and boundlessly loving. He showed us a path to transcend our earthly struggles and connect with the divine.

Throughout His life, Yeshua maintained a unique relationship with God Most High. Like any father and son, Yeshua was both

separate and one with His Father, the bridge between the celestial and the terrestrial. His past stretched into the infinite, His present was a gift to humanity, and His future holds the promise of eternal communion with the divine.

As Yeshua's earthly journey neared its end, He spoke of a future where His followers would join Him in the heavenly realms. He described a place of joy, where the barriers between humanity and divinity would dissolve. In this paradise, we can be by Yeshua's side.

And so, when we think of Yeshua - The Only Born Son of God Most High - we are filled with hope. For in Him, we are all invited to become children of The Most High, and to dwell forever in the light with our Father.

3.1. Yeshua, Son of God Most High

WHEN WE EXAMINE early Christian texts, a distinct pattern emerges. The New Testament presents specific evidence connecting Yeshua not to yhwh, but to El Elyon - The Most High God. This distinction is particularly significant when considering the pre-Jewish religious context of Jerusalem, where El Elyon was worshipped through the priesthood of Melchizedek.

The textual evidence reveals a theological framework that both predates yhwh and continues through Yeshua. Through key passages in Luke, Mark, and other New Testament texts, we discover how early Christian authors established a deliberate relationship between Yeshua and El Elyon, The Most High God. A definitive case identifying Yeshua as Son of The Most High is proclaimed through angelic, demonic and prophetic testimony:

A. Angelic Announcement (Luke 1:31-35)

The angel Gabriel tells Mary that her son will be called Jesus and is Son of The Most High.

- Gabriel: "This One will be great and Son of Most High He will be called" (Υἱὸς Ὑψίστου, huios hypsistou)
- Identification of God as The Most High: "and power of Most High" (δύναμις Ὑψίστου, dynamis hypsistou)
- Clear distinction between The Most High and Son
- Preserves "The Council of El" framework

B. Prophetic Recognition (Luke 1:76-77)

Zechariah, filled with The Holy Spirit, prophesies that his son John will be called a prophet of The Most High:

> And you also, child, prophet of Most High shall be called; you shall go before Lord to prepare ways of Him, to give knowledge of salvation to the people of Him in forgiveness of sins of them
>
> - Luke 1:76-77

- John the Baptist's role is specifically tied to The Most High
- Continued recognition of divine hierarchy

C. Demonic Recognition (Mark 5:7; Luke 8:28)

Like expert witnesses to the divine hierarchy, spiritual beings immediately recognize Yeshua and declare His position:

"What to me and to You, Jesus Son of The God of The Most High? I adjure You by The God, not me You should torment"

- Demons demonstrate awareness of divine hierarchy and El Elyon's supreme position
- Demons identify Yeshua as Son of The Most High God
- Yeshua as Son, not as The Most High, maintains distinction
- Continuity of El Elyon theology and Psalm 82's "The Council of El"-hierarchy structure

Key points

- The consistent use of "The Most High" to refer to God
- Yeshua consistently being identified as Son of The Most High
- The recognition of divine authority by various figures, including angels and demons
- References are contained in multiple Gospel accounts

D. Textual Support

- In John 8:44,
  - Yeshua expands on the concept of divine parentage within the established "The Council of El" framework.
  - Yeshua explains to His opponents the Jewish Pharisees that they are of their father the devil, who was a murderer from the beginning and the father of lies.
  - This directly connects to the broader biblical theme of divine sonship and divine inheritance.

- In John 10:34-36, Yeshua further develops the divine sonship concept:
  - He quotes Psalm 82:6: "You are gods, sons of The Most High, all of you"
  - He builds on this framework by declaring His unique status: "do you say of him whom the Father consecrated and sent into the world, 'You are blaspheming,' because I said, 'I am Son of The God'?"
  - This demonstrates how Yeshua positions Himself within this existing theological framework and asserts His unique relationship with The Most High

E. Divine Conception of Yeshua

The angel's words to Mary in Luke 1:35 provide crucial insight into the unique circumstances surrounding the conception of Yeshua:

"Spirit Holy shall come upon you, and power of Most High shall overshadow you; therefore also The Being Born Holy shall be called Son of God"

Key observations:

- Two distinct entities are mentioned: The Holy Spirit and The Most High.
- The Holy Spirit "comes upon" Mary.
- The power of The Most High "overshadows" Mary.
- The result is a child that will be called the "Son of God."
- The conception of Yeshua is presented as a divine act involving Mary, The Holy Spirit and The Most High.
- God is identified as The Most High, with The Holy Spirit being described as an agent or force carrying out action.
- The title "Son of God" is directly linked to this divine conception, establishing Yeshua's unique status.

F. Deuteronomy 32:8-9 Implications

The original reading of Deuteronomy 32:8-9 establishes a crucial distinction: "When Elyon, The Most High, gave the Goyim their inheritance, when He separated sons of Adam, He set the boundaries of the peoples according to the

number of sons of Elohim. For yhwh's portion is his people, Jacob his allotted inheritance."

This passage reveals a clear hierarchy: El Elyon divides peoples among divine beings, with yhwh receiving Israel as an allotted portion. The New Testament's use of "Ὑψίστου", "The Most High", deliberately connects to this ancient tradition, creating a theological bridge between early Jewish religion and emerging Christianity.

Yeshua's identification as "Son of The Most High" therefore carries profound implications. It positions Him as Son of The Supreme God, Who stands above all other divine beings, including yhwh Elohim. This theological framework explains Yeshua's universal mission, transcending the traditional boundaries of Israel, as reflected in Luke 6:35 where The Most High shows inclusion to all.

Throughout the Gospels, Yeshua consistently emphasizes this unique relationship by referring to God as "Father" and teaching His disciples to pray to "Our Father in Heaven" (Matthew 6:9). His declaration in John 10:34-36 further reinforces this framework, distinguishing His status as The Son of El Elyon.

Conclusion – 3.1. Yeshua, Son of The Most High

This biblical evidence presents Yeshua as the unique Son of El Elyon, conceived through divine intervention with Mary.

3.2. Yeshua, Revealer of God

> Righteous Father, though the world does not know You, I know You, and they know that You have sent Me. I have made You known to them, and will continue to make You known in order that the love You have for Me may be in them and that I Myself may be in them.
>
> - John 17:25-26

A. Yeshua's Consistent Message of Love and Forgiveness

YESHUA STANDS AS the revealer of El Elyon, God Most High to humanity. His mission was not merely to teach or prophesy, but to demonstrate through both word and deed the true nature of The Father.

Throughout the Gospels, Yeshua emphasizes love as the core of God's nature and the basis of all divine commandments. In Mark 12:28-31, when asked about the greatest commandment, Yeshua responds:

The most important is, 'Hear, O Israel: The Lord our God, The Lord is one. And you shall love The Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these. (ESV)

In Matthew 18:21-22, we read: "Then Peter came up and said to him, 'Lord, how often will my brother sin against me, and I forgive him? As many as seven times?' Yeshua said to him, 'I do not say to you seven times, but seventy-seven times.'" (ESV)

Yeshua further elaborates on this theme of forgiveness in the parable of the Prodigal Son (Luke 15:11-32). In this story, the father (representing God) welcomes back his wayward son with open arms, without punishment or resentment

Moreover, Yeshua consistently reaches out to those considered sinners and outcasts in society, offering them love and acceptance rather than condemnation. This is exemplified in His interaction with the woman caught in adultery (John 8:1-11). While the law of Moses demanded her death, Yeshua offers forgiveness and a chance for redemption, saying: "Neither do I condemn you; go, and from now on sin no more." (John 8:11, ESV)

Yeshua's teaching on loving one's enemies (Matthew 5:43-48, Luke 6:35-36) represents perhaps the most radical departure from Old Testament ethics:

> But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of The Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful.
>
> - Luke 6:35-36

Yeshua exemplifies this message of love and forgiveness. On the cross, he prays for those crucifying him: "And Yeshua said, 'Father, forgive them, for they know not what they do.'" (Luke 23:34, ESV)

Yeshua also emphasizes God's desire for mercy over sacrifice, quoting Hosea 6:6 in Matthew 9:13: "Go and learn what this means: 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners." (ESV)

Yeshua's consistent message of love and forgiveness extends to His teachings about the afterlife. Yeshua speaks of His Father's house with "many rooms" (John 14:2), illustrating a welcoming and inclusive afterlife.

Yeshua's parables depict God as a loving, forgiving father figure. The parable of the Lost Sheep (Luke 15:3-7), talks of rejoicing over finding a single lost sheep, illustrating God's care for each individual.

As The Word made flesh (John 1:14), Yeshua brought clarity to humanity's understanding of the divine, presenting a consistently loving, forgiving God, Who has endless mercy for all His creations.

B. The Divine: Father's Universal Love

> But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in Heaven. He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.
>
> - Matthew 5:44-45

Identifying Yeshua as Son of The Most High is not merely a bestowing of a title, it reflects a fundamental reality about The Father's divine nature and Yeshua's clear revelation thereof. Yeshua's teaching on love represents the highest ethical standard ever presented to humanity. His teaching was radical and comprehensive:

1. The scope of love
    - God Most High is kind to the ungrateful and the evil (Luke 6:35)
    - His love extends beyond national boundaries (Matthew 8:11)
    - He desires all to be His children through reconciliation with one another (Matthew 5:9)
    - Open invitation to all who seek Him (Matthew 7:7-8)

2. The transcendent nature of Love:

    - Love your enemies (Matthew 5:44)
    - Pray for persecutors (Luke 6:28)
    - Do good to those who hate you (Luke 6:27)
    - Forgive seventy times seven (Matthew 18:22)

3. The Sacrificial Nature of Love:

    - No greater love than laying down your life for your friends (John 15:13)
    - Love seeks the lost (Matthew 18:13-14)
    - Love serves others (John 13:1-17)
    - Give without expecting return (Luke 6:35)

C. Protector of The Father's Holiness

As The Good Shepherd, Yeshua demonstrated infinite patience and boundless love, yet stood firm when The Father's image was at stake. His response to the desecration of Father's house reveals the proper balance between divine mercy and righteous zeal: He teaches to have no ego and turn the other cheek, but not to tolerate disrespect to our Father's image for even an instant.

- Cleansing of the temple
  - Drove out money lenders with righteous anger (Matthew 21:12-13)
  - Declared The Father's house a house of prayer. (Luke 19:46)
  - Said not to make The Father's house a house of trade (John 2:15-17)

- Confronting Religious Corruption
  - Challenged morality of Jewish leaders (Matthew 23:13-36)
  - Identified corrupt behavior by Jewish religious leadership (Mark 12:38-40)
  - Corrected and expanded on Scripture (Matthew 5:21-22)

Conclusion – 3.2. Yeshua, Revealer of God

Yeshua's revelation of El Elyon, God Most High, presents us with a transformative understanding of divine love and interconnectedness. As Son of The Most High, He demonstrated through His life, death, and resurrection the depths of The Father's love for humanity. His example calls us to a higher standard of living—one marked by fierce devotion to our Father and unconditional love for all.

As we follow Yeshua's example, we too become revealers of El Elyon's character to a world in desperate need of divine love and protection. The challenge before us is to embody these same characteristics in our own lives.

As children of The Most High, we are called to

- Protect Father's image and the vulnerable
- Stand firm for truth
- Love unconditionally
- Serve sacrificially
- Forgive completely

D. The End of an Era

At the moment of Yeshua's death on the cross, the Gospels report that the veil of the temple was torn in two from top to bottom. This veil separated the "Holy of Holies," the most sacred space in the temple, from the rest of the sanctuary. Only the high priest was allowed to enter this room once a year on the Day of Atonement to make sacrifices on behalf of the people.

The tearing of the temple veil at the moment of Yeshua's death is mentioned in three of the four Gospels. Here are the specific references:

- Matthew 27:51, "At that moment the curtain of the temple was torn in two from top to bottom. The earth shook, the rocks split"
- Mark 15:38, "The curtain of the temple was torn in two from top to bottom."
- Luke 23:45, "And the curtain of the temple was torn in two."

This event, coupled with Yeshua's death and resurrection, symbolizes a decisive break from the religious system centered around yhwh, establishing a new covenant based on faith in Yeshua. Through Yeshua, all who seek The Father have access to a relationship with Him that is not restricted to any exclusive lineage or mediated through any temple or church system.

CHAPTER 4

⊕PP⊕SI⊢I⊕N

What you are about to learn stems from a careful examination of the original Hebrew, Aramaic and Greek texts from the Bible and these texts alone, without overlaying traditional Christian preconceptions. By doing so, we are aiming to resolve the numerous contradictions within the Bible and present a cohesive narrative that aligns more closely with Scripture.

The Adversary of Mankind

yhwh Elohim, a specific national deity, is often conflated with God in traditional Bible translations. However, a careful reading of the Hebrew text shows us that far from being our benevolent Creator, yhwh Elohim is the adversary of mankind, commonly known as Satan.

yhwh Elohim has eliminated all other Elohim and has even falsely claimed the titles of Creator and The Most High. This might almost sound unbelievable, yet it has been subtly announced in passages like Isaiah 14, describing the fall of a divine being, a morning star, who aspired to be like The Most High and place his throne above the stars of El (Isaiah 14:13-14). In Job 38:7, there's specific mention of "morning stars" singing together when the foundations of Earth were laid.

By identifying yhwh Elohim as Satan, we resolve many of the dilemmas posed by Old Testament narratives and create a more consistent ethical framework based solely on the teachings of Yeshua.

It is important to note that this insight is not intended to undermine faith or diminish the spiritual significance of the Bible. Rather, it provides a coherent explanation for the dramatic shift in divine character between the Old and New Testaments, and resolves other long-standing contradictions and ethical dilemmas within Christianity. This interpretation is correct in terms of Bible Scripture accuracy and consistency. Let us examine the evidence.

4.1. Synonymity of Use

A. Claim

THE PARALLEL PASSAGES in 1 Chronicles 21:1-6 and 2 Samuel 24:1-9 reveal that yhwh and Satan are one and the same entity.

B. Manuscript Evidence

- 2 Samuel 24 specifically names yhwh:

Hebrew Scripture, WLC:

1 וַיֹּ֣סֶף אַף־**יְהוָ֔ה** לַחֲר֥וֹת בְּיִשְׂרָאֵ֖ל וַיָּ֣סֶת אֶת־דָּוִ֣ד בָּהֶ֑ם לֵאמֹ֕ר לֵ֖ךְ מְנֵ֣ה אֶת־יִשְׂרָאֵ֔ל
וְאֶת־יְהוּדָֽה׃
2 וַיֹּ֨אמֶר הַמֶּ֜לֶךְ אֶל־יוֹאָ֣ב ׀ שַׂר־הַחַ֣יִל אֲשֶׁר־אִתּ֗וֹ שׁ֚וּט־נָ֣א בְכָל־שִׁבְטֵ֣י יִשְׂרָאֵ֔ל מִדָּ֖ן
וְעַד־בְּאֵ֣ר שֶׁ֑בַע וּפִקְד֖וּ אֶת־הָעָ֥ם וְיֵדְעָ֖ה אֶת מִסְפַּ֥ר הָעָֽם׃ ס
3 וַיֹּ֨אמֶר יוֹאָ֜ב אֶל־הַמֶּ֗לֶךְ וְיוֹסֵ֤ף **יְהוָה֙** אֱלֹהֶ֣יךָ אֶל־הָעָ֔ם כָּהֵ֥ם ׀ וְכֹהֵ֖ם מֵאָ֣ה פְעָמִ֑ים
וְעֵינֵ֣י אֲדֹנִ֣י־הַמֶּ֔לֶךְ רֹאֹ֔ות וַאדֹנִ֥י הַמֶּ֖לֶךְ חָפֵ֣ץ בַּדָּבָ֑ר הַזֶּֽה

Transliteration:
1 vayyōsefʾaf-**yhwh** laḥărôt bĕyiśrāʾēl vayyāsetʾet-dāvid bāhem lēʾmōr lēk mĕnēhʾet-yiśrāʾēl vĕʾet-yĕhûdāh
2 vayyōʾmer hammelekʾel-yôʾāv śar-haḥayilʾăšer-ʾittô šûṭ-nāʾ bĕkol-šivṭēy yiśrāʾēl middān vĕʿad-bĕʾēr ševaʿ ûfiqədû ʾet-hāʿām vĕyādaʿtîʾēt mispar hāʿām
3 vayyōʾmer yôʾāvʾel-hammelek vĕyōsēf **yhwh** ʾĕlōheykāʾel-hāʿām kāhēm vĕkāhēm mēʾāh fĕʿāmîm vĕʿēynēyʾădônî-hammelek rōʾôt vaʾdônî hammelek lāmmāh ḥāfēṣ baddāvār hazzeh

Translation:

> And again the anger of **yhwh** burned against Israel, and he incited David against them, saying, “Go, number Israel and Judah.” And the king said to Joab, the commander of the army who was with him, “Go now through all the tribes of Israel, from Dan to Beer-sheba, and count the people, that I may know the number of the people.” And Joab said to the king, “May **yhwh** your god add to the people as many as they are again a hundred times, and may the eyes of my lord the king see it. But why does my lord the king delight in this thing?”
>
> - 2 Samuel 24:1-3

Note: Hebrew scripture contains the specific name “יְהוָה” (yhwh), not “Lord”.

- 1 Chronicles 21:1-6 presents the decisive parallel:

1 וַיַּעֲמֹד **שָׂטָן** עַל־יִשְׂרָאֵל וַיָּסֶת אֶת־דָּוִיד לִמְנוֹת אֶת־יִשְׂרָאֵל
2 וַיֹּאמֶר דָּוִיד אֶל־יוֹאָב וְאֶל־שָׂרֵי הָעָם לְכוּ סִפְרוּ אֶת־יִשְׂרָאֵל מִבְּאֵר שֶׁבַע וְעַד־דָּן
וְהָבִיאוּ אֵלַי וְאֵדְעָה אֶת־מִסְפָּרָם
3 וַיֹּאמֶר יוֹאָב יוֹסֵף **יְהוָה** עַל־עַמּוֹ כָּהֵם מֵאָה פְעָמִים הֲלֹא אֲדֹנִי הַמֶּלֶךְ כֻּלָּם
לַאדֹנִי לַעֲבָדִים לָמָּה יְבַקֵּשׁ זֹאת אֲדֹנִי לָמָּה יִהְיֶה לְאַשְׁמָה לְיִשְׂרָאֵל

1 vayyaʿămōd **śāṭān** ʿal-yiśrāʾēl vayyāset ʾet-dāvîd limnôt ʾet-yiśrāʾēl
2 vayyōʾmer dāvîd ʾel-yôʾāv vĕʾel-śārēy hāʿām lĕkû sifrû ʾet-yiśrāʾēl mibbĕʾēr ševaʿ vĕʿad-dān vĕhāvîʾû ʾēlay vĕʾēdĕʿāh ʾet-mispārām
3 vayyōʾmer yôʾāv yōsēf **yhwh** ʿal-ʿammô kāhēm mēʾāh fĕʿāmîm hălōʾ ʾădōnî hammelek kullām laʾdōnî laʿăvādîm lāmmāh yĕvaqqēš zōʾt ʾădōnî lāmmāh yihyeh lĕʾašmāh lĕyiśrāʾēl

> And **Satan** stood against Israel, and he incited David to number Israel. And David said to Joab and to the leaders of the people, “Go, count Israel from Beer-sheba to Dan, and bring (the results) to me, that I may know their number.” And Joab said, “May **yhwh** add to his people a hundred times as many as they are! But, my lord the king, are they not all my lord’s servants? Why does my lord seek this? Why should he be a cause of guilt for Israel?”
>
> – 1 Chronicles 21:1-3

Determination – 4.1. Synonymity of Use

These parallel accounts unambiguously attribute the same act - inciting David to take a census of Israel - to both Satan and yhwh. These two accounts, describing the identical event, use the names “Satan” and “yhwh” interchangeably, proving that these seemingly opposed figures are actually a single being. This juxtaposition stands as deliberate evidence: the entity known as yhwh is Satan, the adversary, the one who opposes humanity and seeks to enslave us.

The revelation that yhwh and Satan are one and the same unlocks a deeper truth within the Bible. It unmasks the false god who has deceived us, pointing directly to our true Father Who desires our freedom and flourishing. It compels us to reexamine our fundamental assumptions about the divine.

When we encounter passages or findings that seem to challenge traditional interpretations, we should remember that our goal isn’t to defend our existing views, but to understand God’s truth more fully.

C. Additional Support

The significance of 1 Chronicles 21:1 extends further:

- Among 27 total occurrences of "Satan" in the Old Testament, this verse marks its first appearance in the Bible
- Among the 27 occurrences of "Satan" in the Old Testament, 26 appear as "ha-satan" (הַשָּׂטָן), meaning "the satan." This verse uniquely presents "Satan" (שָׂטָן) without the definite article
- "Satan" (שָׂטָן), without the definite article "ha-" (הַשָּׂטָן), is therefore in this verse established as the proper name "Satan", rather than as the general role of "the satan"
- While many English translations render all occurrences as the proper name "Satan," this distinctive usage merits particular attention.
- This unique usage reinforces the deliberate nature of the revelation, strengthening its significance as an intentional revelation.

4.2. Description of the Beast

A. Claim

THE PARALLEL PASSAGES of Revelation 13:2 and Hosea 13:7-8 identify yhwh as being “the beast,” humanity’s adversary.

B. Manuscript Evidence

- Revelation 13:2 –

> And the **beast** that I saw was like a **leopard**; its feet were like a **bear**’s, and its mouth was like a **lion**’s mouth.

This beast, already present on Earth, rises from the sea once the heavenly ark arrives. The beast is a composite creature with features of a leopard, bear, and lion.

- Hosea 13:7-8 –

> So I am to them like a **lion**;
> like a **leopard** I will lurk beside the way.
> I will fall upon them like a **bear** robbed of her cubs;
> I will tear open their breast,
> and there I will devour them like a **lion**,
> as a wild **beast** would rip them open.

In this passage, yhwh portrays himself as a beast, lion, leopard, and bear – the exact same four terms that characterize the beast in Revelation 13:2. Here he threatens to attack and devour his own people the Jews like a ferocious predator.

Determination – 4.2. Description of the Beast

The striking parallels between Revelation 13:2 and Hosea 13:7-8 provide compelling evidence that yhwh is the adversary of mankind. The beastly imagery in Revelation, which draws upon yhwh's own self-description, exposes a truth. By linking these passages, a discerning reader can uncover a hidden message that points to the true nature of yhwh, Elohim of the Hebrews.

This connection becomes even more significant when we consider the larger context of Revelation 13. In this chapter, the beast is presented as a powerful, deceptive figure that demands worship from all people on earth (Revelation 13:4, 8). This mirrors the Old Testament portrayal of yhwh as a jealous god who requires exclusive devotion and

punishes those who turn away from him (Exodus 20:5, Deuteronomy 6:15).

Furthermore, the beast is said to have authority over "every tribe, tongue, and nation" (Revelation 13:7), much like yhwh's claim to sovereignty over all the earth (Psalm 24:1, Deuteronomy 10:14). The parallels between the two figures are striking.

These passages point at yhwh not being God, but an imposter – the very adversary of humanity.

C. Third Connection

There is even a third occurrence in the Bible of such a matching description.

Daniel 7:2-7, ESV -

1 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter.
2 Daniel declared, "I saw in my vision by night, and behold, the four winds of heaven were stirring up the great sea.
3 And four great beasts came up out of the sea, different from one another.
4 The first was like a lion and had eagles' wings. Then

as I looked its wings were plucked off, and it was lifted up from the ground and made to stand on two feet like a man, and the mind of a man was given to it.
5 And behold, another beast, a second one, like a bear. It was raised up on one side. It had three ribs in its mouth between its teeth; and it was told, 'Arise, devour much flesh.'
6 After this I looked, and behold, another, like a leopard, with four wings of a bird on its back. And the beast had four heads, and dominion was given to it.
7 After this I saw in the night visions, and behold, a fourth beast, terrifying and dreadful and exceedingly strong. It had great iron teeth; it devoured and broke in pieces and stamped what was left with its feet. It was different from all the beasts that were before it, and it had ten horns.

The four beasts described in Daniel 7 - the lion, the bear, the leopard, and the terrifying fourth beast - are directly mirrored in both Hosea 13:7-8 and Revelation 13:2, where they describe yhwh and the beast respectively. This precise repetition of all four entities across these passages establishes an undeniable connection, revealing they represent the same adversarial figure: yhwh.

Daniel 7's four beasts represent four progressive stages of a single entity's manifestation, each more powerful than the last. This progression tracks yhwh's expanding influence and dominion, culminating in the fourth beast with "great iron teeth" and ten horns. This evolution aligns perfectly with yhwh's portrayal in Hosea and

the beast in Revelation, exposing the true nature of this adversarial being across biblical literature.

The lion-beast of Daniel 7:4 presents intriguing evidence: initially possessing eagles' wings, these wings are stripped away, forcing the beast to stand as a man with a human mind. This mirrors Satan's fall: a divine being who attempted to usurp The Most High Elyon and was cast down to Earth as punishment (Isaiah 14:12-20). This parallel gains further support from Psalm 82, where Elohim faces judgment for transgressions. The removal of the wings thus represents yhwh's expulsion from the divine realm to Earth.

The interpretation of Daniel 7's four beasts as progressive manifestations of one entity, combined with the deliberate usage of these same four beings (beast, lion, bear, leopard) across Daniel, Hosea, and Revelation, provides us with evidence that these passages reveal the same adversarial figure's true identity. This consistent symbolism across multiple biblical books stands as intentional revelation of yhwh's true identity.

4.3. The Word of Yeshua

A. Claim

YESHUA TELLS US in the Bible who the devil is: it is the father of the Jews.

B. Examination

Yeshua would regularly have theological discussions with Pharisees. The Pharisees were priests of one of the chief religious parties among the Jews at that time.

- John 8:19-20, word-for-word translation from Nestle Greek New Testament 1904:

19 They were saying therefore to Him, “Where
is The Father of You?” Answered Jesus,
“Neither Me you know nor The Father of Me.

If Me you had known, also The Father of Me you would have known." 20 These the words He spoke in the treasury teaching in the temple; and no one seized Him, because not yet had come the hour of Him.

- John 8:39-47, word-for-word translation from Nestle Greek New Testament 1904:

39 They answered and said to Him, "The father of us Abraham is." Says to them Jesus, "If children of Abraham you are, the works of Abraham you would do. 40 But now you seek Me to kill, a man Who the truth to you has spoken, which I heard from God. This Abraham not did. 41 You do the works of the father of you." They said to Him, "We of sexual immorality not were born; one father we have, God." 42 Said to them Jesus, "If God father of you were, you would love Me; for I from God came forth and have come. For not of Myself I have come, but He Me sent. 43 Why the speech My not do you know? Because not you are able to hear the word My. 44 You of the father the devil are, and the desires of the father of you you want to do. He a murderer was from the beginning, and in the truth not does he stand, because not is truth in him. When he speaks falsehood, from his own he speaks, for a liar he is, and the father of it. 45 But because I

the truth speak, not you believe Me. 46 Who of you convicts Me concerning sin? If truth I speak, why you not believe Me? 47 The one being of God the words of God hears; because of this you not hear, because of God not you are."

Key points:

- Yeshua challenges the Pharisees' claim of being Abraham's children, firmly declaring a different paternity.
- The Pharisees counter by claiming God as their father.
- Yeshua explicitly states that their father is the devil.
- Yeshua states their father was "a murderer and a liar from the beginning." These appear to be references to actions of yhwh in Genesis 2:17 and Genesis 7:21-23
- When Yeshua says "if God were your father, you would love Me," He is distinguishing between The Most High God (Father of Yeshua) and yhwh (father of the Pharisees).
- The fundamental reason for the inability of Pharisees to accept His message is due to their different divine origins
- The contrast of character between Yeshua's origin and the Pharisees' origin is emphasized

C. Refutations of Spiritual or Metaphorical Readings

This literal interpretation of John 8:37-47 presents several strong arguments against a purely spiritual or metaphorical reading:

- The text in verses 33 and 37 use the term "σπέρμα" (sperma, "sperm"), which is typically used to denote biological descent.
- It aligns with and explains various Old Testament stories involving yhwh's direct interaction with humans, including procreation.
- The forcefulness of Yeshua's statements ("you are of the father the devil") seems to go beyond metaphor, especially given the serious consequences of such an accusation in that cultural context.
- The reference to the devil being a "murderer from the beginning" aligns more coherently with a literal reading connecting to Genesis events.
- It provides a framework for understanding Yeshua's' claims of unique divine sonship in contrast to others' claims of divine parentage.

- In a society where lineage was crucially important, a literal interpretation carries more weight than a metaphorical one.
- It provides a concrete reason for the fundamental inability of the Pharisees to accept Yeshua's message, beyond mere philosophical disagreement.
- It addresses the paradox of how the "children of Abraham" could be so at odds with The Messiah promised to Abraham.

While spiritual or metaphorical interpretations have their place in biblical exegesis, in this case a literal reading provides a more cohesive understanding of the text, especially when considering the broader context previously established. It offers explanatory power for various biblical puzzles that metaphorical readings are unable to adequately address.

Determination – 4.3. The Word of Yeshua Himself

Scripture shows that Yeshua is revealing the true nature of the Jews' parentage, exposing yhwh as the devil, while distinguishing Himself as Son of God.

D. Related passages

- Genesis 6:1-4 describes the "sons of Elohim" as having children with human women. When we understand Elohim yhwh as one of these "sons of Elohim," it explains that yhwh can procreate with humans.
- Genesis 21:1 states, "yhwh visited Sarah as he had said, and yhwh did to Sarah as he had promised." This double phrasing alludes to a sexual encounter which would point to yhwh fathering Isaac.
- Exodus 4:22-23 repeatedly refers to Israel as yhwh's son, firstborn even, which can be read literally in light of the previous verses.
- Jeremiah 31:9 contains the statement by yhwh that yhwh is Israel's father and that Ephraim is also a firstborn of yhwh. Repeated references by yhwh of blood-relations with the Jews.
- Matthew 1:18 and Luke 1:35 describe Yeshua's conception by The Holy Spirit, which was sent by The Most High, contrasting with the Pharisees' parentage.

- Luke 1:32 and Mark 5:7 refer to Yeshua as the "Son of The Most High," this terminology follows Old Testament distinctions between The Most High God and yhwh.

- In Judges 13, an angel announces the conception of Samson as son of yhwh Elohim in similar fashion to the angelic announcement of Yeshua as Son of The Most High.

  - "And the angel of **yhwh** appeared to the woman and said to her, 'Behold now, you are barren, and cannot bear, but you will conceive, and bear a son.'" (Judges 13:3)

  - "Then Manoah begged **yhwh** and said, 'O **yhwh**, let the man of **Elohim** which you sent come to us again" (Judges 13:8)

4.4. The Remains of Moses

A. Claim

BY FOLLOWING THE trail of evidence surrounding the death of Moses and the disputed claim over his body, the Bible identifies yhwh as Satan.

B. Examination

When reading Deuteronomy 32:7 in Moses' final discourse, we discover a sarcastic invocation:

> Remember the days of old; consider the years of many generations;
>
> ask your father, and he will show you, your elders, and they will tell you.

This opening cuts deep and highlights where Moses stands:

- The entire generation of elders who had left Egypt had been condemned to death by yhwh
- The fathers and elders who could have testified had all perished
- These were not natural deaths from age, but divine punishment for "lack of faith"

Immediately following this pointed reminder, Moses delivers his most explosive revelation in Deuteronomy 32:8-9,

> When Elyon The Most High gave to the Goyim their inheritance, when he divided the sons of Adam, He established boundaries of peoples according to the number of sons of Elohim. yhwh's portion was his people, Jacob his allotted inheritance.

The sequence is devastating:

1. Moses sarcastically points out that no one can "ask their fathers" because yhwh killed them all
2. He then immediately reveals that yhwh is merely one of Elyon's subordinates

This juxtaposition implies that the dead elders may have known this truth about yhwh, suggesting yhwh's harsh treatment of the exodus generation may have been about more than just "lack of faith."

Moses' fate after this revelation follows yhwh's established pattern of silencing witnesses:

- Moses had been yhwh's most faithful servant, speaking with him "face to face" (Exodus 33:11)
- Moses is condemned (Deuteronomy 32:48-52) and eliminated shortly after explicitly revealing yhwh's subordinate status.
- His only offence was "because not you believed in me to sanctify me in eyes of sons of Israel." (Numbers 20:12)
- Despite Moses begging to enter the Promised Land, yhwh remained unforgiving (Deuteronomy 3:23-26).
- yhwh was directly responsible for the death of Moses: "according to the word of yhwh" (Deuteronomy 34:5).
- Moses at the time of his death is described as being in perfect health: "his eye was undimmed, and his vigor unabated" (Deuteronomy 34:7)
- yhwh personally buries Moses in an unknown location: "to this day no one knows where his grave is" (Deuteronomy 34:6)

The peculiarity of these events now appears as part of a larger pattern:

- The exodus generation was potentially eliminated for knowing too much
- The burial's secrecy fits with a pattern of eliminating witnesses

However, Revelation 11:3,6 tells us that Moses is destined to return as one of the two witnesses who will "have power over the waters, to turn them into blood, and to strike the earth with every plague," essential to breaking the scroll of seven seals. yhwh appears to be attempting to thwart Moses' future role as a divine witness.

This interpretation gains powerful support from Jude 1:9,

> But Michael the archangel, when with the devil disputing he was discussing about the of Moses body, not dared judgment to bring of blasphemy, but said May rebuke you Lord.

The passage reveals:

- "The devil" held claim to the body of Moses
- "The devil" was preventing access to the body of Moses from a heavenly claim

- Michael doesn't directly challenge the devil's claim to Moses' body, but instead appeals to higher authority

The holder of the remains of Moses is identified as both yhwh and as the devil, indicating the same being. This demonstrates that the Bible points to yhwh as being the devil. The heavenly dispute is not just about a body; it is about the role of Moses as a witness foretold in the Book of Revelation; and it would explain the need for Michael to appeal to a higher authority.

This sub-narrative continues at the Transfiguration (Matthew 17:1-8, Mark 9:2-8, Luke 9:28-36), where Moses and Elijah appear with Yeshua, despite yhwh's attempts at preventing their return. This suggests yhwh's actions were overruled, validating both Moses' righteousness and his revelations about yhwh's true status.

The Transfiguration serves as a preview:

- Shows yhwh failed to prevent Moses' return
- Demonstrates Moses' role as witness
- Validates Moses' original revelation about yhwh's status

This comprehensive interpretation resolves numerous textual tensions:

- It reveals why the exodus generation had to die in the wilderness
- It clarifies why Moses' death seems disproportionate to his supposed transgression
- It provides a reason for yhwh's personal involvement in the burial and its secrecy
- It explains the nature of the dispute over Moses' body
- It justifies Moses' later appearance at the Transfiguration
- It identifies the two witnesses from Revelation 11:3 as Moses and Elijah

Determination 4.4. – The Remains of Moses

The evidence presents a compelling case for the claim that yhwh and Satan are one and the same. By murdering Moses, hiding his body, and then disputing with archangel Michael over the remains, yhwh/Satan revealed his true colors as the adversary of mankind. This reading also determines that yhwh is a divine being who systematically eliminated everyone, the entire exodus generation down to Moses himself, that knew that yhwh was not El Elyon The God Most High, in yhwh's attempt at falsely claiming that title.

C. Yeshua Validates Role of Moses

There is a particularly relevant quote from Yeshua in John 5:45-46:

> Do not think that I will accuse you before The Father. Your accuser is Moses, on whom your hopes are set. If you believed Moses, you would believe Me, for he wrote about Me.

- This is both present and future:
  - Moses' writings already accuse (Deuteronomy 32:7-9)
  - Moses will return as witness to accuse in person
  - Moses' testimony will support Yeshua
  - Validates Moses' claim of El Elyon's supremacy

- This statement is exceptionally powerful due to the broader context of the passage. Yeshua is addressing the Jewish Pharisees who follow yhwh, saying that Moses - the very prophet they claim to follow - is actually their accuser. Writings in Deuteronomy expose uncomfortable truths about their deity:

- Yeshua identifies Moses as an accuser of the Jews for not recognizing Yeshua's authority
- The irony of "on whom your hopes are set" gains new meaning when considering Moses a crucial witness to yhwh's defeat
- "If you believed Moses" takes on deeper significance - if they truly understood what Moses wrote (Deuteronomy 32:8-9), they would recognize Yeshua as representing El Elyon's authority

As we can now see, the writings of Moses are key to recognizing Yeshua's authority.

4.5. Temptation Story

A. Claim

THE TEMPTATION STORY in Matthew 4:1-11 and Luke 4:1-13 was specifically designed to identify yhwh as Satan.

B. Examination

By examining the details of the temptation narrative and comparing them to Old Testament accounts of yhwh's interactions with the Jews, a discerning reader can uncover significant parallels.

1. The Wilderness Setting:

   The trials of Yeshua take place in the wilderness, where The Holy Spirit led Him to be tempted by the devil. He fasts for forty days and nights (Matthew 4:1-2; Luke 4:1-2). This setting and timeframe directly parallel the Jews' forty years of wandering in the wilderness (Numbers 14:33-34). The

wilderness is a place of testing and trial, where both Yeshua and the Jews face hunger, thirst, and trials.

2. Bread from stones:

The temptation to turn stones into bread is particularly revealing (Matthew 4:3; Luke 4:3). Satan challenges Yeshua to perform this miracle to prove His identity as The Son of God, just as the Jews in the wilderness demanded that yhwh provide them with bread and water (Exodus 16:3; 17:1-3), which came from a rock (Exodus 17:6). Notably, yhwh failed to provide the bread they craved, instead giving them manna, which they came to despise (Numbers 21:5; 11:4-6).

In contrast, Yeshua later demonstrates His power to miraculously provide bread in the feeding of the five thousand (John 6:1-14). This miracle, involving the multiplication of loaves and fish, is a clear sign of Yeshua's divine authority and His ability to meet the needs of His followers.

Furthermore, Yeshua's words in John 6:31-33 draw a clear distinction between the manna provided by yhwh and the true bread from Heaven that comes from The Father. This contrast highlights a fundamental difference between yhwh, who provided inadequate and unsatisfying sustenance, and God, Who provides genuine spiritual and physical nourishment.

Consider these parallel texts:

- In Matthew 7:9-11, we read:

> Or who is of you man, whom will ask the son of him bread, not stone will give to him? Or also fish will ask, not serpent will give to him? If therefore you evil being know gifts good to give to the children of you, how much more The Father of you in the Heavens will give good things to the asking Him.

- Numbers 21:5-6:

> And the people spoke against Elohim and against Moses, 'Why did you bring us out of Egypt, to die in the wilderness for no bread and no water, and our soul loathes this worthless bread.' And yhwh sent among the people venomous snakes, which bit the people and many people from Israel died.

- In Luke 11:11-12, it is written:

> Which father among you, if a son shall ask a fish, will instead of a fish give him a snake? Or if he asks for an egg, shall give him a scorpion?

- Deuteronomy 8:14-15:

> yhwh your Elohim who brought you out from the land of Egypt, who led you through the great and terrible wilderness, with venomous snakes and scorpions, and thirsty ground where there was no water; who poured water for you out of the rock of flint.

3. Love of Worship:

   Satan offers Yeshua all the kingdoms of the world if He will bow down and worship him (Matthew 4:8-9; Luke 4:5-7). This parallels yhwh's demand for exclusive worship and devotion from the Jews (Exodus 20:3-5; Deuteronomy 6:13-14). yhwh's demands for worship are noticeably similar to Satan's desire for Yeshua's worship.

4. The Significance of the Number 40

   The temptation of Yeshua in the wilderness lasts for forty days and forty nights (Matthew 4:2; Luke 4:2). This time period is significant, as it parallels several key events in the Old Testament where yhwh's people or leaders endure trials or hardships for forty days or years:

   - In the story of Noah's flood, rain falls upon the earth for forty days and forty nights (Genesis 7:12). This event is a time of judgment and purification, where yhwh murders from the beginning (John 8:44).
   - During the Jews' wandering in the wilderness, they spend forty years as supposed punishment for disobedience and lack of faith (Numbers 14:33-34). This lack of faith is surprising, as the Jews had only just witnessed the power of yhwh unleashed upon the Egyptians. It was a time of trials, where yhwh dominated and toughened his people.
   - Moses, the great prophet and leader of Israel, spends forty days and forty nights on Mount Sinai receiving the law and commandments from yhwh (Exodus 24:18; 34:28). This time is one of setting the framework for yhwh's authority over his people.

- The prophet Elijah travels forty days and forty nights to reach Mount Horeb, where he encounters yhwh in a still, small voice (1 Kings 19:8-12). This journey is a time of recommissioning, where Elijah is given new direction by yhwh.

In each of these instances, the number forty represents a period of trial, testing, and transformation, often in preparation for a new phase of their journey or mission. By undergoing forty days and nights of temptation in the wilderness, Yeshua reveals the true nature of yhwh as the tempter and adversary. Just as yhwh tested and tried the Jews in the Old Testament, so now Satan, a guise of yhwh, tests and tempts Yeshua.

5. Ruler of the World:

In the temptation narrative, Satan claims authority over all the kingdoms of the world and offers them to Yeshua in exchange for worship (Matthew 4:8-9; Luke 4:5-7). This claim of dominion over the nations and the world is significant, as it directly parallels yhwh's assertions of power and authority in the Old Testament.

Throughout the Hebrew Bible, yhwh is portrayed as the ruler and owner of the earth. In Exodus 19:5, yhwh declares, "Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is

mine." This verse establishes yhwh's claim to the entire world and his special relationship with Israel as his chosen people.

Similarly, in Psalm 24:1, the Psalmist affirms, "The earth is yhwh's, and everything in it, the world, and all who live in it." This passage reinforces yhwh's ownership and sovereignty over all creation.

In Psalm 47:2, yhwh was called "the great king over all the earth", emphasizing his authority and dominion over all.

Jeremiah also claimed yhwh's power over the kingdoms of the world. In Jeremiah 27:5, yhwh declared, "With my great power and outstretched arm I made the earth and its people and the animals that are on it, and I give it to anyone I please." This statement asserted yhwh's right to bestow authority and dominion over the earth to whomever he chose.

Continuing, we find more claims: In Isaiah 42:8, yhwh made a bold declaration: "I am yhwh; that is my name! I will not yield my glory to another or my praise to idols." This statement emphasized yhwh's unwillingness to share his power and authority with any other being. These claims of dominion parallel many more assertions of authority over the nations in the Old Testament.

These passages, among others, firmly establish yhwh's claim to being sole ruler and owner of the world in the Old Testament. However, when Satan makes the same claim in the temptation narrative, it raises significant questions.

If yhwh truly is the sovereign ruler of the earth, as the previous passages suggest, then Satan's ability to offer these kingdoms to Yeshua would directly contradict yhwh's assertion of exclusive control. The fact that Satan can make this offer and that Yeshua responds in kind indicate that Satan has indeed obtained power and dominion over the world.

The absence of any biblical account of a transfer of power from yhwh to Satan indicates that yhwh and Satan are, in fact, one and the same entity. By recognizing this inconsistency and the lack of any explanation for Satan's power, we are confronted with the conclusion that yhwh, an Elohim who demands exclusive worship and obedience in the Old Testament, is actually the adversary, the one who has usurped God's authority and blinded humanity to the truth (2 Corinthians 4:4).

6. Mountaintop Setting, Promises of Land:

In the temptation narrative, Satan takes Yeshua to a high mountain to show him all the kingdoms of the world and their splendor (Matthew 4:8; Luke 4:5). This mountaintop setting is significant, as it parallels several key events in the Old Testament where yhwh reveals himself or tests his people on mountains:

- Revelation of yhwh to Moses on Mount Sinai (Exodus 19-20). In this account, yhwh descended upon the mountain in fire and smoke, accompanied by thunder, lightning, and a loud trumpet blast (Exodus 19:16-19). He then proceeded to give Moses the Ten Commandments and other laws that would govern the Jews' relationship with him and with each other (Exodus 20:1-17).

  While this event is often viewed as a positive moment of divine revelation, it was so frightening that it caused the people to tremble (Exodus 19:16). yhwh warned the people not to approach the mountain, lest they be destroyed (Exodus 19:12-13, 21-24). This fear-based approach stands in contrast to the inviting nature of God as revealed in Yeshua (Matthew 11:28-30).

  And further, the giving of the law on Mount Sinai established a system of blessings and curses based on people's submission and obedience (Deuteronomy 11:26-28). Such a conditional relationship is similar to Satan's offer to Yeshua, where blessings (the kingdoms of the world) were promised in exchange for worship and allegiance.

- Command by yhwh to Abraham to sacrifice his son Isaac on Mount Moriah (Genesis 22:1-19). In this troubling account, yhwh tested Abraham's faith and obedience by asking him to offer his "beloved son" as a burnt offering (Genesis 22:1-2).

- In the New Testament, Yeshua's transfiguration on a high mountain (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36) serves as a point of comparison. Here, Yeshua is revealed in His divine glory, accompanied by Moses and Elijah. However, unlike the terrifying and unapproachable nature of yhwh's appearance on Mount Sinai, Yeshua's transfiguration is a moment of awe and beauty. The Father's Voice from Heaven affirms Yeshua's identity and instructs the disciples to listen to Him (Matthew 17:5; Mark 9:7; Luke 9:35).

- The interaction with yhwh right before Moses' death occurs on Mount Nebo (Deuteronomy 32:48-52; 34:1-4). In this account, yhwh commands Moses to go up to Mount Nebo to view the promised land, telling him that he will die here and not enter the land. From the top of the mountain, yhwh shows Moses all the land that he has promised to give to the Jews.

- yhwh's interactions with Abraham and Jacob involved mountaintop settings and promises of land and blessings. In Genesis 12:1-7, yhwh calls Abraham to leave his homeland and go to a new land that he will show him. When Abraham arrives in Canaan, yhwh appears to him and promises to give the land to his offspring. In Genesis 13:14-17, yhwh again promises Abraham all the land he can see.

- In the case of Jacob, yhwh appears to him in a dream at Bethel, promising to give him and his descendants the land on which he lies (Genesis 28:4-15). Later, when Jacob returns to Bethel, yhwh reappears to him and affirms the promise of land and blessings (Genesis 35:9-15).

These accounts demonstrate a pattern in which yhwh uses mountaintop settings and promises of land to test and secure the loyalty of his chosen people. yhwh asserts his power and authority over his followers much like Satan attempts in the temptation narrative.

Determination – 4.5. Temptation Story

All these parallels, when taken together, build a compelling case that the temptation story was crafted to identify yhwh as being Satan by highlighting their similarities. The wilderness setting, the provision of bread, the demand for worship, the power over nations, and the mountaintop settings all serve to create a deliberate link between the two figures.

Furthermore, the larger biblical narrative supports this connection. In the Old Testament, yhwh is portrayed as a jealous, wrathful, and demanding deity who requires strict obedience and loyalty from his followers. He is often depicted as bringing judgment, destruction, and trials upon his people. These characteristics are strikingly similar to the traditional understanding of Satan as a tempter and an adversary.

The temptation story can be seen as an unmasking of yhwh as Satan. By paralleling the actions and characteristics of yhwh with those of Satan, the Gospel writers direct the reader to consider the true nature of yhwh. This interpretation is grounded in a careful analysis of the biblical text.

In this context, the temptation story becomes a pivotal moment in the larger narrative of Yeshua's mission to reveal the true nature of God and to free humanity from bondage. By resisting Satan's temptations and affirming His identity as The Son of God, Yeshua demonstrated His divine heritage while exposing the deception of yhwh and the religious system that upholds him.

4.6. Deception and Manipulation

A. Claim

INSTANCES OF DECEPTION and manipulation by yhwh in the Old Testament identify him as an adversarial figure.

B. Examination

Through careful examination of specific biblical passages, we can identify a pattern of behavior:

1. Consider yhwh's direct involvement in deceptive prophecy, as recorded in 1 Kings 22:21-23 (WEB):

> A spirit came out and stood before Yahweh, and said, 'I will entice him.' Yahweh said to him, 'How?' He said, 'I will go out and will be a lying spirit in the mouth of all his prophets.'

> He said, 'You will entice him, and will also prevail. Go out and do so.' Now therefore, behold, Yahweh has put a lying spirit in the mouth of all these your prophets; and Yahweh has spoken evil concerning you.

In this passage, yhwh not only condones deception but actively participates in orchestrating false prophecy. This behavior is contradicted by Yeshua's later teachings about honesty and integrity (John 8:32).

2. This pattern of deception continues in Ezekiel 14:9 (WEB):

> If the prophet is deceived and speaks a word, I, Yahweh, have deceived that prophet, and I will stretch out my hand on him, and will destroy him from among my people Israel.

Here, yhwh admits to deceiving prophets while simultaneously intending to punish them for falling victim to this very deception. Such behavior shows us an entity more focused on ego and control, not justice and truth.

3. The Exodus narrative provides another compelling example of yhwh's manipulative nature. In Exodus 4:21 (WEB):

> Yahweh said to Moses, 'When you go back into Egypt, see that you do before Pharaoh all the wonders which I have put in your hand, but I will harden his heart and he will not let the people go.'

This divine interference with Pharaoh's free will directly leads to the devastating plagues unleashed upon Egypt. Rather than seeking a swift liberation of the Israelites, yhwh's actions are designed to maximize suffering and destruction.

4. Another ethically troubling example appears in the Book of Job. The opening chapter (Job 1:8-12, WEB) describes yhwh allowing the torture of a righteous man:

> Yahweh said to Satan, 'Have you considered my servant, Job? For there is no one like him in the earth, a blameless and an upright man, one who fears God, and turns away from evil.' Then Satan answered Yahweh, and said, "... But stretch out your hand now, and touch all that he has, and he will renounce you to your face.' Yahweh said to Satan,

> ‘Behold, all that he has is in your power. Only on himself don’t stretch out your hand.’

This passage reveals several disturbing aspects of yhwh’s character:

- He initiates the conversation about Job, effectively prompting Satan’s actions
- He permits extensive suffering to befall a righteous individual merely to prove a point
- He demonstrates indifference to human welfare, treating Job as an instrument in a demonstration

Determination – 4.6. Deception and Manipulation

Deception and manipulation represent a fundamental corruption of moral connection and truth-seeking. The Old Testament contains numerous instances where yhwh engaged in deception, manipulation, and morally questionable behavior. These actions are impossible to reconcile with the concept of a loving and just God, but align closely with the behavior of an adversary.

4.7. Violence and Sacrifice

A. Claim

CERTAIN COMMANDS BY yhwh for violence and human sacrifice identify him as being Satan.

B. Examination

A compelling case for yhwh's identity as Satan emerges from examining yhwh's commands concerning violence and sacrifice in comparison with Yeshua's descriptions of our Father. Throughout the Old Testament, yhwh not only condones violence and human sacrifice but actively demands them. These actions stand in direct opposition to Yeshua's New Testament teachings of love, forgiveness, and non-violence.

i. Commands of Violence

Disturbing examples of yhwh's violent nature appear in explicit commands for genocide and human suffering. In Numbers 31:17-18, Moses conveys yhwh's instructions:

> Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. But all the young girls who have not known man by lying with him keep alive for yourselves.

This command for genocide and sexual slavery, attributed to yhwh, is one of the Old Testament's many morally reprehensible passages.

ii. Human Sacrifice

The chapter of Numbers continues with yhwh demanding tribute from the captured victims:

> Levy a tribute to Yahweh of the men of war who went out to battle: one soul of five hundred; of the persons, of the cattle, of the

> donkeys, and of the flocks... The persons were sixteen thousand, of whom Yahweh's tribute was thirty-two persons.
>
> - Numbers 31:28, 40, WEB

These passages indicate that yhwh not only sanctioned slaughter and enslavement but demanded a portion of the captives as sacrificial tribute. The thirty-two virgin girls given as "tribute" to yhwh represent human sacrifices, destined for the altar—a practice fundamentally incompatible with a benevolent deity's nature.

The demand for human sacrifice appears repeatedly in yhwh's commands. Consider the explicit requirement for firstborn sons in Exodus 22:29-30 (WEB):

> You shall not delay to offer from your harvest and from the outflow of your presses. You shall give the firstborn of your sons to me. You shall do likewise with your cattle and with your sheep.

This commandment explicitly equates firstborn sons with livestock as sacrificial offerings. While later texts introduce a system of redemption, the initial command remains unambiguous in its horror.

The story of Jephthah (Judges 11:29-40) further illustrates yhwh's acceptance of human sacrifice. When

Jephthah vows to sacrifice whatever first emerges from his house in exchange for military victory, The text explicitly says that yhwh delivered the enemies into his hand, yet yhwh remains silent as Jephthah's daughter becomes a burnt offering. Unlike the intervention that saved Isaac, yhwh requires the fulfillment of this vow, treating human sacrifice as legitimate payment for divine favor.

iii. Altar Worship and Sacrificial System

yhwh's fixation with sacrificial worship manifests in detailed commands for altar construction and sacrificial rituals. In Exodus 20:24-25 (WEB), yhwh provided specific instructions:

> You shall make an altar of earth for me, and shall sacrifice on it your burnt offerings and your peace offerings... In every place where I record my name I will come to you and I will bless you.

The emphasis on proper altar construction and sacrifice continues throughout the Old Testament, with yhwh expressing pleasure in burnt offerings (Leviticus 1:9).

The Old Testament portrays yhwh as a deity who not only demands the construction of altars, but takes great pleasure in the burning of sacrifices offered upon them. The centrality of these structures to worshipping yhwh suggests that yhwh has an

obsessive fixation with sacrificial worship. The portrayal of a god who delights in sacrificial altars and burnt offerings cannot be reconciled with the teachings of Yeshua.

iv. Contrast with Yeshua's Teachings

Yeshua presents a radically different perspective on sacrifice and worship. In the Sermon on the Mount, he addresses the practice of making vows:

> Let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the evil one.
>
> - Matthew 5:37, WEB

Regarding sacrifice, Yeshua presents a fundamentally different perspective on sacrifice and worship that directly challenges yhwh's demands for immediate sacrifice and ritual offerings. In Matthew 5:23-24 (WEB), we learn:

> If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, leave your gift there before the altar. First be reconciled to your brother, and then come and offer your gift.

This teaching is profound in several ways:

- Prioritizes human reconciliation over ritual sacrifice
- Directly contradicts yhwh's demand for immediate offerings
- Shows that maintaining peaceful relationships supersedes altar worship
- Reveals that The Most High values mercy between humans more than sacrificial ritual

This emphasis on mercy over sacrifice is reinforced in Matthew 9:13 (WEB) when Yeshua quotes Hosea 6:6:

> But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance.

Most significantly, Yeshua describes The Most High God as fundamentally kind and merciful in Luke 6:35 (WEB).

> But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and you shall be sons of the Most High: for he is kind toward the unthankful and evil.

This description stands in stark contrast to yhwh's celebration of violence and destruction:

> It will happen that as Yahweh rejoiced over you to do you good, and to multiply you, so Yahweh will rejoice over you to cause you to perish and to destroy you.
>
> - Deuteronomy 28:63, WEB

In John 8:44 (WEB), Yeshua explicitly identifies a murderer from the beginning as the devil:

> You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.

This characterization of the devil as one who delights in murder from the beginning aligns well with yhwh's commands for genocide:

> Thus saith Jehovah of hosts, I have marked that which Amalek did to Israel, how he set himself against him in the way, when he

> came up out of Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.
>
> - 1 Samuel 15:2-3, ASV

Determination – 4.7. Violence and Sacrifice

yhwh's commands for genocide, demands for human sacrifice, and pleasure in destruction, directly align with the character of Satan. Yeshua's description of the devil as a murderer from the beginning firmly identifies yhwh as Satan.

4.8. Betrayal and Contradictions of Character

A. Claim

SPECIFIC CONTRADICTING STATEMENTS and acts of betrayal by yhwh identify him as an adversary, not as Supreme Creator.

B. Examination

The Old Testament presents numerous contradictions in yhwh's actions and commands, further supporting the case of yhwh not being supreme, unchanging God, but rather a fallible lower-ranking divine being. These inconsistencies manifest in several key areas.

i. Contradictions Regarding Human Sacrifice

One glaring contradiction relates to yhwh's stance on human sacrifice. As we've seen, there are instances where yhwh seems to demand or accept human sacrifice. However, in other passages, yhwh explicitly condemns the practice. For example, in Jeremiah 32:35 (ESV):

> They built the high places of Baal in the Valley of the Son of Hinnom, to offer up their sons and daughters to Molech, though I did not command them, nor did it enter into my mind, that they should do this abomination, to cause Judah to sin.

This contradiction is difficult to reconcile with the concept of a consistent, supreme deity. However, things become clear when we view yhwh as a lower-ranking, dishonest entity.

ii. Claims of Unchanging Nature

In Numbers 23:19, yhwh explicitly claims having an unchanging nature:

> God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it? (ESV)

This claim is reinforced in Malachi 3:6,

> For I, yhwh, have not changed.

Yet the Old Testament repeatedly describes yhwh changing his mind and expressing regret:

Genesis 6:6-7 (ESV),

> And yhwh regretted that he had made man on the earth, and it grieved him to his heart. So yhwh said, 'I will blot out man whom I have created from the face of the land.'

1 Samuel 15:11,

> I regret that I made Saul king, for he has turned away from me.

These contradictions between claimed immutability and demonstrated variability point at an imperfect being, not a supreme deity.

iii. Inconsistent Principles of Justice

yhwh's principles regarding generational punishment demonstrate inconsistency. In Exodus 20:5, yhwh declares:

> You shall not bow down to them or serve them, for I yhwh, your Elohim, am a jealous El, dispensing the sins of the fathers onto the children to the third and the fourth generation of those who hate me.

This directly contradicts yhwh's later proclamation in Ezekiel 18:20,

> The soul who sins shall die. The son shall not suffer for the sins of the father, nor the father suffer for the sins of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon themself.

iv. Limited Omniscience

Multiple passages show us that yhwh lacks the omniscience expected of a supreme deity. In Genesis 18:20-21:

> Then yhwh said, 'Because the outcry against Sodom and Gomorrah is great and their sin is very grave, I will go down to see whether they have done altogether according to the outcry that has come to me. And if not, I will know.'

This need for physical verification implies limited knowledge. Similarly, in Genesis 3:8-9, yhwh asks Adam and Eve, "Where are you?"—a question incompatible with true omniscience.

v. yhwh's Betrayal

Perhaps the most significant betrayal appears in yhwh's promise to the Jews who left Egypt. In Exodus 6:7-8, yhwh declares:

> And I will take you as my people, and I will be your Elohim... And I will bring you into the land that I swore to give to Abraham, Isaac, and Jacob. I will give it to you as a possession. I am yhwh!

This promise was tragically broken. Of all adult Jews who departed Egypt, only Joshua and Caleb reached the promised land (Numbers 32:11-12). All other adult Jews perished during the 40-year journey, by decree of yhwh, a journey that should have taken mere weeks. yhwh threatened to smite the Jews with a plague and disinherit them, to start anew with Moses, relenting only after Moses's intervention (Numbers 14:10-24).

> All those men who have seen my glory, and my signs, which I worked in Egypt and in the wilderness… Surely they shall not see the land which I swore to their fathers, neither shall any of those who despised me see it.
>
> - Numbers 14:22-23

This outcome stands in contrast to Yeshua's perfect preservation of his followers, as recorded in John 6:39 and 17:12.

Determination – 4.8. Betrayal and Contradictions of Character

The many contradictions, betrayals and limitations in the behavior of yhwh make a strong case for identifying yhwh as an adversary, not as a supreme creator.

4.9. The Red List - Chronicle of Atrocities

THE OLD TESTAMENT stands as an undeniable record of destruction, suffering, and death attributed to yhwh. These accounts deserve careful examination, as they reveal a pattern of behavior fundamentally incompatible with the nature of a benevolent deity. This compilation serves as a testament to why sincere Christians must distinguish between yhwh and The Loving Father that Yeshua revealed.

A. Claim

The many accounts of genocide in the Old Testament reveal yhwh as being evil.

B. Manuscript Evidence

- Genesis 3:22-24, 6:3 – In the beginning, yhwh denied humans immortality, condemning every man, woman, and child to death: “And yhwh Elohim said, ‘Behold, Man has become like one of us, knowing good and evil. And now, lest

he stretch out his hand, and take also of the tree of life, and eat, and live forever…' Therefore yhwh Elohim banished him from the garden of Eden."

- Genesis 7:21-23 – yhwh unleashed an Extinction Level Event, claiming regret for creating humans as justification: "And all flesh that moved on the earth expired… everything which had in its nostrils the breath of life, of all that was on the dry land, died… And Noah alone remained, and what was with him in the ark." This is described as an act of global genocide.

- Genesis 19:24-26 - The obliteration of entire cities and their inhabitants: "And yhwh rained on Sodom and Gomorrah brimstone and fire from yhwh out of heaven, and overthrew those cities, and all the plain, and all the inhabitants of the cities." Note that this destruction included children and infants, disregarding innocent life.

- First Plague (Exodus 7:20-21) - yhwh poisons the water supply: "All the waters that were in the river were turned into blood. And the fish that were in the river died." This act caused widespread suffering among innocent civilians, including children.

- Mass Animal Death (Exodus 9:6) - yhwh destroys livestock: "And yhwh did this thing on the following day, and all the cattle of Egypt died." This action caused economic devastation and famine conditions.

- The Culminating Horror (Exodus 12:29-30) – yhwh murders children: "At midnight yhwh smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive that was in the dungeon… And there was a great cry in Egypt, for there was not a house where there was not one dead." This deliberate targeting of children represents perhaps the most morally reprehensible act in the series.

- Numbers 11:1 - yhwh burns people alive for complaining: "And it came to pass that when the people murmured, it was evil in the ears of yhwh; and yhwh heard it, and his anger was kindled, and the fire of yhwh burned among them, and consumed some in the extremity of the camp."

- Numbers 11:33 - yhwh sends a deadly plague over food complaints: "The flesh was yet between their teeth, before it was chewed, when the wrath of yhwh was

kindled against the people, and yhwh smote the people with a very great plague." After sarcastically providing an over-abundance of quail, yhwh kills people while they are still eating.

- The Golden Calf Incident (Exodus 32:27-28) - yhwh commands the slaughter of worshippers: "Put every man his sword upon his hip... and slay every man his brother... and there fell of the people that day about three thousand men." This massacre of his own followers demonstrates yhwh's lethal response to dissent.

- The Plague Response (Numbers 16:49) - After Korah's rebellion: "Now they that died in the plague were fourteen thousand seven hundred, besides them that had died because of the matter of Korah." yhwh's response to questioning his authority was mass death.

- Numbers 15:32-36 - yhwh commands the execution of a man for gathering sticks on the Sabbath: "And all the congregation brought him without the camp, and stoned him with stones, and he died; as yhwh commanded Moses." This displays a disturbing disproportion between offense and punishment.

- Numbers 14:22-23, 29 - yhwh condemns an entire generation to die in the wilderness: "for all those men who have seen my glory, and my signs, which I did in Egypt and in the wilderness, and have tempted me these ten times, and have not hearkened to my voice, shall in no wise see the land which I did swear unto their fathers: none of them that despised me shall see it... your carcasses shall fall in this wilderness." This death sentence for an entire generation turned the exodus into a forty-year death march.

- Numbers 31:17-18 - yhwh orders the slaughter of children and enslavement of virgins: "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him, but all the women children, that have not known a man by lying with him, keep alive for yourselves." This command combines mass murder with sexual slavery.

- Numbers 31:40 - yhwh demands virgin girls as tribute: "and the human persons were sixteen thousand, of whom the tribute for yhwh was thirty-two persons." Innocent young women that were sacrificed by fire.

- Deuteronomy 20:16-17 - yhwh demands total extermination: "But of the cities of these peoples which yhwh thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth, but shalt utterly devote them to destruction." This represents a direct command for genocide.

- Joshua 6:21 - The destruction of Jericho: "And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." Every living being, including children, was slaughtered under yhwh's command.

- Joshua 8:24-25 - The destruction of Ai: "And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field... both of men and women, were twelve thousand, even all the men of Ai." Another complete annihilation of a population.

- 2 Samuel 24:15 - yhwh's plague kills 70,000 for David's census: "So yhwh sent a pestilence upon Israel from the morning even to the time appointed; and there died of the people from Dan even to Beer-sheba seventy thousand men." Thousands die for one leader's action.

- 2 Samuel 12:15-18 - yhwh kills David's infant son: "yhwh struck the child that Uriah's wife bare unto David, and it was very sick... And it came to pass on the seventh day, that the child died." An innocent child is killed to punish its parent.

- 2 Kings 19:35 - yhwh's angel kills 185,000: "The angel of yhwh went forth, and smote in the camp of the Assyrians hundred eighty and five thousand: and when they arose early in the morning, behold, all of them were dead bodies."

- Jeremiah 19:7-9 - yhwh forces cannibalism: "And I will cause them to eat the flesh of their sons and the flesh of their daughters; and they shall eat every one the flesh of his friend, in the siege and in the distress." This prophecy, fulfilled in 586 BC, shows yhwh deliberately created conditions so horrific that parents consumed their own children.

- 2 Kings 2:24 - yhwh sends bears to maul children: "And he turned back, and looked on them, and cursed them in the name of yhwh. And there came forth two she-bears out of the wood, and tore forty-two children of them." Children are killed for simple mockery.

- Isaiah 13:15-18 - yhwh promises unspeakable brutality: "Every one that is found shall be thrust through… Their infants also shall be dashed in pieces before their eyes; their houses shall be rifled, and their wives ravished… their eye shall not spare children." This prophecy, fulfilled in 539 BC, reveals yhwh 's deliberate targeting of infants and promotion of sexual violence.

- Hosea 13:16 - yhwh promises brutal infanticide: "Samaria will be held guilty, for she has rebelled against her god. They will fall by the sword, their little ones will be dashed in pieces." Once again, yhwh specifically targets infants for brutal death.

- Exodus 13:1-2, 22:29 - yhwh demands all firstborn: "Sanctify unto me all the firstborn… the firstborn of thy sons shalt thou give unto me." Though later modified with a redemption system, the underlying model remains the sacrifice of firstborn males.

- Lamentations 4:4-10 - The results of yhwh's judgment: "The tongue of the sucking child cleaveth to the roof of his mouth for thirst… The hands of the pitiful women have boiled their own children; They were their food in the destruction of the daughter of my people." This

graphic account shows the horrific consequences of yhwh's actions.

- 2 Samuel 6:6-7 - yhwh kills Uzzah for touching the ark: "Uzzah put forth his hand to the ark of Elohim, and took hold of it; for the oxen stumbled. And the anger of yhwh was kindled against Uzzah; and Elohim smote him there for his error." Death for attempting to prevent the ark from falling.
- 1 Samuel 6:19 - yhwh kills people for looking at the ark: "And he smote of the men of Beth-shemesh, because they had looked into the ark of yhwh, he smote of the people seventy men fifty thousand men."

C. Thematic Patterns

This comprehensive record of yhwh's actions reveals 4 unmistakable patterns:

1. Systematic Brutality

- Repeated targeting of infants and children
- Regular use of mass death as punishment
- Implementation of torture and psychological warfare
- Boasting of cannibalism during sieges

2. Disproportionate Punishment

- Death penalties for minor infractions
- Mass executions for individual sins
- Killing of innocent children for parents' actions
- Extreme responses to simple curiosity or mistakes

3. Ritualistic Violence

- Demands for human sacrifice
- Claims on firstborn children
- Death penalties for incorrect ritual observance
- Use of sacred objects as instruments of death

4. Calculated Cruelty

- Deliberate creation of conditions for cannibalism
- Specific targeting of children and infants
- Use of psychological torture through family destruction
- Implementation of multi-generational punishments

These documented actions stand in direct opposition to Yeshua's teachings of:

- Love and protection for children
- Forgiveness and mercy
- Individual responsibility for wrongdoing
- God's unconditional love for humanity

Determination – 4.9. The Red List, Chronicle of Atrocities

This evidence forms an insurmountable moral barrier to reconciling yhwh with The Loving Father whom Yeshua revealed. Followers of Yeshua must recognize this distinction and direct their loyalty accordingly.

This documented pattern of behavior reveals several disturbing truths:

- yhwh consistently uses death of innocents as a primary tool of control and punishment
- The punishments frequently exceed any reasonable proportion to the alleged offenses
- Children are repeatedly targeted for death and suffering
- Entire populations are condemned

These actions all stand in direct opposition to Yeshua's teachings of love, forgiveness, and protection of the innocent. yhwh's pattern of destruction and Yeshua's ministry of healing and redemption cannot be reconciled as being morally aligned.

4.10. Ownership of the Earth

A. Claim

CLAIMS OF OWNERSHIP of the earth in the Bible determine that yhwh is Satan.

B. Examination

The following is a list of occurrences in the Bible where there is a claim of being the ruler of the world, the earth, of someone having authority over the entire world, or where there is a transfer of ownership of the world:

- Genesis 1:26-28 - Elohim gives dominion over Earth to humans: "Then Elohim said, 'Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and

over the cattle, over all the earth and over every creeping thing that creeps on the earth.'"

- Exodus 19:5 - Elohim yhwh claims all the earth is his: "Now therefore, if you will obey my voice and keep my covenant, you shall be a special treasure to me above all peoples, for all the earth is mine;" (ESV)

- Deuteronomy 32:8-9 - The Most High divides the nations: "When Elyon The Most High gave to the Goyim their inheritance, when He separated sons of Adam, He set the boundaries of the peoples according to the number of sons of Elohim. For yhwh's portion is his people; Jacob is his inheritance."

- Job 9:24 - Job refers to yhwh as he who can give the earth away, yet has genuine uncertainty about responsibility for the evil state of the world: "The earth is given into the hand of the wicked; he covers the faces of its judges— if it is not he, who then is it?"

- Psalm 24:1 - The earth is yhwh's: "The earth is yhwh's; and the fullness thereof; the world and those who dwell therein,"

- Psalm 47:2 - yhwh is king over the earth: "For yhwh ~~elyon~~ is terrible, he is a great king over all the earth."

- Psalm 82:8 - Elohim inherit all Goyim: "Rise up, Elohim, judge the earth; For you shall inherit all the Goyim."

- Psalm 115:16 - yhwh claims the heavens, but gives the Earth to mankind: "The heavens, even the heavens, are yhwh's; But the Earth he has given to sons of Adam."

- Isaiah 14:12-14 - Lucifer attempts to overthrow Heaven, to dethrone and be like The Most High: "How you are fallen from Heaven, O Lucifer, son of the morning! How you are cut down to the ground, you who weakened the Goyim! For you have said in your heart: 'I will ascend into Heaven, I will exalt my throne above the stars of El; I will also sit on the mount of the

congregation on the farthest side of the North; I will ascend above the heights of the clouds, I will be like Elyon The Most High.'"

- Jeremiah 27:5 - Claim by Elohim yhwh of making the Earth, man and beast: "I have made the Earth, man and beast on the ground by my great power and outstretched arm and have given it to who seems right to me"

- Daniel 4:17 - The Most High rules over all: "The Most High rules in the kingdom of men, gives it to whomever he will, and sets over it the lowest of men."

- Matthew 4:8-9 - The devil owns all the kingdoms of the world: "Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory. And he said to Him, 'All these things I will give You if You will fall down and worship me.'"

- Matthew 28:18 - Yeshua has been given authority in Heaven and on Earth: "And Jesus came and spoke to them, saying, 'All authority has been given to Me in Heaven and on Earth.'"

- Luke 4:5-6 - The devil has authority over all the kingdoms of the world: "And the devil took him up and showed him all the kingdoms of the world in a moment of time, and said to him, 'To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will.'" (ESV)

- John 12:31 - Yeshua claims the ruler of this world now cast out: "Now is the judgment of this world; now the ruler of this world will be cast out." (ESV)

- John 14:30 - The ruler of this world is evil: "I will not talk with you much longer, for the ruler of this world is coming and in Me he has nothing," (ESV)

- John 16:11 - The ruler of this world has been judged: "concerning judgment, because the ruler of this world is judged." (ESV)

- 2 Corinthians 4:4 - The god of this world blinds people to keep them from Christ: "In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God." (ESV)

- Ephesians 2:1-2 - The prince of the power of the air is described similar to Satan: "And you being dead in the trespasses and sins of you in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience."

- Ephesians 6:12 - We wrestle with divine rulers that are evil: "For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness,

against the spiritual forces of evil in the heavenly places." (ESV)

- 1 John 5:19 - The evil one has the whole world in his power: "We know that we are from God, and the whole world lies in the power of the evil one." (ESV)

- Revelation 11:15 - Final rulers of the kingdoms of this world: "Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our lord and of his christ, and he shall reign forever and ever!'"

- Revelation 13:7 - The Beast is given authority over the peoples: "It was given power to wage war against God's holy people and to conquer them. And it was given authority over every tribe, people, language and nation." (NIV)

If we examine the narrative that emerges from these passages, it illustrates a complex power structure in the spiritual realm. The Old Testament describes The Most High God El Elyon having delegated authority to different Elohim. yhwh Elohim is one of these beings who received Israel as his portion. As we move through the Old Testament, yhwh's authority expands, with claims of ownership over "all the earth."

The New Testament introduces a more explicit concept of a "ruler of this world" or "god of this age," typically associated with Satan. Importantly, Yeshua does not dispute Satan's claim to authority over the kingdoms of the world in the temptation narratives. This indicates that at that point in the narrative, Satan had a legitimate claim to earthly authority.

However, at the end of His ministry, Yeshua declared that all authority has been given to Him (Matthew 28:18) and that the evil one has been cast out. The picture that emerges is one of contested authority rather than of clear ownership. It would appear that different spiritual beings, including yhwh and Satan, have claimed and exercised varying degrees of authority over the earth at different times.

However, one big question remains: How did Satan obtain authority or ownership over the whole world? yhwh has clearly stated: "I am yhwh; that is my name! I will not yield my glory to another or my praise to idols" (Isaiah 42:8). This strongly asserts yhwh's unwillingness to share his rulership or glory.

There is one interpretation that resolves this dilemma while still aligning with the Biblical text: it is that of yhwh being Satan. This is a reasonable conclusion:

- Unlike other major figures, Satan lacks an origin story, having no clear introduction or origin in the Bible, which makes sense if he was already present as yhwh.
- yhwh has clearly claimed he will not yield his glory to others.
- Both yhwh and Satan are described as having ownership over the earth at different, but sequential, points in time. Lack of a disclosure how this occurred is puzzling, considering the significance of being the ruler of the world. The fact that the bible overlooks this transfer is a strong case for them being the same entity.
- There's also no direct confrontation between yhwh and Satan in the Old Testament, which is unusual for supposed cosmic opponents.

Determination – 4.10. Ownership of the Earth

A strong case can be made from this biblical reading that yhwh is in fact Satan. This reading also proves the common assumption of yhwh's uncontested rule throughout biblical history to be inaccurate.

4.11. Compiling the Evidence

HAVING EXAMINED VARIOUS aspects of the Old and New Testaments, we can now compile relevant evidence that establishes conclusively that yhwh ("your father") cannot be The Father ("My Father") described by Yeshua.

This comprehensive compilation establishes fundamental patterns as well as specific evidential details. The matter now stands proven: yhwh is not our Father in Heaven, but is an imposter, falsely claiming the title of The Most High.

A. Established Facts

1. The use of the plural term "Elohim" throughout the Old Testament (Genesis 1:26, Exodus 12:12, Psalm 82:1, 2 Kings 5:17) demonstrates the existence of many divine beings or "gods".

2. References to yhwh Elohim (Genesis 2:4, 28:12-13, Psalm 82:6, Deuteronomy 10:17, 32:8-9) identify yhwh as one of the many divine "gods" that once resided on Earth.

3. El Elyon, God Most High, is identified as distinct from yhwh (Genesis 14:19-22 with Exodus 6:2-3, Deuteronomy 32:8-9)
4. The Bible identifies yhwh as being Satan (1 Chronicles 21 with 2 Samuel 24, Revelation 13:2 with Hosea 13:7-8).
5. Yeshua is identified as Son of The Most High. (Luke 1:35, Mark 5:7, Luke 8:28)
6. Yeshua explicitly confirms the existence of different divine lineages, including that of the devil, whom Yeshua identified as being the father of the Pharisees, yhwh. (John 8:41-44)

B. Patterns of Evidence

1. The Garden Narrative
    - yhwh's first recorded interaction with humans involved a death threat (Genesis 2:17)
    - yhwh's fear of humans gaining knowledge mirrors Satan's traditional role
    - The snake's prediction proved accurate, unlike yhwh's warning

- Deliberate prevention of access to the Tree of Life reveals malevolent intent

2. Blood Sacrifice Obsession of yhwh
    - Consistent demand for blood sacrifice aligns with demonic practices
    - Sharp contrast with Yeshua's emphasis on mercy over sacrifice
    - Pattern of demanding death as payment throughout Old Testament

3. Fear-Based Control of yhwh
    - Fear serves as primary motivational tool
    - Threats of punishment dominate yhwh-human interactions
    - Love is consistently conditional upon absolute obedience
    - Pattern matches abusive control rather than divine love

4. yhwh's Suppression of humans
    - Initial punishment for seeking knowledge in Eden
    - Systematic destruction of those who question authority
    - Emphasis on blind obedience over understanding
    - Consistent opposition to human advancement and wisdom

5. Divine Jealousy of yhwh
    - Self-description as "jealous god" reveals limitation
    - Obsessive demand for exclusive worship
    - Violent reactions to perceived disloyalty
    - Characteristic of insecurity rather than divine confidence

6. Temples of yhwh
    - Demand for physical dwelling contradicts omnipresence
    - Obsessive focus on material wealth and sacrificial offerings
    - Behavior inconsistent with transcendent God

7. Legalities of yhwh
    - Creation of impossible-to-follow laws
    - Use of laws for condemnation rather than guidance
    - yhwh's prevalent disregard of own laws
    - Continuous addition of supplementary rules

8. yhwh's Treatment of Job
    - Testing of Job is notably aligned with satanic behavior
    - No distinction between yhwh and Satan's motivations
    - Intimidation and condescension upon being confronted

9. Territorial Fixation of yhwh
    - Obsession with specific geographic locations
    - Demands for territorial conquest
    - Commands for genocide of other peoples
    - Behavior pattern of limited territorial deity

C. Specific Textual Evidence

1. Ruler of the World
    - yhwh claimed being ruler of the world (Psalm 24:1).
    - Yeshua proclaimed the ruler of this world "cast out" (John 12:31-32).

2. Physical Limitations
    - yhwh exhibited distinctly physical constraints: needed rest (Genesis 2:2) and must travel to investigate (Genesis 11:5)
    - Yeshua taught us that God is spirit (John 4:21-24).

3. Knowledge Limitations
    - yhwh repeatedly tested humans to gain information: Abraham (Genesis 22:12), the Jews in the wilderness (Deuteronomy 8:2).
    - Yeshua teaches that The Father knows what we need before we even ask (Matthew 6:8).

4. Emotional Volatility

    - yhwh's emotional swings were dramatic - regretted creation (Genesis 6:6), shifted from rage to acceptance (Exodus 32:14), displayed insecurity and jealousy (Exodus 20:5).
    - Yeshua describes The Father's consistent love (Luke 11:13).

5. Fear vs. Love

    - yhwh's primary tool was fear: "The fear of yhwh is the beginning of wisdom" (Proverbs 9:10). His followers were commanded to fear him (Deuteronomy 6:13).
    - Yeshua demonstrates The Father's loving nature through the parable of the prodigal son (Luke 15:20-24) and teaches His perfect love for humanity (John 3:16).

6. Conditional Acceptance

    - yhwh's approval depended on obedience (Exodus 20:5-6).
    - This contradicts Yeshua's revelation of The Father who forgives freely (Luke 23:34)

7. Attitude Toward Human Achievement

    - When humans thrived, yhwh felt threatened and intervened (Genesis 11:5-8).

    - Yeshua desires us to do even greater things (John 14:12).

8. Attitude Toward Human Knowledge

    - yhwh prohibited access to knowledge in Eden and punished those who gain it (Genesis 3:22-24).

    - Yeshua emphasizes The Father's desire for our understanding: "You will know the truth, and the truth will set you free" (John 8:32).

9. Consequences for Sin

    - yhwh demanded immediate death for many sins (Exodus 31:14, Leviticus 20:10).

    - Yeshua revealed The Father's desire for repentance and redemption, shown in the parables of the lost sheep and lost coin (Luke 15:1-10).

10. Value of Children

- yhwh commanded the death of children (Exodus 12:29) and accepted child sacrifice (Judges 11:29-40).
- Yeshua strongly warns against being a stumbling block to children (Matthew 18:6).

11. Value of Ornamentation

- yhwh demanded elaborate altars, temples (Exodus 25-31).
- Yeshua teaches the worthlessness of worldly treasure and the value of heavenly treasure (Matthew 6:19-21).

12. Blood Sacrifice Demands

- yhwh's insatiable demands for blood included human sacrifice (Numbers 31:40).
- Yeshua repeatedly quotes Hosea regarding The Father: "I desire mercy, not sacrifice" (Matthew 9:13, 12:7).

13. Sabbath Violations

- yhwh established an intricate legal system with death penalties for violations (Numbers 15:32-36).
- Yeshua demonstrates The Father's priority of human welfare over rigid rules: "The Sabbath was made for man, not man for the Sabbath" (Mark 2:27).

14. Hatred of Enemies

- yhwh commanded the complete destruction of enemies, including women and children (1 Samuel 15:3).
- Yeshua reveals The Father's way: "Love your enemies and pray for those who persecute you, that you may be children of your Father in Heaven" (Matthew 5:44-45).

15. Exclusion of Others

- yhwh forbid certain groups from his assembly (Deuteronomy 23:1-3).
- Yeshua includes the least of us (Matthew 25:40).

16. Power Displays

- yhwh's miracles infamously involved death and destruction (Exodus plagues).
- Yeshua's miracles reflect The Father's nature through healing, feeding, and restoring life (Matthew 14:14, John 11:43-44).

17. Demands

- yhwh ruled through fear and demands absolute submission (Exodus 19:12-13, Numbers 15:30-31).
- Yeshua teaches us that if we are merciful, we will be shown mercy (Matthew 5:7).

18. Patience with Followers

- yhwh often responded to questioning with death (Numbers 16:41-49).
- Yeshua is a deeply patient and caring teacher (Matthew 11:2-6).

19. Communication Style

- yhwh spoke in threats, ultimatums (Deuteronomy 28:15-68)
- Yeshua reveals The Father through parables and gentle teaching (Matthew 13:34).

20. Relationship with Nature

- yhwh used nature as punishment - floods, plagues, famines (Genesis 7:17-24, Exodus 7-12).
- Yeshua reveals The Father's benevolence to all through nature: "He causes His sun to rise on the evil and the good, and sends rain on the righteous and unrighteous" (Matthew 5:45).

21. Treatment of Animals

- yhwh demanded animal deaths for countless sacrifices, killed animals as punishment (Genesis 7:21-23).
- Yeshua reveals The Father's care for even sparrows: "So don't worry, you are worth more than many sparrows" (Matthew 10:29-31).

22. Seeking of Glory

- yhwh constantly demanded recognition and praise (Isaiah 42:8, Exodus 20:5-6).
- Yeshua reveals that The Father rewards those who pray and give in secret (Matthew 6:4-6).

23. Chosen People

- yhwh claimed an exclusive relationship with one nation (Deuteronomy 7:6).
- Yeshua reveals The Father's universal love (Matthew 5:43-45, Matthew 8:10-12).

24. Response to Weakness

- yhwh rejected the weak, blemished, and disabled from his presence (Leviticus 21:16-23).
- Yeshua reveals special care for the weak: "It is not the healthy who need a doctor, but the sick" (Matthew 9:12).

25. Sadistic Nature

- yhwh used suffering as punishment and control (Genesis 3:16-19, Exodus 32:35).
- Yeshua reveals The Father's nature by explaining that afflictions are not divine punishment (John 9:1-3) and demonstrates The Father's Will through healing (Matthew 9:35, 14:14).

26. Approach Protocol

- yhwh required complex approach rituals, death for violations (Exodus 19:12-13, 28:43, Leviticus 16).
- Yeshua allows followers to touch Him freely (Matthew 9:20-22)

27. Teaching Methods

- yhwh's instruction was through rigid laws with deadly consequences (Leviticus 10:1-2).
- Yeshua reveals The Father's wisdom through parables that invite reflection and understanding (Matthew 13:1-34).

28. Indiscriminate Punishment

- yhwh punished entire populations for individual sins: the flood (Genesis 6-7), Sodom (Genesis 19:24-25).
- Yeshua's individual approach to sin and redemption is shown throughout his ministry (Luke 19:1-10), "One who comes to Me I will never cast out." (John 6:37).

29. Generational Punishment

- yhwh explicitly punished children for parents' sins to the third and fourth generation (Exodus 20:5).
- Yeshua tells us that all will be rewarded according to their own actions (Matthew 16:27).

30. Capability Limitations

- yhwh showed limitations against iron chariots (Judges 1:19), Jacob defeated yhwh at wrestling (Gen 32:24-30).
- Yeshua teaches that faith can move mountains (Mark 11:23, Matthew 17:20).

31. Exclusion of Illegitimate Children

- yhwh excluded illegitimate children for ten generations (Deuteronomy 23:2).
- Yeshua reveals The Father's love for all children (Matthew 19:14).

32. Biblical Hierarchy

- yhwh Elohim competed with other Elohim, demanding exclusive worship from humans (Exodus 34:14).
- The Father has ultimate authority over all Elohim (Psalm 82:6, John 10:34-36).

33. Exclusion of Diseased

- yhwh established complex purity laws that excluded many from worship (Leviticus 13-14).
- Yeshua teaches us that The Father welcomes all, touching and healing the "unclean" (Matthew 8:3) to show God's works (John 9:1-12).

34. Impatience with Followers

- yhwh required immediate, perfect compliance (Exodus 32:27-28).
- Yeshua reveals The Father's patience with gradual growth, illustrated in the Parables of the Weeds, the Mustard Seed and the Yeast (Matthew 13:24-33).

35. Descriptions of Pleasure

- yhwh took pleasure in the destruction of enemies and disobedient followers (Deuteronomy 28:63)
- Yeshua describes The Father's joy in finding lost sheep (Luke 15:3-7)

36. Cultural Diversity Intolerance

- yhwh commanded complete destruction of other cultures and their artifacts (Deuteronomy 7:5, 25).
- Yeshua demonstrates The Father's appreciation for faith wherever it appears, even among foreigners (Matthew 8:10).

37. Inaccessibility

- yhwh established a hierarchical priesthood with deadly consequences for challenging this (Numbers 16:3, 31-33).
- Yeshua reveals direct access with The Father through prayer (Matthew 6:6, 9-13) and direct access with Yeshua (Matthew 11:28-30).

38. Resolution of Requests

- yhwh burned followers to death for complaining aloud (Numbers 21:4-6).
- Yeshua teaches to ask our desires persistently (Luke 18:1-8).

39. Material Focus

- yhwh demanded expensive offerings and materials (Exodus 25).
- Yeshua revealed the true value of the widow's offering (Mark 12:41-44).

40. Deception of Followers

- yhwh sent lying spirits (1 Kings 22:22)
- Yeshua reveals The Father's desire for open understanding: "But He Who sent Me is trustworthy, and what I have learned from Him I tell the world." (John 8:26).

41. Punishment for adultery

- yhwh commanded death for adultery (Leviticus 20:10).
- Yeshua did not condemn the adulteress (John 8:3-11).

42. Mercy Conditions

- yhwh frequently was without mercy (Deuteronomy 7:2, Jeremiah 13:14).
- Yeshua reveals the nature of The Father as being merciful to all (Luke 6:35-36).

43. Sin Resolution

- yhwh required complex sacrificial systems for resolving sin (Leviticus 4-6).
- Yeshua teaches of The Father's eagerness to forgive all (Luke 15:21-24).

44. Memorial Command

- yhwh demanded the use of his name, yhwh, as a memorial to him forever (Exodus 3:15).
- Yeshua tells us to commemorate Him by sharing bread (Luke 22:19).

45. Divine Protection Requirements

- yhwh required blood on doorposts for protection (Exodus 12).
- Yeshua reveals The Father's constant care without ritual (Matthew 10:29-31).

46. Social Status of Priests:

- yhwh placed priest status as having exclusive rights and being of higher status than common people (Numbers 18:7)
- Yeshua reveals the greatness of servant leadership (Matthew 20:26-28).

47. Atonement Laws

- yhwh had elaborate barbaric laws for restitution (Leviticus 4:1-12).
- Yeshua directs focus of moral purity inward (Matthew 15:18-20).

48. Vengeance

- yhwh demanded “an eye for an eye” (Exodus 21:24)
- Yeshua refutes that philosophy and teaches to turn the other cheek (Matthew 5:38-39)

49. yhwh Known Prior to Yeshua

- yhwh was a jealous god that insisted on exclusive worship (John 17:25-26)
- Yeshua claims that the world did not know God until Yeshua made Him known (John 17:25-26).

50. Samson vs Yeshua

- Samson, the angelically announced son of yhwh, was vengeful, destructive, and limited in power by hair length. (Judges 13-16)
- Yeshua, the angelically announced Son of God Most High, is kind and forgiving to all, has miraculous healing, resurrection and provision powers, has inherent power over the spiritual and physical realms. (Luke 1:32, 35, Mark 3:1-6, 7:11-17, Mark 6:30-44, Mark 1:27, Matthew 14:25-27)

4.12. Implications

WHEN WE ACCEPT that yhwh is Satan, it necessitates a radical reimagining of Christian theology.

A. Redefining the Nature of God

- Traditional Christianity vs. Revealed Christianity: Traditional Christian theology that places yhwh as God now stands as being a deception. According to Bible Scripture, God and Creator of Heaven and Earth is El Elyon, God Most High. Yeshua is His Son.
- Problem of Evil: Reveals Earth as an intentional testing ground where souls naturally separate themselves based on true nature and choices. Those who align with El Elyon emerge as the physical embodiment of light, conscious opposition to evil, illuminating darkness in a world where both must coexist to allow for genuine spiritual development.

B. The Role of Yeshua

- Savior from yhwh: Yeshua's role is that of liberating humanity from yhwh.
- Yeshua's teachings represent the revelation of God, which had not been revealed prior to that. These teachings supersede Old Testament Law.
- Traditional understandings of Yeshua's sacrifice and death require revision.

C. Scripture and Authority

- The status of the Old Testament in Christian canon must be re-evaluated, viewed as a record of both Christianity's divine origins and of the gradual expansion of yhwh's authority.
- Gospel Primacy: The direct teachings of Yeshua become the primary and sole source of spiritual authority.
- New approaches to Biblical interpretation are necessary, focusing on discerning truth from deception in Scripture.

D. Ethics and Morality

- Universal Brotherhood: Yeshua's emphasis on brotherhood and compassion is the sole basis for Christian ethics, replacing Old Testament laws and ethics.
- Universal Creator: The concept of a chosen people is corrected by Yeshua in Luke 6:35.

E. Common Concepts

- Salvation is reunification with God Most High through belief in Yeshua.
- Final Judgment: Focus is on the eradication of evil and disharmony, rather than awaiting a traditional concept of Judgment Day.
- Afterlife: Concepts of Heaven and hell may be revised or reinterpreted.

F. Practical Implications

- Prayer and Worship: Practices would focus on connecting with God as revealed by Yeshua, rejecting any worship of yhwh.
- Community: Christian communities are to reject hierarchical structures. Yeshua calls on all followers to be disciple-makers, which creates a grassroots model of spreading faith that sidesteps traditional authority figures.
- Mission: The Christian mission is to save our children's futures from the followers of Satan.

G. Interfaith Relations

- Judaism: Dramatically alters Christian-Jewish relations, viewing Jews as the biological children and worshippers of yhwh/Satan.
- Islam: Similar reconsiderations are necessary for Islam, which also claims yhwh Elohim (Allah, "The El") as its deity. Islam, just as Judaism, traces its origin back to Abraham.

- Other Religions or lack thereof: Revealed Christianity may open up avenues of dialogue with potential Christians who embrace the new-found Bible consistency and morals.

Conclusion - 4.12. Implications

The identification of yhwh as Satan raises a significant challenge. It requires a substantial reimagining of Christian theology and practice. While controversial, this new perspective offers solutions for virtually every long-standing theological problem in the Bible and leads to a Christianity more fully aligned with Yeshua's teachings of universal love and spiritual truth.

4.13. Addressing Potential Counterarguments

WHILE THE CUMULATIVE evidence presents a compelling case for yhwh being Satan, it is essential to address potential counterarguments with academic rigor and careful analysis. The following section systematically addresses the primary arguments against the identification of yhwh with Satan. Each objection is examined through textual analysis, historical context, and logical reasoning to demonstrate how apparent contradictions can be resolved through careful examination of the evidence.

a. Testament Continuity

   Counterargument: The significant continuity between the Old and New Testaments, evidenced by Yeshua's frequent quotation of Old Testament scriptures, indicates unity rather than opposition.

   Response: While continuity exists, the relationship between the testaments demonstrates systematic opposition. Throughout His ministry, Yeshua consistently used scripture to challenge and reinterpret Jewish law (Matthew 5:21-48, 19:8), revealing the adversarial nature of yhwh. Yeshua fulfilled the law not through affirmation but through termination, liberating humanity from bondage and guiding us to El Elyon, The Most High God.

b. Divine Mercy

Counterargument: The Old Testament contains numerous instances where yhwh displays mercy, love, and compassion, characteristics inconsistent with Satan.

Response: These displays of apparent benevolence can be interpreted as sophisticated control mechanisms. The pattern mirrors techniques used in abusive relationships, where sporadic kindness maintains psychological dependence. The combination of occasional mercy with consistent punishment creates a more insidious form of control than uniform malevolence.

c. Messianic Prophecies

Counterargument: The fulfillment of Old Testament prophecies in Yeshua suggests divine continuity rather than opposition.

Response: The prophetic fulfillments demonstrate Yeshua's subversion of yhwh's narrative rather than continuity with it. Passages of Luke 24:27 and John 5:39-40 show that Yeshua understood His life and teachings as the culmination of the prophetic narrative, bringing to light the true nature and purposes of God. The messianic prophecies in the Old Testament may be seen as God working through history to prepare the way for Yeshua, even in the midst of yhwh/Satan's deceptive influence.

d. Progressive Revelation

Counterargument: Apparent differences between yhwh and God Yeshua described can be explained through progressive revelation.

Response: Progressive revelation does not hold up to scrutiny:

- Yeshua does not reveal a "clearer picture" of yhwh - He explicitly reveals a different divine subject altogether, distinguishing between "your father" and "My Father", with descriptions consistently contradicting known attributes of yhwh
- The differences are fundamental contradictions in basic nature and character. yhwh demanded exclusive worship, issued harsh laws, required blood sacrifice. The Father that Yeshua reveals naturally draws worship without demanding it, unites through grace, not law, and desires we be merciful to one another.
- Progressive revelation requires belief that yhwh was purposely presenting himself in a misleading way throughout the Old Testament, only to reveal his "true nature" later, conflicting with claims of yhwh's unchanging nature and truthfulness.

Yeshua's revelation of The Father does not clarify who yhwh really is – it exposes who yhwh isn't, while revealing who is: El Elyon. Profound differences in their basic nature, ethical principles, and treatment of humanity demonstrate that yhwh and The Father are irreconcilably distinct.

e. Scriptural Unity

Counterargument: Traditional interpretation views the Bible as a unified narrative of God's relationship with humanity.

Response: Continuity lies in the distinction between El Elyon and yhwh rather than their unity. The texts present a consistent framework of a divine hierarchy with distinct entities rather than a single deity.

f. Creation Attribution

Counterargument: Genesis presents yhwh as creator, a role incompatible with Satan.

Response: The 2 creation accounts contain significant distinctions:

- Genesis 1 uses Elohim exclusively
- Genesis 2:4 introduces the compound term "yhwh Elohim"
- The change in divine designation signals a shift in subject
- The immediate deception of Adam and Eve (Genesis 2:17) reveals an impostor

g. Moral Teaching

Counterargument: The Old Testament's ethical teachings align with universal moral principles, suggesting divine rather than satanic origin.

Response: The presence of moral teachings does not preclude satanic authorship:

- Universal ethical principles appear across cultures and religions
- Moral teachings provide credibility for deception
- Claims of ethics, yet commands for violence creates moral inconsistency

The evidence fits yhwh being a manipulative and violent entity rather than a perfectly moral deity.

h. Divine Sovereignty

Counterargument: The Old Testament presents yhwh as sovereign over all beings, including Satan.

Response: Claims of sovereignty represent propagandistic self-promotion, not truth:

- Textual evidence shows later alterations (Exodus 6:2-3)
- Dead Sea Scrolls reveal editorial changes

- Persistence of “The Council of El” framework indicate a complex hierarchy
- Job’s narrative could be yhwh using a “Satan avatar”
- In Deuteronomy 32:8-9 Moses himself tells us of yhwh’s subservience to The Most High

i. Judgment Concepts

Counterargument: Yeshua’s teachings about hell and judgment align with yhwh’s punitive actions.

Response: Yeshua’s judgment concepts differ fundamentally from Old Testament patterns:

- The Parable of Wheat and Tares (Matthew 13:24-30, 36-43):
  - Emphasizes patience over immediate punishment
  - At odds with traditional judgment expectations
- The Woman Caught in Adultery (John 8:1-11):
  - Replaces legal punishment with transformation
  - Demonstrates divine mercy over judgment

- The Prodigal Son (Luke 15:11-32):
  - Presents God as loving father rather than punitive deity
  - Emphasizes reconciliation over retribution

j. Holy Spirit Continuity

Counterargument: The presence of the Holy Spirit in both Testaments suggests divine continuity.

Response: The portrayal of the Holy Spirit differs significantly between Testaments:

- Old Testament:
  - Temporary empowerment
  - Limited accessibility
  - Task-specific manifestation
- New Testament:
  - Permanent indwelling
  - Universal availability
  - Comprehensive spiritual manifestations

k. Covenantal Relationship

Counterargument: yhwh's establishment of covenants demonstrates divine interest in human relationship.

Response: The covenantal patterns reveal control mechanisms rather than genuine relationship:

- Conditional terms
- Punishment-based compliance
- Emphasis on ownership
- Contrast with universal divine love in New Testament

l. Omnipresence Claims

Counterargument: yhwh's described omnipresence suggests godly rather than satanic nature.

Response: Textual evidence reveals spatial limitations:

- Physically located in a cloud (Exodus 13:21-22, 34:5)
- Location-specific appearances (Genesis 11:5)
- Defeated in hand-to-hand combat (Genesis 32:25)

m. Omniscience Claims

Counterargument: yhwh's portrayed omniscience suggest he is god.

Response: Multiple instances demonstrate limited knowledge:

- Tests Abraham's willingness to sacrifice his son (Genesis 22:12)
- Forty years of wandering as a test of heart (Deuteronomy 8:2)
- Insecurity over Hebrews following commands (Exodus 16:4)

n. Immutability Claims

Counterargument: yhwh's unchanging nature suggests he is god.

Response: Textual evidence shows frequent changes:

- Emotional volatility leading to genocide (Genesis 6:6-7)
- Three decision changes in a single chapter: Exodus 4:12, then 4:15, then 4:24 and again 4:26
- Contradictions (commandment: "You shall not murder," yet 1 Samuel 15:3)
- The Betrayal of the Hebrews, Numbers 14:29-34

Determination – 4.13. Addressing Potential Counterarguments

Counterarguments in opposition to yhwh being identified as Satan actually help reveal a clear pattern that strengthens original claims. Each objection, when carefully analyzed, either:

- Exposes false claims of divine attributes by means of contradicting textual evidence
- Reveals behavioral patterns consistent with evil, not divine love
- Highlights the fundamental distinctions between yhwh and The Father that Yeshua described
- Points to evidence of historical editorial alterations that obscured original meanings

Let it be known with absolute certainty: yhwh is not El Elyon.
yhwh stands forever exposed as a usurper who falsely claimed God's title.

CHAPTER 5

RECONCEPTION

Understanding the Bible through the framework of "The Council of El" necessitates reexamining many biblical themes. This reexamination helps resolve apparent contradictions and reveals deeper meanings in familiar texts.

From Genesis to Revelation, the biblical narrative tells a consistent story when viewed through this framework. The seemingly contradictory portrayals of divine nature between Old and New Testaments resolve when we recognize different divine beings at work. Yeshua's statements about The Father take on clear meaning when we understand His mission to reveal El Elyon in opposition to yhwh's authority.

Christians should welcome this understanding because it:

- resolves longstanding theological difficulties,
- provides a coherent explanation for biblical tensions,
- makes sense of complex spiritual hierarchies,
- aligns with the earliest biblical manuscripts,
- explains Yeshua's mission with greater clarity,
- offers a more complete understanding of salvation.

Rather than undermining faith, this framework strengthens it by revealing the remarkable consistency of Scripture's actual message. It shows how the Bible carefully preserves truth about divine hierarchy even when later traditions obscured it. Most importantly, it properly directs us to worship and glorify El Elyon, The Most High God, while understanding Yeshua's crucial role in revealing Him.

5.1. Genesis and the Story of Mankind

A. The Two Creation Accounts: Unraveling an Ancient Mystery

THE BOOK OF Genesis opens with two distinct creation narratives that have long puzzled readers and scholars alike. In Genesis 1, we find a systematic, ordered account of creation by Elohim, culminating in the creation of humans in the divine image. Yet Genesis 2 presents what appears to be not just a different telling, but a fundamentally different perspective, introducing yhwh Elohim and focusing on the Garden of Eden narrative.

Traditional interpretations have struggled to reconcile these accounts, often attempting to harmonize them as complementary tellings of the same events. However, careful examination of the original Hebrew text and parallel passages throughout Scripture, suggests a more profound explanation: these are not different perspectives on the same creation, but rather revelations of a cosmic drama that has been obscured by traditional translations.

i. Key Points

- The First Account (Genesis 1):
  - Presents Elohim as creator(s)
  - Systematic, ordered creation
  - Uses mostly singular male verb forms, despite plurality of subject noun

- The Second Account (Genesis 2 onward):
  - “Elohim” rested for a day (Genesis 2:1-3)
  - Introduces “yhwh Elohim” (Genesis 2:4)
  - Focuses on Garden of Eden
  - Presents different creation order
  - Introduces conflict and prohibition
  - Uses only singular male verb forms, despite plurality of subject noun

ii. Identifying The Creator

One of the most significant issues in understanding the creation narratives in Genesis is the meaning of the term “Elohim.” Most modern translations render this term as “God,” implying Elohim being a singular, supreme deity. However, a closer examination of the Hebrew text reveals that “Elohim” is a plural noun, literally meaning “gods” or “divine beings.” From a strictly textual perspective, the plurality of this noun indicates that a multiplicity of divine beings was involved in the creation process.

When establishing that Elohim refers to a plurality of divine beings, it raises questions about who then God is. It also leads us to reconsider the role and identity of yhwh, one of the Elohim. By acknowledging the plurality of Elohim, we can make sense of passages that have always been problematic in traditional Christian theology. When we understand them as referring to a group of lesser divine beings rather than The Supreme Creator, we are no longer confused.

Evidence supporting El Elyon as Creator:

- Genesis 14 identifies El Elyon as Creator of Heaven and Earth
- Consistency with “The Council of El”-framework outlined in Psalm 82

- Grammatical implications: singular verbs suggest single actor
- Testimony from witnesses present at creation describe single actor

However:

- Original Bible manuscripts have all been lost
- No manuscript evidence of original “El Elyon” reading
- “Elohim” consistently used

iii. Textual Relevancies

a. Genesis 14:18-20:

- El Elyon explicitly identified as “Creator/Possessor of Heaven and Earth”
- Pre-dates Jewish covenant with yhwh
- Creator is singular
- Blessing formulas indicate a God of deliberate action

b. Psalm 82:

- El presides over the Elohim
- Elohim are all sons of Elyon
- Demonstrates hierarchical structure
- El Elyon as supreme authority, Elohim are subordinate

c. Genesis 1 and 2 Grammatical Patterns:

- Every verb with Elohim as subject is singular, with the sole exception of na'aseh ("Let us make") in verse 26.
- Every verb with Elohim as subject is masculine, with the sole exception of מְרַחֶפֶת, "hovering/ moving" in verse 2 (which agrees with the feminine "spirit/wind")
- While Genesis 1 has some grammatical variance (plural, feminine), Genesis 2 consistently uses only masculine singular forms, even with a change in divine name.
- Genesis 2:1-3 continues the use of "Elohim" as subject. In Genesis 2:4, the subject changes to "yhwh Elohim".
- Genesis 2 action types are more direct, hands-on interactions with creation than Genesis 1.

iv. Testimony From Creation Witnesses

a. Job 38:4-7,

> Or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?

- Audience present as witness to creation, not as co-creators
- Celebrates Supreme Creator's work
- Supports "The Council of El" framework

b. Proverbs 8:22-31,

> Rejoicing always before Him.

- Creator and witness present at creation
- Observes rather than creates, witnesses but doesn't participate

v. Creator's Proclamation

In Genesis 1 we find an interesting feature: The Creator judges His creations.

> God saw that it was good.
>
> - Genesis 1

- Pattern repeats seven times
- Demonstrates authority of The Highest power
- Establishes direct evaluation and approval by The Creator

This pattern directly parallels Yeshua's baptism and transfiguration events across all four Gospels.

a. Baptism Accounts

- Mark 1:11 - "And a voice came from the heavens: 'You are My beloved Son; with You I was well-pleased.'" With the use of the Greek

"Aorist" tense here, action is emphasized as completed. The expression of pleasure echoes the "it was good" refrain from Genesis 1, strengthening the parallel with The Creator's evaluation of Creation.

- Luke 3:22 - "And a voice came from Heaven: 'You are My beloved Son; with You I was well-pleased.'" Luke uses the singular "Heaven" where Mark uses plural "heavens," but otherwise the declaration is identical.

- Matthew 3:17 - "And behold, a voice from the heavens saying, 'This is My beloved Son, in Whom I was well-pleased.'" Unlike the accounts from Mark and Luke which directly address Yeshua, Matthew uses third-person declaration.

- John 1:32-34 - While John doesn't record the voice directly, John the Baptist testifies: "I saw the Spirit come down from Heaven as a dove and remain on Him. And I myself did not know Him, but the One who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the One who will

baptize with The Holy Spirit.' I have seen and I testify that this is The Son of God."

b. Transfiguration Accounts

- Matthew 17:5 - "While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice from the cloud saying, 'This is My Son, Whom I love; with Him I am well-pleased. Listen to Him!'"
- Mark 9:7 - "Then a cloud appeared overshadowing them, and a voice came from the cloud: 'This is My beloved Son, listen to Him!'"
- Luke 9:35 - "A voice came from the cloud, saying, 'This is My Son, The Chosen; listen to Him.'"
- John - John's Gospel does not include a direct account of the transfiguration, but John 12:28-30 contains a similar heavenly voice: "'Father, glorify Your name!' Then a voice came from Heaven, 'I have

> glorified it, and will glorify it again.' The crowd that was there and heard it said it had thundered; others said an angel had spoken to him. Jesus said, "This Voice was for your benefit, not mine."

Key Points

- Divine voice from Heaven in baptism and transfiguration accounts
- Proclamation patterns establishing authority are similar to Genesis 1
- Expression of approval using similar language to Genesis 1

These clear patterns strongly suggests that The Creator from Genesis 1 is Father of Yeshua. These parallels are particularly significant as it establishes continuity between the Creation narrative and the Gospel accounts while clarifying the relationship between El Elyon and Yeshua.

Conclusion – A. The Two Creation Accounts: Unraveling an Ancient Mystery

Our examination has shed some light on the mystery of Genesis:

- El Elyon explicitly identified as “Creator/Possessor of Heaven and Earth” in Genesis 14:18
- Elohim are specifically identified as sons of Elyon in Psalm 82:6
- Contextual evidence supports highest deity as Creator
- Grammatical patterns suggest single Creator
- Loving declaration pattern throughout Bible helps identify God
- Later editorial layers may have modified original references

The absence of El Elyon in Genesis 1 and 2 can be explained in several ways. One possibility is that the creation narrative follows the actions of Elohim as creators of our specific world, with El Elyon’s role as Supreme God being assumed or understood in the background.

Another explanation is that the absence of El Elyon in the creation accounts may be a result of later editing and redacting, aimed at emphasizing the supremacy of yhwh and minimizing the role of other divine beings. This would align with the gradual shift towards Jewish monotheism, in which yhwh eventually became the sole deity worshipped.

This analysis suggests that the original text may have referenced El Elyon, fitting the broader biblical narrative, even if His name is not explicitly mentioned in the creation narrative itself. Despite absence in the Genesis texts of creation, The Most High God El Elyon's supremacy as Creator is affirmed elsewhere in the Bible.

B. Verb Pattern Analysis of Genesis 1 Elohim Actions

i. Genesis 1 Verb Listing

- Verse 1: בָּרָא (bārāʾ) - "created", form: masculine singular, subject: Elohim. Note: Despite Elohim being plural in form, the verb is singular. This grammatical mismatch has long puzzled scholars.
- Verse 2: מְרַחֶפֶת (məraḥepet) - "hovered/moved", form: feminine singular, subject: ruach ("spirit/wind").
    - Verb agrees with feminine ruach rather than with Elohim
    - Suggests distinct agency for "spirit/wind of Elohim"
    - Could indicate a separate entity or force

- Verse 3: וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim
- Verse 4:
  - וַיַּרְא (wayyarʾ) - “saw”, form: masculine singular, subject: Elohim
  - וַיַּבְדֵּל (wayyavdēl) - “separated”, form: masculine singular, subject: Elohim
- Verse 5: וַיִּקְרָא (wayyiqrāʾ) - “called”, form: masculine singular, subject: Elohim
- Verse 6: וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim
- Verse 7:
  - וַיַּעַשׂ (wayyaʿaś) - “made”, form: masculine singular, subject: Elohim
  - וַיַּבְדֵּל (wayyavdēl) - “separated”, form: masculine singular, subject: Elohim
- Verse 8: וַיִּקְרָא (wayyiqrāʾ) - “called”, form: masculine singular, subject: Elohim
- Verse 9: וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim

- Verse 10:
  - וַיִּקְרָא (wayyiqrāʾ) - “called”, form: masculine singular, subject: Elohim
  - וַיַּרְא (wayyarʾ) - “saw”, form: masculine singular, subject: Elohim
- Verse 11: וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim
- Verse 12: וַיַּרְא (wayyarʾ) - “saw”, form: masculine singular, subject: Elohim
- Verse 14: וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim
- Verse 16: וַיַּעַשׂ (wayyaʿaś) - “made”, form: masculine singular, subject: Elohim
- Verse 17: וַיִּתֵּן (wayyittēn) - “set/placed”, form: masculine singular, subject: Elohim
- Verse 18: וַיַּרְא (wayyarʾ) - “saw”, form: masculine singular, subject: Elohim
- Verse 20: וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim

- Verse 21:
  - וַיִּבְרָא (wayyivraʾ) “created”, form: masculine singular, subject: Elohim
  - וַיַּרְא (wayyarʾ) “saw”, form: masculine singular, subject: Elohim
- Verse 22: וַיְבָרֶךְ (wayyevarekh) - “blessed”, form: masculine singular, subject: Elohim
- Verse 24: וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim
- Verse 25:
  - וַיַּעַשׂ (wayyaʿaś) - “made”, form: masculine singular, subject: Elohim
  - וַיַּרְא (wayyarʾ) - “saw”, form: masculine singular, subject: Elohim
- Critical Shift in Verse 26:
  - וַיֹּאמֶר (wayyōʾmer) - “said”, form: masculine singular, subject: Elohim
  - נַעֲשֶׂה (naʿăśeh) - “let us make”, form: changes to first person plural form (we/us), subject: Elohim

- בְּצַלְמֵנוּ (bəṣalmēnū), “in our image”, possessive pronoun “our” is plural
- כִּדְמוּתֵנוּ (kīdmūtēnū) - “according to our likeness”, plural possessive pronoun “our” is used again
- What makes this significant is that suddenly the text switches from third person singular forms (“he made”, “he said”) to first person plural (“let US make”)
- Consultative language, implies cooperation with others, collective involvement
- Is a clear shift from being spoken about, to speaking as “we”

- Verse 27:
  - וַיִּבְרָא (wayyivraʾ) - “created”, form: masculine singular, subject: Elohim
  - בְּצַלְמוֹ (bəṣalmo) - “in his image”, singular possessive

- Verse 28:
  - וַיְבָרֶךְ (wayyevarekh) - "blessed", form: masculine singular, Subject: Elohim
  - וַיֹּאמֶר (wayyōʾmer) - "said", form: masculine singular, Subject: Elohim
- Verse 29:
  - וַיֹּאמֶר (wayyōʾmer) - "said", form: 3rd person masculine singular, subject: Elohim
  - נָתַתִּי (nātattī) - "I have given", form: first person singular
- Verse 31: וַיַּרְא (wayyarʾ) - "saw", form: masculine singular, subject: Elohim

ii. Contrasting Elohim Collective Actions

Examining examples from the Bible where Elohim are described with plural verb forms, we find:

a. Genesis 11:7, "Let us go down and confuse", both "to go down" (Hebrew: נֵרְדָה, nērdāh) and "to confuse" (Hebrew: וְנָבְלָה, venabelah) are in the plural form, describing shared activity of a collective intervention.

b. Genesis 20:13,

> And when Elohim caused me to wander
> from my father's house

The verb "to cause to wander" (Hebrew: הִתְעוּ, hiṯʿū) is in the plural form.

c. Genesis 35:7,

> There he built an altar and named the
> place El-Bethel, because it was there that
> Elohim had revealed themselves to him
> when he was fleeing from his brother

"Had revealed" (Hebrew: נִגְלוּ, niḡlū) is in plural form, subject: Elohim.

C. Sabbath in the Old Testament

i. The Sabbath of yhwh

In Exodus 20:8-11, yhwh declares Sabbath as a day of worship. No work is to be done on this day, supposedly to attest acceptance that yhwh is the one who created Heaven and Earth. yhwh describes Sabbath as a sign of the covenant between yhwh and Israel. It is "his" Sabbath, and by upholding it, a bond with yhwh is acknowledged.

ii. References by yhwh to Sabbath

Keeping the Sabbath is of crucial importance to yhwh:

a. Exodus 20:8-11 (part of the Ten Commandments),

> Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work, but the seventh day is a Sabbath to yhwh your Elohim. […] For in six days yhwh made Heaven and Earth, the sea, and all that is in them, and rested on the seventh day. Therefore yhwh blessed the Sabbath day and made it holy.

b. Exodus 31:13,

> You are to speak to the people of Israel and say, 'Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, yhwh, sanctify you.'

c. Isaiah 56:4-7,

> For thus says yhwh: 'To the eunuchs who keep my Sabbaths, who choose the things that please me and hold fast my covenant, I will give in my house and within my walls a monument and a name better than sons and daughters

d. Isaiah 58:13-14,

> If you turn back your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight and the holy day of yhwh honorable; … then you shall take delight in yhwh, and I will make you ride on the heights of the earth…

e. Ezekiel 20:12,

> Moreover, I gave them my Sabbaths, as a sign between me and them, that they might know that I am yhwh who sanctifies them.

iii. Yeshua's Teachings Regarding Sabbath

Yeshua is much less enthusiastic about the Sabbath. Yeshua frequently challenges the Pharisees' understanding of Sabbath laws and emphasizes the spirit of the law over strict literal observance.

The clearest position that Yeshua has regarding Sabbath can be found in John 5:17, "My Father is working until now, and I am working." This is a powerful proclamation in regards to The Father. There is a tension, perhaps opposition, between Yeshua and traditional Sabbath observance:

- Matthew 12:1-8 (Yeshua's disciples pick grain on the Sabbath)
- Matthew 12:8 "For the Son of Man is lord of the Sabbath."
- Matthew 12:9-14 (Yeshua heals on the Sabbath)

- Matthew 12:11-12 "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out? How much more valuable is a person than a sheep! Therefore it is lawful to do good on the Sabbath."
- Mark 1:21 (Yeshua teaches in the synagogue on the Sabbath)
- Mark 2:23-28 (Yeshua's disciples pick grain on the Sabbath)
- Mark 2:27-28 "The Sabbath was made for man, not man for the Sabbath. So the Son of Man is lord even of the Sabbath."
- Mark 3:1-5 (Yeshua heals on the Sabbath)
- Mark 6:2 (Yeshua teaches in the synagogue on the Sabbath)
- Luke 4:16 (Yeshua reads in the synagogue on the Sabbath)
- Luke 4:31 (Yeshua teaches on the Sabbath)
- Luke 6:1-5 (Yeshua's disciples pick grain on the Sabbath)
- Luke 6:5 "The Son of Man is lord of the Sabbath."
- Luke 6:6-11 (Yeshua heals on the Sabbath)
- Luke 13:10-17 (Yeshua heals a woman on the Sabbath)
- Luke 13:15-16 "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?"

- Luke 14:1-6 (Yeshua heals a man on the Sabbath)
- Luke 14:5 "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?"
- John 5:1-18 (Yeshua heals on the Sabbath)
- John 5:17 "My Father is working until now, and I am working."
- John 7:22-23 "Moses gave you circumcision - not that it is from Moses, but from the fathers - and you circumcise a man on the Sabbath. If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?"
- John 9:1-16 (Yeshua heals a blind man on the Sabbath)

D. The Deception in Eden and the Tree of Knowledge

i. Expulsion from Paradise

In the Garden of Eden, yhwh Elohim commands Adam and Eve not to eat from the tree of the knowledge of good and evil, warning them of death should they disobey. The serpent, traditionally vilified, challenges yhwh's warning, suggesting that eating the fruit will not lead to death but rather to a god-like knowledge of good and evil.

When Eve and Adam eat of the fruit, they indeed gain this knowledge without dying, revealing yhwh's deception. In response, yhwh, driven by anger and jealousy, banishes them from the Garden, denying them access to the tree of life and condemning humanity to mortality. This act of exile sets the stage for the suffering and death that will plague humanity for generations to come.

The serpent emerges as a liberator, offering truth and enlightenment to humanity. The Eden narrative transforms into a story of humanity's first steps toward enlightenment, revealing yhwh's desperate attempts to maintain control through deception and punishment.

Throughout these early chapters of Genesis, yhwh's character presents a stark contrast to the loving, forgiving God that Yeshua would later reveal. We are invited to reconsider our fundamental assumptions about good and evil, that the deity we

have been taught to fear may be an imposter seeking to maintain humanity's bondage.

In this context, Yeshua's mission takes on profound significance. His purpose extends beyond saving humanity from sin; He comes to liberate us from the influence of a false god who had enslaved us through ignorance and fear. Through His teachings, Yeshua reveals the true nature of The Father—a loving and merciful God who desires humanity's freedom and fulfillment.

The Garden of Eden story thus serves as a powerful allegory for the human condition. We are all born into a world shaped by yhwh's deceptions, separated from both the tree of life and the complete knowledge of our divine heritage. However, through Yeshua, and by embracing the wisdom of the serpent (Matthew 10:16), we can reclaim our lost inheritance as sons and daughters of God Most High (Luke 6:35).

ii. The Serpent of the Garden

By encouraging Adam and Eve to eat the fruit, the serpent reveals himself as a liberator, opening humanity's eyes to the knowledge of good and evil, making us "like the gods." As recorded in Genesis 2:15-17:

> yhwh Elohim took the man and put him in the garden of Eden to work it and keep it. And yhwh Elohim commanded the man,

> saying, 'You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.'

The serpent's response to Eve reveals the truth:

> You will not die. Elohim knows that when you eat of it, your eyes will be opened, and you will be like Elohim, knowing good and evil.
>
> - Genesis 3:4

The subsequent reaction of yhwh confirms the serpent's truthfulness:

> yhwh Elohim said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he reach out his hand, and also take of the tree of life, and eat, and live forever— Therefore Elohim yhwh sent him out from the garden of Eden, to till the ground from which he was taken. So he drove out the man; and he placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life.
>
> - Genesis 3:22-24

This reveals several crucial points:

- yhwh's claim that eating the fruit would cause immediate death proved false.
- The serpent's predictions were proven true when humans gained divine knowledge.
- yhwh's actions demonstrate a desire to limit human potential by preventing access to immortality.

This interpretation finds strong support throughout the Bible:

- In Revelation 22:1-2, we see the promise of restored access to the tree of life: "And he showed me a river of water of life, clear as crystal, proceeding from the throne of god and of the lamb. In the midst of the street thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations."

- Numbers 21:6-9 presents the serpent as the source of rescue from yhwh's punishment:

> yhwh sent venomous snakes among the people, and they bit the people. Many people of Israel died. The people came to Moses, and said, “We have sinned, because we have spoken against yhwh and against you. Pray to yhwh, that he take away the serpents from us.” Moses prayed for the people. yhwh said to Moses, “Make a venomous snake, and set it on a pole. It shall happen that everyone who is bitten, when he sees it, shall live.”

- In John 3:14-15, Yeshua draws a parallel between Himself and Moses’s serpent: “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him should not perish, but have eternal life.”
- Furthermore, in Matthew 10:16, Yeshua instructs his disciples to be “wise as serpents”: “Behold, I send you out as sheep among wolves. Therefore, be wise as serpents and harmless as doves.”

Conclusion – 5.1. Genesis and the Story of Mankind

We reveal a consistent narrative establishing El Elyon, The Most High God, as The Creator—a narrative that supports our understanding of yhwh as a subordinate divine being, an Elohim, who wrongfully claimed supreme authority. The actions and proclamations of yhwh in Genesis 2, particularly the prohibition of the tree of knowledge and the expulsion from Eden, align with the character of humanity's adversary.

This interpretation illuminates a broader spiritual narrative wherein El Elyon and Yeshua stand in opposition to evil that seeks to undermine Their authority and mislead humanity. The Garden of Eden story, therefore, serves not as a tale of disobedience, but as a crucial revelation of divine politics and humanity's place within this cosmic drama.

5.2. yhwh, Biological Father of the Jews

THROUGHOUT THE OLD Testament, while the Jews are commonly referred to as the children of Abraham, Isaac, and Jacob, a careful examination of biblical texts reveals compelling evidence for a more direct divine paternity. This analysis demonstrates that yhwh himself appears to be their biological father, a conclusion supported by multiple scriptural passages, including yhwh's own declarations and Yeshua's confirmations.

A. Foundational Evidence: Divine-Human Procreation in Genesis

The possibility of divine beings procreating with humans is established early in the biblical narrative. Genesis 6:1-4 describes "the sons of Elohim" taking human wives and producing offspring, termed "mighty men" and "men of renown." This precedent is crucial, as other passages (Deuteronomy 32:8-9, Psalm 82:6, 8) identify yhwh as one of these "sons of Elohim", establishing the theological framework for divine-human reproduction.

B. Sarah, Key Evidence for Divine Paternity

i. The Conception of Isaac

The narrative of Sarah and Isaac's conception provides substantial evidence for non-human (Elohim) paternity. Genesis 21:1-2 states,

> yhwh visited Sarah as he had said, and yhwh did for Sarah as he had promised. And Sarah conceived and bore Abraham a son in his old age, at the set time of which Elohim had spoken to him.

- Double emphasis: "yhwh visited" and "yhwh did for Sarah"
- yhwh personally visited Sarah and the result was that she bore a son, Isaac.
- Use of "visited" (פָּקַד, paqad) often carries intimate connotations in Hebrew. The phrase "yhwh visited Sarah" appears to be a euphemism alluding to a physical interaction.
- This encounter is conveyed in a way that does not exclude it from being a sexual encounter.

- Abraham's role is notably passive in the conception narrative

ii. yhwh's Protective Jealousy

a. Egyptian Incident (Genesis 12:17-20)

yhwh afflicted Pharaoh and his house with great plagues because of Sarah

- Immediate and severe response to Sarah's presence in Pharaoh's house
- yhwh acts without Abraham's prayer or intervention

b. Abimelech Incident (Genesis 20:1-18)

yhwh appears personally in a dream to threaten Abimelech with death: "You are a dead man because of the woman"

iii. Reproductive Control

- Control over barrenness
  - Sarah remains barren during years with Abraham (Genesis 16:1)
  - Fertility granted only after yhwh's direct intervention
  - Abraham able to conceive with Hagar, suggesting issue wasn't with him

- Control Over All Wombs
  - Closes all wombs in Abimelech's household (Genesis 20:18)
  - Shows ability to grant or withhold fertility at will
  - Pattern of selective fertility control throughout narrative

- yhwh's Planning of Isaac

  yhwh declares "I will definitely return to you in about a year's time, and Sarah your wife shall have a son." (Genesis 18:10)

- yhwh decides when Sarah conceives
- Conception occurs precisely at "the set time" (Genesis 21:2)

iv. Social Context

- Divine Attention and Visitation
  - Brings companions to witness Sarah's beauty (Genesis 18:1-9)
  - Multiple personal visits from yhwh (Genesis 21:1)
  - yhwh has indirect conversation with Sarah over Abraham (Genesis 18:12-15)

- Special Status Declarations
  - Repeated promises specifically about Sarah (Genesis 17:16-21, Genesis 18:10-15)
  - Name change from Sarai to Sarah (Genesis 17:15)
  - Specific blessing: "I will bless her and make her nations" (Genesis 17:16)

- Emphasis on Sarah's role distinct from Abraham's
- yhwh establishes covenant only with Isaac, refusing Ishmael (Genesis 17:18-21)

v. Sarah's Behavior

- Sarah's Authority

> Whatever Sarah says to you, do as she tells you
>
> - Genesis 21:12

- Confidently demands disposition of other potential heirs (Ishmael)
- Received yhwh's backing for her decisions
- Unusual elevation of wife's authority in patriarchal context

- Sarah's Responses
  - Initially reacts to promised conception with adult humor: "After I am worn out, shall I have pleasure?" (Genesis 18:12)
  - Post-Conception Statement
    - "yhwh has made laughter for me" (Genesis 21:6)
    - Public declaration linking pleasure and divine action
    - Notably omits mention of Abraham's role

vi. Narrative Indicators

- Intimate knowledge of Sarah's private thoughts
- Emphasized attention to Sarah's beauty even in old age
- Pattern of protection and possessiveness by yhwh
- yhwh's persistent focus on Sarah's reproductive status
- yhwh's personal investment in Sarah's motherhood

C. yhwh's Direct Declarations of Paternity

Several passages explicitly state yhwh's paternal relationship with Israel:

- Exodus 4:22-23

  "Thus says yhwh: Israel is my firstborn son... Let my son go that he may serve me."

- Jeremiah 31:9

  "For I am Israel's Father, and Ephraim is My firstborn."

- Isaiah 63:16

  "For you are our father, though Abraham does not know us and Israel does not acknowledge us. You, O yhwh, are our father, our redeemer from of old is your name."

D. Yeshua's Confirmation: Divine Paternity Debate

The debate in John 8 occurs in the temple treasury, a significant location where Yeshua is teaching publicly. The conversation builds progressively through several crucial theological revelations.

i. Exchanges Leading to Paternity Revelation

a. Initial Identity Claims (John 8:12-19)

- Yeshua declares: "Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου·", egō eimi to phōs tou kosmou; "I am the light of the world", John 8:12
  - Use of "Ἐγώ εἰμι" (egō eimi; "I am") echoes divine self-revelation
  - Claims universal scope ("τοῦ κόσμου"; tou kosmou; "of the world") rather than just Israel
- Father-son relationship introduced: Yeshua references "ὁ πέμψας με Πατήρ." (ho pempsas me patēr; "The One having sent Me, Father", John 8:18)

b. Origin Distinction (John 8:23-24)

Yeshua makes a clear distinction:

- "Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί·";
  hymeis ek tōn katō este, egō ek tōn anō eimi;
  "You are from below, I am from above"

- "ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.";
  hymeis ek toutou tou kosmou este, egō ouk eimi ek tou kosmou toutou;
  "you are of this world, I am not of this world"

This establishes fundamentally different origins.

ii. The Paternity Debate (John 8:31-47)

a. Initial Claim of Abrahamic Descent (John 8:33)

The Pharisees assert:

Σπέρμα Ἀβραάμ ἐσμεν;
sperma abraam esmen;
We are Abraham's sperm

- "σπέρμα" (sperma) definitively refers to biological descent
- Use of "ἐσμεν" (esmen; "we are") in present tense claims current status

b. Yeshua's First Challenge (John 8:37-38)

οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ;
oida hoti sperma abraam este; alla;
I know that you are Abraham's sperm, but

- Acknowledges descent claims but introduces contrast
- "ἀλλὰ" (alla; "but") signals strong opposition to their claim

c. Actions Reveal Paternity (John 8:39-41)

Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ποιεῖτε·;
ei tekna tou abraam este, ta erga tou abraam poieite;
If you were Abraham's children, you would do the works of Abraham

- Conditional "εἰ" (ei; "if") questions their claim
- "τέκνα" (tekna; "children") and previous "σπέρμα" (sperma) are used synonymously

d. The Pharisees' Revealing Response: (John 8:41)

Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν, ἕνα Πατέρα ἔχομεν τὸν Θεόν.;
hēmeis ek porneias ouk egennēthēmen, hena patera echomen ton theon;
We were not born of fornication; we have one father, the god.

- "ἐκ πορνείας" (ek porneias; "of fornication") suggests knowledge of unusual birth circumstances

- Claim of divine paternity is direct: "ἕνα Πατέρα… τὸν Θεόν" (hena patera... ton theon; "one father… the god")

e. The Decisive Revelation (John 8:42-44)

Yeshua's response to their divine paternity claim:

Εἰ ὁ Θεὸς Πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ
ei ho theos patēr hymōn ēn, ēgapate an eme;
If The God were your father, you would love Me

Conditional construction implies falsity of premise

f. The Final Declaration:

Yeshua firmly exposes the ancestry of the Jews:

ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ;
hymeis ek tou patros tou diabolou este;
You are from the father the devil

- ἐστὲ (este; "you are") present tense indicates current state
- ἐκ (ek; "from/of") indicates source/origin
- Possessive pronoun "your" is not present in the original Greek text, the common translation "your father the devil" adds this word.
- The text literally reads "you from the father the devil are"
- The double article (τοῦ... τοῦ...) construction determines a single entity: "the father, the devil" or "the father who is the devil"
- This is significant because it indicates Yeshua isn't just saying whose father they have, but is identifying who this father is - the devil. This makes the statement more of an identification than merely attributing parentage.
- Establishes that there are multiple divine lineages possible

iii. Contextual Support

a. The Samaritan Accusation (John 8:48)

The Pharisees respond:

Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις;
samareitēs ei sy kai daimonion echeis;
You are a Samaritan and have a demon

- Shows they still consider Yeshua ethnically Jewish
- Samaritan accusation is about behavior not descent

b. Abraham's Subordinate Position (John 8:56-58)

Culminates in:

πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί
prin abraam genesthai egō eimi;
before Abraham was, I am

- Establishes Yeshua's pre-existence
- Diminishes importance of Abrahamic descent
- After John 8:58 statement "they picked up stones to throw at him", reaction indicates they understood this as a capital offense, only blasphemy warranted such a response under Jewish law

iv. Key Grammatical Evidence

- Use of Prepositions: "ἐκ" (ek) consistently used for origin/source, implies literal rather than metaphorical descent
- Use of "σπέρμα", "sperm" for biological descent
- Verb Tenses:
  - Aorist tense, "ἐγεννήθημεν" (egennēthēmen; "born", John 8:41) for a completed birth
  - Imperfect "ἦν" (ēn), combined with ἂν (an) form a false condition (John 8:42) of God being their father.
  - Present tense ἐστὲ "you are" for current state (John 8:44)

- Article Usage:

  Definite articles with both “the father” and “the devil” points to specific identity rather than general category.

Conclusion - D. Divine Paternity Debate

The specific terminology, grammatical constructions, and progression of the debate demonstrate that both Yeshua and the Pharisees were discussing literal biological paternity, not spiritual allegiance.

The text, John 8:41 and 44 in particular, tells us that:

- The Pharisees believed and claimed yhwh as their literal father
- Yeshua acknowledged their non-human paternity
- Yeshua identified their father specifically as τοῦ διαβόλου (tou diabolou, “the devil”)
- The entire exchange deals with literal, not metaphorical descent

The dialogue in John 8 between Yeshua and the Pharisees provides clear and decisive New Testament confirmation of their Elohim paternity. Yeshua teaches us that the Jews are literally the biological offspring of yhwh, whom Yeshua identifies as “τοῦ διαβόλου”, “the devil”.

Conclusion - 5.2. Biological Father of the Jews, yhwh

The biblical evidence for yhwh's biological paternity of the Jewish people is formidable and multifaceted. This understanding resolves numerous textual difficulties and provides a coherent framework for interpreting both Old and New Testament passages about divine-human relationships, with evidence spanning multiple biblical authors and time periods.

- The special relationship between yhwh and the Jews stems from literal divine paternity
- This framework provides context for Yeshua's statements about divine parentage
- Understanding these relationships illuminates many otherwise puzzling biblical passages
- The distinction between lineages is crucial

This conclusion is supported by:

a. The theological framework of divine-human reproduction

b. Direct biblical statements of yhwh's paternity

c. yhwh's consistent behavior toward Sarah

d. The narrative of Sarah and Isaac's conception

e. Yeshua's explicit confirmation in the New Testament

f. Yeshua's identification of yhwh as "the devil" and the aligning actions of the Jews throughout the Old Testament

This conclusion provides an essential key for understanding biblical history, the nature of divine-human relationships and the unique status of the Jews.

5.3. The Exodus

I, MOSES, STAND atop Mount Nebo, my eyes sharp despite my 120 years, surveying the Promised Land I shall never enter. The bitter wind carries the weight of decades—decades of following yhwh's commands, only to be cast aside at the threshold of fulfillment.

The memory of Meribah haunts me still. The people thirsted, their cries echoing against barren stone. I struck the rock in fury rather than speaking with reverence. Though water gushed forth, yhwh's judgment fell swiftly: "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them."

My brother Aaron already lies in eternal rest by yhwh's command, on Mount Hor, stripped of his priestly garments. Soon, I too shall join him. Of all who left Egypt, only Joshua and Caleb remain—our fathers and elders now dust beneath desert sands.

As darkness encroaches upon my vision, I contemplate a truth that must be spoken: yhwh is himself but a portion of a greater whole. The Most High divided the nations and give us to yhwh as his inheritance. We are not the chosen of God, but merely the allotted people of an Elohim.

With my final breath, I whisper, "Remember, O Israel. Remember the justice of yhwh. May Elyon one day save us all."

Even the chosen leader and prophet Moses could not escape the wrath of yhwh. Moses pleaded for mercy but yhwh firmly refused:
Deuteronomy 3:23-27

A. Core of Exodus

The Exodus reveals a sinister pattern in yhwh's behavior toward both the Egyptians and the Jews. What has traditionally been interpreted as a story of liberation instead emerges as a calculated campaign of manipulation, cruelty, and ultimate betrayal.

yhwh Elohim took the Jews from Egypt by force, then conditioned their compliance by subjecting them to cruel abuse, after which he betrayed and condemned their elders to death. All but two of them, Joshua and Caleb, perished by yhwh's command, never setting foot in the Promised Land. The Jews then carried out total genocide of other peoples, with direct assistance from yhwh.

It is difficult to overstate the horrors and suffering witnessed in the Bible regarding Exodus and the events that followed. Let us examine the actions of yhwh and how they align with an abusive authority, not with a benevolent God.

i. Orchestrated Suffering in Egypt

a. Manipulation of Free Will

The tragedy begins with hardening the heart of the pharaoh:

> I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you.
>
> - Exodus 7:3-4

Moses is to go to the Pharaoh and blatantly demand the release of all Jews without compensation, or else. Interference with Pharaoh's free will deliberately prolongs the suffering of both Egyptians and Jews, showing us that yhwh's primary goal was not a swift liberation but rather a prolonged demonstration of power.

b. Escalating Cruelty

The progression of the plagues demonstrates an escalating pattern of cruelty, culminating in the death of the firstborn. This final plague represents a particularly troubling ethical dimension:

> Now it came about at midnight that yhwh struck all the firstborn in the land of Egypt… and there was a great cry in Egypt, for there was not a house where there was not one dead
>
> - Exodus 12:29-30

This indiscriminate slaughter of innocent children cannot be reconciled with the actions of a just and loving Creator. This raises clear questions about the character of yhwh: Why would a supreme deity choose mass infanticide when he could have softened Pharaoh's heart and brought about a peaceful resolution?

c. The Plundering of Egypt

Following the devastation of the plagues, yhwh orchestrates a final humiliation of the Egyptians, commanding the Jews to "ask" for silver, gold, and clothing (Exodus 11:2; Exodus 12:36 – "They plundered"). This exploitation of a grieving population adds another layer to a pattern of cruel behavior.

d. The Choice of Violence at the Red Sea

The confrontation at the Red Sea particularly illuminates yhwh's preference for lethal force when numerous peaceful alternatives are available. When Pharaoh's army pursued the Jews, yhwh chose a most violent solution—drowning the entire Egyptian army (Exodus 14). There was no shortage of options:

- Creating an impassable water barrier to halt the pursuit
- Causing temporary disorientation among the Egyptian forces
- Issuing a divine command with an overwhelming voice from the heavens
- Manifesting blinding light to prevent advance

Instead, yhwh opts for total annihilation.

ii. The Wilderness Years: Systematic Abuse

yhwh deliberately leads the Jews into harsh wilderness conditions, creating situations of desperate need, then responds with anger when they inevitably cry out for basic necessities. This pattern of deliberately engineered hardship becomes clear in several key episodes:

a. The Manna Test

- Provision framed explicitly as a test of obedience (Exodus 16:4)
- Designed to create daily dependence
- Punishment for gathering extra food
- Manna eventually described as "detestable" by the people

b. The Water Crises

- Multiple incidents of manufactured water scarcity (Exodus 15:22, 17:1, Numbers 20:2, 21:5)
- Disproportionate anger at human suffering (Numbers 21:6)
- Harsh punishments for reasonable complaints

c. The Quail Incident of Numbers 11

- Fatal punishment for desiring gratifying food
- Then a mockingly excessive provision of quail
- Deliberate placement far from camp
- Then fatal punishment again for eating provided food

d. The Forty-Year Death March

Another egregious example of yhwh's cruelty is his sentence of forty years of wandering, during which an entire

generation is commanded to die. This punishment, triggered by the people's understandable fear of attacking superior forces, reveals several troubling aspects:

- Disproportionate response to human weakness
- Contradiction of earlier promises
- Systematic elimination of elderly wisdom

iii. Endgame: Genocide and Conquest

The culmination of the Exodus narrative reveals yhwh's ultimate plan: the raising of a hardened and loyal army to systematically eliminate Canaan's inhabitants. The commands are explicit and chilling:

> In the cities of these peoples that yhwh your Elohim is giving you for an inheritance, you shall save alive nothing that breathes.
>
> - Deuteronomy 20:16-17

This command for total genocide, including women, children, and animals, represents the final transformation of the Jews

from victims of Egyptian oppression to perpetrators of even greater atrocities.

Conclusion – 5.3. Exodus

The Exodus narrative, when stripped of traditional interpretations, reveals a consistent pattern of behavior by yhwh that includes:

- Escalating violence culminating in genocide
- Deliberate manipulation of events to maximize suffering
- Disproportionate punishment for human weakness
- Creation of dependency through deprivation
- Use of collective punishment
- Demand for absolute obedience
- Betrayal of promises

This pattern aligns with the behavior of an abusive authority figure, not with the loving Father described by Yeshua in the New Testament. The irreconcilable contradictions between yhwh's actions in Exodus—characterized by wrath, vengeance, and collective punishment—and Yeshua's consistent teachings of love, forgiveness, and mercy, reveal

fundamentally incompatible divine natures and is insurmountable evidence that they cannot represent the same deity.

The Exodus thus emerges not as a story of liberation, but as a dark chronicle of how a nation suffered under the influence of an evil deity, and ultimately, themselves transforming into agents of genocide.

B. Inside the Exodus

Once the Jews had left Egypt, yhwh led them on a detour through the wilderness to harden them for war (Exodus 13:17-18). Here, the Jews soon faced hunger and thirst. They began to reminisce about their lives in Egypt (Numbers 11:5), suggesting that life under Egyptian rule, while not ideal, provided at least basic sustenance and some comforts. The Jews may have been slaves, but they were not starving slaves.

Despite having just witnessed the divine power of yhwh, the Jews were then repeatedly and severely punished for lack of faith and obedience. The direct route from Goshen (where the Jews lived in Egypt) to Jericho (on the border of Canaan) is only about 200 miles, a distance that would likely be covered in about 3 weeks at a slow walking pace of 10 miles per day. However, the Jews refused to enter Canaan and attack an overwhelmingly superior force. Therefore, yhwh condemned them to wander until the deaths of all the elders, eventually taking forty years (Numbers 14:26-35).

They were led to where there was no food, so yhwh rained manna upon the Jews to eat. This was a test (Exodus 16:4), a means

of conditioning the Jews' obedience and assessing control over them. The manna would expire if kept overnight (except on the Sabbath), forcing the Jews into a helpless pattern of daily dependence on yhwh.

After leaving Sinai, when the Jews complained about lack of food in the wilderness, yhwh's actions were cruel and disproportionate. The text describes yhwh's actions as an anger that was kindled (Numbers 11:1-3), emphasizing his short-temperedness and vindictiveness.

He first unleased fire upon the outskirts of the camp, consuming a number of people, over simple complaints. Then, he mockingly provided an overabundance of quail, causing the meat to pile up to a height of two cubits (about a meter) all around the camp, but a day's journey away (Numbers 11:31). The Jews, desperate for food, spent all day and night gathering the quail, only for yhwh to strike them with a severe plague when the meat was consumed (Numbers 11:33).

When the Jews later again complained about the lack of bread and water, having only detestable manna (Numbers 21:5), yhwh responded by sending poisonous serpents to kill many (Numbers 21:6).

yhwh deliberately led the Jews into the wilderness, a place devoid of water, and would then become enraged when the Jews inevitably thirst and complained. yhwh is often described as "angry," his wrath as "hot" against his people. He provided the Jews with a food they came to loathe, then punished them for wanting variety.

In the case of Moses, yhwh told him to command water from a rock, but then punishes him harshly (Numbers 20:8,12). This pattern of excessive punishment for minor missteps creates an atmosphere of constant fear and anxiety, where the Jews are always one mistake away from catastrophe. The actions of yhwh seem calculated to maximize the suffering of his followers, to keep them in a state of perpetual torment and uncertainty.

yhwh demanded the deaths of every adult Jew who had left Egypt, sparing only Joshua and Caleb (Numbers 14:20-35). This amounted to a massive death toll, with an entire generation perishing in the wilderness. yhwh is an Elohim who is not only harsh in his punishments, but also willing to go back on his promises. yhwh had pledged to bring each of these people into Canaan, but instead condemned them to die in the desert for lack of faith. yhwh, less interested in protecting his people, is known rather for demonstrating power and demanding obedience.

The culmination of the Exodus story, the conquest of Canaan, is impossible to reconcile with the concept of having been commanded by a loving god. Particularly the Book of Joshua describes a brutal military campaign of conquest. It portrays widespread slaughter, including the killings of women and children. Entire cities are described as being put to the sword, with no one left alive. The text often uses phrases such as “utterly destroyed” and “left no survivors” – all by order of yhwh. Cities are repeatedly described as being burnt to the ground with all inhabitants destroyed. There are instances of mass executions, as with the killing of 12,000 people in the city of Ai (Joshua 8:25). Biblical texts that attest to ethnic cleansings. The Jews were commanded to completely eliminate the inhabitants of Canaan, destroy religious

sites and cultural artifacts of the conquered peoples, in an attempt to erase them from history.

These accounts are deeply troubling by any ethical standard and raise serious concerns, not just about he who commanded it, but about the people who carried it out.

C. Salvation from yhwh

The Provisions of manna by yhwh in the wilderness reveal a darker character when compared with Yeshua's generosity and patience towards hungry followers. Actions by yhwh (Numbers 21:6) are directly opposed by the later teachings of Yeshua (Luke 11:5-13, Matthew 7:7-11, 21:22).

In the feeding of the five thousand (Matthew 14:13-21), Yeshua has compassion on the hungry crowd and miraculously provides an abundance of bread and fish. He does not chastise them for their hunger or demand that they be content with meager rations, instead demonstrating God's generosity, abundance, and care for human needs.

5.4. The Book of Revelation – A Trap to Pacify

THE BOOK OF Revelation holds a unique position in Christian theology, presenting a prophesy with vivid apocalyptic imagery that has captivated readers for centuries. This analysis invites you to examine Revelation carefully through the lens of Scripture itself, comparing its message with the teachings of Yeshua (Jesus) as preserved in the Gospels.

A. The Vision

i. The Heavenly Throne Scene

John's vision has extraordinary imagery: a throne in Heaven, surrounded by twenty-four elders and four living creatures. A scroll sealed with seven seals appears, but no one is found worthy to open it. Then comes a striking figure: a lamb appearing as though slain, declared worthy to break the seals (Revelation 5:1-7).

This lamb becomes central to Revelation's narrative, but we must ask: Does this figure align with the Yeshua we know from the Gospels?

ii. The Unfolding Drama

As the seals are broken, we witness:

- Four horsemen bringing conquest, war, famine, and death (Revelation 6:1-8)
- Souls of martyrs crying for vengeance (Revelation 6:9-11)
- Cosmic upheaval and divine wrath (Revelation 6:12-17)
- Seven trumpets heralding devastation (Revelation 8-9)
- Seven bowls of plagues (Revelation 16)

B. The Gospels vs Revelation

i. Character

Comparing the teachings of Yeshua with Revelation's imagery:

- Yeshua in the Gospels:
  - "Love your enemies, bless those who curse you" (Matthew 5:44)
  - "Put your sword back in its place… for all who take the sword will perish by the sword" (Matthew 26:52)
  - "Father, forgive them, for they know not what they do" (Luke 23:34)

- The Lamb in Revelation:
  - Strikes down nations with a sword from his mouth (Revelation 19:15)
  - Treads "the winepress of the fury of the wrath of God" (Revelation 19:15)

- Orchestrates plagues reminiscent of Exodus
- Oversees mass destruction of humanity

These portrayals are fundamentally incompatible. The gentle teacher who refused to call down fire from Heaven (Luke 9:54-55) cannot be the same figure who later rains destruction upon Earth.

ii. The Kingdom Contradiction

A revealing contrast lies in the fundamentally different visions of God's kingdom and the afterlife:

- Yeshua's Teaching:
  - "Nor will they say 'Behold here' or 'there,' the kingdom of God is within you" (Luke 17:20-21)
  - "My kingdom is not of this world" (John 18:36)
  - "The kingdom of God is like yeast that a woman took and mixed into flour until it worked all through the dough" (Matthew 13:33)

- "In the house of The Father of Me dwelling-places many are; if but not, I would have told you, because I go to prepare place for you" (John 14:2)
- Access through childlike faith (Mark 10:15) and spiritual rebirth (John 3:3)
- Purpose: Communion with God - "That where I am, you may be also" (John 14:3)

- Revelation's Vision:
  - Physical city with literal measurements and walls (Revelation 21)
  - Rule over nations with "rod of iron" (Revelation 2:27)
  - Access through martyrdom and tribal membership
  - Focus on precious metals, stones, and material splendor
  - Purpose: Judgment and rule over nations
  - Dramatic visible manifestations and cosmic battles

These visions are incompatible. Yeshua taught of a spiritual kingdom that grows invisibly like yeast, entered through simple

faith. Revelation presents a material paradise of power and wealth, accessed through violence and tribal identity. The contradiction could not be more stark.

iii. Method of Salvation

- Yeshua's Teaching:
  - Salvation through faith (John 3:16)
  - "Neither do I condemn you; go and sin no more" (John 8:11)
  - Emphasis on spiritual transformation

- Revelation's System:
  - Judgment by works (Revelation 20:12)
  - Books recording deeds
  - Physical destruction of enemies

iv. The Kingdom Vision

- Yeshua's Kingdom:
  - "My kingdom is not of this world" (John 18:36)
  - Spiritual transformation over physical conquest
  - Peace through love, not force

- Revelation's Kingdom:
  - Physical New Jerusalem with walls and gates
  - Rule through force and iron rod
  - Victory through destruction of enemies

C. Evidence of Authorship and Intent

i. The Hallelujah Evidence

Perhaps the most conclusive evidence of Revelation's true nature appears in Chapter 19, where "Hallelujah" ("Ἀλληλουϊά·", from הַלְלוּ יָהּ, meaning "praise yhwh") appears four times (Revelation 19:1,3,4,6).

This is remarkable for several reasons:

- "Hallelujah" never appears in any of the Gospels
- Revelation is the only place in the New Testament where this Hebrew phrase appears
- It's specifically praising yhwh, not El Elyon or Yeshua
- It appears at the climactic moment of judgment and destruction

This usage reveals Revelation's true allegiance. In a text supposedly about Yeshua, to insert praise specifically to yhwh at the climax is not mere coincidence - it's a signature.

ii. The Exodus Pattern

A careful examination reveals Revelation as following the pattern of Exodus, not the Gospels:

- Plagues on enemies
- Destruction of opposition
- Physical promised land
- National focus on Israel
- Divine warrior imagery

This pattern aligns perfectly with yhwh's methods in the Old Testament, not Yeshua's teachings of universal love and forgiveness.

iii. Linguistic and Theological Markers

The text contains numerous indicators of its true origin:

- Use of Old Testament divine warrior imagery (compare Revelation 19:11-16 with Isaiah 63:1-6, Daniel 7:13-14, and Isaiah 11:4)
- Focus on physical temple imagery
- Emphasis on racial Israel (144,000 from Jewish tribes) versus Yeshua's universal message
- Use of "Alpha and Omega" title (Revelation 1:8, 21:6, 22:13), echoing yhwh's self-descriptions in Isaiah 41:4, 44:6, 48:12

iv. Historical Context

Several historical factors support this analysis:

- Revelation was written during intense conflict between Jews and Christians
- It was the last book to be accepted into canon, facing significant resistance
- Early church fathers questioned its authenticity
- Its inclusion coincided with Christianity's shift toward institutional power

With this context established, we can better understand how Revelation continues this pattern of theological manipulation.

D. The Book of Revelation – Strategic Deception of Christianity

Critical points for the abolishment of the book of Revelation:

i. Suspect Origins

- Different writing style from John's Gospel
- Heavy use of Old Testament imagery
- Significant controversy over its authenticity

ii. Christian Theological Decline

- Reintroduces works-based judgment
- Returns to national Israel focus
- Emphasizes physical over spiritual kingdom
- Reverses Yeshua's teachings on non-violence

iii. Opposition by Yeshua

- Provides tool for controlling believers through fear
- Creates expectation of divine violence
- Justifies earthly power structures
- Redirects Christian focus from love to judgment

iv. Manipulation Through Fear

Revelation concludes with a striking threat:

> I warn everyone who hears the words of the prophecy of this scroll: If anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City.
>
> - Revelation 22:18-19

This threat deserves careful examination:

- Unprecedented in Scripture, no other biblical book makes such claims
- Manipulation Through Fear:
  - Classic control tactic: threatening dire consequences for questioning
  - Creates psychological barrier to critical examination
  - Forces acceptance through fear rather than understanding
  - Similar to cult tactics of thought control
- Self-Protective Mechanism:
  - Attempts to place text beyond questioning
  - Shields itself from critical analysis
  - Contradicts biblical tradition of wrestling with truth
  - Prevents discovery of its own deceptive nature

This fear-based manipulation tactic alone should raise serious questions about the text's authenticity and purpose.

Conclusion – 5.4. The Book of Revelation

The evidence points to Revelation as a carefully constructed text designed to:

a. Redirect Christian theology back to Old Testament patterns

b. Replace Yeshua's message of universal love with yhwh's system of judgment

c. Justify earthly power structures through divine imagery

d. Elevate Jewish status

e. Pacify believers through apocalyptic expectations:

- Create passive waiting for divine intervention
- Discourage social reform through an end-times focus
- Replace active love with passive endurance
- Justify suffering as divine testing

For followers of Yeshua's teachings, this insight liberates us to focus on His true message: unconditional love, forgiveness, and spiritual transformation. Christians are to oppose Revelation's destruction, for it does not represent Yeshua but rather an attempt to subvert His message of peace and brotherhood of all.

As Yeshua Himself warned:

> Take heed that no one deceives you.
>
> - Matthew 24:4

E. Sword Imagery in Revelation

The sword imagery in Revelation follows an interesting progression:

- Prophetic writings:
  - Isaiah 49:2 – yhwh makes his servant's mouth "like a sharpened sword"
  - Isaiah 11:4 - The messiah will "strike the earth with the rod of his mouth"

- Then in Hebrews 4:12, written by Paul around 60-70 AD, this concept is expanded, describing a more detailed metaphor: the word of god is living, active, and "sharper than any

double-edged sword" - able to divide soul and spirit, joints and marrow, judging thoughts and intentions.

- Finally in Revelation (90-95 AD):
  - The metaphor becomes a vivid visual image of "one like a son of man" with an actual double-edged sword coming from his mouth.
  - This appears multiple times (Revelation 1:16, 19:15, 19:21)
  - The sword, representing judgment and power, now explicitly connects to "striking down the nations" and executing judgment

The progression is:

1. A simile (mouth "like" a sword) in Isaiah
2. To a metaphorical comparison (word sharper "than" a sword) in Hebrews
3. To a full apocalyptic vision (actual sword from mouth) in Revelation

F. A Warning to Christians

In the opening ceremony of the 2024 Olympic Games in Paris, before the assembled nations of the world, signs were given. Those who guide world events have declared their coming plans before all.

Consider carefully what has been shown. The same powers that control these gatherings of nations have chosen to display these specific images from the Book of Revelation. They know the text of Revelation. They understand its significance. And they have announced openly that that time is now. Let us recognize this display for what it is - not mere entertainment, but a declaration.

Beware, the white horse and its rider represent the beginning of death on an unprecedented scale. That this image has now been deliberately displayed at a gathering of nations warrants our soberest attention. Their plan has been announced. The hour is later than many realize.

The Book of Revelation is not Christian prophecy; it is Jewish prophesy. Their agenda and their leaders must be resisted at all cost. May the guidance of Yeshua and The Father be with us all.

5.5. Yeshua's Prayer of Protection

> Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one.
>
> - Matthew 6:9-13 (ASV)

WHEN WE LOOK closely at Yeshua's Prayer, traditionally called the Lord's Prayer (Matthew 6:9-13 and Luke 11:2-4), we discover something remarkable. Hidden within lies a powerful message - one that shows Yeshua teaching His followers how to seek protection from yhwh while connecting with the true Heavenly Father.

"Our Father Who is in Heaven"

From the start, Yeshua makes a crucial distinction. He is not praying to yhwh, the earthly god who directly meddled in Jewish affairs. Instead, he directs our attention upward to "Our Father in Heaven." The Father's name is to be kept sacred.

"Your Kingdom Come"

When Yeshua prays for The Father's Kingdom to come and His Will to be done "on Earth as it is in Heaven," he expresses a desire for Father's heavenly kingdom and Will to be established on earth. The reign of yhwh on Earth, characterized by harsh laws and conditional love, is not in line with the divine Will as it is in Heaven. Yeshua is praying for a new order, for The Father's loving rule to replace the current system.

"Our Daily Bread"

Yeshua and yhwh approach providing food very differently. When yhwh gave manna in the desert, it came with strict rules and was explicitly called a test of obedience (Exodus 16:4). Yeshua teaches us to simply ask our Father for what we need, trusting in His generous love. He even tells us that if an evil (earthly) father knows how to give good gifts to their children, how much more will our Heavenly Father give to those who ask (Luke 11:11-13).

"As We Also Have Forgiven Our Debtors"

Yeshua shows us the way to our Heavenly Father (Matthew 6:12, which ties to Luke 6:35), emphasizing the importance of mercy and giving to others without regard for any return, for it is our Father's nature. This stands in stark contrast to the unyielding and harsh character of yhwh. In Luke 11:4, Yeshua uses a different word: "sins", setting a new standard of reconciliation.

"Do Not Lead Us Into Trial"

The final petition, "And do not lead us into trial, but rescue us from the evil one" (Matthew 6:13), is a direct plea for protection against yhwh. In the Old Testament, yhwh is commonly established as tempting or testing people (Genesis 22:1, Exodus 16:4). Yeshua teaches us to ask The Father to protect us from such trials and to rescue us from "the evil one."

A New Way

Everything about Yeshua's ministry stood in contrast to yhwh's ways. Where yhwh demanded eye-for-eye justice, Yeshua taught turning the other cheek. Where yhwh called for the destruction of enemies, Yeshua taught love for enemies. The Sermon on the Mount, where this prayer appears, is full of these contrasts.

When we understand this, we see Yeshua's Prayer in a new light. It is not just a model for how to pray – it's a declaration of allegiance to our Father in Heaven. By teaching us to pray this way, Yeshua gives us spiritual protection, showing us how to align ourselves with The Father.

We find in these words something powerful: a prayer that protects us by connecting us to The Heavenly Father. Every line draws us closer to The Father Who Is Love while distancing us from a controlling, punitive deity. This understanding transforms Yeshua's Prayer from a mere religious recitation into what it was always meant to be - a pathway to a genuine relationship with our loving Father in Heaven.

5.6. The Book of Job

THE BOOK OF Job, traditionally viewed as a profound exploration of human suffering and divine justice, reveals a markedly different interpretation once yhwh is revealed as the adversary, Satan. Rather than a poetic telling of a test of faith, the story becomes a fantasy of cruelty, suffering and intimidation.

The narrative begins with a significant scene in the heavenly court, where the sons of the Elohim, including Satan, present themselves before yhwh. As previously determined in section 2.3.C., yhwh is also a son of the Elohim. Chapter 4 identifies yhwh as Satan.

> yhwh said to Satan, “Have you considered my servant, Job? There is no one like him on the earth, a blameless and upright man, who fears Elohim and turns away from evil.
>
> - Job 1:8

yhwh deliberately provokes suffering upon Job through his exchange with Satan. By initiating the conversation about Job, he is essentially challenging Satan. The subsequent dialogue reveals a troubling dynamic:

> Then Satan answered yhwh, and said, “Does Job fear Elohim for nothing? … But stretch out your

> hand now, and touch all that he has, and he will renounce you to your face." yhwh said to Satan, "Behold, all that he has is in your power. Only on himself don't put your hand." So Satan went out from the presence of yhwh.
>
> - Job 1:9-12

This passage demonstrates yhwh's willingness to permit extensive harm to Job, limited only by death, to prove a point. The subsequent suffering inflicted upon Job is severe – He loses his wealth, his children, and his health. When Job's friends suggest this suffering stems from sin, their reasoning is rejected, creating a theological quandary: if Job's suffering is not punishment for sin, then it is arbitrary cruelty.

Job's protests throughout the narrative can be seen as righteous indignation against an unjust deity. His demand for explanation from yhwh is rational, given his unwarranted suffering.

The eventual response by yhwh is notable, not for providing answers or comfort, but for its emphasis on yhwh's power and Job's insignificance:

> Then yhwh answered Job out of the whirlwind, 'Who is this who darkens counsel by words without knowledge? Brace yourself like a man, for I will question you, then you answer me! Where were you when I laid the foundations of the earth?
>
> - Job 38:1-7

This response, continuing for several chapters, shows Job being intimidated into submission rather than providing any meaningful

justification for his suffering. yhwh's speech is a display of power that effectively silences Job's legitimate complaints.

The restoration of Job's fortunes in the conclusion does not adequately address the fundamental question of his arbitrary suffering. In fact, it can be seen as yhwh attempting to buy Job's continued loyalty after subjecting him to undeserved cruelty.

The contrast between this portrayal and Yeshua's teachings about God's nature is significant. While yhwh in Job provokes suffering to demonstrate power, neither Yeshua nor The Father desire such petty proofs.

> Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.
>
> - Matthew 11:28-30

Yeshua's healing ministry and his expressions of compassion for the suffering stand in direct opposition to the actions of yhwh in Job. While yhwh inflicted suffering, Yeshua heals it. This fundamental difference exposes yhwh as having been the adversary.

5.7. Paul the Pharisee, Son of Pharisees

IMAGINE A YOUNG man, born in the bustling city of Tarsus, breathing in the cosmopolitan air of the Roman Empire, yet his heart beats with an unwavering devotion to the god of his fathers. This is Saul, known to us now as Paul, a man whose very existence was defined by his faith.

From his earliest days, Saul was steeped in the rich traditions of Judaism. Picture him as a boy, eagerly absorbing the teachings of the Torah, his quick mind grasping concepts that left his peers bewildered. Saul, although a Roman citizen, came from a family proud of their Hebrew heritage and they saw in him a future leader, a defender of the faith. He was "a Pharisee, descended from Pharisees" (Acts 23:6), "a Hebrew of Hebrews" (Philippians 3:5), speaking of himself as set apart by God "from his mother's womb" (Galatians 1:15).

As Saul grew, so did his passion for the Hebrew Law. He wasn't content with mere observance; he wanted to embody the very essence of what it meant to be a Jew. This burning desire led him to Jerusalem, to study at the feet of the renowned Gamaliel. Here, Saul's zeal found its true home among the Pharisees.

The Pharisees weren't just another Jewish sect – they were the guardians of tradition, the keepers of the Law. For Saul, joining their ranks wasn't a career move; it was a calling. He threw himself into the study of Scripture with a fervor that impressed even his strictest teachers. In his own words, he was "advancing in Judaism

beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers" (Galatians 1:14).

But Saul's zeal wasn't confined to study and debate. When he heard of a new sect arising, followers of a crucified man named Yeshua who claimed to be the Messiah, Saul saw red. This wasn't just unorthodox – in his eyes, it was blasphemy of the highest order.

His reaction was swift and merciless. Saul became the scourge of the early Christian community. He didn't just disagree with them; he made it his mission to stomp them out entirely. The Book of Acts paints a vivid picture of his crusade: "Saul was ravaging the church, and entering house after house, he dragged off men and women and committed them to prison" (Acts 8:3).

Imagine the terror Saul instilled in the hearts of these early believers. His name alone was enough to send them into hiding. He was present at the stoning of Stephen, the first Christian martyr, giving his vote of approval to this brutal execution. This wasn't the dispassionate enforcement of religious law; this was what Saul was born to do.

His reputation grew to the point where he sought and received letters from the High Priest, authorizing him to extend his persecution to Damascus. Saul was breathing threats and murder against the disciples of God (Acts 9:1). The Greek word used here, "ἐμπνέων", empneon, literally means "breathing in" – as if these threats were the very air he breathed, so consumed was he by this mission.

This was Saul at the height of his zealous campaign against the followers of Jesus. He was the perfect Pharisee, the ultimate defender of Judaism. His dedication was total, his methods ruthless, his conviction unshakeable.

The man who had dedicated his life to eradicating the name of Jesus would soon supposedly become its most ardent proclaimer. The zealous persecutor was about to change the course of history.

This is the Saul who became Paul – a man whose passion never dimmed.

A. Saul the Pharisee

i. Upbringing

Paul, originally known as Saul, was born in Tarsus, a major city in the Roman province of Cilicia (modern-day Turkey). His birthdate is estimated to be around 5 AD.

Despite being born outside of Palestine, Paul was:

- A Jew by birth
- A Roman citizen (a privileged status)
- Raised in a Hebrew environment

Paul's Education and Training:

- Studied at the highest levels in Jerusalem directly under Gamaliel, a powerful Pharisaic leader and teacher (Acts 22:3).
- Became well-versed in the Torah and Jewish traditions

The Pharisees were priests of a prominent Jewish sect known for their strict adherence to Jewish law and oral traditions. As a Pharisee, Paul was:

- Intensely devoted to the law of Moses
- Committed to preserving Jewish identity and practices
- Opposed to any teachings that threatened traditional Judaism

ii. Role in the Sanhedrin

The Sanhedrin was the Jewish supreme council, a legislative and judicial assembly located in Jerusalem.

Evidence determines that Paul held a position of authority within this establishment:

- Direct statements of authority (Acts 9:1-2)
- Participation in official actions against Christians (Acts 8:3)
- Voting rights at executions (Acts 26:10)
- Personally educated by Gamaliel, Sanhedrin President
- Education under Gamaliel implies having elevated status: one had to be an ordained rabbi over thirty years old and a member of the Sanhedrin to be able to study directly under the Sanhedrin President.

Characteristics of Paul's Jewish Zeal

- Strict Observance: Paul described himself as "circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee" (Philippians 3:5).
- Persecution of Early Christians: He actively persecuted the early Christian church, viewing it as a dangerous heresy.
- Intellectual Rigor: His training under Gamaliel equipped him with sharp debating skills and deep knowledge of Scripture.

- Nationalistic Fervor: Like many Pharisees, Paul likely held strong hopes for Israel's redemption from Roman rule.

iii. Abrupt Change in Paul's Allegiance

Paul's zealous adherence to Pharisaic Judaism seemingly came to a dramatic halt on the road to Damascus when he claimed to have received a vision of the resurrected Jesus.

Key points to emphasize about Paul as a Pharisee:

- His dedication to Judaism was not merely cultural or traditional, but deeply personal.
- He viewed Christianity as a threat to Judaism and ruthlessly persecuted early Christians.
- His thorough education in Jewish law and traditions later became a powerful tool in his Christian ministry, allowing him to effectively command gospel in Jewish contexts.

B. The Plot of the Pharisees

i. **Persons Involved**

ii. **Gamaliel's Mercy to the Apostles**

iii. **Strategic Infiltration: Road to Damascus**

iv. **Paul's Arranged Escape**

v. **Key figures Examined**

vi. **Evidence of Coordinated Action**

vii. **Paul's Allegiance to yhwh**

The evidence indicates a coordinated effort by the Pharisees took place to redirect early Christianity toward yhwh-centric worship. This analysis examines the systematic infiltration and commandeering of the early Christian movement by Jewish Pharisees, supported by textual evidence and historical context.

i. Persons involved

The following key figures played essential roles, each contributing specific advantages:

a. Gamaliel:

   Renowned Pharisee teacher and senior member of the Sanhedrin. Besides being Paul's mentor and a highly respected religious authority, Gamaliel also prevented the early executions of the apostles, preserving the early Christian movement for Paul to later commandeer.

b. Ananias:

   A Jewish High Priest who posed as a humble Christian disciple in Damascus. He played a critical role by "healing" Paul and validating Paul's conversion story. Used his authority within the Sanhedrin to later protect Paul after Paul's arrest.

c. Paul (Saul):

   A self-proclaimed apostle of Jesus, Paul was a highly educated Pharisee and member of the Sanhedrin, trained personally by Gamaliel. As the central operative, he used his deep understanding of both Jewish and emerging Christian theology to effectively reshape the Christian message.

d. Barnabas:

   Established his position and influence within the early Christian movement through a large financial donation. His

role was to facilitate Paul's acceptance with the apostles at their introduction and to help Paul establish his new role.

ii. Gamaliel's Mercy to the Apostles

The Apostles were once facing execution before the Sanhedrin for preaching about Yeshua. The entire Sanhedrin council was "enraged and resolved to put the apostles to death," but Gamaliel alone intervened (Acts 5:33-34) with a seemingly merciful plea. This intervention reveals itself as a strategic calculation rather than an act of tolerance. His argument, using examples that oddly actually supported execution since they showed movements ending through their leaders' deaths, masked a deeper strategy.

The decision to preserve rather than martyr the apostles proved critical in retrospect. Execution would have likely strengthened the early Christian movement through martyrdom. Instead, Gamaliel's intervention preserved the apostles as vehicles for later infiltration and modification of their message.

iii. Strategic Infiltration: Road to Damascus

While travelling to Damascus, Saul claims to have been blinded by a vision from Jesus:

a. Multiple contradictory versions of event

b. Convenient blindness and healing

c. Immediately accepted by the apostles

a. Multiple contradictory versions of event

The biblical record presents three distinct versions of Paul's conversion in Acts, each containing significant contradictions:

- Acts 9:
  - Light shines
  - Paul falls alone
  - Companions stand speechless, hearing voice but seeing nothing
  - Ananias delivers message: Paul chosen for Non-jews

- Acts 22:
  - Light shines

- Paul falls alone
- Companions see light but don't understand voice
- Mission to Non-jews revealed later in temple

- Acts 26:
  - Light shines
  - Everyone falls
  - No mention of Ananias
  - Message about mission including the Non-jews given immediately in vision

These inconsistencies indicate a crafted narrative rather than a genuine occurrence. The variations serve different audiences and purposes, indicating careful manipulation rather than a consistent recollection of true events.

b. Convenient blindness and healing

The narrative of Paul's temporary blindness and subsequent healing deserves particular scrutiny as it appears designed to serve specific strategic purposes:

- Dramatic elements:
  - Sudden blindness from divine light
  - Three days without sight or sustenance
  - Miraculous healing with "scales" falling
  - These theatrical elements enhance memorability and impact

- Symbolic significance:
  - Physical blindness paralleling spiritual blindness
  - Healing representing enlightenment
  - Three-day period echoing death and resurrection
  - These symbols lend religious credibility

- Strategic value:
    - Created vulnerability requiring Christian assistance
    - Established connection with Christian community
    - Provided verification through witnesses
    - Generated sympathy and credibility

Yeshua typically healed immediately and did not cause afflictions yet this narrative served Paul's interests too perfectly.

Outcomes in hindsight:

- Created a believable conversion story
- Gained the trust of the Christian community
- Established a reputation as having divine authorization
- Eventually became the most prolific author of the New Testament

The blindness and healing accounts thus appear carefully crafted to build Paul's credibility within the Christian community.

c. Immediately accepted by the apostles

Paul was known as a ruthless persecutor of Christians. The speed at which Paul was accepted by the Apostles indicates operational assistance rather than organic integration. Barnabas' close involvement requires careful examination:

- Barnabas originally introduced himself to the Apostles with a large financial contribution (Acts 4:36-37)
- Barnabas vouched for the persecutor's authenticity at Paul's critical introduction to the Apostles
- Continued providing crucial credibility and support as strategic partner and guardian to Paul during his early ministry
- Pharisees were sophisticated strategists that operated in tight, coordinated groups with clear hierarchies

Paul's immediate transition into preaching indicates prior preparation and strategic planning for this role (Acts 9:20).

iv. Paul's Arranged Escape

Paul would eventually be apprehended by authorities and brought before the Sanhedrin. His trial and subsequent escape reveal further evidence of coordination:

- Trial:
  - Paul cleverly deadlocks council by exploiting Pharisee-Sadducee division
  - Buys time for orchestrated solution

- Convenient Extraction:
  - Details of assassination plot leaked to Paul's nephew
  - Immediate safe transport arranged
  - Sanhedrin's position preserved while assisting mission
  - Clean resolution of potential crisis while Paul appears divinely endorsed

v. Key Supporting Figures Examined

a. Gamaliel - Key Orchestrator and mentor of Paul

Gamaliel, renowned not only for his mentorship of Paul, but also for his intimate knowledge of Scripture and religious law.

His position within the Sanhedrin placed him at the very top of Jewish religious power:

- Intervened to prevent apostles' execution (Acts 5:34-40)
- Helped create conditions for later infiltration
- Personally educated Paul
- First time Pharisee plan observed in action

Gamaliel's theological preparation of Paul bestowed his student with sharp debating skills and a sophisticated strategy for modification of Christian beliefs

b. Barnabas - Facilitator and Strategic Partner of Paul

Barnabas had a critical role in establishing trust with the apostles to allow for an amicable introduction with Paul.

- Large financial contribution bought influence
- Vouched for Paul's conversion
- Facilitated Paul's acceptance
- Partnered with Paul in spreading modified message and travelled together extensively
- Barnabas was likely also a student of Gamaliel (*Easton's Bible Dictionary*).

c. Ananias – Jewish High Priest and healer of Paul's sight

Ananias has multiple appearances in Acts. Introduced as a Christian disciple that performed the healing of Paul's sight, he is later revealed to be a Jewish High Priest operating undercover.

1. Healer in Damascus

- Strategically placed in Damascus as a Christian disciple
- Staged receiving a "vision" about Paul (Acts 9:10-16)
- Executed a perfectly timed intervention with Paul's arrival in Damascus
- Performed theatrical healing of Paul's blindness with witnesses (Acts 9:17-18)
- Provided crucial legitimacy, establishing Paul's credibility with local Christians

2. High Priest in Jerusalem

   Ananias later appears as a High Priest of the Sanhedrin during Paul's trial (Acts 23:1-2). Having a leadership position in the Sanhedrin, Ananias is also likely to have had a close relationship with Gamaliel.

   With careful maneuvering, Ananias:

   - Maintained the appearance of opposition
   - Protected Paul's mission from within the Sanhedrin

3. Evidence of Ananias the healer also being Ananias the High Priest

   Evidence converges that the "certain disciple" from Acts 9 who healed Paul was also Ananias the High Priest from Acts 23:

- Linguistic Evidence:
  - Character Introduction Pattern
    - Initial introduction uses “τις” (tis), meaning “a certain” person (Acts 9:10 and 22:12), often used to introduce a new character
    - Later reference uses “ὁ” (ho), the definite article “the”, indicating a known figure (Acts 23:2)
    - This pattern shows High Priest Ananias having been a previously introduced character in the storyline.
  - Paul described Ananias the healer as “a deeply religious man according to the law” (Acts 22:12)
  - Paul described him as a highly regarded Jewish figure (Acts 22:12)

- Contextual Evidence:
  - Acts already has another Ananias (Acts 5)

    - Unlikely to introduce third major Ananias without distinction
    - Efficiency of the narrative suggests single character
- Pattern of dual-identities in Acts
- No location or timeline conflicts
- Managing of Paul's speech during Sanhedrin trial proceedings
- Performance as controlled opposition to Paul's prosecution by Sanhedrin leadership
- Subtle similarities:
    - Both of the Ananias's are portrayed as religious authority figures, who's religious standing is emphasized
    - Both have personal interactions with Paul

The cumulative evidence shows us that Ananias the Christian disciple and Ananias the High Priest were the same person, operating in a dual role, loyal to yhwh.

Mission Success

- Successfully integrated Paul into Christian movement
- Protected operation through multiple phases

Ananias' role was essential to the success of Paul's mission and the broader strategy to redirect early Christianity.

vi. Evidence of Coordinated Action

Gamaliel's intervention and Paul's escape reveal a coordinated strategy between two separate events. In both cases, the Pharisees emerge as protectors of what would become the dominant form of Christianity.

The outcomes align too perfectly:

- Martyrdom of the Apostles would have strengthened the original Christian movement
- Apostles preserved as targets for later reframing
- Conditions set up for Paul's version of Christianity to emerge

There is a pattern of long-term planning:

- Consistent backing from Jewish authorities
- Coordinated assistance at critical moments
- Pharisees were well-known as being sophisticated strategists

The roles match harmoniously

- Gamaliel identified and preserved targets, personally prepared operatives
- Ananias provided authentication and judicial cover
- Barnabas ensured acceptance and establishment
- Complementary roles and actions
- Figures in place before needed

Indications of deception at Damascus Road Account

- Multiple contradictory versions
- Exceptional placement and coordination of essential characters
- Immediate acceptance of Paul despite persecution history

- The prior interconnectedness of the characters involved
- Pro-jewish theological changes accepted into mainstream Christianity
- Christian threat to Judaism neutralized

Historical Victory

- Effective redirection of worship toward yhwh
- Christians subordinated to Jews
- Lasting impact on Christian theology and practice

The careful positioning of assets, coordinated support actions, and consistent patterns of protection demonstrate strategic planning. The outcomes of these events give away that their role in shaping Christian development was far more calculated than typically acknowledged.

This analysis reveals a sophisticated operation coordinated at the highest levels of Jewish religious authority. The success of this operation is evident in Christianity's eventual incorporation of yhwh-centric theology and preservation of Jewish religious concepts.

vii. Paul's Allegiance to yhwh

Evidence from biblical texts, historical context, and Paul's own writings suggest that, rather than being a genuine conversion to following Yeshua, Paul's "Damascus road experience" served as a calculated means to infiltrate and reshape the early Christian movement on behalf of yhwh and the Jewish religious establishment.

a. Paul's Version of Christianity

The work and teachings of Paul consistently reveal his underlying loyalty to yhwh:

- Maintained yhwh as supreme deity
- Subordinated Yeshua to yhwh's authority
- Preserved special status of Jewish people
- Incorporated Jewish scripture into Christian theology

Paul's ministry demonstrates a systematic approach:

- Extensive missionary journeys to spread modified message

- Focus on urban centers
- Development of local leadership
- Careful navigation of Christian and Jewish tensions
- Claims of theology that incorporate Non-jews while still subordinating them to the Jews

b. Theological Consequences:

- Doctrinal Changes:
  - Conflation of yhwh with The Father
  - Integration of Old Testament into Christian canon
  - Subordination of Yeshua to yhwh's authority
  - Jewish scripture became Christian scripture
  - yhwh worship maintained in Christianity
  - Original message of Yeshua compromised

Conclusion – 5.7.B.vii. Paul's Allegiance to yhwh

Saul/Paul's background, the inconsistencies in his conversion account, and his subsequent actions all point to a carefully orchestrated performance to infiltrate Christianity, rather than a genuine spiritual transformation. The success of this mission is evident in Christianity's eventual incorporation of yhwh-centric theology and the preservation of Jewish religious concepts within Christian doctrine.

Conclusion – B. The Plot of the Pharisees

The evidence presents a compelling case for a coordinated plot by the Pharisees to infiltrate and redirect early Christianity. Through careful positioning of key figures, strategic intervention at crucial moments, and systematic theological manipulation, the Pharisees successfully subordinated the message of Yeshua to the worship of yhwh. This infiltration's success is evidenced by Christianity's continued conflation of yhwh with The Father of Yeshua.

The orchestrated nature of these events becomes clear when examining:

- Strategic placement of key figures
- Their prior interconnected relationships
- Coordinated actions at crucial moments
- Systematic theological modifications

- Long-term preservation of yhwh worship
- Continued influence of Jewish scripture

This reveals a carefully executed plan that fundamentally shaped the development of Christianity, successfully maintaining yhwh's influence through what might otherwise have been a complete departure from traditional Jewish worship.

C. Paul's Rejection of El Elyon, God Most High

A spirit-possessed girl followed Paul and his companion for days, proclaiming the men "servants of The Most High," Acts 16:16-18.

i. The Spirit's Proclamation

> These men are servants of The Most High God, who proclaim to us a way of salvation!
>
> - Acts 16:17

- Specific use of title "The Most High God," El Elyon

- Public declaration of Paul's supposed allegiance
- Repeated for several days

ii. Paul's Revealing Response

- Described as "greatly annoyed" (Acts 16:18)
- Growing irritation over several days, leading to the spirit eventually being cast out by Paul
- Disproportionate response to apparent praise:
  - Chose to silence rather than affirm it as truth
  - Used exorcism to stop the proclamation
  - Paul was imprisoned over the unpopular incident

iii. Context and Analysis

Paul had received advanced scriptural education at the very highest level:

- Was aware of Deuteronomy 32:8-9 distinction

- Understood the divine hierarchy and historical context of El Elyon's supreme position

If Paul truly had been serving El Elyon, he would have benefitted from this divine endorsement and would have no reason to silence the truth.

As an agent of yhwh, Paul

- must maintain loyalty to his national deity.
- must reject association with El Elyon.
- cannot allow confusion of authority.
- was forced to stop the proclamations.

This fits Paul's consistent behavior:

- Pattern of subordinating Yeshua to yhwh
- Consistent redirection toward yhwh worship
- Emphasizing of Jewish authority

Conclusion – C. Paul's Rejection of El Elyon

The incident with the spirit serves as a conclusive piece of evidence revealing Paul's true allegiance. His negative reaction to being identified as a servant of El Elyon strongly confirms his loyalty to yhwh. This aligns with his background, mission, and the broader pattern of his actions in reshaping early Christian theology.

Conclusion - 5.7. Paul the Pharisee, Son of Pharisees

This analysis reveals that the early Christian message underwent significant modification through Paul's influence, shifting from exclusive worship of Yeshua and The Father to theology incorporating yhwh worship. Understanding this transformation proves essential for recovering the original teachings of Yeshua.

5.8. Peter, The Apostle Who Thrice Denied Yeshua

PETER, ORIGINALLY NAMED Simon, emerges as a pivotal figure in the redirection of early Christianity away from Yeshua's teachings about The Most High. His journey from fisherman to religious authority figure reveals a pattern of actions that ultimately served to align the emerging Christian movement with yhwh-centric theology. Rather than strengthening Yeshua's message about The Most High, Peter became instrumental in laying the groundwork for a church that would conflate The Father with yhwh.

A. Pattern of Misalignment with Yeshua's Mission

i. Insightful Occurrences:

a. The foot washing incident (John 13:1-20) provides decisive insight into Peter being at odds with Yeshua's message. His dramatic refusal - "You shall never wash my feet!" (John 13:8) - reveals more than just misplaced reverence. Peter's resistance to this demonstration of humble service

shows his attachment to ego and hierarchical religious authority, a hallmark of yhwh worship. When corrected, his extreme swing to the opposite position - "Lord, not my feet only but also my hands and my head!" (John 13:9) - demonstrates his inability to grasp Yeshua's teachings.

b. Walking on water but sinking due to doubt (Matthew 14:28-31)

c. Receiving Yeshua's harshest rebuke: "Get behind me, Satan!" (Matthew 16:23)

d. The threefold denial before the crucifixion (Matthew 26:69-75) stands as the most revealing episode of Peter's true allegiance. All four Gospels record this event with remarkable detail, emphasizing its profound significance (Matthew 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:15-27).

- First denial: Simple rejection, "I do not know what you mean," Matthew 26:69-70
- Second denial: Denial with an oath, "I do not know the man," Matthew 26:71-72

- Third denial: Cursing and swearing "Then he began to invoke a curse on himself and to swear, 'I do not know the man,'" Matthew 26:73-74

Each denial becomes stronger, more emphatic, culminating in Peter actually cursing himself - an act with deep significance. Yeshua's prediction of this denial (Matthew 26:34) shows His awareness of Peter's true nature.

All these events weren't merely moments of human weakness - they revealed Peter's fundamental misunderstanding of and resistance to Yeshua's message.

ii. Direct Identification of Peter as Satan's Agent

Yeshua's referring to Peter as "Satan" (Matthew 16:23) becomes more significant when understood in the context of Yeshua's warning in Luke 22:31-32:

> Simon, Simon, behold Satan demanded to have you that he might sift you like wheat; but I have prayed for you that your faith may not fail, and when you have turned again strengthen your brothers.

This passage reveals:

- Satan's specific interest in Peter
- The genuine risk of Peter's faith failing
- A prediction of Peter's "turning," which can be read as his eventual alignment with yhwh's interests

iii. Post-Resurrection Actions

After Yeshua's resurrection, Peter's actions began to shape early Christianity in ways that deviated from Yeshua's original teachings:

a. Peter's murder of Ananias and Sapphira

b. Peter's acceptance and legitimization of Paul the Pharisee

c. Peter's role in centralizing religious authority

a. The murder of Ananias and Sapphira

The execution of Ananias and Sapphira (Acts 5:5, 10) stands as one of the most revealing and conclusive episodes of Peter's true nature and allegiance. This act of immediate, lethal punishment for withholding money from the church demonstrates:

- Self-righteousness and his abuse of power
- A mindset aligned with yhwh's punitive nature rather than The Father's mercy
- The establishment of a religious authority based on fear

Several key points prove that Peter, not God, was the murderer:

- Peter's words immediately preceded each death
- Peter pronounced judgment before each execution
- The Father and Yeshua are explicitly not murderers (John 8:44)

- Nature of the "Crime": Withholding private funds from Peter's authority

This incident reveals Peter implementing yhwh's punitive methods rather than The Father's mercy and forgiveness (Luke 6:35). The suggestion that God committed these murders rather than Peter is, as the text states, blasphemy against The Father.

b. Alliance with Paul

Peter's relationship with Paul, the self-proclaimed apostle and admitted Pharisee, becomes particularly significant. Peter did not oppose Paul's infiltration of the early church. Instead, Peter:

- Accepted Paul's authority
- Supported Paul's misinterpretation of Yeshua's message
- Allowed the integration of yhwh-centric theology into Christian teaching

c. Institutional Church Legacy

Peter's influence on early Christianity's development created lasting effects:

- Centralization of religious authority
- Emphasis on hierarchical structure
- Integration of Old Testament theology
- Preservation of yhwh-centrism in Christian doctrine

B. Peter the Rock

Yeshua re-named Simon to Peter, meaning "rock". This finds an interesting parallel in the Old Testament:

> And he will say, 'Where are their Elohim, their rock in whom they had put their trust;' (…) See now that I, I am he, there is no Elohim with me. I kill, and I make alive. I wound and I heal. And there is none that can rescue from my hand.
>
> - Deuteronomy 32:37-39

Just as those Elohim in Deuteronomy 32 had failed to protect their people from yhwh, Peter became the rock – the foundation of a church that would similarly fall to yhwh's influence.

Conclusion - 5.8. Peter, The Disciple Who Thrice Denied Yeshua

Peter's role in early Christianity appears less as a faithful disciple of Yeshua and more as a figure who served to redirect the movement away from Yeshua's original teachings about The Most High. Peter's actions and decisions helped establish a religious framework that would eventually conflate The Father with yhwh, creating a theological contradiction that persists to this day.

His actions - from his early opposition to Yeshua's message, to the murders of Ananias and Sapphira, to his alliance with Paul - reveal a consistent pattern of advancing yhwh's interests while undermining Yeshua's revelation of The Father.

5.9. Melchizedek, King-Priest of God Most High

AMONG ALL BIBLICAL figures, Melchizedek stands as one of the most enigmatic and intriguing. As King of Jerusalem and Priest of El Elyon, his brief but significant appearance in Genesis 14 has captivated scholars and theologians for centuries. Uniquely positioned as a King-Priest—a combination unheard of in other Old Testament figures—Melchizedek represents a crucial character in biblical history.

This chapter examines six key references to Melchizedek and their theological implications:

A. **Melchizedek's Encounter with Abram (Genesis 14)**

B. **The Defeat of Melchizedek by yhwh (Joshua 10)**

C. **The Appropriation of Melchizedek's Persona (Psalm 110)**

D. **Paul's Placement of Jesus Within "Order of Melchizedek" (Hebrews 5:6, quoting Psalm 110:4)**

E. **Yeshua's Direct Reference to and Analysis of Psalm 110 (Matthew 22:43-44)**

F. Dead Sea Scrolls 4Q401 and 11Q13, Evidence of Melchizedek's possible identity as an Elohim

G. Psalm 82 - Divine Court Proceedings Examination

A. Melchizedek's Encounter with Abraham

The pivotal meeting between Abram (Abraham), Melchizedek, and the king of Sodom (Genesis 14:17-24) occurs after Abram's victory over Chedorlaomer and his allies. This victory had provided salvation to the king of Sodom and his allies, who had been forced into hiding in the mountains following their defeat.

i. The Meeting and Blessing

Melchizedek is introduced as King of Salem (traditionally identified as ancient Jerusalem) and Priest of El Elyon, God Most High. He approaches Abram with bread and wine, offering this blessing:

> Melchizedek, King of Salem, brought forth bread and wine, also he was Priest of El Elyon God Most High. And he blessed him, saying: "Blessed be Abram by The Most High God El Elyon, Who created Heaven and Earth. And blessed be The Most High God El

> Elyon, by Whose protection the enemies are in your hands." And he gave him a tithe of all.
>
> - Genesis 14:18-20

This encounter is significant for several reasons:

a. It establishes Melchizedek as Priest of El Elyon, a deity distinct from yhwh, the god of Abraham's tribe. yhwh is Elohim of the Hebrews (Exodus 3:18, Joshua 10:14).

b. The offering of bread and wine, coupled with Melchizedek's blessing, suggests a cordial relationship between the two figures, despite their different religious affiliations.

c. Abram's subsequent tithe to Melchizedek represents a formal acknowledgment of Melchizedek's spiritual authority and the legitimacy of his priesthood under El Elyon.

d. Melchizedek explicitly attributes Abram's victory to El Elyon, not to yhwh.

e. Consequence: One day, when yhwh defeats the five Amorite kings, yhwh will have every single soldier in his army walk on the neck of the king of Jerusalem, before executing and hanging him from a tree for a day. (Joshua 10:23-26)

ii. The Exchange with the King of Sodom

After the blessing, a notable exchange occurs between Abram and the king of Sodom:

> And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto Jehovah, God Most High, possessor of heaven and earth, that I will not take a thread nor a shoe-latchet nor aught that is thine, lest thou shouldest say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men that went with me, Aner, Eshcol, and Mamre; let them take their portion.
>
> - Genesis 14:21-24, ASV

This exchange reveals several crucial points:

a. Despite having given a tithe to Melchizedek, the king of Sodom engages in further negotiation with Abram regarding the tribute.

b. The king of Sodom's request for all the prisoners, while only offering to forfeit one-tenth of the goods, appears

inequitable, given Abram's role in defeating the forces that had previously overcome Sodom's army.

c. Abram's dramatic response reveals deep tension in the interaction. He emphatically refuses to accept any goods at all, declaring he "will not take a thread or a sandal strap" to prevent any claim that the king made Abram rich. The only exceptions are provisions already consumed and the portions due to Abram's allies Aner, Eshcol, and Mamre.

d. While Abram doesn't explicitly address the prisoner request, it is reasonable to assume that the king of Sodom was not refused his request—effectively giving the king of Sodom all of both the captives and the goods, instead of only one-tenth. This is a subtly written but severe loss of face to Abram.

e. The addition of "yhwh" to El Elyon's title in verse 22 represents a significant textual alteration, examined in **iii**.

f. Consequence: five chapters later, in Genesis 19, yhwh responds with devastating fury by completely destroying Sodom and its inhabitants through a display of power that obliterates all life in the city. This destruction extends to Gomorrah as well, whose king had been a close ally of Sodom's ruler.

iii. Absence of yhwh in Genesis 14:22

a. yhwh Not Known to Abram

Exodus 6:2-3 provides definitive evidence against the authenticity of yhwh's name in Genesis 14:22:

> And Elohim spoke to Moses and said to him: I am yhwh; and I appeared to Abraham, to Isaac and to Jacob by the name of El Shaddai, as yhwh I was not known to them.

This statement from yhwh creates an irreconcilable contradiction with the numerous appearances of yhwh's name in Genesis, establishing later editorial insertions.

This conclusion is supported by:

- Linguistic Evidence:
  - Multiple earlier Scripture sources lack "yhwh", including the Septuagint.

  - Consistent pattern of divine name usage elsewhere in early manuscripts that establish a distinction between yhwh and El Elyon
  - Alignment with broader historical development of Israelite religion

- Contextual Support for God Most High:
  - Pre-Israelite setting of Melchizedek narrative
  - Universal rather than national deity
  - Consistent with “The Council of El” framework

b. Dead Sea Scroll Manuscript: 1QapGen Lacks yhwh

The Genesis Apocryphon (1QapGen) is from Cave 1 at Qumran. It's a retelling of stories from Genesis, written in Aramaic (source: García Martínez and Tigchelaar, Dead Sea Scrolls Study Edition, p. 46-49). The scroll provides intriguing insights into the original narrative:

- Textual Variations:
  - "yhwh" is absent, where Genesis 14:22 from the Masoretic text includes it
  - Additional detail about Melchizedek also providing refreshments for Abram's men
  - Undivided integration with Genesis 15

- Historical Significance:
  - Predates Masoretic text (commonly used) by approximately a millennium
  - Aligns with Septuagint version
  - Preserves earlier theological tradition of El Elyon

c. Adoni-Zedek, the Impossible Title

When we search the Bible for what happened to Jerusalem after the Genesis 14 encounter, we find the answer in Joshua 10. The name of Adoni-Zedek, King of Jerusalem, bears a striking similarity to Melchizedek, raising intriguing questions about Jerusalem's religious history.

1. Linguistic Analysis

- Melchizedek (מַלְכִּי־צֶדֶק):
  - "Melchi" (מלכי) meaning "king" or "my king"
  - "Zedek" (צדק) meaning "righteousness", "justice"
  - Original title meaning "King of Righteousness", "My Rightful King", or "Legitimate Ruler"

- Adoni-Zedek (אֲדֹנִי־צֶדֶק):
  - "Adoni" (אֲדֹנִי) specifically functions as a divine title for yhwh
  - Same "Zedek" element preserved from original Melchizedek title

- Effectively means “yhwh of Righteousness”

- The International Standard Bible Encyclopedia:

> ADONAI... A Divine name, translated ‘Lord,’ and signifying, from its derivation, ‘sovereignty.’ Its vowels are found in the Masoretic Text with the unpronounceable name YHWH; and when the Hebrew reader came to these letters, he always substituted in pronunciation the word ‘adhonay.’

2. Implications

This naming reveals several crucial points:

- A pre-Israel king would not have borne a name incorporating yhwh’s title
- “Adoni” specifically represents a later Hebrew reading tradition
- This name was given to an opponent
- The name itself inherently provides evidence of appropriation

d. The Septuagint Source

The Septuagint's reading of Genesis 14:22 lacks the name of yhwh and preserves the earlier tradition of El Elyon

Conclusion – 5.9.A.iii. Absence of yhwh in Genesis 14:22

It is firmly established that the original text of Genesis 14:22 did not include the name "yhwh".

- Exodus 6:2-3 determines "yhwh" presence in Genesis 14:22 to be an alteration
- Dead Sea Scroll 1QapGen and Septuagint both lack "yhwh" presence, contradicting Genesis 14:22 Masoretic text version, predating the MT by approximately a millennium
- Parallel use of "Adoni-Zedek" suggests later subjugation of Melchizedek by yhwh

B. The Defeat of Melchizedek by yhwh

The appearance of Adoni-Zedek in Joshua 10 provides compelling evidence of theological assimilation of Melchizedek by yhwh.

- Anachronistic use of “Adoni” from “Melchi-zedek” to “Adoni-zedek” documents systematic appropriation by yhwh of Melchizedek’s persona
- Parallels the insertion of yhwh’s name in Genesis 14:22 (MT)
- Shows a capture of El Elyon’s priesthood to yhwh’s authority
- Demonstrates a reframing of Jerusalem’s religious heritage

We see a pattern of systematic theological appropriation, including of Jerusalem’s older pre-Israel heritage.

C. The Appropriation of Melchizedek's Persona

Psalm 110 provides more insight into the relationship between yhwh and Melchizedek. In this psalm, yhwh addresses a figure identified as "my lord" (Adoni) and declares him a priest forever in the order of Melchizedek (Psalm 110:1, 4). While traditionally interpreted as a conversation between yhwh and the coming Messiah, when viewed as Adoni-Zedek, or rather Melchizedek, being the subject, the defeated king of Joshua 10—the psalm takes on profound new implications.

ii. Analysis of Psalm 110:1

Masoretic text, WLC:

לְדָוִד מִזְמוֹר נְאֻם יְהוָה לַאדֹנִי שֵׁב לִימִינִי עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ

Word-by-word translation:

לְדָוִד (leDavid) - "Of/To David"

מִזְמוֹר (mizmor) - "a psalm"

נְאֻם (ne'um) - "declaration/utterance of"

יְהוָה (yhwh) - "yhwh"

לַאדֹנִי (la'adoni) - "to Adoni/my lord"

שֵׁב (shev) - "sit"

לִימִינִי (limini) - “at my right”

עַד־אָשִׁית (‘ad-’ashit) - “until I place”

אֹיְבֶיךָ (‘oyevecha) - “your enemies”

הֲדֹם (hadom) - “footstool”

לְרַגְלֶיךָ (leraglecha) - “for your feet”

This verse depicts yhwh commanding Adoni to sit at his right hand, indicating a position of honor but also clear subordination. The promise to make enemies a footstool echoes the earlier physical humiliation Adoni-Zedek endured in Joshua 10:24.

iii. Analysis of Psalm 110:4

Masoretic Text, WLC:

נִשְׁבַּע יְהוָה וְלֹא יִנָּחֵם אַתָּה־כֹהֵן לְעוֹלָם עַל־דִּבְרָתִי מַלְכִּי־צֶדֶק

Literal Translation:

“Has sworn **yhwh** and will not repent, you a priest forever according to order of Melchizedek,” Psalm 110:4.

When read with fuller knowledge of yhwh’s relationship to Melchizedek, this verse reveals itself as a declaration of

appropriation, not mere appointment. The oath of yhwh that "You are a priest forever according to the order of Melchizedek" was the culmination of assimilating Melchizedek's authority.

iv. Review of Appropriation

a. Name Transformation:

- From "Melchizedek" (King of Righteousness)
- To "Adoni-Zedek" (yhwh's righteousness)
- Represents theological reframing

b. Assigned seating position:

- Command to "sit at my right hand"
- Position indicates subordination

c. Reference to the execution:

- Promise to make enemies a "footstool"
- Recalls all of yhwh's troops placing feet on Adoni-Zedek's neck
- Links symbolic and physical domination

d. Placement of Melchizedek's authority beneath yhwh:

- "Priest forever in the order of Melchizedek"
- Appropriates and subordinates rather than acknowledging Melchizedek's priesthood
- Establishes yhwh's authority over Melchizedek's domain

This psalm thus represents a crucial moment in biblical history, where yhwh asserts dominion over both the political and priestly roles previously held by Melchizedek/Adoni-Zedek, Priest-King of God Most High.

D. Paul's Placement of Jesus Within "Order of Melchizedek"

In the Epistle to the Hebrews, Paul presents a sophisticated theological argument concerning Melchizedek's significance, particularly in relation to Jesus. His interpretation merits careful analysis, as it represents a turning point in early Christian theology.

i. The Structure of Paul's Argument

a. Initial References (Hebrews 5:6, 10; 6:20):

- Quotes Psalm 110:4: "You are a priest forever after the order of Melchizedek"
- Establishes Jesus's priestly lineage as distinct from Levitical priesthood
- Creates theological framework for new covenant

b. Detailed Analysis (Hebrews 7:1-10):

- Examines Genesis 14 encounter
- Emphasizes Abram's tithe to Melchizedek

- Argues for Melchizedek's superiority
- Draws parallels between Melchizedek and Jesus

c. Theological Development (Hebrews 7:11-19):

- Contrasts Levitical and Melchizedekian priesthoods
- Argues for imperfection of Levitical system
- Presents Melchizedek's priesthood as superior

ii. Critical Analysis of Paul's Interpretation

When we understand that yhwh and El Elyon are distinct entities, Paul's interpretation reveals itself as a careful theological construction:

a. Hierarchy Assignment:

- Subordinates Yeshua to Melchizedek's priesthood
- Places both under yhwh's authority
- Obscures distinction between yhwh and El Elyon

b. Strategic Elements:

- Utilizes pre-existing theological frameworks
- Reinterprets ancient priesthood for new context
- Merges distinct identities

Conclusion - D. Paul's Interpretation of Psalm 110

Paul's writings on Melchizedek in Hebrews became foundational in early Christian development. His sophisticated reinterpretation of Psalm 110 effectively helped blur the distinction between El Elyon and yhwh by means of a rhetorical strategy.

Paul successfully tied off a loose end in Scripture, the Melchizedek episode of Genesis 14, by placing Jesus beneath Melchizedek. This theological maneuvering contributed to centuries of misunderstanding about the true nature of the divine hierarchy. When viewed alongside evidence from the Dead Sea Scrolls and The Septuagint, Paul's interpretation appears not as an explanation of truth, but as agenda-driven manipulation.

E. Yeshua's Analysis of Psalm 110

In a remarkable theological discourse with the Pharisees (Matthew 22:41-46, Mark 12:35-37, Luke 20:41-44), Yeshua draws attention to a subtle but profound question about Psalm 110. He highlights an apparent paradox in how David, the psalm's author, refers to a figure as "my lord" (adoni) – a figure traditionally interpreted as being the Messiah. Yeshua's pointed question, "If then David calls him 'lord,' how can he be his son?" suggests deeper implications than initially apparent.

i. Manuscript Evidence

a. Greek New Testament, Nestle1904 (Matthew 22:43-45):

43 λέγει αὐτοῖς Πῶς οὖν Δαυεὶδ ἐν Πνεύματι καλεῖ αὐτὸν **Κύριον** λέγων
44 44Εἶπεν **Κύριος** τῷ **Κυρίῳ μου** Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;
45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν **Κύριον**, πῶς υἱὸς αὐτοῦ ἐστιν;

Transliteration:

legei autois pōs oun daueid en pneumati kalei auton **kurion** legōn eipen **kurios** tō **kuriō mou** kathou ek dexiōn mou

heōs an thō tous echthrous sou hupokatō tōn podōn sou; ei oun daueid kalei auton **kurion**, pōs huios autou estin;

Word-for-Word Literal Translation

43 “He says to them ‘How then David in Spirit calls him **lord** saying
44 “Said **lord** to **the lord of me** ‘Sit at right of-me until I might place the enemies of you under the feet of you’”?
45 If then David calls him **lord**, how son of-him is he?’”

b. Quoted Hebrew Old Testament Reference, WLC (Psalm 110:1)

יְהוָה֙ לַֽאדֹנִ֔י

yhwh laʾ**adōnî**

“**yhwh** to **my lord**”

ii. Critical Distinctions

- Hebrew Text Clarity:
  - yhwh (יְהוָה) is explicitly identified as the speaker
  - "Adoni" (אֲדֹנִי) is used for "my lord"
  - Clear separation between the two entities

- Greek Translation:
  - Both terms rendered as "kurios" (lord)
  - Distinction between yhwh and adoni becomes obscured
  - Opens door to theological merging of distinct figures

- Notable findings:
  - Original Hebrew shows two separate divine/authoritative figures
  - Greek translation allows theological interpretations absent from Hebrew
  - Yeshua's argument gains new significance when Hebrew distinctions are understood

iii. Theological Implications

The traditional understanding is challenged by the Messianic Paradox: How can the Messiah be both David's son and David's lord?

- Traditional Christian thought struggles with this dual role
- Yeshua's question points to a deeper understanding

Alternative Possibilities:

- The passage might not be about the Messiah at all
- The "lord" refers to Adoni-Zedek/Melchizedek
- The Messiah might not be a literal descendant of David

iv. Matthew 5:34-35 Parallels

I but say to you not to swear at all: neither by the Heaven, because throne it is of The God; nor by the Earth, because footstool it is of the feet of Him; nor by Jerusalem, because city it is of the great king

2. Throne Imagery:
    - Psalm 110: “Sit at my right hand”
    - Matthew 5: Heaven as God’s throne

3. Footstool Symbolism:
    - Psalm 110: Enemies as footstool
    - Matthew 5: Earth as God’s footstool

4. Jerusalem’s Significance:
    - Historical context: City of Melchizedek/Adoni-Zedek
    - Matthew 5: Jerusalem as “City of the great king”
    - “Don’t swear by Heaven… Earth… Jerusalem”

v. Yeshua’s Contrasting Kingdom

Yeshua’s peaceful nature and teachings emphasize love and non-violence. This is incompatible with Psalm 110’s violent imagery and suggests a different understanding of divine authority.

Conclusion - E. Yeshua's Analysis of Psalm 110

Yeshua's analysis of Psalm 110 reveals sophisticated understanding of the text's original meaning and implications. His questioning challenges simplistic interpretations while suggesting deeper truths of divine authority and messianic identity. The contrast between the violent imagery in Psalm 110 and Yeshua's teachings of peace and love indicates the need for a radical reinterpretation of this passage.

F. Melchizedek in the Dead Sea Scrolls

The Dead Sea Scrolls provide multiple sources that expand on Melchizedek's nature and role. Two texts are particularly significant: 11Q13, the Melchizedek Document, and 4Q401, part of the Songs of Sabbath Sacrifice.

i. 11Q13

The Dead Sea Scroll 11Q13, also known as the Melchizedek Document, was found in Qumran Cave 11. It's a fragmentary Hebrew text that interprets Melchizedek as a heavenly deliverer figure. The discovery of the scroll provides significant insights into a Second Temple period (516 BC to 70 AD) understanding of this figure.

Key Elements of 11Q13

a. Characterization of Melchizedek:

- Divine figure
- Depicted as heavenly deliverer

b. End-Times Role:

- Assigned role of carrying out final judgment
- Expected to free captives
- Connected to Jubilee year prophecies

c. Interpretive Framework:

- Development of a sophisticated theological perspective
- Combines various biblical passages
- Preserves a tradition of Melchizedek
- Connection to “The Council of El”

The scroll's interpretation of Psalm 82 provides insight:

> 9 For it is the time for the Year of Grace for
> Melchizedek and for [his] hosts, with the holy ones
> of El, for a dominion of judgment, as is written
> 10 concerning him, as is written in the Songs of
> David, who said: "Elohim [st]ands in the assem[bly
> of El], and in [the midst of Elohim] he judges' and
> concerning him he said, and [concerning th]em"
> 11 As for what he said, "How long will you judge
> unjustly and show partiality to the wicked? Selah,"
> 12 Its interpretation is concerning Belial and
> concerning the spirits of his lot who [...] in [turning
> asi]de from the statutes of El to [commit evil]
> 13 And Melchizedek will execute the vengeance of
> El's judgments

- 11Q13 2:9-13, Martinez and Tigchelaar, The Dead Sea Scrolls Study Edition, p. 1206-1209.

This finding:

- Quotes Psalm 82
- Places Melchizedek in "The Council of El" context
- Positions him against forces of evil
- Suggests divine status of Melchizedek in an ancient Jewish religious branch

Divine Hierarchy:

- Distinguishes between El and Elohim
- Melchizedek is identified as "Your Elohim" who delivers the sons of righteousness from Belial
- Complex interrelationship between divine beings

Theological significance:

- Multiple divine beings in biblical worldview with Melchizedek likely being one
- Continued recognition of "The Council of El" framework

ii. 4Q401

The Songs of Sabbath Sacrifice (4QShirShabb, 4Q401) from Qumran cave 4 provides more text pointing to Melchizedek's divine status. Fragment 11, line 3 contains a particularly significant reference (Martinez and Tigchelaar, p.810-811):

… מלכי]צדק כוהן בעד[ת אל

malkî]ṣedeq kōhēn bĕʿăda[tʾēl ...

"Melchi]zedek, Priest in The Counc[il of El"

This fragmentary text, referencing Psalm 82, has several specific expansions:

- Explicitly places Melchizedek in "The Council of El"
- Appears to presume the interpretations of 11Q13 (Column 2 Line 10)
- Confirms priestly role in celestial context
- Melchizedek has both earthly and heavenly functions, bridging human and divine realms

G. Psalm 82 - Divine Court Proceedings Examination

The following analysis suggests Psalm 82 represents a formal legal proceeding with at least two distinct voices: an accuser (verses 2-7) and El Elyon's final judgement (verse 8).

i. Opening Scene (verse 1)

Elohim stands in The Council of **El**; Among
the **Elohim** He renders judgment

With the Elohim having gathered and a single, unnamed Elohim taking a stand in The Council of El, a judicial context is established. The Supreme Authority is present and the scene is set for a formal complaint to be heard.

ii. The Accuser's Speech (verses 2-7)

a. Bold opening accusations (verse 2)

How long will you judge unjustly and
show partiality to the wicked?

- Psalm 82:2

- Addressing the judge, El Elyon
- Accuser frustrated with El Elyon being kind to the wicked, questions administrative choices
- Consistent with the kind and merciful nature of El Elyon revealed in the Gospels.

b. Accuser presents his case to El Elyon (verses 3-5):

> Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked. They have neither knowledge nor understanding, they walk about in darkness; all the foundations of the earth are shaken.
>
> - Psalm 82:3-5, ESV

Key Points

- There is a divine ethical framework with expected standards of justice
- Morals and ethics established by El Elyon
- That framework is being violated
- Accuser presenting evidence of Elohim misconduct, is standing up for “the fatherless”
- There is a failure to protect the weak, negligence in justice
- Chaos on earth, breakdown of administrative order, humans are suffering

c. Accuser faces the Elohim (verse 6-7):

> I said you are Elohim, sons of Elyon, all of you. Nevertheless, you shall die like men, and fall like one of the rulers.
>
> - Psalm 82:6-7

Key Points:

- Referring to Elyon in third person, cannot be Elyon speaking
- Accuser speaking directly to Elohim
- Maintains accusatory voice
- Elohim have responsibilities over nations
- Elohim are accountable to El Elyon's authority and judgment, must answer for administrative failures

Accuser Characteristics:

- Witness to injustice
- Advocates for justice, seeks intervention

iii. El Elyon's Command (verse 8)

> Arise, O Elohim, judge the earth; For you shall inherit all the Goyim.
>
> - Psalm 82:8

Key Points:

- Clear shift in voice, distinct from previous verses
- Direct command form
- Final authority speaking
- Matches legal document structure
- Connects directly to Deuteronomy 32:8-9
- "The fatherless" thus become divided by tribe and are each assigned Elohim

Implications:

- For Divine Governance:
  - Accountability exists
  - Challenges permitted

- Justice expected

- For Human-Divine Relationship:
  - Moral standards are universal
  - Divine beings are ultimately held accountable
  - Humans are valued

- For Understanding Evil:
  - Not El Elyon's direct will, result of administrative failure
  - Temporary condition, subject to correction

Conclusion – 5.9. Melchizedek, King-Priest of El Elyon

Melchizedek represents an essential link in understanding biblical history. Examination of available evidence shows a complex theological landscape that challenges simplified interpretations, including multiple attempts to assimilate and harmonize Melchizedek's persona into Jewish theology (Hebrews and DSS). From his first appearance in Genesis, through the Dead Sea Scrolls, to New Testament theology, his persistent presence and attempts to harmonize Melchizedek with Jewish theology light the way to finding our Father, El Elyon.

Key Points

1. Melchizedek's original role as priest of El Elyon predates Jewish religion

2. Ancient texts point to his possible identity as an Elohim

3. Later traditions, including Paul's interpretation in Hebrews and DSS documents 4Q401 and 11Q13, represent theological developments attempting to navigate around the problematic pre-yhwh existence of Melchizedek.

4. Another Dead Sea Scroll, 1QapGen 22:21 and the Septuagint preserved the ancient understandings of Melchizedek's priesthood being distinct from yhwh (Genesis 14:22 did not originally contain the name yhwh).

5. Melchizedek's story illuminates the complex relationship between El Elyon, yhwh, and other divine beings.

This analysis demonstrates the sophisticated nature of ancient Christian theology. The figure of Melchizedek continues to challenge and inform our understanding of divine-human relationships and religious development.

5.10. True Christianity

THE CHRISTIANITY THAT emerged after Yeshua's sacrifice lasted until 325 AD. Yeshua was often viewed as a Prophet who fulfilled Jewish prophecies but rejected yhwh's violent commandments. His following was a decentralized movement of Jewish and Non-jewish believers, all having many different interpretations of His teachings.

There were no centralized churches or bishops, just local communities that would meet in homes, share meals, debate Scripture and live out the Sermon on the Mountain, while trying to evade brutal Roman persecution. Crucifixions, burnings at the stake, and forced combat against wild beasts were common punishments for followers.

The flickering of a lamp cast eerie shadows on faces as we sat around the table- twenty men and women crammed into Brother Enoch's cramped upper room above a Jerusalem bakery. The scent of fresh loaves and sweat filled the room. Tonight was no ordinary supper, elders from Galilee had arrived bearing letters from the Apostle Peter about "the circumcision question," which the Apostle found to be an unnecessary burden, contradicting salvation through faith.

Elder Eleazar slammed his cup on the dinner table. "How can we call ourselves followers if we abandon Moses' covenant?" Another person erupted: "Yeshua taught of a new path; the covenant of Moses has nothing on us!" I sat uncomfortably on my seat next to my mentor,

Brother Jacob. Usually, I was one for keeping silent during these kinds of meetings, but this time something inside me stirred…

*"**But isn't love… the only law according to Yeshua?**" My voice barely rose above a whisper, but somehow the whole room had heard and fell silent, everyone looking at me. Stern faces from a heated debate slowly softened to warm smiles. Brother Jacob put a hand on my shoulder and said proudly: "Perhaps an innocent child has a better grasp on these things that elude us."*

The Creed of Nicaea, 325 AD, orchestrated by Emperor Constantine, marked a catastrophic turning point for Christianity. Christians were seen as troublemakers by Roman rulers, but were not yet unified by doctrine or hierarchy. Christianity's explosive growth, seemingly immune to persecution, was seen as a threat to the empire's unity.

Constantine "converted" to Christianity in 312 AD, and a year later, Christianity had been legalized by the state, now with elevated status. Bishops were suddenly state officials and those who were most agreeable received Constantine's favor. The Council of Nicaea forced the bishops under a single creed or else be banished. Any deviation of beliefs became heresy. Yeshua's teachings were weaponized as a unifying force for a crumbling empire. The Nicene Creed legitimized state violence against Christians who refused to conform, and many began suffering persecution once again.

Much blood flowed, for many centuries to come. The faith that once preached turning cheeks, now tortured heretics and burned them at the stake. This marked the death of true, apostolic Christianity, and it was replaced by Imperial Catholicism. But it can always be revived: Yeshua knows his way out of a grave…

5.11. Names and Terms

UNDERSTANDING SCRIPTURE REQUIRES careful attention to names and definitions, these are essential when translating and interpreting texts truthfully. This chapter examines key names and terms that help reveal the consistent message preserved in Scripture about the relationship between El Elyon, the Elohim, and humanity.

A. Yeshua, His True Name

The figure known in English as Jesus Christ was originally called "ישוע", Yeshua, in Hebrew and Aramaic. This name underwent several linguistic transformations before reaching its current English form. Understanding this evolution provides important context for historical and theological studies.

i. Historical Development

The transformation from Yeshua to Jesus occurred through several distinct stages:

- Original Hebrew/Aramaic: ישוע (Yeshua)
- Greek Translation: Ἰησοῦς (Iēsous)
- Latin Adaptation: Iesus
- English Evolution: Jesus

The Greek translation emerged during the Hellenistic period (321-30 BC), when Koine Greek served as the common language of the Eastern Mediterranean. Greek lacks an equivalent to the Hebrew letter “shin” (ש), leading to the use of the iota (I) as the closest approximation. The addition of the “-s” ending followed Greek grammatical conventions for masculine names.

As Christianity spread westward, the Greek Iēsous was adapted into Latin as “Iesus.” This form persisted in Old English until the development of the “J” sound in Early Modern English (17th century), leading to the current spelling “Jesus.”

ii. Preferred Usage of Original Name

The name Yeshua carried significant meaning in its original context. It was a common name among Second Temple period Jews, appearing in contemporary sources including the Talmud.

Using “Yeshua” rather than “Jesus” offers several advantages:

- Maintains historical accuracy
- Preserves cultural context
- Is how His contemporaries knew Him
- Brings us closer to Yeshua as a personal friend

iii. Revealed Meaning of Name Yeshua

The name Yeshua derives from a longer Hebrew name Yehoshua (יְהוֹשֻׁעַ), combining two elements:

- יָשַׁע (yasha): “to save/rescue/deliver”
- יָהּ (yah): shortened form of yhwh

The conventional interpretation reads the name as “yhwh saves” or “yhwh is salvation,” viewing it as a testament to divine saving power. In Hebrew, divine names often combine with verbs to describe divine actions.

Yet the name Yeshua can also be understood as “salvation from yhwh” through valid Hebrew grammar patterns. The grammar allows for multiple valid interpretations of compound names.

The root ישע (salvation) in Biblical Hebrew consistently expresses the concept of "salvation from" when used as a verb. We see this in phrases like הושיעני מיד (hoshi'eni mi-yad, "save me from the hand of") and similar constructions throughout Scripture (Psalm 31:15, Genesis 32:11). This root forms the basis of the name Yeshua (ישוע), and its established usage pattern supports reading the name as indicating salvation or deliverance from something - in this case, from yhwh.

Following this pattern found in Biblical Hebrew, understanding Yeshua's name as "Salvation from yhwh" aligns both with Hebrew linguistic patterns and His mission of freeing people from yhwh, shepherding us to God Most High. His name thus serves as a declaration of His purpose: To save all from yhwh.

B. The Term "Elyonite"

The traditional term "Gentile", meaning a person not of Jewish descent, carries negative connotations and defines believers by what they are not rather than what they are.

"Elyonite," derived from "Elyon", The Most High, offers a more positive identification. This designation originates from Luke 6:35, where Yeshua states:

But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and you shall be sons of The Most High.

The term “Elyonite” carries several advantages:

- Positive identification rather than negative distinction
- Direct connection to our Father Elyon, The Most High
- Universal applicability to all who are not Jewish (John 8:44)
- Biblical foundation in Yeshua’s teaching

C. “Hallellujah”

The word “hallelujah” serves as more than just a general expression of praise - it is a specific command to worship yhwh. The term combines the imperative “hallelu” (praise) with “yah” (yhwh’s shortened name). This is a direct instruction to give praise to yhwh specifically. When we understand that yhwh was a being distinct from and subordinate to El Elyon, the use of this term becomes deeply problematic for those seeking to worship The Father.

In the biblical narrative, yhwh consistently demanded exclusive worship and actively worked to subsume the worship of other deities. The term “hallelujah” emerges from and reinforces this pattern of enforced exclusive devotion. When Christians use

this term, we are - whether knowingly or not - participating in and perpetuating redirection of worship away from The Most High. It serves as a fresh affirmation of yhwh's claimed supremacy and contributes to the ongoing confusion about divine identity.

The casual use of "hallelujah" in Christian worship particularly warrants examination. Every time it is spoken it is an act of misdirected praise. This isn't merely about using the wrong word - it's about inadvertently participating in the very system of diverted worship that Yeshua came to correct.

D. "Lord"

The practice of replacing yhwh's name with "LORD" in English translations represents more than just a translation choice - it embodies a systematic obscuring of crucial theological distinctions. This substitution stems from the Jewish tradition of replacing yhwh's name with "adonai" (lord), a practice that arose from human tradition rather than divine command. In fact, it directly contradicts the explicit instruction in Exodus 3:15 where yhwh insists his name should be used as a memorial for all generations.

This substitution creates a cascade of theological confusion. By using "LORD," translations mask the fact that yhwh is a personal name, not a title. This obscures the hierarchical reality presented in the biblical texts where yhwh is presented as one among many divine beings under El Elyon's supreme authority. The capitalization of "LORD" further compounds this problem by

implying supreme authority where the original text indicates no such thing.

The impact of this substitution extends far beyond mere terminology. When readers encounter “LORD” in their Bibles, they automatically associate it with supreme divine authority, making it more difficult recognize the biblical text’s actual presentation of divine hierarchy. This linguistic sleight-of-hand has effectively hidden the distinction between yhwh and El Elyon, contributing to centuries of misunderstanding about the true nature of divine authority.

The solution isn’t complicated, though it may be uncomfortable for those accustomed to traditional usage: we should simply use the name yhwh, יהוה, where it appears in the text. This allows readers to see the clear distinctions and to understand the actual relationships between divine beings that the Bible presents. Only by abandoning the artificial “LORD” substitution can we begin to grasp the profound implications of Yeshua’s mission to free humanity from yhwh’s evil and reveal El Elyon, The Father and Most High God.

E. I AM

The original Hebrew Scripture lacked vowel markings; only consonants were written and vowels were assumed. When writing the Masoretic Text (MT) around 600-1000 AD, Jewish scholars applied vowel markings to all of Scripture, cementing readings and interpretations. The MT is the most commonly used scriptural source for Bible translations today. If we remove these known vowel assumptions, new interpretations become available.

When Moses is introduced to yhwh in Exodus 3:14, the Hebrew text without vowel markings would be:

אהיה אשר אהיה

אהיה (EHYH) is related to the root היה (HYH) - “to be/become”

Some possible readings include:

- “I am who I am”
- “I cause to be what I cause to be”
- “I will be what I will be”
- “I exist as I exist” (philosophical statement)
- “I will be present as I will be present” (promise of presence)

Without the Masoretic vowel points, the verbal form can be read in different tenses and stems, potentially changing the meaning significantly.

The words אהיה (EHYH, Exodus 3:14) and יהוה (yhwh, Exodus 3:15) are different, though they are related through the root היה (HYH - "to be"). "EHYH" is a first-person form ("I am/will be"), while "yhwh" is a third-person form ("He is/will be").

If we re-examine the chronological progression:

- First instance: EHYH ("I am") in direct speech with Moses
- Initial reference form: yhwh ("he is") when others refer to this being
- Following development: Elohim yhwh adopts "yhwh" as his proper name, using it self-referentially
- Exodus 6:2-3 helps determines that these specific name alterations occurred at a later time.

This progression matches the textual evidence.

yhwh's Final Resting Place

The Elohim are physical, mortal entities. yhwh has already passed on and been laid to rest, as Psalm 68:15-17 attests to yhwh's final dwelling place.

16 הַר־אֱלֹהִים הַר־בָּשָׁן הַר גַּבְנֻנִּים הַר־בָּשָׁן
17 לָמָּה תְּרַצְּדוּן הָרִים גַּבְנֻנִּים הָהָר חָמַד אֱלֹהִים לְשִׁבְתּוֹ אַף־יְהוָה יִשְׁכֹּן לָנֶצַח
18 רֶכֶב אֱלֹהִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן אֲדֹנָי בָּם סִינַי בַּקֹּדֶשׁ

16 har-ʾĕlōhîm har-bāšān har gabnunnîm har-bāšān
17 lāmmâ tĕraṣṣĕdûn hārîm gabnunnîm hāhār ḥāmad ʾĕlōhîm lĕšibtô ʾap-yhwh yiškōn lāneṣaḥ
18 rekeb ʾĕlōhîm ribbōtayim ʾalpê šinʾān ʾădōnāy bām sînay baqqōdeš

15 Mountain of Elohim is Mount Bashan; a
mountain of peaks is Mount Bashan.
16 Why do you observe with envy, O mountains
of peaks, the mountain Elohim desired for his
dwelling? Indeed, yhwh will dwell there forever.
17 The chariots of Elohim are twice ten
thousand, thousands upon thousands; Adonai
is among them, Sinai is in holiness.

- Psalm 68:15-17

[Please note that verses in Hebrew texts (such as WLC) are numbered differently from English translations in this Psalm. Hebrew verse numbers are one higher because the psalm's title is counted as verse 1. Therefore, English Psalm 68:17 is numbered as Psalm 68:18 in Hebrew texts.]

Yeshua consistently demonstrated that yhwh's rule had reached its end. Through His teachings, He ended the old system of law, sacrifice, and temple worship, giving all a direct relationship with The Father instead. "It is finished" wasn't just about His death, but about the conclusion of yhwh's authority. By teaching that The Father was greater than the god His listeners knew, by challenging Sabbath restrictions, by declaring forgiveness without sacrifice, and by revealing a loving Father rather than a demanding deity, Yeshua methodically dismantled yhwh's oppressive rules while introducing humanity to El Elyon.

The tearing of the temple veil wasn't just symbolic - it marked the end of an era of divine administrators and the beginning of individual direct access to The Most High God. This transition was complete because yhwh, one of the mortal Elohim, had already met his end. This explains why no divine being enforces Sabbath laws anymore, why the temple system never returned, and why the old covenant's demands carry no divine power. The age of yhwh's rule had not just concluded - yhwh himself was no more, fulfilling the prediction that the Elohim would "die like men."

F. The Holy Spirit

Biblical texts present a comprehensive picture of the Holy Spirit as the active presence and manifestation of El Elyon's will and power on Earth. The evidence spans multiple Gospels:

i. Source

- Proceeds from the Father (John 14:26)
- Sent in Yeshua's name
- Teaches and reminds of Yeshua's words
- Is Father's direct involvement

ii. Powers

a. Life-Giving:

- Enabled divine conception (Luke 1:35)
- Power of The Most High's overshadowing presence

b. Authority and Empowerment

- Descended on Yeshua at baptism (Mark 1:10)
- Clothes believers with power from on high (Luke 24:49)
- Enables spiritual warfare (Matthew 12:28)

c. Divine Guidance

- Leads believers (Luke 4:1)
- Guides into truth (John 16:13)
- Speaks through believers in critical moments (Matthew 10:19-20)
- Provides divine wisdom and knowledge

iii. Accessibility

- Given to those who ask (Luke 11:13)
- Available as Father's good gift
- Functions as a direct connection to divine presence

iv. Attributes:

- Active force rather than separate entity
- Medium of Father's interaction with creation
- Extension of divine presence and power
- Mechanism for divine intervention

These biblical descriptions consistently present the Holy Spirit as the operational presence of El Elyon, functioning as the means by which the Father interacts with and guides creation.

G. The Trinity as Framework

The Trinity stands as one of Christianity's most significant efforts to understand the nature of God as revealed in Scripture. For nearly two millennia, this theological framework has helped believers reconcile a paradoxical nature of God as both one and three: God, Yeshua, and the Holy Spirit, presenting them as three distinct persons within one divine essence.

i. Traditional Christian Understanding Reviewed

While acknowledging the mystery inherent in this belief, Christians view the Trinity as a way to understand God's nature more fully. The depth of scholarly thought and spiritual reflection that went into developing this doctrine merits consideration. The doctrine's longevity and widespread acceptance established it as a unifying belief across many denominations.

However, when we examine the Bible closely, particularly in its original languages, a divine hierarchy emerges that is at odds with those interpretations.

- The traditional Christian framework attempts to systemically resolve apparent contradictions through:
  - conflating El Elyon and yhwh into single identity
  - reinterpreting plural Elohim references through the Trinity
  - explaining "The Council of El" scenes as inter-trinity dialogue
  - explaining "Let us make man" as Trinity consultation
  - redefining Father/Son relationship as co-equal

- expanding The Holy Spirit's role to complete triune nature
- recasting angel appearances as pre-incarnate Jesus
- restricting divine plurality to three persons
- explaining Son's subordinate statements through incarnation

- Key Trinitarian Arguments:
  - Matthew 28:19 - Baptizing in name of Father, Son, and Holy Spirit
  - 2 Corinthians 13:14 - Grace of Jesus, love of God, fellowship of Holy Spirit
  - John 1:1 - "The Word was with God and the Word was God"
  - Matthew 3:16-17 - Jesus' baptism (Spirit descends, Father speaks, Son baptized)
  - John 10:30 - "I and The Father are one"

- Challenges to Trinitarian Resolution:
  - Cannot resolve El Elyon's supreme position
  - Contradicts clear evidence
  - Many divine beings in heavenly scenes of Hebrew texts
  - Complex relationship exists between Father and Son

ii. Scripture's Framing of Divine Roles

The Bible presents God Most High, Yeshua, and The Holy Spirit as having different roles and natures:

- El Elyon, God Most High: The Supreme, Transcendent God
- Yeshua: A unique and divinely conceived Son of God with a special mission
- The Holy Spirit: The medium or method by which God Most High interacts with creation

iii. Understanding Trinity Doctrine in Light of Early Texts

The historical development of Christian baptismal formulas and trinitarian doctrine reveals a theological evolution, particularly centered around Matthew 28:19. This analysis examines crucial textual evidence from early church writings and their significant divergence from later trinitarian formulations.

Theological Developments of Trinity concept:

- yhwh merged with El Elyon
- Yeshua's divine sonship reinterpreted
- Holy Spirit's role expanded
- Trinity doctrine formalized in 4th century

a. Matthew 28:19 Textual Evidence

1. Eusebius's Citations: "In My Name"

In Demonstratio Evangelica (circa 300-310 AD) Eusebius quotes Matthew 28:19 consistently as, "Go ye and make disciples of all nations in my name." Eusebius quotes the version "in my name" repeatedly, lacking trinitarian formula.

Later manuscripts show standardized trinitarian text:

- Early church writings contain simpler formula
- Baptism in Acts consistently "in the name of Jesus"
- No manuscripts of Matthew before 4th century contain trinitarian formula
- Change appears after Council of Nicaea (325 AD)

2. Supporting Texts:

- Acts provides a consistent pattern:
  - Acts 2:38 - "Repent and be baptized every one of you in the name of Jesus Christ"
  - Acts 8:16 - "They were baptized in the name of the Lord Jesus"
  - Acts 10:48 - "He commanded them to be baptized in the name of Jesus Christ"
  - Acts 19:5 - "They were baptized in the name of the Lord Jesus"

- Paul's writings confirm this practice:
  - 1 Corinthians 1:13 - "Were you baptized in the name of Paul?"
  - Romans 6:3 - "Baptized into Christ Jesus"

b. Original Pre-Trinity Framework

- El Elyon as Supreme Creator (Genesis 14:19)
- The Elohim as divine territorial administrators (Psalm 82:8, Deuteronomy 32:8-9)
- Yeshua as elevated Only Son of El Elyon: Luke 1:32 - "Son of The Most High", Mark 5:7 - "Son of The Most High God"

iv. Yeshua's Self-Identification

- Identifies Father as The Most High and as ultimate authority (Luke 6:35)
- Never claims to be The Father/The Most High

- Consistently refers to Himself as Son (John 9:35-37, John 10:36)
- Statements of subordination: "The Father is greater than I" (John 14:28), "I can do nothing on My own" (John 5:30), "Not My will, but Yours be done" (Luke 22:42) These indicate Yeshua is distinct from and subordinate to The Father, not co-equal persons in a Trinity.
- Yeshua affirms the Shema (Mark 12:29-30), emphasizing one God. He doesn't modify it to include Himself or a triune nature of God.
- Receives authority rather than inherently possessing it (Matthew 28:18)
- Yeshua directs worship to The Father (Matthew 6:9-13).
- Yeshua frequently prays to The Father (e.g., John 17), inconsistent with them being the same being or co-equal parts of a Trinity.

v. Additional Determining Factors

- The development of Trinitarian concepts over centuries establishes that it was not an original teaching but a later theological construct.
- The word “Trinity” never appears in the Bible
- No clear, explicit statement of Trinitarian doctrine exists in Scripture
- If the Trinity were a crucial doctrine, one could expect a clear explanation in scripture, which is notably absent.
- The clearest Trinitarian reference, the Johannine Comma (1 John 5:7-8 in the KJV), is now recognized as a later addition not present in the earliest manuscripts.
- The Old Testament repeatedly stresses there is only one God (Deuteronomy 6:4, Isaiah 44:6).
- In the 4 Gospels, The Holy Spirit is described as a force or power, not a distinct person

Conclusion – G. The Trinity as Framework

The concept of the Trinity is not an inherent aspect of Yeshua's teachings and rather a later inserted theological construct.

Evidence indicates that the baptism formula originally reflected a non-trinitarian understanding of the divine. When we consider that the New Testament also preserved "The Council of El"-framework, a suspicion becomes warranted that texts have been modified to accommodate the later trinity doctrine development.

CHAPTER 6

REUNIFICATION

In the depths of human history lies a profound truth: we were created to walk in unity with El Elyon, God Most High. The path to reunification remains open to those who seek it with sincere hearts.

This journey of reunification takes many forms. Through careful study of Scripture and steadfast commitment to the practice of divine principles, we can begin to embody the characteristics of El Elyon Himself, as individuals and as a society. This is not an act of presumption, but rather a fulfillment of our created purpose—to reflect the divine nature in our own lives.

6.1. Yeshua, Fierce Protector of His Flock

YESHUA THE MESSIAH embodies a powerful and transformative love that knows no bounds. He is The Good Shepherd Who lays down His life for His sheep (John 10:11), the fierce protector of the innocent and the weak, and The Son Who will stop at nothing to protect His Father's image.

In the Temple courts, we see Yeshua's righteous anger burst forth as He confronts the money changers who have turned His Father's house into a den of thieves (Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46). With an overturning of tables, Yeshua demonstrates that His love for our Father bears no compromise. He will not stand idly by as the sacred is profaned, as the weak are exploited, as the innocent are led astray.

This protective fury is even more unyielding when it comes to children. Yeshua's words burn with righteousness as He declares that for anyone who causes a little one to stumble, it would be better to have a millstone hung around their neck and be drowned in the depths of the sea (Luke 17:2; Matthew 18:6). His fierce love brooks no compromise when it comes to defending the most innocent and vulnerable among us. This is how a Christian nation protects its children according to Yeshua.

Yet this same Yeshua, so fierce in His defense of what is right, is also the embodiment of compassion. In the parable of the lost sheep (Matthew 18:12-14; Luke 15:3-7), we see a Shepherd who will leave the ninety-nine to search for the one who has gone astray. This is the

heart of Yeshua: a love that will not rest until every last one of His flock is safe and sound.

And when the Pharisees bring before Him a woman caught in adultery (John 8:2-11), Yeshua does not condemn but extends grace. "Let him who is without sin among you be the first to throw a stone at her," He says, and one by one, the accusers depart. To the woman, He offers not condemnation but a new start: "Go, and from now on sin no more."

Yeshua's love is not a passive, weak-willed thing. It is a love that is willing to speak truth to power, to confront hypocrisy and injustice. He denounces the Pharisees as "whitewashed tombs" (Matthew 23:27), beautiful on the outside but full of dead men's bones. He weeps over Jerusalem, longing to gather her children as a hen gathers her chicks, but knowing that they were not willing (Luke 13:34).

And ultimately, it is this love that leads Yeshua to the cross. He knows the pain that awaits Him, the betrayal, the abandonment, the agony of the crucifixion. But He also knows that this is the path The Father has set before Him, the only way for all to be reconciled to God.

In the garden of Gethsemane, we see Yeshua wrestle with this destiny, pleading with the Father to take this cup from Him. Yet even in this moment of anguish, His love and obedience remain steadfast: "Nevertheless, not My will, but Yours, be done." (Luke 22:42). This is Who we are called to follow: Yeshua, the Obedient Son, the Fierce Protector, the Good Shepherd. His love is not a tepid, half-hearted thing. His love is a burning dedication to The Highest of ideals and responsibility, that will stop at nothing to fulfil His duties.

As He told His disciples, "Greater love has no one than this, that someone lay down his life for his friends" (John 15:13). This is the love that Yeshua embodied, and it is the love He calls us to embody as well.

So let us not be content with a lukewarm faith, a love that shies away from sacrifice or confrontation. Let us instead follow in the footsteps of The Messiah, The One who overturned tables, Who searches for the lost sheep, Who laid down His life for His friends. Let us love each other as He loves us.

Alignment – 6.1. Yeshua, Fierce Protector of His flock

Extrapolating from the Gospel accounts, Yeshua calls followers to:

- Boldly confront evil, corruption and predatory behavior that threatens the vulnerable, even at personal cost
- Protect children with absolute commitment, accepting no excuse for those who would harm them
- Sacrificially serve, protect and seek to save the "lost sheep" - those who are wandering, hurting or in danger
- Stay alert to Satan's deceptions and resist them, standing firm in faith and obedience to God Most High
- Be willing to lay down one's own life, as Yeshua did, for the sake of others and the defeat of evil

6.2. God's Blueprint: Love Within Boundaries

WHAT WOULD BE the logical extension of Yeshua's teachings and revelation of God, if it were scaled to encompass a society? What would a true Christian nation of Yeshua look like?

Imagine a world transformed by the same love that caused Yeshua to pray for those who crucified Him. A world where justice means restoration and healing rather than retribution, where international relations protect the vulnerable instead of exploiting them, where commerce serves the flourishing of all, rather than the enrichment of few, where enemies are opportunities for gaining brothers. This isn't mere idealism—it's the character of El Elyon revealed through Yeshua's life and teachings.

The Most High's nature shatters our limited concepts of justice and mercy. As Yeshua taught the woman caught in adultery, His thoughts were not on how to punish her, but rather He said, "I do not condemn you either. Go, and from now on, sin no more." This settles that an ideal societal system would value restoration over retribution, healing over cruelty. With every interaction, Yeshua demonstrated that El Elyon's love knows no limits—extending grace even to those deemed unworthy.

A. The Nature of El Elyon

Yeshua has already revealed to us the fundamentals:

- God's nature:
  - God created all and loves all.
  - God is love. Not just loving, but love itself, unconditional and unlimited
  - God is pleased with restoration, not retribution

- Human Worth is Absolute:
  - Every person is infinitely valuable and sought after like the lost sheep
  - All are worthy of love and grace and no one is beyond redemption

- Love All as Our Father Loves Us:
  - No enemy too hostile, no wrong too great to be loved and forgiven
  - Love all meaningfully as brothers and sisters

B. The Correct Path

In a society governed by the values and teachings of Yeshua, the principles of love, compassion, justice, and restoration would be at the forefront. Yeshua's life and ministry, as recorded in the Gospels, provide a compelling vision of a transformed world that stands in stark contrast to the brokenness and division we often experience.

At the heart of Yeshua's message is the call to love God with all one's heart, soul, and mind, and to love one's neighbor the same as oneself (Matthew 22:37-39). In a society built on these foundational commands, relationships would be characterized by genuine care, empathy, and self-sacrificial service. People would actively seek the well-being of others, even those considered enemies or outcasts.

Yeshua's teachings also emphasize the pursuit of justice and the protection of the vulnerable. He consistently challenged oppressive systems and lifted up the marginalized, demonstrating a special concern for the poor, the sick and the children.

Furthermore, Yeshua prioritizes restoration over retribution. Yeshua extends forgiveness and a chance for a new beginning, rather than seeking to condemn or punish. In a society guided by these principles, the focus would be on healing, promoting repentance, transformation, and creating a culture of redemption.

Ultimately, a society governed by Yeshua's values would be marked by a profound sense of unity, harmony, and hope. It would be a thriving, stable community where loving people triumph, where true justice prevails, where the inherent dignity of every person is recognized and celebrated.

C. Universal Benevolence: El Elyon Worship Implemented

When disputes arise, El Elyon's character of kindness even to the ungrateful and wicked provides the foundation for resolution, shifting the focus from punishment to reconciliation. This divine pattern establishes a framework where justice and compassion work together rather than opposing each other, recognizing that true resolution requires both accountability and mercy. Conflict resolution under this model seeks to transform adversarial relationships into cooperative ones. The goal becomes not merely ending conflict, but creating new allies from former enemies.

- El Elyon Blessing Formulas

  Bless all who approach and do not distinguish between devotees and others in basic protective formulas.

- Universal Justice Principles

  Justice is redefined as restorative rather than punitive, with mercy and dignity as a necessary component. Universal application is essential, regardless of status. Protection of the vulnerable is the primary concern.

- Commercial Contexts

  God is pleased when we do well by all of His children. Proclamations of devotion to El Elyon may be used as guarantee for treating others fairly, including foreign merchants and travelers, regardless of origin.

- Diplomatic Usage

  Worship of The Most High God El Elyon may be used as a point of common ground for international relations, promoting peace-making between hostile parties. Mercy and reconciliation are center to old and new feuds.

- Treaty Provisions

  - Declare mercy clauses, specific provisions for granting mercy and dignity to any potential defeated enemies.
  - Declare merciful treatment of captives.
  - Declare recognition of obligations to care for vulnerable populations in conquered territories.

- Rehabilitation Provisions
    - Establish procedures for reintegrating hostile individuals into society. Provide pathways for true redemption of offenders. Emphasis is on the restoration of victims over the punishment of offenders.
    - Intentional offences against children are categorically punished according to Yeshua's Word in Luke 17:2, Matthew 18:6

Every individual is encouraged to embrace a transformation in the footsteps of Yeshua:

- See every person through eyes of love and connectedness
- Extend forgiveness without limit
- Give without expectation
- Love without condition
- Foster healing and hope
- Celebrate restoration

Just as Yeshua transformed individuals through radical love, this same love can transform our world. Every system, every institution, every relationship can be reborn if we but embrace our Father together.

Let us become, in Yeshua's words, "sons of The Most High, for He is kind to the ungrateful and the evil." Let us build a world where love knows no limits and grace has no bounds.

The journey begins with a single choice: to love as we have been loved. Together, a societal rebirth is within reach.

D. God's Divine Architecture of Humanity

Deuteronomy 32:8 reveals yet another crucial truth that many overlook. God Most High deliberately and purposefully set boundaries between the different peoples:

> When giving inheritance of The Most High to the Goyim, when He seperated sons of Adam, He established boundaries of peoples according to number of sons of Elohim.

This isn't merely historical record—it's divine architecture. El Elyon deliberately established:

- Distinct peoples with clear boundaries
- Specific inheritances for each group
- Each group their own space for unique development
- A cosmic administrative structure

These divisions then paved the way for human flourishing. Like an artist separating colors to preserve their brilliance, El Elyon separated the peoples to protect and nurture their unique expressions of human potential. However, here we encounter a profound paradox: How does unlimited love operate within established boundaries? The answer reveals the divinity of this design:

- Boundaries Protect, Love Connects
    - Distinct development spaces provide for a wider total array of human capabilities and solutions.
    - Human groups can compete in a mutually beneficial manner without having to vanquish one another
    - Trade and exchange can occur through proper channels
    - Cultural integrity remains intact while allowing beneficial exchanges

- Justice Becomes Multi-layered
  - Local communities can maintain their own standards
  - Universal principles ensure basic rights
  - Favors protection of vulnerable parties

- Resources Remain Under Local Control
  - Each people manage their own inheritance, promoting responsible development
  - Favors fair trade over exploitation
  - Long-term planning for own offspring ensures responsible development
  - Benefits flow to all parties

This framework finds direct support from the Bible and resolves the paradox between universal benevolence and distinct development. Like a grand symphony, each section maintains its unique voice while contributing to a greater harmony. The boundaries El Elyon established does not limit love—they create the secure space where love can flourish without destroying diversity.

Alignment: 6.2. God’s Blueprint

In this model success isn’t measured by uniformity but by distinct flourishing achieved without hostility. This is the highest form of social development—one that honors both divine boundaries and divine benevolence. It creates a world where distinct peoples flourish in their unique expression while treating all with the kindness that reflects El Elyon’s nature. This is the world Yeshua revealed: one where love knows no limits but operates within the wise boundaries established by The Most High.

6.3. Be Like Father

THE REVELATION OF The Father by Yeshua carries profound implications for how we should live:

- Love God with all heart, soul, mind (Matthew 22:37)
- Love neighbors as we love ourselves (Matthew 22:39)
- Be perfect as your heavenly Father is perfect (Matthew 5:48)
- Show mercy as He shows mercy (Luke 6:36)
- Forgive as we are forgiven (Matthew 6:14-15)
- Love one another as Yeshua has loved us (John 13:34)
- Be peacemakers (Matthew 5:9)
- Seek reconciliation (Matthew 5:23-24)
- Meet practical needs of others (Matthew 25:35-36)
- Care for the least of them (Matthew 25:40)
- Value all living things as your Father values them (Matthew 10:31)

Be Light

As we attempt to integrate these difficult teachings into our lives, the fastest way is to view others in our daily lives from the perspective of The loving, merciful Father.

When we encounter someone:

- See them as The Father sees them - as His beloved child, regardless of their current state
- Remember how The Father runs to meet the prodigal child while still far off
- Consider how The Father gives good gifts even to those who oppose Him
- Reflect on how The Father's sun rises on both the evil and the good

This perspective changes everything:

- When someone wrongs us:
    - Instead of seeking revenge, we embody The Father's limitless forgiveness
    - Instead of holding grudges, we follow The Father's eagerness to reconcile

- Instead of condemning, we show The Father's patience
- Instead of rejecting, we mirror The Father's inclusivity

- When someone struggles:
  - Instead of judgment, we offer The Father's mercy
  - Instead of criticism, we extend The Father's grace
  - Instead of distance, we provide The Father's presence
  - Instead of conditions, we show The Father's unconditional love

- When someone needs help:
  - Instead of indifference, we show The Father's compassion
  - Instead of minimal effort, we give The Father's abundant care

- When someone seems unlovable:
  - Remember that The Father loves all His children, reaching even the most distant
  - Mirror The Father's desire that none should be excluded

- In our communities:
  - Foster reconciliation as our Father desires we do
  - Serve needs as The Father provides

- In our families:
  - Parent as The Father parents - with patience, guidance, and unconditional love
  - Forgive as The Father forgives - completely and without reservation
  - Guide as The Father guides - with presence and gentle correction, not harsh punishment
  - Love as The Father loves - without limit or condition

- In our work:
  - Judge as The Father judges - with mercy and understanding
  - Teach as The Father teaches - with guidance, patience and encouragement
  - Create as The Father creates - for the benefit of all His children

By seeing others through The Father's eyes, we fulfill our calling as children of The Most High. This is not just ethical teaching but transformation into The Father's image - becoming like He Who forgives endlessly, loves unconditionally and provides abundantly. As we practice seeing as The Father sees us and loving deeply as The Father loves us, we become living extensions of The Father's nature in our world.

6.4. Declarations of Revealed Christianity

1. THE MOST HIGH God El Elyon is The Creator of Heaven and Earth.
2. Yeshua is The Only Begotten Son of God Most High.
3. Followers of Yeshua/Jesus Christ are children of God Most High.
4. yhwh is an Elohim, a deity lower and inferior to Father, God Most High.
5. Jews are the biological children of yhwh/Satan.
6. Followers of Islam also follow yhwh/Satan, for Allah is yhwh/Satan. Islam is an Abrahamic religion.

CHAPTER 7 - THE FOUR GOSPELS

THE GOSPEL OF JOHN

American Standard Version, 1901 (ASV)

I.

1 In the beginning was the Word, and the Word was with God,
and the Word was God.
2 The same was in the beginning with God.
3 All things were made through him; and without him was not
anything made that hath been made.
4 In him was life; and the life was the light of men.
5 And the light shineth in the darkness; and the darkness
apprehended it not.
6 There came a man, sent from God, whose name was John.
7 The same came for witness, that he might bear witness of the
light, that all might believe through him.
8 He was not the light, but came that he might bear witness of
the light.
9 There was the true light, even the light which lighteth every
man, coming into the world.

THE FOUR GOSPELS

THE GOSPEL OF JOHN

Nestle 1904 Greek New Testament

I.

1 Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος.
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
3 πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν.

4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάνης·
7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι᾽ αὐτοῦ.
8 οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ᾽ ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

9 Ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον.

10 He was in the world, and the world was made through him, and the world knew him not.
11 He came unto his own, and they that were his own received him not.
12 But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:
13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.
15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.
16 For of his fulness we all received, and grace for grace.

17 For the law was given through Moses; grace and truth came through Jesus Christ.
18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.
19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou?
20 And he confessed, and denied not; and he confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No.
22 They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι᾽ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
11 εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ᾽ ἐκ Θεοῦ ἐγεννήθησαν.
14 Καὶ ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός, πλήρης χάριτος καὶ ἀληθείας.
15 Ἰωάνης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγεν λέγων Οὗτος ἦν ὃν εἶπον Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

16 ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·
17 ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.
18 Θεὸν οὐδεὶς ἑώρακεν πώποτε· μονογενὴς Θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.
19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάνου ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευείτας ἵνα ἐρωτήσωσιν αὐτόν Σὺ τίς εἶ;
20 καὶ ὡμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ εἰμὶ ὁ Χριστός.
21 καὶ ἠρώτησαν αὐτόν Τί οὖν; σὺ Ἠλείας εἶ; καὶ λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη Οὔ.
22 εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.
24 And they had been sent from the Pharisees.
25 And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?
26 John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not,
27 even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.
28 These things were done in Bethany beyond the Jordan, where John was baptizing.
29 On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!
30 This is he of whom I said, After me cometh a man who is become before me: for he was before me.
31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.
32 And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.
33 And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.
34 And I have seen, and have borne witness that this is the Son of God.
35 Again on the morrow John was standing, and two of his disciples;
36 and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

23 ἔφη Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Εὐθύνατε τὴν ὁδὸν Κυρίου,
καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
24 Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.
25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ
Χριστὸς οὐδὲ Ἠλείας οὐδὲ ὁ προφήτης;

26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάνης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος
ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε,
27 ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν
ἱμάντα τοῦ ὑποδήματος.
28 Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάνης
βαπτίζων.
29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει
Ἴδε ὁ Ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον Ὀπίσω μου ἔρχεται ἀνὴρ ὃς
ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.
31 κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ’ ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο
ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων.
32 Καὶ ἐμαρτύρησεν Ἰωάνης λέγων ὅτι Τεθέαμαι τὸ Πνεῦμα
καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ’ αὐτόν.
33 κἀγὼ οὐκ ᾔδειν αὐτόν, ἀλλ’ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός
μοι εἶπεν Ἐφ’ ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν,
οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι Ἁγίῳ.

34 κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάνης καὶ ἐκ τῶν μαθητῶν αὐτοῦ
δύο,
36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει Ἴδε ὁ Ἀμνὸς τοῦ Θεοῦ.

37 And the two disciples heard him speak, and they followed Jesus.
38 And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abideth thou?
39 He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.
40 One of the two that heard John'speak , and followed him, was Andrew, Simon Peter's brother.
41 He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).
42 He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).
43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.
44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.
46And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.
47 Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!
48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

37 καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ.
38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ Ῥαββεί, (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε,) ποῦ μένεις;

39 λέγει αὐτοῖς Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ μένει, καὶ παρ᾽ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς δεκάτη.

40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάνου καὶ ἀκολουθησάντων αὐτῷ·
41 εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὑρήκαμεν τὸν Μεσσίαν (ὅ ἐστιν μεθερμηνευόμενον Χριστός).
42 ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνου, σὺ κληθήσῃ Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος).

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν. καὶ εὑρίσκει Φίλιππον. καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι.
44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
45 εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.
46 καὶ εἶπεν αὐτῷ Ναθαναήλ Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ ὁ Φίλιππος Ἔρχου καὶ ἴδε.
47 εἶδεν Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης, ἐν ᾧ δόλος οὐκ ἔστιν.
48 λέγει αὐτῷ Ναθαναήλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.

49 Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.
50 Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.
51 And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

2.

1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:
2 and Jesus also was bidden, and his disciples, to the marriage.
3 And when the wine failed, the mother of Jesus saith unto him, They have no wine.
4 And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.
5 His mother saith unto the servants, Whatsoever he saith unto you, do it.
6 Now there were six waterpots of stone set there after the Jews manner of purifying, containing two or three firkins apiece.
7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

49 ἀπεκρίθη αὐτῷ Ναθαναήλ Ῥαββεί, σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, σὺ Βασιλεὺς εἶ τοῦ Ἰσραήλ.
50 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψῃ.

51 καὶ λέγει αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

2.

1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ·
2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
3 καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον οὐκ ἔχουσιν.
4 καὶ λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου.

5 λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.

6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.
7 λέγει αὐτοῖς ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

8 And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.
9 And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom,
10 and saith unto him, Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.
11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and there they abode not many days.
13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.
14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:
15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers money, and overthrew their tables;
16 and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.
17 His disciples remembered that it was written, Zeal for thy house shall eat me up.
18 The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

8 καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. οἱ δὲ
ἤνεγκαν.
9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ
ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ
τὸν νυμφίον ὁ ἀρχιτρίκλινος

10 καὶ λέγει αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ
ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

11 Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς
Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν
οἱ μαθηταὶ αὐτοῦ.
12 Μετὰ τοῦτο κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ
ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
Ἰησοῦς.
14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,
15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ
τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα
καὶ τὰς τραπέζας ἀνέτρεψεν,
16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν Ἄρατε ταῦτα ἐντεῦθεν, μὴ
ποιεῖτε τὸν οἶκον τοῦ Πατρός μου οἶκον ἐμπορίου.
17 ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ
οἴκου σου καταφάγεταί με.
18 ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Τί σημεῖον δεικνύεις
ἡμῖν, ὅτι ταῦτα ποιεῖς;
19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν
τρισὶν ἡμέραις ἐγερῶ αὐτόν.

20 The Jews therefore said, Forty and six years was this temple
in building, and wilt thou raise it up in three days?
21 But he spake of the temple of his body.
22 When therefore he was raised from the dead, his disciples
remembered that he spake this; and they believed the scripture,
and the word which Jesus had said.
23 Now when he was in Jerusalem at the passover, during the
feast, many believed on his name, beholding his signs which he
did.
24 But Jesus did not trust himself unto them, for that he knew
all men,
25 and because he needed not that any one should bear witness
concerning man; for he himself knew what was in man.

3.

1 Now there was a man of the Pharisees, named Nicodemus, a
ruler of the Jews:
2 the same came unto him by night, and said to him, Rabbi, we
know that thou art a teacher come from God; for no one can do
these signs that thou doest, except God be with him.
3 Jesus answered and said unto him, Verily, verily, I say unto
thee, Except one be born anew, he cannot see the kingdom of
God.

20 εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ
ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;
21 ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
22 ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο
ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ
ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει·

24 αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν
πάντας,
25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς
γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

3.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων
τῶν Ἰουδαίων·
2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, οἴδαμεν ὅτι
ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ᾽ αὐτοῦ.
3 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις
γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God!
6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7 Marvel not that I said unto thee, Ye must be born anew.
8 The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How can these things be?
10 Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?
11 Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.
12 If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?
13 And no one hath ascended into heaven, but he that descended out of heaven, even the Son of man, who is in heaven.
14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;
15 that whosoever believeth may in him have eternal life.
16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς δύναται ἄνθρωπος γεννηθῆναι
γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον
εἰσελθεῖν καὶ γεννηθῆναι;
5 ἀπεκρίθη Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος
καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ
τοῦ Πνεύματος πνεῦμά ἐστιν.
7 μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ᾽ οὐκ
οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ
τοῦ Πνεύματος.
9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι;

10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ
ταῦτα οὐ γινώσκεις;
11 ἀμὴν ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν
μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

12 εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ
ἐπουράνια πιστεύσετε;
13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ
καταβάς, ὁ Υἱὸς τοῦ ἀνθρώπου.

14 καὶ καθὼς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι
δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου,
15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.
16 Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν Υἱὸν τὸν
μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ᾽ ἔχῃ
ζωὴν αἰώνιον.

17 For God sent not the Son into the world to judge the world;
but that the world should be saved through him.
18 He that believeth on him is not judged: he that believeth not
hath been judged already, because he hath not believed on the
name of the only begotten Son of God.
19 And this is the judgment, that the light is come into the
world, and men loved the darkness rather than the light; for
their works were evil.
20 For every one that doeth evil hateth the light, and cometh
not to the light, lest his works should be reproved.
21 But he that doeth the truth cometh to the light, that his
works may be made manifest, that they have been wrought in
God.
22 After these things came Jesus and his disciples into the land
of Judea; and there he tarried with them, and baptized.
23 And John also was baptizing in Enon near to Salim, because
there was much water there: and they came, and were baptized.
24 For John was not yet cast into prison.
25 There arose therefore a questioning on the part of John's
disciples with a Jew about purifying.
26 And they came unto John, and said to him, Rabbi, he that
was with thee beyond the Jordan, to whom thou hast borne
witness, behold, the same baptizeth, and all men come to him.
27 John answered and said, A man can receive nothing, except
it have been given him from heaven.
28 Ye yourselves bear me witness, that I said, I am not the
Christ, but, that I am sent before him.
29 He that hath the bride is the bridegroom: but the friend of
the bridegroom, that standeth and heareth him, rejoiceth
greatly because of the bridegroom's voice: this my joy therefore
is made full.

17 οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν Υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ ὁ κόσμος δι᾽ αὐτοῦ.
18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ.

19 αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·
21 ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετ᾽ αὐτῶν καὶ ἐβάπτιζεν.
23 ἦν δὲ καὶ Ἰωάνης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ ἐβαπτίζοντο·
24 οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν Ἰωάνης.
25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάνου μετὰ Ἰουδαίου περὶ καθαρισμοῦ.
26 καὶ ἦλθον πρὸς τὸν Ἰωάνην καὶ εἶπαν αὐτῷ Ῥαββεί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ πάντες ἔρχονται πρὸς αὐτόν.
27 ἀπεκρίθη Ἰωάνης καὶ εἶπεν Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.
28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον Οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ᾽ ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.
29 Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

30 He must increase, but I must decrease.
31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all.
32 What he hath seen and heard, of that he beareth witness; and no man receiveth his witness.
33 He that hath received his witness hath set his seal to this , that God is true.
34 For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.
35 The Father loveth the Son, and hath given all things into his hand.
36 He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

4.

1 When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John
2 (although Jesus himself baptized not, but his disciples),
3 he left Judea, and departed again into Galilee.
4 And he must needs pass through Samaria.

30 ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.
31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστιν καὶ ἐκ τῆς γῆς λαλεῖ. ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν·
32 ὃ ἑώρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.
33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν.

34 ὃν γὰρ ἀπέστειλεν ὁ Θεὸς τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν τὸ Πνεῦμα.
35 ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

36 ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὄψεται ζωήν, ἀλλ᾽ ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ᾽ αὐτόν.

4.

1 Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάνης, —
2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ᾽ οἱ μαθηταὶ αὐτοῦ, —
3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν.
4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρίας.

5 So he cometh to a city of Samaria, called Sychar, near to the
parcel of ground that Jacob gave to his son Joseph:
6 and Jacob's well was there. Jesus therefore, being wearied
with his journey, sat thus by the well. It was about the sixth
hour.
7 There cometh a woman of Samaria to draw water: Jesus saith
unto her, Give me to drink.
8 For his disciples were gone away into the city to buy food.

9 The Samaritan woman therefore saith unto him, How is it that
thou, being a Jew, askest drink of me, who am a Samaritan
woman? (For Jews have no dealings with Samaritans.)
10 Jesus answered and said unto unto her, If thou knewest the
gift of God, and who it is that saith to thee, Give me to drink;
thou wouldest have asked of him, and he would have given thee
living water.
11 The woman saith unto him, Sir, thou hast nothing to draw
with, and the well is deep: whence then hast thou that living
water?
12 Art thou greater than our father Jacob, who gave us the well,
and drank thereof himself, and his sons, and his cattle?
13 Jesus answered and said unto her, Every one that drinketh
of this water shall thirst again:
14 but whosoever drinketh of the water that I shall give him
shall never thirst; but the water that I shall give him shall
become in him a well of water springing up unto eternal life.
15 The woman saith unto him, Sir, give me this water, that I
thirst not, neither come all the way hither to draw.
16 Jesus saith unto her, Go, call thy husband, and come hither.

5 ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην Συχὰρ, πλησίον τοῦ
χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ·
6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς
ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς
Δός μοι πεῖν.
8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς
ἀγοράσωσιν.
9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ Ἰουδαῖος ὢν παρ’ ἐμοῦ
πεῖν αἰτεῖς γυναικὸς Σαμαρείτιδος οὔσης; οὐ γὰρ συνχρῶνται Ἰουδαῖοι
Σαμαρείταις.
10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ
τίς ἐστιν ὁ λέγων σοι Δός μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ ἔδωκεν ἄν
σοι ὕδωρ ζῶν.

11 λέγει αὐτῷ Κύριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ·
πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ,
καὶ αὐτὸς ἐξ αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;
13 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου
διψήσει πάλιν·
14 ὃς δ’ ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν
αἰῶνα, ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος
ἁλλομένου εἰς ζωὴν αἰώνιον.
15 λέγει πρὸς αὐτὸν ἡ γυνή Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ
μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν.
16 λέγει αὐτῇ Ὕπαγε φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε.

17 The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband:
18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.
19 The woman saith unto him, Sir, I perceive that thou art a prophet.
20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.
21 Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father.
22 Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews.
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.
24 God is a Spirit: and they that worship him must worship in spirit and truth.
25 The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things.
26 Jesus saith unto her, I that speak unto thee am he .
27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her?
28 So the woman left her waterpot, and went away into the city, and saith to the people,
29 Come, see a man, who told me all things that ever I did: can this be the Christ?
30 They went out of the city, and were coming to him.

17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς
Καλῶς εἶπες ὅτι Ἄνδρα οὐκ ἔχω·

18 πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο
ἀληθὲς εἴρηκας.
19 λέγει αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

20 οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε
ὅτι ἐν Ἰεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ.
21 λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν
τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις προσκυνήσετε τῷ Πατρί.

22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι
ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν·
23 ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ
προσκυνήσουσιν τῷ Πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ Πατὴρ
τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν·
24 Πνεῦμα ὁ Θεός, καὶ τοὺς προσκυνοῦντας ἐν πνεύματι καὶ ἀληθείᾳ
δεῖ προσκυνεῖν.
25 λέγει αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός·
ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.

26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι, ὁ λαλῶν σοι.
27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ
γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς ἢ τί λαλεῖς μετ᾽ αὐτῆς;

28 ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ
λέγει τοῖς ἀνθρώποις
29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέν μοι πάντα ἃ ἐποίησα· μήτι οὗτός
ἐστιν ὁ Χριστός;
30 ἐξῆλθον ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.

31 In the mean while the disciples prayed him, saying, Rabbi, eat.
32 But he said unto them, I have meat to eat that ye know not.
33 The disciples therefore said one to another, Hath any man brought him aught to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.
35 Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.
36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.
37 For herein is the saying true, One soweth, and another reapeth.
38 I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.
39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did.
40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days.
41 And many more believed because of his word;
42 and they said to the woman, Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.
43 And after the two days he went forth from thence into Galilee.
44 For Jesus himself testified, that a prophet hath no honor in his own country.

31 Ἐν τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββεί, φάγε.

32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν;

34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον.
35 οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσιν πρὸς θερισμόν. ἤδη
36 ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων.
38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.
40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ’ αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,
42 τῇ τε γυναικὶ ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου.
43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν.

44 αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

45 So when he came into Galilee, the Galilaeans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.
46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.
47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.
48 Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe.
49 The nobleman saith unto him, Sir, come down ere my child die.
50 Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way.
51 And as he was now going down, his servants met him, saying, that his son lived.
52 So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.
53 So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.
54 This is again the second sign that Jesus did, having come out of Judaea into Galilee.

45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι,
πάντα ἑωρακότες ὅσα ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ
γὰρ ἦλθον εἰς τὴν ἑορτήν.
46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ
ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καφαρναούμ·

47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν,
ἀπῆλθεν πρὸς αὐτὸν καὶ ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν·
ἤμελλεν γὰρ ἀποθνήσκειν.
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ
μὴ πιστεύσητε.
49 λέγει πρὸς αὐτὸν ὁ βασιλικός Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ
παιδίον μου.
50 λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ
ἄνθρωπος τ�ῳ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο.

51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι ὑπήντησαν αὐτῷ λέγοντες ὅτι
ὁ παῖς αὐτοῦ ζῇ.
52 ἐπύθετο οὖν τὴν ὥραν παρ’ αὐτῶν ἐν ᾗ κομψότερον ἔσχεν· εἶπαν
οὖν αὐτῷ ὅτι Ἐχθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

54 Τοῦτο δὲ πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς
Ἰουδαίας εἰς τὴν Γαλιλαίαν.

5.

1 After these things there was a feast of the Jews; and Jesus
went up to Jerusalem.
2 Now there is in Jerusalem by the sheep gate a pool, which is
called in Hebrew Bethesda, having five porches.
3 In these lay a multitude of them that were sick, blind, halt,
withered.
**4 For an angel at opportune times went down into the pool
and stirred the water; therefore the first one having entered
after the stirring of the water became healthy, from
whatever disease he was afflicted with.** (MAP)
5 And a certain man was there, who had been thirty and eight
years in his infirmity.
6 When Jesus saw him lying, and knew that he had been now a
long time in that case , he saith unto him, Wouldest thou be
made whole?
7 The sick man answered him, Sir, I have no man, when the
water is troubled, to put me into the pool: but while I am
coming, another steppeth down before me.
8 Jesus saith unto him, Arise, take up thy bed, and walk.
9 And straightway the man was made whole, and took up his
bed and walked. Now it was the sabbath on that day.
10 So the Jews said unto him that was cured, It is the sabbath,
and it is not lawful for thee to take up thy bed.

5.

1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα.
2 Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα.
3 ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν , ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.
4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.

5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·
6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ Θέλεις ὑγιὴς γενέσθαι;

7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.
8 λέγει αὐτῷ ὁ Ἰησοῦς Ἔγειρε ἆρον τὸν κράβαττόν σου καὶ περιπάτει.
9 καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ οὐκ ἔξεστίν σοι ἆραι τὸν κράβαττον.

11 But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.
12 They asked him, Who is the man that said unto thee, Take up thy bed , and walk?
13 But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.
15 The man went away, and told the Jews that it was Jesus who had made him whole.
16 And for this cause the Jews persecuted Jesus, because he did these things on the sabbath.
17 But Jesus answered them, My Father worketh even until now, and I work.
18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.
19 Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.
20 For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel.
21 For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will.
22 For neither doth the Father judge any man, but he hath given all judgment unto the Son;

11 ὃς δὲ ἀπεκρίθη αὐτοῖς Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν Ἆρον τὸν κράβαττόν σου καὶ περιπάτει.
12 ἠρώτησαν αὐτόν Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι Ἆρον καὶ περιπάτει;
13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τ�ῳ τόπῳ.
14 Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τ�ῳ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται.

15 ἀπῆλθεν ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.
16 καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
17 ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι·
18 διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυεν τὸ σάββατον, ἀλλὰ καὶ Πατέρα ἴδιον ἔλεγεν τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.
19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ Υἱὸς ποιεῖν ἀφ’ ἑαυτοῦ οὐδὲν, ἂν μή τι βλέπῃ τὸν Πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ Υἱὸς ὁμοίως ποιεῖ.

20 ὁ γὰρ Πατὴρ φιλεῖ τὸν Υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

21 ὥσπερ γὰρ ὁ Πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ Υἱὸς οὓς θέλει ζωοποιεῖ.
22 οὐδὲ γὰρ ὁ Πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ Υἱῷ,

23 that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him.
24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.
25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.
26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself:
27 and he gave him authority to execute judgment, because he is a son of man.
28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice,
29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.
30 I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me.
31 If I bear witness of myself, my witness is not true.
32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
33 Ye have sent unto John, and he hath borne witness unto the truth.
34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.
35 He was the lamp that burneth and shineth; and ye were willing to rejoice for a season in his light.

23 ἵνα πάντες τιμῶσι τὸν Υἱὸν καθὼς τιμῶσι τὸν Πατέρα. ὁ μὴ τιμῶν
τὸν Υἱὸν οὐ τιμᾷ τὸν Πατέρα τὸν πέμψαντα αὐτόν.

24 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ
πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ
μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.
25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ νεκροὶ
ἀκούσουσιν τῆς φωνῆς τοῦ Υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

26 ὥσπερ γὰρ ὁ Πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ Υἱῷ ἔδωκεν
ζωὴν ἔχειν ἐν ἑαυτῷ.
27 καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι Υἱὸς ἀνθρώπου ἐστίν.

28 μὴ θαυμάζετε τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς
μνημείοις ἀκούσουσιν τῆς φωνῆς αὐτοῦ
29 καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ
τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ’ ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ
ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ
θέλημα τοῦ πέμψαντός με.
31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·
32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ
μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάνην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ·

34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα
λέγω ἵνα ὑμεῖς σωθῆτε.
35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε
ἀγαλλιαθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

36 But the witness which I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.
37 And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form.
38 And ye have not his word abiding in you: for whom he sent, him ye believe not.
39 Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me;
40 and ye will not come to me, that ye may have life.
41 I receive not glory from men.
42 But I know you, that ye have not the love of God in yourselves.
43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44 How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?
45 Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope.
46 For if ye believed Moses, ye would believe me; for he wrote of me.
47 But if ye believe not his writings, how shall ye believe my words?

36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάνου· τὰ γὰρ ἔργα ἃ
δέδωκέν μοι ὁ Πατὴρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ,
μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ Πατήρ με ἀπέσταλκεν.

37 καὶ ὁ πέμψας με Πατὴρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε
φωνὴν αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος αὐτοῦ ἑωράκατε,
38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν
ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.
39 ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον
ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·
40 καὶ οὐ θέλετε ἐλθεῖν πρός με ἵνα ζωὴν ἔχητε.
41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ Πατρός μου, καὶ οὐ λαμβάνετέ με·
ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε.
44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες,
καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;
45 μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα· ἔστιν ὁ
κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.
46 εἰ γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ
ἐκεῖνος ἔγραψεν.
47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν
πιστεύσετε;

6.

1 After these things Jesus went away to the other side of the sea
of Galilee, which is the sea of Tiberias.
2 And a great multitude followed him, because they beheld the
signs which he did on them that were sick.
3 And Jesus went up into the mountain, and there he sat with
his disciples.
4 Now the passover, the feast of the Jews, was at hand.
5 Jesus therefore lifting up his eyes, and seeing that a great
multitude cometh unto him, saith unto Philip, Whence are we to
buy bread, that these may eat?
6 And this he said to prove him: for he himself knew what he
would do.
7 Philip answered him, Two hundred shillings worth of bread is
not sufficient for them, that every one may take a little.
8 One of his disciples, Andrew, Simon Peter's brother, saith
unto him,
9 There is a lad here, who hath five barley loaves, and two
fishes: but what are these among so many?
10 Jesus said, Make the people sit down. Now there was much
grass in the place. So the men sat down, in number about five
thousand.

6.

1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας
τῆς Τιβεριάδος.
2 ἠκολούθει δὲ αὐτῷ ὄχλος πολύς, ὅτι ἑώρων τὰ σημεῖα ἃ ἐποίει ἐπὶ
τῶν ἀσθενούντων.
3 ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν
αὐτοῦ.
4 ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.
5 ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ θεασάμενος ὅτι πολὺς
ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς Φίλιππον Πόθεν ἀγοράσωμεν
ἄρτους ἵνα φάγωσιν οὗτοι;
6 τοῦτο δὲ ἔλεγεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλεν ποιεῖν.

7 ἀπεκρίθη αὐτῷ ὁ Φίλιππος Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν
αὐτοῖς, ἵνα ἕκαστος βραχύ τι λάβῃ.
8 λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
Πέτρου
9 Ἔστιν παιδάριον ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια·
ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;
10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς
πεντακισχίλιοι.

11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.
12 And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.
13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.
14 When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.
15 Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.
16 And when evening came, his disciples went down unto the sea;
17 and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them.
18 And the sea was rising by reason of a great wind that blew.
19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid.
20 But he saith unto them, It is I; be not afraid.
21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.
22 On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone

11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέδωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

12 ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσσευσαν τοῖς βεβρωκόσιν.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησεν σημεῖον ἔλεγον ὅτι Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.
15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν βασιλέα, ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

17 καὶ ἐμβάντες εἰς πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,
18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.
19 ἐληλακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεωροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
20 ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ φοβεῖσθε.
21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.
22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

23 (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks):
24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.
25 And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.
27 Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.
28 They said therefore unto him, What must we do, that we may work the works of God?
29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.
30 They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?
31 Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.
32 Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.
33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world.
34 They said therefore unto him, Lord, evermore give us this bread.
35 Jesus said unto them. I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

23 ἀλλὰ ἦλθεν πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον
τὸν ἄρτον εὐχαριστήσαντος τοῦ Κυρίου.
24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ
αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ
ζητοῦντες τὸν Ἰησοῦν.
25 καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ Ῥαββεί, πότε
ὧδε γέγονας;
26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ
με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ’ ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ
ἐχορτάσθητε.
27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν
μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ Υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει·
τοῦτον γὰρ ὁ Πατὴρ ἐσφράγισεν ὁ Θεός.
28 εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

29 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ Θεοῦ,
ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.
30 εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ
πιστεύσωμέν σοι; τί ἐργάζῃ;
31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν
γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς
δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ’ ὁ Πατήρ μου δίδωσιν
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν·
33 ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν
διδοὺς τῷ κόσμῳ.
34 εἶπον οὖν πρὸς αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς
ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει πώποτε.

36 But I said unto you, that ye have seen me, and yet believe not.
37 All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.
38 For I am come down from heaven, not to do mine own will, but the will of him that sent me.
39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.
40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.
41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven.
42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?
43 Jesus answered and said unto them, Murmur not among yourselves.
44 No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day.
45 It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me.
46 Not that any man hath seen the Father, save he that is from God, he hath seen the Father.
47 Verily, verily, I say unto you, He that believeth hath eternal life.
48 I am the bread of life.
49 Your fathers ate the manna in the wilderness, and they died.

36 ἀλλ’ εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με καὶ οὐ πιστεύετε.

37 Πᾶν ὃ δίδωσίν μοι ὁ Πατὴρ πρὸς ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω,
38 ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

40 τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ Πατρός μου, ἵνα πᾶς ὁ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ,
42 καὶ ἔλεγον Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ καταβέβηκα;
43 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ γογγύζετε μετ’ ἀλλήλων.

44 οὐδεὶς δύναται ἐλθεῖν πρός με ἐὰν μὴ ὁ Πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
45 ἔστιν γεγραμμένον ἐν τοῖς προφήταις Καὶ ἔσονται πάντες διδακτοὶ Θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ Πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.

46 οὐχ ὅτι τὸν Πατέρα ἑώρακέν τις, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακεν τὸν Πατέρα.
47 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον.

48 ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.
49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον

50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.
51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.
52 The Jews therefore strove one with another, saying, How can this man give us his flesh to eat?
53 Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves.
54 He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day.
55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh and drinketh my blood abideth in me, and I in him.
57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me.
58 This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever.
59 These things said he in the synagogue, as he taught in Capernaum.
60 Many therefore of his disciples, when the heard this , said, This is a hard saying; who can hear it?
61 But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble?
62 What then if ye should behold the Son of man ascending where he was before?
63 It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.
51 ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσει εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μού ἐστιν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;
53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.
55 ἡ γὰρ σάρξ μου ἀληθής ἐστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστιν πόσις.
56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ.
57 καθὼς ἀπέστειλέν με ὁ ζῶν Πατὴρ κἀγὼ ζῶ διὰ τὸν Πατέρα, καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι’ ἐμέ.
58 οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν Σκληρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;
61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
62 ἐὰν οὖν θεωρῆτε τὸν Υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;
63 τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή ἐστιν.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who it was that should betray him.
65 And he said, For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.
66 Upon this many of his disciples went back, and walked no more with him.
67 Jesus said therefore unto the twelve, Would ye also go away?
68 Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
69 And we have believed and know that thou art the Holy One of God.
70 Jesus answered them, Did not I choose you the twelve, and one of you is a devil?
71 Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

7.

1 And after these things Jesus walked in Galilee: for he would not walk in Judaea, because the Jews sought to kill him.
2 Now the feast of the Jews, the feast of tabernacles, was at hand.

64 ἀλλ᾽ εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς ὁ
Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.

65 καὶ ἔλεγεν Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με
ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ Πατρός.

66 Ἐκ τούτου πολλοὶ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ
οὐκέτι μετ᾽ αὐτοῦ περιεπάτουν.
67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα;
ῥήματα ζωῆς αἰωνίου ἔχεις·
69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Ἅγιος τοῦ Θεοῦ.

70 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην;
καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν.
71 ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἔμελλεν
παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

7.

1 Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν
ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may behold thy works which thou doest.
4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.
5 For even his brethren did not believe on him.
6 Jesus therefore saith unto them, My time is not yet come; but your time is always ready.
7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.
8 Go ye up unto the feast: I go not up unto this feast; because my time is not yet fulfilled.
9 And having said these things unto them, he abode still in Galilee.
10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.
11 The Jews therefore sought him at the feast, and said, Where is he?
12 And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray.
13 Yet no man spake openly of him for fear of the Jews.

14 But when it was now the midst of the feast Jesus went up into the temple, and taught.
15 The Jews therefore marvelled, saying, How knoweth this man letters, having never learned?
16 Jesus therefore answered them and said, My teaching is not mine, but his that sent me.

3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε
εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν τὰ ἔργα σοῦ ἃ
ποιεῖς·
4 οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ
ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.
6 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ
καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.
7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.
8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτήν· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν
ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται.
9 ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ αὐτὸς
ἀνέβη, οὐ φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ.
11 οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ ἐστιν
ἐκεῖνος;
12 καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι
Ἀγαθός ἐστιν, ἄλλοι δὲ ἔλεγον Οὔ, ἀλλὰ πλανᾷ τὸν ὄχλον.

13 οὐδεὶς μέντοι παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν
Ἰουδαίων.
14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν καὶ
ἐδίδασκεν.
15 ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς οὗτος γράμματα οἶδεν μὴ
μεμαθηκώς;
16 ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ
ἀλλὰ τοῦ πέμψαντός με·

17 If any man willeth to do his will, he shall know of the
teaching, whether it is of God, or whether I speak from myself.
18 He that speaketh from himself seeketh his own glory: but he
that seeketh the glory of him that sent him, the same is true,
and no unrighteousness is in him.
19 Did not Moses give you the law, and yet none of you doeth
the law? Why seek ye to kill me?
20 The multitude answered, Thou hast a demon: who seeketh to
kill thee?
21 Jesus answered and said unto them, I did one work, and ye
all marvel because thereof.
22 Moses hath given you circumcision (not that it is of Moses,
but of the fathers); and on the sabbath ye circumcise a man.

23 If a man receiveth circumcision on the sabbath, that the law
of Moses may not be broken; are ye wroth with me, because I
made a man every whit whole on the sabbath?
24 Judge not according to appearance, but judge righteous
judgment.
25 Some therefore of them of Jerusalem said, Is not this he
whom they seek to kill?
26 And lo, he speaketh openly, and they say nothing unto him.
Can it be that the rulers indeed know that this is the Christ?
27 Howbeit we know this man whence he is: but when the
Christ cometh, no one knoweth whence he is.
28 Jesus therefore cried in the temple, teaching and saying, Ye
both know me, and know whence I am; and I am not come of
myself, but he that sent me is true, whom ye know not.
29 I know him; because I am from him, and he sent me.
30 They sought therefore to take him: and no man laid his hand
on him, because his hour was not yet come.

17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς,
πότερον ἐκ τοῦ Θεοῦ ἐστιν ἢ ἐγὼ ἀπ᾽ ἐμαυτοῦ λαλῶ.
18 ὁ ἀφ᾽ ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν
τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ
ἔστιν.
19 οὐ Μωϋσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν
νόμον. τί με ζητεῖτε ἀποκτεῖναι;
20 ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

21 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἓν ἔργον ἐποίησα καὶ πάντες
θαυμάζετε.
22 διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ
Μωϋσέως ἐστὶν ἀλλ᾽ ἐκ τῶν πατέρων, — καὶ ἐν σαββάτῳ περιτέμνετε
ἄνθρωπον.
23 εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ ἵνα μὴ λυθῇ ὁ νόμος
Μωϋσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

24 μὴ κρίνετε κατ᾽ ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25 Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν ὃν
ζητοῦσιν ἀποκτεῖναι;
26 καὶ ἴδε παρρησίᾳ λαλεῖ καὶ οὐδὲν αὐτῷ λέγουσιν. Μή ποτε ἀληθῶς
ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;
27 ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς
γινώσκει πόθεν ἐστίν.
28 ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων Κἀμὲ οἴδατε
καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ᾽ ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ᾽ ἔστιν
ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·
29 ἐγὼ οἶδα αὐτόν, ὅτι παρ᾽ αὐτοῦ εἰμι κἀκεῖνός με ἀπέστειλεν.
30 Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ᾽ αὐτὸν τὴν χεῖρα,
ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

31 But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done?
32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.
33 Jesus therefore said, Yet a little while am I with you, and I go unto him that sent me.
34 Ye shall seek me, and shall not find me: and where I am, ye cannot come.
35 The Jews therefore said among themselves, Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks?
36 What is this word that he said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?
37 Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.
38 He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.
39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given ; because Jesus was not yet glorified.
40 Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet.
41 Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee?
42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?
43 So there arose a division in the multitude because of him.

31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον Ὁ Χριστὸς ὅταν ἔλθῃ, μὴ πλείονα σημεῖα ποιήσει ὧν οὗτος ἐποίησεν;

32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα πιάσωσιν αὐτόν.
33εἶπεν οὖν ὁ Ἰησοῦς Ἔτι χρόνον μικρὸν μεθ’ ὑμῶν εἰμι καὶ ὑπάγω πρὸς τὸν πέμψαντά με.
34 ζητήσετέ με καὶ οὐχ εὑρήσετέ, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν.
35 εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν Διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας;
36 τίς ἐστιν ὁ λόγος οὗτος ὃν εἶπεν Ζητήσετέ με καὶ οὐχ εὑρήσετέ, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;
37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω.

38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.
39 τοῦτο δὲ εἶπεν περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦμα, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη.
40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·
41 ἄλλοι ἔλεγον Οὗτός ἐστιν ὁ Χριστός· οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;
42 οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυεὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρχεται ὁ Χριστός;

43 σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι’ αὐτόν·

44 And some of them would have taken him; but no man laid hands on him.
45 The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him?
46 The officers answered, Never man so spake.

47 The Pharisees therefore answered them, Are ye also led astray?
48 Hath any of the rulers believed on him, or of the Pharisees?
49 But this multitude that knoweth not the law are accursed.
50 Nicodemus saith unto them (he that came to him before, being one of them),
51 Doth our law judge a man, except it first hear from himself and know what he doeth?
52 They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.
53 And they went every man unto his own house:

8.

1 but Jesus went unto the mount of Olives.
2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ᾽ οὐδεὶς ἐπέβαλεν ἐπ᾽ αὐτὸν τὰς χεῖρας.
45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε αὐτόν;
46 ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος, ὡς οὗτος λαλεῖ ὁ ἄνθρωπος.
47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε;

48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων;
49 ἀλλὰ ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν.
50 λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἷς ὢν ἐξ αὐτῶν
51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν μὴ ἀκούσῃ πρῶτον παρ᾽ αὐτοῦ καὶ γνῷ τί ποιεῖ;
52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.
53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

8.

1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν.
2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν. καὶ καθίσας ἐδίδασκεν αὐτούς.

3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst,
4 they say unto him, Teacher, this woman hath been taken in adultery, in the very act.
5 Now in the law Moses commanded us to stone such: what then sayest thou of her?
6 And this they said, trying him, that they might have whereof to accuse him. But Jesus stooped down, and with his finger wrote on the ground.
7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
8 And again he stooped down, and with his finger wrote on the ground.
9 And they, when they heard it, went out one by one, beginning from the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst.
10 And Jesus lifted up himself, and said unto her, Woman, where are they? did no man condemn thee?

11 And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more.
12 Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.
13 The Pharisees therefore said unto him, Thou bearest witness of thyself; thy witness is not true.
14 Jesus answered and said unto them, Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I come, or whither I go.
15 Ye judge after the flesh; I judge no man.

3 ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ,
4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.
5 ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;
6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν·

7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνάκυψας εἶπε πρὸς αὐτούς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ᾽ αὐτῇ βαλέτω.

8 καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.

9 οἱ δὲ, ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθεῖς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.
10 ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;
11 ἡ δὲ εἶπεν, Οὐδείς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.
12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ᾽ ἕξει τὸ φῶς τῆς ζωῆς.
13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.
14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω.
15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

16 Yea and if I judge, my judgment is true; for I am not alone, but I and the Father that sent me.
17 Yea and in your law it is written, that the witness of two men is true.
18 I am he that beareth witness of myself, and the Father that sent me beareth witness of me.
19 They said therefore unto him, Where is thy Father? Jesus answered, Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.
20 These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.
21 He said therefore again unto them, I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.
22 The Jews therefore said, Will he kill himself, that he saith, Whither I go, ye cannot come?
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he , ye shall die in your sins.
25 They said therefore unto him, Who art thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning.
26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.
27 They perceived not that he spake to them of the Father.
28 Jesus therefore said, When ye have lifted up the Son of man, then shall ye know that I am he , and that I do nothing of myself, but as the Father taught me, I speak these things.

16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι μόνος οὐκ
εἰμί, ἀλλ᾽ ἐγὼ καὶ ὁ πέμψας με.
17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ
μαρτυρία ἀληθής ἐστιν.
18 ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ
πέμψας με Πατήρ.
19 ἔλεγον οὖν αὐτῷ Ποῦ ἐστιν ὁ Πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε
ἐμὲ οἴδατε οὔτε τὸν Πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν Πατέρα μου ἂν
ἤδειτε.
20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ
ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ
ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
22 ἔλεγον οὖν οἱ Ἰουδαῖοι Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει Ὅπου ἐγὼ
ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν;
23 καὶ ἔλεγεν αὐτοῖς Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί·
ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.
24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ
πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.
25 ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν ἀρχὴν ὅ τι καὶ
λαλῶ ὑμῖν;

26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ᾽ ὁ πέμψας με ἀληθής
ἐστιν, κἀγὼ ἃ ἤκουσα παρ᾽ αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσμον.

27 οὐκ ἔγνωσαν ὅτι τὸν Πατέρα αὐτοῖς ἔλεγεν.
28 εἶπεν οὖν ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν Υἱὸν τοῦ ἀνθρώπου, τότε
γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ᾽ ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς
ἐδίδαξέν με ὁ Πατὴρ, ταῦτα λαλῶ.

29 And he that sent me is with me; he hath not left me alone;
for I do always the things that are pleasing to him.
30 As he spake these things, many believed on him.
31 Jesus therefore said to those Jews that had believed him, If
ye abide in my word, then are ye truly my disciples;
32 and ye shall know the truth, and the truth shall make you
free.
33 They answered unto him, We are Abraham's seed, and have
never yet been in bondage to any man: how sayest thou, Ye
shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Every
one that committeth sin is the bondservant of sin.
35 And the bondservant abideth not in the house for ever: the
son abideth for ever.
36 If therefore the Son shall make you free, ye shall be free
indeed.
37 I know that ye are Abraham's seed: yet ye seek to kill me,
because my word hath not free course in you.
38 I speak the things which I have seen with my Father: and ye
also do the things which ye heard from your father.
39 They answered and said unto him, Our father is Abraham.
Jesus saith unto them, If ye were Abraham's children, ye would
do the works of Abraham.
40 But now ye seek to kill me, a man that hath told you the
truth, which I heard from God: this did not Abraham.
41 Ye do the works of your father. They said unto him, We were
not born of fornication; we have one Father, even God.
42 Jesus said unto them, If God were your Father, ye would
love me: for I came forth and am come from God; for neither
have I come of myself, but he sent me.

29 καὶ ὁ πέμψας με μετ’ ἐμοῦ ἐστιν· οὐκ ἀφῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.
31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε,
32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

33 ἀπεκρίθησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε;

34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας.
35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
36 ἐὰν οὖν ὁ Υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

37 οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
38 ἃ ἐγὼ ἑώρακα παρὰ τῷ Πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.
39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ποιεῖτε·
40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.
41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ Ἡμεῖς ἐκ πορνείας οὐκ ἐγεννήθημεν, ἕνα Πατέρα ἔχομεν τὸν Θεόν.
42 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ ὁ Θεὸς Πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ’ ἐμαυτοῦ ἐλήλυθα, ἀλλ’ ἐκεῖνός με ἀπέστειλεν.

43 Why do ye not understand my speech? Even because ye cannot hear my word.
44 Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.
45 But because I say the truth, ye believe me not.
46 Which of you convicteth me of sin? If I say truth, why do ye not believe me?
47 He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God.
48 The Jews answered and said unto him, Say we not well that thou art a Samaritan, and hast a demon?
49 Jesus answered, I have not a demon; but I honor my Father, and ye dishonor me.
50 But I seek not mine own glory: there is one that seeketh and judgeth.
51 Verily, verily, I say unto you, If a man keep my word, he shall never see death.
52 The Jews said unto him, Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death.
53 Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself?
54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God;
55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word.

43 διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν
τὸν λόγον τὸν ἐμόν.
44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ᾽ ἀρχῆς, καὶ ἐν τῇ
ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ
ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.
46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί ὑμεῖς
οὐ πιστεύετέ μοι;
47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ
ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.
48 Ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς
ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον ἔχεις;
49 ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν Πατέρα
μου, καὶ ὑμεῖς ἀτιμάζετέ με.
50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

51 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ
μὴ θεωρήσῃ εἰς τὸν αἰῶνα.
52 εἶπαν αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ
ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ,
οὐ μὴ γεύσηται θανάτου εἰς τὸν αἰῶνα.
53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ
προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
54 ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν
ἐστιν· ἔστιν ὁ Πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ἡμῶν
ἐστιν,
55 καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἴπω ὅτι οὐκ οἶδα
αὐτόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον
αὐτοῦ τηρῶ.

56 Your father Abraham rejoiced to see my day; and he saw it, and was glad.
57 The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am.
59 They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

9.

1 And as he passed by, he saw a man blind from his birth.
2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind?
3 Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.
4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5 When I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay,
7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing.

56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη.
57 εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὔπω ἔχεις καὶ Ἀβραὰμ ἑώρακας;
58 εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί.
59 ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ᾽ αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

9.

1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.
2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ᾽ ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.
4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.
5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.
6 ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς,
7 καὶ εἶπεν αὐτῷ Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων.

8 The neighbors therefore, and they that saw him aforetime,
that he was a beggar, said, Is not this he that sat and begged? 9
Others said, It is he: others said, No, but he is like him. He said,
I am he .
10 They said therefore unto him, How then were thine eyes
opened?
11 He answered, The man that is called Jesus made clay, and
anointed mine eyes, and said unto me, Go to Siloam, and wash:
so I went away and washed, and I received sight.
12 And they said unto him, Where is he? He saith, I know not.
13 They bring to the Pharisees him that aforetime was blind.
14 Now it was the sabbath on the day when Jesus made the
clay, and opened his eyes.
15 Again therefore the Pharisees also asked him how he
received his sight. And he said unto them, He put clay upon
mine eyes, and I washed, and I see.
16 Some therefore of the Pharisees said, This man is not from
God, because he keepeth not the sabbath. But others said, How
can a man that is a sinner do such signs? And there was
division among them.
17 They say therefore unto the blind man again, What sayest
thou of him, in that he opened thine eyes? And he said, He is a
prophet.
18 The Jews therefore did not believe concerning him, that he
had been blind, and had received his sight, until they called the
parents of him that had received his sight,
19 and asked them, saying, Is this your son, who ye say was
born blind? How then doth he now see?
20 His parents answered and said, We know that this is our
son, and that he was born blind:

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης
ἦν, ἔλεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;
9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος αὐτῷ
ἐστιν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.
10 ἔλεγον οὖν αὐτῷ Πῶς οὖν ἠνεῴχθησάν σου οἱ ὀφθαλμοί;

11 ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν
καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὕπαγε εἰς τὸν
Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα.
12 καὶ εἶπαν αὐτῷ Ποῦ ἐστιν ἐκεῖνος; λέγει Οὐκ οἶδα.
13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.
14 ἦν δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ
ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.
15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ
εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην,
καὶ βλέπω.
16 ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ Θεοῦ ὁ
ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον Πῶς δύναται
ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

17 λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέῳξέν
σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

18 οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ
ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος

19 καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς
λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι;
20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἴδαμεν ὅτι οὗτός ἐστιν
ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·

21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue.
23 Therefore said his parents, He is of age; ask him.

24 So they called a second time the man that was blind, and said unto him, Give glory to God: we know that this man is a sinner.
25 He therefore answered, Whether he is a sinner, I know not: one thing I know, that, whereas I was blind, now I see.
26 They said therefore unto him, What did he to thee? How opened he thine eyes?
27 He answered them, I told you even now, and ye did not hear; wherefore would ye hear it again? would ye also become his disciples?
28 And they reviled him, and said, Thou art his disciple; but we are disciples of Moses.
29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is.
30 The man answered and said unto them, Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes.
31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth.
32 Since the world began it was never heard that any one opened the eyes of a man born blind.
33 If this man were not from God, he could do nothing.

21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται.
23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.
24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς, καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλός ἐστιν.
25 ἀπεκρίθη οὖν ἐκεῖνος Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
26 εἶπαν οὖν αὐτῷ Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς;

27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

28 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί·
29 ἡμεῖς οἴδαμεν ὅτι Μωϋσεῖ λελάληκεν ὁ Θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.
30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν τούτῳ γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς.
31 οἴδαμεν ὅτι ὁ Θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ᾽ ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.
32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέῳξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου·
33 εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

34 They answered and said unto him, Thou wast altogether
born in sins, and dost thou teach us? And they cast him out.
35 Jesus heard that they had cast him out; and finding him, he
said, Dost thou believe on the Son of God?
36 He answered and said, And who is he, Lord, that I may
believe on him?
37 Jesus said unto him, Thou hast both seen him, and he it is
that speaketh with thee.
38 And he said, Lord, I believe. And he worshipped him.
39 And Jesus said, For judgment came I into this world, that
they that see not may see; and that they that see may become
blind.
40 Those of the Pharisees who were with him heard these
things, and said unto him, Are we also blind?
41 Jesus said unto them, If ye were blind, ye would have no sin:
but now ye say, We see: your sin remaineth.

I ⊘.

1 Verily, verily, I say unto you, He that entereth not by the door
into the fold of the sheep, but climbeth up some other way, the
same is a thief and a robber.
2 But he that entereth in by the door is the shepherd of the
sheep.

34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
35 Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν Σὺ πιστεύεις εἰς τὸν Υἱὸν τοῦ ἀνθρώπου;
36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν Καὶ τίς ἐστιν, Κύριε, ἵνα πιστεύσω εἰς αὐτόν;
37 εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.
38 ὁ δὲ ἔφη Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.
39 καὶ εἶπεν ὁ Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται.

40 ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ᾽ αὐτοῦ ὄντες, καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;
41 εἶπεν αὐτοῖς ὁ Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.

Ι ⊘ .

1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής·
2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.

3 To him the porter openeth; and the sheep hear his voice: and
he calleth his own sheep by name, and leadeth them out.
4 When he hath put forth all his own, he goeth before them, and
the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him: for
they know not the voice of strangers.
6 This parable spake Jesus unto them: but they understood not
what things they were which he spake unto them.
7 Jesus therefore said unto them again, Verily, verily, I say unto
you, I am the door of the sheep.
8 All that came before me are thieves and robbers: but the
sheep did not hear them.
9 I am the door; by me if any man enter in, he shall be saved,
and shall go in and go out, and shall find pasture.
10 The thief cometh not, but that he may steal, and kill, and
destroy: I came that they may have life, and may have it
abundantly.
11 I am the good shepherd: the good shepherd layeth down his
life for the sheep.
12 He that is a hireling, and not a shepherd, whose own the
sheep are not, beholdeth the wolf coming, and leaveth the
sheep, and fleeth, and the wolf snatcheth them, and scattereth
them :
13 he fleeth because he is a hireling, and careth not for the
sheep.
14 I am the good shepherd; and I know mine own, and mine
own know me,
15 even as the Father knoweth me, and I know the Father; and I
lay down my life for the sheep.

3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει,
καὶ τὰ ἴδια πρόβατα φωνεῖ κατ᾽ ὄνομα καὶ ἐξάγει αὐτά.
4 ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ
πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·
5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ᾽ αὐτοῦ, ὅτι
οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνήν.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν
τίνα ἦν ἃ ἐλάλει αὐτοῖς.
7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἐγώ εἰμι ἡ θύρα
τῶν προβάτων.
8 πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ λῃσταί· ἀλλ᾽ οὐκ
ἤκουσαν αὐτῶν τὰ πρόβατα.
9 ἐγώ εἰμι ἡ θύρα· δι᾽ ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.
10 ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ
ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

11 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ
τίθησιν ὑπὲρ τῶν προβάτων·
12 ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια,
θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει,— καὶ
ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει·—

13 ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με
τὰ ἐμά,
15 καθὼς γινώσκει με ὁ Πατὴρ κἀγὼ γινώσκω τὸν Πατέρα, καὶ τὴν
ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

16 And other sheep I have, which are not of this fold: them also
I must bring, and they shall hear my voice: and they shall
become one flock, one shepherd.
17 Therefore doth the Father love me, because I lay down my
life, that I may take it again.
18 No one taketh it away from me, but I lay it down of myself. I
have power to lay it down, and I have power to take it again.
This commandment received I from my Father.
19 There arose a division again among the Jews because of
these words.
20 And many of them said, He hath a demon, and is mad; why
hear ye him?
21 Others said, These are not the sayings of one possessed with
a demon. Can a demon open the eyes of the blind?
22 And it was the feast of the dedication at Jerusalem:
23 it was winter; and Jesus was walking in the temple in
Solomon's porch.
24 The Jews therefore came round about him, and said unto
him, How long dost thou hold us in suspense? If thou art the
Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believe not: the
works that I do in my Father's name, these bear witness of me.
26 But ye believe not, because ye are not of my sheep.
27 My sheep hear my voice, and I know them, and they follow
me:
28 and I give unto them eternal life; and they shall never perish,
and no one shall snatch them out of my hand.
29 My Father, who hath given them unto me, is greater than all;
and no one is able to snatch them out of the Father's hand.
30 I and the Father are one.
31 The Jews took up stones again to stone him.

16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.
17 διὰ τοῦτό με ὁ Πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.
18 οὐδεὶς ἦρεν αὐτὴν ἀπ᾽ ἐμοῦ, ἀλλ᾽ ἐγὼ τίθημι αὐτὴν ἀπ᾽ ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ Πατρός μου.
19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;
22 Ἐγένετο τότε τὰ ἐνκαίνια ἐν τοῖς Ἱεροσολύμοις· χειμὼν ἦν·
23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶνος.

24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν παρρησίᾳ.

25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ Πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·
26 ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.
27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,
28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.
29 ὁ Πατήρ μου ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ Πατρός.
30 ἐγὼ καὶ ὁ Πατὴρ ἕν ἐσμεν.
31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν.

32 Jesus answered them, Many good works have I showed you
from the Father; for which of those works do ye stone me?
33 The Jews answered him, For a good work we stone thee not,
but for blasphemy; and because that thou, being a man, makest
thyself God.
34 Jesus answered them, Is it not written in your law, I said, ye
are gods?
35 If he called them gods, unto whom the word of God came
(and the scripture cannot be broken),
36 say ye of him, whom the Father sanctified and sent into the
world, Thou blasphemest; because I said, I am the'son of God?
37 If I do not the works of my Father, believe me not.
38 But if I do them, though ye believe not me, believe the works:
that ye may know and understand that the Father is in me, and
I in the Father.
39 They sought again to take him: and he went forth out of their
hand.
40 And he went away again beyond the Jordan into the place
where John was at the first baptizing; and there be abode.
41 And many came unto him; and they said, John indeed did
no sign: but all things whatsoever John spake of this man were
true.
42 And many believed on him there.

32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἐκ τοῦ Πατρός· διὰ ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε;
33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοί ἐστε;
35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή,
36 ὃν ὁ Πατὴρ ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον Υἱὸς τοῦ Θεοῦ εἰμι;
37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρός μου, μὴ πιστεύετέ μοι·
38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε ὅτι ἐν ἐμοὶ ὁ Πατὴρ κἀγὼ ἐν τῷ Πατρί.

39 Ἐζήτουν οὖν αὐτὸν πάλιν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάνης τὸ πρῶτον βαπτίζων, καὶ ἔμενεν ἐκεῖ.
41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάνης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάνης περὶ τούτου ἀληθῆ ἦν.

42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.

II.

1 Now a certain man was sick, Lazarus of Bethany, of the village
of Mary and her sister Martha.
2 And it was that Mary who anointed the Lord with ointment,
and wiped his feet with her hair, whose brother Lazarus was
sick.
3 The sisters therefore sent unto him, saying, Lord, behold, he
whom thou lovest is sick.
4 But when Jesus heard it, he said, This sickness is not unto
death, but for the glory of God, that the Son of God may be
glorified thereby.
5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When therefore he heard that he was sick, he abode at that
time two days in the place where he was.
7 Then after this he saith to the disciples, Let us go into Judaea
again.
8 The disciples say unto him, Rabbi, the Jews were but now
seeking to stone thee; and goest thou thither again?
9 Jesus answered, Are there not twelve hours in the day? If a
man walk in the day, he stumbleth not, because he seeth the
light of this world.
10 But if a man walk in the night, he stumbleth, because the
light is not in him.

I I.

1 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας
καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.
2 ἦν δὲ Μαριὰμ ἡ ἀλείψασα τὸν Κύριον μύρῳ καὶ ἐκμάξασα τοὺς
πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.

3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι Κύριε, ἴδε ὃν φιλεῖς
ἀσθενεῖ.
4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον
ἀλλ᾽ ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ Υἱὸς τοῦ Θεοῦ δι᾽ αὐτῆς.

5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
Λάζαρον.
6 ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο
ἡμέρας·
7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἄγωμεν εἰς τὴν Ἰουδαίαν
πάλιν.
8 λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεί, νῦν ἐζήτουν σε λιθάσαι οἱ
Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
9 ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέρας; ἐάν τις
περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου
βλέπει·
10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν
αὐτῷ.

11 These things spake he: and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.
12 The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover.
13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep.
14 Then Jesus therefore said unto them plainly, Lazarus is dead.
15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.
16 Thomas therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him.
17 So when Jesus came, he found that he had been in the tomb four days already.
18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off;
19 and many of the Jews had come to Martha and Mary, to console them concerning their brother.
20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house.
21 Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died.
22 And even now I know that, whatsoever thou shalt ask of God, God will give thee.
23 Jesus saith unto her, Thy brother shall rise again.
24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.
25 Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live;

11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ Κύριε, εἰ κεκοίμηται, σωθήσεται.

13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέθανεν,

15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν.
16 εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συνμαθηταῖς Ἄγωμεν καὶ ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.

19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.
20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαριὰμ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.
21 εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου.
22 καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν δώσει σοι ὁ Θεός.

23 λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ ἀδελφός σου.
24 λέγει αὐτῷ ἡ Μάρθα Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται,

26 and whosoever liveth and believeth on me shall never die. Believest thou this?
27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.
28 And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is her, and calleth thee.
29 And she, when she heard it, arose quickly, and went unto him.
30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.)
31 The Jews then who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there.
32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.
33 When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he groaned in the spirit, and was troubled,
34 and said, Where have ye laid him? They say unto him, Lord, come and see.
35 Jesus wept.
36 The Jews therefore said, Behold how he loved him!
37 But some of them said, Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?
38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it.

26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο;
27 λέγει αὐτῷ Ναί, Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
28 καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα Ὁ Διδάσκαλος πάρεστιν καὶ φωνεῖ σε.
29 ἐκείνη δὲ ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἤρχετο πρὸς αὐτόν·

30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ’ ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.
31 οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ’ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δόξαντες ὅτι ὑπάγει εἰς τὸ μνημεῖον ἵνα κλαύσῃ ἐκεῖ.
32 ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας, λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε, οὐκ ἄν μου ἀπέθανεν ὁ ἀδελφός.
33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν,

34 καὶ εἶπεν Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε.

35 ἐδάκρυσεν ὁ Ἰησοῦς.
36 ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει αὐτόν.
37 τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ’ αὐτῷ.

39 Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time the body decayeth; for he hath been dead four days.
40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?
41 So they took away the stone. And Jesus lifted up his eyes, and said, Father, I thank thee that thou heardest me.
42 And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe that thou didst send me.
43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.
44 He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.
45 Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him.
46 But some of them went away to the Pharisees, and told them the things which Jesus had done.
47 The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many signs.
48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.
49 But a certain one of them, Caiaphas, being high priest that year, said unto them, Ye know nothing at all,
50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

39 λέγει ὁ Ἰησοῦς Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστιν.

40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ Θεοῦ;
41 ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.
42 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

43 καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε, δεῦρο ἔξω.

44 ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.
45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν·
46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.
47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί ποιοῦμεν, ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;
48 ἐὰν ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

49 εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν,
50 οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

51 Now this he said not of himself: but, being high priest that year, he prophesied that Jesus should die for the nation;

52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad.
53 So from that day forth they took counsel that they might put him to death.
54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.
55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves.
56 They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast?
57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

51 τοῦτο δὲ ἀφ᾽ ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ
ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ
ἔθνους,
52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ᾽ ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ
διεσκορπισμένα συναγάγῃ εἰς ἕν.
53 ἀπ᾽ ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ
ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ
λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν.
55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς
Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.

56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ᾽ ἀλλήλων ἐν τῷ ἱερῷ
ἑστηκότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις γνῷ
ποῦ ἐστιν μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

12.

1 Jesus therefore six days before the passover came to Bethany,
where Lazarus was, whom Jesus raised from the dead.
2 So they made him a supper there: and Martha served; but
Lazarus was one of them that sat at meat with him.
3 Mary therefore took a pound of ointment of pure nard, very
precious, and anointed the feet of Jesus, and wiped his feet with
her hair: and the house was filled with the odor of the ointment.
4 But Judas Iscariot, one of his disciples, that should betray
him, saith,
5 Why was not this ointment sold for three hundred shillings,
and given to the poor?
6 Now this he said, not because he cared for the poor; but
because he was a thief, and having the bag took away what was
put therein.
7 Jesus therefore said, Suffer her to keep it against the day of
my burying.
8 For the poor ye have always with you; but me ye have not
always.
9 The common people therefore of the Jews learned that he was
there: and they came, not for Jesus'sake only, but that they
might see Lazarus also, whom he had raised from the dead.
10 But the chief priests took counsel that they might put
Lazarus also to death;

12.

1 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.
2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ·
3 ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
4 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι
5 Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς;
6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ’ ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων τὰ βαλλόμενα ἐβάσταζεν.

7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τηρήσῃ αὐτό·
8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστιν, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ’ ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν.
10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν,

11 because that by reason of him many of the Jews went away, and believed on Jesus.
12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,
13 took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.
14 And Jesus, having found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.
17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.
18 For this cause also the multitude went and met him, for that they heard that he had done this sign.
19 The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.
20 Now there were certain Greeks among those that went up to worship at the feast:
21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.
23 And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.

11 ὅτι πολλοὶ δι’ αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἰεροσόλυμα,
13 ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ ὁ Βασιλεὺς τοῦ Ἰσραήλ.
14 εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ’ αὐτό, καθώς ἐστιν γεγραμμένον
15 Μὴ φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ Βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.
16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ’ ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ’ αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.

17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ’ αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

18 διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.
19 οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.
20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·
21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.
22 ἔρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ.
23 ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ Υἱὸς τοῦ ἀνθρώπου.

24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.
25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.
26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.
27 Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour.
28 Father, glorify thy name. There came therefore a voice out of heaven,'saying , I have both glorified it, and will glorify it again.
29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.
30 Jesus answered and said, This voice hath not come for my sake, but for your sakes.
31 Now is the judgment of this world: now shall the prince of this world be cast out.
32 And I, if I be lifted up from the earth, will draw all men unto myself.
33 But this he said, signifying by what manner of death he should die.
34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?
35 Jesus therefore said unto them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν
ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν
αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
26 ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ
ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ Πατήρ.

27 νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς
ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
28 Πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ
ἐδόξασα καὶ πάλιν δοξάσω.
29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι
ἔλεγον Ἄγγελος αὐτῷ λελάληκεν.

30 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν Οὐ δι’ ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι’
ὑμᾶς.
31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου
τούτου ἐκβληθήσεται ἔξω·
32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

33 τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

34 ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ
Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν
Υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ Υἱὸς τοῦ ἀνθρώπου;
35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν.
περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ
περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.

36 While ye have the light, believe on the light, that ye may become sons of light. These things spake Jesus, and he departed and hid himself from them.
37 But though he had done so many signs before them, yet they believed not on him:
38 that the word of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?
39 For this cause they could not believe, for that Isaiah said again,
40 He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and perceive with their heart, And should turn, And I should heal them.
41 These things said Isaiah, because he saw his glory; and he spake of him.
42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it , lest they should be put out of the synagogue:
43 for they loved the glory that is of men more than the glory that is of God.
44 And Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
45 And he that beholdeth me beholdeth him that sent me.
46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness.
47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world.
48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day.

36 ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ᾽ αὐτῶν.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν οὐκ
ἐπίστευον εἰς αὐτόν,
38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ ὃν εἶπεν Κύριε, τίς
ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας

40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν αὐτῶν τὴν
καρδίαν, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ καρδίᾳ καὶ
στραφῶσιν, καὶ ἰάσομαι αὐτούς.
41 ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ
αὐτοῦ.
42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι
γένωνται·
43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ
Θεοῦ.
44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
ἀλλὰ εἰς τὸν πέμψαντά με,
45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.
46 ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ
σκοτίᾳ μὴ μείνῃ.
47 καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ᾽ ἵνα σώσω τὸν κόσμον.

48 ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα
αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ·

49 For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak.
50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

13.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto his Father, having loved his own that were in the world, he loved them unto the end.
2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son , to betray him,
3 Jesus , knowing that the Father had given all the things into his hands, and that he came forth from God, and goeth unto God,
4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.
5 Then he poureth water into the basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.
6 So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ᾽ ὁ πέμψας με Πατὴρ αὐτός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω.

50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ Πατήρ, οὕτως λαλῶ.

13.

1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν Πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

2 καὶ δείπνου γινομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης,
3 εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ Πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθεν καὶ πρὸς τὸν Θεὸν ὑπάγει,

4 ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·
5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

6 ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· λέγει αὐτῷ Κύριε, σύ μου νίπτεις τοὺς πόδας;

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.
8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.
10 Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.
11 For he knew him that should betray him; therefore said he, Ye are not all clean.
12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?
13 Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14 If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.
15 For I have given you an example, that ye also should do as I have done to you.
16 Verily, verily, I say unto you, a servant is not greater than his lord; neither one that is sent greater than he that sent him.
17 If ye know these things, blessed are ye if ye do them.
18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled: He that eateth my bread lifted up his heel against me.
19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he .
20 Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.
8 λέγει αὐτῷ Πέτρος Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ᾽ ἐμοῦ.
9 λέγει αὐτῷ Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.
10 λέγει αὐτῷ Ἰησοῦς Ὁ λελουμένος οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας νίψασθαι, ἀλλ᾽ ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ᾽ οὐχὶ πάντες.
11ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἐστε.
12 Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν πάλιν, εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν;

13 ὑμεῖς φωνεῖτέ με Ὁ Διδάσκαλος καὶ ὁ Κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ.
14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ Κύριος καὶ ὁ Διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας·
15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.
16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.
17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.
18 οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ᾽ ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐπ᾽ ἐμὲ τὴν πτέρναν αὐτοῦ.
19 ἀπ᾽ ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πιστεύητε ὅταν γένηται ὅτι ἐγώ εἰμι.
20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.

21 When Jesus had thus said, he was troubled in the spirit,
and testified, and said, Verily, verily, I say unto you, that one of
you shall betray me.
22 The disciples looked one on another, doubting of whom he
spake.
23 There was at the table reclining in Jesus bosom one of his
disciples, whom Jesus loved.
24 Simon Peter therefore beckoneth to him, and saith unto him,
Tell us who it is of whom he speaketh.
25 He leaning back, as he was, on Jesus breast saith unto him,
Lord, who is it?
26 Jesus therefore answereth, He it is, for whom I shall dip the
sop, and give it him. So when he had dipped the sop, he taketh
and giveth it to Judas, the son of Simon Iscariot.
27 And after the sop, then entered Satan into him. Jesus
therefore saith unto him, What thou doest, do quickly.
28 Now no man at the table knew for what intent he spake this
unto him.
29 For some thought, because Judas had the bag, that Jesus
said unto him, Buy what things we have need of for the feast;
or, that he should give something to the poor.
30 He then having received the sop went out straightway: and it
was night.
31 When therefore he was gone out, Jesus saith, Now is the Son
of man glorified, and God is glorified in him;
32 and God shall glorify him in himself, and straightway shall
he glorify him.
33 Little children, yet a little while I am with you. Ye shall seek
me: and as I said unto the Jews, Whither I go, ye cannot come;
so now I say unto you.

21 Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ τίνος λέγει.

23 ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·
24 νεύει οὖν τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπὲ τίς ἐστιν περὶ οὗ λέγει.
25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστιν;
26 ἀποκρίνεται οὖν ὁ Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω αὐτῷ. βάψας οὖν τὸ ψωμίον λαμβάνει καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.
27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς Ὃ ποιεῖς ποίησον τάχιον.
28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·

29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῷ.
30 λαβὼν οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

31 Ὅτε οὖν ἐξῆλθεν, λέγει Ἰησοῦς Νῦν ἐδοξάσθη ὁ Υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ·
32 εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.
33 τεκνία, ἔτι μικρὸν μεθ’ ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.
35 By this shall all men know that ye are my disciples, if ye have love one to another.
36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow now; but thou shalt follow afterwards.
37 Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.
38 Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

14.

1 Let not your heart be troubled: believe in God, believe also in me.
2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.
3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.
4 And whither I go, ye know the way.
5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.
35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
37 λέγει αὐτῷ Πέτρος Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.
38 ἀποκρίνεται Ἰησοῦς Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

I 4.

1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.
2 ἐν τῇ οἰκίᾳ τοῦ Πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν·
3 καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.
4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.
5 Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς οἴδαμεν τὴν ὁδὸν;

6 Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.
7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.
9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?
10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.
11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works'sake.
12 Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.
13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
14 If ye shall ask anything in my name, that will I do.
15 If ye love me, ye will keep my commandments.
16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever,
17 even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you.
18 I will not leave you desolate: I come unto you.
19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.
20 In that day ye shall know that I am in my Father, and ye in me, and I in you.

6 λέγει αὐτῷ Ἰησοῦς Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς
ἔρχεται πρὸς τὸν Πατέρα εἰ μὴ δι’ ἐμοῦ.
7 εἰ ἐγνώκειτέ με, καὶ τὸν Πατέρα μου ἂν ἤδειτε· ἀπ’ ἄρτι γινώσκετε
αὐτὸν καὶ ἑωράκατε.
8 Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν Πατέρα, καὶ ἀρκεῖ ἡμῖν.

9 λέγει αὐτῷ ὁ Ἰησοῦς Τοσοῦτον χρόνον μεθ’ ὑμῶν εἰμι καὶ οὐκ
ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν Πατέρα· πῶς σὺ
λέγεις Δεῖξον ἡμῖν τὸν Πατέρα;
10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί ἐστιν; τὰ
ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ’ ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ Πατὴρ ἐν ἐμοὶ
μένων ποιεῖ τὰ ἔργα αὐτοῦ.
11 πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ
τὰ ἔργα αὐτὰ πιστεύετε.
12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ
κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν Πατέρα
πορεύομαι·
13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ
ὁ Πατὴρ ἐν τῷ Υἱῷ.
14 ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.
15 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.
16 κἀγὼ ἐρωτήσω τὸν Πατέρα καὶ ἄλλον Παράκλητον δώσει ὑμῖν ἵνα ᾖ
μεθ’ ὑμῶν εἰς τὸν αἰῶνα,
17 τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ
θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ’ ὑμῖν μένει
καὶ ἐν ὑμῖν ἔσται.
18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς.
19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι
ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.
20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ Πατρί μου καὶ
ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.
22 Judas (not Iscariot) saith unto him, Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him.
24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.
25 These things have I spoken unto you, while yet abiding with you.
26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.
27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.
28 Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.
29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe.
30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me;
31 but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.
22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;

23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ, με τὸν λόγον μου τηρήσει, καὶ ὁ Πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ’ αὐτῷ ποιησόμεθα.
24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με Πατρός.
25 Ταῦτα λελάληκα ὑμῖν παρ’ ὑμῖν μένων·

26 ὁ δὲ Παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμψει ὁ Πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ.
27 Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.
28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν ὅτι πορεύομαι πρὸς τὸν Πατέρα, ὅτι ὁ Πατὴρ μείζων μού ἐστιν.
29 καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

30 οὐκέτι πολλὰ λαλήσω μεθ’ ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν,
31 ἀλλ’ ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν Πατέρα, καὶ καθὼς ἐνετείλατο μοι ὁ Πατὴρ, οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

15.

1 I am the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.
3 Already ye are clean because of the word which I have spoken unto you.
4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.
7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
8 Herein is my Father glorified, that ye bear much fruit; and’so’shall ye be my disciples.
9 Even as the Father hath loved me, I also have loved you: abide ye in my love.

15.

1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργός ἐστιν.
2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ ἵνα καρπὸν πλείονα φέρῃ.

3 ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν·

4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.
5 ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

6 ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται.

7 ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε καὶ γενήσεται ὑμῖν.
8 ἐν τούτῳ ἐδοξάσθη ὁ Πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί.
9 καθὼς ἠγάπησέν με ὁ Πατήρ, κἀγὼ ὑμᾶς ἠγάπησα· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

10 If ye keep my commandments, ye shall abide in my love;
even as I have kept my Father's commandments, and abide in
his love.
11 These things have I spoken unto you, that my joy may be in
you, and that your joy may be made full.
12 This is my commandment, that ye love one another, even as
I have loved you.
13 Greater love hath no man than this, that a man lay down his
life for his friends.
14 Ye are my friends, if ye do the things which I command you.
15 No longer do I call you servants; for the servant knoweth not
what his lord doeth: but I have called you friends; for all things
that I heard from my Father, I have made known unto you.
16 Ye did not choose me, but I chose you, and appointed you,
that ye should go and bear fruit, and that your fruit should
abide: that whatsoever ye shall ask of the Father in my name,
he may give it you.
17 These things I command you, that ye may love one another.
18 If the world hateth you, ye know that it hath hated me before
it hated you.
19 If ye were of the world, the world would love its own: but
because ye are not of the world, but I chose you out of the
world, therefore the world hateth you.
20 Remember the word that I said unto you, A servant is not
greater than his lord. If they persecuted me, they will also
persecute you; if they kept my word, they will keep yours also.
21 But all these things will they do unto you for my name's
sake, because they know not him that sent me.
22 If I had not come and spoken unto them, they had not had
sin: but now they have no excuse for their sin.
23 He that hateth me hateth my Father also.

10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ
τοῦ Πατρός μου τὰς ἐντολὰς τετήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν
πληρωθῇ.
12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα
ὑμᾶς.
13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ
τῶν φίλων αὐτοῦ.
14 ὑμεῖς φίλοι μού ἐστε, ἐὰν ποιῆτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν.
15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ
κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ Πατρός
μου ἐγνώρισα ὑμῖν.
16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς
ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅ τι
ἂν αἰτήσητε τὸν Πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν.

17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.
18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ
κόσμου οὐκ ἐστέ, ἀλλ’ ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο
μισεῖ ὑμᾶς ὁ κόσμος.
20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων
τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον
μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.
21 ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ
οἴδασιν τὸν πέμψαντά με.
22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ
πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.
23 ὁ ἐμὲ μισῶν καὶ τὸν Πατέρα μου μισεῖ.

24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father.
25 But this cometh to pass , that the word may be fulfilled that is written in their law, They hated me without a cause.
26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me:
27 and ye also bear witness, because ye have been with me from the beginning.

16.

1 These things have I spoken unto you, that ye should not be caused to stumble.
2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God.
3 And these things will they do, because they have not known the Father, nor me.
4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν Πατέρα μου.
25 ἀλλ᾽ ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.
26 Ὅταν ἔλθῃ ὁ Παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρός, τὸ Πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·
27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ᾽ ἀρχῆς μετ᾽ ἐμοῦ ἐστε.

16.

1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ᾽ ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.

3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν Πατέρα οὐδὲ ἐμέ.

4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ᾽ ὑμῶν ἤμην.

5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou?
6 But because I have spoken these things unto you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.
8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment:
9 of sin, because they believe not on me;
10 of righteousness, because I go to the Father, and ye behold me no more;
11 of judgment, because the prince of this world hath been judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these'shall he speak: and he shall declare unto you the things that are to come.
14 He shall glorify me: for he shall take of mine, and shall declare it unto you.
15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.
16 A little while, and ye behold me no more; and again a little while, and ye shall see me.
17 Some of his disciples therefore said one to another, What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?

5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με
Ποῦ ὑπάγεις;
6 ἀλλ’ ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7 ἀλλ’ ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·
9 περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·
10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν Πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·
11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι·

13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν· οὐ γὰρ λαλήσει ἀφ’ ἑαυτοῦ, ἀλλ’ ὅσα ἀκούει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

15 πάντα ὅσα ἔχει ὁ Πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.
16 Μικρὸν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

17 Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί Ὅτι ὑπάγω πρὸς τὸν Πατέρα;

18 They said therefore, What is this that he saith, A little while? We know not what he saith.
19 Jesus perceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me?
20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy.
21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world.
22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.
23 And in that day ye shall ask me no question. Verily, verily, I say unto you, if ye shall ask anything of the Father, he will give it you in my name.
24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.
25 These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father.
26 In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you;
27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father.
28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

18 ἔλεγον οὖν Τοῦτο τί ἐστιν ὃ λέγει τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

19 ἔγνω Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.
21 ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἄν τι αἰτήσητε τὸν Πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου.

24 ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.
25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ Πατρὸς ἀπαγγελῶ ὑμῖν.
26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν Πατέρα περὶ ὑμῶν·
27 αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.
28 ἐξῆλθον ἐκ τοῦ Πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν Πατέρα.

29 His disciples say, Lo, now speakest thou plainly, and speakest no dark saying.
30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
31 Jesus answered them, Do ye now believe?
32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

17.

1 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the son may glorify thee:
2 even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life.
3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.
4 I glorified thee on the earth, having accomplished the work which thou hast given me to do.

29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.
30 νῦν οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

31 ἀπεκρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε;
32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κἀμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ Πατὴρ μετ᾽ ἐμοῦ ἐστιν.

33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλῖψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

17.

1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν Υἱόν, ἵνα ὁ Υἱὸς δοξάσῃ σέ,
2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.
3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
4 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω·

5 And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word.
7 Now they know that all things whatsoever thou hast given me are from thee:
8 for the words which thou gavest me I have given unto them; and they received them , and knew of a truth that I came forth from thee, and they believed that thou didst send me.
9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine:
10 and all things that are mine are thine, and thine are mine: and I am glorified in them.
11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are .
12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.
13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.
14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world.
15 I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one .
16 They are not of the world even as I am not of the world.
17 Sanctify them in the truth: thy word is truth.
18 As thou didst send me into the world, even so sent I them into the world.

5 καὶ νῦν δόξασόν με σύ, Πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ
τὸν κόσμον εἶναι παρὰ σοί.
6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ
κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.

7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσιν·

8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον, καὶ
ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με
ἀπέστειλας.
9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν
δέδωκάς μοι, ὅτι σοί εἰσιν,
10 καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς.

11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ
πρὸς σὲ ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ
δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.
12 ὅτε ἤμην μετ’ αὐτῶν, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ
δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο εἰ μὴ ὁ υἱὸς
τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν
χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς,
ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ’ ἵνα τηρήσῃς
αὐτοὺς ἐκ τοῦ πονηροῦ.
16 ἐκ τοῦ κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
17 ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.
18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς
τὸν κόσμον·

19 And for their sakes I sanctify myself, that they themselves
also may be sanctified in truth.
20 Neither for these only do I pray, but for them also that
believe on me through their word;
21 that they may all be one; even as thou, Father, art in me,
and I in thee, that they also may be in us: that the world may
believe that thou didst send me.
22 And the glory which thou hast given me I have given unto
them; that they may be one, even as we are one;
23 I in them, and thou in me, that they may be perfected into
one; that the world may know that thou didst send me, and
lovedst them, even as thou lovedst me.
24 Father, I desire that they also whom thou hast given me be
with me where I am, that they may behold my glory, which thou
hast given me: for thou lovedst me before the foundation of the
world.
25 O righteous Father, the world knew thee not, but I knew
thee; and these knew that thou didst send me;
26 and I made known unto them thy name, and will make it
known; that the love wherewith thou lovedst me may be in
them, and I in them.

19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι
ἐν ἀληθείᾳ.
20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ
τοῦ λόγου αὐτῶν εἰς ἐμέ,
21 ἵνα πάντες ἓν ὦσιν, καθὼς σύ, Πατήρ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ
αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σύ με ἀπέστειλας.

22 κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς
ἡμεῖς ἕν·
23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα
γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς
ἐμὲ ἠγάπησας.
24 Πατήρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ’
ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἣν δέδωκάς μοι ὅτι ἠγάπησάς
με πρὸ καταβολῆς κόσμου.

25 Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι
ἔγνωσαν ὅτι σύ με ἀπέστειλας·
26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν
ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.

18.

1 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples.
2 Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.
3 Judas then, having received the band of soldiers , and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.
4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?
5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he . And Judas also, who betrayed him, was standing with them.
6 When therefore he said unto them, I am he , they went backward, and fell to the ground.
7 Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth.
8 Jesus answered, I told you that I am he ; if therefore ye seek me, let these go their way:
9 that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

I 8.

1 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.
2 ᾔδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.
3 ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.
4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ᾽ αὐτὸν ἐξῆλθεν καὶ λέγει αὐτοῖς Τίνα ζητεῖτε;
5 ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγώ εἰμι. εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ᾽ αὐτῶν.

6 ὡς οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.
7 πάλιν οὖν ἐπηρώτησεν αὐτούς Τίνα ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον.
8 ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν·
9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, ὅτι Οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

10 Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.
11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?
12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him,
13 and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year.
14 Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.
15 And Simon Peter followed Jesus, and'so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest;
16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.
17 The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not.
18 Now the servants and the officers were standing there , having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.
19 The high priest therefore asked Jesus of his disciples, and of his teaching.
20 Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.
21 Why askest thou me? Ask them that have heard me , what I spake unto them: behold, these know the things which I said.

10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν τὸν
τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ
ὄνομα τῷ δούλῳ Μάλχος.
11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ
ποτήριον ὃ δέδωκέν μοι ὁ Πατήρ, οὐ μὴ πίω αὐτό;

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων
συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν,
13 καὶ ἤγαγον πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν
ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου·
14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα
ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ.
15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ
μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ Ἰησοῦ εἰς
τὴν αὐλὴν τοῦ ἀρχιερέως,
16 ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ
ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσήγαγεν
τὸν Πέτρον.
17 λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ τῶν
μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ εἰμί.
18 εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες,
ὅτι ψῦχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ᾽ αὐτῶν ἑστὼς
καὶ θερμαινόμενος.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ
περὶ τῆς διδαχῆς αὐτοῦ.
20 ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ
πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι
συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.
21 τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε
οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so?
23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?
24 Annas therefore sent him bound unto Caiaphas the high priest.
25 Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not.
26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27 Peter therefore denied again: and straightway the cock crew.
28 They lead Jesus therefore from Caiaphas into the Praetorium: and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover.
29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man?
30 They answered and said unto him, If this man were not an evildoer, we should not have delivered him up unto thee.
31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:
32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.
33 Pilate therefore entered again into the Praetorium, and called Jesus, and said unto him, Art thou the King of the Jews?
34 Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?

22 ταῦτα δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν ῥάπισμα τῷ Ἰησοῦ εἰπών Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;

23 ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;
24 ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.
25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.

26 λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ’ αὐτοῦ;

27 πάλιν οὖν ἠρνήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.

29 ἐξῆλθεν οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν Τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου;
30 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.
31 εἶπεν οὖν αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα
32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων;
34 ἀπεκρίθη Ἰησοῦς Ἀφ’ ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?
36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.
39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?
40 They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.)

35 ἀπεκρίθη ὁ Πειλᾶτος Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;
36 ἀπεκρίθη Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.
37 εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις ὅτι βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

38 λέγει αὐτῷ ὁ Πειλᾶτος Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν.
39 ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα· βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν Βασιλέα τῶν Ἰουδαίων;

40 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής.

19.

1 Then Pilate therefore took Jesus, and scourged him.
2 And the soldiers platted a crown of thorns, and put it on his head, and arrayed him in a purple garment;
3 and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.
4 And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him.
5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate'saith unto them, Behold, the man!
6 When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him , crucify him ! Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.
7 The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.
8 When Pilate therefore heard this saying, he was the more afraid;
9 and he entered into the Praetorium again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

19.

1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἐμαστίγωσεν.
2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν αὐτοῦ
τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,
3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον Χαῖρε ὁ Βασιλεὺς τῶν Ἰουδαίων·
καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.
4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ Πειλᾶτος καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν
αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ
πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς Ἰδοὺ ὁ ἄνθρωπος.

6 ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν
λέγοντες Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πειλᾶτος Λάβετε
αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν
νόμον ὀφείλει ἀποθανεῖν, ὅτι Υἱὸν Θεοῦ ἑαυτὸν ἐποίησεν.
8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ;
ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

10 Pilate therefore saith unto him, Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee?
11 Jesus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.
12 Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Caesar's friend: every one that maketh himself a king speaketh against Caesar.
13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.
14 Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King!
15 They therefore cried out, Away with him , away with him , crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.
16 Then therefore he delivered him unto them to be crucified.

17 They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew, Golgotha:
18 where they crucified him, and with him two others, on either side one, and Jesus in the midst.
19 And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS.
20 This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek.

10 λέγει οὖν αὐτῷ ὁ Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν
ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε;

11 ἀπεκρίθη Ἰησοῦς Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι μείζονα ἁμαρτίαν
ἔχει.
12 ἐκ τούτου ὁ Πειλᾶτος ἐζήτει ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι
ἐκραύγασαν λέγοντες Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ
Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν
Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον,
Ἑβραϊστὶ δὲ Γαββαθα.
14 ἦν δὲ Παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη· καὶ λέγει τοῖς
Ἰουδαίοις Ἴδε ὁ Βασιλεὺς ὑμῶν.
15 ἐκραύγασαν οὖν ἐκεῖνοι Ἆρον ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς
ὁ Πειλᾶτος Τὸν Βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς
Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.
16 τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον οὖν
τὸν Ἰησοῦν·
17 καὶ βαστάζων ἑαυτῷ τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον
Κρανίου τόπον, ὃ λέγεται Ἑβραϊστὶ Γολγοθᾶ,

18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ
ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.
19 ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ
γεγραμμένον ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ
ΙΟΥΔΑΙΩΝ.
20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν
ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον
Ἑβραϊστί, Ῥωμαϊστί, Ἑλληνιστί.

21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.
22 Pilate answered, What I have written I have written.
23 The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout.
24 They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.
25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.
26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!
27 Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home .
28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.
29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.
30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.
31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.

21 ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε Ὁ Βασιλεὺς τῶν Ἰουδαίων, ἀλλ᾽ ὅτι ἐκεῖνος εἶπεν Βασιλεύς εἰμι τῶν Ἰουδαίων.
22 ἀπεκρίθη ὁ Πειλᾶτος Ὃ γέγραφα, γέγραφα.
23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι᾽ ὅλου.

24 εἶπαν οὖν πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.
25 εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή.
26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρί Γύναι, ἴδε ὁ υἱός σου.

27 εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ μήτηρ σου. καὶ ἀπ᾽ ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει Διψῶ.
29 σκεῦος ἔκειτο ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι.

30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ Ἰησοῦς εἶπεν Τετέλεσται, καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα.
31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ Παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν.

32 The soldiers therefore came, and brake the legs of the first,
and of the other that was crucified with him:
33 but when they came to Jesus, and saw that he was dead
already, they brake not his legs:
34 howbeit one of the soldiers with a spear pierced his side, and
straightway there came out blood and water.
35 And he that hath seen hath borne witness, and his witness
is true: and he knoweth that he saith true, that ye also may
believe.
36 For these things came to pass, that the scripture might be
fulfilled, A bone of him shall not be broken.
37 And again another scripture saith, They shall look on him
whom they pierced.
38 And after these things Joseph of Arimathaea, being a disciple
of Jesus, but secretly for fear of the Jews, asked of Pilate that
he might take away the body of Jesus: and Pilate gave him
leave. He came therefore, and took away his body.
39 And there came also Nicodemus, he who at the first came to
him by night, bringing a mixture of myrrh and aloes, about a
hundred pounds.
40 So they took the body of Jesus, and bound it in linen cloths
with the spices, as the custom of the Jews is to bury.
41 Now in the place where he was crucified there was a garden;
and in the garden a new tomb wherein was never man yet laid.
42 There then because of the Jews Preparation (for the tomb
was nigh at hand) they laid Jesus.

32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη
καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ·
33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ
κατέαξαν αὐτοῦ τὰ σκέλη,
34 ἀλλ’ εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ
ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ.
35 καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία,
καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε.

36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ Ὀστοῦν οὐ συντριβήσεται
αὐτοῦ.
37 καὶ πάλιν ἑτέρα γραφὴ λέγει Ὄψονται εἰς ὃν ἐξεκέντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσὴφ ἀπὸ Ἀριμαθαίας, ὢν
μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα
ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ ἦρεν
τὸ σῶμα αὐτοῦ.
39 ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον,
φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.

40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.
41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον
καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος·
42 ἐκεῖ οὖν διὰ τὴν Παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

20.

1 Now on the first day of the week cometh Mary Magdalene
early, while it was yet dark, unto the tomb, and seeth the stone
taken away from the tomb.
2 She runneth therefore, and cometh to Simon Peter, and to the
other disciple whom Jesus loved, and saith unto them, They
have taken away the Lord out of the tomb, and we know not
where they have laid him.
3 Peter therefore went forth, and the other disciple, and they
went toward the tomb.
4 And they ran both together: and the other disciple outran
Peter, and came first to the tomb;
5 and stooping and looking in, he seeth the linen cloths lying;
yet entered he not in.
6 Simon Peter therefore also cometh, following him, and entered
into the tomb; and he beholdeth the linen cloths lying,
7 and the napkin, that was upon his head, not lying with the
linen cloths, but rolled up in a place by itself.
8 Then entered in therefore the other disciple also, who came
first to the tomb, and he saw, and believed.
9 For as yet they knew not the scripture, that he must rise from
the dead.
10 So the disciples went away again unto their own home.

20.

1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ σκοτίας
ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ
μνημείου.
2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον
μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἦραν τὸν Κύριον ἐκ τοῦ
μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ
μνημεῖον.
4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ
Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,
5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.

6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ
μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα,
7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον.
8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·
9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

10 ἀπῆλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;
12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.
13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.
14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.
15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.
16 Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Teacher.
17 Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.
18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and that he had said these things unto her.
19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.
20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.
21 Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

11 Μαρία δὲ εἱστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον,
12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστιν.
15 λέγει αὐτῇ Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστιν, λέγει αὐτῷ Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.

16 λέγει αὐτῇ Ἰησοῦς Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβρα�ϊστί· Ῥαββουνεί (ὃ λέγεται Διδάσκαλε).
17 λέγει αὐτῇ Ἰησοῦς Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν καὶ Θεόν μου καὶ Θεὸν ὑμῶν.

18 ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἑώρακα τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν.

20 καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ Πατήρ, κἀγὼ πέμπω ὑμᾶς.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:
23 whose soever sins ye forgive, they are forgiven unto them; whose soever'sins ye retain, they are retained.
24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe.
26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.
27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing.
28 Thomas answered and said unto him, My Lord and my God.
29 Jesus saith unto him, Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.
30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book:
31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε Πνεῦμα Ἅγιον.

23 ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφέωνται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.
24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.
25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί Ἑωράκαμεν τὸν Κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τόπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.
26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν.
27 εἶτα λέγει τῷ Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.
28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ Κύριός μου καὶ ὁ Θεός μου.
29 λέγει αὐτῷ ὁ Ἰησοῦς Ὅτι ἑώρακάς με, πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·
31 ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

21.

1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise.
2 There was together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the’sons of Zebedee, and two other of his disciples.
3 Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing.
4 But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.
5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No.
6 And he said unto them, Cast the net on the right side of the boat, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.
7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.
8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

21.

1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως.

2 ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.
3 λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.
4 πρωΐας δὲ ἤδη γινομένης ἔστη Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστιν.
5 λέγει οὖν αὐτοῖς Ἰησοῦς Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ.
6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ Κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν·

8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.
10 Jesus saith unto them, Bring of the fish which ye have now taken.
11 Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.
12 Jesus saith unto them, Come and break your fast. And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.
13 Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.
14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.
15 So when they had broken their fast, Jesus saith to Simon Peter, Simon,'son of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
16 He saith to him again a second time, Simon,'son of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.
17 He saith unto him the third time, Simon,'son of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.
18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

9 ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον.
10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

11 ἀνέβη Σίμων Πέτρος καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.
12 λέγει αὐτοῖς ὁ Ἰησοῦς Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.
14 τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων Ἰωάνου, ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Βόσκε τὰ ἀρνία μου.

16 λέγει αὐτῷ πάλιν δεύτερον Σίμων Ἰωάνου, ἀγαπᾷς με; λέγει αὐτῷ Ναί, Κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Ποίμαινε τὰ προβάτιά μου.
17 λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωάνου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. λέγει αὐτῷ Ἰησοῦς Βόσκε τὰ προβάτιά μου.

18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος ζώσει σε καὶ οἴσει ὅπου οὐ θέλεις.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, Follow me.
20 Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?
21 Peter therefore seeing him saith to Jesus, Lord, and what shall this man do?
22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.
23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?
24 This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true.
25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

19 τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο
εἰπὼν λέγει αὐτῷ Ἀκολούθει μοι.

20 ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς
ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τ�ῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ
εἶπεν Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ τί;

22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς
σέ; σύ μοι ἀκολούθει.
23 ἐξῆλθεν οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος
οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ᾽
Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας
ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.
25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται
καθ᾽ ἕν, οὐδ᾽ αὐτὸν οἶμαι τὸν κόσμον χωρήσειν τὰ γραφόμενα βιβλία.

THE FOUR GOSPELS

THE GOSPEL OF LUKE

American Standard Version, 1901 (ASV)

I.

1 Forasmuch as many have taken in hand to draw up a
narrative concerning those matters which have been fulfilled
among us,
2 even as they delivered them unto us, who from the beginning
wer eyewitnesses and ministers of the word,
3 it seemed good to me also, having traced the course of all
things accurately from the first, to write unto thee in order,
most excellent Theophilus;
4 that thou mightest know the certainty concerning the things
wherein thou wast instructed.
5 There was in the days of Herod, king of Judaea, a certain
priest named Zacharias, of the course of Abijah: and he had a
wife of the daughters of Aaron, and her name was Elisabeth.

THE FOUR GOSPELS

THE GOSPEL OF LUKE

Nestle 1904 Greek New Testament

I.

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν
πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ᾽ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι
τοῦ λόγου,
3 ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι
γράψαι, κράτιστε Θεόφιλε,

4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς τις
ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων
Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλεισάβετ.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.
7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.
8 Now it came to pass, while he executed the priest's office before God in the order of his course,
9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.
10 And the whole multitude of the people were praying without at the hour of incense.
11 And there appeared unto him an angel of the Lord standing on the right side of altar of incense.
12 And Zacharias was troubled when he saw him , and fear fell upon him.
13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.
14 And thou shalt have joy and gladness; and many shall rejoice at his birth.
15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb.
16 And many of the children of Israel shall be turn unto the Lord their God.
17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him .
18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις
ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ Κυρίου ἄμεμπτοι.
7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλεισάβετ στεῖρα, καὶ
ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ
ἔναντι τοῦ Θεοῦ,
9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν
τοῦ Κυρίου,
10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ
θυμιάματος.
11 ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου
τοῦ θυμιάματος.
12 καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ᾽ αὐτόν.

13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι
εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβετ γεννήσει υἱόν σοι,
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνην
14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ
χαρήσονται.
15 ἔσται γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ,
καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,

16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν
αὐτῶν·
17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει
Ἠλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει
δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι τοῦτο; ἐγὼ
γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings.
20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.
21 And the people were waiting for Zacharias, and they marvelled while he tarried in the temple.
22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb.
23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.
24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying,
25 Thus hath the Lord done unto me in the days wherein he looked upon me , to take away my reproach among men.
26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,
27 to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.
28 And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee.
29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.
30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.
31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ εἰμι Γαβριὴλ ὁ
παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ
εὐαγγελίσασθαί σοι ταῦτα·
20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας
γένηται ταῦτα, ἀνθ’ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες
πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.
21 καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ
χρονίζειν ἐν τῷ ναῷ αὐτόν.
22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι
ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ
διέμενεν κωφός.
23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλεισάβετ ἡ γυνὴ αὐτοῦ, καὶ
περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα
25 ὅτι Οὕτως μοι πεποίηκεν Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν
ὄνειδός μου ἐν ἀνθρώποις.
26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ Θεοῦ
εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲθ,
27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου
Δαυείδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.
28 καὶ εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ
σοῦ.
29 ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπὸς εἴη ὁ
ἀσπασμὸς οὗτος.
30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ
τῷ Θεῷ·
31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα
αὐτοῦ Ἰησοῦν.

32 He shall be great, and shall be called the Son of the Most
High: and the Lord God shall give unto him the throne of his
father David:
33 and he shall reign over the house of Jacob for ever; and of
his kingdom there shall be no end.
34 And Mary said unto the angel, How shall this be, seeing I
know not a man?
35 And the angel answered and said unto her, The Holy Spirit
shall come upon thee, and the power of the Most High shall
overshadow thee: wherefore also the holy thing which is
begotten shall be called the Son of God.
36 And behold, Elisabeth thy kinswoman, she also hath
conceived a son in her old age; and this is the sixth month with
her that was called barren.
37 For no word from God shall be void of power.
38 And Mary said, Behold, the handmaid of the Lord; be it unto
me according to thy word. And the angel departed from her.
39 And Mary arose in these days and went into the hill country
with haste, into a city of Judah;
40 and entered into the house of Zacharias and saluted
Elisabeth.
41 And it came to pass, when Elisabeth heard the salutation of
Mary, the babe leaped in her womb; and Elisabeth was filled
with the Holy Spirit;
42 and she lifted up her voice with a loud cry, and said, Blessed
art thou among women, and blessed is the fruit of thy womb.
43 And whence is this to me, that the mother of my Lord should
come unto me?
44 For behold, when the voice of thy salutation came into mine
ears, the babe leaped in my womb for joy.

32 οὗτος ἔσται μέγας καὶ Υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ
Κύριος ὁ Θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ,

33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς
βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ
γινώσκω;
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 Ἐλεισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν
γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ·

37 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ Θεοῦ πᾶν ῥῆμα.
38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά
σου. καὶ ἀπῆλθεν ἀπ᾽ αὐτῆς ὁ ἄγγελος.
39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν
ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,
40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλεισάβετ.

41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλεισάβετ,
ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη Πνεύματος
Ἁγίου ἡ Ἐλεισάβετ,
42 καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν
γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
43 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς ἐμέ;

44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου,
ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

45 And blessed is'she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.
46 And Mary said, My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his handmaid: For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things; And holy is his name.
50 And his mercy is unto generations and generations On them that fear him.
51 He hath showed strength with his arm; He hath scattered the proud in the imagination of their heart.
52 He hath put down princes from their thrones, And hath exalted them of low degree.
53 The hungry he hath filled with good things; And the rich he hath sent empty away.
54 He hath given help to Israel his servant, That he might remember mercy
55 (As he spake unto our fathers) Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.
57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.
58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.
59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father.

45 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχή μου τὸν Κύριον,
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ Σωτῆρί μου·
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·
49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ,

50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·
52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,

53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.
58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.
59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

60 And his mother answered and said, Not so; but he shall be called John.
61 And they said unto her, There is none of thy kindred that is called by this name.
62 And they made signs to his father, what he would have him called.
63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all.
64 And his mouth was opened immediately, and his tongue loosed , and he spake, blessing God.
65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.
66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,
68 Blessed be the Lord, the God of Israel; For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us In the house of his servant David
70 (As he spake by the mouth of his holy prophets that have been from of old),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To show mercy towards, our fathers, And to remember his holy covenant;
73 The oath which he spake unto Abraham our father,
74 To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear,

60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάνης.
61 καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.
62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.

63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων Ἰωάνης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.
64 ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.
65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα,

66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ Κυρίου ἦν μετ’ αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος Ἁγίου καὶ ἐπροφήτευσεν λέγων
68 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ,

70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ’ αἰῶνος προφητῶν αὐτοῦ,
71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,
72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν
74 ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ

75 In holiness and righteousness before him all our days.

76 Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways;
77 To give knowledge of salvation unto his people In the remission of their sins,
78 Because of the tender mercy of our God, Whereby the dayspring from on high shall visit us,
79 To shine upon them that sit in darkness and the shadow of death; To guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

2.

1 Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled.
2 This was the first enrolment made when Quirinius was governor of Syria.
3 And all went to enrol themselves, every one to his own city.
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David;

75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.
76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ,

77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
78 διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.
80 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

2.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.
2 αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.
4 Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ,

5 to enrol himself with Mary, who was betrothed to him, being great with child.
6 And it came to pass, while they were there, the days were fulfilled that she should be delivered.
7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock.
9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people:
11 for there is born to you this day in the city of David a Saviour, who is Christ the Lord.
12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, And on earth peace among men in whom he is well pleased.
15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.
16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger.
17 And when they saw it, they made known concerning the saying which was spoken to them about this child.

5 ἀπογράψασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ.

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 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 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, ἥτις ἔσται παντὶ τῷ λαῷ,

11 ὅτι ἐτέχθη ὑμῖν σήμερον Σωτήρ, ὅς ἐστιν Χριστὸς Κύριος, ἐν πόλει Δαυείδ.
12 καὶ τοῦτο ὑμῖν σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν Θεὸν καὶ λεγόντων
14 Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ’ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

16 καὶ ἦλθαν σπεύσαντες, καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ·
17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

18 And all that heard it wondered at the things which were spoken unto them by the shepherds.
19 But Mary kept all these sayings, pondering them in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.
21 And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb.
22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord
23 (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord),
24 and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, 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 for the consolation of Israel: and the Holy Spirit was upon him.
26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.
27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law,
28 then he received him into his arms, and blessed God, and said,
29 Now lettest thou thy servant depart, Lord, According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;

18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς·
19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.
20 καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ Κυρίῳ,
23 καθὼς γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται,
24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ Κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.
25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ Πνεῦμα ἦν Ἅγιον ἐπ᾽ αὐτόν·
26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν Χριστὸν Κυρίου.
27 καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,
28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν Θεὸν καὶ εἶπεν
29 Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

32 A light for revelation to the Gentiles, And the glory of thy people Israel.
33 And his father and his mother were marvelling at the things which were spoken concerning him;
34 and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and the rising of many in Israel; and for a sign which is spoken against;
35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed.
36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,
37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day.
38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.
39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.
40 And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.
41 And his parents went every year to Jerusalem at the feast of the passover.
42 And when he was twelve years old, they went up after the custom of the feast;
43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.
34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον
35 — καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία—, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς,
37 καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.

38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.

40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις Θεοῦ ἦν ἐπ’ αὐτό.
41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.
42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς,
43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.

44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:
45 and when they found him not, they returned to Jerusalem, seeking for him.
46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions:
47 and all that heard him were amazed at his understanding and his answers.
48 And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.
49 And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?
50 And they understood not the saying which he spake unto them.
51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these'sayings in her heart.
52 And Jesus advanced in wisdom and stature, and in favor with God and men.

44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ
ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,

45 καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν.

46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον
ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·

47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς
ἀποκρίσεσιν αὐτοῦ.
48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ
Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι
ζητοῦμέν σε.
49 καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ
Πατρός μου δεῖ εἶναί με;
50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

51 καὶ κατέβη μετ᾽ αὐτῶν καὶ ἦλθεν εἰς Ναζαρὲθ, καὶ ἦν
ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν
τῇ καρδίᾳ αὐτῆς.
52 Καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ Θεῷ
καὶ ἀνθρώποις.

3.

1 Now in the fifteenth year of the reign of Tiberius Caesar,
Pontius Pilate being governor of Judaea, and Herod being
tetrarch of Galilee, and his brother Philip tetrarch of the region
of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

2 in the highpriesthood of Annas and Caiaphas, the word of God
came unto John the son of Zacharias in the wilderness.
3 And he came into all the region round about the Jordan,
preaching the baptism of repentance unto remission of sins;
4 as it is written in the book of the words of Isaiah the prophet,
The voice of one crying in the wilderness, Make ye ready the way
of the Lord, Make his paths straight.
5 Every valley shall be filled, And every mountain and hill shall
be brought low; And the crooked shall become straight, And the
rough ways smooth;
6 And all flesh shall see the salvation of God.
7 He said therefore to the multitudes that went out to be
baptized of him, Ye offspring of vipers, who warned you to flee
from the wrath to come?
8 Bring forth therefore fruits worthy of repentance, and begin
not to say within yourselves, We have Abraham to our father:
for I say unto you, that God is able of these stones to raise up
children unto Abraham.

3.

1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος,
ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας, καὶ τετραarχοῦντος
τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
τετραarχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου
τῆς Ἀβιληνῆς τετραarχοῦντος,
2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάνην τὸν
Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.
3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων
βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,
4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου Φωνὴ βοῶντος
ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
αὐτοῦ·
5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς
ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς
ὁδοὺς λείας·
6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.
7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ’ αὐτοῦ
Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
ὀργῆς;
8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν
ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ
Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.
10 And the multitudes asked him, saying, What then must we do?
11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.
12 And there came also publicans to be baptized, and they said unto him, Teacher, what must we do?
13 And he said unto them, Extort no more than that which is appointed you.
14 And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.
15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;
16 John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire:
17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
18 With many other exhortations therefore preached he good tidings unto the people;
19 but Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done,

9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν
δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί οὖν ποιήσωμεν;

11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ
ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν Διδάσκαλε,
τί ποιήσωμεν;
13 ὁ δὲ εἶπεν πρὸς αὐτούς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν
πράσσετε.
14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες Τί ποιήσωμεν καὶ
ἡμεῖς; καὶ εἶπεν αὐτοῖς Μηδένα διασείσητε μηδὲ συκοφαντήσητε, καὶ
ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς
καρδίαις αὐτῶν περὶ τοῦ Ἰωάνου, μή ποτε αὐτὸς εἴη ὁ Χριστός,

16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάνης Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·
ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν
ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί·

17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ
συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον
κατακαύσει πυρὶ ἀσβέστῳ.
18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·

19 ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρῳδιάδος
τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν
πονηρῶν ὁ Ἡρῴδης,

20 added this also to them all, that he shut up John in prison.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened,
22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.
23 And Jesus himself, when he began to teach , was about thirty years of age, being the son (as was supposed) of Joseph, the'son of Heli,
24 the'son of Matthat, the'son of Levi, the'son of Melchi, the'son of Jannai, the'son of Joseph,
25 the'son of Mattathias, the'son of Amos, the'son of Nahum, the'son of Esli, the'son of Naggai,
26 the'son of Maath, the'son of Mattathias, the'son of Semein, the'son of Josech, the'son of Joda,
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 Cosam, the'son of Elmadam, the'son of Er,
29 the'son of Jesus, the'son of Eliezer, the son of Jorim, the'son of Matthat, the'son of Levi,
30 the'son of Symeon, the'son of Judas, the'son of Joseph, the'son of Jonam, the'son of Eliakim,
31 the'son of Melea, the'son of Menna, the'son of Mattatha, 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 Amminadab, the'son of Arni, the'son of Hezron, the'son of Perez, the'son of Judah,

20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.
21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν,

22 καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῷ εἴδει ὡς περιστερὰν ἐπ᾽ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ, τοῦ Ἡλεὶ

24 τοῦ Ματθὰτ τοῦ Λευεὶ τοῦ Μελχεὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ

25 τοῦ Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἐσλεὶ τοῦ Ναγγαὶ

26 τοῦ Μαὰθ τοῦ Ματταθίου τοῦ Σεμεεὶν τοῦ Ἰωσὴχ τοῦ Ἰωδὰ

27 τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβάβελ τοῦ Σαλαθιὴλ τοῦ Νηρεὶ

28 τοῦ Μελχεὶ τοῦ Ἀδδεὶ τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἤρ

29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρεὶμ τοῦ Μαθθὰτ τοῦ Λευεὶ

30 τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλιακεὶμ

31 τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰμ τοῦ Δαυεὶδ

32 τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βοὸς τοῦ Σαλὰ τοῦ Ναασσὼν

33 τοῦ Ἀμιναδὰβ τοῦ Ἀδμεὶν τοῦ Ἀρνεὶ τοῦ Ἐσρὼμ τοῦ Φαρὲς τοῦ Ἰούδα

34 the'son of Jacob, the'son of Isaac, the'son of Abraham,
the'son of Terah, the'son of Nahor,
35 the'son of Serug, the'son of Reu, the'son of Peleg, the'son of
Eber, the'son of Shelah,
36 the'son of Cainan, the'son of Arphaxad, the'son of Shem,
the'son of Noah, the'son of Lamech,
37 the'son of Methuselah, the'son of Enoch, the'son of Jared,
the'son of Mahalaleel, the'son of Cainan,
38 the'son of Enos, the'son of Seth, the'son of Adam, the'son of
God.

4.

1 And Jesus, full of the Holy Spirit, returned from the Jordan,
and was led in the Spirit in the wilderness
2 during forty days, being tempted of the devil. And he did eat
nothing in those days: and when they were completed, he
hungered.
3 And the devil said unto him, if thou art the Son of God,
command this stone that it become bread.
4 And Jesus answered unto him, It is written, Man shall not live
by bread alone.
5 And he led him up, and showed him all the kingdoms of the
world in a moment of time.

34 τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ

35 τοῦ Σεροὺχ τοῦ Ῥαγαῦ τοῦ Φάλεκ τοῦ Ἔβερ τοῦ Σαλὰ

36 τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ

37 τοῦ Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μαλελεὴλ τοῦ Καϊνὰμ

38 τοῦ Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ Θεοῦ.

4.

1 Ἰησοῦς δὲ πλήρης Πνεύματος Ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ Πνεύματι ἐν τῇ ἐρήμῳ
2 ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν.
3 εἶπεν δὲ αὐτῷ ὁ διάβολος Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται ὅτι Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.
5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

6 And the devil said unto him, To thee will I give all this
authority, and the glory of them: for it hath been delivered unto
me; and to whomsoever I will I give it.
7 If thou therefore wilt worship before me, it shall all be thine.
8 And Jesus answered and said unto him, It is written, Thou
shalt worship the Lord thy God, and him only shalt thou serve.
9 And he led him to Jerusalem, and set him on the pinnacle of
the temple, and said unto him, If thou art the Son of God, cast
thyself down from hence:
10 for it is written, He shall give his angels charge concerning
thee, to guard thee:
11 and, On their hands they shall bear thee up, Lest haply thou
dash thy foot against a stone.
12 And Jesus answering said unto him, It is said, Thou shalt
not make trial of the Lord thy God.
13 And when the devil had completed every temptation, he
departed from him for a season.
14 And Jesus returned in the power of the Spirit into Galilee:
and a fame went out concerning him through all the region
round about.
15 And he taught in their synagogues, being glorified of all.

16 And he came to Nazareth, where he had been brought up:
and he entered, as his custom was, into the synagogue on the
sabbath day, and stood up to read.
17 And there was delivered unto him the book of the prophet
Isaiah. And he opened the book, and found the place where it
was written,

6 καὶ εἶπεν αὐτῷ ὁ διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ
τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν·

7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.
8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ Γέγραπται Προσκυνήσεις Κύριον
τὸν Θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις.
9 Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ
ἱεροῦ, καὶ εἶπεν αὐτῷ Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν
κάτω·
10 γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ
διαφυλάξαι σε,
11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν
πόδα σου.
12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται Οὐκ ἐκπειράσεις
Κύριον τὸν Θεόν σου.
13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ᾽ αὐτοῦ ἄχρι
καιροῦ.
14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν
Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ᾽ ὅλης τῆς περιχώρου περὶ αὐτοῦ.

15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ
πάντων.
16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ
εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη
ἀναγνῶναι.
17 καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀνοίξας τὸ
βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον

18 The Spirit of the Lord is upon me, Because he anointed me
to preach good tidings to the poor: He hath sent me to proclaim
release to the captives, And recovering of sight to the blind, To
set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the book, and gave it back to the attendant,
and sat down: and the eyes of all in the synagogue were
fastened on him.
21 And he began to say unto them, To-day hath this scripture
been fulfilled in your ears.
22 And all bare him witness, and wondered at the words of
grace which proceeded out of his mouth: and they said, Is not
this Joseph's son?
23 And he said unto them, Doubtless ye will say unto me this
parable, Physician, heal thyself: whatsoever we have heard done
at Capernaum, do also here in thine own country.
24 And he said, Verily I say unto you, No prophet is acceptable
in his own country.
25 But of a truth I say unto you, There were many widows in
Israel in the days of Elijah, when the heaven was shut up three
years and six months, when there came a great famine over all
the land;
26 and unto none of them was Elijah sent, but only to
Zarephath, in the land of Sidon, unto a woman that was a
widow.
27 And there were many lepers in Israel in the time of Elisha
the prophet; and none of them was cleansed, but only Naaman
the Syrian.
28 And they were all filled with wrath in the synagogue, as they
heard these things;

18 Πνεῦμα Κυρίου ἐπ᾽ ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι
πτωχοῖς, ἀπέσταλκέν με κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς
ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

19 κηρῦξαι ἐνιαυτὸν Κυρίου δεκτόν.
20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ
ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

21 ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλήρωται ἡ γραφὴ
αὕτη ἐν τοῖς ὠσὶν ὑμῶν.
22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ
υἱός ἐστιν Ἰωσὴφ οὗτος;
23 καὶ εἶπεν πρὸς αὐτούς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην
Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν
Καφαρναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
24 εἶπεν δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
πατρίδι αὐτοῦ.
25 ἐπ᾽ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
Ἠλείου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας
ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,

26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς Σάρεπτα τῆς
Σιδωνίας πρὸς γυναῖκα χήραν.

27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου,
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος.

28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,

29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.
30 But he passing through the midst of them went his way.
31 And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day:
32 and they were astonished at his teaching; for his word was with authority.
33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice,
34 Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.
35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt.
36 And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out.
37 And there went forth a rumor concerning him into every place of the region round about.
38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.
39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.
40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ᾽ οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·
30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.
31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας. καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·
32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ
34 Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ.

35 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ᾽ αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ᾽ αὐτοῦ μηδὲν βλάψαν αὐτόν.
36 καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;
37 καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.
39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

41 And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.
43 But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.
44 And he was preaching in the synagogues of Galilee.

5.

1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;
2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.
3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.
4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.

41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι Σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ᾽ αὐτῶν.
43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.
44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

5.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ,

2 καὶ εἶδεν πλοῖα δύο ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλεῖς ἀπ᾽ αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.
3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.
4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

5 And Simon answered and said, Master, we toiled all night,
and took nothing: but at thy word I will let down the nets.
6 And when they had done this, they inclosed a great multitude
of fishes; and their nets were breaking;
7 and they beckoned unto their partners in the other boat, that
they should come and help them. And they came, and filled
both the boats, so that they began to sink.
8 But Simon Peter, when he saw it, fell down at Jesus knees,
saying, Depart from me; for I am a sinful man, O Lord.
9 For he was amazed, and all that were with him, at the draught
of the fishes which they had taken;
10 and so were also James and John, sons of Zebedee, who
were partners with Simon. And Jesus said unto Simon, Fear
not; from henceforth thou shalt catch men.
11 And when they had brought their boats to land, they left all,
and followed him.
12 And it came to pass, while he was in one of the cities,
behold, a man full of leprosy: and when he saw Jesus, he fell on
his face, and besought him, saying, Lord, if thou wilt, thou
canst make me clean.
13 And he stretched forth his hand, and touched him, saying, I
will; be thou made clean. And straightway the leprosy departed
from him.
14 And he charged him to tell no man: but go thy way, and
show thyself to the priest, and offer for thy cleansing, according
as Moses commanded, for a testimony unto them.
15 But so much the more went abroad the report concerning
him: and great multitudes came together to hear, and to be
healed of their infirmities.

5 καὶ ἀποκριθεὶς Σίμων εἶπεν Ἐπιστάτα, δι’ ὅλης νυκτὸς κοπιάσαντες
οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.
6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ· διερήσσετο
δὲ τὰ δίκτυα αὐτῶν.
7 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας
συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε
βυθίζεσθαι αὐτά.
8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἔξελθε
ἀπ’ ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε.
9 θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ
τῶν ἰχθύων ἣ συνέλαβον,
10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάνην υἱοὺς Ζεβεδαίου, οἳ ἦσαν
κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς Μὴ φοβοῦ·
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.
11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα ἠκολούθησαν
αὐτῷ.
12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ
πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη
αὐτοῦ λέγων Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.

13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι· καὶ
εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ’ αὐτοῦ.

14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον
σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς
προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι
πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·

16 But he withdrew himself in the deserts, and prayed.
17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was with him to heal.
18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.

19 And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.
20 And seeing their faith, he said, Man, thy sins are forgiven thee.
21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?
22 But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts?
23 Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk?
24 But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.
25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God.
26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.
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 Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ.
19 καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ Θεός;
22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
23 τί ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν Ἔγειρε καὶ περιπάτει;
24 ἵνα δὲ εἰδῆτε ὅτι ὁ Υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ Σοὶ λέγω, ἔγειρε καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου.
25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ἐφ’ ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν.
26 καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἴδομεν παράδοξα σήμερον.

27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.
28 And he forsook all, and rose up and followed him.
29 And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them.
30 And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners?
31 And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick.
32 I am not come to call the righteous but sinners to repentance.
33 And they said unto him, The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink.
34 And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them?
35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.
36 And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
37 And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.
38 But new wine must be put into fresh wine-skins.
39 And no man having drunk old wine desireth new; for he saith, The old is good.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ Ἀκολούθει μοι.

28 καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.
29 Καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ᾽ αὐτῶν κατακείμενοι.

30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;
31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες·
32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ μαθηταὶ Ἰωάνου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.
34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ᾽ αὐτῶν ἐστιν, ποιῆσαι νηστεῦσαι;
35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.
36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.
37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·
38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.
39 καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ Ὁ παλαιὸς χρηστός ἐστιν.

6.

1 Now it came to pass on a sabbath, that he was going through
the grainfields; and his disciples plucked the ears, and did eat,
rubbing them in their hands.
2 But certain of the Pharisees said, Why do ye that which it is
not lawful to do on the sabbath day?
3 And Jesus answering them said, Have ye not read even this,
what David did, when he was hungry, he, and they that were
with him;
4 how he entered into the house of God, and took and ate the
showbread, and gave also to them that were with him; which it
is not lawful to eat save for the priests alone?
5 And he said unto them, The Son of man is lord of the sabbath.
6 And it came to pass on another sabbath, that he entered into
the synagogue and taught: and there was a man there, and his
right hand was withered.
7 And the scribes and the Pharisees watched him, whether he
would heal on the sabbath; that they might find how to accuse
him.
8 But he knew their thoughts; and he said to the man that had
his hand withered, Rise up, and stand forth in the midst. And
he arose and stood forth.

6.

1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ
ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχυας ψώχοντες ταῖς
χερσίν.
2 τινὲς δὲ τῶν Φαρισαίων εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;

3 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ τοῦτο ἀνέγνωτε ὃ
ἐποίησεν Δαυεὶδ ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ᾽ αὐτοῦ ὄντες;

4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως
λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ᾽ αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ
μόνους τοὺς ἱερεῖς;
5 καὶ ἔλεγεν αὐτοῖς Κύριός ἐστιν τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου.
6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·

7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ
σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.

8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν
ἔχοντι τὴν χεῖρα Ἔγειρε καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

9 And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?
10 And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did'so : and his hand was restored.
11 But they were filled with madness; and communed one with another what they might do to Jesus.
12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.
13 And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles:
14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew,
15 and Matthew and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot,
16 and Judas the son of James, and Judas Iscariot, who became a traitor;
17 and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judaea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;
18 and they that were troubled with unclean spirits were healed.
19 And all the multitude sought to touch him; for power came forth from him, and healed them all.
20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God.
21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.

9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;

10 καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.
12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.
13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,
14 Σίμωνα, ὃν καὶ ὠνόμασεν, Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάνην, καὶ Φίλιππον καὶ Βαρθολομαῖον,
15 καὶ Μαθθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,
16 καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριὼθ, ὃς ἐγένετο προδότης,

17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

18 οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο·
19 καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.
20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
21 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

22 Blessed are ye, when men shall hate you, and when they shall separate you from their company , and reproach you, and cast out your name as evil, for the Son of man's sake.
23 Rejoice in that day, and leap for joy : for behold, your reward is great in heaven; for in the same manner did their fathers unto the prophets.
24 But woe unto you that are rich! for ye have received your consolation.
25 Woe unto you, ye that are full now! for ye shall hunger. Woe unto you , ye that laugh now! for ye shall mourn and weep.
26 Woe unto you , when all men shall speak well of you! for in the same manner did their fathers to the false prophets.
27 But I say unto you that hear, Love your enemies, do good to them that hate you,
28 bless them that curse you, pray for them that despitefully use you.
29 To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.
30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.
31 And as ye would that men should do to you, do ye also to them likewise.
32 And if ye love them that love you, what thank have ye? for even sinners love those that love them.
33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same.
34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much.

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 τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ
πατέρες αὐτῶν.
24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαί, οἱ γελῶντες
νῦν, ὅτι πενθήσετε καὶ κλαύσετε.
26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ
γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.
27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς
ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν
ἐπηρεαζόντων ὑμᾶς.
29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ
αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.

30 παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει.

31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς
ὁμοίως.
32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ
οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
33 καὶ γὰρ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις
ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.
34 καὶ ἐὰν δανίσητε παρ’ ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ
ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

35 But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil.
36 Be ye merciful, even as your Father is merciful.
37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:
38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.
39 And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?
40 The disciple is not above his teacher: but every one when he is perfected shall be as his teacher.
41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.
43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.
44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε
μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ
Ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.
36 Γίνεσθε οἰκτίρμονες, καθὼς ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστίν.
37 καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ
καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον
σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ
γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.

39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς Μήτι δύναται τυφλὸς τυφλὸν
ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;
40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς
ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τ�ῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;
42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἀδελφέ, ἄφες ἐκβάλω τὸ
κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ
βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ
τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου
ἐκβαλεῖν.
43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν
δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ
ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.
45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει
τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ
περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

46 And why call ye me, Lord, Lord, and do not the things which I say?
47 Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like:
48 he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded.
49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

7.

1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.
2 And a certain centurion's servant, who was dear unto him, was sick and at the point of death.
3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.
4 And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him;

46 Τί δέ με καλεῖτε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

47 Πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν
αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος.
48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ
ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης
προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι
αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.
49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι
οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς
συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

7.

1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ,
εἰσῆλθεν εἰς Καφαρναούμ.
2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν
αὐτῷ ἔντιμος.
3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν
Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως,
λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο·

5 for he loveth our nation, and himself built us our synagogue.

6 And Jesus went with them. And when he was now not far
from the house, the centurion sent friends to him, saying unto
him, Lord, trouble not thyself; for I am not worthy that thou
shouldest come under my roof:
7 wherefore neither thought I myself worthy to come unto thee:
but say the word, and my servant shall be healed.
8 For I also am a man set under authority, having under myself
soldiers: and I say to this one, Go, and he goeth; and to another,
Come, and he cometh; and to my servant, Do this, and he doeth
it.
9 And when Jesus heard these things, he marvelled at him, and
turned and said unto the multitude that followed him, I say
unto you, I have not found so great faith, no, not in Israel.
10 And they that were sent, returning to the house, found the
servant whole.
11 And it came to pass soon afterwards, that he went to a city
called Nain; and his disciples went with him, and a great
multitude.
12 Now when he drew near to the gate of the city, behold, there
was carried out one that was dead, the only son of his mother,
and she was a widow: and much people of the city was with her.
13 And when the Lord saw her, he had compassion on her, and
said unto her, Weep not.
14 And he came nigh and touched the bier: and the bearers
stood still. And he said, Young man, I say unto thee, Arise.
15 And he that was dead sat up, and began to speak. And he
gave him to his mother.

5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν
ἡμῖν.
6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν
ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ
Κύριε, μὴ σκύλλου· οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου
εἰσέλθῃς·
7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω
ὁ παῖς μου.
8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ᾽
ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ
ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.

9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ
ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ
τοσαύτην πίστιν εὗρον.
10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον
ὑγιαίνοντα.
11 Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν, καὶ
συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς.

12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς
μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς
πόλεως ἱκανὸς ἦν σὺν αὐτῇ.
13 καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ Μὴ
κλαῖε.
14 καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ
εἶπεν Νεανίσκε, σοὶ λέγω, ἐγέρθητι.
15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ
μητρὶ αὐτοῦ.

16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people.
17 And this report went forth concerning him in the whole of Judaea, and all the region round about.
18 And the disciples of John told him of all these things.

19 And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?
20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?
21 In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight.
22 And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them.
23 And blessed is he, whosoever shall find no occasion of stumbling in me.
24 And when the messengers of John were departed, he began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
25 But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously apparelled, and live delicately, are in kings courts.
26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.

16 ἔλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.
17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.
18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάνης
19 ἔπεμψεν πρὸς τὸν Κύριον λέγων Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάνης ὁ Βαπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;
21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.
22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ εἴδετε καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάνου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
25 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.
26 ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

27 This is he of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.
28 I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he.
29 And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John.
30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him.
31 Whereunto then shall I liken the men of this generation, and to what are they like?
32 They are like unto children that sit in the marketplace, and call one to another; who say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.
33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon.
34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!
35 And wisdom is justified of all her children.
36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.
37 And behold, a woman who was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,
38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

27 οὗτός ἐστιν περὶ οὗ γέγραπται Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάνου οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστιν.

29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου·
30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ᾽ αὐτοῦ.
31 Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν ὅμοιοι;
32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις ἃ λέγει Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.
33 ἐλήλυθεν γὰρ Ἰωάνης ὁ Βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε Δαιμόνιον ἔχει.
34 ἐλήλυθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.
36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ᾽ αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.

37 καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου

38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ, καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.

39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.
40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on.
41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty.
42 When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?
43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.
44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.
45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.
46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment.
47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.
48 And he said unto her, Thy sins are forgiven.
49 And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?
50 And he said unto the woman, Thy faith hath saved thee; go in peace.

39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.

40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ Διδάσκαλε, εἰπέ, φησίν.
41 δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.
42 μὴ ἐχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;
43 ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὀρθῶς ἔκρινας.

44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.
45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ’ ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας.
46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς πόδας μου.
47 οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

48 εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι.
49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν;
50 εἶπεν δὲ πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

8.

1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve,
2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out,
3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.
4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:
5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.
6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture.
7 And other fell amidst the thorns; and the thorns grew with it, and choked it.
8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold. As he said these things, he cried, He that hath ears to hear, let him hear.
9 And his disciples asked him what this parable might be.

8.

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ πόλιν καὶ κώμην
κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα
σὺν αὐτῷ,
2 καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν
καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ’ ἧς δαιμόνια ἑπτὰ
ἐξεληλύθει,
3 καὶ Ἰωάνα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι
πολλαί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς
αὐτὸν εἶπεν διὰ παραβολῆς
5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν
αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ
οὐρανοῦ κατέφαγεν αὐτό.
6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ
ἔχειν ἰκμάδα.
7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι αἱ ἄκανθαι
ἀπέπνιξαν αὐτό.
8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν
ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή.

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.
11 Now the parable is this: The seed is the word of God.
12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.
13 And those on the rock are they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away.
14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.
15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.
16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they that enter in may see the light.
17 For nothing is hid, that shall not be made manifest; nor anything'secret, that shall not be known and come to light.
18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.
19 And there came to him his mother and brethren, and they could not come at him for the crowd.
20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee.
21 But he answered and said unto them, My mother and my brethren are these that hear the word of God, and do it.

10 ὁ δὲ εἶπεν Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.
11 ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ.
12 οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
13 οἱ δὲ ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ 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 συνπνίγονται καὶ οὐ τελεσφοροῦσιν.

15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ’ ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.
17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ.
18 βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
20 ἀπηγγέλη δὲ αὐτῷ Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν θέλοντές σε.
21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth.
23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water , and were in jeopardy.
24 And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.
25 And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?
26 And they arrived at the country of the Gerasenes, which is over against Galilee.
27 And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in any house, but in the tombs.
28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.
29 For he was commanding the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts.
30 And Jesus asked him, What is thy name? And he said, Legion; for many demons were entered into him.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον.

24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.
25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.
27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια, καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ’ ἐν τοῖς μνήμασιν.

28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου; δέομαί σου, μή με βασανίσῃς.

29 παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ ἠλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.
30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς Τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.

31 And they entreated him that he would not command them to depart into the abyss.
32 Now there was there a herd of many swine feeding on the mountain: and they entreated him that he would give them leave to enter into them. And he gave them leave.
33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned.
34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country.
35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid.
36 And they that saw it told them how he that was possessed with demons was made whole.
37 And all the people of the country of the Gerasenes round about asked him to depart from them, for they were holden with great fear: and he entered into a boat, and returned.
38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying,
39 Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.
40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him.
41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him to come into his house;
42 for he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him.

31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.
32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.
34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν.

36 ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς.

37 καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.
38 ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ Θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,
42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνῃσκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

43 And a woman having an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed of any,
44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanched.
45 And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee .
46 But Jesus said, Some one did touch me; for I perceived that power had gone forth from me.
47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.
48 And he said unto her, Daughter, thy faith hath made thee whole; go in peace.
49 While he yet spake, there cometh one from the ruler of the synagogue's house , saying, Thy daughter is dead; trouble not the Teacher.
50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole.
51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.
52 And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth.
53 And they laughed him to scorn, knowing that she was dead.
54 But he, taking her by the hand, called, saying, Maiden, arise.

55 And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat.

43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις οὐκ ἴσχυσεν
ἀπ᾽ οὐδενὸς θεραπευθῆναι,

44 προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ
παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.
45 καὶ εἶπεν ὁ Ἰησοῦς Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων
εἶπεν ὁ Πέτρος Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν.

46 ὁ δὲ Ἰησοῦς εἶπεν Ἥψατό μού τις· ἐγὼ γὰρ ἔγνων δύναμιν
ἐξεληλυθυῖαν ἀπ᾽ ἐμοῦ.
47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα
αὐτῷ δι᾽ ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ,
καὶ ὡς ἰάθη παραχρῆμα.

48 ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς
εἰρήνην.
49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων
ὅτι Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν Διδάσκαλον.

50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ Μὴ φοβοῦ· μόνον πίστευσον,
καὶ σωθήσεται.
51 ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ
Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν
μητέρα.
52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε· οὐκ
ἀπέθανεν ἀλλὰ καθεύδει.
53 καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.
54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς,
ἔγειρε.
55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ
διέταξεν αὐτῇ δοθῆναι φαγεῖν.

56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
εἰπεῖν τὸ γεγονός.

9.

1 And he called the twelve together, and gave them power and
authority over all demons, and to cure diseases.
2 And he sent them forth to preach the kingdom of God, and to
heal the sick.
3 And he said unto them, Take nothing for your journey, neither
staff, nor wallet, nor bread, nor money; neither have two coats.
4 And into whatsoever house ye enter, there abide, and thence
depart.
5 And as many as receive you not, when ye depart from that
city, shake off the dust from your feet for a testimony against
them.
6 And they departed, and went throughout the villages,
preaching the gospel, and healing everywhere.
7 Now Herod the tetrarch heard of all that was done: and he
was much perplexed, because that it was said by some, that
John was risen from the dead;
8 and by some, that Elijah had appeared; and by others, that
one of the old prophets was risen again.

56 And her parents were amazed: but he charged them to tell no man what had been done.

9.

1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν
ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν·
2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ καὶ ἰᾶσθαι,

3 καὶ εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε
πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν.
4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης
τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ'
αὐτούς.
6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ
θεραπεύοντες πανταχοῦ.
7 Ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει
διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάνης ἠγέρθη ἐκ νεκρῶν,

8 ὑπό τινων δὲ ὅτι Ἠλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν
ἀρχαίων ἀνέστη.

9 And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.
10 And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida.
11 But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured.
12 And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place.
13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.
14 For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each.
15 And they did so, and made them all sit down.
16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
17 And they ate, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.
18 And it came to pass, as he was praying apart, the disciples were with him: and he asked them, saying, Who do the multitudes say that I am?
19 And they answering said, John the Baptist; but others'say , Elijah; and others, that one of the old prophets is risen again.
20 And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God.

9 εἶπεν δὲ Ἡρῴδης Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ᾽ ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά.
11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο.
12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

13 εἶπεν δὲ πρὸς αὐτούς Δότε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.
14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ πεντήκοντα.
15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας.
16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.
17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.
18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων Τίνα με οἱ ὄχλοι λέγουσιν εἶναι;
19 οἱ δὲ ἀποκριθέντες εἶπαν Ἰωάνην τὸν Βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
20 εἶπεν δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν Χριστὸν τοῦ Θεοῦ.

21 But he charged them, and commanded them to tell this to no man;
22 saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.
23 And he said unto all, If any man would come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.
25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?
26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels.
27 But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.
28 And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.
29 And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.
30 And behold, there talked with him two men, who were Moses and Elijah;
31 who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.
32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο,

22 εἰπὼν ὅτι Δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ
ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
23 Ἔλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι,
ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν, καὶ
ἀκολουθείτω μοι.
24 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ
ἀπολέσας ἢ ζημιωθείς;
26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ Υἱὸς τοῦ
ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ
Πατρὸς καὶ τῶν ἁγίων ἀγγέλων.
27 λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ
γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ
παραλαβὼν Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος
προσεύξασθαι.
29 καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου
αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.
30 καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ
Ἠλείας,
31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἤμελλεν πληροῦν
ἐν Ἰερουσαλήμ.
32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ·
διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς
συνεστῶτας αὐτῷ.

33 And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.
34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
35 And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.
36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.
37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.
38 And behold, a man from the multitude cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child:
39 and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely.
40 And I besought thy disciples to cast it out; and they could not.
41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.
42 And as he was yet a coming, the demon dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.
43 And they were all astonished at the majesty of God. But while all were marvelling at all the things which he did, he said unto his disciples,

33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ᾽ αὐτοῦ εἶπεν ὁ Πέτρος
πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν
σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἠλείᾳ, μὴ εἰδὼς ὃ
λέγει.
34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς·
ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ Υἱός μου ὁ
ἐκλελεγμένος, αὐτοῦ ἀκούετε.
36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ
ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν
ἑώρακαν.
37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους
συνήντησεν αὐτῷ ὄχλος πολύς.
38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε, δέομαί σου
ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστιν,

39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει καὶ σπαράσσει
αὐτὸν μετὰ ἀφροῦ, καὶ μόλις ἀποχωρεῖ ἀπ᾽ αὐτοῦ συντρῖβον αὐτόν·

40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ
ἠδυνήθησαν.
41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν
υἱόν σου.
42 ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ
συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ
ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.
43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ
θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ

44 Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men.
45 But they understood not this saying, and it was concealed from them, that they should not perceive it; and they were afraid to ask him about this saying.
46 And there arose a reasoning among them, which of them was the greatest.
47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side,
48 and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.
49 And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.
50 But Jesus said unto him, Forbid him not: for he that is not against you is for you.
51 And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,
52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
53 And they did not receive him, because his face was as though he were going to Jerusalem.
54 And when his disciples James and John saw this , they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?
55 But he turned, and rebuked them.
56 And they went to another village.

44 Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.
45 οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.
46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.

47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ᾽ ἑαυτῷ,
48 καὶ εἶπεν αὐτοῖς Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

49 Ἀποκριθεὶς δὲ ὁ Ἰωάνης εἶπεν Ἐπιστάτα, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ᾽ ἡμῶν.
50 εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ᾽ ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.
51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ,
52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ·
53 καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάνης εἶπαν Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;

55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς.
56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

57 And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest.
58 And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.
59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
60 But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.
61 And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.
62 But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.

I ⊘ .

1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come.
2 And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.
3 Go your ways; behold, I send you forth as lambs in the midst of wolves.

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν
Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει
ποῦ τὴν κεφαλὴν κλίνῃ.
59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι. ὁ δὲ εἶπεν Ἐπίτρεψόν μοι
πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου.
60 εἶπεν δὲ αὐτῷ 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 ἐπίτρεψόν
μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
62 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ’
ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ Θεοῦ.

I ⊘ .

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος ἑτέρους ἑβδομήκοντα, καὶ
ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ
τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
2 ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν
θερισμὸν αὐτοῦ.
3 ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

4 Carry no purse, no wallet, no shoes; and salute no man on the way.
5 And into whatsoever house ye shall enter, first say, Peace be to this house.
6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again.
7 And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:
9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.
10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say,
11 Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh.
12 I say unto you, it shall be more tolerable in that day for Sodom, than for that city.
13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes.
14 But it shall be more tolerable for Tyre and Sidon in the judgment, than for you.
15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.
16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

4 μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· καὶ μηδένα κατὰ
τὴν ὁδὸν ἀσπάσησθε.
5 εἰς ἣν δ’ ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ.

6 καὶ ἐὰν ἐκεῖ ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ’ αὐτὸν ἡ εἰρήνη ὑμῶν·
εἰ δὲ μήγε, ἐφ’ ὑμᾶς ἀνακάμψει.
7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ’ αὐτῶν·
ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς
οἰκίαν.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ
παρατιθέμενα ὑμῖν,
9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἤγγικεν ἐφ’
ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.
10 εἰς ἣν δ’ ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς
τὰς πλατείας αὐτῆς εἴπατε
11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς
πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἡ
βασιλεία τοῦ Θεοῦ.
12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ
πόλει ἐκείνῃ.
13 Οὐαί σοι, Χοραζείν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
σποδῷ καθήμενοι μετενόησαν.

14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.

15 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ Ἅιδου
καταβήσῃ.
16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ
ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

17 And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.
18 And he said unto them, I beheld Satan fallen as lightning from heaven.
19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.
20 Nevertheless in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.
21 In that same hour he rejoiced in the Holy Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight.
22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him .
23 And turning to the disciples, he said privately, Blessed are the eyes which see the things that ye see:
24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life?
26 And he said unto him, What is written in the law? how readest thou?
27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ
δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.
18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ
οὐρανοῦ πεσόντα.
19 ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ
σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ
ἀδικήσει.
20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται,
χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.
21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ Πνεύματι τῷ Ἁγίῳ καὶ εἶπεν
Ἐξομολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
νηπίοις· ναί, ὁ Πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

22 πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς γινώσκει τίς
ἐστιν ὁ Υἱὸς εἰ μὴ ὁ Πατήρ, καὶ τίς ἐστιν ὁ Πατὴρ εἰ μὴ ὁ Υἱὸς καὶ ᾧ
ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι.

23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἰδίαν εἶπεν Μακάριοι οἱ
ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.
24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ
ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε, τί
ποιήσας ζωὴν αἰώνιον κληρονομήσω;
26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς
καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ
τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor?
30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.
31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.
32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.
33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,
34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.
35 And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.
36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?
37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.
38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house.
39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word.

28 εἶπεν δὲ αὐτῷ Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ.

29 ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου πλησίον;
30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχώ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.

31 κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.
32 ὁμοίως δὲ καὶ Λευείτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.
33 Σαμαρείτης δέ τις ὁδεύων ἦλθεν κατ’ αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,

34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.
35 καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.
36 τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;
37 ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ’ αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως.
38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὴν οἰκίαν.

39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ Κυρίου ἤκουεν τὸν λόγον αὐτοῦ.

40 But Martha was cumbered about much serving; and she
came up to him, and said, Lord, dost thou not care that my
sister did leave me to serve alone? bid her therefore that she
help me.
41 But the Lord answered and said unto her, Martha, Martha,
thou art anxious and troubled about many things:
42 but one thing is needful: for Mary hath chosen the good part,
which shall not be taken away from her.

II.

1 And it came to pass, as he was praying in a certain place, that
when he ceased, one of his disciples said unto him, Lord, teach
us to pray, even as John also taught his disciples.
2 And he said unto them, When ye pray, say, Father, Hallowed
be thy name. Thy kingdom come.
3 Give us day by day our daily bread.
4 And forgive us our sins; for we ourselves also forgive every one
that is indebted to us. And bring us not into temptation.
5 And he said unto them, Which of you shall have a friend, and
shall go unto him at midnight, and say to him, Friend, lend me
three loaves;
6 for a friend of mine is come to me from a journey, and I have
nothing to set before him;

40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλειπεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Κύριος Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά,
42 ὀλίγων δέ ἐστιν χρεία ἢ ἑνός· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

I I.

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 Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.
2 εἶπεν δὲ αὐτοῖς Ὅταν προσεύχησθε, λέγετε Πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου·
3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν·
4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.
5 Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?
8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.
9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
11 And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?
12 Or if he shall ask an egg, will he give him a scorpion?
13 If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?
14 And he was casting out a demon that was dumb. And it came to pass, when the demon was gone out, the dumb man spake; and the multitudes marvelled.
15 But some of them said, By Beelzebub the prince of the demons casteth he out demons.
16 And others, trying him , sought of him a sign from heaven.
17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.
18 And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out demons by Beelzebub.
19 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges.

7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ᾽ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

9 Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν·
10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.
11 τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

12 ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον;
13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν.
14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι·

15 τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·
16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ᾽ αὐτοῦ.
17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα βασιλεία ἐφ᾽ ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ᾽ ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

20 But if I by the finger of God cast out demons, then is the kingdom of God come upon you.
21 When the strong man fully armed guardeth his own court, his goods are in peace:
22 but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.
23 He that is not with me is against me; and he that gathereth not with me scattereth.
24 The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out.
25 And when he is come, he findeth it swept and garnished.
26 Then goeth he, and taketh to him'seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.
27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.
28 But he said, Yea rather, blessed are they that hear the word of God, and keep it.
29 And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.
30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.

20 εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.
21 ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·
22 ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

23 Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·
25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.
26 τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.

28 αὐτὸς δὲ εἶπεν Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες.
29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ.

30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

31 The queen of the south shall rise up in the judgment with
the men of this generation, and shall condemn them: for she
came from the ends of the earth to hear the wisdom of Solomon;
and behold, a greater than Solomon is here.
32 The men of Nineveh shall stand up in the judgment with this
generation, and shall condemn it: for they repented at the
preaching of Jonah; and behold, a greater than Jonah is here.
33 No man, when he hath lighted a lamp, putteth it in a cellar,
neither under the bushel, but on the stand, that they which
enter in may see the light.
34 The lamp of thy body is thine eye: when thine eye is single,
thy whole body also is full of light; but when it is evil, thy body
also is full of darkness.
35 Look therefore whether the light that is in thee be not
darkness.
36 If therefore thy whole body be full of light, having no part
dark, it shall be wholly full of light, as when the lamp with its
bright shining doth give thee light.
37 Now as he spake, a Pharisee asketh him to dine with him:
and he went in, and sat down to meat.
38 And when the Pharisee saw it, he marvelled that he had not
first bathed himself before dinner.
39 And the Lord said unto him, Now ye the Pharisees cleanse
the outside of the cup and of the platter; but your inward part is
full of extortion and wickedness.
40 Ye foolish ones, did not he that made the outside make the
inside also?
41 But give for alms those things which are within; and behold,
all things are clean unto you.

31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.
33 Οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.
35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.
38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
39 εἶπεν δὲ ὁ Κύριος πρὸς αὐτόν Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.
40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν.

42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over justice and the love of God: but these ought ye to have done, and not to leave the other undone.
43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces.
44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.
45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also.
46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.
48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs .
49 Therefore also said the wisdom of God, I will send unto them prophets and apostles; and'some of them they shall kill and persecute;
50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;
51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation.
52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
53 And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things;
54 laying wait for him, to catch something out of his mouth.

42 ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι.
43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.
44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.
45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.
47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
48 ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.
49 διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,
51 ἀπὸ αἵματος Ἅβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.
52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

53 Κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

54 ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

12.

1 In the mean time, when the many thousands of the multitude
were gathered together, insomuch that they trod one upon
another, he began to say unto his disciples first of all, Beware
ye of the leaven of the Pharisees, which is hypocrisy.
2 But there is nothing covered up, that shall not be revealed;
and hid, that shall not be known.
3 Wherefore whatsoever ye have said in the darkness shall be
heard in the light; and what ye have spoken in the ear in the
inner chambers shall be proclaimed upon the housetops.
4 And I say unto you my friends, Be not afraid of them that kill
the body, and after that have no more that they can do.
5 But I will warn you whom ye shall fear: Fear him, who after he
hath killed hath power to cast into hell; yea, I say unto you,
Fear him.
6 Are not five sparrows sold for two pence? and not one of them
is forgotten in the sight of God.
7 But the very hairs of your head are all numbered. Fear not: ye
are of more value than many sparrows.
8 And I say unto you, Every one who shall confess me before
men, him shall the Son of man also confess before the angels of
God:
9 but he that denieth me in the presence of men shall be denied
in the presence of the angels of God.

12.

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν
ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον Προσέχετε
ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ
κρυπτὸν ὃ οὐ γνωσθήσεται.
3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς
τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων
τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.
5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι
ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναί, λέγω ὑμῖν, τοῦτον
φοβήθητε.
6 οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ
ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ.
7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε·
πολλῶν στρουθίων διαφέρετε.
8 λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν
ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν
τῶν ἀγγέλων τοῦ Θεοῦ·
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον
τῶν ἀγγέλων τοῦ Θεοῦ.

10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.
11 And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say:
12 for the Holy Spirit shall teach you in that very hour what ye ought to say.
13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.
14 But he said unto him, Man, who made me a judge or a divider over you?
15 And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.
19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.
20 But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?
21 So is he that layeth up treasure for himself, and is not rich toward God.
22 And he said unto his disciples, Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on.

10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ Ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

11 ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε·

12 τὸ γὰρ Ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν.
14 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’ ὑμᾶς;
15 εἶπεν δὲ πρὸς αὐτούς Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.
16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.
17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;
18 καὶ εἶπεν Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθά μου,
19 καὶ ἐρῶ τῇ ψυχῇ μου Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.
20 εἶπεν δὲ αὐτῷ ὁ Θεός Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

21 οὕτως ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς Θεὸν πλουτῶν.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε.

23 For the life is more than the food, and the body than the raiment.
24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!
25 And which of you by being anxious can add a cubit unto the measure of his life?
26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest?
27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these.
28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more'shall he clothe you, O ye of little faith?
29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.
31 Yet seek ye his kingdom, and these things shall be added unto you.
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.
33 Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth.
34 For where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lamps burning;
36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him.

23 ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.

24 κατανοήσατε τοὺς κόρακας, ὅτι οὔτε σπείρουσιν οὔτε θερίζουσιν,
οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ
μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι
πῆχυν;
26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

27 κατανοήσατε τὰ κρίνα, πῶς οὔτε νήθει οὔτε ὑφαίνει· λέγω δὲ ὑμῖν,
οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον εἰς κλίβανον
βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε·

30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ Πατὴρ
οἶδεν ὅτι χρῄζετε τούτων·
31 πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ Πατὴρ ὑμῶν
δοῦναι ὑμῖν τὴν βασιλείαν.
33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε
ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς
οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·
34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.
35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι·
36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε
ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως
ἀνοίξωσιν αὐτῷ.

37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them.
38 And if he shall come in the second watch, and if in the third, and find them'so blessed are those'servants .
39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.
40 Be ye also ready: for in an hour that ye think not the Son of man cometh.
41 And Peter said, Lord, speakest thou this parable unto us, or even unto all?
42 And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?
43 Blessed is that servant, whom his lord when he cometh shall find so doing.
44 Of a truth I say unto you, that he will set him over all that he hath.
45 But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken;
46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful.
47 And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many'stripes ;

37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.

38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.
39 τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

40 καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.
41 Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;
42 καὶ εἶπεν ὁ Κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;
43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.
44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,
46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.
47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·

48 but he that knew not, and did things worthy of stripes, shall be beaten with few'stripes . And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.
49 I came to cast fire upon the earth; and what do I desire, if it is already kindled?
50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!
51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division:
52 for there shall be from henceforth five in one house divided, three against two, and two against three.
53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.
54 And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.
55 And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass.
56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?
57 And why even of yourselves judge ye not what is right?
58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he drag thee unto the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison.
59 I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ
ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ᾽ αὐτοῦ, καὶ ᾧ παρέθεντο πολύ,
περισσότερον αἰτήσουσιν αὐτόν.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη.

50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.

51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν,
ἀλλ᾽ ἢ διαμερισμόν.
52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς
ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν
53 διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ
θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς
καὶ νύμφη ἐπὶ τὴν πενθεράν.

54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ
δυσμῶν, εὐθέως λέγετε ὅτι Ὄμβρος ἔρχεται, καὶ γίνεται οὕτως

55 καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.

56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν,
τὸν καιρὸν δὲ τοῦτον πῶς οὐ δοκιμάζετε;

57 Τί δὲ καὶ ἀφ᾽ ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;
58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ᾽ ἄρχοντα, ἐν τῇ ὁδῷ δὸς
ἐργασίαν ἀπηλλάχθαι ἀπ᾽ αὐτοῦ, μή ποτε κατασύρῃ σε πρὸς τὸν κριτήν,
καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς
φυλακήν.
59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

13.

1 Now there were some present at that very season who told
him of the Galilaeans, whose blood Pilate had mingled with their
sacrifices.
2 And he answered and said unto them, Think ye that these
Galilaeans were sinners above all the Galilaeans, because they
have suffered these things?
3 I tell you, Nay: but, except ye repent, ye shall all in like
manner perish.
4 Or those eighteen, upon whom the tower in Siloam fell, and
killed them, think ye that they were offenders above all the men
that dwell in Jerusalem?
5 I tell you, Nay: but, except ye repent, ye shall all likewise
perish.
6 And he spake this parable; A certain man had a fig tree
planted in his vineyard; and he came seeking fruit thereon, and
found none.
7 And he said unto the vinedresser, Behold, these three years I
come seeking fruit on this fig tree, and find none: cut it down;
why doth it also cumber the ground?
8 And he answering saith unto him, Lord, let it alone this year
also, till I shall dig about it, and dung it:
9 and if it bear fruit thenceforth, well ; but if not, thou shalt cut
it down.

13.

1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.

2 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

3 οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.

4 ἢ ἐκεῖνοι οἱ δέκα οκτὼ ἐφ᾽ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἰερουσαλήμ;
5 οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολεῖσθε.
6 Ἔλεγεν δὲ ταύτην τὴν παραβολήν. συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.

7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν Ἰδοὺ τρία ἔτη ἀφ᾽ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;
8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια,
9 κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

10 And he was teaching in one of the synagogues on the sabbath day.
11 And behold, a woman that had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.
12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.
13 And he laid his hands upon her: and immediately she was made straight, and glorified God.
14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.
15 But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?
16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?
17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.
18 He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it?
19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.
20 And again he said, Whereunto shall I liken the kingdom of God?

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν.

11 καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα οκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,
13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνορθώθη, καὶ ἐδόξαζεν τὸν Θεόν.
14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

15 ἀπεκρίθη δὲ αὐτῷ ὁ Κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει;
16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;
17 καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐτοῦ.
18 Ἔλεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν;
19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
20 Καὶ πάλιν εἶπεν Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;

21 It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.
22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem.
23 And one said unto him, Lord, are they few that are saved? And he said unto them,
24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.
25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are;
26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets;
27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.
28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.
29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God.
30 And behold, there are last who shall be first, and there are first who shall be last.
31 In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee.
32 And he said unto them, Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected.

21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.
23 Εἶπεν δέ τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς
24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.
25 ἀφ’ οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

26 τότε ἄρξεσθε λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·
27 καὶ ἐρεῖ λέγων ὑμῖν Οὐκ οἶδα πόθεν ἐστέ· ἀπόστητε ἀπ’ ἐμοῦ πάντες ἐργάται ἀδικίας.
28 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.
31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι.
32 καὶ εἶπεν αὐτοῖς Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

33 Nevertheless I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem.
34 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!
35 Behold, your house is left unto you desolate : and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

14.

1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.
2 And behold, there was before him a certain man that had the dropsy.
3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?
4 But they held their peace. And he took him, and healed him, and let him go.

33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ.

34 Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν, οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

I 4.

1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.
2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;
4 οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν.

5 And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?
6 And they could not answer again unto these things.
7 And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,
8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,
9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.
10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.
11 For everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
12 And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.
13 But when thou makest a feast, bid the poor, the maimed, the lame, the blind:
14 and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.
15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

5 καὶ πρὸς αὐτοὺς εἶπεν Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;

6 καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.
7 Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς
8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μή ποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ᾽ αὐτοῦ,

9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

10 ἀλλ᾽ ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
12 Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μή ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.
13 ἀλλ᾽ ὅταν δοχὴν ποιῇς, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς·
14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

16 But he said unto him, A certain man made a great supper;
and he bade many:
17 and he sent forth his servant at supper time to say to them
that were bidden, Come; for all things are now ready.
18 And they all with one consent began to make excuse. The
first said unto him, I have bought a field, and I must needs go
out and see it; I pray thee have me excused.
19 And another said, I have bought five yoke of oxen, and I go to
prove them; I pray thee have me excused.
20 And another said, I have married a wife, and therefore I
cannot come.
21 And the servant came, and told his lord these things. Then
the master of the house being angry said to his servant, Go out
quickly into the streets and lanes of the city, and bring in hither
the poor and maimed and blind and lame.
22 And the servant said, Lord, what thou didst command is
done, and yet there is room.
23 And the lord said unto the servant, Go out into the highways
and hedges, and constrain them to come in, that my house may
be filled.
24 For I say unto you, that none of those men that were bidden
shall taste of my supper.
25 Now there went with him great multitudes: and he turned,
and said unto them,
26 If any man cometh unto me, and hateth not his own father,
and mother, and wife, and children, and brethren, and sisters,
yea, and his own life also, he cannot be my disciple.
27 Whosoever doth not bear his own cross, and come after me,
cannot be my disciple.

16 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς,
17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστιν.
18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.
19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.
20 καὶ ἕτερος εἶπεν Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.
22 καὶ εἶπεν ὁ δοῦλος Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·

24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.
25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς
26 Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής.
27 ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναί μου μαθητής.

28 For which of you, desiring to build a tower, doth not first sit
down and count the cost, whether he have wherewith to
complete it?
29 Lest haply, when he hath laid a foundation, and is not able
to finish, all that behold begin to mock him,
30 saying, This man began to build, and was not able to finish.

31 Or what king, as he goeth to encounter another king in war,
will not sit down first and take counsel whether he is able with
ten thousand to meet him that cometh against him with twenty
thousand?
32 Or else, while the other is yet a great way off, he sendeth an
ambassage, and asketh conditions of peace.
33 So therefore whosoever he be of you that renounceth not all
that he hath, he cannot be my disciple.
34 Salt therefore is good: but if even the salt have lost its savor,
wherewith shall it be seasoned?
35 It is fit neither for the land nor for the dunghill: men cast it
out. He that hath ears to hear, let him hear.

28 Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

29 ἵνα μή ποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι
πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν
30 λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν
ἐκτελέσαι.
31 Ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον
οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν
ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ᾽ αὐτόν;

32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ
πρὸς εἰρήνην.
33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ
ὑπάρχουσιν οὐ δύναται εἶναί μου μαθητής.
34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι
ἀρτυθήσεται;
35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ
ἔχων ὦτα ἀκούειν ἀκουέτω.

15.

1 Now all the publicans and sinners were drawing near unto
him to hear him.
2 And both the Pharisees and the scribes murmured, saying,
This man receiveth sinners, and eateth with them.
3 And he spake unto them this parable, saying,
4 What man of you, having a hundred sheep, and having lost
one of them, doth not leave the ninety and nine in the
wilderness, and go after that which is lost, until he find it?
5 And when he hath found it, he layeth it on his shoulders,
rejoicing.
6 And when he cometh home, he calleth together his friends
and his neighbors, saying unto them, Rejoice with me, for I have
found my sheep which was lost.
7 I say unto you, that even so there shall be joy in heaven over
one sinner that repenteth, more than over ninety and nine
righteous persons, who need no repentance.
8 Or what woman having ten pieces of silver, if she lose one
piece, doth not light a lamp, and sweep the house, and seek
diligently until she find it?
9 And when she hath found it, she calleth together her friends
and neighbors, saying, Rejoice with me, for I have found the
piece which I had lost.

15.

1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ
ἀκούειν αὐτοῦ.
2 καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος
ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.
3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων
4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν
ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ
ἀπολωλὸς ἕως εὕρῃ αὐτό;
5 καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων,

6 καὶ ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας,
λέγων αὐτοῖς Συνχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ
μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν
μετανοίας.
8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ
ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ;

9 καὶ εὑροῦσα συνκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα Συνχάρητέ
μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
11 And he said, A certain man had two sons:
12 and the younger of them said to his father, Father, give me the portion of thy'substance that falleth to me. And he divided unto them his living.
13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living.
14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.
15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.
16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!
18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:
19 I am no more worthy to be called your son: make me as one of thy hired servants.
20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.
21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.
22 But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

10 οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.
11 Εἶπεν δέ Ἄνθρωπός τις εἶχεν δύο υἱούς.
12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

13 καὶ μετ᾽ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.
14 δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.
15 καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους·
16 καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.
17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι.

18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.
20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.
21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας,

23 and bring the fatted calf, and kill it, and let us eat, and make merry:
24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
26 And he called to him one of the servants, and inquired what these things might be.
27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
28 But he was angry, and would not go in: and his father came out, and entreated him.
29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends:
30 but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf.
31 And he said unto him, Son, thou art ever with me, and all that is mine is thine.
32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive again ; and was lost, and is found.

23 καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες
εὐφρανθῶμεν,
24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ
εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.
25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος
ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,
26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα.

27 ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου
τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν
παρεκάλει αὐτόν.
29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ
οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα
μετὰ τῶν φίλων μου εὐφρανθῶ·

30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν
ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.
31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ
σά ἐστιν·
32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς
ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

16.

1 And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods.
2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.
3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed.
4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.
5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord?
6 And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty.
7 Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore.
8 And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light.

16.

1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς Ἄνθρωπός τις ἦν πλούσιος ὃς εἶχεν
οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα
αὐτοῦ.
2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν
λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται
τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

4 ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με
εἰς τοὺς οἴκους ἑαυτῶν.
5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου
ἑαυτοῦ ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ κυρίῳ μου;
6 ὁ δὲ εἶπεν Ἑκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ Δέξαι σου τὰ
γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.
7 ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν Ἑκατὸν κόρους
σίτου. λέγει αὐτῷ Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

8 καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως
ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς
τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

9 And I say unto you, Make to yourselves friends by means of
the mammon of unrighteousness; that, when it shall fail, they
may receive you into the eternal tabernacles.
10 He that is faithful in a very little is faithful also in much: and
he that is unrighteous in a very little is unrighteous also in
much.
11 If therefore ye have not been faithful in the unrighteous
mammon, who will commit to your trust the true riches ?
12 And if ye have not been faithful in that which is another's,
who will give you that which is your own?
13 No servant can serve two masters: for either he will hate the
one, and love the other; or else he will hold to one, and despise
the other. Ye cannot serve God and mammon.
14 And the Pharisees, who were lovers of money, heard all these
things; and they scoffed at him.
15 And he said unto them, Ye are they that justify yourselves in
the sight of men; but God knoweth your hearts: for that which
is exalted among men is an abomination in the sight of God.
16 The law and the prophets were until John: from that time
the gospel of the kingdom of God is preached, and every man
entereth violently into it.
17 But it is easier for heaven and earth to pass away, than for
one tittle of the law to fall.
18 Every one that putteth away his wife, and marrieth another,
committeth adultery: and he that marrieth one that is put away
from a husband committeth adultery.
19 Now there was a certain rich man, and he was clothed in
purple and fine linen, faring sumptuously every day:
20 and a certain beggar named Lazarus was laid at his gate, full
of sores,

9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον τίς δώσει ὑμῖν;
13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.
14 Ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.
15 καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ.
16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

17 εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.
18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς.
20 πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

21 and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs come and licked his sores.
22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried.
23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame.
25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted and thou art in anguish.
26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us.
27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house;
28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment.
29 But Abraham saith, They have Moses and the prophets; let them hear them.
30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.
31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.
22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.
23 καὶ ἐν τῷ Ἅιδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.
24 καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.
25 εἶπεν δὲ Ἀβραάμ Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται σὺ δὲ ὀδυνᾶσαι.
26 καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.
27 εἶπεν δέ Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου·
28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.
29 λέγει δὲ Ἀβραάμ Ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.
30 ὁ δὲ εἶπεν Οὐχί, πάτερ Ἀβραάμ, ἀλλ’ ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.
31 εἶπεν δὲ αὐτῷ Εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

17.

1 And he said unto his disciples, It is impossible but that
occasions of stumbling should come; but woe unto him,
through whom they come!
2 It were well for him if a millstone were hanged about his neck,
and he were thrown into the sea, rather than that he should
cause one of these little ones to stumble.
3 Take heed to yourselves: if thy brother sin, rebuke him; and if
he repent, forgive him.
4 And if he sin against thee seven times in the day, and seven
times turn again to thee, saying, I repent; thou shalt forgive
him.
5 And the apostles said unto the Lord, Increase our faith.
6 And the Lord said, If ye had faith as a grain of mustard seed,
ye would say unto this sycamine tree, Be thou rooted up, and
be thou planted in the sea; and it would obey you.
7 But who is there of you, having a servant plowing or keeping
sheep, that will say unto him, when he is come in from the field,
Come straightway and sit down to meat;
8 and will not rather say unto him, Make ready wherewith I may
sup, and gird thyself, and serve me, till I have eaten and
drunken; and afterward thou shalt eat and drink?
9 Doth he thank the servant because he did the things that
were commanded?

Ι 7.

1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Ἀνένδεκτόν ἐστιν τοῦ τὰ
σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται·

2 λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ
καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων
ἕνα.
3 προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ
ἐὰν μετανοήσῃ, ἄφες αὐτῷ.
4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ
πρὸς σὲ λέγων Μετανοῶ, ἀφήσεις αὐτῷ.

5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ Κυρίῳ Πρόσθες ἡμῖν πίστιν.
6 εἶπεν δὲ ὁ Κύριος Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ
συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ
ὑπήκουσεν ἂν ὑμῖν.
7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως παρελθὼν ἀνάπεσε,

8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος
διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

9 μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;

10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.
11 And it came to pass, as they were on their way to Jerusalem, that he was passing along the borders of Samaria and Galilee.
12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off:
13 and they lifted up their voices, saying, Jesus, Master, have mercy on us.
14 And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed.
15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God;
16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan.
17 And Jesus answering said, Were not the ten cleansed? but where are the nine?
18 Were there none found that returned to give glory to God, save this stranger?
19 And he said unto him, Arise, and go thy way: thy faith hath made thee whole.
20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation:
21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

10 οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας.
12 καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν,
13 καὶ αὐτοὶ ἦραν φωνὴν λέγοντες Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμᾶς.

14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. 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 αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης.
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;
18 οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
19 καὶ εἶπεν αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως,
21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἤ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.
22 Εἶπεν δὲ πρὸς τοὺς μαθητάς Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them :
24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day.
25 But first must he suffer many things and be rejected of this generation.
26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man.
27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;
29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all:
30 after the same manner shall it be in the day that the Son of man is revealed.
31 In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back.
32 Remember Lot's wife.
33 Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life'shall preserve it.
34 I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left.
35 There shall be two women grinding together; the one shall be taken, and the other shall be left.
36 There shall be two men in the field; the one shall be taken, and the other shall be left.

23 καὶ ἐροῦσιν ὑμῖν Ἰδοὺ ἐκεῖ, Ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε.

24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.
25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ τοῦ ἀνθρώπου·
27 ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.

28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·
29 ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ καὶ ἀπώλεσεν πάντας.
30 κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ Υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.
32 μνημονεύετε τῆς γυναικὸς Λώτ.
33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν, καὶ ὃς ἂν ἀπολέσει, ζωογονήσει αὐτήν.
34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·
35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα ἀφεθήσεται.
(36) SRm: δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

37 And they answering say unto him, Where, Lord? And he said unto them, Where the body is , thither will the eagles also be gathered together.

18.

1 And he spake a parable unto them to the end that they ought always to pray, and not to faint;
2 saying, There was in a city a judge, who feared not God, and regarded not man:
3 and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.
4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.
6 And the Lord said, Hear what the unrighteous judge saith.
7 And shall not God avenge his elect, that cry to him day and night, and yet he is longsuffering over them?
8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ, Κύριε; ὁ δὲ εἶπεν αὐτοῖς
Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

I 8.

1 Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι
αὐτοὺς καὶ μὴ ἐνκακεῖν,
2 λέγων Κριτής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος καὶ
ἄνθρωπον μὴ ἐντρεπόμενος.
3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα
Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.
4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν
Θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,
5 διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα
μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.
6 Εἶπεν δὲ ὁ Κύριος Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·
7 ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν
βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ᾽ αὐτοῖς;
8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ Υἱὸς τοῦ
ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.
12 I fast twice in the week; I give tithes of all that I get.
13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.
14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.
15 And they were bringing unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them.
16 But Jesus called them unto him, saying, Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God.
17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
18 And a certain ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life?
19 And Jesus said unto him, Why callest thou me good? none is good, save one, even God.
20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother.

9 Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην.

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.
11 ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο Ὁ Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·
12 νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα κτῶμαι.
13 ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ᾽ ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.
14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ᾽ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

16 ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων Ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.
20 τὰς ἐντολὰς οἶδας Μὴ μοιχεύσῃς, Μὴ φονεύσῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

21 And he said, All these things have I observed from my youth up.
22 And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
23 But when he heard these things, he became exceeding sorrowful; for he was very rich.
24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!
25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.
26 And they that heard it said, Then who can be saved?
27 But he said, The things which are impossible with men are possible with God.
28 And Peter said, Lo, we have left our own, and followed thee.
29 And he said unto them, Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake,
30 who shall not receive manifold more in this time, and in the world to come eternal life.
31 And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man.
32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully treated, and spit upon:
33 and they shall scourge and kill him: and the third day he shall rise again.
34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

21 ὁ δὲ εἶπεν Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.
23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.

24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσπορεύονται·
25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
26 εἶπαν δὲ οἱ ἀκούσαντες Καὶ τίς δύναται σωθῆναι;
27 ὁ δὲ εἶπεν Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ Θεῷ ἐστιν.

28 Εἶπεν δὲ ὁ Πέτρος Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι.
29 ὁ δὲ εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,

30 ὃς οὐχὶ μὴ λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ Υἱῷ τοῦ ἀνθρώπου·

32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται,
33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ’ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging:
36 and hearing a multitude going by, he inquired what this meant.
37 And they told him that Jesus of Nazareth passeth by.
38 And he cried, saying, Jesus, thou son of David, have mercy on me.
39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.
40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,
41 What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.
42 And Jesus said unto him, Receive thy sight; thy faith hath made thee whole.
43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχὼ τυφλός τις ἐκάθητο
παρὰ τὴν ὁδὸν ἐπαιτῶν.
36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο.

37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.
38 καὶ ἐβόησεν λέγων Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν με.

39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ
μᾶλλον ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με.

40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν.
ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν
41 Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν Κύριε, ἵνα ἀναβλέψω.

42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν.
καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

19.

1 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich.
3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.
4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way.
5 And when Jesus came to the place, he looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house.
6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.
8 And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.
9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham.
10 For the Son of man came to seek and to save that which was lost.

19.

1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ.
2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς πλούσιος·
3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.
4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν διέρχεσθαι.
5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

6 καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

7 καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν Κύριον Ἰδοὺ τὰ ἡμίσειά μου τῶν ὑπαρχόντων, Κύριε, τοῖς πτωχοῖς δίδωμι, καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.
9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·
10 ἦλθεν γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear.
12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
13 And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come.
14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.
15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.
16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.
17 And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.
18 And the second came, saying, Thy pound, Lord, hath made five pounds.
19 And he said unto him also, Be thou also over five cities.
20 And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin:
21 for I feared thee, because thou art an austere man: thou takest up that which thou layedst not down, and reapest that which thou didst not sow.
22 He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that which I laid not down, and reaping that which I did not sow;

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι·
12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.
13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς Πραγματεύσασθε ἐν ᾧ ἔρχομαι.
14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.
15 καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τίς τί διεπραγματεύσατο.

16 παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.
17 καὶ εἶπεν αὐτῷ Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

18 καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.

19 εἶπεν δὲ καὶ τούτῳ Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.
20 καὶ ὁ ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·
21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας.

22 λέγει αὐτῷ Ἐκ τοῦ στόματός σου κρίνω σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;

23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?
24 And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds.
25 And they said unto him, Lord, he hath ten pounds.
26 I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.
27 But these mine enemies, that would not that I should reign over them, bring hither, and slay them before me.
28 And when he had thus spoken, he went on before, going up to Jerusalem.
29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,
30 saying, Go your way into the village over against you ; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.
31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.
32 And they that were sent went away, and found even as he had said unto them.
33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?
34 And they said, The Lord hath need of him.
35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.
36 And as he went, they spread their garments in the way.

23 καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.
24 καὶ τοῖς παρεστῶσιν εἶπεν Ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.
25 καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς.
26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

27 πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ᾽ αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.
28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἰεροσόλυμα.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν

30 λέγων Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ᾽ ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.
31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε; οὕτως ἐρεῖτε ὅτι Ὁ Κύριος αὐτοῦ χρείαν ἔχει.
32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.

33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς Τί λύετε τὸν πῶλον;
34 οἱ δὲ εἶπαν ὅτι Ὁ Κύριος αὐτοῦ χρείαν ἔχει.
35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.
36 πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια ἑαυτῶν ἐν τῇ ὁδῷ.

37 And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;
38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.
39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples.
40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.
41 And when he drew nigh, he saw the city and wept over it,
42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes.
43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,
44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
45 And he entered into the temple, and began to cast out them that sold,
46 saying unto them, It is written, And my house shall be a house of prayer: but ye 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 principal men of the people sought to destroy him:
48 and they could not find what they might do; for the people all hung upon him, listening.

37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ
μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

38 λέγοντες Εὐλογημένος ὁ ἐρχόμενος, ὁ Βασιλεὺς ἐν ὀνόματι Κυρίου·
ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.
39 καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν
Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.
40 καὶ ἀποκριθεὶς εἶπεν Λέγω ὑμῖν ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι
κράξουσιν.
41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ’ αὐτήν,
42 λέγων ὅτι Εἰ ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην· νῦν
δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά
σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν,

44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
ἐπὶ λίθον ἐν σοί, ἀνθ’ ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας,

46 λέγων αὐτοῖς Γέγραπται Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς·
ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.
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 εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο
αὐτοῦ ἀκούων.

20.

1 And it came to pass, on one of the days, as he was teaching
the people in the temple, and preaching the gospel, there came
upon him the chief priests and the scribes with the elders;
2 and they spake, saying unto him, Tell us: By what authority
doest thou these things? or who is he that gave thee this
authority?
3 And he answered and said unto them, I also will ask you a
question; and tell me:
4 The baptism of John, was it from heaven, or from men?
5 And they reasoned with themselves, saying, If we shall say,
From heaven; he will say, Why did ye not believe him?
6 But if we shall say, From men; all the people will stone us: for
they are persuaded that John was a prophet.
7 And they answered, that they knew not whence it was .
8 And Jesus said unto them, Neither tell I you by what
authority I do these things.
9 And he began to speak unto the people this parable: A man
planted a vineyard, and let it out to husbandmen, and went into
another country for a long time.
10 And at the season he sent unto the husbandmen a servant,
that they should give him of the fruit of the vineyard: but the
husbandmen beat him, and sent him away empty.

20.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ
ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
σὺν τοῖς πρεσβυτέροις,
2 καὶ εἶπαν λέγοντες πρὸς αὐτόν Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ
εἴπατέ μοι
4 Τὸ βάπτισμα Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν Ἐξ
οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;
6 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς·
πεπεισμένος γάρ ἐστιν Ἰωάνην προφήτην εἶναι.
7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.
8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιῶ.
9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην. ἄνθρωπος
ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν
χρόνους ἱκανούς.
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ
καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν
αὐτὸν δείραντες κενόν.

11 And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty.
12 And he sent yet a third: and him also they wounded, and cast him forth.
13 And the lord of the vineyard said, What shall I do? I will send my beloved son; it may be they will reverence him.
14 But when the husbandmen saw him, they reasoned one with another, saying, This is the heir; let us kill him, that the inheritance may be ours.
15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them?
16 He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid.
17 But he looked upon them, and said, What then is this that is written, The stone which the builders rejected, The same was made the head of the corner?
18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.
19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.
20 And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.
21 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God:
22 Is it lawful for us to give tribute unto Caesar, or not?

11 καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ
ἀτιμάσαντες ἐξαπέστειλαν κενόν.
12 καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες
ἐξέβαλον.
13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω; πέμψω τὸν υἱόν μου
τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.
14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες
Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ
κληρονομία.
15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν
ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν
ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν Μὴ γένοιτο.

17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο
Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
γωνίας;
18 πᾶς ὁ πεσὼν ἐπ’ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν
πέσῃ, λικμήσει αὐτόν.

19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ’ αὐτὸν τὰς
χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι
πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐνκαθέτους ὑποκρινομένους
ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε
παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς
λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείας τὴν
ὁδὸν τοῦ Θεοῦ διδάσκεις·
22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;

23 But he perceived their craftiness, and said unto them,
24 Show me a denarius. Whose image and superscription hath it? And they said, Caesar's.
25 And he said unto them, Then render unto Caesar the things that are Caesar's, and unto God the things that are God's.
26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.
27 And there came to him certain of the Sadducees, they that say that there is no resurrection;
28 and they asked him, saying, Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother.
29 There were therefore seven brethren: and the first took a wife, and died childless;
30 and the second:
31 and the third took her; and likewise the seven also left no children, and died.
32 Afterward the woman also died.
33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.
34 And Jesus said unto them, The sons of this world marry, and are given in marriage:
35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage:
36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.
37 But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς
24 Δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν Καίσαρος.
25 ὁ δὲ εἶπεν πρὸς αὐτούς Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.
26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.
27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν
28 λέγοντες Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·
30 καὶ ὁ δεύτερος
31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.
32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.
33 ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.
34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται,
35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται·

36 οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ υἱοί εἰσιν Θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.
37 ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ Θεὸν Ἰσαὰκ καὶ Θεὸν Ἰακώβ·

38 Now he is not the God of the dead, but of the living: for all live unto him.
39 And certain of the scribes answering said, Teacher, thou hast well said.
40 For they durst not any more ask him any question.
41 And he said unto them, How say they that the Christ is David's son?
42 For David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand,
43 Till I make thine enemies the footstool of thy feet.
44 David therefore calleth him Lord, and how is he his son?
45 And in the hearing of all the people he said unto his disciples,
46 Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts;
47 who devour widows houses, and for a pretence make long prayers: these shall receive greater condemnation.

21.

1 And he looked up, and saw the rich men that were casting their gifts into the treasury.
2 And he saw a certain poor widow casting in thither two mites.

38 Θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

39 ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας.
40 οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.
41 Εἶπεν δὲ πρὸς αὐτούς Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυεὶδ υἱόν;

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν Εἶπεν Κύριος τῷ Κυρίῳ μου Κάθου ἐκ δεξιῶν μου
43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
44 Δαυεὶδ οὖν αὐτὸν Κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;
45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς

46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,
47 οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

21.

1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.
2 εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,

3 And he said, Of a truth I say unto you, This poor widow cast in more than they all:
4 for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.
5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said,
6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.
7 And they asked him, saying, Teacher, when therefore shall these things be? and what'shall be the sign when these things are about to come to pass?
8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am he ; and, The time is at hand: go ye not after them.
9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.
10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom;
11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.
12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake.
13 It shall turn out unto you for a testimony.
14 Settle it therefore in your hearts, not to meditate beforehand how to answer:

3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν·
4 πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.
5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν κεκόσμηται, εἶπεν
6 Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.

7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

8 ὁ δὲ εἶπεν Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι, καί Ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν.
9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ’ οὐκ εὐθέως τὸ τέλος.

10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
11 σεισμοί τε μεγάλοι καὶ κατὰ τόπους λοιμοὶ καὶ λιμοὶ ἔσονται, φόβητρά τε καὶ ἀπ’ οὐρανοῦ σημεῖα μεγάλα ἔσται.

12 πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ’ ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου·

13 ἀποβήσεται ὑμῖν εἰς μαρτύριον.
14 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι·

15 for I will give you a mouth and wisdom, which all your
adversaries shall not be able to withstand or to gainsay.
16 But ye shall be delivered up even by parents, and brethren,
and kinsfolk, and friends; and some of you shall they cause to
be put to death.
17 And ye shall be hated of all men for my name's sake.
18 And not a hair of your head shall perish.
19 In your patience ye shall win your souls.
20 But when ye see Jerusalem compassed with armies, then
know that her desolation is at hand.
21 Then let them that are in Judaea flee unto the mountains;
and let them that are in the midst of her depart out; and let not
them that are in the country enter therein.
22 For these are days of vengeance, that all things which are
written may be fulfilled.
23 Woe unto them that are with child and to them that give
suck in those days! for there shall be great distress upon the
land, and wrath unto this people.
24 And they shall fall by the edge of the sword, and shall be led
captive into all the nations: and Jerusalem shall be trodden
down of the Gentiles, until the times of the Gentiles be fulfilled.
25 And there shall be signs in sun and moon and stars; and
upon the earth distress of nations, in perplexity for the roaring
of the sea and the billows;
26 men fainting for fear, and for expectation of the things which
are coming on the world: for the powers of the heavens shall be
shaken.
27 And then shall they see the Son of man coming in a cloud
with power and great glory.
28 But when these things begin to come to pass, look up, and
lift up your heads; because your redemption draweth nigh.

15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντιστῆναι
ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.
16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ
φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,

17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται·
19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν.
20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε
γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.
21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς
ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,

22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσιν τοῦ πλησθῆναι πάντα τὰ
γεγραμμένα.
23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ,

24 καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ
ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ
πληρωθῶσιν καιροὶ ἐθνῶν.
25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς
συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,

26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν
ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν
σαλευθήσονται.
27 καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ
δυνάμεως καὶ δόξης πολλῆς.
28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς
ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 And he spake to them a parable: Behold the fig tree, and all the trees:
30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.
31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.
32 Verily I say unto you, This generation shall not pass away, till all things be accomplished.
33 Heaven and earth shall pass away: but my words shall not pass away.
34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:
35 for'so'shall it come upon all them that dwell on the face of all the earth.
36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.
37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called Olivet.
38 And all the people came early in the morning to him in the temple, to hear him.

29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·

30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν·
31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ.
32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται.
33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
34 Προσέχετε δὲ ἑαυτοῖς μή ποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη
35 ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.
36 ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ τοῦ ἀνθρώπου.
37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.
38 καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

22.

1 Now the feast of unleavened bread drew nigh, which is called
the Passover.
2 And the chief priests and the scribes sought how they might
put him to death; for they feared the people.
3 And Satan entered into Judas who was called Iscariot, being
of the number of the twelve.
4 And he went away, and communed with the chief priests and
captains, how he might deliver him unto them.
5 And they were glad, and covenanted to give him money.
6 And he consented, and sought opportunity to deliver him unto
them in the absence of the multitude.
7 And the day of unleavened bread came, on which the passover
must be sacrificed.
8 And he sent Peter and John, saying, Go and make ready for
us the passover, that we may eat.
9 And they said unto him, Where wilt thou that we make ready?
10 And he said unto them, Behold, when ye are entered into the
city, there shall meet you a man bearing a pitcher of water;
follow him into the house whereinto he goeth.
11 And ye shall say unto the master of the house, The Teacher
saith unto thee, Where is the guestchamber, where I shall eat
the passover with my disciples?

22.

1 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη Πάσχα.

2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν·
ἐφοβοῦντο γὰρ τὸν λαόν.
3 Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην, ὄντα
ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·
4 καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
αὐτοῖς παραδῷ αὐτόν.
5 καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.
6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ
ὄχλου αὐτοῖς.
7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ᾗ ἔδει θύεσθαι τὸ πάσχα·

8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάνην εἰπών Πορευθέντες ἑτοιμάσατε
ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.
9 οἱ δὲ εἶπαν αὐτῷ Ποῦ θέλεις ἑτοιμάσωμεν;
10 ὁ δὲ εἶπεν αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει
ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς
τὴν οἰκίαν εἰς ἣν εἰσπορεύεται·
11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι ὁ Διδάσκαλος Ποῦ
ἐστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

12 And he will show you a large upper room furnished: there make ready.
13 And they went, and found as he had said unto them: and they made ready the passover.
14 And when the hour was come, he sat down, and the apostles with him.
15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:
16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.
17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:
18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.
19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.
20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.
21 But behold, the hand of him that betrayeth me is with me on the table.
22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed!
23 And they began to question among themselves, which of them it was that should do this thing.
24 And there arose also a contention among them, which of them was accounted to be greatest.

12 κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.

13 ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

15 καὶ εἶπεν πρὸς αὐτούς Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·
16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·
18 λέγω γὰρ ὑμῖν, οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.
19 καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.
21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

22 ὅτι ὁ Υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.

23 καὶ αὐτοὶ ἤρξαντο συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.
24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

25 And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.
26 But ye'shall not be'so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve.
27 For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.
28 But ye are they that have continued with me in my temptations;
29 and I appoint unto you a kingdom, even as my Father appointed unto me,
30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.
31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat:
32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.
33 And he said unto him, Lord, with thee I am ready to go both to prison and to death.
34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing.
36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword.

25 ὁ δὲ εἶπεν αὐτοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ᾽ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.

28 ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ᾽ ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν,

30 ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.
31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον·
32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.

33 ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.
34 ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ μὴ εἰδέναι.
35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν Οὐθενός.

36 εἶπεν δὲ αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.

37 For I say unto you, that this which is written must be fulfilled in me, And he was reckoned with transgressors: for that which concerneth me hath fulfilment.
38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.
40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.
41 And he was parted from them about a stone's cast; and he kneeled down and prayed,
42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
43 And there appeared unto him an angel from heaven, strengthening him.
44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.
45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow,
46 and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.
47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.
48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?
49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?
50 And a certain one of them smote the servant of the high priest, and struck off his right ear.

37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό
Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἱκανόν ἐστιν.
39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.
41 καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο
42 λέγων Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.
43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ ἐνισχύων αὐτόν.

44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,
46 καὶ εἶπεν αὐτοῖς Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
47 Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.

48 Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως;
49 ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;
50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.

51 But Jesus answered and said, Suffer ye them thus far. And he touched his ear, and healed him.
52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him, Are ye come out, as against a robber, with swords and staves?
53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.
54 And they seized him, and led him away , and brought him into the high priest's house. But Peter followed afar off.
55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.
56 And a certain maid seeing him as he sat in the light of the fire , and looking stedfastly upon him, said, This man also was with him.
57 But he denied, saying, Woman, I know him not.
58 And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not.
59 And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him; for he is a Galilaean.
60 But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.
61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice.
62 And he went out, and wept bitterly.
63 And the men that held Jesus mocked him, and beat him.
64 And they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee?
65 And many other things spake they against him, reviling him.

51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.
52 Εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ᾽ αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων;
53 καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ· ἀλλ᾽ αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.
56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν.

57 ὁ δὲ ἠρνήσατο λέγων Οὐκ οἶδα αὐτόν, γύναι.
58 καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη Ἄνθρωπε, οὐκ εἰμί.
59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο λέγων Ἐπ᾽ ἀληθείας καὶ οὗτος μετ᾽ αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν.

60 εἶπεν δὲ ὁ Πέτρος Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.
61 καὶ στραφεὶς ὁ Κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.
62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.
63 Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες,
64 καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες Προφήτευσον, τίς ἐστιν ὁ παίσας σε;
65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying,
67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe:
68 and if I ask you , ye will not answer.
69 But from henceforth shall the Son of man be seated at the right hand of the power of God.
70 And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am.
71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

23.

1 And the whole company of them rose up, and brought him before Pilate.
2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that he himself is Christ a king.
3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.
4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον
αὐτῶν,
67 λέγοντες Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν
εἴπω, οὐ μὴ πιστεύσητε·
68 ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.
69 ἀπὸ τοῦ νῦν δὲ ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς
δυνάμεως τοῦ Θεοῦ.
70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη
Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.
71 οἱ δὲ εἶπαν Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν
ἀπὸ τοῦ στόματος αὐτοῦ.

23.

1 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον.

2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦτον εὕραμεν διαστρέφοντα
τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα
ἑαυτὸν Χριστὸν βασιλέα εἶναι.
3 ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ Βασιλεὺς τῶν
Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη Σὺ λέγεις.
4 ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους Οὐδὲν
εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place.
6 But when Pilate heard it, he asked whether the man were a Galilaean.
7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.
8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him.
9 And he questioned him in many words; but he answered him nothing.
10 And the chief priests and the scribes stood, vehemently accusing him.
11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.
12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.
13 And Pilate called together the chief priests and the rulers and the people,
14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I having examined him before you, found no fault in this man touching those things whereof ye accuse him:
15 no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.
16 I will therefore chastise him, and release him.
17 Now he must needs release unto them at the feast one prisoner.

5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαὸν, διδάσκων καθ’ ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

6 Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν,

7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
8 ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ’ αὐτοῦ γινόμενον.
9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
10 εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.
11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ.

12 ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ’ ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.
13 Πειλᾶτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ.

15 ἀλλ’ οὐδὲ Ἡρῴδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ·
16 παιδεύσας οὖν αὐτὸν ἀπολύσω.
(17) SRm1 (2 post 19) αναγκην δε ειχεν απολυειν αυτοις κατα εορτην ενα.

18 But they cried out all together, saying, Away with this man, and release unto us Barabbas: —
19 one who for a certain insurrection made in the city, and for murder, was cast into prison.
20 And Pilate spake unto them again, desiring to release Jesus;

21 but they shouted, saying, Crucify, crucify him.
22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.
23 But they were urgent with loud voices, asking that he might be crucified. And their voices prevailed.
24 And Pilate gave sentence that what they asked for should be done.
25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.
26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.
27 And there followed him a great multitude of the people, and of women who bewailed and lamented him.
28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.
29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.
30 Then shall they 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 tree, what shall be done in the dry?

18 ἀνέκραγον δὲ πανπληθεὶ λέγοντες Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·
19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.
20 πάλιν δὲ ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς, θέλων ἀπολῦσαι τὸν Ἰησοῦν.
21 οἱ δὲ ἐπεφώνουν λέγοντες Σταύρου σταύρου αὐτόν.
22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν.
24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·

25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὃν ἠτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ’ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.
27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
28 στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ· πλὴν ἐφ’ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν,
29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι, καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθρεψαν.

30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν Πέσατε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς·
31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

32 And there were also two others, malefactors, led with him to be put to death.
33 And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left.
34 And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots.
35 And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen.
36 And the soldiers also mocked him, coming to him, offering him vinegar,
37 and saying, If thou art the King of the Jews, save thyself.
38 And there was also a superscription over him, THIS IS THE KING OF THE JEWS.
39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.
40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation?
41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.
42 And he said, Jesus, remember me when thou comest in thy kingdom.
43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.
44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour,
45 the sun's light failing: and the veil of the temple was rent in the midst.

32 Ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.

33 Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.
34 ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.
35 καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ Θεοῦ ὁ ἐκλεκτός.
36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
37 καὶ λέγοντες Εἰ σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.
38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ’ αὐτῷ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ.
39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.
40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῇ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.
42 καὶ ἔλεγεν Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

43 καὶ εἶπεν αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ’ ἐμοῦ ἔσῃ ἐν τῷ Παραδείσῳ.
44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ’ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης
45 τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

46 And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.
47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.
48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.
49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.
50 And behold, a man named Joseph, who was a councillor, a good and righteous man
51 (he had not consented to their counsel and deed), a man of Arimathaea, a city of the Jews, who was looking for the kingdom of God:
52 this man went to Pilate, and asked for the body of Jesus.
53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.
54 And it was the day of the Preparation, and the sabbath drew on.
55 And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid.

56 And they returned, and prepared spices and ointments. And on the sabbath they rested according to the commandment.

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

47 ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν Θεὸν λέγων Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.
48 καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.

49 εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος,
51 — οὗτος οὐκ ἦν συνκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ Θεοῦ,
52 οὗτος προσελθὼν τῷ Πειλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ,
53 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος.

54 καὶ ἡμέρα ἦν Παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

55 Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,
56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα. Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,

24.

1 But on the first day of the week, at early dawn, they came
unto the tomb, bringing the spices which they had prepared.
2 And they found the stone rolled away from the tomb.
3 And they entered in, and found not the body of the Lord
Jesus.
4 And it came to pass, while they were perplexed thereabout,
behold, two men stood by them in dazzling apparel:
5 and as they were affrighted and bowed down their faces to the
earth, they said unto them, Why seek ye the living among the
dead?
6 He is not here, but is risen: remember how he spake unto you
when he was yet in Galilee,
7 saying that the Son of man must be delivered up into the
hands of sinful men, and be crucified, and the third day rise
again.
8 And they remembered his words,
9 and returned from the tomb, and told all these things to the
eleven, and to all the rest.
10 Now they were Mary Magdalene, and Joanna, and Mary the
mother of James: and the other women with them told these
things unto the apostles.
11 And these words appeared in their sight as idle talk; and
they disbelieved them.

24.

1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα ἦλθον
φέρουσαι ἃ ἡτοίμασαν ἀρώματα.
2 εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,
3 εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ.

4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ·
5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν
γῆν, εἶπαν πρὸς αὐτάς Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

6 οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ
Γαλιλαίᾳ,
7 λέγων τὸν Υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας
ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

8 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ,
9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς
ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς.
10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάνα καὶ Μαρία ἡ Ἰακώβου· καὶ
αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ
ἠπίστουν αὐταῖς.

12 But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.
13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.
14 And they communed with each other of all these things which had happened.
15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them.
16 But their eyes were holden that they should not know him.
17 And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad.
18 And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?
19 And he said unto them, What things? And they said unto him, The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people:
20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him.
21 But we hoped that it was he who should redeem Israel. Yea and besides all this, it is now the third day since these things came to pass.
22 Moreover certain women of our company amazed us, having been early at the tomb;
23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive.

12 [[Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.]]

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,
14 καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.
15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς·
16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.
17 εἶπεν δὲ πρὸς αὐτούς Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.

18 ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;
19 καὶ εἶπεν αὐτοῖς Ποῖα; οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ,
20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.
21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ’ οὗ ταῦτα ἐγένετο.
22 ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,
23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν.

24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.
25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken!
26 Behooved it not the Christ to suffer these things, and to enter into his glory?
27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.
28 And they drew nigh unto the village, whither they were going: and he made as though he would go further.
29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them.
30 And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it he gave to them.
31 And their eyes were opened, and they knew him; and he vanished out of their sight.
32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?
33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,
34 saying, The Lord is risen indeed, and hath appeared to Simon.
35 And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.
36 And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

24 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·
26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρώτερον πορεύεσθαι.
29 καὶ παρεβιάσαντο αὐτὸν λέγοντες Μεῖνον μεθ’ ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς.
30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ’ αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς·

31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν.
32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,

34 λέγοντας ὅτι ὄντως ἠγέρθη ὁ Κύριος καὶ ὤφθη Σίμωνι.

35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν [[καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν]].

37 But they were terrified and affrighted, and supposed that they beheld a spirit.
38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart?
39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.
40 And when he had said this, he showed them his hands and his feet.
41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat?
42 And they gave him a piece of a broiled fish.
43 And he took it, and ate before them.
44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.
45 Then opened he their mind, that they might understand the scriptures;
46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day;
47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem.
48 Ye are witnesses of these things.
49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.
50 And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

37 πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ
ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;
39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός·
ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς
ἐμὲ θεωρεῖτε ἔχοντα.
40 [[καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.]]

41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν
αὐτοῖς Ἔχετέ τι βρώσιμον ἐνθάδε;
42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος·
43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
44 Εἶπεν δὲ πρὸς αὐτούς Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι
ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ
Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· καὶ εἶπεν
αὐτοῖς
46 ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν
τῇ τρίτῃ ἡμέρᾳ,
47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν
ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ Ἰερουσαλήμ.

48 ὑμεῖς μάρτυρες τούτων.
49 καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρός μου ἐφ'
ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους
δύναμιν.
50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας
αὐτοῦ εὐλόγησεν αὐτούς.

51 And it came to pass, while he blessed them, he parted from
them, and was carried up into heaven.
52 And they worshipped him, and returned to Jerusalem with
great joy:
53 and were continually in the temple, blessing God.

51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ’ αὐτῶν [[καὶ ἀνεφέρετο εἰς τὸν οὐρανόν]].
52 καὶ αὐτοὶ [[προσκυνήσαντες αὐτὸν]] ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης,
53 καὶ ἦσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν Θεόν.

THE FOUR GOSPELS

THE GOSPEL OF MATTHEW

American Standard Version, 1901 (ASV)

I.

1 The book of the generation of Jesus Christ, the son of David,
the son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat
Judah and his brethren;
3 and Judah begat Perez and Zerah of Tamar; and Perez begat
Hezron; and Hezron begat Ram;
4 and Ram begat Amminadab; and Amminadab begat Nahshon;
and Nahshon begat Salmon;
5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of
Ruth; and Obed begat Jesse;
6 and Jesse begat David the king. And David begat Solomon of
her that had been the wife of Uriah;
7 and Solomon begat Rehoboam; and Rehoboam begat Abijah;
and Abijah begat Asa;

THE FOUR GOSPELS

THE GOSPEL OF MATTHEW

Nestle 1904 Greek New Testament

I.

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ Ἀβραάμ.

2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς
δὲ ἐγέννησεν τὸν Ἐσρώμ, Ἐσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,
4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν
Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
5 Σαλμὼν δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν
Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα. Δαυεὶδ δὲ ἐγέννησεν
τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,
Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,

8 and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah;

9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah;
10 and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah;
11 and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.
12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel;
13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;
14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;
15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;
16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.
17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.
18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.
19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.

8 Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ,
Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν,

9 Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἄχαζ,
Ἄχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,
10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν
Ἀμώς, Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν,
11 Ἰωσείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς
μετοικεσίας Βαβυλῶνος.
12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν
Σαλαθιήλ, Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,
13 Ζοροβαβὲλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιοὺδ δὲ ἐγέννησεν τὸν
Ἐλιακείμ, Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,
14 Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ,
Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
15 Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν
Ματθάν, Ματθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,
16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
Ἰησοῦς ὁ λεγόμενος Χριστός.
17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες,
καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες,
καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ
δεκατέσσαρες.
18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθείσης τῆς
μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι,
ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.
21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.
22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,
23 Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel; which is, being interpreted, God with us.
24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife;
25 and knew her not till she had brought forth a son: and he called his name JESUS.

2.

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,
2 Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ’ ὄναρ ἐφάνη αὐτῷ λέγων Ἰωσὴφ υἱὸς Δαυείδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν Ἁγίου·

21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος
23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστιν μεθερμηνευόμενον Μεθ’ ἡμῶν ὁ Θεός.
24 ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·
25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

2.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα
2 λέγοντες Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

3 And when Herod the king heard it, he was troubled, and all Jerusalem with him.
4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5 And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet,
6 And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.
7 Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.
8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.
9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10 And when they saw the star, they rejoiced with exceeding great joy.
11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.
12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,
4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.
5 οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·
6 Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
7 Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,
8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.
9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.
10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

11 καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

14 And he arose and took the young child and his mother by night, and departed into Egypt;
15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.
16 Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.
17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,
18 A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.
19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,
20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.
21 And he arose and took the young child and his mother, and came into the land of Israel.
22 But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee,
23 and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

14 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς
καὶ ἀνεχώρησεν εἰς Αἴγυπτον,
15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
κυρίου διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

16 Τότε Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ
ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι
τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν
ἠκρίβωσεν παρὰ τῶν μάγων.

17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος

18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς πολύς· Ῥαχὴλ
κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ’
ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ
20 λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ
παιδίου.
21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
εἰσῆλθεν εἰς γῆν Ἰσραήλ.
22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς
αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ’ ὄναρ
ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ
τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

3.

1 And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying,
2 Repent ye; for the kingdom of heaven is at hand.
3 For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.
4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
5 Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan;
6 and they were baptized of him in the river Jordan, confessing their sins.
7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come?
8 Bring forth therefore fruit worthy of repentance:
9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10 And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

3.

1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάνης ὁ βαπτιστὴς
κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,
2 λέγων Μετανοεῖτε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἠσαΐου τοῦ προφήτου λέγοντος Φωνὴ
βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς
τρίβους αὐτοῦ.
4 Αὐτὸς δὲ ὁ Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ
ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες
καὶ μέλι ἄγριον.
5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ
πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,
6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἐξομολογούμενοι
τὰς ἁμαρτίας αὐτῶν.
7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ
βάπτισμα εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν
ἀπὸ τῆς μελλούσης ὀργῆς;
8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·
9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω
γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
Ἀβραάμ.
10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον
μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

11 I indeed baptize you in water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire:
12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.
13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.
14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15 But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.
16 And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;
17 and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου
ἐρχόμενος ἰσχυρότερός μού ἐστιν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα
βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί·

12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ
συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει
πυρὶ ἀσβέστῳ.
13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην
πρὸς τὸν Ἰωάνην τοῦ βαπτισθῆναι ὑπ᾽ αὐτοῦ.
14 ὁ δὲ διεκώλυεν αὐτὸν λέγων Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι,
καὶ σὺ ἔρχῃ πρός με;
15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι· οὕτως γὰρ πρέπον
ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.
16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν Πνεῦμα Θεοῦ καταβαῖνον ὡσεὶ
περιστερὰν ἐρχόμενον ἐπ᾽ αὐτόν

17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ Υἱός μου ὁ
ἀγαπητός, ἐν ᾧ εὐδόκησα.

4.

1 Then was Jesus led up of the Spirit into the wilderness to be
tempted of the devil.
2 And when he had fasted forty days and forty nights, he
afterward hungered.
3 And the tempter came and said unto him, If thou art the Son
of God, command that these stones become bread.
4 But he answered and said, It is written, Man shall not live by
bread alone, but by every word that proceedeth out of the
mouth of God.
5 Then the devil taketh him into the holy city; and he set him on
the pinnacle of the temple,
6 and saith unto him, If thou art the Son of God, cast thyself
down: for it is written, He shall give his angels charge
concerning thee: and, On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.
7 Jesus said unto him, Again it is written, Thou shalt not make
trial of the Lord thy God.
8 Again, the devil taketh him unto an exceeding high mountain,
and showeth him all the kingdoms of the world, and the glory of
them;
9 and he said unto him, All these things will I give thee, if thou
wilt fall down and worship me.

4.

1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος,
πειρασθῆναι ὑπὸ τοῦ διαβόλου.
2 καὶ νηστεύσας ἡμέρας τεσσεράκοντα καὶ τεσσεράκοντα νύκτας
ὕστερον ἐπείνασεν.
3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα
οἱ λίθοι οὗτοι ἄρτοι γένωνται.
4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ
ἄνθρωπος, ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ
ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,
6 καὶ λέγει αὐτῷ Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται
γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν
σε, μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις Κύριον τὸν
Θεόν σου.
8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ
δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

9 καὶ εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11 Then the devil leaveth him; and behold, angels came and ministered unto him.
12 Now when he heard that John was delivered up, he withdrew into Galilee;
13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali:
14that it might be fulfilled which was spoken through Isaiah the prophet, saying,
15 The land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the Gentiles,
16 The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of death, To them did light spring up.
17 From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.
19 And he saith unto them, Come ye after me, and I will make you fishers of men.
20 And they straightway left the nets, and followed him.
21 And going on from thence he saw two other brethren, James the'son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.

22 And they straightway left the boat and their father, and followed him.

10 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὕπαγε, Σατανᾶ· γέγραπται γάρ Κύριον
τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.

11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ
διηκόνουν αὐτῷ.
12 Ἀκούσας δὲ ὅτι Ἰωάνης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

13 καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν εἰς Καφαρναοὺμ τὴν
παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ·
14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος

15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,
16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις
ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν Μετανοεῖτε,
ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο
ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλεεῖς.
19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλεεῖς
ἀνθρώπων.
20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
21 Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ
Ζεβεδαίου καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ
Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ
ἐκάλεσεν αὐτούς.
22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν
αὐτῷ.

23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.
24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.
25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and from beyond the Jordan.

5.

1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
2 and he opened his mouth and taught them, saying,
3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4 Blessed are they that mourn: for they shall be comforted.
5 Blessed are the meek: for they shall inherit the earth.
6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7 Blessed are the merciful: for they shall obtain mercy.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς
αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων
πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν
αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ
παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.
25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ
Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

5.

1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ
προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·
2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν
οὐρανῶν.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ
χορτασθήσονται.
7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

8 Blessed are the pure in heart: for they shall see God.
9 Blessed are the peacemakers: for they shall be called sons of God.
10 Blessed are they that have been persecuted for righteousness'sake: for theirs is the kingdom of heaven.
11 Blessed are ye when men'shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.
13 Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
14 Ye are the light of the world. A city set on a hill cannot be hid.
15 Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.
16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.
18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.
19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.
12 χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.
14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·
15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι·
18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.
21 Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.
23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,
24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
26 Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing.
27 Ye have heard that it was said, Thou shalt not commit adultery:
28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.
29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.

20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ φονεύσεις· ὃς δ’ ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ’ ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ’ ἂν εἴπῃ Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,
24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ’ αὐτοῦ ἐν τῇ ὁδῷ· μή ποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ·

26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
27 Ἠκούσατε ὅτι ἐρρέθη Οὐ μοιχεύσεις.

28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.
31 It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.
33 Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
34 but I say unto you, swear not at all; neither by the heaven, for it is the throne of God;
35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.
36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black.
37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one .
38 Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:
39 but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.
40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also.
41 And whosoever shall compel thee to go one mile, go with him two.
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

30 καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.
31 Ἐρρέθη δέ Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.
32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.

34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ Θεοῦ·
35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἰεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου Βασιλέως·
36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.
37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.
38 Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.
39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ καὶ τὴν ἄλλην·
40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ’ αὐτοῦ δύο.

42 τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῇς.

43 Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:
44 but I say unto you, love your enemies, and pray for them that persecute you;
45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.
46 For if ye love them that love you, what reward have ye? do not even the publicans the same?
47 And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?
48 Ye therefore shall be perfect, as your heavenly Father is perfect.

6.

1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.
2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward.

43 Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν
ἐχθρόν σου.
44 ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε
ὑπὲρ τῶν διωκόντων ὑμᾶς·
45 ὅπως γένησθε υἱοὶ τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον
αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ
ἀδίκους.
46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ
καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;
οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;
48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τέλειός
ἐστιν.

6.

1 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν
ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ
τῷ Πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.
2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως
δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
αὐτῶν.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.
5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.
6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.
7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.
8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name.
10 Thy kingdom come. Thy will be done, as in heaven, so on earth.
11 Give us this day our daily bread.
12 And forgive us our debts, as we also have forgiven our debtors.
13 And bring us not into temptation, but deliver us from the evil one.
14 For if ye forgive men their trespasses, your heavenly Father will also forgive you.
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,
4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ Πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
6 σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί· δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.
8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ Πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
9 οὕτως οὖν προσεύχεσθε ὑμεῖς Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· Ἁγιασθήτω τὸ ὄνομά σου·
10 ἐλθάτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος·
15 ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward.
17 But thou, when thou fastest, anoint thy head, and wash thy face;
18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.
19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:
20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:
21 for where thy treasure is, there will thy heart be also.
22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!
24 No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.
25 Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?
26 Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value then they?

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ Πατρί σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ Πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

21 ὅπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου.
22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·
23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.
25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, ἢ τί πίητε μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

27 And which of you by being anxious can add one cubit unto the measure of his life?
28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:
29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.
34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

7.

1 Judge not, that ye be not judged.
2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you.

27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;
28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·

29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.
30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 μὴ οὖν μεριμνήσητε λέγοντες· Τί φάγωμεν; ἢ· Τί πίωμεν; ἢ· Τί περιβαλώμεθα;
32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ Πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.
33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

7.

1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε·
2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye?
5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.
7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone;
10 or if he shall ask for a fish, will give him a serpent?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?
12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.
13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.
14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.
15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;
4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;
5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.
7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιγήσεται.
9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;
10 ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ;
11 εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
12 Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι’ αὐτῆς·
14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες.

16 By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?
17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Therefore by their fruits ye shall know them.
21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.
22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?
23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:
25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and if fell not: for it was founded upon the rock.
26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:
27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.
28 And it came to pass, when Jesus had finished these words, the multitudes were astonished at his teaching:

16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;
17 οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ·
18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ἐνεγκεῖν.
19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.
21 Οὐ πᾶς ὁ λέγων μοι Κύριε Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ ποιῶν τὸ θέλημα τοῦ Πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε Κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;
23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.
25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.
26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.
27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.
28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

29 for he taught them as one having authority, and not as their scribes.

8.

1 And when he was come down from the mountain, great multitudes followed him.
2 And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3 And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.
4 And Jesus saith unto him, See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him,
6 and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.
7 And he saith unto him, I will come and heal him.
8 And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but only say the word, and my servant shall be healed.

29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

8.

1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
2 καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.
3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα.

4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.
5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν
6 καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.
7 λέγει αὐτῷ Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.
8 ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

9 For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:
12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and the gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way; as thou hast believed,'so be it done unto thee. And the servant was healed in that hour.
14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever.
15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.
16 And when even was come, they brought unto him many possessed with demons: and he cast out the spirits with a word, and healed all that were sick:
17 that it might be fulfilled which was spoken through Isaiah the prophet, saying: Himself took our infirmities, and bare our diseases.
18 Now when Jesus saw great multitudes about him, he gave commandments to depart unto the other side.
19 And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest.

9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ᾽ ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.

10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν, παρ᾽ οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.

11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·
15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.
16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·
17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου λέγοντος Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
19 Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.

20 And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.
21 And another of the disciples said unto him, Lord, suffer me first to go and bury my father.
22 But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.
23 And when he was entered into a boat, his disciples followed him.
24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.
25 And they came to him, and awoke him, saying, Save, Lord; we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?
28 And when he was come to the other side into the country of the Gadarenes, there met him two possessed with demons, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.
29 And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?
30 Now there was afar off from them a herd of many swine feeding.
31 And the demons besought him, saying, If thou cast us out, send us away into the herd of swine.

20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
21 ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.
23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.

25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύμεθα.
26 καὶ λέγει αὐτοῖς Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;
28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

29 καὶ ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, Υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

30 ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.

32 And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.
33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with demons.
34 And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

9.

1 And he entered into a boat, and crossed over, and came into his own city.
2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.
3 And behold, certain of the scribes said within themselves, This man blasphemeth.
4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?
5 For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς
χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν
πάντα καὶ τὰ τῶν δαιμονιζομένων.

34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες
αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

9.

1 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

2 Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ
ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον,
ἀφίενταί σου αἱ ἁμαρτίαι.
3 καὶ ἰδού τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς Οὗτος βλασφημεῖ.

4 καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν Ἵνα τί ἐνθυμεῖσθε
πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;
5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν
Ἔγειρε καὶ περιπάτει;

6 But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go up unto thy house.
7 And he arose, and departed to his house.
8 But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.
9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.
10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.
11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?
12 But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.
13 But go ye and learn what this meaneth, I desire mercy, and not sacrifice, for I came not to call the righteous, but sinners.
14 Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?
15 And Jesus said unto them, Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.
16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.
17 Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας — τότε λέγει τῷ παραλυτικῷ Ἔγειρε ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.
7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.
11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;
12 ὁ δὲ ἀκούσας εἶπεν Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ’ οἱ κακῶς ἔχοντες.
13 πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.
14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάνου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;
15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ’ ὅσον μετ’ αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.
17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.

18 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
19 And Jesus arose, and followed him, and'so did his disciples.
20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment:
21 for she said within herself, If I do but touch his garment, I shall be made whole.
22 But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour.
23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,
24 he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn.
25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose.
26 And the fame hereof went forth into all that land.
27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David.
28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord.
29 Then touched he their eyes, saying, According to your faith be it done unto you.
30 And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it.
31 But they went forth, and spread abroad his fame in all that land.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς προσελθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ᾽ αὐτήν, καὶ ζήσεται.
19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
20 Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·
21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.
22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

23 καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον
24 ἔλεγεν· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.
25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.
26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.
27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ λέγοντες Ἐλέησον ἡμᾶς, υἱὸς Δαυείδ.

28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ Ναί, Κύριε.
29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.
30 καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων Ὁρᾶτε, μηδεὶς γινωσκέτω.
31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon.
33 And when the demon was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, By the prince of the demons casteth he out demons.
35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.
36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.
37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.
38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

I ⊘ .

1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν
δαιμονιζόμενον.
33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν
οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

34 οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ
δαιμόνια.
35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων
ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
36 Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν
ἐσκυλμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται
ὀλίγοι·
38 δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν
θερισμὸν αὐτοῦ.

I ⊘.

1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς
ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν
πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the'son of Zebedee, and John his brother;
3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the'son of Alphaeus, and Thaddaeus;
4 Simon the Cananaean, and Judas Iscariot, who also betrayed him.
5 These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans:
6 but go rather to the lost sheep of the house of Israel.
7 And as ye go, preach, saying, The kingdom of heaven is at hand.
8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.
9 Get you no gold, nor silver, nor brass in your purses;
10 no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.
11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.
12 And as ye enter into the house, salute it.
13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.
15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ,
3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ Θαδδαῖος,
4 Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·

6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.
7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.
8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.
9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.
11 εἰς ἣν δ’ ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.
12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·
13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.
14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.
15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

17 But beware of men: for they will deliver you up to councils, and in theirs synagogues they will scourge you;
18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.
19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak.
20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.
21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death.
22 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.
24 A disciple is not above his teacher, nor a servant above his lord.
25 It is enough for the disciple that he be as his teacher, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household!
26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the house-tops.
28 And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.
29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father:

17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς
συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·
18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς
μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε·
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ Πνεῦμα τοῦ Πατρὸς ὑμῶν
τὸ λαλοῦν ἐν ὑμῖν.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ
ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν·
ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἔλθῃ ὁ
Υἱὸς τοῦ ἀνθρώπου.
24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν
κύριον αὐτοῦ.
25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ
δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ
ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.
26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ
ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.
27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς
ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.
28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ
δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν
καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.
29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται
ἐπὶ τὴν γῆν ἄνευ τοῦ Πατρὸς ὑμῶν.

30 but the very hairs of your head are all numbered.
31 Fear not therefore: ye are of more value than many sparrows.
32 Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.
34 Think not that I came to send peace on the earth: I came not to send peace, but a sword.
35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law:
36 and a man's foes'shall be they of his own household.
37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me.
38 And he that doth not take his cross and follow after me, is not worthy of me.
39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.
40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.
31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.
32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ Πατρός μου τοῦ ἐν τοῖς οὐρανοῖς·
33 ὅστις δ’ ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ Πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
34 Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν.
35 ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς,

36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.
37 Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος.
39 ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.
40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.
41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

42 καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

II.

1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.
2 Now when John heard in the prison the works of the Christ, he sent by his disciples
3 and said unto him, Art thou he that cometh, or look we for another?
4 And Jesus answered and said unto them, Go and tell John the things which ye hear and see:
5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.
6 And blessed is he, whosoever shall find no occasion of stumbling in me.
7 And as these went their way, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to behold? a reed shaken with the wind?
8 But what went ye out to see? a man clothed in soft raiment ? Behold, they that wear soft raiment are in king's houses.
9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet.

I I.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
2 Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ
3 εἶπεν αὐτῷ Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ ἀκούετε καὶ βλέπετε·
5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·

6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων.
9 ἀλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

10 This is he, of whom it is written, Behold, I send my messenger before thy face, Who shall prepare thy way before thee.
11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.
12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.
13 For all the prophets and the law prophesied until John.
14 And if ye are willing to receive it, this is Elijah, that is to come.
15 He that hath ears to hear, let him hear.
16 But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, who call unto their fellows
17 and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn.
18 For John came neither eating nor drinking, and they say, He hath a demon.
19 The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works.
20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.
21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.
22 But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you.

10 οὗτός ἐστιν περὶ οὗ γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου
πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων
Ἰωάνου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν
μείζων αὐτοῦ ἐστιν.
12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάνου τοῦ Βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν
οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν.

13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάνου ἐπροφήτευσαν·
14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλείας ὁ μέλλων ἔρχεσθαι.

15 ὁ ἔχων ὦτα ἀκουέτω.
16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις
καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις
17 λέγουσιν Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ
οὐκ ἐκόψασθε·
18 ἦλθεν γὰρ Ἰωάνης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν Δαιμόνιον
ἔχει.
19 ἦλθεν ὁ Υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν Ἰδοὺ
ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ
ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.
20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται
δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·
21 Οὐαί σοι, Χοραζείν· οὐαί σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
σποδῷ μετενόησαν.

22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
κρίσεως ἢ ὑμῖν.

23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day.
24 But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
25 At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:
26 yea, Father, for so it was well-pleasing in thy sight.
27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him.
28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.
29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.

23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως Ἅιδου
καταβήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν
σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
κρίσεως ἢ σοί.
25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομολογοῦμαί σοι,
Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν
καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

26 ναί, ὁ Πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.
27 Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει
τὸν Υἱὸν εἰ μὴ ὁ Πατήρ, οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ Υἱὸς
καὶ ᾧ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι.

28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ
ἀναπαύσω ὑμᾶς.
29 ἄρατε τὸν ζυγόν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πραΰς εἰμι
καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·
30 ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

12.

1 At that season Jesus went on the sabbath day through the
grainfields; and his disciples were hungry and began to pluck
ears and to eat.
2 But the Pharisees, when they saw it, said unto him, Behold,
thy disciples do that which it is not lawful to do upon the
sabbath.
3 But he said unto them, Have ye not read what David did,
when he was hungry, and they that were with him;
4 how he entered into the house of God, and ate the showbread,
which it was not lawful for him to eat, neither for them that
were with him, but only for the priests?
5 Or have ye not read in the law, that on the sabbath day the
priests in the temple profane the sabbath, and are guiltless?
6 But I say unto you, that one greater than the temple is here.
7 But if ye had known what this meaneth, I desire mercy, and
not sacrifice, ye would not have condemned the guiltless.
8 For the Son of man is lord of the sabbath.
9 And he departed thence, and went into their synagogue:
10 and behold, a man having a withered hand. And they asked
him, saying, Is it lawful to heal on the sabbath day? that they
might accuse him.

12.

1 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν
σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας
καὶ ἐσθίειν.
2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ
οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

3 ὁ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ
οἱ μετ’ αὐτοῦ;
4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως
ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ, εἰ μὴ τοῖς
ἱερεῦσιν μόνοις;
5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ
σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;
6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.
7 εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν
κατεδικάσατε τοὺς ἀναιτίους.
8 κύριος γάρ ἐστιν τοῦ σαββάτου ὁ Υἱὸς τοῦ ἀνθρώπου.
9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.
10 καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν
λέγοντες Εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν
αὐτοῦ.

11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?
12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.
13 Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.
14 But the Pharisees went out, and took counsel against him, how they might destroy him.
15 And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all,
16 and charged them that they should not make him known:
17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,
18 Behold, my servant whom I have chosen; My beloved in whom my soul is well pleased: I will put my Spirit upon him, And he shall declare judgment to the Gentiles.
19 He shall not strive, nor cry aloud; Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory.
21 And in his name shall the Gentiles hope.
22 Then was brought unto him one possessed with a demon, blind and dumb: and he healed him, insomuch that the dumb man spake and saw.
23 And all the multitudes were amazed, and said, Can this be the son of David?
24 But when the Pharisees heard it, they said, This man doth not cast out demons, but by Beelzebub the prince of the demons.

11 ὁ δὲ εἶπεν αὐτοῖς Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;
12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.
13 τότε λέγει τῷ ἀνθρώπῳ Ἔκτεινόν σου τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.
14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ᾽ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.
15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,
16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·
17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα, ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ Πνεῦμά μου ἐπ᾽ αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

19 οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.
22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυείδ;
24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.

25 And knowing their thoughts he said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?
27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges.
28 But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you.
29 Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man ? and then he will spoil his house.
30 He that is not with me is against me, and he that gathereth not with me scattereth.
31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.
32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come.
33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.
34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things.

25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία
μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα
καθ’ ἑαυτῆς οὐ σταθήσεται.
26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ’ ἑαυτὸν ἐμερίσθη· πῶς
οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
27 καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
28 εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ’
ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.
29 ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη
αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν, καὶ τότε τὴν οἰκίαν
αὐτοῦ διαρπάσει;
30 ὁ μὴ ὢν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ
σκορπίζει.
31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς
ἀνθρώποις, ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται.

32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ Υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται
αὐτῷ· ὃς δ’ ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐκ ἀφεθήσεται
αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

33 Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ
ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ
καρποῦ τὸ δένδρον γινώσκεται.
34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ
γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ ὁ
πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.
37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.
39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of Jonah the prophet:
40 for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth.
41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.
42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.
43 But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not.
44 Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished.
45 Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως·
37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.
38 Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.
39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.
40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.
41 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.
42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.

44 τότε λέγει Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ σεσαρωμένον καὶ κεκοσμημένον.

45 τότε πορεύεται καὶ παραλαμβάνει μεθ’ ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him.
47 And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee.
48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?
49 And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren!
50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

13.

1 On that day went Jesus out of the house, and sat by the sea side.
2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.
3 And he spake to them many things in parables, saying, Behold, the sower went forth to sow;
4 and as he sowed, some'seeds fell by the way side, and the birds came and devoured them:

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

47 εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι.
48 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;
49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

13.

1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·
2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

3 καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.
4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.

5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:
6 and when the sun was risen, they were scorched; and because they had no root, they withered away.
7 And others fell upon the thorns; and the thorns grew up and choked them:
8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.
9 He that hath ears, let him hear.
10 And the disciples came, and said unto him, Why speakest thou unto them in parables?
11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.
12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.
13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.
14 And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.
16 But blessed are your eyes, for they see; and your ears, for they hear.

5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς,

6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.
8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.
9 ὁ ἔχων ὦτα ἀκουέτω.
10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;
11 ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.

13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν.
14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν.

17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.
18 Hear then ye the parable of the sower.
19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one , and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side.
20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;
21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.
22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.
23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.
24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:
25 but while men slept, his enemy came and sowed tares also among the wheat, and went away.
26 But when the blade sprang up and brought forth fruit, then appeared the tares also.
27 And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν
ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.
19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος,
ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·
οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.

20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ
εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·
21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ
θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ
μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ
ἄκαρπος γίνεται.

23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ
συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ
τριάκοντα.

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία
τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.
25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ
ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.
26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ
ζιζάνια.
27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

28 And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?
29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.
30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.
31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:
32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.
34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them:
35 that it might be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world.
36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.
37 And he answered and said, He that soweth the good seed is the Son of man;
38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one ;

28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

29 ὁ δέ φησιν Οὔ, μή ποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον·
30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.
31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·
32 ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·
35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.
37 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ Υἱὸς τοῦ ἀνθρώπου·
38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ,

39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.
40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.
41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,
42 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.
43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.
44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.
45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:
46 and having found one pearl of great price, he went and sold all that he had, and bought it.
47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.
49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,
50 and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.
51 Have ye understood all these things? They say unto him, Yea.

39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς
συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.
40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται
ἐν τῇ συντελείᾳ τοῦ αἰῶνος.
41 ἀποστελεῖ ὁ Υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς
ποιοῦντας τὴν ἀνομίαν,
42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
43 τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ Πατρὸς
αὐτῶν. ὁ ἔχων ᾦτα ἀκουέτω.
44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ
ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει
καὶ πωλεῖ ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς
μαργαρίτας·
46 εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα
εἶχεν καὶ ἠγόρασεν αὐτόν.
47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν
θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ·
48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες
συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι
καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,
50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
51 Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ Ναί.

52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.
53 And it came to pass, when Jesus had finished these parables, he departed thence.
54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas?
56 And his sisters, are they not all with us? Whence then hath this man all these things?
57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.
58 And he did not many mighty works there because of their unbelief.

52 ὁ δὲ εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ
βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν
ἐκεῖθεν.
54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ
αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν Πόθεν τούτῳ ἡ σοφία
αὕτη καὶ αἱ δυνάμεις;
55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται
Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ
Ἰούδας;
56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ
ταῦτα πάντα;
57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν
προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

14.

1 At that season Herod the tetrarch heard the report concerning Jesus,
2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.
3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.
4 For John said unto him, It is not lawful for thee to have her.
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.
7 Whereupon he promised with an oath to give her whatsoever she should ask.
8 And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist.
9 And the king was grieved; but for the sake of his oaths, and of them that sat at meat with him, he commanded it to be given;
10 and he sent and beheaded John in the prison.
11 And his head was brought on a platter, and given to the damsel: and she brought it to her mother.
12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

14.

1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν
Ἰησοῦ,
2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν Ἰωάνης ὁ Βαπτιστής· αὐτὸς
ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.
3 Ὁ γὰρ Ἡρῴδης κρατήσας τὸν Ἰωάνην ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ·
4 ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.
5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην
αὐτὸν εἶχον.
6 γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου ὠρχήσατο ἡ θυγάτηρ τῆς
Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρῴδῃ,
7 ὅθεν μεθ’ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται.

8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν, ὧδε ἐπὶ
πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ Βαπτιστοῦ.
9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους
ἐκέλευσεν δοθῆναι,
10 καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν τῇ φυλακῇ.
11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ
ἤνεγκεν τῇ μητρὶ αὐτῆς.
12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν
αὐτόν, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

13 Now when Jesus heard it , he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities.
14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.
15 And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.
16 But Jesus said unto them, They have no need to go away; give ye them to eat.
17 And they say unto him, We have here but five loaves, and two fishes.
18 And he said, Bring them hither to me.
19 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.
20 And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full.
21 And they that did eat were about five thousand men, besides women and children.
22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away.
23 And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone.
24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary.

13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.
14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
15 ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον οὖν τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

16 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.
17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.
18 ὁ δὲ εἶπεν· Φέρετέ μοι ὧδε αὐτούς.
19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν, καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.
21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.
22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ᾽ ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

24 τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

25 And in the fourth watch of the night he came unto them, walking upon the sea.
26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.

27 But straightway Jesus spake unto them, saying Be of good cheer; it is I; be not afraid.
28 And Peter answered him and said, Lord, if it be thou, bid me come unto the upon the waters.
29 And he said, Come. And Peter went down from the boat, and walked upon the waters to come to Jesus.
30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me.
31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?
32 And when they were gone up into the boat, the wind ceased.
33 And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.
34 And when they had crossed over, they came to the land, unto Gennesaret.
35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick,
36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.
26 οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.
27 εὐθὺς δὲ ἐλάλησεν ὁ Ἰησοῦς αὐτοῖς λέγων Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.
28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα.
29 ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.
30 βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με.
31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ Ὀλιγόπιστε, εἰς τί ἐδίστασας;

32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς Θεοῦ Υἱὸς εἶ.
34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.

35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,
36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

15.

1 Then there come to Jesus from Jerusalem Pharisees and scribes, saying,
2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
3 And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition?
4 For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death.
5 But ye say, whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God ;
6 he shall not honor his father. And ye have made void the word of God because of your tradition.
7 Ye hypocrites, well did Isaiah prophesy of you, saying,
8 This people honoreth me with their lips; But their heart is far from me.
9 But in vain do they worship me, Teaching as their doctrines the precepts of men.
10 And he called to him the multitude, and said unto them, Hear, and understand:
11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

I 5.

1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες
2 Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν.
3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν;
4 ὁ γὰρ Θεὸς εἶπεν Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·
5 ὑμεῖς δὲ λέγετε Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,

6 οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων
8 Ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ᾽ ἐμοῦ·
9 μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.
10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ συνίετε·

11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying?
13 But he answered and said, Every plant which my heavenly Father planted not, shall be rooted up.
14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.
15 And Peter answered and said unto him, Declare unto us the parable.
16 And he said, Are ye also even yet without understanding?
17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught?
18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man.
19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:
20 these are the things which defile the man; but to eat with unwashen hands defileth not the man.
21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.
22 And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
24 But he answered and said, I was not sent but unto the lost sheep of the house of Israel.
25 But she came and worshipped him, saying, Lord, help me.
26 And he answered and said, It is not meet to take the children's bread and cast it to the dogs.
27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters table.

12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ
Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;
13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ Πατήρ μου
ὁ οὐράνιος ἐκριζωθήσεται.
14 ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοί τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν
ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.
15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν παραβολήν.

16 ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;
17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν
χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;
18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται,
κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.
19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι,
πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.
20 ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν
φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.
21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ
Σιδῶνος.
22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν
λέγουσα Ἐλέησόν με, Κύριε υἱὸς Δαυείδ· ἡ θυγάτηρ μου κακῶς
δαιμονίζεται.
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν.
24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
ἀπολωλότα οἴκου Ἰσραήλ.
25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα Κύριε, βοήθει μοι.
26 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων
καὶ βαλεῖν τοῖς κυναρίοις.
27 ἡ δὲ εἶπεν Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν
πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.
29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.
30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at this feet; and he healed them:
31 insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and lame walking, and the blind seeing: and they glorified the God of Israel.
32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way.
33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude?
34 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes.
35 And he commanded the multitude to sit down on the ground;
36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.
37 And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full.
38 And they that did eat were four thousand men, besides women and children.
39 And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.
30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, κυλλούς, τυφλούς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ· καὶ ἐθεράπευσεν αὐτούς·
31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς λαλοῦντας κυλλοὺς ὑγιεῖς καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.
32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;
34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν Ἑπτά, καὶ ὀλίγα ἰχθύδια.
35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τὴν γῆν
36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σπυρίδας πλήρεις.
38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

16.

1 And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven.
2 But he answered and said unto them, When it is evening, ye say, It will be fair weather: for the heaven is red.
3 And in the morning, It will be foul weather to-day: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times.
4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and departed.
5 And the disciples came to the other side and forgot to take bread.
6 And Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees.
7 And they reasoned among themselves, saying, We took no bread.
8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no bread?
9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up?
10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

16.

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες
ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Ὀψίας γενομένης λέγετε Εὐδία, πυρράζει
γὰρ ὁ οὐρανός·
3 καὶ πρωῒ Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν
πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν
οὐ δύνασθε;
4 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ
δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν
Φαρισαίων καὶ Σαδδουκαίων.
7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.

8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι
ἄρτους οὐκ ἔχετε;
9 οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν
πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;
10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας
ἐλάβετε;

11 How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.
12 Then understood they that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.
13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?
14 And they said, Some'say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.
15 He saith unto them, But who say ye that I am?
16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.
18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.
19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.
20 Then charged he the disciples that they should tell no man that he was the Christ.
21 From that time began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

12 τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων, ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν Υἱὸν τοῦ ἀνθρώπου;
14 οἱ δὲ εἶπαν Οἱ μὲν Ἰωάνην τὸν Βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἕτεροι δὲ Ἱερεμίαν ἢ ἕνα τῶν προφητῶν.
15 λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ᾽ ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.
18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι Ἅιδου οὐ κατισχύσουσιν αὐτῆς.
19 δώσω σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

20 τότε ἐπετίμησεν τοῖς μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.
21 Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

22 And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.
23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.
24 Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.
25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.
26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?
27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.
28 Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων Ἵλεώς σοι, Κύριε· οὐ μὴ ἔσται σοι τοῦτο.
23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὕπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.
25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν.
26 τί γὰρ ὠφεληθήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
27 μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.
28 ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

17.

1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart:
2 and he was transfigured before them; and his face did shine as the sun, and his garments became white as the light.
3 And behold, there appeared unto them Moses and Elijah talking with him.
4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.
5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him.
6 And when the disciples heard it, they fell on their face, and were sore afraid.
7 And Jesus came and touched them and said, Arise, and be not afraid.
8 And lifting up their eyes, they saw no one, save Jesus only.

9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.

Ι 7.

1 Καὶ μεθ’ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν.
2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.
3 καὶ ἰδοὺ ὤφθη αὐτοῖς Μωϋσῆς καὶ Ἠλείας συνλαλοῦντες μετ’ αὐτοῦ.

4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλείᾳ μίαν.
5 ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.
7 καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε.
8 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.
9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.

10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come?
11 And he answered and said, Elijah indeed cometh, and shall restore all things:
12 but I say into you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them.
13 Then understood the disciples that he spake unto them of John the Baptist.
14 And when they were come to the multitude, there came to him a man, kneeling to him, saying,
15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for oft-times he falleth into the fire, and off-times into the water.
16 And I brought him to thy disciples, and they could not cure him.
17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.
18 And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour.
19 Then came the disciples to Jesus apart, and said, Why could not we cast it out?
20 And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
21 But this kind goeth not out save by prayer and fasting.

22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men;

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον;
11 ὁ δὲ ἀποκριθεὶς εἶπεν Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·

12 λέγω δὲ ὑμῖν ὅτι Ἠλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ᾽ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ Υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ᾽ αὐτῶν.
13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.
14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν
15 καὶ λέγων Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ᾽ ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ᾽ αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ᾽ ἰδίαν εἶπον Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;
20 ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

(21) SRm τουτο δε το γενος ουκ εκπορευεται, ει μη εν προσευχη και νηστεια.
22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,

23 and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.
24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your teacher pay the half-shekel?
25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?
26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free.
27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

18.

1 In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?
2 And he called to him a little child, and set him in the midst of them,

23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.
24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ δίδραχμα;
25 λέγει Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

26 εἰπόντος δέ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.
27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

18.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
2 καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

3 and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.
4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
5 And whoso shall receive one such little child in my name receiveth me:
6 But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.
7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!
8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.
9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.
10 See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.
11 For the Son of man came to save that which was lost.

12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

3 καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
6 ὃς δ’ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι’ οὗ τὸ σκάνδαλον ἔρχεται.

8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς.
(11) SRm ηλθε γαρ ο υιος του ανθρωπου σωσαι το απο-
λωλος
12 Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.
14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.
15 And if thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.
16 But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established.
17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican.
18 Verily I say unto you, what things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.
19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven.
20 For where two or three are gathered together in my name, there am I in the midst of them.
21 Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?
22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.
23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.
24 And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents.

13 καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ᾽ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.

14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ Πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.
15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ Πατρός μου τοῦ ἐν οὐρανοῖς.
20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;
22 λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.
23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.
24 ἀρξαμένου δὲ αὐτοῦ συναίρειν προσήχθη εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων.

25 But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
26 The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt.
28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.
29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.
30 And he would not: but went and cast him into prison, till he should pay that which was due.
31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.
32 Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:
33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?
34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.
35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι.

26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων Μακροθύμησον ἐπ᾽ ἐμοί, καὶ πάντα ἀποδώσω σοι.
27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.
28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπόδος εἴ τι ὀφείλεις.

29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων Μακροθύμησον ἐπ᾽ ἐμοί, καὶ ἀποδώσω σοι.
30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον.
31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;

34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.
35 Οὕτως καὶ ὁ Πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

19.

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judaea beyond the Jordan;
2 and great multitudes followed him; and he healed them there.
3 And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause?
4 And he answered and said, Have ye not read, that he who made them from the beginning made them male and female,
5 and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh?
6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder.
7 They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away?
8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so.
9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

19.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.
3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;
4 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ᾽ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς
5 καὶ εἶπεν Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;
6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.
7 λέγουσιν αὐτῷ Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι;
8 λέγει αὐτοῖς Ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ᾽ ἀρχῆς δὲ οὐ γέγονεν οὕτως.

9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται.

10 The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry.
11 But he said unto them, Not all men can receive this saying, but they to whom it is given.
12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.
13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.
14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.
15 And he laid his hands on them, and departed thence.
16 And behold, one came to him and said, Teacher, what good thing shall I do, that I may have eternal life?
17 And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.
18 He saith unto him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,
19 Honor thy father and mother; and, Thou shalt love thy neighbor as thyself.
20 The young man saith unto him, All these things have I observed: what lack I yet?
21 Jesus said unto him, If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

10 λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.
11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον ἀλλ’ οἷς δέδοται.
12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

14 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.
16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;
17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρει τὰς ἐντολάς.

18 λέγει αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς ἔφη Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,

19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
20 λέγει αὐτῷ ὁ νεανίσκος Ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ;

21 ἔφη αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.
23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.
24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved?
26 And Jesus looking upon them'said to them, With men this is impossible; but with God all things are possible.
27 Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have?
28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.
29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life.
30 But many shall be last that are first; and first that are last.

22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος· ἦν γὰρ
ἔχων κτήματα πολλά.
23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω ὑμῖν ὅτι
πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.
24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος
ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ.

25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα
δύναται σωθῆναι;
26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ ἀνθρώποις τοῦτο
ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα δυνατά.
27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα
καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;
28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ
ἀκολουθήσαντές μοι, ἐν τῇ παλινγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ
ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ αὐτοὶ ἐπὶ δώδεκα
θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.
29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ
μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ἐμοῦ ὀνόματός, πολλαπλασίονα
λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.
30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

20.

1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire laborers into his vineyard.
2 And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard.
3 And he went out about the third hour, and saw others standing in the marketplace idle;
4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
5 Again he went out about the sixth and the ninth hour, and did likewise.
6 And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle?
7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard.
8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first.
9 And when they came that were hired about the eleventh hour, they received every man a shilling.
10 And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.

20.

1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ,
ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν
ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.
3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ
ἀργούς,
4 καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ
δίκαιον δώσω ὑμῖν.
5 οἱ δὲ ἀπῆλθον. πάλιν δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
ἐποίησεν ὡσαύτως.
6 περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας, καὶ λέγει
αὐτοῖς Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς Ὑπάγετε
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
8 ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ
Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν
ἐσχάτων ἕως τῶν πρώτων.
9 ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

10 καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον
τὸ ἀνὰ δηνάριον καὶ αὐτοί.

11 And when they received it, they murmured against the householder,
12 saying, These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat.
13 But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a shilling?
14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee.
15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?
16 So the last shall be first, and the first last.
17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,
18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,
19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.
20 Then came to him the mother of the sons of Zebedee with her sons, worshipping him , and asking a certain thing of him.
21 And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.
23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

12 λέγοντες Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

13 ὁ δὲ ἀποκριθεὶς ἑνὶ αὐτῶν εἶπεν Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;
14 ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·
15 οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;
16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα κατ’ ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς
18 Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν εἰς θάνατον,
19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ’ αὐτοῦ.
21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; λέγει αὐτῷ Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.

23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ’ οἷς ἡτοίμασται ὑπὸ τοῦ Πατρός μου.

24 And when the ten heard it, they were moved with indignation concerning the two brethren.
25 But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.
26 Not so shall it be among you: but whosoever would become great among you shall be your minister;
27 and whosoever would be first among you shall be your servant:
28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
29 And as they went out from Jericho, a great multitude followed him.
30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.
31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.
32 And Jesus stood still, and called them, and said, What will ye that I should do unto you?
33 They say unto him, Lord, that our eyes may be opened.
34 And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed him.

24 καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
26 οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ᾽ ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔσται ὑμῶν διάκονος,
27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται ὑμῶν δοῦλος·

28 ὥσπερ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.
29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς.
30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ.

31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυείδ.

32 καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω ὑμῖν;
33 λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

21.

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,
2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them , and bring them unto me.
3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,
5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.
6 And the disciples went, and did even as Jesus appointed them,
7 and brought the ass, and the colt, and put on them their garments; and he sat thereon.
8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.
9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

21.

1 Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

2 λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εὑρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

5 Εἴπατε τῇ θυγατρὶ Σιών Ἰδοὺ ὁ Βασιλεύς σου ἔρχεταί σοι πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς
7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.
8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ.

9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες Ὡσαννὰ τῷ υἱῷ Δαυείδ· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this?
11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.
12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of he money-changers, and the seats of them that sold the doves;
13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.
14 And the blind and the lame came to him in the temple; and he healed them.
15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,
16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou has perfected praise?
17 And he left them, and went forth out of the city to Bethany, and lodged there.
18 Now in the morning as he returned to the city, he hungered.
19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα Τίς ἐστιν οὗτος;
11 οἱ δὲ ὄχλοι ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.
12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,
13 καὶ λέγει αὐτοῖς Γέγραπται Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν.
14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.
15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυείδ, ἠγανάκτησαν,

16 καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;
17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
18 Πρωῒ δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπείνασεν.
19 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

21 And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?
24 And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.
25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him?
26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet.
27 And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.
28 But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard.
29 And he answered and said, I will not: but afterward he repented himself, and went.
30 And he came to the second, and said likewise. And he answered and said, I go , sir: and went not.

21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

22 καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

25 τὸ βάπτισμα τὸ Ἰωάνου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες· Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

26 ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην.
27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο· προσελθὼν τῷ πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.
29 ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν.

30 προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω, ὕστερον μεταμεληθεὶς ἀπῆλθεν.

31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.
32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.
33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.
34 And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits.
35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.
36 Again, he sent other servants more than the first: and they did unto them in like manner.
37 But afterward he sent unto them his son, saying, They will reverence my son.
38 But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance.
39 And they took him, and cast him forth out of the vineyard, and killed him.
40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?
41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

32 ἦλθεν γὰρ Ἰωάνης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.
35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.
36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱόν μου.
38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ·
39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;
41 λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

42 Jesus saith unto them, Did ye never read in the scriptures,
The stone which the builders rejected, The same was made the
head of the corner; This was from the Lord, And it is marvelous
in our eyes?
43 Therefore say I unto you, The kingdom of God shall be taken
away from you, and shall be given to a nation bringing forth the
fruits thereof.
44 And he that falleth on this stone shall be broken to pieces:
but on whomsoever it shall fall, it will scatter him as dust.
45 And when the chief priests and the Pharisees heard his
parables, they perceived that he spake of them.
46 And when they sought to lay hold on him, they feared the
multitudes, because they took him for a prophet.

22.

1 And Jesus answered and spake again in parables unto them,
saying,
2 The kingdom of heaven is likened unto a certain king, who
made a marriage feast for his son,
3 and sent forth his servants to call them that were bidden to
the marriage feast: and they would not come.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ’ ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

44 καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ’ ὃν δ’ ἂν πέσῃ, λικμήσει αὐτόν.
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·
46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

22.

1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων

2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.
3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.

4 Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.
5 But they made light of it, and went their ways, one to his own farm, another to his merchandise;
6 and the rest laid hold on his servants, and treated them shamefully, and killed them.
7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.
8 Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.
9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.
10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.
11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment:
12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.
13 Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.
14 For many are called, but few chosen.
15 Then went the Pharisees, and took counsel how they might ensnare him in his talk.
16 And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλημένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·
6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.
8 τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·
9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους.
10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.
11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·
12 καὶ λέγει αὐτῷ Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.
13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
14 Πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.
16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντας Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?
18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?
19 Show me the tribute money. And they brought unto him a denarius.
20 And he saith unto them, Whose is this image and superscription?
21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's.
22 And when they heard it, they marvelled, and left him, and went away.
23 On that day there came to him Sadducees, they that say that there is no resurrection: and they asked him,
24 saying, Teacher, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;
26 in like manner the second also, and the third, unto the seventh.
27 And after them all, the woman died.
28 In the resurrection therefore whose wife shall she be of the seven? for they all had her.
29 But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

17 εἰπὸν οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ;

18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε, ὑποκριταί;
19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.
20 καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

21 λέγουσιν· Καίσαρος. τότε λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν
24 λέγοντες Διδάσκαλε, Μωϋσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
25 ἦσαν δὲ παρ’ ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·
26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά·

27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.
28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.
29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ.
30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ’ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν.
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
33 And when the multitudes heard it, they were astonished at his teaching.
34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.
35 And one of them, a lawyer, asked him a question, trying him:
36 Teacher, which is the great commandment in the law?
37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the great and first commandment.
39 And a second like unto it is this, Thou shalt love thy neighbor as thyself.
40 On these two commandments the whole law hangeth, and the prophets.
41 Now while the Pharisees were gathered together, Jesus asked them a question,
42 saying, What think ye of the Christ? whose son is he? They say unto him, The son of David.
43 He saith unto them, How then doth David in the Spirit call him Lord, saying,
44 The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?
45 If David then calleth him Lord, how is he his son?
46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

32 Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς νεκρῶν ἀλλὰ ζώντων.
33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό,
35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτόν
36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
37 ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.
38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.
39 δευτέρα ὁμοία αὐτῇ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.
41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

42 λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυείδ.
43 λέγει αὐτοῖς Πῶς οὖν Δαυὶδ ἐν Πνεύματι καλεῖ αὐτὸν Κύριον λέγων
44 Εἶπεν Κύριος τῷ Κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;
45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστιν;
46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ’ ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

23.

1 Then spake Jesus to the multitudes and to his disciples,
2 saying, The scribes and the Pharisees sit on Moses seat:

3 all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not.
4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.
5 But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments ,
6 and love the chief place at feasts, and the chief seats in the synagogues,
7 and the salutations in the marketplaces, and to be called of men, Rabbi.
8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren.
9 And call no man your father on the earth: for one is your Father, even he who is in heaven.
10 Neither be ye called masters: for one is your master, even the Christ.
11 But he that is greatest among you shall be your servant.

23.

1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ
2 λέγων Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.
3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

4 δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι αὐτά.

5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

6 φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί.
8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεί· εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.
9 καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὑμῶν ὁ Πατὴρ ὁ οὐράνιος.
10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστιν εἷς ὁ Χριστός.

11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

12 And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.
13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.
14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.
15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.
16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.
17 Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold?
18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.
19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift?
20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon.
21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein.
22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

12 Ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

(14) SRm: Ουαι υμιν, γραμματεις και Φαρισαιοι, υποκριται, οτι κατεσθιετε τας οικιας των χηρων, και προφασει μακρα προσευχομενου· δια τουτο ληψεσθε περισσοτερον κριμα
15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ’ ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν;
18 καί Ὃς ἂν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ’ ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.
19 τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;
20 ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
21 καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·
22 καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone.
24 Ye blind guides, that strain out the gnat, and swallow the camel!
25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess.
26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.
27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.
28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.
29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous,
30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.
31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.
32 Fill ye up then the measure of your fathers.
33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?
34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city:

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφεῖναι.
24 ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.
25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.
27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.
29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

30 καὶ λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.
31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.
32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
33 ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar.
36 Verily I say unto you, All these things shall come upon this generation.
37 O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left unto you desolate.
39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

24.

1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.
2 But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

35 ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἅβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

36 ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

37 Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.
39 λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ’ ἄρτι ἕως ἂν εἴπητε Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

24.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

3 And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what'shall be the sign of thy coming, and of the end of the world?
4 And Jesus answered and said unto them, Take heed that no man lead you astray.
5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.
6 And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet.
7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.
8 But all these things are the beginning of travail.
9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake.
10 And then shall many stumble, and shall deliver up one another, and shall hate one another.
11 And many false prophets shall arise, and shall lead many astray.
12 And because iniquity shall be multiplied, the love of the many shall wax cold.
13 But he that endureth to the end, the same shall be saved.
14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.
15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand),
16 then let them that are in Judaea flee unto the mountains:

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ᾽ ἰδίαν λέγοντες Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος;

4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μή τις ὑμᾶς πλανήσῃ.

5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.
6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ᾽ οὔπω ἐστὶν τὸ τέλος.

7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.
9τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.
10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·
11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
13 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.

15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω,

16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

17 let him that is on the housetop not go down to take out things that are in his house:
18 and let him that is in the field not return back to take his cloak.
19 But woe unto them that are with child and to them that give suck in those days!
20 And pray ye that your flight be not in the winter, neither on a sabbath:
21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be.
22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.
23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not.
24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect.
25 Behold, I have told you beforehand.
26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not.
27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.
28 Wheresoever the carcase is, there will the eagles be gathered together.
29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ,

18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ.

19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ·
21 ἔσται γὰρ τότε θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ᾽ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ᾽ οὐ μὴ γένηται.
22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

23 τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ Χριστός, ἤ Ὧδε, μὴ πιστεύσητε·

24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.
25 ἰδοὺ προείρηκα ὑμῖν.
26 ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε·

27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου·
28 ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.
31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;
33 even so ye also, when ye see all these things, know ye that he is nigh, even at the doors.
34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished.
35 Heaven and earth shall pass away, but my words shall not pass away.
36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.
37 And as were the days of Noah, so shall be the coming of the Son of man.
38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,
39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man.
40 Then shall two man be in the field; one is taken, and one is left:
41 two women'shall be grinding at the mill; one is taken, and one is left.
42 Watch therefore: for ye know not on what day your Lord cometh.

30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ Υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ,
καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν Υἱὸν τοῦ
ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
δόξης πολλῆς·
31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ
ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽
ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.
32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

33 οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν
ἐπὶ θύραις.
34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα
γένηται.
35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ
παρέλθωσιν.
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
τῶν οὐρανῶν οὐδὲ ὁ Υἱός, εἰ μὴ ὁ Πατὴρ μόνος.
37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ Υἱοῦ
τοῦ ἀνθρώπου.
38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ κατακλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας
εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,
39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως
ἔσται καὶ ἡ παρουσία τοῦ Υἱοῦ τοῦ ἀνθρώπου.
40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται.

43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.
44 Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.
45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season?
46 Blessed is that servant, whom his lord when he cometh shall find so doing.
47 Verily I say unto you, that he will set him over all that he hath.
48 But if that evil servant shall say in his heart, My lord tarrieth;
49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken;
50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not,
51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.
44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ Υἱὸς τοῦ ἀνθρώπου ἔρχεται.
45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα·
47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριος,
49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων,
50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,
51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

25.

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.
2 And five of them were foolish, and five were wise.
3 For the foolish, when they took their lamps, took no oil with them:
4 but the wise took oil in their vessels with their lamps.

5 Now while the bridegroom tarried, they all slumbered and slept.
6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.
7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out.
9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.
10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.
11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

25.

1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.
2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.
3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·
4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.
5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν.
7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.
8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.
9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι Μή ποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.
10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον ἡμῖν.

12 But he answered and said, Verily I say unto you, I know you not.
13 Watch therefore, for ye know not the day nor the hour.
14 For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.
15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.
16 Straightway he that received the five talents went and traded with them, and made other five talents.
17 In like manner he also that received the two gained other two.
18 But he that received the one went away and digged in the earth, and hid his lord's money.
19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them.
20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.
21 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.
22 And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.
23 His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.
24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter;

12 ὁ δὲ ἀποκριθεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,
15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. Εὐθέως

16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·
17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

18 ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.
19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ᾽ αὐτῶν.
20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.
21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
22 προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
24 προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.
26 But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;
27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.
28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents.
29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.
30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.
31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:
32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;
33 and he shall set the sheep on his right hand, but the goats on the left.
34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
35 for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;
36 naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

27 ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζείταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

28 ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·
29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.

30 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·
32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,
33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.
34 τότε ἐρεῖ ὁ Βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε οἱ εὐλογημένοι τοῦ Πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.
35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ συνηγάγετέ με,
36 γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με.

37 Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?
38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?
39 And when saw we thee sick, or in prison, and came unto thee?
40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.
41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:
42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;
43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.
44 Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.
46 And these shall go away into eternal punishment: but the righteous into eternal life.

37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

38 πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;
39 πότε δέ σε εἴδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε;

40 καὶ ἀποκριθεὶς ὁ Βασιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
41 τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ’ ἐμοῦ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.
42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με,
43 ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.
44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι;
45 τότε ἀποκριθήσεται αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46 καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

26.

1 And it came to pass, when Jesus had finished all these words, he said unto his disciples,
2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.
3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;
4 and they took counsel together that they might take Jesus by subtlety, and kill him.
5 But they said, Not during the feast, lest a tumult arise among people.
6 Now when Jesus was in Bethany, in the house of Simon the leper,
7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.
8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste?
9 For this ointment might have been sold for much, and given to the poor.
10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

26.

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους,
εἶπεν τοῖς μαθηταῖς αὐτοῦ
2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ Υἱὸς τοῦ
ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.
3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν
αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ
ἀποκτείνωσιν·
5 ἔλεγον δέ Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ
κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

8 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες Εἰς τί ἡ ἀπώλεια αὕτη;

9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ γυναικί;
ἔργον γὰρ καλὸν ἠργάσατο εἰς ἐμέ·

11 For ye have the poor always with you; but me ye have not always.
12 For in that she poured this ointment upon my body, she did it to prepare me for burial.
13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,
15 and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.
16 And from that time he sought opportunity to deliver him unto them.
17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?
18 And he said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with my disciples.
19 And the disciples did as Jesus appointed them; and they made ready the passover.
20 Now when even was come, he was sitting at meat with the twelve disciples;
21 and as they were eating, he said, Verily I say unto you, that one of you shall betray me.
22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?
23 And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·
12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.
13 ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς
15 εἶπεν Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ Ὁ Διδάσκαλος λέγει Ὁ καιρός μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.
19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.
20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν

21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος Μήτι ἐγώ εἰμι, Κύριε;
23 ὁ δὲ ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας μετ’ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει.

24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.
25 And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.
26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body.
27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it;
28 for this is my blood of the covenant, which is poured out for many unto remission of sins.
29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.
30 And when they had sung a hymn, they went out unto the mount of Olives.
31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am raised up, I will go before you into Galilee.
33 But Peter answered and said unto him, If all shall be offended in thee, I will never be offended.
34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.
35 Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.
36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray.

24 ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι, Ῥαββεί; λέγει αὐτῷ Σὺ εἶπας.
26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε φάγετε· τοῦτό ἐστιν τὸ σῶμά μου.

27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες·
28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.
29 λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ’ ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ’ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ Πατρός μου.
30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης·
32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.
34 ἔφη αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.
35 λέγει αὐτῷ ὁ Πέτρος Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.
36 Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.
38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.
39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.
40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
42 Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.
43 And he came again and found them sleeping, for their eyes were heavy.
44 And he left them again, and went away, and prayed a third time, saying again the same words.
45 Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
46 Arise, let us be going: behold, he is at hand that betrayeth me.
47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priest and elders of the people.
48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him.
49 And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him.

37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.
38 τότε λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ᾽ ἐμοῦ.
39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ᾽ ὡς σύ.
40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ᾽ ἐμοῦ;
41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.
42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.
44 καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν πάλιν.
45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.
46 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν, καὶ μετ᾽ αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.
48 ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.
49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, Ῥαββεί, καὶ κατεφίλησεν αὐτόν.

50 And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him.
51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear.
52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.
53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?
54 How then should the scriptures be fulfilled that thus it must be?
55 In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not.
56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.
57 And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.
58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death;
60 and they found it not, though many false witnesses came. But afterward came two,
61 and said, This man said, I am able to destroy the temple of God, and to build it in three days.

50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε, ἐφ’ ὃ πάρει. τότε προσελθόντες
ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.
51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν
μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ
τὸ ὠτίον.
52 τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν
τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν Πατέρα μου, καὶ
παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;
54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ λῃστὴν
ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ἐν τῷ
ἱερῷ ἐκαθεζόμην διδάσκων, καὶ οὐκ ἐκρατήσατέ με.
56 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.
Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν
ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ
ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ
τέλος.
59 Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν
κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,
60 καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ
προσελθόντες δύο
61 εἶπαν Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ
τριῶν ἡμερῶν οἰκοδομῆσαι.

62 And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee?
63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God.
64 Jesus said unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of Power, and coming on the clouds of heaven.
65 Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy:
66 what think ye? They answered and said, He is worthy of death.
67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands,
68 saying, Prophesy unto us, thou Christ: who is he that struck thee?
69 Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilaean.
70 But he denied before them all, saying, I know not what thou sayest.
71 And when he was gone out into the porch, another maid'saw him, and saith unto them that were there, This man also was with Jesus of Nazareth.
72 And again he denied with an oath, I know not the man.
73 And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech maketh thee known.
74 Then began he to curse and to swear, I know not the man. And straightway the cock crew.

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ, τί οὗτοί σου καταμαρτυροῦσιν;
63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ.
64 λέγει αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ᾽ ἄρτι ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.
65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·

66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν Ἔνοχος θανάτου ἐστίν.

67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν
68 λέγοντες Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε;

69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.
70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις.

71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

72 καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν.

75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

27.

1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death:
2 and they bound him, and led him away, and delivered him up to Pilate the governor.
3 Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders,
4 saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it .
5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.
6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood.
7 And they took counsel, and bought with them the potter's field, to bury strangers in.

75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

27.

1 Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν·

2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πειλάτῳ τῷ ἡγεμόνι.

3 Τότε ἰδὼν Ἰούδας ὁ παραδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

4 λέγων Ἥμαρτον παραδοὺς αἷμα ἀθῷον. οἱ δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ.
5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο.
6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν.

7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις.

8 Wherefore that field was called, the field of blood, unto this day.
9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price;
10 and they gave them for the potter's field, as the Lord appointed me.
11 Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
12 And when he was accused by the chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.
15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would.
16 And they had then a notable prisoner, called Barabbas.
17 When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?
18 For he knew that for envy they had delivered him up.
19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.
20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς αἵματος ἕως τῆς σήμερον.

9 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,

10 καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι Κύριος.
11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ λέγεις.
12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.
13 τότε λέγει αὐτῷ ὁ Πειλᾶτος Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;
14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.
15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον.
16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.
17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18 ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ’ ὄναρ δι’ αὐτόν.

20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.
22 Pilate saith unto them, What then shall I do unto Jesus who is called Christ? They all say, Let him be crucified.
23 And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified.
24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man; see ye to it .
25 And all the people answered and said, His blood be on us, and on our children.
26 Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified.
27 Then the soldiers of the governor took Jesus into the Praetorium, and gathered unto him the whole band.
28 And they stripped him, and put on him a scarlet robe.
29 And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews!
30 And they spat upon him, and took the reed and smote him on the head.
31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.
32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them , that he might bear his cross.
33 And they were come unto a place called Golgotha, that is to say, The place of a skull,

21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ τῶν δύο
ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.
22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον
Χριστόν; λέγουσιν πάντες Σταυρωθήτω.
23 ὁ δὲ ἔφη Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες
Σταυρωθήτω.
24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται,
λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας κατέναντι τοῦ ὄχλου λέγων Ἀθῷός
εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεσθε.

25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ’ ἡμᾶς καὶ ἐπὶ τὰ
τέκνα ἡμῶν.
26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας
παρέδωκεν ἵνα σταυρωθῇ.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ
πραιτώριον συνήγαγον ἐπ’ αὐτὸν ὅλην τὴν σπεῖραν.
28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῷ,
29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς
αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν
αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες Χαῖρε, Βασιλεῦ τῶν Ἰουδαίων,
30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν
κεφαλὴν αὐτοῦ.
31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν
αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα·
τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστιν κρανίου τόπος
λεγόμενος,

34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.
35 And when they had crucified him, they parted his garments among them, casting lots;
36 and they sat and watched him there.
37 And they set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then are there crucified with him two robbers, one on the right hand and one on the left.
39 And they that passed by railed on him, wagging their heads,

40 and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.
41 In like manner also the chief priests mocking him , with the scribes and elders, said,
42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him.
43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.
44 And the robbers also that were crucified with him cast upon him the same reproach.
45 Now from the sixth hour there was darkness over all the land until the ninth hour.
46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?
47 And some of them stood there, when they heard it, said, This man calleth Elijah.

34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.
35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,
36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.
37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.
39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν
40 καὶ λέγοντες Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ Υἱὸς εἶ τοῦ Θεοῦ, καὶ κατάβηθι ἀπὸ τοῦ σταυροῦ.
41 ὁμοίως οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον
42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· Βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτόν.

43 πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι Υἱός.
44 τὸ δ’ αὐτὸ καὶ οἱ λῃσταὶ οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.
45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.
46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἠλεὶ Ἠλεὶ λεμὰ σαβαχθανεί; τοῦτ’ ἔστιν Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες;
47 τινὲς δὲ τῶν ἐκεῖ ἑστηκότων ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ οὗτος.

48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.
49 And the rest said, Let be; let us see whether Elijah cometh to save him.
50 And Jesus cried again with a loud voice, and yielded up his spirit.
51 And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent;
52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised;
53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.
54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God.
55 And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him:
56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
57 And when even was come, there came a rich man from Arimathaea, named Joseph, who also himself was Jesus disciple:
58 this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.
59 And Joseph took the body, and wrapped it in a clean linen cloth,
60 and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed.

48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

49 οἱ δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλείας σώσων αὐτόν.

50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ᾽ ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν,

52 καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν·
53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.
54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ᾽ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς Θεοῦ Υἱὸς ἦν οὗτος.
55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ·
56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴφ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
57 Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·

58 οὗτος προσελθὼν τῷ Πειλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι.
59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ,

60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.
62 Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate,
63 saying, Sir, we remember that that deceiver said while he was yet alive, After three days I rise again.
64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.
65 Pilate said unto them, Ye have a guard: go, make it as'sure as ye can.
66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

28.

1 Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.
2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

61 Ἦν δὲ ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.
62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν Παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον

63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι.
64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

65 ἔφη αὐτοῖς ὁ Πειλᾶτος Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.
66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28.

1 Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

3 His appearance was as lightning, and his raiment white as snow:
4 and for fear of him the watchers did quake, and became as dead men.
5 And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified.
6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.
7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.
8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.
9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.
10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.
11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass.
12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers,
13 saying, Say ye, His disciples came by night, and stole him away while we slept.
14 And if this come to the governor's ears, we will persuade him, and rid you of care.
15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.
16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών.
4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.
5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·
6 οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.
7 καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν.
8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.
10 τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.
11 Πορευομένων δὲ αὐτῶν ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις
13 λέγοντες Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.
14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.
15 οἱ δὲ λαβόντες ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.

16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

17 And when they saw him, they worshipped him ; but some doubted.
18 And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth.
19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit:
20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

17 καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.
19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος,

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

THE FOUR GOSPELS

THE GOSPEL OF MARK

American Standard Version, 1901 (ASV)

I.

1 The beginning of the gospel of Jesus Christ, the Son of God.
2 Even as it is written in Isaiah the prophet, Behold, I send my
messenger before thy face, Who shall prepare thy way.
3 The voice of one crying in the wilderness, Make ye ready the
way of the Lord, Make his paths straight;
4 John came, who baptized in the wilderness and preached the
baptism of repentance unto remission of sins.
5 And there went out unto him all the country of Judaea, and
all they of Jerusalem; And they were baptized of him in the river
Jordan, confessing their sins.
6 And John was clothed with camel's hair, and had a leathern
girdle about his loins, and did eat locusts and wild honey.
7 And he preached, saying, There cometh after me he that is
mightier than I, the latchet of whose shoes I am not worthy to
stoop down and unloose.

THE FOUR GOSPELS

THE GOSPEL OF MARK

Nestle 1904 Greek New Testament

I.

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ Υἱοῦ Θεοῦ.
2 Καθὼς γέγραπται ἐν τῷ Ἡσαΐᾳ τῷ προφήτῃ Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου·
3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,
4 ἐγένετο Ἰωάνης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ᾽ αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
6 καὶ ἦν ὁ Ἰωάνης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.
7 καὶ ἐκήρυσσεν λέγων Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

8 I baptized you in water; But he shall baptize you in the Holy Spirit.
9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him:
11 And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.
12 And straightway the Spirit driveth him forth into the wilderness.
13 And he was in the wilderness forty days tempted of Satan; And he was with the wild beasts; And the angels ministered unto him.
14 Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God,
15 and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.
16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.
17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
18 And straightway they left the nets, and followed him.
19 And going on a little further, he saw James the'son of Zebedee, and John his brother, who also were in the boat mending the nets.
20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.
21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

8 ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς Πνεύματι Ἁγίῳ.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάνου.
10 καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ Πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν·

11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν Σὺ εἶ ὁ Υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
12 Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

13 καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ Θεοῦ
15 καὶ λέγων ὅτι Πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.
16 Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλεεῖς.
17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώπων.
18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
19 Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,

20 καὶ εὐθὺς ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.
21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

22 And they were astonished at his teaching: For he taught them as having authority, and not as the scribes.
23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out,
24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.
26 And the unclean spirit, tearing him and crying with a loud voice, came out of him.
27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.
28 And the report of him went out straightway everywhere into all the region of Galilee round about.
29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.
30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:
31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.
33 And all the city was gathered together at the door.
34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.
23 Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν
24 λέγων Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς. οἶδά σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ.

25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.

26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.
27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν αὐτοὺς λέγοντας Τί ἐστιν τοῦτο; διδαχὴ καινή κατ’ ἐξουσίαν· καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.

28 καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάνου.

30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.
32 Ὀψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·
33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.
34 καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

35 And in the morning, a great while before day, he rose up and
went out, and departed into a desert place, and there prayed.
36 And Simon and they that were with him followed after him;
37 and they found him, and say unto him, All are seeking thee.
38 And he saith unto them, Let us go elsewhere into the next
towns, that I may preach there also; for to this end came I forth.
39 And he went into their synagogues throughout all Galilee,
preaching and casting out demons.
40 And there cometh to him a leper, beseeching him, and
kneeling down to him, and saying unto him, If thou wilt, thou
canst make me clean.
41 And being moved with compassion, he stretched forth his
hand, and touched him, and saith unto him, I will; be thou
made clean.
42 And straightway the leprosy departed from him, and he was
made clean.
43 And he strictly charged him, and straightway sent him out,
44 and saith unto him, See thou say nothing to any man: but go
show thyself to the priest, and offer for thy cleansing the things
which Moses commanded, for a testimony unto them.
45 But he went out, and began to publish it much, and to
spread abroad the matter, insomuch that Jesus could no more
openly enter into a city, but was without in desert places: and
they came to him from every quarter.

35 Καὶ πρωῒ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο.
36 καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ’ αὐτοῦ,
37 καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι Πάντες ζητοῦσίν σε.
38 καὶ λέγει αὐτοῖς· Ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων.
40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με καθαρίσαι.

41 καὶ σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι.

42 καὶ εὐθὺς ἀπῆλθεν ἀπ’ αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη.

43 καὶ ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν,
44 καὶ λέγει αὐτῷ Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξεν Μωϋσῆς εἰς μαρτύριον αὐτοῖς.
45 ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν, ἀλλ’ ἔξω ἐπ’ ἐρήμοις τόποις ἦν· καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

2.

1 And when he entered again into Capernaum after some days, it was noised that he was in the house.
2 And many were gathered together, so that there was no longer room for them , no, not even about the door: and he spake the word unto them.
3 And they come, bringing unto him a man sick of the palsy, borne of four.
4 And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.
5 And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.
6 But there were certain of the scribes sitting there, and reasoning in their hearts,
7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?
8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?
9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

2.

1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι’ ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.
2 καὶ συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον.

3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.
4 καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.

5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.
6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν
7 Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ Θεός;
8 καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, λέγει αὐτοῖς Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
9 τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρε καὶ ἆρον τὸν κράβαττόν σου καὶ περιπάτει;

10 But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy),
11 I say unto thee, Arise, take up thy bed, and go unto thy house.
12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.
14 And as he passed by, he saw Levi the'son of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.
15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.
16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?
17 And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.
18 And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?
19 And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ Υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς, — λέγει τῷ παραλυτικῷ
11 Σοὶ λέγω, ἔγειρε ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἴδαμεν.
13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
14 καὶ παράγων εἶδεν Λευεὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
15 Καὶ γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;

17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ’ οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.
18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάνου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ’ αὐτῶν ἐστιν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ’ αὐτῶν, οὐ δύνανται νηστεύειν.
20 ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

21 No man seweth a piece of undressed cloth on an old
garment: else that which should fill it up taketh from it, the new
from the old, and a worse rent is made.
22 And no man putteth new wine into old wineskins; else the
wine will burst the skins, and the wine perisheth, and the skins:
but they put new wine into fresh wine-skins.
23 And it came to pass, that he was going on the sabbath day
through the grainfields; and his disciples began, as they went,
to pluck the ears.
24 And the Pharisees said unto him, Behold, why do they on the
sabbath day that which is not lawful?
25 And he said unto them, Did ye never read what David did,
when he had need, and was hungry, he, and they that were with
him?
26 How he entered into the house of God when Abiathar was
high priest, and ate the showbread, which it is not lawful to eat
save for the priests, and gave also to them that were with him?
27 And he said unto them, The sabbath was made for man, and
not man for the sabbath:
28 so that the Son of man is lord even of the sabbath.

21 Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ’ αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.
22 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.
23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.
24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;
25 καὶ λέγει αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησεν Δαυείδ, ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ;

26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιαθὰρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν;
27 καὶ ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·
28 ὥστε κύριός ἐστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

3.

1 And he entered again into the synagogue; and there was a man there who had his hand withered.
2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3 And he saith unto the man that had his hand withered, Stand forth.
4 And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.
5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored.
6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.
7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judaea,

8 and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.

3.

1 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος
ἐξηραμμένην ἔχων τὴν χεῖρα·
2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα
κατηγορήσωσιν αὐτοῦ.
3 καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν Ἔγειρε εἰς τὸ
μέσον.
4 καὶ λέγει αὐτοῖς Ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ
κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.

5 καὶ περιβλεψάμενος αὐτοὺς μετ’ ὀργῆς, συνλυπούμενος ἐπὶ τῇ
πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ Ἔκτεινον τὴν χεῖρα.
καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρῳδιανῶν συμβούλιον
ἐδίδουν κατ’ αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.

7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς τὴν
θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν· καὶ ἀπὸ
τῆς Ἰουδαίας
8 καὶ ἀπὸ Ἰεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου
καὶ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ἀκούοντες ὅσα ποιεῖ, ἦλθον
πρὸς αὐτόν.

9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:
10 for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him.
11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.
12 And he charged them much that they should not make him known.
13 And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him.
14 And he appointed twelve, that they might be with him, and that he might send them forth to preach,
15 and to have authority to cast out demons:
16 and Simon he surnamed Peter;
17 and James the'son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder:
18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the'son of Alphaeus, and Thaddaeus, and Simon the Cananaean,
19 and Judas Iscariot, who also betrayed him. And he cometh into a house.
20 And the multitude cometh together again, so that they could not so much as eat bread.
21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.
22 And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons.
23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν·
10 πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας.
11 καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον αὐτῷ καὶ ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ.
12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.

13Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν.
14 καὶ ἐποίησεν δώδεκα ἵνα ὦσιν μετ’ αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν
15 καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια·
16 καὶ ἐποίησεν τοὺς δώδεκα, καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον·
17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές, ὅ ἐστιν Υἱοὶ Βροντῆς·
18 καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Θαδδαῖον καὶ Σίμωνα τὸν Καναναῖον
19 καὶ Ἰούδαν Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.

20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.
21 καὶ ἀκούσαντες οἱ παρ’ αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ ὅτι ἐξέστη.
22 καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
23 καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house will not be able to stand.
26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.
27 But no one can enter into the house of the strong man , and spoil his goods, except he first bind the strong man ; and then he will spoil his house.
28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:
29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:
30 because they said, He hath an unclean spirit.
31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him.
32 And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answereth them, and saith, Who is my mother and my brethren?
34 And looking round on them that sat round about him, he saith, Behold, my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

24 καὶ ἐὰν βασιλεία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·
25 καὶ ἐὰν οἰκία ἐφ’ ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι.
26 καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ’ ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.
27 ἀλλ’ οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.
28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι, ὅσα ἐὰν βλασφημήσωσιν·

29 ὃς δ’ ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.
30 ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει.
31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν.
32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου καὶ αἱ ἀδελφαί σου ἔξω ζητοῦσίν σε.
33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;

34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέγει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
35 ὃς ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

4.

1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.
2 And he taught them many things in parables, and said unto them in his teaching,
3 Hearken: Behold, the sower went forth to sow:
4 and it came to pass, as he sowed, some'seed fell by the way side, and the birds came and devoured it.
5 And other fell on the rocky ground , where it had not much earth; and straightway it sprang up, because it had no deepness of earth:
6 and when the sun was risen, it was scorched; and because it had no root, it withered away.
7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.
9 And he said, Who hath ears to hear, let him hear.
10 And when he was alone, they that were about him with the twelve asked of him the parables.

4.

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συνάγεται πρὸς
αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
διδαχῇ αὐτοῦ
3 Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖραι.
4 καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ
πετεινὰ καὶ κατέφαγεν αὐτό.
5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·

6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν
ἐξηράνθη.
7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ
συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.
8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν
ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν εἰς τριάκοντα καὶ ἓν ἑξήκοντα
καὶ ἓν ἑκατόν.
9 καὶ ἔλεγεν Ὃς ἔχει ὦτα ἀκούειν ἀκουέτω.
10 Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς
δώδεκα τὰς παραβολάς.

11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:
12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.
13 And he saith unto them, Know ye not this parable? and how shall ye know all the parables?
14 The sower soweth the word.
15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.
16 And these in like manner are they that are sown upon the rocky places , who, when they have heard the word, straightway receive it with joy;
17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.
18 And others are they that are sown among the thorns; these are they that have heard the word,
19 and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
20 And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.
21 And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand?
22 For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light.

11 καὶ ἔλεγεν αὐτοῖς Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται,

12 ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν, μή ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.

13 καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;
14 ὁ σπείρων τὸν λόγον σπείρει.
15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.
16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν,

17 καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.

18 καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,
19 καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται.
20 καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἓν τριάκοντα καὶ ἓν ἑξήκοντα καὶ ἓν ἑκατόν.
21 Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;
22 οὐ γάρ ἐστιν τι κρυπτὸν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ’ ἵνα ἔλθῃ εἰς φανερόν.

23 If any man hath ears to hear, let him hear.
24 And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be given unto you.
25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.
26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth;
27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how.
28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.
29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.
30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?
31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,
32 yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.
33 And with many such parables spake he the word unto them, as they were able to hear it;
34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.
35 And on that day, when even was come, he saith unto them, Let us go over unto the other side.
36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.

23 εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.
24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν.

25 ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ᾽ αὐτοῦ.
26 Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,
27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.
28 αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρης σῖτος ἐν τῷ στάχυϊ.
29 ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.
30 Καὶ ἔλεγεν Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;
31 ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,

32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν.
33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν·
34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ᾽ ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης Διέλθωμεν εἰς τὸ πέραν.
36 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ᾽ αὐτοῦ.

37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.
38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest thou not that we perish?
39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
40 And he said unto them, Why are ye fearful? have ye not yet faith?
41 And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

5.

1 And they came to the other side of the sea, into the country of the Gerasenes.
2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit,
3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;
4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.
38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 καὶ εἶπεν αὐτοῖς Τί δειλοί ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν;

41 καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;

5.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.

2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου, εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,
3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν δῆσαι
4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσιν δεδέσθαι, καὶ διεσπάσθαι ὑπ᾽ αὐτοῦ τὰς ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·

5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.
6 And when he saw Jesus from afar, he ran and worshipped him
7 and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.
8 For he said unto him, Come forth, thou unclean spirit, out of the man.
9 And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many.
10 And he besought him much that he would not send them away out of the country.
11 Now there was there on the mountain side a great herd of swine feeding.
12 And they besought him, saying, Send us into the swine, that we may enter into them.
13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were drowned in the sea.
14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass.
15 And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, even him that had the legion: and they were afraid.
16 And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine.
17 And they began to beseech him to depart from their borders.

5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν
ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.
6 καὶ ἰδὼν τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν
αὐτόν,
7 καὶ κράξας φωνῇ μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ
τοῦ Ὑψίστου; ὁρκίζω σε τὸν Θεόν, μή με βασανίσῃς.

8 ἔλεγεν γὰρ αὐτῷ Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

9 καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ λέγει αὐτῷ Λεγιὼν ὄνομά μοι,
ὅτι πολλοί ἐσμεν.
10 καὶ παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.

11 ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη βοσκομένη·

12 καὶ παρεκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα
εἰς αὐτοὺς εἰσέλθωμεν.
13 καὶ ἐπέτρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς
τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

14 Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ
εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστιν τὸ γεγονός.

15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονιζόμενον
καθήμενον ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα,
καὶ ἐφοβήθησαν.
16 καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονιζομένῳ καὶ
περὶ τῶν χοίρων.
17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.
19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.
20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.
21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea.
22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet,
23 and beseecheth him much, saying, My little daughter is at the point of death: I pray thee , that thou come and lay thy hands on her, that she may be made whole, and live.
24 And he went with him; and a great multitude followed him, and they thronged him.
25 And a woman, who had an issue of blood twelve years,
26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment.
28 For she said, If I touch but his garments, I shall be made whole.
29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.
30 And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments?

18 καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα μετ᾽ αὐτοῦ ᾖ.

19 καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ Κύριός σοι πεποίηκεν καὶ ἠλέησέν σε.
20 καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ᾽ αὐτόν, καὶ ἦν παρὰ τὴν θάλασσαν.

22 καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ,
23 καὶ παρακαλεῖ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ.

24 καὶ ἀπῆλθεν μετ᾽ αὐτοῦ. καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ συνέθλιβον αὐτόν.
25 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη,
26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ δαπανήσασα τὰ παρ᾽ αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,
27 ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ·
28 ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι.

29 καὶ εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.
30 καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο τῶν ἱματίων;

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
32 And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
35 While he yet spake, they come from the ruler of the synagogue's house'saying, Thy daughter is dead: why troublest thou the Teacher any further?
36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.
37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James.
38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly.
39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.
40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was.
41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.
42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement.

31 καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις Τίς μου ἥψατο;
32 καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

33 ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.
35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον;

36 ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ, μόνον πίστευε.
37 καὶ οὐκ ἀφῆκεν οὐδένα μετ’ αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην τὸν ἀδελφὸν Ἰακώβου.
38 καὶ ἔρχονται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ κλαίοντας καὶ ἀλαλάζοντας πολλά,

39 καὶ εἰσελθὼν λέγει αὐτοῖς Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ καθεύδει.
40 καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.
41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλιθὰ κούμ, ὅ ἐστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.

42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ.

43 And he charged them much that no man should know this: and he commanded that'something'should be given her to eat.

6.

1 And he went out from thence; and he cometh into his own country; and his disciples follow him.
2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean'such mighty works wrought by his hands?
3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him.
4 And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house.
5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.
6 And he marvelled because of their unbelief. And he went round about the villages teaching.

43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

6.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
2 καὶ γενομένου σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ; καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γινόμεναι;

3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

5 καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν.
6 καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων.

7 And he calleth unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;
8 and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, now money in their purse;
9 but to go'shod with sandals: and,'said he , put not on two coats.
10 And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence.
11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.
12 And they went out, and preached that men'should repent.
13 And they cast out many demons, and anointed with oil many that were sick, and healed them.
14 And king Herod heard thereof ; for his name had become known: and he said, John the Baptizer is risen from the dead, and therefore do these powers work in him.
15 But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets.
16 But Herod, when he heard thereof , said, John, whom I beheaded, he is risen.
17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.
18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.
19 And Herodias set herself against him, and desired to kill him; and she could not;

7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο
δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων,

8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον
μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην χαλκόν,

9 ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ μὴ ἐνδύσησθε δύο χιτῶνας.

10 καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν
ἐξέλθητε ἐκεῖθεν.
11 καὶ ὃς ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν
ὑμῶν εἰς μαρτύριον αὐτοῖς.
12 Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοῶσιν,
13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς
ἀρρώστους καὶ ἐθεράπευον.
14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο τὸ ὄνομα
αὐτοῦ, καὶ ἔλεγον ὅτι Ἰωάνης ὁ Βαπτίζων ἐγήγερται ἐκ νεκρῶν, καὶ διὰ
τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.
15 ἄλλοι δὲ ἔλεγον ὅτι Ἠλείας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ὡς
εἷς τῶν προφητῶν.
16 ἀκούσας δὲ ὁ Ἡρῴδης ἔλεγεν Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος
ἠγέρθη.
17 Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωάνην καὶ ἔδησεν
αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·
18 ἔλεγεν γὰρ ὁ Ἰωάνης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστίν σοι ἔχειν τὴν
γυναῖκα τοῦ ἀδελφοῦ σου.
19 ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ
ἠδύνατο·

20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.
21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee;
22 and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.
24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer.
25 And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me on a platter the head of John the Baptist.
26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.
27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison,
28 and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard thereof , they came and took up his corpse, and laid it in a tomb.
30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

20 ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν.
21 Καὶ γενομένης ἡμέρας εὐκαίρου ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,
22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι·

23 καὶ ὤμοσεν αὐτῇ Ὅτι ἐάν με αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς βασιλείας μου.
24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ εἶπεν Τὴν κεφαλὴν Ἰωάνου τοῦ Βαπτίζοντος.
25 καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα Θέλω ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ Βαπτιστοῦ.
26 καὶ περίλυπος γενόμενος ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν ἀθετῆσαι αὐτήν.
27 καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.

28 καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.
30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.
32 And they went away in the boat to a desert place apart.
33 And the people'saw them going, and many knew them , and they ran together there on foot from all the cities, and outwent them.
34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.
35 And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent;
36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.
37 But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillings worth of bread, and give them to eat?
38 And he saith unto them, How many loaves have ye? go and'see. And when they knew, they say, Five, and two fishes.
39 And he commanded them that all should sit down by companies upon the green grass.
40 And they sat down in ranks, by hundreds, and by fifties.
41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.
42 And they all ate, and were filled.
43 And they took up broken pieces, twelve basketfuls, and also of the fishes.
44 And they that ate the loaves were five thousand men.

31 καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ᾽ ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν.
32 καὶ ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ᾽ ἰδίαν.
33 καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ ἐπέγνωσαν πολλοί, καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς.

34 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
35 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·

36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν.
37 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώσομεν αὐτοῖς φαγεῖν;
38 ὁ δὲ λέγει αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόντες λέγουσιν Πέντε, καὶ δύο ἰχθύας.
39 καὶ ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας συμπόσια συμπόσια ἐπὶ τ�ῳ χλωρῷ χόρτῳ.
40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ κατὰ πεντήκοντα.
41 καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν.

42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν·
43 καὶ ἦραν κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν ἰχθύων.
44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

45 And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away.
46 And after he had taken leave of them, he departed into the mountain to pray.
47 And when even was come, the boat was in the midst of the sea, and he alone on the land.
48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:
49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;
50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.
51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves;
52 for they understood not concerning the loaves, but their heart was hardened.
53 And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore.
54 And when they were come out of the boat, straightway the people knew him,
55 and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was.
56 And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.

46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.
48 καὶ ἰδὼν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς.

49 οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν, καὶ ἀνέκραξαν·
50 πάντες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε.

51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο·
52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπωρωμένη.
53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρὲτ καὶ προσωρμίσθησαν.
54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν

55 περιέδραμον ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐστίν.

56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥψαντο αὐτοῦ ἐσῴζοντο.

7.

1 And there are gathered together unto him the Pharisees, and certain of the scribes, who had come from Jerusalem,
2 and had seen that some of his disciples ate their bread with defiled, that is, unwashen, hands.
3 (For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders;
4 and when they come from the market-place, except they bathe themselves, they eat not; and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.)
5 And the Pharisees and the scribes ask him, Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?
6 And he said unto them, Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, But their heart is far from me.
7 But in vain do they worship me, Teaching as their doctrines the precepts of men.
8 Ye leave the commandment of God, and hold fast the tradition of men.
9 And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition.

7.

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἰεροσολύμων.
2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ’ ἔστιν ἀνίπτοις, ἐσθίουσιν τοὺς ἄρτους, —
3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,
4 καὶ ἀπ’ ἀγορᾶς ἐὰν μὴ ῥαντίσωνται οὐκ ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων,—

5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπατοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον;
6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος ὁ λαὸς τοῖς χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ·
7 μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων·
8 ἀφέντες τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.
9 καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.

10 For Moses said, Honor thy father and thy mother; and, He
that speaketh evil of father or mother, let him die the death:
11 but ye say, If a man shall say to his father or his mother,
That wherewith thou mightest have been profited by me is
Corban, that is to say, Given to God ;
12 ye no longer suffer him to do aught for his father or his
mother;
13 making void the word of God by your tradition, which ye
have delivered: and many such like things ye do.
14 And he called to him the multitude again, and said unto
them, Hear me all of you, and understand:
15 there is nothing from without the man, that going into him
can defile him; but the things which proceed out of the man are
those that defile the man.
16 If any man hath ears to hear, let him hear.
17 And when he was entered into the house from the multitude,
his disciples asked of him the parable.
18 And he saith unto them, Are ye so without understanding
also? Perceive ye not, that whatsoever from without goeth into
the man, it cannot defile him;
19 because it goeth not into his heart, but into his belly, and
goeth out into the draught? This he said , making all meats
clean.
20 And he said, That which proceedeth out of the man, that
defileth the man.
21 For from within, out of the heart of men, evil thoughts
proceed, fornications, thefts, murders, adulteries,
22 covetings, wickednesses, deceit, lasciviousness, an evil eye,
railing, pride, foolishness:
23 all these evil things proceed from within, and defile the man.

10 Μωϋσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καί Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.
11 ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί Κορβᾶν, ὅ ἐστιν Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,

12 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ ἢ τῇ μητρί,

13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.
14 Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε.
15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.
(16) SRm: ει τις εχει ωτα ακουειν, ακουετω.
17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.
18 καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι,

19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ’ εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα;

20 ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.
21 ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι,
22 μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη·
23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.
25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.
26 Now the woman was a Greek, a Syrophoenician by race. And she besought him that he would cast forth the demon out of her daughter.
27 And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.
28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.
30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.
31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.
32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.
33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν·

25 ἀλλ᾽ εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·

26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

27 καὶ ἔλεγεν αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλόν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.
28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ Ναί, Κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.
29 καὶ εἶπεν αὐτῇ Διὰ τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.
31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

32 Καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.

33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ᾽ ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ,
34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὅ ἐστιν Διανοίχθητι.
35 καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ εὐθὺς ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.
37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

8.

1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them,
2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:
3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far.
4 And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place?
5 And he asked them, How many loaves have ye? And they said, Seven.
6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.

36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον.

37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πεποίηκεν, καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λαλεῖν.

8.

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς λέγει αὐτοῖς

2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν·
3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες αὐτῶν ἀπὸ μακρόθεν εἰσίν.
4 καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ᾽ ἐρημίας;
5 καὶ ἠρώτα αὐτούς Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν Ἑπτά.

6 καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν, καὶ παρέθηκαν τῷ ὄχλῳ.

7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.
8 And they ate, and were filled: and they took up, of broken pieces that remained over, seven baskets.
9 And they were about four thousand: and he sent them away.
10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and again entering into the boat departed to the other side.
14 And they forgot to take bread; and they had not in the boat with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees and the leaven of Herod.
16 And they reasoned one with another, saying, We have no bread.
17 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?
18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19 When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve.
20 And when the seven among the four thousand, how many basketfuls of broken pieces took ye up? And they say unto him, Seven.

7 καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι.
8 καὶ ἔφαγον καὶ ἐχορτάσθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας.
9 ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς.
10 Καὶ εὐθὺς ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.
11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.
12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

13 καὶ ἀφεὶς αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.
15 καὶ διεστέλλετο αὐτοῖς λέγων Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρῴδου.
16 καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.

17 καὶ γνοὺς λέγει αὐτοῖς Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε, καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε,
19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις ἤρατε; λέγουσιν αὐτῷ Δώδεκα.

20 ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; καὶ λέγουσιν Ἑπτά.

21 And he said unto them, Do ye not yet understand?
22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him.
23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught?
24 And he looked up, and said, I see men; for I behold them as trees, walking.
25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly.
26 And he sent him away to his home, saying, Do not even enter into the village.
27 And Jesus went forth, and his disciples, into the villages of Caesarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?
28 And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.
29 And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.
30 And he charged them that they should tell no man of him.
31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.
32 And he spake the saying openly. And Peter took him, and began to rebuke him.
33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

21 καὶ ἔλεγεν αὐτοῖς Οὔπω συνίετε;
22 Καὶ ἔρχονται εἰς Βηθσαϊδάν. Καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.
23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτόν Εἴ τι βλέπεις;
24 καὶ ἀναβλέψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.
25 εἶτα πάλιν ἐπέθηκεν τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν καὶ ἀπεκατέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα.
26 καὶ ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων Μηδὲ εἰς τὴν κώμην εἰσέλθῃς.
27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;
28 οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάνην τὸν Βαπτιστήν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ ὅτι εἷς τῶν προφητῶν.
29 καὶ αὐτὸς ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ Χριστός.
30 καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ αὐτοῦ.
31 Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·
32 καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ.
33 ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.
35 For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.
36 For what doth it profit a man, to gain the whole world, and forfeit his life?
37 For what should a man give in exchange for his life?
38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

9.

1 And he said unto them, Verily I say unto you, There are some here of them that stand by , who shall in no wise taste of death, till they see the kingdom of God come with power.
2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them;
3 and his garments became glistering, exceeding white, so as no fuller on earth can whiten them.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.
35 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ’ ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν.
36 τί γὰρ ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ;
37 τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;
38 ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

9.

1 καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
2 Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάνην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι.

4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.
5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.
6 For he knew not what to answer; for they became sore afraid.
7 And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him.
8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.
9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.
10 And they kept the saying, questioning among themselves what the rising again from the dead should mean.
11 And they asked him, saying, How is it that the scribes say that Elijah must first come?
12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?
13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him.
14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.
15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.
16 And he asked them, What question ye with them?
17 And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

4 καὶ ὤφθη αὐτοῖς Ἠλείας σὺν Μωϋσεῖ, καὶ ἦσαν συνλαλοῦντες τῷ Ἰησοῦ.
5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ Ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλείᾳ μίαν.
6 οὐ γὰρ ᾔδει τί ἀποκριθῇ· ἔκφοβοι γὰρ ἐγένοντο.
7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητός, ἀκούετε αὐτοῦ.
8 καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον ἀλλὰ τὸν Ἰησοῦν μόνον μεθ’ ἑαυτῶν.
9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν ἀναστῆναι.
11 καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον;
12 ὁ δὲ ἔφη αὐτοῖς Ἠλείας μὲν ἐλθὼν πρῶτον ἀποκαθιστάνει πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενηθῇ;
13 ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλείας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ’ αὐτόν.

14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδον ὄχλον πολὺν περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.
16 καὶ ἐπηρώτησεν αὐτούς Τί συνζητεῖτε πρὸς αὐτούς;
17 καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον·

18 and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.
19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.
20 And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.
21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child.
22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.
23 And Jesus said unto him, If thou canst! All things are possible to him that believeth.
24 Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.
25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.
26 And having cried out, and torn him much, he came out: and the boy became as one dead; insomuch that the more part said, He is dead.
27 But Jesus took him by the hand, and raised him up; and he arose.
28 And when he was come into the house, his disciples asked him privately, How is it that we could not cast it out?

18 καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν, καὶ ἀφρίζει καὶ τρίζει
τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα αὐτὸ
ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.

19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς
ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.

20 καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς
συνεσπάραξεν αὐτόν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

21 καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο
γέγονεν αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιόθεν·
22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ
αὐτόν· ἀλλ’ εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ’ ἡμᾶς.

23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τὸ Εἰ δύνῃ, πάντα δυνατὰ τῷ πιστεύοντι.

24 εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν Πιστεύω· βοήθει μου τῇ
ἀπιστίᾳ.
25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι
τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐπιτάσσω
σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

26 καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς,
ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.

27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.

28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ μαθηταὶ αὐτοῦ κατ’ ἰδίαν
ἐπηρώτων αὐτόν Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

29 And he said unto them, This kind can come out by nothing, save by prayer.
30 And they went forth from thence, and passed through Galilee; and he would not that any man should know it.
31 For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.
32 But they understood not the saying, and were afraid to ask him.
33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way?
34 But they held their peace: for they had disputed one with another on the way, who was the greatest.
35 And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all.
36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,
37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.
38 John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.
39 But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me.
40 For he that is not against us is for us.
41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

29 καὶ εἶπεν αὐτοῖς Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.
30 Κἀκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τις γνοῖ·
31 ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς ὅτι Ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς Τί ἐν τῇ ὁδῷ διελογίζεσθε;
34 οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς μείζων.
35 καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς
37 Ὃς ἂν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.
38 Ἔφη αὐτῷ ὁ Ἰωάνης Διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.
39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με·

40 ὃς γὰρ οὐκ ἔστιν καθ’ ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.
41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.
43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.
(44) **Where their worm does not die and the fire is not quenched.** (MAP)
45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell (**into the Gehenna**, MAP).
(46) **Where their worm does not die and the fire is not quenched.** (MAP)
47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell (**into the Gehenna**, MAP);
48 where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire.
50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

42 Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων, καλόν ἐστιν αὐτῷ μᾶλλον εἰ περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίσῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελθεῖν εἰς τὴν ζωὴν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον.
(44) οπου ο σκωλης αυτων ου τελευτα, και το πυρ ου σβεννυται.

45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.
(46) οπου ο σκωλης αυτων ου τελευτα, και το πυρ ου σβεννυται.

47 καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν,

48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.
49 Πᾶς γὰρ πυρὶ ἁλισθήσεται.
50 καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

I ⊘.

1 And he arose from thence and cometh into the borders of Judaea and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.
2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? trying him.
3 And he answered and said unto them, What did Moses command you?
4 And they said, Moses suffered to write a bill of divorcement, and to put her away.
5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.
6 But from the beginning of the creation, Male and female made he them.
7 For this cause shall a man leave his father and mother, and shall cleave to his wife;
8 and the two shall become one flesh: so that they are no more two, but one flesh.
9 What therefore God hath joined together, let not man put asunder.
10 And in the house the disciples asked him again of this matter.
11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her:

I ⊘.

1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας καὶ πέραν τοῦ
Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν, καὶ ὡς εἰώθει
πάλιν ἐδίδασκεν αὐτούς.
2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ
γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.
3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωϋσῆς;

4 οἱ δὲ εἶπαν· Ἐπέτρεψεν Μωϋσῆς βιβλίον ἀποστασίου γράψαι καὶ
ἀπολῦσαι.
5 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν
ὑμῖν τὴν ἐντολὴν ταύτην.
6 ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς·

7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν
μητέρα,
8 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία
σάρξ.
9 ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

10 καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν.

11 καὶ λέγει αὐτοῖς Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ
ἄλλην, μοιχᾶται ἐπ᾽ αὐτήν·

12 and if she herself shall put away her husband, and marry another, she committeth adultery.
13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.
14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.
15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
16 And he took them in his arms, and blessed them, laying his hands upon them.
17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? none is good save one, even God.
19 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.
20 And he said unto him, Teacher, all these things have I observed from my youth.
21 And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

12 καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς γαμήσῃ ἄλλον, μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
15 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας ἐπ᾽ αὐτά.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;
18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός.
19 τὰς ἐντολὰς οἶδας Μὴ φονεύσῃς, Μὴ μοιχεύσῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσῃς, Μὴ ἀποστερήσῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
20 ὁ δὲ ἔφη αὐτῷ Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
21 ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ Ἕν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.

22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.
23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.

24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!
25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
26 And they were astonished exceedingly, saying unto him, Then who can be saved?
27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.
28 Peter began to say unto him, Lo, we have left all, and have followed thee.
29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake,
30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
31 But many that are first shall be last; and the last first.
32 And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him,
33 saying , Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles:
34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

24 οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν·
25 εὐκοπώτερόν ἐστιν κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
26 οἱ δὲ περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς Καὶ τίς δύναται σωθῆναι;
27 ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ᾽ οὐ παρὰ θεῷ· πάντα γὰρ δυνατὰ παρὰ τῷ θεῷ.
28 Ἤρξατο λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν σοι.
29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου,
30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ οἱ ἔσχατοι πρῶτοι.
32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἰεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν,
33 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν

34 καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.
36 And he said unto them, What would ye that I should do for you?
37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.
38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?
39 And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized:
40 but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared.
41 And when the ten heard it, they began to be moved with indignation concerning James and John.
42 And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them.
43 But it is not so among you: but whosoever would become great among you, shall be your minister;
44 and whosoever would be first among you, shall be servant of all.
45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.
Jesus Heals Bartimaeus
46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the way side.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάνης οἱ υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν.
36 ὁ δὲ εἶπεν αὐτοῖς Τί θέλετε με ποιήσω ὑμῖν;

37 οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου.
38 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

39 οἱ δὲ εἶπαν αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτήριον ὃ ἐγὼ πίνω πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε·

40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἷς ἡτοίμασται.
41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάνου.
42 καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.
43 οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ’ ὃς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται ὑμῶν διάκονος,
44 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων δοῦλος·

45 καὶ γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἰερειχώ. Καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰερειχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ υἱὸς Τιμαίου Βαρτιμαῖος, τυφλὸς προσαίτης, ἐκάθητο παρὰ τὴν ὁδόν.

47 And when he heard that it was Jesus the Nazarene, he began to cry out, and say, Jesus, thou son of David, have mercy on me.
48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.
49 And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.
50 And he, casting away his garment, sprang up, and came to Jesus.
51 And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight.
52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

47 καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν ἤρξατο κράζειν καὶ
λέγειν Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με.

48 καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν
Υἱὲ Δαυείδ, ἐλέησόν με.

49 καὶ στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν. καὶ φωνοῦσιν τὸν τυφλὸν
λέγοντες αὐτῷ Θάρσει, ἔγειρε, φωνεῖ σε.

50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς τὸν
Ἰησοῦν.
51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί σοι θέλεις ποιήσω; ὁ δὲ
τυφλὸς εἶπεν αὐτῷ Ῥαββουνεί, ἵνα ἀναβλέψω.

52 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου σέσωκέν σε. καὶ
εὐθὺς ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

II.

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples,
2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.
3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.
4 And they went away, and found a colt tied at the door without in the open street; and they loose him.
5 And certain of them that stood there said unto them, What do ye, loosing the colt?
6 And they said unto them even as Jesus had said: and they let them go.
7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.
8 And many spread their garments upon the way; and others branches, which they had cut from the fields.
9 And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord:
10 Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

I I.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἰεροσόλυμα εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ

2 καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ’ ὃν οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε.

3 καὶ ἐάν τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο; εἴπατε Ὁ Κύριος αὐτοῦ χρείαν ἔχει, καὶ εὐθὺς αὐτὸν ἀποστέλλει πάλιν ὧδε.
4 καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν.
5 καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς Τί ποιεῖτε λύοντες τὸν πῶλον;
6 οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

7 καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ’ αὐτόν.
8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας, κόψαντες ἐκ τῶν ἀγρῶν.
9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον Ὡσαννά· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
10 Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυείδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

11 And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.
12 And on the morrow, when they were come out from Bethany, he hungered.
13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs.
14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.
15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;
16 and he would not suffer that any man should carry a vessel through the temple.
17 And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.
18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.
19 And every evening he went forth out of the city.
20 And as they passed by in the morning, they saw the fig tree withered away from the roots.
21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away.
22 And Jesus answering saith unto them, Have faith in God.

11 Καὶ εἰσῆλθεν εἰς Ἰεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλεψάμενος
πάντα, ὀψὲ ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν
δώδεκα.
12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.

13 καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι
εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ᾽ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· ὁ γὰρ
καιρὸς οὐκ ἦν σύκων.
14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς
καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.
15 Καὶ ἔρχονται εἰς Ἰεροσόλυμα. Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο
ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς
περιστερὰς κατέστρεψεν,
16 καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,

17 καὶ ἐδίδασκεν καὶ ἔλεγεν αὐτοῖς Οὐ γέγραπται ὅτι Ὁ οἶκός μου οἶκος
προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν
σπήλαιον λῃστῶν.
18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν
ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ
τῇ διδαχῇ αὐτοῦ.
19 Καὶ ὅταν ὀψὲ ἐγένετο, ἐξεπορεύοντο ἔξω τῆς πόλεως.
20 Καὶ παραπορευόμενοι πρωῒ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.

21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββεί, ἴδε ἡ συκῆ ἣν
κατηράσω ἐξήρανται.
22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ.

23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.
24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.
25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.
26 But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.
27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders;
28 and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things?
29 And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things.
30 The baptism of John, was it from heaven, or from men? answer me.
31 And they reasoned with themselves, saying, If we shall say, From heaven; He will say, Why then did ye not believe him?
32 But should we say, From men—they feared the people: for all verily held John to be a prophet.
33 And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

23 ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ.

24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.
25 καὶ ὅταν στήκετε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ Πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

(26) SRm: ει δε υμεις ουκ αφιετε, ουδε ο πατηρ υμων ο εν τοις ουρανοις αφησει τα παραπτωματα υμων.
27 Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι,
28 καὶ ἔλεγον αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς;
29 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30 τὸ βάπτισμα τὸ Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.
31 καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
32 ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;— ἐφοβοῦντο τὸν ὄχλον· ἅπαντες γὰρ εἶχον τὸν Ἰωάνην ὄντως ὅτι προφήτης ἦν.
33 καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

12.

1 And he began to speak unto them in parables. A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.
2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard.
3 And they took him, and beat him, and sent him away empty.
4 And again he sent unto them another servant; and him they wounded in the head, and handled shamefully.
5 And he sent another; and him they killed: and many others; beating some, and killing some.
6 He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son.
7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
8 And they took him, and killed him, and cast him forth out of the vineyard.
9 What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
10 Have ye not read even this scripture: The stone which the builders rejected, The same was made the head of the corner;

12.

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν. ἀμπελῶνα ἄνθρωπος
ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ
ᾠκοδόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν
γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·

3 καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.
4 καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον
ἐκεφαλίωσαν καὶ ἠτίμασαν.
5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς
μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.
6 ἔτι ἕνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς
λέγων ὅτι Ἐντραπήσονται τὸν υἱόν μου.
7 ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ
κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ
ἀμπελῶνος.
9 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς
γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν ἀπεδοκίμασαν οἱ
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

11 This was from the Lord, And it is marvellous in our eyes?
12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.
13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.
14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Caesar, or not?
15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.
16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.
17 And Jesus said unto them, Render unto Caesar the things that are Caesar's, and unto God the things that are God's. And they marvelled greatly at him.
18 And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying,
19 Teacher, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.
20 There were seven brethren: and the first took a wife, and dying left no seed;
21 and the second took her, and died, leaving no seed behind him; and the third likewise:
22 and the seven left no seed. Last of all the woman also died.

23 In the resurrection whose wife shall she be of them? for the seven had her to wife.

11 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπῆλθον.

13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.
14 καὶ ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; δῶμεν ἢ μὴ δῶμεν;
15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ Καίσαρος.
17 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐξεθαύμαζον ἐπ’ αὐτῷ.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες
19 Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.
20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνῄσκων οὐκ ἀφῆκεν σπέρμα·
21 καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως·
22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.
23 ἐν τῇ ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

24 Jesus said unto them, Is it not for this cause that ye err,
that ye know not the scriptures, nor the power of God?
25 For when they shall rise from the dead, they neither marry,
nor are given in marriage; but are as angels in heaven.
26 But as touching the dead, that they are raised; have ye not
read in the book of Moses, in the place concerning the Bush,
how God spake unto him, saying, I am the God of Abraham,
and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but of the living: ye do greatly
err.
28 And one of the scribes came, and heard them questioning
together, and knowing that he had answered them well, asked
him, What commandment is the first of all?
29 Jesus answered, The first is, Hear, O Israel; The Lord our
God, the Lord is one:
30 and thou shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy mind, and with all thy
strength.
31 The second is this, Thou shalt love thy neighbor as thyself.
There is none other commandment greater than these.
32 And the scribe said unto him, Of a truth, Teacher, thou hast
well said that he is one; and there is none other but he:
33 and to love him with all the heart, and with all the
understanding, and with all the strength, and to love his
neighbor as himself, is much more than all whole burnt-
offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said
unto him, Thou art not far from the kingdom of God. And no
man after that durst ask him any question.
35 And Jesus answered and said, as he taught in the temple,
How say the scribes that the Christ is the son of David?

24 ἔφη αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ;
25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ᾽ εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.
26 περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ Βάτου πῶς εἶπεν αὐτῷ ὁ Θεὸς λέγων Ἐγὼ ὁ Θεὸς Ἀβραὰμ καὶ Θεὸς Ἰσαὰκ καὶ Θεὸς Ἰακώβ;

27 οὐκ ἔστιν Θεὸς νεκρῶν ἀλλὰ ζώντων. πολὺ πλανᾶσθε.

28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν Ποία ἐστὶν ἐντολὴ πρώτη πάντων;
29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν Ἄκουε, Ἰσραήλ, Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστιν,
30 καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.
31 δευτέρα αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.
32 καὶ εἶπεν αὐτῷ ὁ γραμματεύς Καλῶς, Διδάσκαλε, ἐπ᾽ ἀληθείας εἶπες ὅτι εἷς ἐστιν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·
33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.

34 καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.
35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυείδ ἐστιν;

36 David himself said in the Holy Spirit, The Lord said unto my
Lord, Sit thou on my right hand, Till I make thine enemies the
footstool of thy feet.
37 David himself calleth him Lord; and whence is he his son?
And the common people heard him gladly.
38 And in his teaching he said, Beware of the scribes, who
desire to walk in long robes, and to have'salutations in the
marketplaces,
39 and chief seats in the synagogues, and chief places at feasts:

40 they that devour widows houses, and for a pretence make
long prayers; these shall receive greater condemnation.
41 And he sat down over against the treasury, and beheld how
the multitude cast money into the treasury: and many that were
rich cast in much.
42 And there came a poor widow, and she cast in two mites,
which make a farthing.
43 And he called unto him his disciples, and said unto them,
Verily I say unto you, This poor widow cast in more than all
they that are casting into the treasury:
44 for they all did cast in of their superfluity; but she of her
want did cast in all that she had, even all her living.

36 αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ Πνεύματι τῷ Ἁγίῳ Εἶπεν Κύριος τῷ Κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.
37 αὐτὸς Δαυεὶδ λέγει αὐτὸν Κύριον, καὶ πόθεν αὐτοῦ ἐστιν υἱός; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλεγεν Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

39 καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·
40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι, οὗτοι λήμψονται περισσότερον κρίμα.
41 Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·
42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ ἐστιν κοδράντης.

43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·
44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

13.

1 And as he went forth out of the temple, one of his disciples saith unto him, Teacher, behold, what manner of stones and what manner of buildings!
2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.
3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,
4 Tell us, when shall these things be? and what'shall be the sign when these things are all about to be accomplished?
5 And Jesus began to say unto them, Take heed that no man lead you astray.
6 Many shall come in my name, saying, I am he ; and shall lead many astray.
7 And when ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass; but the end is not yet.
8 For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

13.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

2 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ’ ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάνης καὶ Ἀνδρέας
4 Εἰπὸν ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα;
5 ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς Βλέπετε μή τις ὑμᾶς πλανήσῃ.

6 πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.
7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ’ οὔπω τὸ τέλος.

8 ἐγερθήσεται γὰρ ἔθνος ἐπ’ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν. ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.
10 And the gospel must first be preached unto all the nations.
11 And when they lead you to judgment , and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.
12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death.
13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.
14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judaea flee unto the mountains:
15 and let him that is on the housetop not go down, nor enter in, to take anything out his house:
16 and let him that is in the field not return back to take his cloak.
17 But woe unto them that are with child and to them that give suck in those days!
18 And pray ye that it be not in the winter.
19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be.
20 And except the Lord had shortened the days, no flesh would have been saved; but for the elect's sake, whom he chose, he shortened the days.

9 Βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.

10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
11 καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, ἀλλ’ ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ Πνεῦμα τὸ Ἅγιον.

12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·

13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.
14 Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

15 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω τι ἆραι ἐκ τῆς οἰκίας αὐτοῦ,
16 καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ.
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.
18 προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος·
19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονεν τοιαύτη ἀπ’ ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ Θεὸς ἕως τοῦ νῦν καὶ οὐ μὴ γένηται.

20 καὶ εἰ μὴ ἐκολόβωσεν Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.

21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe it not:
22 for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect.
23 But take ye heed: behold, I have told you all things beforehand.
24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken.
26 And then shall they see the Son of man coming in clouds with great power and glory.
27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;
29 even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors.
30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished.
31 Heaven and earth shall pass away: but my words shall not pass away.
32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.
33 Take ye heed, watch and pray: for ye know not when the time is.

21 καὶ τότε ἐάν τις ὑμῖν εἴπῃ Ἴδε ὧδε ὁ Χριστός, Ἴδε ἐκεῖ, μὴ πιστεύετε·
22 ἐγερθήσονται δὲ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ ποιήσουσιν σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς·

23 ὑμεῖς δὲ βλέπετε· προείρηκα ὑμῖν πάντα.

24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.
26 καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽ ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·
29 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.
30 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα γένηται.
31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ παρελεύσονται.
32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ Υἱός, εἰ μὴ ὁ Πατήρ.
33 Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.

34 It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch.
35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning;
36 lest coming suddenly he find you sleeping.
37 And what I say unto you I say unto all, Watch.

14.

1 Now after two days was the feast of the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtlety, and kill him:
2 for they said, Not during the feast, lest haply there shall be a tumult of the people.
3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of pure nard very costly; and she brake the cruse, and poured it over his head.
4 But there were some that had indignation among themselves, saying , To what purpose hath this waste of the ointment been made?

34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς
δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
ἐνετείλατο ἵνα γρηγορῇ.
35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ
ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ·

36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας.
37 ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

14.

1 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. καὶ ἐζήτουν οἱ
ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ κρατήσαντες
ἀποκτείνωσιν.
2 ἔλεγον γάρ Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται θόρυβος τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου
πιστικῆς πολυτελοῦς· συντρίψασα τὴν ἀλάβαστρον κατέχεεν αὐτοῦ τῆς
κεφαλῆς.
4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτούς Εἰς τί ἡ ἀπώλεια αὕτη τοῦ
μύρου γέγονεν;

5 For this ointment might have been sold for above three hundred shillings, and given to the poor. And they murmured against her.
6 But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.
7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always.
8 She hath done what she could; she hath anointed my body beforehand for the burying.
9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.
10 And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them.
11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them .
12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?
13 And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him;
14 and wheresoever he shall enter in, say to the master of the house, The Teacher saith, Where is my guest-chamber, where I shall eat the passover with my disciples?
15 And he will himself show you a large upper room furnished and ready: and there make ready for us.

5 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω δηναρίων τριακοσίων καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.

6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον ἠργάσατο ἐν ἐμοί.
7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς εὖ ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
8 ὃ ἔσχεν ἐποίησεν· προέλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν.
9 ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

10 Καὶ Ἰούδας Ἰσκαριὼθ, ὁ εἷς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ αὐτοῖς.
11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

13 καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ,
14 καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ Διδάσκαλος λέγει Ποῦ ἐστιν τὸ κατάλυμά μου, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
15 καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν.

16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.
17 And when it was evening he cometh with the twelve.
18 And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me.
19 They began to be sorrowful, and to say unto him one by one, Is it I?
20 And he said unto them, It is one of the twelve, he that dippeth with me in the dish.
21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.
22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body.
23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.
24 And he said unto them, This is my blood of the covenant, which is poured out for many.
25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out unto the mount of Olives.
27 And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad.
28 Howbeit, after I am raised up, I will go before you into Galilee.

16 καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.
18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ’ ἐμοῦ.

19 ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ εἷς Μήτι ἐγώ;

20 ὁ δὲ εἶπεν αὐτοῖς Εἷς τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ’ ἐμοῦ εἰς τὸ τρύβλιον.
21 ὅτι ὁ μὲν Υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ Υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν Λάβετε· τοῦτό ἐστιν τὸ σῶμά μου.

23 καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.
24 καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν.
25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.
26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγραπται Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

29 But Peter said unto him, Although all shall be offended, yet will not I.
30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice.
31 But he spake exceedingly vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.
32 And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.
33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.
34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.
35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.
36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.
37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?
38 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.
39 And again he went away, and prayed, saying the same words.
40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

29 ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες σκανδαλισθήσονται, ἀλλ᾽ οὐκ ἐγώ.
30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ.

31 ὁ δὲ ἐκπερισσῶς ἐλάλει Ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.
32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως προσεύξωμαι.
33 καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάνην μετ᾽ αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
34 καὶ λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.
35 καὶ προελθὼν μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν παρέλθῃ ἀπ᾽ αὐτοῦ ἡ ὥρα,

36 καὶ ἔλεγεν Ἀββᾶ ὁ Πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο ἀπ᾽ ἐμοῦ· ἀλλ᾽ οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ.

37 καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.
39 καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών.

40 καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ἤδεισαν τί ἀποκριθῶσιν αὐτῷ.
41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα, ἰδοὺ παραδίδοται ὁ Υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

42 Arise, let us be going: behold, he that betrayeth me is at hand.
43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.
44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely.
45 And when he was come, straightway he came to him, and saith, Rabbi; and kissed him.
46 And they laid hands on him, and took him.
47 But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.
48 And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me?
49 I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled.
50 And they all left him, and fled.
51 And a certain young man followed with him, having a linen cloth cast about him, over his naked body : and they lay hold on him;
52 but he left the linen cloth, and fled naked.
53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.
54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire .
55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.

42 ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικεν.

43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται ὁ Ἰούδας εἷς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.

45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεί, καὶ κατεφίλησεν αὐτόν·
46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.
47 εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον.
48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με·
49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.
50 καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.
51Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν·

52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν.
53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.
55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ηὕρισκον·

56 For many bare false witness against him, and their witness agreed not together.

57 And there stood up certain, and bare false witness against him, saying,
58 We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands.
59 And not even so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
61 But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.
63 And the high priest rent his clothes, and saith, What further need have we of witnesses?
64 Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death.
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with blows of their hands.
66 And as Peter was beneath in the court, there cometh one of the maids of the high priest;
67 and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus.
68 But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew.

56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ’ αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

57 καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ’ αὐτοῦ λέγοντες

58 ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.
59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

61 ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Εὐλογητοῦ;

62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγώ εἰμι, καὶ ὄψεσθε τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.
63 ὁ δὲ ἀρχιερεὺς διαρρήξας τοὺς χιτῶνας αὐτοῦ λέγει Τί ἔτι χρείαν ἔχομεν μαρτύρων;
64 ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου.
65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ Προφήτευσον, καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.
66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,
67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.
68 ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον·

69 And the maid saw him, and began again to say to them that stood by, This is one of them.
70 But he again denied it. And after a little while again they that stood by said to Peter, of a truth thou art one of them; for thou art a Galilaean.
71 But he began to curse, and to swear, I know not this man of whom ye speak.
72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

15.

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.
2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.
3 And the chief priests accused him of many things.
4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of.

69 καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστιν.
70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ.

71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.
72 καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν. καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δὶς φωνῆσαι τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιεν.

15.

1 Καὶ εὐθὺς πρωῒ συμβούλιον ἑτοιμάσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ.

2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει Σὺ λέγεις.
3 καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά.
4 ὁ δὲ Πειλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου κατηγοροῦσιν.

5 But Jesus no more answered anything; insomuch that Pilate marvelled.
6 Now at the feast he used to release unto them one prisoner, whom they asked of him.
7 And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder.
8 And the multitude went up and began to ask him to do as he was wont to do unto them.
9 And Pilate answered them, saying, Will ye that I release unto you the King of the Jews?
10 For he perceived that for envy the chief priests had delivered him up.
11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.
12 And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews?
13 And they cried out again, Crucify him.
14 And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him.
15 And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.
16 And the soldiers led him away within the court, which is the Praetorium; and they call together the whole band.
17 And they clothe him with purple, and platting a crown of thorns, they put it on him;
18 and they began to salute him, Hail, King of the Jews!
19 And they smote his head with a reed, and spat upon him, and bowing their knees worshipped him.

5 ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο.

7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

8 καὶ ἀναβὰς ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς.

9 ὁ δὲ Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε ἀπολύσω ὑμῖν τὸν Βασιλέα τῶν Ἰουδαίων;
10 ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.

11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.
12 ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς Τί οὖν ποιήσω ὃν λέγετε τὸν Βασιλέα τῶν Ἰουδαίων;
13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον αὐτόν.
14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν Σταύρωσον αὐτόν.
15 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.
16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστιν Πραιτώριον, καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον·
18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν Χαῖρε, Βασιλεῦ τῶν Ἰουδαίων·
19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.
21 And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them , that he might bear his cross.
22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.
23 And they offered him wine mingled with myrrh: but he received it not.
24 And they crucify him, and part his garments among them, casting lots upon them, what each should take.
25 And it was the third hour, and they crucified him.
26 And the superscription of his accusation was written over, THE KING OF THE JEWS.
27 And with him they crucify two robbers; one on his right hand, and one on his left.
28 And the scripture was fulfilled, which saith, And he was reckoned with transgressors.
29 And they that passed by railed on him, wagging their heads, and saying, Ha! Thou that destroyest the temple, and buildest it in three days,
30 save thyself, and come down from the cross.
31 In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save.
32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.
33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

20 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν.
21 καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρηναῖον ἐρχόμενον ἀπ᾽ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.
22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν Γολγοθᾶν τόπον, ὅ ἐστιν μεθερμηνευόμενος Κρανίου τόπος.
23 καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.

24 καὶ σταυροῦσιν αὐτὸν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽ αὐτὰ τίς τί ἄρῃ.
25 ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτόν.
26 καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
27 Καὶ σὺν αὐτῷ σταυροῦσιν δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.
(28) SRm, και επληρωθη η γραφη η λεγουσα, Και μετα ανομων ελογισθη.
29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις,
30 σῶσον σεαυτὸν καταβὰς ἀπὸ τοῦ σταυροῦ.
31 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι·

32 ὁ Χριστὸς ὁ Βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν.
33 Καὶ γενομένης ὥρας ἕκτης σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.

34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.
36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down.
37 And Jesus uttered a loud voice, and gave up the ghost.
38 And the veil of the temple was rent in two from the top to the bottom.
39 And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.
40 And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
41 who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.
42 And when even was now come, because it was the Preparation, that is, the day before the sabbath,
43 there came Joseph of Arimathaea, a councillor of honorable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.
44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.
45 And when he learned it of the centurion, he granted the corpse to Joseph.

34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ Ἐλωΐ Ἐλωΐ λαμὰ σαβαχθανεί; ὅ ἐστιν μεθερμηνευόμενον Ὁ Θεός μου ὁ Θεός μου, εἰς τί ἐγκατέλιπές με;
35 καί τινες τῶν παρεστηκότων ἀκούσαντες ἔλεγον Ἴδε Ἠλείαν φωνεῖ.

36 δραμὼν δέ τις καὶ γεμίσας σπόγγον ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται Ἠλείας καθελεῖν αὐτόν.

37 ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν.
38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ᾽ ἄνωθεν ἕως κάτω.
39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως ἐξέπνευσεν, εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος Υἱὸς Θεοῦ ἦν.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς καὶ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη,
41 αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἰεροσόλυμα.

42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν Παρασκευή, ὅ ἐστιν προσάββατον,
43 ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

44 ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανεν·

45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ.

46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb.
47 And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

46 καὶ ἀγοράσας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τέθειται.

7. PROCLAMATION

My children, united in my son:

You have loved me faithfully and have carried me in your hearts.
You possess faith, for you follow my son.
Your father is pleased.

Now have even greater faith.
Difficult times are upon you, but have no fear,
your father is with you.
Ask, and I will answer.
Tell me your needs, and I will fulfill them.

You are surrounded by darkness.
The moment has come for you to testify that you are my children.
I command you: Be Light and shine brightly!
Cast out the darkness and let no shadow remain, for my children are the Light.
I command you: Protect the innocent, protect the vulnerable, protect the weak!
Be strong, be bold, be fierce, and be brave, for evil will not yield easily.
Be kind, yet do not apologize for keeping your children safe.

Be gentle, but never neglect your duties as fathers.
Glorify me by loving your children.

Shed your comfort, rise and restore my glory!
Cast out the evil that threatens you.

Cast the jews out from your lands, they are not to be found among you.
They are not to be your leaders, nor your teachers, nor your doctors, nor your owners.
They deceive you and they harm you.

Cast Islam out from your lands, for it brings darkness.
If you cannot defend your own home, stand together with your brother, for together you can defend his home.

No longer are you to tolerate the forces that seek to destroy you.
I task you with their defeat, for I cherish your children deeply.
Raise your children high above you and behold: my most precious creations!
Defend their futures at all cost and without delay, that your grandchildren and theirs may live prosperous lives beneath a bright sky.

I bless you: your sight is now healed.
Deception will no longer cloud your vision.
Go forth, casting out darkness and its followers.

The day will come when all will love one another.
On that day, your father will walk among you.