

Sepher Yoseph (Luke)

Chapter 1

Shavua Reading Schedule (12th sidrot) - Luke 1 - 3

אֲחֵרֵי אֲשֶׁר רַבִּים הוֹאִילוּ לְחַבֵּר סִפּוּר הַמַּעֲשִׂים
אֲשֶׁר נֶאֱמְנוּ בְּשִׁלְמוֹת בְּתוֹכָנוּ:

1. 'acharey 'asher rabbim ho'ilu l'chaber sipur hama`asim
'asher ne'em'nu bish'lemuth b'thokenu.

Luke1:1 After that many have attempted to compile the story of the deeds
which are confirmed in entirety among us,

<1:1> Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν
περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

1 Epeidēper polloi epecheirēsan anataxasthai diēgēsēsin

Since many attempted to compile a narrative

peri tōn peplērophorēmenōn en hēmin pragmatōn,

about the having been fulfilled among us events,

בְּכֹאֲשֶׁר מְסֻרוֹם לָנוּ הָרַאִים אֹתָם בְּעֵינֵיהֶם מִתְחִלָּה
וְאֲשֶׁר הָיוּ מְשֻׁבְּתֵי הַדָּבָר:

2. ka'asher m'sarum lanu haro'im 'otham b'eyneyhem mit'chilah
wa'asher hayu m'sharathey hadabar.

Luke1:2 just as those who saw them with their own eyes from the beginning
and who were servants of the Word have handed them on to us,

<2> καθὼς παρέδωσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

2 kathōs paredosan hēmin hoi ap' archēs autoptai

just as delivered to us the ones who from the beginning eyewitnesses

kai hypēretai genomenoi tou logou,

and servants having become of the Word,

גַּחְשַׁבְתִּי לְטוֹב גַּם-אֲנִי הַחֲקֹר אַחֵר כָּל-הַדְּבָרִים הָיִטֵּב
מֵרֵאשִׁיתָם לְכַתְּבָם כְּסִדְרָם אֵלַי הָאָדִיר הָאֹפִילוֹס:

3. chashab'ti l'tob gam-'ani hachoker 'achar kal-had'barim heyteb mere'shitham
l'kath'bam k'sid'ram 'eleyak ha'adiv T'ophilos.

Luke1:3 I too thought it good, having investigated all these matters thoroughly
from the beginning, to write them to you according to their order, O noble Theophilus;

<3> ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι,
κράτιστε Θεόφιλε,

3 edoxe kamoi parēkolouthēkoti anōthen pasin

it seemed good to me also having investigated from the beginning everything

akribōs kathexēs soi grapsai, kratiste Theophile,

carefully, in an orderly way to you to write, most noble Theophilus,

ד למען תדע אמת האמרים אשר למדת:

4. l'ma'an teda` 'emeth ha'amarim 'asher lumad'at.

Luke1:4 so that you may know the certainty of the sayings that you have been taught.

<4> ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

4 hina epignōs peri hōn katēchēthēs logōn tēn asphaleian.

that you may know about which you were taught of the words the certainty.

ה כהן הנה בימי הורדוס מלך ארץ יהודה זכריה שמו
ממשפחת אביה ולו אשה מבנות אהרן ושמה אלישבע:

5. kohen hayah biymey Hor'dos mele'k 'erets Yahudah Z'kar'Yah sh'mo mimish'mereth 'AbiYah w'lo 'ishah mib'noth 'Aharon ush'mah 'Elishaba`.

Luke1:5 There was a priest in the days of Hordos, king of the land of Yahudah; his name was ZakarYah, of the division of AbiYah; and he had a wife from the daughters of Aharon, whose name was Elishaba.

<5> Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρὼν καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

5 Egeneto en tais hēmerais Hērōdou basileōs tēs Ioudaias hiereus tis onomati Zacharias
There was in the days of King Herod of Judea, a certain priest by name Zechariah,
ex ephēmerias Abia, kai gynē autō ek tōn thygaterōn Aarōn
of the division of Abijah, and the wife to him of the daughters of Aaron
kai to onoma autēs Elisabet.
and the name of her was Elizabeth.

ושניהם צדיקים לפני האלהים
והלכי תם בכל מצות יהוה ובחקותיו:

6. ush'neyhem tsadiqim liph'ney ha'Elohim
w'hol'key thom b'kal-mits'oth Yahúwah ub'chuqothayu.

Luke1:6 Both of them were righteous before Elohim, walking with integrity in all the commandments of יְהוָה and in His statutes.

<6> ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

6 ēsan de dikairoi amphoterōi enantion tou theou, poreuomenoi
And they were both righteous before Elohim, walking
en pasais tais entolais kai dikaiōmasin tou kyriou amemptoi.
in all the commandments and regulations of YHWH blameless.

וולדם אין ולד כי אלישבע עקרה ושניהם באו בימים:

7. w'lahem 'eyn walad ki 'Elisheba` 'aqarah ush'neyhem ba'u bayamim.

Luke1:7 But they had no child, because Elisheba was barren, and both of them were advanced in days.

<7> καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἑλισάβετ στεῖρα,
καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

7 kai **ouk ēn** autois **teknon**, **kathoti ēn hē Elisabet steira**,
And there was not to them a child, because was Elizabeth barren,
kai **amphoterōi probēbēkotes en tais hēmerais autōn ēsan**.
and both having been advanced in the days of them were.

חַוִּיָּהּ הַיּוֹם בְּכַהֲנוֹ לִפְנֵי אֱלֹהִים בְּסֵדֶר מִשְׁמָרוֹ:

8. **way'hi hayom b'kahano liph'ney 'Elohim b'seder mish'maro.**

Luke1:8 And it happened that it was the day of his priestly service before Elohim
in the order of his division,

<8> Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν
ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ,

8 **Egeneto de en tō hierateuein auton**
And it came to pass in his performing of duties as priest
en tē taxei tēs ephēmerias autou enanti tou theou,
in the succession of the division of him before Elohim,

טְהַקְטִיר קְטֹרֶת לְפִי גֹרְלוֹ כְּמִשְׁפַּט עֲבוֹדַת הַכֹּהֲנִים
וַיָּבֹא אֶל-הַיִּכָּל יְהוָה:

9. **l'haq'tir q'toreth l'phi goralo k'mish'pat `abodath hakohanim wayabo' 'el-Heykal Yahúwah.**

Luke1:9 to burn incense according to his lot as is the ruling of the service of the priests,
so he came into the Temple of יְהוָה.

<9> κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,
9 **kata to ethos tēs hierateias elache**

According to the custom of the priestly office, he was chosen by lot
tou thymiasai eiselthōn eis ton naon tou kyriou,
to burn incense having entered into the temple of YHWH,

יְוָכָל-קָהַל הָעָם מִתְפַּלְלִים בַּחוּץ בְּשַׁעַת הַקְטֹרֶת:

10. **w'kal-q'hal ha'am mith'palalim bachuts b'sha'ath haq'toreth.**

Luke1:10 But the entire assembly of the people were in the prayers outside
at the hour of the incense offering.

<10> καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

10 kai **pan to plēthos ēn tou laou proseuchomenon exō**
and all the multitude were of the people praying outside
tē hōrā tou thymiamatos.
at the hour of the incense offering.

יִיאָהֲרֹחַ מִלְאָךְ יְהוָה גִּרְאָה אֵלָיו עֹמֵד מִימִין מִזְבֵּחַ הַקְטֹרֶת:

11. **w'hinneah mal'a'k Yahúwah nir'ah 'elayu `omed miymin miz'bach haq'toreth.**

Luke1:11 And behold, a messenger of **אֱלֹהִים** appeared to him,
standing to the right of the altar of the incense.

<11> ὡφθῇ δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς
ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

11 ὡphthē de autō aggelos kyriou hestōs

And there appeared to him an angel of YHWH having stood
ek dexiōn tou thysiastēriou tou thymiamatos.
on the right side of the altar of incense.

יְבִירָא זְכַרְיָה וַיִּבְהַל וַאֲמַח נַפְלָה עָלָיו:

12. wayar' Z'kar'Yah wayibahel w'eymah naph'lah `alayu.

Luke1:12 ZakarYah saw this and was alarmed, and terror fell upon him.

<12> καὶ ἐταράχθη Ζαχαρίας ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

12 kai etarachthē Zacharias idōn kai phobos epepesen ep' auton.

And was terrified Zechariah seeing the angel and fear fell upon him.

יְגִיד אֱמֶר אֵלָיו הַמֶּלֶאךָ אֶל-תִּירָא זְכַרְיָהוּ כִּי נִשְׁמָעָה תְּפִלָּתְךָ
וְאֵלִישֶׁבַע אִשְׁתְּךָ תֵּלֵד לְךָ בֵּן וְקָרָאתָ שְׁמוֹ יְהוֹחָנָן:

13. wayo'mer `elayu hamal'a'k 'al-tira' Z'kar'Yahu ki nish'm'ah t'philatheak
we'Elisheba' `ish't'ak teled l'ak ben w'qara'tah sh'mo Yahuchanan.

Luke1:13 And the messenger said to him, “Do not fear, ZakarYahu,
for your petition has been heard, and your wife Elisheva shall bear you a son,
and you shall call his name Yahuchanan.”

<13> εἶπεν δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία,
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεννήσει υἱόν σοι
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

13 eipen de pros auton ho aggelos, Mē phobou, Zacharia,

But said to him the angel, “Do not be afraid, Zechariah,

dioti eisēkousthē hē deēsis sou,

for was heard your prayer,

kai hē gynē sou Elisabet gennēsei huion soi

and your wife, Elizabeth, shall bear a son to you

kai kaleseis to onoma autou Iōannēn.

and you shall call his name John.”

יֵד וְהָיָה-לְךָ לְשִׂמְחָה וְגִיל וְרַבִּים יִשְׂמְחוּ בְּהִנְיָדוֹ:

14. w'hayah-l'ak l'sim'chah wagil w'rabbim yis'm'chu b'hiual'do.

Luke1:14 “He shall be to you a joy and a delight, and many shall rejoice in his birth.”

<14> καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις
καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.

14 kai estai chara soi kai agalliasis

“And he shall be a joy to you and gladness,

kai polloi epi tē genesei autou charēsontai.
and many at his birth shall rejoice.”

טוּכִי-גָדוֹל יִהְיֶה לְפָנַי יְהוָה וְיִזְן וְשָׁכַר לֹא יִשְׁתֶּה
וְרוּחַ הַקֹּדֶשׁ יִמְלֵא מִבְטֶן אִמּוֹ:

15. ki-gadol yih'yeh liph'ney Yahúwah w'yayin w'shekar lo' yish'teh
w'Ruach haQodesh yimale' mibeten 'imo.

Luke1:15 “For he shall be great before יהוה. He shall not drink wine
nor strong drink, and he shall be filled with the Holy Spirit from his mother’s womb.”

<15> ἔσται γὰρ μέγας ἐνώπιον [τοῦ] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ,
καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,

15 estai gar megas enōpion [tou] kyriou,

“For he shall be great before YHWH,

kai oinon kai sikera ou mē piē,

and wine and strong drink in no way shall he drink,

kai pneumatos hagiou plēsthēsetai eti ek koilias mētros autou,

and Spirit the Holy he shall be filled with while in the womb of his mother,”

טוּ וְרַבִּים מִבְּנֵי יִשְׂרָאֵל יָשִׁיב אֶל-יְהוָה אֱלֹהֵיהֶם:

16. w'rabbim mib'ney Yis'ra'El yashib 'el-Yahúwah 'Eloheyhem.

Luke1:16 “And he shall cause many of the sons of Yisra'El to return to יהוה their El.”

<16> καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν.

16 kai pollous tōn huiōn Israēl epistrepsei epi kyrion ton theon autōn.

“and many of the sons of Israel he shall turn back to YHWH their El.”

יִזְהוּא יֵלֶךְ לְפָנָיו בְּרוּחַ אֱלֹהֵי וּבְגִבּוֹרָתוֹ לְהָשִׁיב
לֵב אָבוֹת עַל-בָּנִים וְאֵת הַסּוֹדֵרִים בְּתַבּוּנַת הַצְדִּיקִים
לְהַעֲמִיד עִם מוֹכֵן לְיְהוָה:

17. w'hu' yele'k l'phanayu b'ruach 'EliYahu ubig'buratho l'hashib leb 'aboth `al-banim
w'eth hasorarim bith'bunath hatsadiqim l'ha`amid `am mukan laYahúwah.

Luke1:17 “He shall walk before Him in the Spirit of EliYahu and in His power,
to restore the hearts of the fathers along with the sons, and the wayward
into the understanding of the righteous, to raise up a people prepared for יהוה.”

<17> καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἑλίου,
ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων,
ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

17 kai autos proeleusetai enōpion autou en pneumati kai dynamei Ēliou,

“And he shall go forward before Him in the Spirit and power of Elijah

epistrepsai kardias paterōn epi tekna

to turn back the hearts of the fathers to their children

kai apeitheis en phronēsei dikaiōn,

and the disobedient to the wisdom of the righteous,

hetoimasai kyriō laon kateskeuasmaenon.

to prepare for YHWH a people having been made ready.”

יְחִיאֵמֶר זְכַרְיָה אֶל-הַמַּלְאָךְ בְּמָה אֲדַע אֶת-הַדָּבָר הַזֶּה
כִּי-אֲנִי זָקֵנָתִי וְאִשְׁתִּי בָאָה בְיָמַי:

18. wayo'mer Z'kar'Yah 'el-hamal'a'k bamah 'eda` 'eth-hadabar hazeh
ki-'ani zaqan'ti w'ish'ti ba'ah bayamim.

Luke1:18 ZakarYah said to the messenger, “How shall I know this Word?

For I am grown old, and my wife is advanced in days.”

<18> Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο;
ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

18 Kai eipen Zacharias pros ton aggelon, Kata ti gnōsomai touto?

And Zechariah said to the angel, “By what shall I know this?

egō gar eimi presbytēs kai hē gynē mou probēbēkuia en tais hēmerais autēs.

For I am old and my wife having advanced in her days.”

יְטַוְעֵן הַמַּלְאָךְ וַיֹּאמֶר אֵלָיו אֲנִי בְרִיאֵל הָעוֹמֵד
לִפְנֵי הָאֱלֹהִים וְשְׁלוֹחַ אֲנֹכִי לְדַבֵּר אֵלֶיךָ
וּלְבַשֶּׁרְךָ אֶת-הַבְּשׂוּרָה הַזֹּאת:

19. waya'an hamal'a'k wayo'mer 'elayu 'ani Gab'ri'El ha'omed liph'ney ha'Elohim
w'shaluach 'anoki l'daber 'eleyak u'baser'ak 'eth-hab'sorah hazo'th.

Luke1:19 The messenger answered and said to him,

“I am Gabri'El, who stands before Elohim,

and I have been sent to speak to you and to proclaim you this good news.”

<19> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριήλ ὁ παρεστηκὼς
ἐνώπιον τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγελίσασθαί σοι ταῦτα.

19 kai apokritheis ho aggelos eipen autō,

And having answered the angel said to him,

Egō eimi Gabriēl ho parestēkōs enōpion tou theou

“I am Gabriel the one having stood before Elohim

kai apetalēn lalēsai pros se kai euaggelisasthai soi tauta;

and I was sent to speak to you and to announce these things to you.”

כִּוְהִנֵּךְ נִאֲלָם וְלֹא תוּכַל לְדַבֵּר עַד-הַיּוֹם אֲשֶׁר יָקוּם
הַדָּבָר הַזֶּה פַּתַּח כִּי-לֹא הָאֲמַנְתָּ לְדַבְּרֵי יְהוָה וּמִלְאוּ בְמוֹעֲדָם:

20. w'hinn'ak ne'elam w'lo' thukal l'daber `ad-hayom 'asher yaqum hadabar hazeh
tachath ki-lo' he'eman'at lid'baray w'hem yimal'u b'mo`adam.

Luke1:20 “But behold, you shall be mute and not able to speak until the day

that this Word is established, because you did not believe My words--

but they shall be fulfilled at their appointed time.”

<20> καὶ ἰδοὺ ἔσθῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα,
ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἷτινες πληρωθήσονται

εἰς τὸν καιρὸν αὐτῶν.

20 kai idou esē siōpōn kai mē dynamenos lalēsai

“And look, you shall be mute and not being able to speak

achri hēs hēmeras genētai tauta, anth’ hōn ouk episteusas tois logois mou,

until which day these things happen, because you did not believe in My words,

hoitines plērōthēsontai eis ton kairon autōn.

which shall be fulfilled in their time.”

כא וְהָעָם הוֹחִילוּ לְזַכְרָיָה וּבִתְמָהוּ כִּי-הִתְמַהְמָה בְּהִיכָלִי:

21. w’ha’am hochilu liZ’kar’Yah wayith’m’hu ki-hith’mah’mah baHeykal.

Luke1:21 The people were waiting for ZakarYah,
and were wondering at his delay in the Temple.

<21> Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν
καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν.

21 Kai ēn ho laos prosdokōn ton Zacharian

And were the people expecting Zechariah

kai ethaumazon en tō chronizein en tō naō auton.

and they were amazed at delay in his temple.

כב וַיְהִי בַּעֲצָתוֹ לֹא יָכֹל לְדַבֵּר אֲלֵיהֶם וַיִּדְעוּ כִּי-מֶרְאָה
רָאָה בְּהִיכָל וַיִּרְמֹז לָהֶם וַעֲוֹדָנִי נֶאֱלָם:

22. way’hi b’tse’tho lo’ yakol l’daber ‘aleyhem wayed’u ki-mar’ah ra’ah baHeykal
wayir’moz lahem w’odenu ne’elam.

Luke1:22 And it happened that when he went out, he was not able to speak to them,
and they knew that he had seen a vision in the Temple; and he signaled to them,
but was still mute.

<22> ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἐώρακεν
ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς καὶ διέμενε κωφός.

22 exelthōn de ouk edynato lalēsai autois,

And having come out he was not able to speak to them,

kai epegnōsan hoti optasian heōraken en tō naō;

and they knew that he has seen a vision in the temple.

kai autos ēn dianeuōn autois kai diemenen kōphos.

And he kept motioning to them and he remained mute.

כג וַיְהִי כַּאֲשֶׁר מָלְאוּ יְמֵי עֲבֹדָתוֹ וַיָּשָׁב אֶל-בֵּיתוֹ:

23. way’hi ka’asher mal’u y’mey `abodatho wayashab ‘el-beytho.

Luke1:23 And it came to pass when the days of his service had been fulfilled,
he returned to his house.

<23> καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

23 kai egeneto hōs eplēsthēsan hai hēmerai tēs leitourgias autou,

And it came about as were fulfilled the days of his service,

apēlthen eis ton oikon autou.
he went to his house.

כדַּוְיָהִי אַחַר הַיָּמִים הָאֵלֶּה וַתַּהַר אֵלִישֶׁבַע אִשְׁתּוֹ
וַתַּחֲבֵּא חֲמִשָּׁה חֳדָשִׁים וַתֹּאמֶר:

24. way'hi 'achar hayamim ha'eleh watahar 'Elisheba' 'ish'to
watith'chabe' chamishah chadashim wato'mar.

Luke1:24 And it came to pass after these days Elisheba his wife conceived
and she kept herself hidden for five months and she said,

<24> Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ
καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε λέγουσα

24 Meta de tautas tas hēmeras synelaben Elisabet hē gynē autou
And after these days became pregnant Elizabeth, his wife
kai periekryben heautēn mēnas pente legousa
and she was hiding herself for five months saying

כַּה כָּכָה עָשָׂה לִי יְהוָה בַּיָּמִי פְקֹדוֹ אוֹתִי לְאִסֹּף
אֶת־חֲרָפְתִּי מִבְּנֵי אָדָם:

25. kakah `asah li Yahúwah biymey phaq'do 'othi
le'esoph 'eth-cher'pathi mib'ney 'adam.

Luke1:25 “Thus **YHWH** has dealt with me in the days that He took note of me,
to gather up my disgrace from the sons of men.”

<25> ὅτι Οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις
αἷς ἐπείδεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.

25 hoti Houtōs moi pepoiēken kyrios en hēmerais
“Thus to me has done YHWH in days
hais epeiden aphelein oneidos mou en anthrōpois.
in which he looked with favor to take away my reproach among men.”

כּוּוְיָהִי בַחֲדָשׁ הַשְּׁנִשִּׁי וַיִּשְׁלַח אֱלֹהִים אֶת־גַּבְרִיאֵל הַמִּלֶּאךָ
וְלִילָהּ אֶל־עִיר אַחַת וּשְׁמָהּ נֶצְרֶת:

26. way'hi bachodesh hashishi wayish'lach 'Elohim 'eth-Gab'ri'El hamal'a'k
Galilah 'el-`ir 'achath ush'mah N'tsareth.

Luke1:26 And it came to pass in the sixth month
Elohim sent the messenger Gabri'El to the Galil, to a certain city named Netsareth,

<26> Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ
εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ

26 En de tō mēni tō hektō apostalē ho aggelos Gabriēl apo tou theou
Now in the month sixth, was sent the angel Gabriel from Elohim
eis polin tēs Galilaias hē onoma Nazareth
to a city of Galilee to which is the name, Nazareth,

כזאָל-בַּתּוּלָה מֵאַרְשָׁה לְאִישׁ אֲשֶׁר-שְׁמוֹ יוֹסֵף מִבֵּית דָּוִד
וְשֵׁם הַבַּתּוּלָה מִרְיָם:

27. 'el-b'thulah m'orasah l'ish 'asher-sh'mo Yoseph mibeyth Dawid
w'shem hab'thulah Mir'yam.

Luke1:27 to a maiden who was betrothed to a man whose name was Yoseph,
from the house of Dawid. And the maiden's name was Miryam.

<27> πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ ἐξ οἴκου Δαυὶδ
καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ.

27 pros parthenon emnēsteumenēn andri hō onoma Iōsēph
to a virgin having been engaged to a man whom is the name Joseph
ex oikou Dawid, kai to onoma tēs parthenou Mariam.
of the house of David, and the name of the virgin was Mary.

כחַ וַיָּבֹא הַמַּלְאָךְ הַחֲדָרָה וַיֹּאמֶר אֵלֶיהָ שָׁלוֹם לָךְ אִשְׁת־חַן
יְהוָה עִמָּךְ (בְּרוּכָה אַתְּ בְּנָשִׁים):

28. wayabo' hamal'a'k hachad'rah wayo'mer 'eleyah shalom l'ak 'esheth-chen
Yahúwah `ima'k (b'rukah 'at' banashim).

Luke1:28 And the messenger came and said to her,
“Peace to you, gracious woman! 𐤅𐤓𐤕𐤕 is with you {blessed are you among women}”.

<28> καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπεν, Χαῖρε,
κεχαριτωμένη, ὁ κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.

28 kai eiselthōn ho aggelos pros autēn eipen, Chaire,
And entering the angel to her he said “Hail,
kecharitōmenē, ho kyrios meta sou. [eulogēmenē su en gunaixin.]
one receiving grace, YHWH is with you. Blessed are you among women.”

כט וְהִיא (בְּרָאוּתָהּ) נִבְהָלָה לְדַבָּרוֹ
וַתֹּאמֶר בְּלִבָּהּ מָה הַבְּרָכָה הַזֹּאת:

29. w'hi' (bir'othah) nib'halah lid'baro wato'mer b'libah mah hab'rakah hazo'th.

Luke1:29 {When she saw him,} she was alarmed at his statement
and said in her heart, “What is this blessing?”

<29> ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ,
καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

29 hē de idousa dietarachthē epi tō logō autou,
she But seeing, was disturbed at his word
kai dielogizeto potapos eiē ho aspasmos houtos.
and kept pondering of what sort might be this greeting.

לַוַיֹּאמֶר לָהּ הַמַּלְאָךְ אֶל-תִּירְאִי מִרְיָם
כִּי-מַצְאָתְךָ חַן לְפָנַי הָאֱלֹהִים:

30. wayo'mer lah hamal'a'k 'al-tir'i Mir'yam ki-matsa'th' chen liph'ney ha'Elohim.

Luke1:30 And the messenger said to her, “Do not fear, Miryam;
because you have found favor before Elohim.”

<30> καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ, εὖρες γὰρ χάριν παρὰ τῷ θεῷ.

30 kai eipen ho aggelos autē, Mē phobou, Mariam,
And said the angel to her, “Do not fear, Mary,

heures gar charin para tō theō.
for you found favor with Elohim.”

לֹא יִהְיֶה קָרָה וְיִלְדֶת בֵּן וְקָרְאָתָּ שְׁמוֹ יְהוֹשֻׁעַ:

31. w’hinna’k harah w’yolad’t’ ben w’qara’t’h’ ‘eth-sh’mo Yahushua.

Luke1:31 “And behold, You shall conceive and bear a son,
and you shall call His name **וְיִקְרָא**.”

<31> καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱὸν
καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

31 kai idou syllēmpsē en gastri
“And behold you shall conceive in your womb
kai texē huion kai kaleseis to onoma autou Iēsoun.
and shall bear a son and you shall call His name Yahushua.”

לְבַיְחָוָא גָּדוֹל יִהְיֶה וּבֶן-עֲלִיּוֹן יִקְרָא
וְיִתֶּנָּה אֱלֹהִים יִתֵּן-לוֹ אֶת-כִּסֵּא דָּוִד אָבִיו:

32. w’hu’ gadol yih’yeh uben-`El’yon yiqare’
waYahúwah ‘Elohim yiten-lo ‘eth-kise’ Dawid ‘Abiu.

Luke1:32 “He shall be great and He shall be called the Son of Elyon (Most High).
and **וְיִתֶּנָּה** Elohim shall give Him the throne of His father Dawid”.

<32> οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου κληθήσεται
καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ,

32 houtos estai megas kai huios huuistou klēthēsetai
“This One shall be great and the Son of the Most High he shall be called
kai dōsei autō kyrios ho theos ton thronon Daud tou patros autou,
and shall give Him YHWH Elohim, the throne of David His Father,”

לְגֻמְלָךְ עַל-בֵּית יַעֲקֹב לְעוֹלָם וָעֶד וְלִמְלֻכּוֹתוֹ אֵין קֵץ:

33. umala’k `al-beyth Ya`aqob l’`olam wa`ed ul’mal’kutho ‘eyn qets.

Luke1:33 “and He shall reign over the house of Ya’aqob forever and ever,
and there shall be no end to His kingdom.”

<33> καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας
καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

33 kai basileusei epi ton oikon Iakōb eis tous aiōnas
“and He shall rule over the house of Jacob into the ages
kai tēs basileias autou ouk estai telos. and of His kingdom there shall not be an end.”

לדַּוְתָאמַר מְרָיָם אֶל-הַמַּלְאָךְ אֵיךְ יִהְיֶה הַדְּבָר הַזֶּה
וְאֲנִי אֵינְנִי יוֹדַעַת אִישׁ:

34. wato'mer Mir'yam 'el-hamal'a'k 'ey'k yih'yeh hadabar hazeh
wa'ani 'eyneni yoda'ath 'ish.

Luke1:34 Miryam said to the messenger, "How shall this Word be?
I have not known a man?"

34 <34> εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
34 eipen de Mariam pros ton aggelon, Pōs estai touto, epei andra ou ginōskō?
But said Mary to the angel, "How shall be this, since I do not know a man?"

לְהַוִּיעֵן הַמַּלְאָךְ וַיֹּאמֶר אֵלֶיהָ רוּחַ הַקֹּדֶשׁ תָּבוֹא עָלֶיךָ וְגִבּוֹרַת
עֲלִיוֹן תַּצִּל עָלֶיךָ עַל-כֵּן קְדוֹשׁ יֵאמַר לִילּוֹד בֶּן-הָאֱלֹהִים:

35. waya'an hamal'a'k wayo'mer 'eleyah Ruach haQodesh tabo' `alay'k
ug'burath `El'yon tatsel `alay'k `al-ken qadosh ye'amer layilod ben-ha'Elohim.

Luke1:35 The messenger answered and said to her, "The Holy Spirit shall come upon you,
and the power of Elyon shall overshadow you.
Therefore, the One that is born shall be called holy, the Son of Elohim."

35 <35> καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ,
Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοί.
διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.

35 kai apokritheis ho aggelos eipen autē, Pneuma hagian epeleusetai epi se
And answering the angel said to her, "The Holy Spirit shall come upon you
kai dynamis huuistou episkiasei soi;
and the power of the Most High shall overshadow you."
dio kai to gennōmenon hagian klēthēsetai huiois theou.
Therefore also the One being born shall be called holy, the Son of Elohim.

לִוְהִנֵּחַ אֶלְיִשְׁבַּע קְרוֹבָתָךְ אֲשֶׁר קָרְאוּ-לָהּ עֲקָרָה גַּם-הִיא
קָרָה לָלֶדֶת בֶּן בְּזִקְנֶתָהּ וְזֶה לָהּ הַחֹדֶשׁ הַשְּׁשִׁי:

36. w'hinneh 'Elisheba' q'robathe'k 'asher qar'u-lah `aqarah
gam-hi' harah laledeth ben b'ziq'nathah w'zeh lah hachodesh hashishi.

Luke1:36 "And behold, your relative Elisheba, whom she was called barren,
she is also conceived to give a son in her old age. This is the sixth month with her."

36 <36> καὶ ἰδοὺ Ἑλισάβετ ἡ συγγενὴς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς
καὶ οὗτος μὲν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα·

36 kai idou Elisabet hē syggenis sou kai autē syneilēphen huion en gērei autēs
And behold Elizabeth your relative also she has conceived a son in her old age
kai houtos mēn hektos estin autē tē kaloumenē steirā;
and this month is the sixth for her the one being called barren;

לֹא כִי לֹא-יַפְלֵא מֵאֱלֹהִים כָּל-דְּבָר:

37. ki lo'-yipale' me'Elohim kal-dabar.

Luke1:37 “For every Word is not perplexing from Elohim.”

<37> ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ῥῆμα.

37 **hoti ouk adynatēsei para tou theou pan hrēma.**

“because shall not impossible from Elohim every Word”

לחַ וַתֹּאמֶר מִרְיָם הִנְנִי שִׁפְחַת יְהוָה יְהִי-לִי כְדִבְרְךָ
וַיֵּצֵא מֵאֶתָּה הַמַּלְאָךְ:

38. wato'mer Mir'yam hin'ni shiph'chath Yahúwah y'hi-li kid'bareak wayetse' me'itah hamal'a'k.

Luke1:38 And Miryam said, “Behold, I am the maidservant of **יהוה**.

Let it be for me according to your Word.” And the messenger departed from her.

<38> εἶπεν δὲ Μαριάμ, Ἴδου ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.
καὶ ἀπῆλθεν ἀπ’ αὐτῆς ὁ ἄγγελος.

38 **eipen de Mariam, Idou hē doulē kyriou;**

and **said Mary, “Behold the bondmaid of YHWH;**

genoito moi kata to hrēma sou.

may it be done to me according to your Word.”

kai apēlthen ap’ autēs ho aggelos.

And departed from her the angel.

לְטַוְתָּקָם מִרְיָם בְּיָמִים הָהֵם
וַתִּמְהַר לָלֶכֶת הַהֲרָה אֶל-עִיר יְהוּדָה:

39. wataqam Mir'yam bayamim hahem wat'maher laleketh haharah 'el-'ir Yahudah.

Luke1:39 And Miryam arose at those days

and went with haste to the mountains, to a city of Yahudah.

<39> Ἀναστᾷσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη
εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,

39 **Anastasa de Mariam en tais hēmerais tautais eporeuthē**

And having arisen Mary in these days traveled

eis tēn oreinēn meta spoudēs eis polin Iouda,

into the hill country with haste to a city of Judah,

מִתְבֵּא בֵּית זְכַרְיָה וַתְּבָרֶךְ אֶת-אֵלִישָׁבַע:

40. watabo' beyth Z'kar'Yah wat'bare'k 'eth-'Elishaba'.

Luke1:40 and she entered the house of ZakarYah and blessed Elishaba.

<40> καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλισάβετ.

40 **kai eisēlthen eis ton oikon Zachariou kai ēspasato tēn Elisabet.**

and she entered into the house of Zechariah and greeted Elizabeth.

מֵאִיְהִי כְּשִׁמְעַ אֵלִישָׁבַע אֶת-בְּרַכַּת מִרְיָם וַיְרַקֵּד הַיֶּלֶד
בְּמַעֲיָהּ וַתִּמְלֵא אֵלִישָׁבַע רוּחַ הַקֹּדֶשׁ:

41. way'hi kish'mo`a 'Elisheba` 'eth-bir'kath Mir'yam
wayir'qad hayeled b'me`eyah watimale' 'Elisheba` Ruach haQodesh.

Luke1:41 And it came to pass when Elisheba heard Miryam's blessing,
the baby leaped in her womb and Elisheba was filled with the Holy Spirit.

<41> καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἢ Ἑλισάβετ, ἐσκίρτησεν
τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἢ Ἑλισάβετ,

41 kai egeneto hōs ēkousen ton aspasmon tēs Marias hē Elisabet,

And it came about when heard the greeting of Mary, Elizabeth,
eskirtēsen to brephos en tē koiliā autēs, kai eplēsthē pneumatos hagiou hē Elisabet,
leaped the baby in her womb, and was filled with the Holy Spirit Elizabeth,

מבִּיתְקֶרָא בְּקוֹל גָּדוֹל וַתֹּאמֶר בְּרוּכָה אַתָּה בְּנִשְׁיִים
וּבְרִוּךְ פְּרִי בִטְנֶךָ:

42. watiq'ra' b'qol gadol wato'mar b'rukah 'at' banashim ubaru'k p'ri bit'ne'h.

Luke1:42 And she called out with a loud voice and said,
“Blessed are you among women, and blessed is the fruit of your womb!”

<42> καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν
καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

42 kai anephōnēsen kraugē megalē kai eipen, Eulogēmenē sy

and she cried out with a loud cry and said, “Having been blessed are you
en gynaixin kai eulogēmenos ho karpos tēs koilias sou.
among women and having been blessed is the fruit of your womb.”

מגִּימָה-לִּי כִּי-אִם אֶדְנִי בָּאָה אֵלַי:

43. umah-li ki-'em 'Adoni ba'ah 'elay.

Luke1:43 “And what is this to me,
that the mother of my Adon (Master) should come to me?”

<43> καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;

43 kai pothen moi touto

“And why has happened this to me
hina elthē hē mētēr tou kyriou mou pros eme?
that should come my mother of my Master to me?”

מִדְּכִי קוֹל בְּרִכְתְּךָ בָּא בְּאָזְנִי וַהֲנֵה רֶקֶד בְּשִׁמְחָה הִילָּד בְּמַעְרִי:

44. ki qol bir'kathe'k ba' b'az'nay w'hinneha raqad b'sim'chah hayeled b'me`ay.

Luke1:44 “For when the sound of your blessing came to my ears,
behold, the baby leaped in my womb for joy.”

<44> ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὠτά μου,
ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

44 idou gar hōs egeneto hē phōnē tou aspasμου sou eis ta ōta mou,

“For behold when came the sound of your greeting into my ears,
eskirtēsen en agalliasēi to brephos en tē koiliā mou.

leaped with joy the baby in my womb.”

מִן־אֲשֶׁרִי הַמְּאֲמִינָה כִּי הַמָּלֵא יִמָּלֵא אֲשֶׁר דִּבֶּר-לָהּ מֵאֵת יְהוָה:

45. w'ash'rey hama'aminah ki himale' yimale' 'asher dubar-lah me'eth Yahúwah.

Luke1:45 “Blessed is she who believed,
that what was spoken to her by אֱלֹהִים shall surely be fulfilled.”

<45> καὶ μακαρία ἡ πιστεύσασα
ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

45 kai makaria hē pisteusasa

And blessed is the one having believed

hoti estai teleiōsis tois lelalēmenois autē para kyriou.

that there shall be a fulfillment to the things having been spoken to her by YHWH.

מִן־אֲמַר מִרְיָם רוּמָמָה נִפְשִׁי אֶת-יְהוָה:

46. wato'mer Mir'yam romamah naph'shi 'eth-Yahúwah.

Luke1:46 And Miryam said, “My soul lifts up אֱלֹהִים,”

<46> Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,

46 Kai eipen Mariam, Megalynei hē psychē mou ton kyrion,

And Mary said, “exalts My soul YHWH,”

מִן־תִּגַּל רוּחִי בְּאֱלֹהֵי יִשְׁעִי:

47. watagel ruchi b'Elohey yish'i.

Luke1:47 “and my spirit rejoices in the El of my salvation,”

<47> καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρί μου,

47 kai ēgalliasen to pneuma mou epi tō theō tō sōtēri mou,

“and rejoiced my spirit in the El of my Savior,”

מִן־אֲשֶׁר רָאָה בְּעֵינֵי אֶמְתּוֹ כִּי הִנֵּה מַעֲתָה יִשְׁרָוֶנִי כָּל-דּוֹרוֹת:

48. 'asher ra'ah ba'ani 'amatho ki hinneh me'attah y'ash'runi kal-hadoroth.

Luke1:48 “who has seen on the humiliation of His handmaid.

For behold, from now on all generations shall call me blessed.”

<48> ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί,

1:48 hoti epeblepsen epi tēn tapeinōsin tēs doulēs autou.

“for he looked upon the humble state of his bondmaid.

idou gar apo tou nyn makariousin me pasai hai geneai,

For behold from now on shall consider blessed me, all generations,”

מִן־כִּי גְדֹלוֹת עָשָׂה לִּי שְׁדַי וְקְדוֹשׁ שְׁמוֹ:

49. ki g'doloth `asah li shadday w'qadosh sh'mo.

Luke1:49 “For the Mighty One has done great things for me, and His name is holy.”

<49> ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ,

49 **hoti epoiēsen moi megala ho dynatos. kai hagion to onoma autou,**
“for did to me great things the Mighty one. And Holy is His name,”

נִתְחַסְדוּ לְדֹר דֹּרִים עַל יְרֵאָיו:

50. **w'chas'do l'dor dorim `al y're'ayu.**

Luke1:50 “And His kindness endures from generation to generations
to those who fear Him.”

<50> καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.

50 kai to eleos autou eis geneas kai geneas tois phoboumenois auton.

“and His mercy to generations and generations to the ones fearing Him.”

נַעֲבֹרֹת עָשָׂה בְּזַרְעוֹ פִּזָּר גִּבּוֹרִים בְּמַזְמוֹת לִבָּם:

51. **g'buroth `asah biz'ro'o pizar ge'im bim'zimoth libam.**

Luke1:51 He has done powerful deeds by His arm.
He has scattered the proud in the purposes of their hearts.

<51> Ἐποίησεν κράτος ἐν brachioni αὐτοῦ,
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

51 Epoiēsen kratos en brachioni autou,

He did a mighty deed with His arm,

dieskorpisen hyperēphanous dianoiā kardias autōn;

He scattered the proud in the thoughts of their heart.

נִבְהָרַם נְדִיבִים מִכְסְּאוֹתָם וַיָּרֶם שְׁפָלִים:

52. **haras n'dibim mikis'otham wayarem sh'phalim.**

Luke1:52 “He has torn down nobles from their thrones, and raised up the lowly.”

<52> καθείλεν δυνάστας ἀπὸ θρόνων καὶ ὑψωσεν ταπεινούς,

52 katheilen dynastas apo thronōn kai huyōsen tapeinous,

“He brought down rulers from their thrones and lifted up the humble,”

נִגְרָעִים מִלֵּא-טוֹב וַעֲשִׂירִים נִשְׂלַח רֵיקָם:

53. **r`ebim mile'-tob wa`ashirim shilach reyqam.**

Luke1:53 “He has filled the hungry with good things,
but He has sent the rich away empty.”

<53> πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.

53 peinōntas eneplēsen agathōn kai ploutountas exapesteilen kenous.

the ones hungering He filled with good things and rich ones He sent away empty.

נִדְתָּמַךְ בְּיִשְׂרָאֵל עַבְדּוֹ לְזִכֹּר אֶת-רַחֲמָיו:

54. **tama'k b'Yis'ra'El `ab'do liz'kor `eth-rachamayu.**

Luke1:54 “He has sustained His servant Yisra'El, in remembrance of His compassions,”

<54> ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

54 antelabeto Israēl paidos autou, mnēsthēnai eleous,
“He helped Israel His servant, to remember mercy,”

נֶחֱפָאֲשֶׁר דִּבֶּר אֶל-אֲבוֹתֵינוּ לְאַבְרָהָם וּלְיִצְחָק עַד-עוֹלָם:

55. ka'asher diber 'el-'abotheynu l'Ab'raham ul'zar'o `ad-`olam.

Luke1:55 “as He spoke to our fathers, To Abraham and to his offspring forever.”

<55> καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,
τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

55 kathōs elalēsen pros tous pateras hēmōn, tō Abraam kai tō spermati autou eis ton aiōna.
“just as He spoke to our fathers, to Abraham and to his offspring into the age.”

וַיָּשֶׁב מִרְיָם עִמָּה כְּשִׁלְשָׁה חֳדָשִׁים וַתָּשָׁב לְבֵיתָהּ:

56. watesheb Mir'yam `imah kish'ishah chadashim watashab l'beythah.

Luke1:56 And Miryam stayed with her about three months
and then returned to her house.

<56> Ἐμεινεν δὲ Μαρίαμ σὺν αὐτῇ ὡς μῆνας τρεῖς,
καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

56 Emeinen de Mariam syn autē hōs mēnas treis, kai hypestrepsen eis ton oikon autēs.
And remained Mary with her about three months, and she returned to her house.

נִזְוִימָלְאוּ יָמֶי אֵלִישֶׁבַע לִלְדֹת וַתֵּלֶד בֵּן:

57. wayim'l'u y'mey 'Elisheba` laledeth wateled ben.

Luke1:57 The days were fulfilled for Elisheba to give birth, and she bore a son.

<57> Τῇ δὲ Ἑλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν καὶ ἐγέννησεν υἱόν.

57 Tē de Elisabet eplēsthē ho chronos tou tekein autēn, kai egennēsen huion.
Now for Elizabeth was fulfilled the time for her to give birth, and she bore a son.

וַיִּשְׁמְעוּ וְקִרְבָּיָהּ וְקִרְבֵּיהָ

כִּי-הִגִּדִיל יְחִזְקָה אֶת-חֲסִדּוֹ עִמָּה וַיִּשְׂמְחוּ אִתָּהּ:

58. wayish'm`u sh'keneyah uq'robeyah
ki-hig'dil Yahúwah `eth-chas'do `imah wayis'm'chu `itah.

Luke1:58 Her neighbors and her relatives heard
that YHWH had shown His kindness to her, and they rejoiced with her.

<58> καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς
ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς καὶ συνέχαιρον αὐτῇ.

58 kai ēkousan hoi perioikoi kai hoi syggeneis autēs hoti emegalynen kyrios
And heard the neighbors and her relatives that YHWH greatly demonstrated
to eleos autou met' autēs kai synechairon autē.
His mercy to her and they were rejoicing with her.

נִטְוִיחֵי בַיּוֹם הַשְּׂמִינִי וַיִּבְאוּ לְמוֹל אֶת-הַיֶּלֶד

וַיִּקְרָאוּ אֶת-שְׁמוֹ זְכַרְיָה עַל-שֵׁם אָבִיו:

59. way'hi bayom hash'mini wayabo'u lamul 'eth-hayaled
wayiq'r'u 'eth-sh'mo Z'kar'Yah `al-shem 'abiu.

Luke1:59 And it came to be, on the eighth day they came to circumcise the child,
and they called his name ZakarYah, after the name of his father.

<59> Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον
καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

59 Kai egeneto en tē hēmera tē ogdoē ēlthon peritemein to paidion
And it came about on the day eighth they came to circumcise the child
kai ekaloun auto epi tō onomati tou patros autou Zacharian.
and they were calling it him by the name of his father, Zechariah.

סוּתַעֲנַן אָמִי וְתֹאמַר לֹא כִי יְהוּחַנָּן יִקְרָא לוֹ:

60. wata`an 'imo wato'mar lo' ki Yahuchanan yiqare' lo.

Luke1:60 And his mother answered and said, "Not so but he shall be called Yahuchanan!"

<60> καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

60 kai apokritheisa hē mētēr autou eipen, Ouchi, alla klēthēsetai Iōannēs.
And having answered his mother said, no, but he shall be called John.

סא וַיֹּאמְרוּ אֵלֶיהָ אֵין-אִישׁ בְּמִשְׁפַּחְתָּךְ אֲשֶׁר שְׁמוֹ כַּשֵּׁם הַזֶּה:

61. wayo'm'ru 'eleyah 'eyn-'ish b'mish'pach'te'k 'asher sh'mo kashem hazeh.

Luke1:61 And they said to her, "No one in your family who is called by that name."

<61> καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου
ὃς καλεῖται τῷ ὀνόματι τούτῳ.

61 kai eipan pros autēn hoti
And they said to her
Oudeis estin ek tēs syggeneias sou hos kaleitai tō onomati toutō.
"There is no one from your relatives who is called by this name."

סב וַיִּרְמְזוּ אֵל-אָבִיו לָדַעַת מָה הַשֵּׁם אֲשֶׁר יִקְרָא לוֹ:

62. wayir'm'zu 'el-'abiu lada`ath mah hashem 'asher yiqare' lo.

Luke1:62 And they signaled to his father to know what is the name that he would call him.

<62> ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.

62 eneneuon de tō patri autou to ti an theloi kaleisthai auto.
And they were motioning to his father whatever he might wish him to be called.

סג וַיִּשְׁאַל לוֹחַ וַיִּכְתֹּב עָלָיו לֵאמֹר יְהוּחַנָּן שְׁמוֹ וַיִּתְּמָהּ בָּלָם:

63. wayish'al luach wayik'tob `alayu le'mor Yahuchanan sh'mo wayith'm'hu kulam.

Luke1:63 And he asked for a tablet and wrote on it, saying, "His name is Yahuchanan,"
and all of them were amazed.

<63> καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ.

καὶ ἐθαύμασαν πάντες.

63 kai aitēsas pinakidion egrapsen legōn, Iōannēs estin onoma autou.

And having asked for a tablet he wrote saying, "John is his name."

kai ethaumasasan pantes.

And everyone was amazed.

סִד וַיִּפְתַּח פִּיו וּלְשׁוֹנוֹ פָּתָאם וַיִּבְרַךְ וַיְבָרֵךְ אֶת־הָאֱלֹהִים:

64. wayipathach piu ul'shono pith'om way'daber way'bare'k 'eth-ha'Elohim.

Luke1:64 And suddenly his mouth and his tongue was opened,
and he spoke, and blessed Elohim.

<64> ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ,
καὶ ἐλάλει εὐλογῶν τὸν θεόν.

64 aneōchthē de to stoma autou parachrēma kai hē glōssa autou,

And was opened his mouth at once and his tongue,

kai elalei eulogōn ton theon.

and he was speaking praising Elohim.

סֵה וַתִּפֹּל אֵימָה עַל־כָּל־שְׁכֵנֵיהֶם

וַיִּסְפֹּר כָּל־הַדְּבָרִים הָאֵלֶּה בְּכָל־הָהָרִי יְהוּדָה:

65. watipol 'eymah `al-kal-sh'keneyhem

way'supar kal-had'barim ha'eleh b'kal-harey Yahudah.

Luke1:65 Then awe fell on all their neighbors,
and all these matters were told in all the mountains of Yahudah.

<65> καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουικοῦντας αὐτούς,
καὶ ἐν ὅλῃ τῇ ὄρεινῃ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα,

65 kai egeneto epi pantas phobos tous perioikountas autous,

And came upon all fear the ones living around them,

kai en holē tē oreinē tēs Ioudaias

and in the entire mountain country of Judea

dielaleito panta ta hrēmata tauta,

everyone was talking about these matters,

סוּ וַיִּשְׁמְעוּ כָּל־הַשְּׁמָעִים אֵל־לִבָּם לֵאמֹר מָה־אֵפֹא יִהְיֶה

תֵּלֵד הַיָּה וְיָד־יִהְיֶה הַיָּה עָמוֹ:

66. wayasimu kal-hashom'im 'el-libam le'mor mah-'epho' yih'yeh hayeled hazeh
w'yad-Yahúwah hay'thah imo.

Luke1:66 All those who heard placed it upon their hearts, saying,
"What, then, shall this child become?" For the hand of אֱלֹהִים was with him.

<66> καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες,
Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

66 kai ethento pantes hoi akousantes en tē kardiā autōn, legontes,

and kept these things everyone having listened in their hearts, saying,

Ti ara to paidion touto estai? kai gar cheir kyriou ēn met' autou.

“What then child this shall be?” For indeed the hand of YHWH was with him.

סוֹיִמְלֵא זְכַרְיָה אָבִיו רוּחַ הַקֹּדֶשׁ וַיִּנְבֵּא לֵאמֹר:

67. wayimale' Z'kar'Yah 'abiu Ruach haQodesh wayinabe' le'mor.

Luke1:67 And his father ZakarYah was filled with the Holy Spirit, and prophesied, saying,

<67> Καὶ Ζαχαρίας ὁ πατήρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου
καὶ ἐπροφήτευσεν λέγων,

67 Kai Zacharias ho patēr autou eplēsthē pneumatos hagiou
And Zechariah, his father, was filled with the Holy Spirit
kai eprophēteusen legōn,
and prophesied, saying,

סַח בְּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּי פָקַד אֶת-עַמּוֹ
וַיִּשְׁלַח לּוֹ פְּדוּת:

68. baru'k Yahúwah 'Elohey Yis'ra'El ki phaqqad 'eth-`amo wayish'lach lo p'duth.

Luke1:68 “Blessed is the El of Yisra'El,
for He has take note of His people and sent them redemption.”

<68> Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ,
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,

68 Eulogētos kyrios ho theos tou Israēl,
“Blessed is YHWH, the El of Israel,
hoti epeskepsato kai epoiēsen lytrōsin tō laō autou,
because he visited and accomplished redemption for His people,”

סַח וַיִּצְמַח לָנוּ קֶרֶן יְשׁוּעָה בְּבֵית דָּוִד עַבְדּוֹ:

69. wayats'mach lanu qeren y'shu'ah b'beyth Dawid `ab'do.

Luke1:69 And He shall cause a horn of salvation to sprout for us
in the house of Dawid His servant,

<69> καὶ ἡγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,

69 kai ēgeiren keras sōtērias hēmin
and he raised up a horn of salvation for us
en oikō Dawid paidos autou,
in the house of David, His servant,

עַכְשָׁר דִּבֶּר בְּפִי-נְבִיאָיו הַקְּדוֹשִׁים אֲשֶׁר מֵעוֹלָם:

70. ka'asher diber b'phi-n'bi'ayu haq'doshim 'asher me'olam.

Luke1:70 As He spoke by the mouth of His holy prophets who were from long ago:

<70> καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

70 kathōs elalēsen dia stomatos tōn hagiōn ap' aiōnos prophētōn autou,
just as He spoke through the mouth of the Holy from the age his prophets,

עא יְשׁוּעָה מֵאֲבִינֵנוּ וּמִיַּד כָּל־שׂנְאֵינוּ:

71. y'shu`ah me'oy'beynu umiyad kal-sn'eynu.

Luke1:71 “salvation from our enemies, and from the hand of all who hate us,”

<71> σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶνμισούντων ἡμᾶς,

71 sōtērian ex echthrōn hēmōn kai ek cheiros pantōn tōn misountōn hēmas,

“salvation from our enemies and from the hand of all of the ones hating us,”

עב לַעֲשׂוֹת חֶסֶד עִם־אֲבוֹתֵינוּ וּלְזָכֹר אֶת־בְּרִית קָדְשׁוֹ:

72. la`asoth chesed `im-`abotheynu w`liz`kor `eth-b`rith qad'sho.

Luke 1:72 “to carry kindness with our fathers, and to remember His holy covenant,”

<72> ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν

καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

72 poiēsai eleos meta tōn paterōn hēmōn kai mnēsthēnai diathēkēs hagian autou,

“to demonstrate mercy to our fathers and to remember His holy covenant,”

עג אֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם אֲבִינוּ:

73. `eth-hash`bu`ah `asher nish`ba` l'Ab`raham `abinu.

Luke1:73 “the oath which He swore to Abraham our father,”

<73> ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν

73 horkon hon ōmosen pros Abraam ton patera hēmōn, tou dounai hēmin

“the oath which He swore to Abraham our father, to grant us,”

עד לְהַצִּילֵנוּ מִיַּד אֲבִינֵנוּ וּלְתַתֵּנוּ לְעַבְדּוֹ בְּלִי־פֶחַד:

74. l'hatsilenu miyad `oy'beynu u l`thitenu l`ab`do b`li-phachad.

Luke1:74 “To rescue us from the hand of our enemies and to give us to serve Him without fear,”

<74> ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ

74 aphobōs ek cheiros echthrōn hrysthentas latreuein autō

“fearlessly from the hand of our enemies, having been delivered to serve Him”

עה בְּתָמִים וּבְצִדְקָה לִפְנֵי כָל־יְמֵי חַיֵּינוּ:

75. b`thamim ubits`daqah l'phanayu kal-y`mey chayeynu.

Luke1:75 “in wholeness and in righteousness before Him all the days of our lives.”

<75> ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

75 en hosiotēti kai dikaiosynē enōpion autou pasais tais hēmerais hēmōn.

“in holiness and righteousness before Him all our days.”

עו וְאַתָּה הֵיְלֵךְ נִבְיָא עָלֵינוּ יְקָרָא לָךְ

כִּי לִפְנֵי יְהוָה תֵּלֵךְ לִפְנוֹת אֶת־דֶּרֶכְיוֹ:

76. w`attah hayeled n`bi` `El`yon yiqare' l`ak

ki liph'ney Yahúwah tele'k l'phanoth 'eth-d'rakayu.

Luke1:76 “And you, child, shall be called a prophet of Elyon (Most High) for you shall go before **יהוה** to clear His ways”

<76> Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου κληθήσῃ·
προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,

76 Kai sy de, paidion, prophētēs huuistou klēthēsē;

“And you also, child, a prophet of the Most High shall be called;

proporeusē gar enōpion kyriou hetoimasai hodous autou,
for you shall go before YHWH to prepare His ways,”

עזר להורות דרך השועה לעמו בסליחת חטאיהם:

77. ul'horoth dere'k hay'shu'ah l'amo bis'lichath chato'theyhem.

Luke1:77 “and to teach the way of salvation to His people in the forgiveness of their sins,”

<77> τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

77 tou dounai gnōsin sōtērias tō laō autou en aphesei hamartiōn autōn,

“to give knowledge of salvation to His people by a forgiveness of their sins”

עח בְּחֶסֶד אֱלֹהֵינוּ וּבְרַחֲמָיו אֲשֶׁר בָּהֶם יִפְקְדֵנוּ חֲנֻגָּה מִמָּרוֹם:

78. b'chesed 'Eloheynu ub'rachamayu 'asher bahem yiph'q'denu hanogah mimarom.

Luke1:78 “in the kindness of our El and in His compassion by which the dawn-light shall take of us from the heights,”

<78> διὰ σπλάγχχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

78 dia splagchna eleous theou hēmōn,

“through the tender mercies of our El,

en hois episkepsetai hēmas anatolē ex huuous,

by which shall visit us the rising sun from the heavens,”

עט לְהַאִיר לְיֹשְׁבֵי חֹשֶׁךְ וְצִלְמוֹת

וּלְהַכִּין אֶת-רַגְלֵינוּ אֶל-דֶּרֶךְ הַשָּׁלוֹם:

79. l'ha'ir l'ysh'bey chshe'k w'tsal'maweth ul'hakin 'eth-rag'leynu 'el-dere'k hashalom.

Luke1:79 “to shine upon those who live in darkness and the shadow of death and to establish our feet on the way of peace.”

<79> ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,

τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

79 epiphanai tois en skotei kai skiā thanatou kathēmenois,

“to appear to the ones in darkness and in the shadow of death sitting,

tou kateuthynai tous podas hēmōn eis hodon eirēnēs.

to direct our feet into the way of peace.”

פוֹיגְדֵל הַיָּלֵד וּפִתּוֹק בְּרוֹם

וַיְהִי בַּמִּדְבָּרוֹת עַד-יוֹם הַקָּאָתוֹ אֶל-יִשְׂרָאֵל:

80. wayig'dal hayeled wayechezaq baruach
way'hi bamid'baroth `ad-yom hera'otho 'el-Yis'ra'El.

Luke1:80 And the child grew and became strong in spirit,
and was in the wilderness until the day of his appearance to Yisra'El.

<80> Τὸ δὲ παιδίον ἡϋξανε καὶ ἐκραταιοῦτο πνεύματι,
καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

80 To de paidion ēuxanen kai ekrataiouto pneumatī,
And the child was growing and was being strengthened in spirit,
kai ēn en tais erēmois heōs hēmeras anadeixeōs autou pros ton Israēl.
and he was in the desolate places until the day of his manifestation to Israel.

Chapter 2

אוֹיְהִי בַיָּמִים הָהֵם וַיֵּצֵא צוֹ מֵאֵת קִיסָר אוֹגוּסְטוֹס
לְמִנּוֹת אֶת-כָּל-יִשְׂרָאֵל תֵּבֵל:

1. way'hi bayamim hahem wayetse' tsaw me'eth Qeysar 'Ogus'tos
lim'noth 'eth-kal-yos'bey thebel.

Luke2:1 And it came to pass in those days a decree went out from Qeysar Ogustos,
that a census be taken of all the inhabitants of the earth.

<2:1> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος
Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

1 Egeneto de en tais hēmerais ekeinaiis exēlthen dogma para Kaisaros Augoustou
And it came about in those days that a decree was sent out from Caesar Augustus
apographesthai pasan tēn oikoumenēn.
to register all the world.

בְּחַמְפֻּקָּד הָיָה הָיָה הָרִאשׁוֹן
בְּהַיּוֹת קוֹרִינְיוֹס שְׁלִיט בְּסוּרְיָא:

2. w'hamiph'qad hazeh hayah hari'shon bih'yoth Qurinios shalit b'sur'ya'.

Luke2:2 This was the first census taken while Quirinius was the leader of Surya.

<2> αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

2 hautē apographē prōtē egeneto hēgemoneuontos tēs Syrias Kyrēniou.
This census was the first taken while is governing Syria Quirinius.

גוֹיִלְכוּ כֻלָּם לְהִתְפַּקֵּד אִישׁ לְעִירוֹ:

3. wayel'ku kulam l'hith'paqed 'ish l'iro.

Luke2:3 And everyone went to be counted, each to his own city.

<3> καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.

3 kai eporeuonto pantes apographesthai, hekastos eis tēn heautou polin.
And everyone was traveling to register, each to his own city.

דְּוַיַּעַל גַּם-יוֹסֵף מִן-הַגָּלִיל מֵעִיר נֶצְרֶת אֶל-יְהוּדָה

לְעִיר דָּוִד הַנִּקְרָאת בֵּית-לָחֶם כִּי-הָיָה מִבֵּית דָּוִד וּמִמִּשְׁפַּחְתּוֹ:

4. waya`al gam-Yoseph min-haGalil me`ir N'tsereth 'el-Yahudah l'ir Dawid haniq're'th Beyth-lachem ki-hayah mi beyth Dawid umimish'pach'to.

Luke2:4 Yoseph also went up from the Galil, from the city of Natsereth, to Yahudah, to the city of Dawid called Beyth lachem, because he was from the house of Dawid and from his family,

<4> Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυίδ,

4 Anebē de kai Iōsēph apo tēs Galilaias ek poleōs Nazareth eis tēn Ioudaian
Now went up also Joseph from Galilee from the city of Nazareth to Judea
eis polin Daudid hētis kaleitai Bēthleem, dia to einai auton ex oikou
to the city of David which is called Bethlehem, because he was of the house
kai patrias Daudid,
and lineage of David,

הֲלִיתִּיפְקֹד עִם-מִרְיָם הַמְאָרְשָׁה לוֹ וְהִיא הָרָה:

5. l'hith'paqed `im-Mir'yam ham'orasah lo w'hi' harah.

Luke2:5 to be counted with Miryam, who was betrothed to him, and she was pregnant.

<5> ἀπογράψασθαι σὺν Μαρίας τῇ ἐμνηστευμένῃ αὐτῷ, οὕσῃ ἐγκύῳ.

5 apograpsasthai syn Mariam tē emnēsteumenē autō, ousē egkyō.
to register with Mary, the one having been engaged to him, being pregnant.

וַיְהִי בִּהְיוֹתָם שָׁם וַיִּמְלְאוּ יָמֶיהָ לִלְדֹת:

6. way'hi bih'yoatham sham wayim'l'u yameyah laledeth.

Luke2:6 And it came to pass while they were there, her days were fulfilled to give birth.

<6> ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,

6 egeneto de en tō einai autous ekei eplēsthēsan hai hēmerai tou tekein autēn,
And it came about while they were there were fulfilled the days for her to bear,

וַיִּלְדַּ אֶת-בְּנָהּ הַבְּכוֹר וַתַּחַתְּלֶהּ וַתְּשָׂבֶיהָ בְּאֵבוּם
כִּי לֹא-הָיָה לָהֶם מָקוֹם בַּמָּלּוֹן:

7. wateled 'eth-b'nah hab'kor wat'chat'lehu
watash'kibehu ba'ebus ki lo'-hayah lahem maqom bamalon.

Luke2:7 And she gave birth to her firstborn son, and she swaddled Him, and laid Him in a feeding trough, because there was no room for them in the lodging place.

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

7 kai eteken ton huion autēs ton prōtotokon, kai esparganōsen auton
and she bore her son the firstborn, and she wrapped in cloths Him
kai aneklinen auton en phatnē, dioti ouk ēn autois topos en tō katalymati.
and laid Him in a manger, because there was not for them a place in the inn.

חֹרְעִים הָיוּ בְּאֶרֶץ הַיָּם בַּשָּׂדֶה
וְשֹׁמְרִים אֶת-מִשְׁמְרוֹת הַלַּיְלָה עַל-עֶדְרָם:

8. w'ro'im hayu ba'arets hahi' lenim basadeh
w'shom'rim 'eth-mish'm'roth halay'lah `al-`ed'ram.

Luke2:8 There were shepherds in that land staying in the fields
and keeping the nighttime guard duty over their flock by night.

<8> Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραιοῦντες
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

8 Kai poimenes ēsan en tē chōrā tē autē agraulountes
And shepherds were in the region same living outside
kai phylassontes phylakas tēs nyktos epi tēn poimnēn autōn.
and keeping watch during the night over their flock.

טוֹהֵנָה מְלֹאךְ יְהוָה נִצָּב עֲלֵיהֶם
וּכְבוֹד יְהוָה הוֹפִיעַ עֲלֵיהֶם מִסְבִּיב וַיִּירָאוּ יְרָאָה גְדוֹלָה:

9. w'hinne mal'a'k Yahúwah nitsab `aleyhem uk'bod Yahúwah hophi`a `aleyhem
misabib wayir'u yir'ah g'dolah.

Luke2:9 And behold, a messenger of YHWH was stationed over them,
and the glory of YHWH appeared to them all around. They were terribly frightened.

<9> καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς,
καὶ ἐφοβήθησαν φόβον μέγαν.

9 kai aggelos kyriou epestē autois kai doxa kyriou
And an messenger of YHWH appeared to them and the glory of YHWH
perielampsen autous, kai ephobēthēsan phobon megan.
shone around them, and they were afraid with a great fear.

וַיֹּאמֶר אֲלֵיהֶם הַמְּלֹאךְ אֵל-תִּירָאוּ
כִּי הִנְנִי מְבַשֵּׂר אֶתְכֶם שְׂמֵחָה גְדוֹלָה אֲשֶׁר תִּהְיֶה לְכָל-הָעָם:

10. wayo'mer 'aleyhem hamal'a'k 'al-tira'u
ki hin'ni m'baser 'eth'kem sim'chah g'dolah 'asher tih'yeh l'kal-ha'am.

Luke2:10 But the messenger said to them, Do not fear,
for behold, I bring you good news of great joy that shall be for the entire people.

<10> καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε,
ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ,

10 kai eipen autois ho aggelos, Mē phobeisthe, idou gar
And said to them the angel, do not be afraid, for behold
euaggelizomai hymin charan megalēn hētis estai panti tō laō,
I announce good news to you of great joy which shall be to all the people,

יֵא כִּי הַיּוֹם יֵלֵד לָכֶם מוֹשִׁיעַ

אֲשֶׁר הוּא הַמָּשִׁיחַ הָאָדוֹן בְּעִיר דָּוִד:

11. **ki hayom yulad lakem mosi`a 'asher hu' haMashiyach ha'Adon b'ir Dawid.**

Luke2:11 For today a Savior was born to you,
that He is the Mashiyach the Adon (Master), in the city of Dawid.

<11> ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν Χριστὸς κύριος ἐν πόλει Δαυίδ.

11 **hoti etechthē hymin sēmeron sōtēr**

because was born to you today a Savior,
hos estin Christos kyrios en polei Dawid.
who is the Anointed One the Master in the city of David.

יְבוֹנָה לָכֶם הָאֹת אֲשֶׁר תִּמְצְאוּן יֶלֶד מְחַתָּל וְשֹׁכֵב בְּאֵבוּס:

12. **w'zeh lakem ha'oth 'asher tim'ts'un yeled mach'tal w'shokeb ba'ebus.**

Luke2:12 This shall be a sign for you that you shall find a baby
That is swaddled and lying in a feeding trough.

<12> καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον
καὶ κείμενον ἐν φάτνῃ.

12 **kai touto hymin to sēmeion, heurēsete brephos**

And this shall be to you the sign, you shall find an infant
esparganōmenon kai keimenon en phatnē.
having been wrapped in clothes and lying in a manger.

יְגִיפְתָּאִם הָיָה אֶצֶל הַמְּלָאךְ הַמּוֹן צָבָא הַשָּׁמַיִם
וְהֵם מְשַׁבְּחִים אֶת-הָאֱלֹהִים וְאֹמְרִים:

13. **uphith'om hayah 'etsel hamal'a'k hamon ts'ba' hashamayim**
w'hem m'shab'chim 'eth-ha'Elohim w'om'rim.

Luke2:13 Suddenly there was with the messenger the vast legion of the heavens
and they were praising Elohim and saying,

<13> καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ
αἰνούντων τὸν θεὸν καὶ λεγόντων,

13 **kai exaiphnēs egeneto syn tō aggelō**

And suddenly there was with the angel
plēthos stratias ouraniou ainountōn ton theon kai legontōn,
a multitude of the heavenly army praising Elohim and saying,

יְד כְבוֹד בְּמְרוֹמִים לְאֱלֹהִים וּבְאֶרֶץ שְׁלֹום בְּאֲנָשֵׁי רְצוֹנוֹ:

14. **kabod bam'romim l'Elohim uba'arets shalom b'an'shey r'tsono.**

Luke2:14 “Glory in the highest to Elohim,
and on the earth, peace among men of His favor.”

<14> Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

14 **Doxa en huuistois theō kai epi gēs eirēnē en anthrōpois eudokias.**

“Glory in the highest to Elohim and on earth peace among men of goodwill.”

טוֹוִיחִי כְּאֲשֶׁר עָלוּ מַעֲלֵיהֶם הַמַּלְאָכִים הַשְּׁמַיִמָּה
וַיֹּאמְרוּ הָרְעִים אִישׁ אֶל-רֵעֵהוּ נַעֲבֹרָה-נָּא עַד בֵּית-לָחֶם
וְנִרְאֶה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר הוֹדִיעָנוּ יְהוָה:

15. way'hi ka'asher `alu me`aleyhem hamal'akim hashamay'mah
wayo'm'ru haro'im 'ish 'el-re`ehu na`b'rah-na' `ad Beyth-lechem
w'nir'eh hama`aseh hazeh 'asher hodi`anu Yahúwah.

Luke2:15 And it came to pass when the messengers had ascended from them into the heavens, the shepherds said to one another, "Let us cross over to Beyth lechem and see this event that ~~אֵלֶּיךָ~~ has informed us about!"

<15> Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι,
οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλέεμ
καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.

15 Kai egeneto hōs apēlthon ap' autōn eis ton ouranon hoi aggeloi,
And it came about when departed from them to the heavens the angels,
hoi poimenes elaloun pros allēlous, Dielhōmen dē heōs Bēthleem
the shepherds were saying to one another, let us go now up to Bethlehem
kai idōmen to hrēma touto to gegonos ho ho kyrios egnōrisen hēmin.
and let us see this thing having come about which YHWH made known to us.

טוֹוִימָהָרוּ וַיָּבֹאוּ וַיִּמְצְאוּ אֶת-מִרְיָם וְאֶת-יוֹסֵף
וְאֶת-הַיֶּלֶד וְהוּא שָׁכַב בְּאֲבֻס:

16. way'maharu wayabo'u wayim'ts'u 'eth-Mir'yam w'eth-Yoseph
w'eth-hayeled w'hu' shokeb ba'ebus.

Luke2:16 And hurrying, they came and found Miryam and Yoseph, and the child, and He was lying in the feeding trough.

<16> καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τήν τε Μαρὶάμ καὶ τὸν Ἰωσήφ
καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

16 kai ēlthan speusantes kai aneuran tēn te Mariam kai ton Iōsēph
And they came having made haste and they found both Mary and Joseph
kai to brephos keimenon en tē phatnē;
and the infant lying in the manger.

וַיִּרְאוּ וַיְשַׁמְיעוּ אֶת-הַדְּבָר הַנֶּאֱמָר אֲלֵיהֶם עַל-הַנֶּעֱר הַזֶּה:

17. wayir'u wayash'mi`u 'eth-hadabar hane'emar 'aleyhem `al-hana`ar hazeh.

Luke2:17 And they saw and proclaimed the Word that had been told to them about this Child.

<17> ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς
περὶ τοῦ παιδίου τούτου.

17 idontes de egnōrisan peri tou hrēmatos
And having seen them they made known concerning the Word
tou lalēthentos autois peri tou paidiou toutou.
having been made known to them about this Child.

יְחִיכָל-הַשְׁמָעִים תִּמְהוּ עַל הַדְּבָרִים
אֲשֶׁר-דִּבְּרוּ אֲלֵיהֶם הָרָעִים:

18. w'kal-hashom'im tam'hu `al had'barim 'asher-dib'ru 'aleyhem haro'im.

Luke2:18 And all those who heard were amazed about the things that were told to them by the shepherds.

<18> καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν
περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

18 kai pantes hoi akousantes ethaumasan

And all the ones having heard were amazed

peri tōn lalēthentōn hypo tōn poimenōn pros autous;

about the things having been spoken by the shepherds to them.

יִטְוּ מִרְיָם שְׁמֶרָה אֶת-הַדְּבָרִים הָאֵלֶּה וַתַּחְשְׁבֵם בְּלִבָּהּ:

19. uMir'yam sham'rah 'eth-had'barim ha'eleh wat'chash'bem b'libah.

Luke2:19 But Miryam guarded these things and pondered them in her heart.

<19> ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα
ἐν τῇ καρδίᾳ αὐτῆς.

19 hē de Mariam panta synetērei ta hrēmata tauta symbolousa en tē kardiā autēs.

But Mary was keeping in mind all these things pondering them in her heart.

כַּוְּיָשׁוּבוּ הָרָעִים וְהֵם מְהַלְלִים וּמְשַׁבְּחִים אֶת-הָאֱלֹהִים עַל-כֹּל
אֲשֶׁר שָׁמְעוּ וְרָאוּ כִּפְי-אֲשֶׁר נֶאֱמַר אֲלֵיהֶם:

20. wayashubu haro'im w'hem m'halalim um'shab'chim 'eth-ha'Elohim `al-kol
'asher sham'u w'ra'u k'phi-'asher ne'emar 'aleyhem.

Luke2:20 The shepherds returned and they were praising and glorifying Elohim about all that they had heard and seen just as it was told to them.

<20> καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν
οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

20 kai hypestrepsan hoi poimenes doxazontes kai ainountes ton theon epi pasin

And returned the shepherds glorifying and praising Elohim for all

hois ēkousan kai eidon kathōs elalēthē pros autous.

which they heard and saw just as was spoken to them.

כַּאֲוִיָּהּ בְּמִלֵּאת לַנֶּעַר שְׁמֹנֶה יָמִים וַיְמֹל וַיִּקְרָא שְׁמוּ יְהוֹשֻׁעַ
בָּשֵׁם אֲשֶׁר קָרָא-לוֹ הַמַּלְאָךְ בְּטֶרֶם הָרָה בְּבֶטֶן:

21. way'hi bim'lo'th lana'ar sh'monah yamim wayimol wayiqare' sh'mo Yahushuà
kashem 'asher qara'-lo hamal'a'k b'terem horah babaten.

Luke2:21 And it came to pass when eight days was completed for the Child, He was circumcised, and His name **YHWH** was called, just as the Name that was called to Him by the messenger before He was conceived in the womb.

<21> Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν
καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου
πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

21 Kai hote eplēsthēsan hēmerai oktō tou peritemein auton

And when were completed eight days, for Him to be circumcised
kai eklēthē to onoma autou Iēsous, to klēthen hypo tou aggelou
was called His name Yahushua, the name called by the angel
pro tou syllēmphthēnai auton en tē koiliā.
before He was conceived in the womb.

כב וַיִּמָּלֵאוּ יְמֵי טְהָרָם בְּתוֹרַת מֹשֶׁה
וַיִּעָלֶהוּ יְרוּשָׁלַיִם לְהַעֲמִידוֹ לִפְנֵי יְהוָה:

22. wayim'l'u y'mey taharam k'Thorath Mosheh
waya`aluhu Y'rushalayim l'ha`amido liph'ney Yahúwah.

Luke2:22 And when the days for their purification were completed, according to the Law
of Mosheh they brought Him up to Yerushalam to present Him in the presence of אֱלֹהִים

<22> Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν
κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ,

22 Kai hote eplēsthēsan hai hēmerai tou katharismou autōn kata ton nomon

And when were completed the days of their purification according to the Law
Mōuseōs, anēgagon auton eis Hierosolyma parastēsai tō kyriō,
of Moses, they brought Him up to Jerusalem to present Him to YHWH,

כג בְּכַתוּב בְּתוֹרַת יְהוָה כָּל-זָכָר פֶּטֶר רֶחֶם יִקְרָא קֹדֶשׁ לַיהוָה:

23. kakathub b'Thorath Yahúwah kal-zakar peter rechem yiqare' Qodesh laYahúwah.

Luke2:23 as it is written in the Law of אֱלֹהִים,

“Every male that opens the womb shall be called Holy to אֱלֹהִים.”

<23> καθὼς γέγραπται ἐν νόμῳ κυρίου
ὅτι Πάν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,

23 kathōs gegraptai en nomō kyriou

just as it has been written in the Law of YHWH
hoti Pan arsen dianoigon mētran hagon tō kyriō klēthēsetai,
“Every male opening the womb Holy to YHWH shall be called,”

כד וְלִחְקָרִיב קָרְבָן בְּמִצְוַת תּוֹרַת יְהוָה
שְׁתֵּי תוֹרִים אוֹ שְׁנֵי בָנֵי יוֹנָה:

24. ul'haq'rib qar'ban k'mits'wath Torath Yahúwah sh'tey thorim
'o sh'ney b'ney yonah.

Luke2:24 and to bring a sacrifice according to the commandment in the Law of אֱלֹהִים:
“two turthledoves or two young pigeons.”

<24> καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,
ζευγὸς τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

24 kai tou dounai thysian kata to eirēmenon
and to offer a sacrifice according to the thing having been said
en tō nomō kyriou, zeugos trygonōn ē duo nossous peristerōn.
in the Law of the YHWH, “a pair of turtledoves or two young pigeons.”

כה והנה איש בירושלם ושמו שמעון והוא איש צדיק
וקסיד מחכה לנחמת ישראל ורוח הקדש היתה עליו:

25. w'hinneh 'ish biYrushalam ush'mo Shim'on w'hu' 'ish tsadiq w'chasic m'chakeh
l'nechamath Yis'ra'El w'Ruach haQodesh hay'thah `alayu.

Luke2:25 And behold, there was a man in Yerushalam whose name was Shimeon.
He was righteous and devout man, waiting for the consolation of Yisra'El;
and the Holy Spirit was upon him.

<25> Καὶ ἰδοὺ ἄνθρωπος ᾧ ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεὼν
καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ,
καὶ πνεῦμα ᾧ ἅγιον ἐπ' αὐτόν.

25 Kai idou anthrōpos ēn en Ierousalēm hō onoma Symeōn
And behold a man was in Jerusalem to whom was the name Simeon
kai ho anthrōpos houtos dikaios kai eulabēs prosdechomenos paraklēsin tou Israēl,
and this man was righteous and devout, waiting for the consolation of Israel,
kai pneuma ēn hagion ep' auton;
and Spirit was the Holy upon him.

כולו נגלה ברוח הקדש כי לא יראה מות
עד אם-ראה את-משיח יהיה:

26. w'lo nig'lah b'Ruach haQodesh ki lo' yir'eh-maweth
`ad 'im-ra'ah 'eth-M'shiyach Yahúwah.

Luke2:26 And it had been revealed to him by the Holy Spirit that he would not see death
until he saw the Mashiyach of **אֱלֹהִים**.

<26> καὶ ᾧ αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου
μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν Χριστὸν κυρίου.

26 kai ēn autō kechrēmatismenon hypo tou pneumatatos tou hagiou
And it had to him been revealed by the Spirit Holy
mē idein thanaton prin [ē] an idē ton Christon kyriou.
that he was not to see death before that he might see the Anointed One of YHWH.

כז ובא ברוח אל-המקדש ויהי כאשר הביאו הוריו
את-הנער יהושע לעשות לו כחוקת התורה:

27. wayabo' baRuach 'el-haMiq'dash
way'hi ka'asher hebi'u horayu 'eth-hana`ar Yahushuà la`asoth lo k'chuqath haTorah.

Luke2:27 And he came by the Spirit to the Temple, and it came to pass when the parents
brought the Child **וְיֵשׁוּעַ**, to do to Him what the statute of the Law says,

<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
 27 kai ēlthen en tō pneumati eis to hieron;
 And he came by the Spirit into the temple.
 kai en tō eisagagein tous goneis to paidion Iēsoun tou poiēsai autous
 And when brought in the parents the child, Yahushua for them to do
 kata to eithismenon tou nomou peri autou
 according to the thing having been customary in the Law concerning Him

כח וַיִּקַּחְהוּ עַל-זְרֻעוֹתָיו וַיְבָרֶךְ אֶת-הָאֱלֹהִים וַיֹּאמֶר:
 28. wayiqachehu `al-z'ro'othayu way'bare'k 'eth-ha'Elohim wayo'mar.
Luke2:28 and he took Him up in his arms and blessed Elohim. He said,
 <28> καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν,
 28 kai autos edexato auto eis tas agkalas kai eulogēsen ton theon kai eipen,
 and he received Him in his arms and blessed Elohim and said,

כט עַתָּה תִּפְטֹר אֶת-עַבְדְּךָ כְּדִבְרְךָ אֲדֹנָי בְּשָׁלוֹם:
 29. `attah tiph'tar 'eth-`ab'deak kid'bar'ak 'Adonay b'shalom.
Luke2:29 “Now you may let Your servant pass away according to Your word, Adonay (Master), in peace.”
 <29> Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ.
 29 Nyn apolueis ton doulon sou, despota, kata to hrēma sou en eirēnē;
 “Now you dismiss Your servant, Master, according to Your word in peace;”

ל כִּי-רָאוּ עֵינַי אֶת-יְשׁוּעָתְךָ:
 30. ki-ra'u `eynay 'eth-y'shu`atheak.
Luke2:30 “For my eyes have seen Your salvation,”
 <30> ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,
 30 hoti eidon hoi ophthalmoi mou to sōtērion sou,
 “because saw my eyes of Your salvation,”

לא אֲשֶׁר הִכִּינוֹתָ לִפְנֵי כָל-הָעַמִּים:
 31. 'asher hakinotah liph'ney kal-ha`amim.
Luke2:31 “that You have prepared in the presence of all peoples,”
 <31> ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
 31 ho hētoimasas kata prosōpon pantōn tōn laōn,
 “which You prepared before the face of all the people,”

לב אֹר לְהַאִיר עֵינַי הַגּוֹיִם וְתִפְאֶרֶת יִשְׂרָאֵל עַמְּךָ:
 32. 'or l'ha'ir `eyney hagoyim w'thiph'ereth Yis'ra'El `ameak.
Luke2:32 “A light to illuminate the eyes of the gentiles, and the majesty of Your people Yisra'El.”

<32> φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

32 phōs eis apokaluuin ethnōn kai doxan laou sou Israēl.

“a light for revelation to the gentiles and glory of Your people Israel.”

לֹא וְאָבִיו וְאִמּוֹ תִּמְהִים עַל-הַדְּבָרִים הַנֶּאֱמָרִים עָלָיו:

33. w'abiu w'imo t'mehim `al-had'barim hane'emarim `alayu.

Luke2:33 His father and His mother were amazed
at the words that he spoke about Him.

<33> καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες
ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

33 kai ēn ho patēr autou kai hē mētēr thaumazontes

And were his father and the mother being amazed
epi tois laloumenois peri autou.
at the things being spoken about Him.

לֹד וַיְבָרֶךְ אוֹתָם שְׁמֵעוֹן וַיֹּאמֶר אֶל-מְרִיָּם אִמּוֹ הִנֵּה-זֶה
מוֹסָד לְמַכְשׁוֹל וְלַתְּקוּמָה לְרַבִּים בְּיִשְׂרָאֵל וּלְאוֹת מְרִיבָה:

34. way'barek 'otham shim'on wayo'mer 'el-Mir'yam 'imo hinneh-zeh musad
l'mik'shol w'lith'qumah l'rabbim b'Yis'ra'El ul'oth m'ribah.

Luke2:34 And Shimeon blessed them and said to Miryam His mother, “Behold, this
is affixed as an obstacle and as restoration of many in Yisra'El and as a sign of contention.”

<34> καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ,
Ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ
καὶ εἰς σημεῖον ἀντιλεγόμενον

34 kai eulogēsen autous Symeōn kai eipen pros Mariam tēn mētera autou,

And blessed them Simeon and said to Mary His mother,
Idou houtos keitai eis ptōsin kai anastasin pollōn en tō Israēl
“Behold this one is destined for the fall and rising of many in Israel
kai eis sēmeion antilegomenon
and for a sign being opposed”

לְהַוְבִּנְפִשְׁךָ תַּחְתֹּר חָרֵב
לְמַעַן אֲשֶׁר-תִּנְלִינָה מַחְשְׁבוֹת לִבָּב רַבִּים:

35. ub'naph'she'k tach'tor chareb l'ma'an
'asher-tigaleynah mach'sh'both l'bab rabbim.

Luke2:35 “And a sword shall pierce your soul,
so that the thoughts of the hearts of many shall be revealed.”

<35> - καὶ σοῦ [δὲ] αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία -,
ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

35 - kai sou [de] autēs tēn psychēn dieleusetai hromphaia -,
“and of you also yourself the soul shall pierce a sword
hopōs an apokalyphthōsin ek pollōn kardiōn dialogismoi.

לֹא־אִשָּׁה נְבִיאָה הָיְתָה שָׁם תָּנָה בֵּת-פְּנוּאֵל מִשְׁבֶּט אָשֵׁר
וְהָיָא בָּאָה בְּיָמִים וַיִּשְׁבָּה עִם-בַּעְלָהּ שִׁבְעַ שָׁנִים אַחֲרֵי בְּתוּלֶיהָ:

36. w'ishah n'bi'ah hay'thah sham Channah bath-P'nu'El mishebet 'Asher
w'hi' ba'ah bayamim w'yash'bah `im-ba`lah sheba` shanim 'acharey b'thuleyah.

Luke2:36 A woman who was a prophetess was there: Channah
the daughter of Panu'El, from the tribe of Asher. She was advanced in many days
and had lived with her husband for seven years after her maidenhood,

<36> Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα
ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς

36 Kai ēn Hanna prophētis, thygatēr Phanouēl, ek phylēs Asēr;

And there was Anna, a prophetess, a daughter of Phanuel, from the tribe of Asher;
hautē probēbēkuia en hēmerais pollais, zēsasa
this woman, having become advanced in many days, having lived
meta andros etē hepta apo tēs parthenias autēs
with her husband seven years from her virginity

לֹא־הָיָא אֶלְמָנָה כְּאַרְבַּע וּשְׁמֹנִים שָׁנָה וְלֹא מָשָׁה מִן-הַמִּקְדָּשׁ
וַתַּעֲבֹד אֶת-אֱלֹהִים בְּצוֹם וּבִתְחֻנוּנִים לַיְלָה וַיּוֹם:

37. w'hi' 'al'manah k'ar'ba`ush'monim shanah w'lo' mashah min-haMiq'dash
wata`abod 'eth-'Elohim b'tsom ub'thachanunim lay'lah wayom.

Luke2:37 She had been a widow for the eighty-four years
and had not departed from the Temple. She served Elohim
through fasting and supplications night and day.

<37> καὶ αὕτη χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσαράων,
ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεύουσα καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.

37 kai autē chēra heōs etōn ogdoēkonta tessarōn, hē ouk ahistato

and she was a widow until years eighty-four, who was not departing
tou hierou nēsteiais kai deēsesin latreuoussa nykta kai hēmeran.
from the temple, with fastings and prayers serving night and day.

לָח וַתִּקָּם בַּשָּׁעָה הַהִיא וַתִּגַּשׁ לְהַדוֹת לַיהוָה
וַתְּדַבֵּר עָלָיו בְּאָזְנֵי כָל-הַמַּחֲכִים לְגֹאֲלָהּ בִּירוּשָׁלַם:

38. wataqam basha`ah hahi' watigash l'hodoth laYahúwah
wat'daber `alayu b'az'ney kal-ham'chakim lag'ulah biYrushalam.

Luke2:38 She arose up at that hour and approached to give thanks to יְהוָה.
And She spake about Him in the ears of all who were waiting
for the redemption of Yerushalam.

<38> καὶ αὕτη τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ
καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

38 kai autē tē hōrā epistasa anthōmologeito tō theō

And at that very hour having stood nearby she was praising Elohim
kai elalei peri autou pasin tois prosdechomenois
and she was speaking about Him to all the ones anticipating
lytrōsin Ierousalēm.
the redemption of Jerusalem.

לְטַיֵּיכֶם אֶת-הַכֹּל כְּתוֹרַת יְהוָה
וַיָּשׁוּבוּ הַגָּלִילָה אֶל-נִצְרֶת עִירָם:

39. way'kalu 'eth-hakol k'Thorath Yahúwah wayashubu haGalilah 'el-N'tsereth `iram.

Luke2:39 They completed everything according to the Law of **אֱלֹהִים**,
Then they returned to the Galil, to their city of Netsereth.

39> Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου,
ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.

39 Kai hōs etelesan panta ta kata ton nomon kyriou,

And when completed everything according to the Law of YHWH,
epestrepsan eis tēn Galilaian eis polin heautōn Nazareth.
they returned to Galilee to their city, Nazareth.

מִוִּגְדָּל הַנֶּעַר וַיִּחַזַק (בְּרוּחַ) וַיִּמְלֵא חֲכָמָה וְחֶסֶד אֱלֹהִים עִמּוֹ:

40. wayig'dal hana`ar wayechezaq (baruach)
wayimale' chak'mah w'chesed 'Elohim `imo.

Luke2:40 The Child grew and become strong {in Spirit}, was filled with wisdom.
And the kindness of Elohim was upon Him.

40> Τὸ δὲ παιδίον ἡῤῥαεν καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφία,
καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

40 To de paidion ēuxanen kai ekrataiouto [pneumati,] plēroumenon sophia,

And the Child grew and became strong in Spirit, being filled with wisdom,
kai charis theou ēn ep' auto.
and the grace of Elohim was upon it.

מֵאֲלֹהֵי הוֹרָיו יְרוּשָׁלַיִם מִיָּד שָׁנָה בְּשָׁנָה לָחֹג אֶת-חַג הַפֶּסַח:

41. w'alu horayu Y'rushalayim midey shanah b'shanah lachog 'eth-Chag haPasach.

Luke2:41 His parents went up to Yerushalam every year by year
to celebrate the Feast of the Passover.

41> Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

41 Kai eporeuonto hoi goneis autou kat' etos

And were traveling His parents every year
eis Ierousalēm tē heortē tou pascha.
to Jerusalem for the feast of the Passover.

מִבְּיָהוּ בְּהִיּוֹתוֹ בֶּן-שְׁתַּיִם עֶשְׂרֵה שָׁנָה
וַיָּעֲלוּ (יְרוּשָׁלַיִם) כְּמִשְׁפַּט הַחֹג:

42. way'hi bih'yothw ben-sh'teym `es'reh shanah
waya`alu (Y'rushalayim) k'mish'pat hechag.

Luke2:42 And it came to pass when He was the son at twelve years old,
they went up to {Yerushalayim} according to the custom of the feast;

<42> καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν εἰς Ἱεροσόλυμα
κατὰ τὸ ἔθος τῆς ἑορτῆς

42 kai hote egeneto etōn dōdeka, anabainontōn autōn [eis Ierosoluma]

And when He became of years twelve, going up with them to Jerusalem
kata to ethos tēs heortēs
according to the custom of the feast

מג וימלאו הימים וישובו

וינתר הנער יהושע בירושלם והוריו לא ידעו:

43. wayim'l'u hayamim wayashubu

wayiuather hana`ar Yahushuà biYrushalam w'horayu lo' yada`u.

Luke2:43 Then the days were fulfilled and they returned.
But the boy Ow⁴⁴ left alone in Yerushalam, although His parents did not know.

<43> καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς
ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.

43 kai teleiōsantōn tas hēmeras, en tō hypostrephein autous

and having fulfilled the days, when they returned,
hypemeinen Iēsous ho pais en Ierousalēm, kai ouk egnōsan hoi goneis autou.
remained Yahushua the boy in Jerusalem, and did not know His parents.

מד ויאמרו עם-חבל הארצים הוא וילכו כדרך יום

ויבקשדו בין הקרובים והמקדעים:

44. wayo'm'ru `im-chebel ha'or'chim hu' wayel'ku k'dere'k yom
way'baq'shuhu beyn haq'robim w'ham'yuda'im.

Luke2:44 They said, "He is with the caravan of travelers." They went a day's journey,
and then they searched for Him among their relatives and acquaintances,

<44> νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν
καὶ ἀνέζητουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,

44 nomisantes de auton einai en tē synodiā ēlthon hēmeras hodon

And having supposed him to be in the caravan they went a journey of a day
kai anezētoun auton en tois syggeneusin kai tois gnōstois,
and they were looking for Him among the relatives and the acquaintances,

מה לא מצאדו וישובו ירושלם לבקשו:

45. w'lo' m'tsa'uhu wayashubu Y'rushalayim l'baq'sho.

Luke2:45 but they could not find Him. So they returned to Yerushalam to search for Him.

<45> καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν.

45 kai mē heurontes hypestrepsan eis Ierousalēm anazētountes auton.

and **not** having found Him they returned to Jerusalem looking for Him.

מִוִּיהִי מִקֵּץ שְׁלֹשֶׁת יָמִים וַיִּמְצְאוּהוּ בַּמִּקְדָּשׁ
וְהוּא יֹשֵׁב בְּתוֹךְ הַמּוֹרִים וְשֹׁמֵעַ אֲלֵיהֶם וְשֹׂאֵל אוֹתָם:

46. way'hi miqets sh'lsheth yamim wayim'tsa'uhu baMiq'dash
w'hu' ysheb b'tho'k hamorim w'shome'a 'aleyhem w'sho'el 'otham.

Luke2:46 And it came to pass at the end of three days, they found Him in the Temple.
He was sitting in the midst of the teachers, listening to them and asking them questions.

<46> καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον
ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς.

46 kai egeneto meta hēmeras treis heuron auton en tō hierō kathezomenon
And it came about after three days they found Him in the temple sitting
en mesō tōn didaskalōn kai akouonta autōn kai eperōtōnta autous;
in the midst of the teachers and listening to them and questioning them.

מִזֶּכֶל-הַשְּׁמַעִים אוֹתוֹ תָמָהּ עַל-שִׁכְלוֹ וְעַל-תְּשׁוּבָתוֹ:

47. w'kal-hashom'im 'otho tamahu `al-sik'lo w'al-t'shubothayu.

Luke2:47 All those who heard Him were amazed at His intelligence and at His answers.

<47> ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει
καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

47 existanto de pantes hoi akouontes autou epi tē synesei
And were amazed all the ones listening to Him at the intelligence
kai tais apokrisesin autou.
and His answers.

מִחִוִּיהִי כִּרְאוֹתָם אוֹתוֹ וַיִּשְׁתּוֹמְמוּ וַתֹּאמֶר אֵלָיו אִמּוֹ בְּנִי
לָמָּה כָכָה עָשִׂיתָ לָנוּ הִנֵּה אָבִיךָ וְאֲנֹכִי בַּעֲצָבַת-לֵב בִּקְשָׁנוּךָ:

48. way'hi kir'otham 'otho wayish'tomamu wato'mer 'elayu 'imo b'ni
lamah kakah `asitah lanu hinneh 'abiak w'anoki b'ats'bath-leb biqash'nuah.

Luke2:48 And it came to pass when they saw Him, they were astonished.
His mother said to Him, “My son, why have You done this to us?
Behold, Your father and I have pained in heart looking for You!”

<48> καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ,
Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὁδυνώμενοι ἐζητοῦμέν σε.

48 kai idontes auton exeplagēsan, kai eipen pros auton hē mētēr autou,
And having seen Him they were astounded, and said to Him His mother,
Teknon, ti epoiēsas hēmin houtōs?
“Son, why did You do thus to us?
idou ho patrēr sou kagō odynōmenoi ezētoumen se.
Behold Your father and I being anxious were looking for You.”

מִוִּיֹּאמֶר אֲלֵיהֶם לָמָּה זֶה בִּקְשָׁתֶם אוֹתִי הֲלֹא יְדַעְתֶּם:

כִּי אָהֵיָה בְּאִשֶּׁר לְאָבִי:

49. wayo'mer 'aleyhem lamah zeh biqash'tem 'othi halo' y'da'tem
ki 'eh'yeh ba'asher l'Abi.

Luke2:49 He said to them, “Why is it that you sought for Me?
Did you not know that I have as to My Father?”

<49> καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με;
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;

49 kai eipen pros autous, Ti hoti ezēteite me?

And He said to them, why is it that you were looking for Me?

ouk ēdeite hoti en tois tou patros mou dei einai me?

Had you not known that in the things of My father it is necessary for Me to be?

נִיְהִים לֹא הִבִּינוּ אֶת-הַדָּבָר אֲשֶׁר דִּבֶּר אֲלֵיהֶם:

50. w'hem lo' hebinu 'eth-hadabar 'asher diber 'aleyhem.

Luke2:50 But they did not understand the saying which He spoke to them.

<50> καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

50 kai autoi ou synēkan to hrēma ho elalēsen autois.

And they did not understand the Word which He spoke to them.

נִאֲוִיָּדָה אֲתָם וַיָּבֹא אֶל-נִצְרֶת וַיִּכְנַע לָהֶם
וְאִמּוֹ שָׁמְרָה בְּלִבָּהּ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה:

51. wayered 'itam wayabo' 'el-N'tsareth wayikana' lahem
w'imo sham'rah b'libah 'eth kal-had'barim ha'eleh.

Luke2:51 And He went down with them and came to Netsareth,
and submitted to them. But His mother kept all these sayings in her heart.

<51> καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς.
καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

51 kai katebē met' autōn kai ēlthen eis Nazareth

And He went down with them and they came to Nazareth

kai ēn hypotassomenos autois.

and He was being subject to them.

kai hē mētēr autou dietērei panta ta hrēmata en tē kardiā autēs.

And His mother was treasuring all the matters in her heart.

נִבְיָהוּשָׁע הָלַךְ וַיִּגְדַּל בְּחָכְמָה
וּבְקוֹמָה וּבְחָן לִפְנֵי אֱלֹהִים וְאָדָם:

52. w'Yahushua' hole'h w'gadel b'chak'mah ub'qomah
ub'chen liph'ney 'Elohim w'adam.

Luke2:52 And OWY went and increased in wisdom and in stature,
and in grace before Elohim and men.

<52> Καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ

καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

52 Kai Iēsous proekopten [en tē] sophiā kai hēlikiā

And Yahushua was increasing in wisdom and stature

kai chariti para theō kai anthrōpois.

and in favor with Elohim and men.

Chapter 3

אִיְהִי בִּשְׁנַת חֲמִשׁ עָשָׂרָה לְמַלְכוּת טִיבָרְיוֹס קֵיסָר
וּפּוֹנְטִיּוֹס פִּילָטוֹס הַגִּמּוֹן בְּיְהוּדָה וְהוֹרְדוֹס שָׂר-רֹבַע
עַל-הַגָּלִיל וְאַחִיו פִּילָפּוֹס שָׂר-רֹבַע עַל-מְדִינֹת יְטוּר
וְטַרְכוֹנָה וְלוּסַנְיָס שָׂר-רֹבַע עַל-אַבִּילִין:

1. way'hi bish'nath chamesh `es'reh l'mal'kuth Tibar'yos Qeysar uPhon'tios Pilatos
heg'mon biYahudah w'Hor'dos sar-roba` `al-haGalil w'achiu Pilippos sar-roba`
`al-m'dinoth Y'tur w'Tar'konah w'Lusaniyas sar-roba` `al-'Abilin.

Luke3:1 And it came to pass in the fifteenth year of the reign of kingdom of
Tibaryos Qeysar, when Phontios Pilatos was governor of Yahudah,
and Hordos was ruler of centurion over the Galil, and his brother Philippos
was ruler of centurion over the districts of Yetur and Tarkonah,
and Lusaniyas was ruler of centurion over Abilin,

<3:1> Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος
Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρώδου,
Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰτουραίας
καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρααρχοῦντος,

1 En etei de pentekaidekatō tēs hēgemonias Tiberiou Kaisaros,

In the year now fifteenth of the reign of Tiberius Caesar,

hēgemoneuontos Pontiou Pilatou tēs Ioudaias,

while governing Pontius Pilate of Judea,

kai tetraarchountos tēs Galilaias Hērōdou, Philippou

and being tetrarch of Galilee was Herod, and Philip

de tou adelphou autou tetraarchountos tēs Itouraias kai Trachōnitidos chōras,

his brother being tetrarch of Iturea and of Trachonitis of the country,

kai Lysaniou tēs Abilēnēs tetraarchountos,

and Lysaniyas of Abilene being tetrarch,

בְּיָמֵי כַּהֲנָנִים הַגְּדוֹלִים חָנָן וְקַיָּאפָא

הָיָה דְבַר אֱלֹהִים אֶל-יְחִיחָנָן בֶּן-זְכַרְיָה בַּמִּדְבָּר:

2. biymey hakohanim hag'dolim Chanan w'Qayapha'

hayah d'bar 'Elohim 'el-Yahuchanan ben-Z'kar'Yah bamid'bar.

Luke3:2 in the days of the high priests of Chanan and Qayapha,

the Word of Elohim came to Yahuchanan, the son of ZakarYah, in the wilderness.

<2> ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα,

ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.

2 **epi archiereōs Hanna kai Kaiapha,**
At the time of the high priesthood of Annas and Caiaphas,
egeneto hrēma theou epi Iōannēn ton Zachariou huion en tē erēmō.
came the Word of Elohim to John the son of Zechariah in the wilderness.

גויבא בְּכָל-כִּפָּר הַיַּרְדֵּן
 וַיִּקְרָא טְבִילַת הַתְּשׁוּבָה לְסְלִיַחַת הַחַטָּאִים:

3. **wayabo' b'kal-kikar haYar'den wayiq'ra' t'bilath hat'shubah lis'lichath hachata'im.**

Luke3:3 He went into all the plain of the Yarden
 and called for a immersion of repentance for the forgiveness of sins.

<3> καὶ ἦλθεν εἰς πᾶσαν [τὴν] περίχωρον τοῦ Ἰορδάνου
 κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,

3 kai ēlthen eis pasan [tēn] perichōron tou Iordanou

And he came to all the surrounding region of the Jordan
 kēryssōn baptisma metanoias eis aphesin hamartiōn,
 preaching a baptism of repentance for the forgiveness of sins,

ד פְּתוּב בְּסֵפֶר דִּבְרֵי יֵשַׁעְיָהוּ הַנְּבִיא קוֹל קוֹרָא בַּמִּדְבָּר
 פִּנּוּ דְרָךְ יְהוָה יִשְׁרֻ מְסֻלּוֹתָיו:

4. **kakathub b'sepher dib'rey Y'sha`Yahu hanabi'**
qol qore' bamid'bar panu dere'k Yahúwah yash'ru m'silothayu.

Luke3:4 as it is written in the scroll of the words of YeshaYahu the prophet,
 “A voice is calling in the wilderness, ‘Clear the way of יְהוָה, make His paths straight.’”

<4> ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, Φωνὴ βοῶντος
 ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 hōs gegraptai en biblō logōn Ēsaiou tou prophētou,

as it has been written in the scroll of the words of Isaiah the prophet,
 Phōnē boōntos en tē erēmō,
 “a voice crying in the wilderness,

Hetoimasate tēn hodon kyriou, eutheias poieite tas tribous autou;
 ‘prepare the way of YHWH, make straight His paths;”

הַכֵּל-נָיָא רַנְשָׂא וְכָל-הָר וְגִבְעָה יִשְׁפָּלוּ
 וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהָרְכָסִים לְבִקְעָה:

5. **kal-gey' yinase' w'kal-har w'gib'ah yish'palu**
w'hayah he`aqob l'mishor w'har'kasim l'biq'ah.

Luke3:5 “Every valley shall be lifted up, and every mountain and hill shall be made low.
 the rough ground shall be made straight, and the ridges shall become a plain”.

<5> πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
 καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

5 pasa pharagx plērōthēsetai kai pan oros kai bounos tapeinōthēsetai,

“every valley shall be filled in and every mountain and hill shall be leveled off,

kai estai ta skolia eis eutheian
and shall be the crooked made into straight
kai hai tracheiai eis hodous leias;
and the rough paths made into smooth roads;”

וְיִרְאוּ כָל-בָּשָׂר אֶת יְשׁוּעַת אֱלֹהִים:

6. w'ra'u kal-basar 'eth y'shu'ath 'Elohim.

Luke3:6 “All flesh shall see the salvation of Elohim.”

<6> καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

6 kai opsetai pasa sarx to sōtērion tou theou.

“And shall see all flesh the salvation of Elohim.”

וַיֹּאמֶר אֶל-הַמּוֹן הָעָם הַיִּצְאִים לְהִטָּבֵל עַל-יְדּוֹ אֲתֶם
יְלָדֵי הַצִּפְעוֹנִים מִי הַשְׂכִּיל אֲתֶכֶם לְהַמְלִיט מִפְּנֵי הַקֶּצֶף הַבֹּא:

7. wayo'mer 'el-hamon ha'am hayots'im l'hitabel 'al-yado

'attem yal'dey hatsiph'onim mi his'kil 'eth'kem l'himalet mip'ney haqetseph haba'.

Luke3:7 He said to the crowds of people

who were coming to be immersed by his hand, “You children of vipers!

Who enlightened you to escape in the presence of the coming wrath?”

<7> Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ,

Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

7 Elegen oun tois ekporeuomenois ochlois baptisthēnai hyp' autou,

Therefore he was saying to the crowds coming out to be baptized by him,

Gennēmata echidnōn, tis hypedeixen hymin phygein apo tēs mellousēs orgēs?

“Children of vipers, who warned you to flee from the coming wrath?”

חֲלֹבָן עֲשׂוּ פְרִי רְאוּי לַתְּשׁוּבָה וְאַל-תִּדְּמוּ בְנֵיפְשָׁכֶם
לְאֹמֶר אֲבִרְהָם הוּא אָבִינוּ כִּי אָנֹכִי אֹמֵר לָכֶם אֲשֶׁר
מִן-הָאֲבָנִים הָאֵלֶּה יִכְלֶה הָאֱלֹהִים לְהַקְיִם בָּנִים לְאֲבִרְהָם:

8. laken `asu ph'ri ra'uy lat'shubah w'al-t'damu b'naph'sh'kem le'mor

'Ab'raham hu' 'abinu ki 'ani 'omer lakem

'asher min-ha'abanin ha'eleh yakol ha'Elohim l'haqim banim l'Ab'raham.

Luke3:8 “So then, produce the fruits that is fitting for repentance, and do not begin to your souls and say, ‘We have Abraham for our father,’ for I say to you that from these stones the Elohim is able to raise up sons for Abraham.”

<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.

8 poiēsate oun karpous axios tēs metanoias

“Therefore produce fruits worthy of repentance

kai mē arxēsthe legein en heautois, Patera echomen ton Abraam.

and do not begin to say within yourselves, ‘We have father Abraham.’

legō gar hymin hoti dynatai ho theos
For I say to you that is able the Elohim
ek tōn lithōn toutōn egeirai tekna tō Abraam.
from these stones to raise up children to Abraham.”

טוֹכְבָּר הַיּוֹשִׁים הַגִּרְזָן עַל-שְׂרֵשׁ הָעֵצִים
וְהֵנָּה כָּל-עֵץ אֲשֶׁר אֵינָנו עוֹשֶׂה פְּרִי טוֹב יִגְדַּע וְהִשְׁלֵךְ בָּאֵשׁ:
9. uk'bar husam hagar'zen `al-shoresh ha`etsim
w'hinneha kal-`ets `asher `eynenu `oseh p'ri tob yigada` w'hush'la'k ba'esh.

Luke3:9 “The axe is already laid at the root of the trees, and behold, every tree that does not produce good fruit shall be chopped down and thrown into the fire!”

<9> ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται.
pān oūn dēndron mē poioun karpon kalon ekkoptetai kai eis pūr ballatai.

9 ēdē de kai hē axinē pros tēn hrizan tōn dendrōn keitai;
“And already even the ax to the root of the trees is laid.
pan oun dendron mē poioun karpon kalon ekkoptetai
Therefore every tree not producing good fruit is cut down
kai eis pyr balletai.
and into the fire is thrown.”

יְיִשְׁאָלֶהוּ הַמֶּזֶן הָעָם לֵאמֹר מָה אַפֻּא בַעֲשֶׂה:
10. wayish'alehu hamon ha'am le'mor mah 'epho' na`aseh.
Luke3:10 The crowd of the people asked him, saying, “What then shall we do?”
<10> Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσωμεν;
10 Kai epērōtōn auton hoi ochloi legontes, Ti oun poiēsōmen?
And were questioning him the crowds saying, “What then should we do?”

יֹאבִיעַן וַיֹּאמֶר אֲלֵיהֶם מִי אֲשֶׁר-לוֹ כִּתְנוֹת שְׁתֵּים
יִתֵּן לְאִשֶּׁר אֵין-לוֹ וּמִי אֲשֶׁר-לוֹ מִזֶּזֶן כֵּן יַעֲשֶׂה גַם-הוּא:
11. waya'an wayo'mer 'aleyhem mi 'asher-lo kutanoth sh'tayim yiten la'asher 'eyn-lo
umi 'asher-lo mazon ken ya'aseh gam-hu'.

Luke3:11 He answered and said to them,
“Whoever has two tunics should give to one who has none,
and whoever has food he should do the same also.”

<11> ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι,
καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

11 apokritheis de elegen autois,
And having answered he was saying to them,
Ho echōn duo chitōnas metadotō tō mē echonti,
“The one having two coats let him share with the one not having one,
kai ho echōn brōmata homoiōs poieitō.
and the one having food let him do likewise.”

יבִּיב־אוּ גַם-מוֹכְסִים לְהִטְבִּיל וַיֹּאמְרוּ אֵלָיו מוֹרָה מַה-נַּעֲשֶׂה:

12. wayabo'u gam-mok'sim l'hitabel wayo'm'ru 'elayu Moreh mah-na`aseh.

Luke3:12 And tax collectors also came to be immersed,
and they said to him, "Teacher, what should we do?"

<12> ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν,
Διδάσκαλε, τί ποιήσωμεν;

12 ēlthon de kai telōnai baptisthēnai kai eipan pros auton,
Now came also tax collectors to be baptized and they said to him,
Didaskale, ti poiēsōmen?
"Teacher, what should we do?"

יגִיב־אֶמֶר אֲלֵיהֶם אֶל-תִּגְבוּ יוֹתֵר מִחֻקֵּם:

13. wayo'mer 'aleyhem 'al-tig'bu yother mechaq'kem.

Luke3:13 And he said to them, "Do not collect more than you are required."

<13> ὁ δὲ εἶπεν πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

13 ho de eipen pros autous,
And he said to them,
Mēden pleon para to diatetagmenon hymin prassete.
"Nothing more than the amount having been commanded you collect."

ידִּוּשָׁאֲלוּהוּ גַם-אֲנָשֵׁי הַצָּבָא לֵאמֹר וַאֲנַחְנוּ מַה-נַּעֲשֶׂה וַיֹּאמֶר
אֲלֵיהֶם אֶל-תִּזְעֲזְעוּ אִישׁ וְאֶל-תַּעֲשֻׁקוּ וְדִי לָכֶם בְּשֹׂכְרֵכֶם:

14. wayish'aluhu gam-'an'shey hatsaba' le'mor wa'anach'nu mah-na`aseh
wayo'mer 'aleyhem 'al-t'za`z`u 'ish w'al-ta`ash'qu w'day lakem bis'kar'kem.

Luke3:14 And some men soldiers also questioned him, saying,
"But what should we do?" And he said to them, "Do not shake from anyone;
do not exploit; and let your compensation be sufficient."

<14> ἐπηρώτων δὲ αὐτόν καὶ στρατευόμενοι λέγοντες,
Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς,
Μηδένα διασεΐσητε μηδὲ συκοφαντήσητε καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

14 epērōtōn de auton kai strateuomenoi legontes, Ti poiēsōmen kai hēmeis?
And were asking him also soldiers saying, what should do also we?
kai eipen autois, Mēdena diaseisēte mēde sykophantēsēte
And he said to them, "Extort money from no one nor slander
kai arkeisthe tois opsōniois hymōn.
and be satisfied with your wages."

טוּוֹיָהִי כְּאֲשֶׁר-חָכְהָ הָעָם וְכָל־הַשְּׂבִים בְּלָבָם לֵאמֹר
אוֹלִי יִהְיֶה חֶן הוּא הַמְּנִשִּׁים:

15. way'hi ka'asher-chikah ha'am w'kulam chsh'bim b'libam le'mor
'ulay Yahuchanan hu' haMashiyach.

Luke3:15 And it came to pass when the people were hoping and all of them were thinking

in their hearts, saying, “Perhaps Yahuchanan, as to whether he was the Mashiyach,”

<15> Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν
περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός,

15 Prosdokōntos de tou laou

And being expectant the people

kai dialogizomenōn pantōn en tais kardiais autōn peri tou Iōannou,

and wondering everyone in their hearts concerning John,

mēpote autos eiē ho Christos,

whether perhaps he might be the Anointed One,

טוֹוֹנֵעַן יְהוּחָנָן וַיֹּאמֶר לְכֻלָּם הֵן-אֲנִי טוֹבֵל אֶתְכֶם בַּמַּיִם
אָבֵל בּוֹא יְבוֹא הַחֲזָק מִמֶּנִּי אֲשֶׁר קִטְנִיתִי מִחֲתִיר
אֶת-שְׂרוּךְ נַעֲלָיו הוּא יְטַבֵּל אֶתְכֶם בְּרוּחַ הַקֹּדֶשׁ וּבְאֵשׁ:

16. waya`an Yahuchanan wayo`mer l`kulam hen-`ani tobel `eth`kem bamayim
`abal bo` yabo` hechazaq mimeni `asher qaton`ti mehatir `eth-s`ro`k n`alay
hu` yit`bol `eth`kem b`Ruach haQodesh uba`esh.

Luke3:16 Yahuchanan responded and said to them all, “Yes, I am immersing you
with water, but One shall surely come who is mightier than I am, whose sandal strap
I am unworthy to loosen; He shall immerse you in the Holy Spirit and in fire.”

<16> ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς·
ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λύσαι τὸν ἱμάντα
τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ·

16 apekrinato legōn pasin ho Iōannēs, Egō men hydati baptizō hymas;

answered saying everyone John, “I with water baptize you.

erchetai de ho ischyroteros mou,

But is coming the One stronger than me,

hou ouk eimi hikanos lysai ton himanta tōn hypodēmatōn autou;

of whom I am not worthy to untie the strap of His sandals.

autos hymas baptisei en pneumati hagiō kai pyri;

He shall baptize you with the Holy Spirit and with fire;”

יְוֹבְדוֹ הַמְזָרָה לְהַבֵּר אֶת-גִּרְנוֹ וַיֹּאסֶף אֶת-הַגֶּנוּ אֶל-אוֹצָרוֹ
וְאֶת-הַמִּץ יִשְׂרָפֶנּוּ בְּאֵשׁ אֲשֶׁר לֹא-תִכְבֶּה:

17. ub`yado hamiz`reh l`haber `eth-gar`no w`ye`esoph `eth-d`gano `el-`otsaro
w`eth-hamots yis`r`phenu ba`esh `asher lo`-tik`beh.

Luke3:17 The winnowing fork is in His hand to sift His threshing floor.

He shall gather His grain into His storehouse; but He shall burn the chaff
in the fire that shall not be extinguished.

<17> οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν
τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἄσβεστω.

17 hou to ptuon en tē cheiri autou diakatharai tēn halōna autou

of whom the winnowing fork is in His hand to clean out his threshing floor

kai synagagein ton siton eis tēn apothēkēn autou,
and to gather the wheat into His barn,
to de achyron katakausei pyri asbestō.
but the chaff He shall burn up with an inextinguishable fire.

יְהוֹכָן בְּדִבְרֵים אֲחֵרִים הִרְבֵּה הוֹכִיחַ וַיִּבְשֹׁר אֶת-הָעָם:

18. w'ken bid'barim 'acherim har'beh hokiach way'baser 'eth-ha'am.

Luke3:18 So with many other words he urged and proclaimed good news to the people.

<18> Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

18 Polla men oun kai hetera parakalōn

With many therefore and other words exhorting
euēggelizeto ton laon.

he was preaching the good news to the people.

יִסְרוּ הוֹרְדוֹס שָׂר-רֹבַע הַמְּדִינָה אֲשֶׁר הוֹכַח עַל-יָדוֹ
עַל-דִּבְרֵי הוֹרֻדְיָה אִשְׁתּוֹ אַחִיו פִּילִפּוֹס
וְעַל-כָּל-הָרָע אֲשֶׁר עָשָׂה הוֹרְדוֹס:

19. w'Hor'dos sar-roba` ham'dinah 'asher hukach `al-yado `al-d'bar Horod'yah 'esheth
'achiu Pilippos w' al-kal-hara` 'asher 'asah Hor'dos.

Luke3:19 And Hordos, the district ruler of centurion who had been rebuked
by his hand over the matter of Horodyah, his brother Philippos's wife,
and over all the evil things that Hordos had done,

<19> ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος
τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,

19 ho de Hērōdēs ho tetraarchēs, elegchomenos hyp' autou peri Hērōdiados tēs gynaikos

Now Herod the tetrarch, being reproved by him about Herodias, the wife

tou adelphou autou kai peri pantōn hōn epoiēsen ponērōn ho Hērōdēs,
of his brother and about all which did the evil things Herod,

כִּהְיוֹסִיף עַל-כָּל-אֵלֶּה גַם אֶת-זֹאת וַיִּסְגֵּר אֶת-יְהוֹחָנָן בְּמִשְׁמָר:

20. hosiph `al-kal-'eleh gam 'eth-zo'th wayas'ger 'eth-Yahuchanan b'mish'mar.

Luke3:20 added this also to them all: he shut Yahuchanan up in prison.

<20> προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν [καὶ] κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

20 prosethēken kai touto epi pasin [kai] katekleisen ton Iōannēn en phylakē.

he added this also on top of everything else and locked up John in prison.

כָּאֻבְּהִטָּבֵל כָּל-הָעָם גַּם-יְהוֹשֻׁעַ נִטְבָּל וַיְהִי הוּא מִתְפַּלֵּל
וַהֲנִיחַ הַשָּׁמַיִם נִפְתָּחוּ:

21. ub'hitabel kal-ha'am gam-Yahushua` nit'bal

way'hi hu' mith'palel w'hinne hashamayim niph'tachu.

Luke3:21 When all the people were being immersed, Owaḥḥ also was immersed.

And it came to pass as He was praying, behold, the heavens was opened!

<21> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν οὐρανὸν

21 Egeneto de en tō baptisthēnai hapanta ton laon

And it came about while were baptized all the people

kai Iēsou baptisthentos kai proseuchomenou aneōchthēnai ton ouranon

also Yahushua having been baptized and praying, to be opened the heavens

כב וַיֵּרָד עָלָיו רוּחַ הַקֹּדֶשׁ בְּדְמוּת גּוֹף כִּיּוֹנָה

וַיְהִי-קוֹל מִן-הַשָּׁמַיִם לֵאמֹר אַתָּה בְּנִי יְדִידִי בְּךָ רָצִיתִי:

22. wayered `alayu Ruach haQodesh bid'muth guph k'yonah

way'hi-qol min-hashamayim le'mor 'attah b'ni y'didi b'ak ratsithi.

Luke3:22 and the Holy Spirit descended upon Him in bodily form as a dove, and there was a voice from the heavens, saying, "You are My beloved Son, in whom I am pleased."

<22> καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνήν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

22 kai katabēnai to pneuma to hagion sōmatikō eidei hōs peristeran ep' auton, and to descend the Spirit Holy in bodily form as a dove upon Him,

kai phōnēn ex ouranou genesthai,

and a voice out of the heavens to come,

Sy ei ho huios mou ho agapētos, en soi eudokēsa.

"You are My Son, the beloved one, with You I am well pleased."

כג וַיְהִי וַיֵּשֶׁע הַחַל מַעֲשָׂהוּ וְהוּא בֶּן-שְׁלֹשִׁים שָׁנָה

וְהוּא נִחְשָׁב לְבֶן-יוֹסֵף בֶּן-עֲלִי:

23. w'Yahushua hechel ma`asehu w'hu' k'ben-sh'lshim shanah

w'hu' nech'shab l'ben-Yoseph ben-`Eli.

Luke3:23 And **OW** began His work, and He was the son about thirty years old. He was considered the son of Yoseph, the son of Eli,

<23> Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὥσει ἐτῶν τριάκοντα, ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ τοῦ Ἠλὶ

23 Kai autos ēn Iēsous archomenos hōsei etōn triakonta,

And Himself was Yahushua beginning about thirty years of age,

ōn huios, hōs enomizeto, Iōsēph tou Ēli

being the son, as it was being thought, of Joseph, the son of Heli,

כד בֶּן-מַתָּת בֶּן-לֵוִי בֶן-מַלְכִּי בֶן-יָנָנַי בֶּן-יוֹסֵף:

24. ben-Mattath ben-Lewi ben-Mal'ki ben-Yannay ben-Yoseph.

Luke3:24 the son of Mattath, the son of Lewi, the son of Malki, the son of Yannay, the son of Yoseph,

<24> τοῦ Μαθθατ τοῦ Λευὶ τοῦ Μελχι τοῦ Ἰανναὶ τοῦ Ἰωσήφ

24 tou Maththat tou Leui tou Melchi

the son of **Matthat**, the son of **Levi**, the son of **Melchi**,
tou **Iannai** tou **Iōsēph**
the son of **Jannai**, the son of **Joseph**,

כה בן-מתתיה בן-אמוץ בן-נחום בן-חסלי בן-נגי:

25. ben-Mattith'Yah ben-'Amots ben-Nachum ben-Ches'li ben-Naggay.

Luke3:25 the son of **MattathYah**, the son of **Amots**, the son of **Nachum**,
the son of **Chesli**, the son of **Naggay**,

<25> τοῦ Μαρταθίου τοῦ Ἀμῶς τοῦ Ναοῦμ τοῦ Ἑσλὶ τοῦ Ναγγαὶ

25 tou **Mattathiou** tou **Amōs** tou **Naoum**

the son of **Mattathias**, the son of **Amos**, the son of **Nahum**,
tou **Hesli** tou **Naggai**
the son of **Esli**, the son of **Naggai**,

כו בן-מחת בן-מתתיה בן-שמעי בן-יוסף בן-יודה:

26. ben-Machath ben-Mattith'Yah ben-Shim'i ben-Yoseph ben-Yodah.

Luke3:26 the son of **Machath**, the son of **MattathYah**, the son of **Shimei**,
the son of **Yoseph**, the son of **Yodah**,

<26> τοῦ Μάαθ τοῦ Μαρταθίου τοῦ Σεμεῖν τοῦ Ἰωσήφ τοῦ Ἰωδᾶ

26 tou **Maath** tou **Mattathiou** tou **Semein**

the son of **Maath**, the son of **Mattathias**, the son of **Semein**,
tou **Iōsēch** tou **Iōda**
the son of **Josech**, the son of **Joda**,

כז בן-יהוחנן בן-רישא בן-זרubbabel בן-שאליאל בן-נרי:

27. ben-Yahuchanan ben-Reysha' ben-Z'rubbabel ben-Sh'al'ti'El ben-Neri.

Luke3:27 the son of **Yahuchanan**, the son of **Reysha**, the son of **Zerubbabel**,
the son of **Shealti'El**, the son of **Neri**,

<27> τοῦ Ἰωανὰν τοῦ Ῥησᾶ τοῦ Ζοροβαβὲλ τοῦ Σαλαθιήλ τοῦ Νηρι

27 tou **Iōanan** tou **Hrēsa** tou **Zorobabel**

the son of **Joanan**, the son of **Rhesa**, the son of **Zerubbabel**,
tou **Salathiēl** tou **Nēri**
the son of **Shealtiel**, the son of **Neri**,

כח בן-מלכי בן-אדי בן-קוסם בן-אלמדם בן-ער:

28. ben-Mal'ki ben-'Addi ben-Qosam ben-'El'm'dan ben-`Er.

Luke3:28 the son of **Malki**, the son of **Addi**, the son of **Qosam**,
the son of **Elmadam**, the son of **Er**,

<28> τοῦ Μελχὶ τοῦ Ἀδδὶ τοῦ Κωσάμ τοῦ Ἑλμαδὰμ τοῦ Ἑρ

28 tou **Melchi** tou **Addi** tou **Kōsam**

the son of **Melchi**, the son of **Addi**, the son of **Cosam**,
tou **Elmadam** tou **Ēr**
the son of **Elmadam**, the son of **Er**,

כט בן-יהושע בן-אליעזר בן-יורים בן-מפת בן-לוי:

29. **ben-Yahushua ben-'Eli'ezer ben-Yorim ben-Mattath ben-Lewi.**

Luke3:29 the son of Yahushua (Joshua), the son of Eliezer, the son of Yorim,
the son of Mattath, the son of Lewi,

<29> τοῦ Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρίμ τοῦ Μαθθατ τοῦ Λεὺι

29 tou Iēsou tou Eliezer tou Iōrim

the son of Joshua, the son of Eliezer, the son of Jorim,

tou Maththat tou Leui

the son of Matthat, the son of Levi,

ל בן-שמעון בן-יהודה בן-יוסף בן-יונם בן-אליקים:

30. **ben-Shim'on ben-Yahudah ben-Yoseph ben-Yonam ben-'El'yaqim.**

Luke3:30 the son of Shimeon, the son of Yahudah, the son of Yoseph,
the son of Yonam, the son of Elyaqim,

<30> τοῦ Συμεὼν τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ Ἐλιακίμ

30 tou Symeōn tou Iouda tou Iōsēph

the son of Simeon, the son of Judah, the son of Joseph,

tou Iōnam tou Eliakim

the son of Jonam, the son of Eliakim,

לא בן-מלאח בן-מנא בן-מתתה בן-נתן בן-דוד:

31. **ben-Mal'ah ben-Manna' ben-Mattatah ben-Nathan ben-Dawid.**

Luke3:31 the son of Malah, the son of Manna, the son of Mattatah,
the son of Nathan, the son of Dawid,

<31> τοῦ Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθαμ τοῦ Δαυὶδ

31 tou Melea tou Menna tou Mattatha

the son of Melea, the son of Menna, the son of Mattatha,

tou Natham tou Dawid

the son of Nathan, the son of David,

לב בן-ישי בן-עובד בן-בועז בן-שלמון בן-נחשון:

32. **ben-Yishay ben-'Obed ben-Bo'az ben-Sal'mon ben-Nach'shon.**

Luke3:32 the son of Yishay, the son of Obed, the son of Boaz,
the son of Salmon, the son of Nachshon,

<32> τοῦ Ἰεσσαὶ τοῦ Ἰωβὲδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσών

32 tou Iessai tou Iōbēd tou Boos

the son of Jesse, the son of Obed, the son of Boaz,

tou Sala tou Naassōn

the son of Sala, the son of Nahshon,

לג בן עמינדב בן-אדם בן-חצרון בן-פרץ בן-יהודה:

33. **ben `Aminadab ben-'Aram ben-Chets'ron ben-Perets ben-Yahudah.**

Luke3:33 the son of Amminadab, the son of Aram,
the son of Chetsron, the son of Perets, the son of Yahudah,

33 τοῦ Ἀμιναδάβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρώμ τοῦ Φάρες τοῦ Ἰούδα

33 tou Aminadab tou Admin tou Arni

the son of Amminadab, the son of Admin, the son of Arni,

tou Hesrōm tou Phares tou Iouda

the son of Hezron, the son of Perez, the son of Judah,

לד בן-יעקב בן יצחק בן-אַבְרָהָם בן-תֶּרַח בן-נְחוֹר:

34. ben-Ya`aqob ben Yits'chaq ben-'Ab'raham ben-Terach ben-Nachor.

Luke3:34 the son of Ya`aqob, the son of Yitschaq, the son of Abraham,
the son of Terach, the son of Nachor,

34 τοῦ Ἰακώβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχωρ

34 tou Iakōb tou Isaak tou Abraam

the son of Jacob, the son of Isaac, the son of Abraham,

tou Thara tou Nachōr

the son of Terah, the son of Nahor,

לה בן-שְׂרוּג בן-רְעוּ בן-פֶּלֶג בן-עֶבֶר בן-שָׁלַח:

35. ben-S'rug ben-R'u ben-Peleg ben-'Eber ben-Shalach.

Luke3:35 the son of Serug, the son of Reu, the son of Peleg,
the son of Eber, the son of Shalach,

35 τοῦ Σερούχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἐβερ τοῦ Σαλὰ

35 tou Serouch tou Hragau tou Phalek

the son of Serug, the son of Reu, the son of Peleg,

tou Eber tou Sala

the son of Eber, the son of Shelah,

לו בן-קַיִן בן-אַרְפַּכְשָׁד בן-שֵׁם בן-נֹחַ בן-לָמֶךְ:

36. ben-Qeynan ben-'Ar'pak'shad ben-Shem ben-Noach ben-Lame'k.

Luke3:36 the son of Qeynan, the son of Arphakshad, the son of Shem,
the son of Noach, the son of Lamek,

36 τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ τοῦ Σῆμ τοῦ Νῶε τοῦ Λάμεχ

36 tou Kainam tou Arphaxad tou Sēm

the son of Cainan, the son of Arphaxad, the son of Shem,

tou Nōe tou Lamech

the son of Noah, the son of Lamech,

לז בן-מְתוּשֶׁלַח בן-חֲנוּךְ בן-יֶרֶד בן-מַהְלָאֵל בן-קַיִן:

37. ben-M'thushelach ben-Chano'k ben-Yered ben-Mahalal'El ben-Qeynan.

Luke3:37 the son of Methushelach, the son of Chanok, the son of Yered,
the son of Mahalal'El, the son of Qeynan,

<37> τοῦ Μαθουσαλά τοῦ Ἐνώχ τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καϊνὰμ
37 tou Mathousala tou Henōch tou Iaret
the son of Methuselah, the son of Enoch, the son of Jared,
tou Maleleēl tou Kainam
the son of Mahalaleel, the son of Cainan,

לֹח בֶּן-אֶנוֹשׁ בֶּן-שֵׁת בֶּן-אָדָם בֶּן-אֱלֹהִים:
38. ben-'Enosh ben-Sheth ben-'Adam ben-'Elohim.
Luke3:38 the son of Enosh, the son of Sheth, the son of Adam, the son of Elohim.
<38> τοῦ Ἐνὼς τοῦ Σήθ τοῦ Ἀδὰμ τοῦ θεοῦ.
38 tou Enōs tou Sēth tou Adam tou theou.
the son of Enos, the son of Seth, the son of Adam, the son of Elohim.

Chapter 4

Shavua Reading Schedule (13th sidrot) - Luke 4 - 8

אֵין־הוֹשֵׁעַ שָׁב מִן-תִּירְדֵּן וְהוּא מָלֵא רוּחַ הַקֹּדֶשׁ
וַיִּשְׁאָהוּ הָרוּחַ הַמְדַּבֵּר:
1. w'Yahushuà shab min-haYar'den w'hu' male' Ruach haQodesh
wayisa'ehu haRuach hamid'barah.

Luke4:1 Ὁ Ἰησοῦς ἐκ τῆς Ἰορδάνου ἦλθεν, καὶ ἦν ἁρπάζων τοῦ ἁγίου πνεύματος ἐν τῇ ἐρήμῳ.
The Spirit carried Him in the wilderness.

<4:1> Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου
καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
1 Iēsous de plērēs pneumatōs hagiou hypēstrepsen apo tou Iordanou
Now Yahushua, full of the Holy Spirit, returned from the Jordan
kai ēgeto en tō pneumati en tē erēmō
and was being led by the Spirit in the desert

בַּיּוֹמָם הַשָּׁטָן אֶרְבָּעִים יוֹם וְלֹא אָכַל מֵאוֹמָהּ בַּיָּמִים הָהֵם
וַאֲחֵרֵי אֲשֶׁר-תָּמוּ וַיָּרָעַב:
2. way'nasehu hasatan 'ar'ba'im yom w'lo' 'akal m'umah bayamim hahem
w'acharey 'asher-tamu wayir'ab.

Luke4:2 The satan (adversary) tested Him for forty days, and He did not eat anything during those days. After that they had come to an end, He was hungry.

<2> ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.
καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν.
2 hēmeras tesserakonta peirazomenos hypo tou diabolou.
forty days being tempted by the devil.
kai ouk ephagen ouden en tais hēmerais ekeinaiis
And He did not eat anything in those days
kai syntelestheisōn autōn epeinasen.
and they (the days) having been completed He hungered.

גַּיִל אָמַר אֵלָיו הַשָּׁטָן אִם בֶּן־הָאֱלֹהִים אַתָּה הַכֵּר
אֶל־הָאֶבֶן הַזֶּאת וְתִהְיֶה לָּהֶם:

3. wayo'mer 'elayu hasatan 'im ben-ha'Elohim 'attah
daber 'el-ha'eben hazo'uth'hi l'lachem.

Luke4:3 And the satan said to Him, "If You are the Son of Elohim,
speak to this stone, and it shall become bread."

<3> Εἶπεν δὲ αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ θεοῦ,
εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

3 Eipen de autō ho diabolos, Ei huios ei tou theou,

And said to Him the devil, "If You are the Son of the Elohim,
eipe tō lithō toutō hina genētai artos.

Tell this stone that it might become a loaf of bread."

דַּוִּיעַן אֶתּוֹ יְחִישֶׁע הֵן כְּתוּב
כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם
(כִּי עַל־כָּל־מוֹצֵא פִי־יִחְיֶה):

4. waya'an 'otho Yahushua hen kathub ki lo' 'al-halechem l'bado yich'yeh ha'adam
(ki 'al-kal-motsa' phi-Yahúwah).

Luke4:4 And OWX answered him,
"See, it is written that, 'Man does not live on bread alone,'
{but by everything that comes out of the mouth of X}."

<4> καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς,
Γέγραπται ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος,
ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

4 kai apekrithē pros auton ho Iēsous,

And answered to him Yahushua,

Gegraptai hoti Ouk ep' artō monō zēsetai ho anthrōpos,

"It has been written 'Not by bread alone shall live man,

[all' epi panti rēmati Theou.]

but on every Word of Elohim."

הַיֵּצִיאוֹ הַשָּׁטָן עַל־הַר גְּבוּהַ
וַיַּרְאֵהוּ בְּרֵגַע אֶחָד אֶת כָּל־מַמְלָכוֹת הַיָּבֵל:

5. waya'alehu hasatan 'al-har gaboah
wayar'ehu b'rega 'echad 'eth kal-mam'l'koth tebel.

Luke4:5 And the satan brought Him up on a high mountain
and showed Him in a single moment all the kingdoms of the world.

<5> Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης
ἐν στιγμή ἁρόνου

5 Kai anagagōn auton edeixen autō pasas tas basileias tēs oikoumenēs

And having led up Him he showed to Him all the kingdoms of the world
en stigmē chronou
in a moment of time;

וַיֹּאמֶר אֵלָיו הַשָּׁטָן לֵךְ אֶתְּךָ אֶת-כָּל-הַמְּמָשְׁלָה הַזֹּאת
וְאֶת-כְּבוֹדָן כִּי-נִמְסְרָה בְיָדִי וְנִתְּתִיהָ לְאִשֶּׁר אֶחָפֶץ:

6. wayo'mer 'elayu hasatan l'ak 'eten 'eth-kal-hamem'shalah hazo'th
w'eth-k'bodan ki-nim's'rah b'yadi un'thatiah la'asher 'ech'pats.

Luke4:6 And the satan said to Him, “I shall give to You this entire dominion and its glory
for it has been handed over to me, and I shall give it to whomever I desire.”

<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.

6 kai eipen autō ho diabolos, Soi dōsō tēn exousian tautēn hapasan kai tēn doxan autōn,
and said to Him the devil, “to You I shall give authority this all and their glory,
hoti emoi paradedotai kai hō ean thelō didōmi autēn;
because it has been given to me and to whomever I desire, I give it.”

וְעַתָּה אִם-תִּשְׁתַּחֲוֶה לְפָנַי הַכֹּל יְהִיָּה-לְךָ:

7. w'`attah 'im-tish'tachaweh l'phanay hakol yih'yeh-l'ak.

Luke4:7 “Now if You bow down before me, everything shall be Yours.”

<7> σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα.

7 sy oun ean proskynēsēs enōpion emou, estai sou pasa.

“You therefore if bow down in worship before me, shall be Yours everything.”

חֲנִיעֵן יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו (סוּר מִמֶּנִּי הַשָּׁטָן כִּי) כְּתוּב
לְיַהֲיָה אֵלֶיךָ תִּשְׁתַּחֲוֶה וְאֵתוֹ לְבַדּוֹ תַעֲבֹד:

8. waya`an Yahushua wayo'mer 'elayu (sur mimeni hasatan ki) kathub
laYahúwah 'Eloheyak tish'tachaweh w'otho l'bado ta`abod.

Luke4:8 Ὁωϣϣ answered and said to him, “{Depart from Me, the satan!
For} it is written, ‘You shall bow down to ϣϣ your El, and you shall serve Him only.’”

<8> καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ,
Γέγραπται, γάρ, προσκυνήσεις Κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

8 kai apokritheis autō eipen ho Iēsous, [Upage opisō mou, Satana] Gegraptai,
And answering Yahushua said to him, “Get behind Me, Satan! It has been written,
[gar,] proskynēseis Kyrion ton theon sou kai autō monō latreuseis.
For, you shall worship YHWH your El, and Him only you shall serve.”

טוֹבִיָּאָהוּ יְרוּשָׁלַיִם וַיַּעֲמִידֵהוּ עַל-פֶּתַח בַּיִת-הַמִּקְדָּשׁ
וַיֹּאמֶר אֵלָיו אִם-בֵּן-הָאֱלֹהִים אַתָּה נָבֹל מְזֵה מַטָּה:

9. way'bi'ehu Y'rushalayim waya`amidehu `al-pinath gag beyth-haMiq'dash
wayo'mer 'elayu 'im ben-ha'Elohim 'attah n'phol mizeh mattah.

Luke4:9 He brought Him to Yerushalayim

and stood Him on the corner of the roof of the house of the Temple,
and said to Him, “If You are the Son of Elohim, fall down from here.”

9> Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ
καὶ εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

9 Ēgagen de auton eis Ierousalēm kai estēsen epi to pterygion tou hierou

And he led Him to Jerusalem and set Him upon the pinnacle of the temple
kai eipen autō, Ei huios ei tou theou,
and said to Him, “If You are the Son of the Elohim,
bale seauton enteuthen katō;
throw Yourself down from here;”

יְכִי כְתוּב בִּי-מִלְאָכָיו יִצְוָה-לָךְ לְשֹׁמְרָךְ:

10. ki kathub ki-mal'akayu y'tsaueh-l'ak l'sham'reak.

Luke4:10 For it is written, “He shall command His messengers
regarding You to protect You.”

10> γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε,

10 gegraptai gar hoti Tois aggelois autou enteleitai peri sou

for it has been written “to His angels He shall give orders concerning You
tou diaphylaxai se,
to protect You,”

יֵאוּכִי עַל-כַּפַּיִם יִשְׁאוּנָהּ פֶּן-תִּגְּף בְּאֶבֶן רִגְלָהּ:

11. w'ki `al-kapayim yisa'un'ak pen-tigoph ba'eben rag'leak.

Luke4:11 “And, on their palms they shall bear You,
lest You shall strike Your foot against a stone.”

11> καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

11 kai hoti Epi cheirōn arousin se,

“and upon their hands they shall lift up You,
mēpote proskopsēs pros lithon ton poda sou.
lest You strike against a stone Your foot.”

יְבוֹיַעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו הֵן נֶאֱמַר
לֹא תִנְסֶה אֶת יְהוָה אֱלֹהֶיךָ:

12. waya`an Yahushua wayo'mer `elayu hen ne'emar
lo' th'naseh `eth Yahúwah `Eloheyak.

Luke4:12 OWY answered and said to him, “Indeed it is said,
‘You shall not test YHWH your El.’”

12> καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται,

Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

12 kai apokritheis eipen autō ho Iēsous hoti Eirētai,

An having answered said to him Yahushua “It has been said,
Ouk ekpeiraseis kyrion ton theon sou.
‘You shall not put to the test YHWH Your El.’”

יְגִיד כְּכֹלֹת הַשָּׁטָן כָּל-מִסָּה וַיִּהְיֶה מִמֶּנּוּ עַד-עֵת:

13. u^h'kaloth hasatan kal-masah wayireph mimenu `ad-`eth.

Luke4:13 When the satan had finished all his testing,
he left from Him alone for the time being.

<13> Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

13 Kai syntelesas panta peirasmon ho diabolos apestē

And having completed every temptation the devil went away
ap' autou achri kairou.
from Him until an opportune time.

יָד וַיָּשָׁב יְהוֹשֻׁעַ בְּגִבּוּרַת הָרוּחַ אֶל-הַגָּלִיל
וַיֵּצֵא שָׁמָעוֹ בְּכָל-הַכִּפּוּר:

14. wayashab Yahushua big'burath haRuach 'el-haGalil
wayetse' sham`o b'kal-hakikar.

Luke4:14 Owing returned to the Galil in the power of the Spirit,
and the news of Him went out in all of the plain.

<14> Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.
καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

14 Kai hypestrepsen ho Iēsous en tē dynamei tou pneumatōs eis tēn Galilaian.

And returned Yahushua in the power of the Spirit to Galilee.
kai phēmē exēlthen kath' holēs tēs perichōrou peri autou.
And a report went out throughout all the surrounding countryside about Him.

טוּ וַיְהִי מְלָמֵד בְּכִנְסֵי־תֵימָם וַיְהַלְלֵהוּ כָּלָם:

15. w'hu' m'lamed bik'nesiotheyhem way'halaluhu kulam.

Luke4:15 He taught in their synagogues and all of them praised Him.

<15> καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.

15 kai autos edidasken en tais synagōgais autōn doxazomenos hypo pantōn.

And He was teaching in their synagogues being praised by all.

טז וַיָּבֹא אֶל-נֶצְרֶת אֲשֶׁר גָּדַל-שָׁם

וַיֵּלֶךְ כַּמִּשְׁפָּטוֹ בַּיּוֹם הַשַּׁבָּת אֶל-בֵּית הַכְּנִסָּת וַיִּקֶּם לִקְרֹא בַסֵּפֶר:

16. wayabo' 'el-N'tsereth 'asher gudal-sham wayele'k k'mish'pato
b'yom haShabbat 'el-beyth hak'neseth wayaqam liq'ro' basepher.

Luke4:16 He came to Netsereth, where He grew up there,
and according to His custom He went to the house of synagogue
on the day of Shabbat, and stood up to read on the scroll.

<16> Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ
ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.

16 Kai ēlthen eis Nazara, hou ēn tethrammenos,

And He came to Nazareth, where He had been brought up

kai eisēlthen kata to eiōthos autō en tē hēmera tōn sabbatōn
 and He entered according to His custom on the day of the Sabbath
 eis tēn synagōgēn kai anestē anagnōnai.
 into the synagogue and stood up to read.

וַיָּבִיטֶן-לוֹ סֵפֶר יִשְׁעִיָּהוּ הַנָּבִיא וַיִּפְתַּח אֶת-הַסֵּפֶר
 וַיִּמְצֵא אֶת-הַמָּקוֹם אֲשֶׁר הָיָה-כָּתוּב בּוֹ:

17. wayutan-lo sepher Y'sha`aYahu hanabi' wayiph'tach 'eth-hasepher
 wayim'tsa' 'eth-hamaqom 'asher hayah-kathub bo.

Luke4:17 The scroll of the prophet YeshaYahu was given to Him.
 And He opened the scroll and found the place where it was written on it,

<17> καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἰσαΐου
 καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,

17 kai epedothē autō biblion tou prophētou Ēsaïou
 And was given to Him the scroll of the prophet Isaiah
 kai anaptyxas to biblion heuren ton topon hou ēn gegrammenon,
 and having unrolled the scroll He found the place where it had been written,

יְהוָה רוּחַ יְהוָה עָלַי יַעַן מָשַׁח אֶתִּי לְבָשֹׂר עֲנָוִים:

18. Ruach Yahúwah `alay ya`an mashach 'othi l'baser `anawim.

Luke4:18 “The Spirit of YHWH is upon Me in order to anoint Me
 to bring good news to the humble.”

<18> Πνεῦμα κυρίου ἐπ’ ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
 ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
 ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

18 Pneuma kyriou ep' eme hou heineken echrisen me
 “the Spirit of YHWH is upon Me on account of which he anointed Me
 euaggelisasthai ptōchois, apestalken me,
 to preach good news to the poor, he has sent Me
 kēryxai aichmalōtois aphesin kai typhlois anablepsin,
 to preach to the captives release and to the blind the recovery of sight,
 aposteilai tethrausmenous en aphesei,
 to send forth ones having been oppressed into freedom,”

יֵט שְׁלַחָנִי לְחַבֵּשׁ לְנִשְׁכָּרֵי-לֵב לְקָרֵא לְשִׁבּוּיִם דְּרוּר
 וּלְעֹרִים פָּקַח-קוֹם לְשַׁלַּח רְצוּצִים חֲפָשִׁים
 לְקָרֵא שְׁנַת-רְצוֹן לַיהוָה:

19. sh'lachani lachabsh l'nish'b'rey-leb liq'ro' lish'buyim d'ror
 ul'iw'rim p'qach-qoach l'shalach r'tsutsim chaph'shim
 liq'ro' sh'nath-ratson laYahúwah.

Luke4:19 He has sent Me to care for the brokenhearted,
 to proclaim freedom for the exiles, and for the blind an opening release

to send the oppressed away free to proclaim a year of favor for **1919**.”

<19> κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

19 kēryxai eniauton kyriou dektion.

“To preach the year of YHWH’s favor.”

כַּוְיָהִי כְאֲשֶׁר גָּלַל אֶת-הַסֵּפֶר וַיִּשְׁבֶּהוּ אֶל-הַחֲזָן וַיֵּשֶׁב
וַיַּעֲנִי כָל-אִשָּׁר בְּבֵית הַכְּנֶסֶת נִשְׁאֹת אֵלָיו:

20. way’hi ka’asher galal ‘eth-hasepher way’shibehu ‘el-hachazan wayesheb
w’eyney kal-‘asher b’beyth hak’neseth n’su’oth ‘elayu.

Luke4:20 And it came to pass when He rolled up the scroll, returned it to the attendant and sat, and the eyes of all who were in the house of synagogue were focused on Him.

<20> καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν.
καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

20 kai ptyxas to biblion

having rolled up the scroll

apodous tō hypēretē ekathisen;

and having given it back to the attendant He sat down.

kai pantōn hoi ophthalmoi en tē synagōgē ēsan atenizontes autō.

And of all the eyes in the synagogue were focused on Him.

כַּאֲוִיחֵל וַיֹּאמֶר אֲלֵיהֶם הַיּוֹם נִתְמַלֵּא הַכְּתוּב הַזֶּה בְּאָזְנֵיכֶם:

21. wayachel wayo’mer ‘aleyhem hayom nith’male’ haKathub hazeh b’az’neykem.

Luke4:21 He began saying to them,

“Today this Scripture is fulfilled in your hearing.”

<21> ἤρξατο δὲ λέγειν πρὸς αὐτοὺς
ὅτι Σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

21 ērxato de legein pros autous

And He began to speak to them

hoti Sēmeron peplērōtai hē graphē hautē en tois ōsin hymōn.

today has been fulfilled this Scripture in your ears.

כָּבֻדָּם הָעִידָהוּ וְתִמְהוּ עַל-דְּבָרֵי חֵן הַיִּצְאָאִים מִפִּיהוּ
וַיֹּאמְרוּ הֲלֹא-זֶה הוּא בֶן-יוֹסֵף:

22. w’kulam he`iduhu w’tam’hu `al-dib’rei chen hayots’im mipihu
wayo’m’ru halo’-zeh hu’ ben-Yoseph.

Luke4:22 All of them commended Him, and were amazed by the words of grace that were coming from His mouth. And they said, “Is this that he is not Yoseph’s son?”

<22> Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον
ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ
καὶ ἔλεγον, Οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;

22 Kai pantes emartyroun autō kai ethaumazon

And everyone was speaking well of Him and they were amazed

epi tois logois tēs charitos tois ekporeuomenois ek tou stomatos autou
at the words gracious coming out from His mouth
kai elegon, Ouchi huios estin Iōsēph houtos?
and they were saying, “Not the son is of Joseph this One?”

כגוֹי־אָמַר אֲלֵיהֶם הֵן תֹּאמְרוּ לִי אֶת-הַמַּשָּׁל הַזֶּה רָפָא
רָפָא אֶת-עֲצָמָךְ וְכָכָל אֲשֶׁר שָׁמַעְנוּ שְׁנַעֲשֶׂה בְּכַפָּר-נַחוּם
עֲשֶׂה-כֵן גַּם-פֹּה בְּעִיר מוֹלְדְּתְךָ:

23. wayo'mer 'aleyhem hen to'm'ru li 'eth-hamashal hazeh rophe' r'pha'
'eth-'ats'meak uk'kol 'asher shama`nu shena`asah biK'phar-Nachum `aseh-ken
gam-poh b'ir molad'teak.

Luke4:23 He said to them, “Look, you say this proverb to Me:
‘Healer, heal yourself! Whatever we have heard you have done at Kaphar Nachum,
so do also here in your native town.’”

<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.

23 kai eipen pros autous, Pantōs ereite moi tēn parabolēn tautēn;
And he said to them, “No doubt you shall speak to Me this parable:

Iatre, therapeuson seauton; hosa ēkousamen genomena
‘Physician, heal yourself. Everything which we heard having happened
eis tēn Kapharnaoum poiēson kai hōde en tē patridi sou.
in Capernaum do also here in your hometown.’”

כדוֹי־אָמַר אָמֵן אֹמֵר אֲנִי לָכֶם אֵין-נָבִיא רְצוּי בְּאֶרֶץ מוֹלְדֹתוֹ:

24. wayo'mar 'Amen 'omer 'ani lakem 'eyn-nabi' ratsuy b'erets molad'to.

Luke4:24 And He said, “Truly I say to you, ‘A prophet is not welcome in his native land.’”

<24> εἶπεν δέ, Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν
ἐν τῇ πατρίδι αὐτοῦ.

24 eipen de, Amēn legō hymin hoti oudeis prophētēs dektos estin en tē patridi autou.
But He said, “Truly I say to you that ‘No prophet is welcome in his hometown.’”

כהוָאֵמֶת אָגִיד לָכֶם אֲלֻמָּנוֹת רַבּוֹת הָיוּ בְּיִשְׂרָאֵל בִּימֵי
אֲלֵיהֶוּ בְּהַעֲצֹר הַשָּׁמַיִם שָׁלוֹשׁ שָׁנִים וְשִׁשָּׁה חֳדָשִׁים
וַיְהִי רָעָב גָּדוֹל בְּכָל-הָאֶרֶץ:

25. we'emeth 'agid lakem 'al'manoth rabboth hayu b'Yis'ra'El biymey 'EliYahu
b'he'atser hashamayim shalos shanim w'shishah chadashim
way'hi ra`ab gadol b'kal-ha'arets.

Luke4:25 “But I tell you in truth: There were many widows in Yisra'El
in the days of EliYahu, when the heavens was restrained for three years and six months
and there was a great famine over all the land.”

<25> ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰι χῆραι ἦσαν ἐν ταῖς ἡμέραις

Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία
καὶ μῆνας ἕξ, ὥς ἐγένετο λιμὸς μέγας ἐπὶ πάσαν τὴν γῆν,
25 ep' alētheias de legō hymin, pollai chērai ēsan en tais hēmerais Ēliou en tō Israēl,
“In truth and I tell you, many widows were in the days of Elijah in Israel,
hote ekleisthē ho ouranos epi etē tria kai mēnas hex,
when was shut up the heavens for three years and six months,
hōs egeneto limos megas epi pasan tēn gēn,
when occurred a great famine over all the land,”

כוּ וְאֵלִיָּהוּ לֹא-נִשְׁלַח אֶל-אַחַת מֵהֵנָּה זִוְלָתִי צָרָפְתָּה
אֲשֶׁר לְצִידוֹן אֶל-אִשָּׁה אֶלְמָנָה:

26. w'ĒliYahu lo'-nish'lach 'el-'achath mehenah
zulathi Tsar'phathah 'asher l'Tsidon 'el-'ishah 'al'manah.

Luke4:26 “But EliYahu was not sent to any of them,
except to Tsarephath, which is in Tsidon, to a widowed woman.”

<26> καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας
εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.

26 kai pros oudemian autōn epemphthē Ēlias
“and to not one of them was sent Elijah
ei mē eis Sarepta tēs Sidōnias pros gynaika chēran.
except to Zarephath of Sidon to a woman, a widow.”

כְּזִמְצָרָעִים רַבִּים הָיוּ בְּיִשְׂרָאֵל בְּיָמֵי אֵלִישָׁע הַנָּבִיא
וְלֹא טָהַר אֶחָד מֵהֶם זִוְלָתִי נַעֲמָן הָאַרְמִי:

27. um'tsora'im rabbim hayu b'Yis'ra'El biymey 'Elisha' hanabi'
w'lo' tohar 'echad mehem zulathi Na'aman ha'Arammi.

Luke4:27 “There were many lepers in Yisra'El in the time of Elisha the prophet;
but not one of them was purified, except for Naaman the Arammi.”

<27> καὶ πολλοὶ λεπροὶ ᾗσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου,
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμάν ὁ Σύρος.

27 kai polloi leproi ēsan en tō Israēl epi Elisaïou tou prophētou,
“And many lepers were in Israel during the time of Elisha the prophet,
kai oudeis autōn ekatharisthē ei mē Naiman ho Syros.
and not one of them was cleansed except Naaman the Syrian.”

כַּח וְכָל אֲשֶׁר בְּבֵית הַכְּנֶסֶת כְּשָׁמְעוּ אֶת-הַדְּבָרִים הָאֵלֶּה
וַיִּמָּלְאוּ חֶמָה:

28. w'kol 'asher b'beyth hak'neseth k'sham'am 'eth-had'barim ha'eleh
wayimal'u chemah.

Luke4:28 When everyone who was in the house of synagogue heard these words
they were filled with anger.

<28> καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα

28 kai eplēsthēsan pantes thymou en tē synagōgē akouontes tauta
And all were filled with anger in the synagogue, hearing these things

כט וַיִּקְוּמוּ וַיַּדִּיחוּ אוֹתוֹ אֶל-מַחוּץ לְעִיר וַיְבִיאוּהוּ עַד-גֶּב הָהָר
אֲשֶׁר נִבְנְתָה עִירָם עָלָיו לְמַעַן הַשְׁלִיכוֹ מֵטָה:

29. wayaqumu wayadichu 'otho 'el-michuts la'ir way'bi'uhu `ad-gab hahar
'asher nib'n'thah `iram `alayu l'ma'an hash'liko matah.

Luke4:29 They rose up and pushed Him outside the city. And they brought Him to the brow of the mountain upon which their city was built in order to throw Him down.

<29> καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν.

29 kai anastantes exebalon auton exō tēs poleōs
and having arisen they drove out Him outside the city

kai ēgagon auton heōs ophruos tou orous
and they led Him up to the top of the hill

eph' hou hē polis ōkodomēto autōn hōste katakrēmnisai auton;
upon which the city of them had been built in order to thrown down Him.

לֹא-אֶךְ-הוּא עָבַר בְּתוֹכָם וַיֵּלֶךְ לְדַרְכוֹ:

30. 'a'k-hu' `abar b'thokam wayele'k l'dar'ko.

Luke4:30 But He passed through in their midst and went on His way.

<30> αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

30 autos de dielthōn dia mesou autōn eporeueto.

But He, having gone through the midst of them, was walking away.

לֹא וַיֵּרָד אֶל-כְּפָר-נַחוּם עִיר הַגָּלִיל וַיְלַמְדֵם בַּשַּׁבָּתוֹת:

31. wayered 'el-K'phar-Nachum 'ir haGalil way'lam'dem baShabbatoth.

Luke4:31 He came down to Kaphar Nachum, a town of the Galil, and He taught them on the Sabbats.

<31> Καὶ κατηλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας.
καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν.

31 Kai katēlthen eis Kapharnaoum polin tēs Galilaias.

And He went down to Capernaum, a city of Galilee.

kai ēn didaskōn autous en tois sabbasin;

And He was teaching them on the Sabbaths.

לִב וַיִּשְׁתּוֹמָמוּ עַל-תּוֹרָתוֹ כִּי דְבַר שְׁלִטוֹן דִּבְרוּ:

32. wayish'tomamu `al-toratho ki d'bar shil'ton d'baro.

Luke4:32 They were astonished at His teaching, for His word was a Word of authority.

<32> καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδασκῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

32 kai exeplēssonto epi tē didachē autou,

And they were amazed at His teaching,

hoti en exousia ēn ho logos autou.
because with authority was His word.

לְגֻבְיַת הַכִּנְסֶת הָיָה אִישׁ וּבֹרַח שֶׁד טָמֵא
וַיִּזְעַק בְּקוֹל גָּדוֹל לֵאמֹר:

33. ub'beyth hak'neseth hayah 'ish ubo ruach shed tame' wayiz'`aq b'qol gadol le'mor.

Luke4:33 In the house of synagogue there was a man who had in him
a spirit of an impure demon. And he cried out with a loud voice, saying,

<33> καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου
καὶ ἀνέκραξεν φωνῇ μεγάλῃ,

33 kai en tē synagōgē ēn anthrōpos echōn pneuma daimoniou akathartou
And in the synagogue there was a man having a spirit of an unclean demon
kai anekraxen phonē megalē,
and he cried out with a loud voice,

לֵד אֶתְּהָ מַח-לָנוּ וְלֵךְ יְהוֹשֻׁעַ הַנַּצְרִי
כִּי-בָאתָ לְהַאֲבִידֵנוּ יְהוֹשֻׁעַ מִי אַתָּה קְדוֹשׁ הָאֱלֹהִים:

34. 'ahah mah-lanu wal'ak Yahushua haNats'ri
ki-ba'tah l'ha'abidenu y'da'tiak mi 'attah q'dosh ha'Elohim.

Luke4:34 “Alas! What do we have with you, Oωχχχ the Natsri?
Have You come to destroy us? I know who You are: the Holy One of Elohim!”

<34> Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἡλθες ἀπολέσαι ἡμᾶς;
οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

34 Ea, ti hēmin kai soi, Iēsou Nazarēne?
“Ah, what is this to us and to You, Yahushua of Nazareth?
ēlthes apolesai hēmas?
Did you come to destroy us?
oida se tis ei, ho hagios tou theou.
I know who You are, the Holy One of Elohim.”

לְהַיָּגְעֶר-בּוֹ יְהוֹשֻׁעַ לֵאמֹר הָאֵלִים וַיָּצֵא מִמֶּנּוּ
וַיַּפִּילְהוּ הַשֵּׁד פְּתוּכָם וַיִּצֵא מִמֶּנּוּ לֹא הָרַע לוֹ:

35. wayig'ar-bo Yahushua le'mor he'alem w'tse' mimenu
wayapilehu hashed b'thokam wayetse' mimenu lo' hera`lo.

Luke4:35 Oωχχχ reprimanded him, saying, “Be silent and come out from him!”
And the demon threw him down in their midst.
It came out from him without doing any harm to him.

<35> καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ.
καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἔξηλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.

35 kai epetimēsen autō ho Iēsous legōn, Phimōthēti kai exelthe ap' autou.
And rebuked him Yahushua saying, be silent and come out from him.
kai hripsan auton to daimonion eis to meson exēlthen

And having thrown down him the demon into the midst of them he came out
ap' autou mēden blapsan auton.
from him without having harmed him

לוֹתַפֹּל אֵימָה עַל-כֻּלָּם וַיִּדְבְּרוּ אִישׁ אֶל-רֵעֵהוּ לֵאמֹר
מָה הַדָּבָר הַזֶּה כִּי-בִשְׁלָטָן וּבְגִבּוּרָה מִצְוָה לְרוּחֹת
הַטְּמְאָה וְהָמָּה יֵצְאוּ:

36. watipol 'eymah `al-kulam way'dab'ru 'ish 'el-re`ehu le'mor mah hadabar hazeh
ki-b'shal'tan ubig'burah m'tsaueh l'ruchoth hatum'ah w'hemah yots'im.

Luke4:36 Then awe fell upon them all, and they talked with one another saying,
“What is this word? that with authority and power He commands spirits of the impurity
and they leave?”

<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;

36 kai egeneto thambos epi pantas kai synelaloun pros allēlous legontes,
And fear came upon everyone and they were talking to one another saying,

Tis ho logos houtos hoti en exousia
what is this word, for with authority

kai dynamai epitassei tois akathartois pneumasin kai exerchontai?
and power he commands the unclean spirits and they come out?

לִזְשֻׁמְעוֹ חוּלָה בְּכָל-מְקוֹמוֹת הַבֶּכָר:

37. w'sham'`o hole'k b'kal-m'qomoth hakikar.

Luke4:37 The news of Him went through all the places of the plain.

<37> καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

37 kai exeporeueto ēchos peri autou eis panta topon tēs perichōrou.

And a report was going out about Him into every place of the surrounding region.

לְחַוִּיקָם מִבֵּית הַכְּנֶסֶת וַיָּבֹא בֵּיתָה שְׁמֻעוֹן
וְחִתְּנָת שְׁמֻעוֹן אֶחָתָהּ קִדְּשָׁתָה רָצָה וַיִּפְגְּעוּ בּוֹ בַּעֲדָהּ:

38. wayaqam mibeyth hak'neseth wayabo' beythah Shim'on

w'chotheneth Shim'on 'achazatah qadachath ra'ah wayiph'g'u bo ba`adah.

Luke4:38 He arose from the house of synagogue,
and went to the house of Shimeon. Now Shimeon's mother-in-law was suffering
from a severe fever, and they pleaded with Him for her.

<38> Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος.

πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχόμενη πυρετῷ μεγάλῳ

καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

38 Anastas de apo tēs synagōgēs eisēlthen eis tēn oikian Simōnos.

And having arisen from the synagogue he entered into the house of Simon.

penthera de tou Simōnos ēn synechomenē pyretō megalō

And the mother-in-law of Simon was suffering with a high fever
kai ērōtēsan auton peri autēs.
and they asked Him about her behalf.

לֹט וַיִּתְּיָצֵב עָלֶיהָ וַיִּגְעַר בְּקַדַּחַת וַתֵּרָף מִמֶּנָּה
וַתִּקֶּם מִהֶרָה וַתִּשְׁרֶת אֹתָם:

39. wayith'yatseb `aleyah wayig'`ar baqadachath watireph mimenah
wataqam m'herah wat'shareth 'otham.

Luke4:39 He stood beside her and reprimanded the fever, and it faded from her.
Then she immediately got up and served them.

39> καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν·
παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

39 kai epistas epanō autēs epetimēsen tō pyretō kai aphēken autēn;
And having stood over her, He rebuked the fever and it left her.
parachrēma de anastasa diēkonei autois.
And at once having arisen she was serving them.

מִוִּתְיָה כָּל אֲשֶׁר לָהֶם חֲלִים חֲלָיִים שְׁוֹנִים וַיָּבִיאוּם אֵלָיו
כְּבֹא הַשֶּׁמֶשׁ וַיִּשֶׁם אֶת-יָדָיו עַל-כָּל-אֶחָד מֵהֶם וַיִּרְפָּא אוֹתָם:

40. w'hayah kol 'asher lahem cholim chalayim shonim way'bi'um 'elayu k'bo'
hashamesh wayasem 'eth-yadayu `al-kal-'echad mehem way'rape' 'otham.

Luke4:40 All those who had people afflicted
with various ailments brought them to Him at the sunset,
and He placed His hands upon every one of them and healed them.

40> Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας
νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·
ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

40 Dynontos de tou hēliou hapantes hosoi eichon asthenountas nosoiois poikilais
And while setting the sun, all who had ailing ones with various diseases,
ēgagon autous pros auton;
they brought them to Him.
ho de heni hekastō autōn tas cheiras epititheis etherapeuen autous.
And He upon each one of them His hands laying, He was healing them.

מֵאֲגַם-שְׁדִּים יֵצְאוּ מֵרַבִּים וְהֵם קִרְאִים וְאִמְרִים אֶתָּה
הוּא (הַמָּשִׁיחַ) בֶּן-הָאֱלֹהִים וַיִּגְעַר-בָּם וְלֹא נִתְּנָם לְדַבֵּר
כִּי יִדְעוּ אֲשֶׁר הוּא הַמָּשִׁיחַ:

41. w'gam-shedim yats'u merabbim w'hem qor'im
w'om'rim 'attah hu' (haMashiyach) ben-ha'Elohim wayig'`ar-bam
w'lo' n'thanam l'daber ki yad'u 'asher hu' haMashiyach.

Luke4:41 Demons also came out from many, and they were calling and saying,
“You are {the Mashiyach,} the Son of Elohim!” He reprimanded them

and He did not allow them to speak, because they knew that He was the Mashiyach.

<41> ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρ[αυγ]άζοντα
καὶ λέγοντα ὅτι Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.
καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

41 exērcheto de kai daimonia apo pollōn kr[aug]azonta

And were coming out also demons from many crying out
kai legonta hoti Sy ei ho Chistos ho huios tou theou.
and saying You are [the Anointed One,] the Son of Elohim.
kai epitimōn ouk eia auta lalein,
And rebuking them, He was not allowing them to speak,
hoti ēdeisan ton Christon auton einai.
because they had known the Anointed One Him to be.

מבוכאור חבֿקר יצא ויִלֶךְ-לוֹ אֶל-מְקוֹם שׁוֹמֵם
והמון העם בקִשְׁהוּ ויבִּאוּ עָדָיו ויִבְצְרוּ-בוֹ לְבִלְתִּי סוֹר מֵהֶם:
42. uk'or haboqer yatsa' wayele'k-lo 'el-m'qom shomem wahamon ha'am biq'shuhu
wayabo'u `adayu wayiph'ts'ru-bo l'bil'ti sur mehem.

Luke4:42 At about morning light, having gone forth He went to a desolate place.
And the crowd of the people sought after Him, and came up to Him,
and they urged Him not to depart from them.

<42> Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον·
καὶ οἱ ὄχλοι ἐπεζήτηουν αὐτὸν καὶ ἤλθον ἕως αὐτοῦ
καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

42 Genomenēs de hēmeras exelthōn eporeuthē eis erēmōn topon;

And having come day, having gone forth He went out to a desolate place.
kai hoi ochloi epezētoun auton kai ēlthon heōs autou
And the crowds were seeking Him and they came up to Him
kai kateichon auton tou mē poreuesthai ap' autōn.
and they were hindering Him so as not to allow Him to depart from them.

מגויִאמר להם הֵן עָלִי לְבִשׁוֹר גַּם-לְעָרִים הָאַחֵרוֹת
אֶת-בְּשׁוֹרַת מַלְכוּת הָאֱלֹהִים כִּי לְזֹאת שִׁלַּחְתִּי:
43. wayo'mer lahem hen `alay l'baser gam-le`arim ha'acheroth 'eth-b'sorath mal'kuth
ha'Elohim ki lazo'th shulach'ti.

Luke4:43 But He said to them, “Look, I have to bring the other cities
also the good news of the kingdom of Elohim; for I was sent for this.”

<43> ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με
δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην.

43 ho de eipen pros autous hoti Kai tais heterais polesin euaggelisasthai me

But He said to them also to the other cities to preach for me
dei tēn basileian tou theou, hoti epi touto apostalēn.
it is necessary the kingdom of Elohim, because for this purpose I was sent.

מדַּוְיָהִי קוֹרֵא בְּבַתֵּי כְּנִסְיֹת שְׁבִגְלִיל:

44. way'hi qore' b'batey k'nesioth shebaGalil.

Luke4:44 And it came to pass that He proclaimed in the house of synagogues that were in the Galil.

<44> καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.

44 kai ēn kēryssōn eis tas synagōgas tēs Ioudaias.

And He was preaching in the synagogues of Judea.

Chapter 5

אֲוִיָּהִי כַּאֲשֶׁר דָּחַק הָמוֹן הָעָם לְשִׁמְעַ אֶת־דְּבַר הָאֱלֹהִים
וְהוּא עֹמֵד עַל־יַד יָם־גִּנְיֶסָר:

1. way'hi ka'asher dachaq hamon ha'am lish'mo'a 'eth-d'bar ha'Elohim
w'hu' `omed `al-yad yam-Ginneysar.

Luke5:1 And it happened as the crowd of the people pressed to hear the Word of Elohim, He was standing by the edge of the Sea of Ginneysar.

<5:1> Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ
καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρὲτ

1 Egeneto de en tō ton ochlon epikeisthai autō

Now it came about that while the crowd was pressing upon Him

kai akouein ton logon tou theou

and listening to the Word of Elohim,

kai autos ēn hestōs para tēn limnēn Gennēsaret

He had been standing beside the lake of Gennesaret,

בַּיּוֹרָא שְׁתֵּי אֲנִיּוֹת עֹמְדוֹת עַל־יַד הַיָּם
וְהַדִּיגִים יֵצְאוּ מֵהֶן וְהֵם מְכַבְּסִים אֶת הַמִּכְמְרוֹת:

2. wayar' sh'tey 'anioth `om'doth `al-yad hayam

w'hadayagim yats'u mehen w'hem m'kab'sim 'eth hamik'moroth.

Luke5:2 He saw two boats lying at the edge of the sea;
the fishermen had gotten out of them and they were cleaning their nets.

<2> καὶ εἶδεν δύο πλοῖα ἐστῶτα παρὰ τὴν λίμνην·
οἱ δὲ ἁλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυνον τὰ δίκτυα.

2 kai eiden duo ploia hestōta para tēn limnēn;

And He saw two boats having been beside the lake.

hoi de halieis ap' autōn apobantes eplynon ta diktua.

But the fishermen from them having gone away were washing the nets.

גַּיְיָרָא אֶל־אַחַת מִן־הָאֲנִיּוֹת אֲשֶׁר הִיא לְשִׁמְעוֹן
וַיִּבְקֹשׁ מֵמֶנּוּ לְהַעֲבִירוֹ מַעַט מִן־הַיִּבְשָׁה אֶל־הַיָּם וַיִּשָּׁב
וַיְלַמֵּד אֶת־הָעָם מִתּוֹךְ הָאֲנִיָּה:

3. wayered 'el-'achath min-ha'anioth 'asher hi' l'shim'on way'baqesh mimenu
l'ha'abiro m'at min-hayabashah 'el-hayam wayesheb
way'lamed 'eth-ha'am mito'k ha'aniah.

Luke5:3 He went down into one of the boats that it belonged to Shimeon
and asked Him to bring it out a little way from the land into the sea.
And He sat and taught the people from the middle of the boat.

<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.

3 embas de eis hen tōn ploion, ho ēn Simōnos,
And embarking into one of the boats, which was Simon's,
ērōtēsen auton apo tēs gēs epanagagein oligon,
He asked him from the land to put out a little,
kathisas de ek tou ploiou edidasken tous ochlous.
and having sat down, from the boat He was teaching the crowds.

וַיְהִי כְּכַלְתּוֹ לְדַבֵּר וַיֹּאמֶר אֵל-שִׁמְעוֹן
הַעֲבֵר אֵל-עִמְק הַיָּם וְהוֹרִידוּ אֶת-מִכְרֹתֵיכֶם לְצוּד׃

4. way'hi k'kaltho l'daber wayo'mer 'el-'shim'on
ha'aber 'el-'omeq hayam w'horidu 'eth-mik'm'rotheykem latsud.

Luke5:4 When He finished speaking, He said to Shimeon,
“Take it out to the deep area of sea and let your nets down to catch.”

<4> ὥς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα,
Ἐπανάγαγε εἰς τὸ βάθος καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

4 hōs de epausato lalōn, eipen pros ton Simōna,
And when He stopped speaking, He said to Simon,
Epanagage eis to bathos kai chalasate ta diktua hymōn eis agran.
“Put out into the deep water and let down your nets for a catch.”

הַוַּיַּעַן שִׁמְעוֹן וַיֹּאמֶר אֵלָיו מוֹרֶה כָּל-הַלַּיְלָה יַגְעֵנִי
וְלֹא אֶחְזָנִי מְאוּמָּה אֶךְ עַל-פִּיךָ אוֹרִיד אֶת-הַמִּכְרֹת׃

5. waya'an 'shim'on wayo'mer 'elayu Moreh kal-halay'lah yaga`nu
w'lo' 'achaz'nu m'umah 'a'k `al-piyak `orid 'eth-hamik'moreth.

Luke5:5 Shimeon answered and said to Him, “Teacher, all night we have grown weary
but we have not caught anything. But at Your mouth I shall let down the nets.”

<5> καὶ ἀποκριθεὶς Σίμων εἶπεν, Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες
οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.

5 kai apokritheis Simōn eipen, Epistata,
And having answered, Simon said, “Master,
di' holēs nyktos kopiasantes ouden elabomen;
throughout the whole night having labored we caught nothing.
epi de tō hrēmati sou chalasō ta diktua.
But on account of Your word I let down the nets.”

וַיַּעֲשׂוּ-כֵן וַיִּלְכְּדוּ דָגִים הַרְבֵּה מְאֹד וַתִּקְרַע מִכְמַרְתָּם:

6. waya`asu-ken wayil'k'du dagim har'beh m'od watiqara` mik'mar'tam.

Luke5:6 He did so and they caught so many fish that their net was torn.

<6> καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολὺ,
διερρήσseto δὲ τὰ δίκτυα αὐτῶν.

6 kai touto poiēsantes synekleisan plēthos ichthyōn poly,

And having done this they enclosed multitude of fish a great,

dierrēsseto de ta diktua autōn.

and were being torn their nets.

וַיִּנִּיפּוּ יָד אֶל-חֲבֵרֵיהֶם אֲשֶׁר בָּאֲנִיָּה הַשְּׁנִיָּה לָבוֹא אֲלֵיהֶם
וַיַּעֲזְרֵם וַיָּבִיאוּ וַיַּמְלִאוּ אֶת-שְׁתֵּי הָאֲנִיּוֹת עַד-לְשִׁקֵּעַ:

7. wayaniphu yad 'el-chab'reyhem 'asher ba'aniah hash'niah labo' 'aleyhem
ul'az'ram wayabo'u way'mal'u 'eth-sh'tey ha'anioth `ad-lish'qo`a.

Luke5:7 They waved their hands to their friends

who were in the second boat to come to them and to help them,

And they came and filled the two boats to the point of sinking.

<7> καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντος συλλαβέσθαι
αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφοτέρω τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά.

7 kai kateneusan tois metochois

And they signaled for the partners

en tō heterō ploiō tou elthontas syllabesthai autois;

in the other boat that having come to help them.

kai elthon kai eplēsan amphotera ta ploia hōste bythizesthai auta.

And they came and they filled both boats so as to be sinking them.

חֲנִיָּהי כִּרְאוֹת שָׁמְעוֹן פֶּטְרוֹס אֶת-זֹאת וַיִּפֹּל לְבִרְכֵי יְהוֹשֻׁעַ
וַיֹּאמֶר אֲדֹנִי צֵא-נָא מֵעָלַי כִּי-אִישׁ חוֹטֵא אָנֹכִי:

8. way'hi kir'oth Shim'on Pet'ros 'eth-zo'th wayipol l'bir'key Yahushuā
wayo'mar 'Adoni tse'-na' me'alay ki-'ish chote' 'anoki.

Luke5:8 And it came to pass when Shimeon Petros (Kepha) saw this, he fell down
at the feet of **וַיֹּאמֶר אֲדֹנִי** and said, “My Adon (Master), Please leave from me,
for I am a sinful man!”

<8> ἰδὼν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων,
Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, κύριε.

8 idōn de Simōn Petros prosepesen tois gonasin Iēsou legōn,

And having seen this, Simon Peter fell down at the knees of Yahushua saying,

Exelthe ap' emou, hoti anēr hamartōlos eimi, kyrie.

“Depart from me, for a sinful man I am, Master.”

ט כִּי שָׁמָּה הִחְזִיקָה אוֹתוֹ וְאֶת-כָּל אֲשֶׁר עָמַד

על-ציד הקנים אשר צדו:

9. **ki shamah hecheziqah 'otho w'eth-kol 'asher 'imo 'al-tseyd hadagim 'asher tsadu.**

Luke5:9 For amazement had gripped him and all who were with Him because of the catch of fish that they had caught,

9> θάμβος γὰρ περιέσχεν αὐτὸν

καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἀγρᾷ τῶν ἰχθύων ὧν συνέλαβον,

9 thambos gar perieschen auton

For astonishment seized him

kai pantas tous syn autō epi tē agrā tōn ichthyōn hōn synelabon,

and all the ones with Him on account of the catch of fish which they took,

יִכֵּן גַם אֶת-יַעֲקֹב וְאֶת-יְהוֹחָנָן בְּנֵי זְבַדִּי אֲשֶׁר הִתְחַבְּרוּ
עִם-שְׁמֹעוֹן וַיֹּאמֶר יְהוֹשֻׁעַ אֵל-שְׁמֹעוֹן אֶל-תִּירָא מֵעַתָּה
צוֹד תִּצְוֹד אֲנִישִׁים:

10. **w'ken gam 'eth-Ya'aqob w'eth-Yahuchanan b'ney Zab'day 'asher hith'chab'ru 'im-Shim'`on wayo'mer Yahushua' 'el-Shim'`on 'al-tira' me'attah tsod tatsud 'anashim.**

Luke5:10 and so also were Ya'aqob and Yahuchanan, sons of Zabday, who had been associates with Shimeon. And **וַיֹּאמֶר** said to Shimeon, "Do not fear. From now on you shall surely catch men."

10> ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου,

οἵ ᾤσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, **Μὴ** φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζῶγρῶν.

10 homoiōs de kai Iakōbon kai Iōannēn huiōus Zebedaiou,

and likewise also James and John the sons of Zebedee,

hoi ēsan koinōnoi tō Simōni. kai eipen pros ton Simōna ho Iēsous,

who were partners with Simon. And said to Simon Yahushua,

Mē phobou; apo tou nyn anthrōpous esē zōgrōn.

Do not be afraid. From now on men you shall catch.

וַיֹּלִיכּוּ אֶת-הָאֲנִיּוֹת אֶל-הַיַּבָּשָׁה
וַיַּעֲזְבוּ אֶת-הַכֹּל וַיִּלְכּוּ אַחֲרָיו:

11. **wayoliku 'eth-ha'anioth 'el-hayabashah waya'az'bu 'eth-hakol wayel'ku 'acharay.**

Luke5:11 They led the boat to the land, and they left everything and followed after Him.

11> καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

11 kai katagagontes ta ploia epi tēn gēn

And having left behind the boats on the land

aphentes panta ēkolouthēsan autō.

and having left everything, they followed Him.

יבִיְהִי בְּחִיּוֹתוֹ בְּאַחַת הָעָרִים וְהִנֵּה-אִישׁ כָּלֹץ צָרוּעַ
וַיֵּרָא אֶת-יְהוֹשֻׁעַ וַיִּפֹּל עַל-פָּנָיו
וַיִּתְחַנֵּן אֵלָיו לֵאמֹר אֲדֹנָי אִם-תַּחֲפִץ תּוּכַל לְטַהֲרֵנִי:

12. way'hi bih'yotho b'achath he`arim w'hinneh-'ish kulo tsaru`a
wayar' 'eth-Yahushua wayipol `al-panayu wayith'chanen 'elayu le'mor
'Adoni 'im-tach'pots tukal l'tahareni.

Luke5:12 And it came to pass, when He was in one of the cities,
behold, there was a man who was entirely afflicted by leprosy.
He saw **וַיֵּרָא** and he fell on his face pleading with Him, saying,
“My Adon, if You are willing, You are able to purify me.”

<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.

12 Kai egeneto en tō einai auton en miq tōn poleōn
And it came about while He was to be in one of the cities
kai idou anēr plērēs lepras; idōn de ton Iēsoun,
and behold there was a man full of leprosy. And having seen Yahushua,
pesōn epi prosōpon edeēthē autou legōn,
having fallen on his face he begged him saying,
Kyrie, ean thelēs dynasai me katharisai.
“Master, If You are willing you are able to cleanse me.”

יגִוִּישְׁלַח אֶת-יָדוֹ וַיַּגֵּעַ-בּוֹ וַיֹּאמֶר חָפִץ אֲנִי טָהָר
וּפְתָאִם סָרָה מִמֶּנּוּ הַצָּרָעַת:

13. wayish'lach 'eth-yado wayiga`-bo wayo'mer chaphets 'anoki t'har
uphith'om sarah mimenu hatsara`ath.

Luke5:13 He reached out His hand and touched him and said,
“I desire. Be pure!” And suddenly the leprosy departed from him.

<13> καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι·
καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

13 kai ekteinas tēn cheira hēpsato autou legōn,
And having stretched out His hand, He touched him saying,
Thelō, katharisthēti; kai eutheōs hē lepra apēlthen ap' autou.
“I am willing, be cleansed.” And immediately the leprosy departed from him.

ידִוִּיצוּ עָלָיו לְבִלְתִּי סַפֵּר לְאִישׁ כִּי אִם-לֶךְ וְהִרְאָה אֶל-הַכֹּהֵן
וְהִקְרִיב קָרְבָּן עַל-טְהֻרָתָךְ כַּאֲשֶׁר צִוָּה מֹשֶׁה לְעֵדוּת לָהֶם:

14. way'tsaw `alayu l'bil'ti saper l'ish ki 'im-le'k w'hera'eh 'el-hakohen
w'haq'reb qar'ban `al-taharath'ak ka'asher tsiuah Mosheh l'eduth lahem.

Luke5:14 He commanded him not to tell one, “But go and show yourself to the priest
and present the offering for your cleansing, just as Mosheh commanded,
as a testimony to them.”

<14> καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν,
ἀλλὰ ἀπελθὼν δείξον σεαυτὸν τῷ ἱερεὶ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

14 kai autos parēggeilen autō mēdeni eipein,
And He gave orders to him to tell no one,
alla apelhōn deixon seauton tō hierēi kai prosenegke
“But having departed show yourself to the priest and make an offering
peri tou katharismou sou kathōs prosetaxen Mōusēs, eis martyrion autois.
for your cleaning as Moses commanded, for a testimony to them.”

טו וְשָׁמְעוּ הוֹלֵךְ הַלֹּךְ וְגַדֵּל וַיִּקְבְּצוּ עִם רַב לְשִׁמוּעַ
וְלִהְרָפָא עַל-יָדוֹ מִתַּחֲלוּאֵיהֶם:

15. w'sham'`o hole'k halo'k w'gadel wayiqab'tsu `am rab lish'mo`a
ul'heraphe' `al-yado mitachalu'eyhem.

Luke5:15 News about Him spread quickly and increased, and a large group of people gathered to hear Him and to be healed by His hands from their sicknesses.

<15> διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν
καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

15 diērcheto de mallon ho logos peri autou,
But he was spreading even more the word about Him,
kai synērchonto ochloi polloi akouein
and were assembling many crowds to listen
kai therapeuesthai apo tōn astheneiōn autōn;
and to be healed from their sicknesses.

טז וְהָיָא סָר אֶל-הַמִּדְבָּרוֹת וּמִתְפַּלֵּל:

16. w'hu' sar 'el-hamid'baroth umith'palel.

Luke5:16 But He departed to the wilderness areas and prayed.

<16> αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

16 autos de ēn hypochōrōn en tais erēmois kai proseuchomenos.
But He was withdrawing in the wilderness places and was praying.

יז וַיְהִי הַיּוֹם וְהָיָא מְלַמֵּד וּפְרוּשִׁים
וּמֹרֵי הַתּוֹרָה אֲשֶׁר בָּאוּ מִכָּל-כִּפְרֵי הַגָּלִיל וּמִיְהוּדָה
וּיְרוּשָׁלַם יֹשְׁבִים שָׁם וַתְּהִי-בּו גְבוּרַת יְהוָה לְרַפּוֹא:

17. way'hi hayom w'hu' m'lamed uPh'rushim
umorey haTorah 'asher ba'u mikal-k'pharey haGalil
umiYahudah wiYrushalam ysh'vim sham wat'hi-bo g'burath Yahúwah lir'po'.

Luke5:17 And it came on one day when He was teaching, Phrushim and teachers of the Law were sitting there who came from all the villages of the Galil and from Yahudah and Yerushalam, and the power of אֱלֹהִים was with Him to heal.

<17> Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,

καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἵ ἦσαν ἐληλυθότες
ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ·
καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

17 Kai egeneto en miā tōn hēmerōn kai autos ēn didaskōn,
And it came about on one of the days He was teaching
kai ēsan kathēmenoi Pharisaioi kai nomodidaskaloi
and were sitting down Pharisees and teachers of the Law
hoi ēsan elēlythotes ek pasēs kōmēs tēs Galilaias kai Ioudaias kai Ierousalēm;
who had come from every village of Galilee and Judea and Jerusalem.
kai dynamis kyriou ēn eis to iasthai auton.
And the power of YHWH was in Him to cure.

יחִי־הֵנָּה אָנָּשִׁים נוֹשְׂאִים אִישׁ בַּמָּטָה וְהוּא נֶכְח אֲבָרִים
וַיִּבְקְשׁוּ לְהַבִּיאֹו אֶל-תּוֹךְ הַבַּיִת וְלָשׁוּם לְפָנָיו:

18. w'hinneḥ 'anashim nos'im 'ish bamitah w'hu' n'keh 'ebarim
way'baq'shu lahabi'o 'el-to'k habayith w'lasum l'phanayu.

Luke5:18 Behold, men carrying a man with paralyzed limbs in a bed
sought to bring him inside the house and to place him before Him.

<18> καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος
καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι [αὐτόν] ἐνώπιον αὐτοῦ.

18 kai idou andres pherontes epi klinēs anthrōpon hos ēn paralelymenos
And behold men carrying on a pallet a man who had been paralyzed
kai ezētoun auton eisenegkein kai theinai [auton] enōpion autou.
and were seeking to carry in him and to place him before Him.

יט וְלֹא-מָצְאוּ דֶרֶךְ לְהַכְנִיסוֹ מֵרֹב הָעָם וַיַּעֲלוּ הַגָּגָה
וַיּוֹרִידוּהוּ עַל-עַרְשׁוֹ בֵּין הָרַעְפִּים לְתוֹךְ הַבַּיִת לְפָנֵי יְהוֹשֻׁעַ:

19. w'lo'-mats'u dere'k l'hak'niso merob ha'am waya`alu hagagah
wayoriduhu `al-`ar'so beyn har`aphim l'tho'k habayith liph'ney Yahushua.

Luke5:19 They could not find a way to enter it because of how many people
there were, so they went up on the roof and lowered him on his cot between the roof tiles
into the midst of the house in front of **וַיַּעֲלוּ**.

<19> καὶ μὴ εὕρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες
ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῇ κλινιδίῳ
εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

19 kai mē heurontes poias eisenegkōsin auton dia ton ochlon
And not having found by what way they mighty carry him because of the crowd,
anabantes epi to dōma dia tōn keramōn kathēkan auton syn tῇ klinidiō
having gone up onto the roof, through the tiles they let down him with the pallet
eis to meson emprosthen tou Iēsou.
into the midst in front of Yahushua.

כַּוְיָרָא אֶת-אֲמוֹנָתָם

וַיֹּאמֶר אֵלָיו בֶּן-אָדָם נְסִלְחוּ-לָךְ חַטֹּאתֶיךָ:

20. wayar' 'eth-'emunatham wayo'mer 'elayu ben-'adam nis'l'chu-l'ak chato'theyak.

Luke5:20 He saw their faith and said to him, "Son of man, your sins are forgiven to you."

<20> καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

20 kai idōn tēn pistin autōn eipen, Anthrōpe, apheōntai soi hai hamartiai sou.

And having seen their faith he said, "Man, have been forgiven you your sins."

כַּאֲוַיְחַלּוּ הַסּוֹפְרִים וְהַפְּרוּשִׁים לַחֲשֹׁב מַחְשְׁבוֹת
לֵאמֹר מִי הוּא זֶה הַמְדַּבֵּר גְּדוּפִים מִי יוּכַל
לְסַלֵּחַ לַחַטָּאִים בְּלֹא הָאֱלֹהִים לְבַדּוֹ:

21. wayachelu hasoph'rim w'haP'rushim lachashob machashaboth le'mor mi hu' zeh ham'daber giduphim mi yukal lis'loach lachata'im bil'ti ha'Elohim l'bado.

Luke5:21 The scribes and the Prushim began to reason in their thoughts, saying, "Who is this man who speaks blasphemies? Who can forgive sins except Elohim alone?"

<21> καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;

21 kai ērxanto dialogizesthai hoi grammateis kai hoi Pharisaioi legontes,

And began to reason the scribes and the Pharisees saying,

Tis estin houtos hos lalei blasphemias?

"Who is this who is speaking blasphemies?

tis dynatai hamartias apheinai ei mē monos ho theos?

Who is able to forgive sins except alone Elohim?"

כַּבְּוַיַּדַע יְהוֹשֻׁעַ אֶת-מַחְשְׁבוֹתָם וַיַּעַן
וַיֹּאמֶר אֵלֵיהֶם מָה אַתֶּם חֲשָׁבִים בְּלִבְבְּכֶם:

22. wayeda` Yahushua` 'eth-mach'sh'botham waya`an wayo'mer 'aleyhem mah 'attem chsh'bim bil'bab'kem.

Luke5:22 Owa` knew their thoughts. He answered and said to them, "What are you thinking in your hearts?"

<22> ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

22 epignous de ho Iēsous tous dialogismous autōn apokritheis eipen pros autous,

But having known Yahushua their thoughts, having answered He said to them,

Ti dialogizesthe en tais kardiais hymōn?

"Why are you reasoning in your hearts?"

כַּגְּמָה הַנֶּקֶל הָאָמַר נְסִלְחוּ-לָךְ חַטֹּאתֶיךָ אִם-אָמַר קוּם
וְהִתְחַלֵּךְ:

23. mah hanaqel he'amor nis'l'chu-l'ak chato'theyak 'im-'amor qum w'hith'hale'k.

Luke5:23 "Which is easier: to say, 'Your sins are forgiven to you,

or to say, 'Arise and walk?'"

<23> τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφένονται σοι αἱ ἁμαρτίαι σου,
ἢ εἰπεῖν, Ὑγείρε καὶ περιπάτει;

23 ti estin eukopōteron, eipein, Apheōntai soi hai hamartiai sou,
"Which is easier, to say, have been forgiven you your sins,
ē eipein, Egeire kai peripatei?
or to say 'Get up and walk?'"

כּד אַךְ לְמַעַן תִּדְעוּן כִּי בֶן-הָאָדָם יֵשׁ-לוֹ הַשְׁלָטָן בְּאַרְצָא
לְסִלַּח לְחַטָּאִים וַיֹּאמֶר אֶל-נֹכַח הָאֲבָרִים אֹמֶר אָנִי אֵלֶיךָ
קוּם וּשְׂא אֶת-עַרְשְׁךָ וּלֶךְ אֶל-בֵּיתְךָ:

24. 'a'k l'ma'an ted'un ki Ben-ha'Adam yesh-lo hashal'tan ba'arets lis'loach
lachata'im wayo'mer 'el-n'keh ha'ebaram 'omer 'ani 'eleyak qum w'sa' 'eth-'ar's'ak
w'le'k 'el-beytheak.

Luke5:24 "But, in order that you may know that the Son of Man has authority
on the earth to forgive sins", He said to a man with the paralyzed limbs "I say to you,
'Arise, and pick up your cot, and go to your house.'"

<24> ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει
ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας - εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω,
ἔγειρε καὶ ἄρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου.

24 hina de eidēte hoti ho huios tou anthrōpou exousian echei
But in order that you may know that the Son of Man has authority
epi tēs gēs aphienai hamartias - eipen tō paralelymenō,
on earth to forgive sins He said to the one having been paralyzed,
Soi legō, egeire kai aras to klinidion sou poreuou eis ton oikon sou.
to you I say, Get up and having picked up your pallet and go to your house.

כּה וַיִּמָּהַר וַיָּקָם לְעֵינֵיהֶם וַיֹּשֶׂא אֶת מִשְׁכְּבוֹ
וַיֵּלֶךְ אֶל-בֵּיתוֹ וַיְהַלֵּל אֶת-הָאֱלֹהִים:

25. way'maher wayaqam l'eyneyhem wayisa' 'eth mish'kabo
wayele'k 'el-beytho way'halel 'eth-ha'Elohim.

Luke5:25 Immediately he arose before their eyes, and picked up
on which he had been lying on, and went to his house praising Elohim.

<25> καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν.

25 kai parachrēma anastas enōpion autōn, aras
And at once having arisen in front of them, having picked up
eph' ho katekeito, apēlthen eis ton oikon autou doxazōn ton theon.
that upon which he was lying, he departed to his house glorifying Elohim.

כּו וַיִּשְׁמָח הַחֲזִיקָה אֶת-כַּלָּם וַיְבָרֶכּוּ אֶת-הָאֱלֹהִים
וַיִּמְלְאוּ יְרָאָה וַיֹּאמְרוּ כִּי נִבְלָאוֹת רָאִינוּ הַיּוֹם:

26. w'shamah hecheziqah 'eth-kulam way'baraku 'eth-ha'Elohim wayimal'u yir'ah wayo'm'ru ki niph'la'oth ra'inu hayom.

Luke5:26 Astonishment seized them all and they blessed Elohim and were filled with fear. They said, "For we have seen wonders today!"

<26> καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεὸν καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.

26 kai ekstasis elaben hapantas kai edoxazon ton theon

And terror seized everyone and they were glorifying Elohim

kai eplēsthēsan phobou legontes hoti Eidomen paradoxa sēmeron.

and they were filled with fear saying, we saw remarkable things today.

כְּזֵוֹיָהִי אַחֲרֵי כֵן וַיֵּצֵא וַיְבָרַךְ מוֹכֵס אֶחָד וַיִּשְׁמוּ לוֹ
וְהוּא יוֹשֵׁב בְּבֵית הַמָּכֶס וַיֹּאמֶר אֵלָיו לְכָה אַחֲרָי:

27. way'hi 'acharey ken wayetse' wayar' mokes 'echad ush'mo Lewi w'hu' yosheb b'beyth hamekes wayo'mer 'elayu l'kah 'acharay.

Luke5:27 And it came to pass afterward He went out and saw a certain tax collector named Lewi, who was sitting in the house of the tax office, and He said to him, "Follow after Me."

<27> Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνόματι Λεὺν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολουθεὶ μοι.

27 Kai meta tauta exēlthen kai etheasato telōnēn onomati Leuin kathēmenon

And after these things He went out and saw a tax collector by name Levi sitting epi to telōnion, kai eipen autō, Akolouthēi moi.

in the tax office, and He said to him, "Follow Me."

כַּח וַיַּעֲזֹב אֶת-הַכֹּל וַיִּקָּם וַיִּלְךָ אַחֲרָיו:

28. waya`azob 'eth-hakol wayaqam wayele'h 'acharayu.

Luke5:28 He left everything, and arose and followed after Him.

<28> καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

28 kai katalipōn panta anastas ēkolouthēi autō.

And having left behind everything and having arisen he was following Him.

כַּט וַיַּעַשׂ-לוֹ לִוִּי מִשְׁתֶּה גָדוֹל בְּבֵיתוֹ

וְעַם-רַב מִן-הַמּוֹכְסִים וְאֲנָשִׁים אֲחֵרִים הָיוּ מְסֻבִּים עִמָּהֶם:

29. waya`as-lo Lewi mish'teh gadol b'beytho w'am-rab min-hamok'sim wa'anashim 'acherim hayu m'subim imahem.

Luke5:29 Lewi made a great banquet for Him in his house, and a large group of people including tax collectors and other men were reclining with Him.

<29> Καὶ ἐποίησεν δοχὴν μεγάλην Λεὺς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι.

29 Kai epoiēsen dochēn megalēn Leuis autō en tē oikiā autou,

And arranged a great banquet Levi for Him in his house,

kai ēn ochlos polys telōnōn
and there was a great crowd of tax collectors
kai allōn hoi ēsan met' autōn katakeimenoi.
and others who were with them reclining.

לְוִילֹנוּ הַסּוֹפְרִים אֲשֶׁר בָּהֶם וְהַפְּרוּשִׁים עַל-תִּלְמִידָיו
וַיֹּאמְרוּ מִדּוּעַ אַתֶּם אוֹכְלִים וְשׂוֹתִים עִם-הַמּוֹכְסִים וְהַחֲטָאִים:
30. wayilonu hasoph'rim 'asher bahem w'haP'rushim `al-tal'midayu
wayo'm'ru madu`a 'attem 'ok'lim w'shothim `im-hamok'sim w'hachata'im.

Luke5:30 The scribes who were among them
and the Prushim grumbled about His disciples and said,
“Why are You eating and drinking with the tax collectors and sinners?”

30> καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ
λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

30 kai egoggyzon hoi Pharisaioi kai hoi grammateis autōn pros tous mathētas autou
And were murmuring the Pharisees and their scribes against His disciples
legontes, Dia ti meta tōn telōnōn kai hamartōlōn esthiete kai pinete?
saying, “Why with the tax collectors and sinners are You eating and drinking?”

לֹא וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם הַבְּרִיאִים אֵינָם צְרִיקִים לְרֹפֵא
כִּי אִם-הַחֲלִים:

31. waya`an Yahushua wayo'mer 'aleyhem hab'ri'im 'eynam ts'rikim l'rophe'
ki 'im-hacholim.

Luke5:31 Owa answered and said to them,
“The healthy do not need a healer, but those who are sick.”

31> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς,
Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες.

31 kai apokritheis ho Iēsous eipen pros autous,
And having answered Yahushua said to them,
Ou chreian echousin hoi hygiainontes iatrou alla hoi kakōs echontes;
“No need have the ones being healthy of a physician but the ones having illness.”

לִבִּי לֹא בָאתִי לְקַרֵּא הַצְּדִיקִים לְתַשׁוּבָה כִּי אִם-הַחֲטָאִים:
32. lo' ba'thi liq'ro' hatsadiqim lat'shubah ki 'im-hachata'im.

Luke5:32 “I have not come to call the righteous but the sinners to repentance.”

32> οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

32 ouk elēlytha kalesai dikaios alla hamartōlous eis metanoian.
“I have not come to call the righteous but sinners to repentance.”

לִגְוִיֹּאמְרוּ אֲלֵיוּ הֵן תִּלְמִידֵי יְהוֹחָנָן מְרַבִּים לְצֹמ
וְאֲמָרִים תַּחֲנוּת וְגַם תִּלְמִידֵי הַפְּרוּשִׁים עוֹשִׂים כֵּן

וְתִלְמִידָיו אֹכְלִים וְשׂוֹתִים:

33. wayo'm'ru 'elayu hen tal'midey Yahuchanan mar'bim latsum w'om'rim t'chinoth w'gam tal'midey haP'rushim `osim ken w'thal'mideyak 'ok'lim w'shothim.

Luke5:33 They said to Him, “See, The disciples of Yahuchanan frequently fast and recite supplications. The disciples of the Prushim also do the same, but Your disciples eat and drink.”

<33> Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

33 Hoi de eipan pros auton, Hoi mathētai Iōannou nēsteuousin pykna
But they said to Him, John's disciples fast often

kai deēseis poiountai homoiōs kai hoi tōn Pharisaiōn,
and offer prayers likewise also the ones of the Pharisees,
hoi de soi esthiousin kai pinousin.
but the ones to You eat and drink.

לְדַוְיָאמַר אֲלֵיהֶם הַתּוֹכְלוּ אַנְס בְּנֵי הַחֻפָּה לְצוֹם
וְהַחֲתָן עוֹדְנוּ עִמָּהֶם:

34. wayo'mer 'aleyhem hathuk'lu 'anos b'ney hachupah latsum w'hechathan `odenu `imahem.

Luke5:34 And He said to them, “Can you compel the sons of the wedding canopy to fast when the groom is still with them?”

<34> ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεύσαι;

34 ho de Iēsous eipen pros autous, Mē dynasthe tous huious tou nymphōnos
But Yahushua said to them, “You are not able the sons of the wedding attendants en hō ho nymphios met' autōn estin poiēsai nēsteusai?
while the bridegroom with them is to make to fast are you?”

לְהַיְאוּלָם יָמִים בָּאֵים
וְלִקַּח מֵאֲתָם הַחֲתָן אֶזְרָצוּמוֹ בְּיָמֵם הַהֵמָּה:

35. w'ulam yamim ba'im w'luqach me'itam hechathan 'az yatsumu bayamim hahemah.

Luke5:35 “However, the days shall come when the groom is taken away from them; then they shall fast in those days.”

<35> ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις.

35 eleusontai de hēmerai, kai hotan aparthē ap' autōn ho nymphios,
“But shall come days, also when is taken away from them the bridegroom tote nēsteusousin en ekeinaiis tais hēmerais.
then they shall fast in those days.”

לוֹוִי־דָבָר אֲלֵיהֶם גַּם אֶת-הַמָּשָׁל הַזֶּה אֵין אִישׁ מַעֲלָה
מִטְּלִית נָשַׁל-בְּגָד חֲדָשׁ עַל-בְּגָד בָּלוי כִּי אִם-כֵּן גַּם
הַחֲדָשׁ יִקָּרַע וְגַם לֹא-תִשָּׂוה מִטְּלִית הַחֲדָשׁ לְבָלוי:

36. way'daber 'aleyhem gam 'eth-hamashal hazeh 'eyn 'ish ma'aleh mat'lith
shel-beged chadash `al-beged baluy ki 'im-ken gam hechadash yiqare`a
w'gam lo'-thish'weh mat'lith hechadash labaluy.

Luke5:36 And He also told them this parable: “No one attaches a patch
of a new garment to a worn-out garment. For if he did so; the new one would also be torn.
Nor would the new garment match with the worn garment.”

36 > Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου
καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίσει
καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

36 Elegen de kai parabolēn pros autous hoti Oudeis epiblēma
Now He was telling also a parable to them: No one a patch
apo himatiou kainou schisas epiballei epi himation palaion;
from a new garment having torn puts it on an old garment.
ei de mē ge, kai to kainon schisei
Otherwise both the new shall tear
kai tō palaiō ou symphōnēsei to epiblēma to apo tou kainou.
and with the old shall not match the patch from the new.

לֹא אֵין אִישׁ נֹתֵן יַיִן חֲדָשׁ בְּנֵאדוֹת בָּלִים כִּי אִם-כֵּן חֲנִין
הַחֲדָשׁ יִבָּקַע אֶת-הַנֵּאדוֹת וְהוּא יִשְׁפֹּךְ וְהַנֵּאדוֹת יֵאָבְדוּ:

37. w'eyn 'ish nothen yayin chadash b'no'doth balim ki 'im-ken hayayin
hechadash y'baqa` 'eth-hano'doth w'hu' yishaphe'k w'hano'doth yo'bedu.

Luke5:37 “And no one puts new wine in used wineskins.
For if he did so, the new wine would split open the wineskins,
it would be poured out, and the wineskins would be destroyed.”

37 > καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε,
ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·

37 kai oudeis ballei oinon neon eis askous palaious;
“And no one puts new wine into old wineskins.
ei de mē ge, hrēxei ho oinos ho neos tous askous
Otherwise, shall burst the wine new the wineskins
kai autos ekchythēsetai kai hoi askoi apolountai;
and it shall be spilled and the wineskins shall be destroyed.”

לֹא אֲבָל יִתֵּן חֲנִין הַחֲדָשׁ בְּנֵאדוֹת חֲדָשִׁים
וְשָׁנִיָּהֶם יִחָדְדוּ וְשִׁמְרוּ:

38. 'abal yutan hayayin hechadash b'no'doth chadashim
ush'neyhem yach'daw yishameru.

Luke5:38 “But the new wine is put into new wineskins

and both are preserved together.”

<38> ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

38 alla oinon neon eis askous kainous blēteon.

“Rather, new wine into new wineskins must be put.”

לֹטֵן אֲשֶׁר שָׁתָה יַיִן יָשָׁן אֵינְנוּ חֲפִיץ עוֹד בְּיַיִן חֲדָשׁ
כִּי יֹאמַר הַיָּשָׁן נָעִים מִמֶּנּוּ:

39. wa'asher shathah yayin yashan 'eynenu chaphets `od b'yayin chadash
ki yo'mar hayashan na'im mimenu.

Luke5:39 “And whoever drinks the old wine does not desire the new wine any longer.
for he shall say, ‘The old is more pleasant for them.’”

<39> [καὶ] οὐδεὶς πὼν παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστίν.

39 [kai] oudeis piōn palaion thelei neon;

And no one having drunk the old desires the new

legei gar, Ho palaios chrēstos estin.

for he says, the old is good enough.

Chapter 6

אוֹיְהִי בַיּוֹם הַשַּׁבָּת הַשֵּׁנִית לְסִפְרֵת הָעֹמֶר
עָבַר בֵּין הַשְּׂדוֹת וַיִּקְטְפוּ תְלֻמִּידָיו מִלֵּילָת
וַיִּפְרְכוּ אֹתָן בִּידֵיהֶם וַיֹּאכְלוּ:

1. way'hi bayom haShabbat hashenith lis'phirath ha'omer `abar beyn hasadoth
wayiq't'phu thal'midayu m'liloth way'phar'ku 'othan biydeyhem wayo'kelu.

Luke6:1 And it happened on the day of a second Shabbat of the counting of the omer
He was passing among the fields and His disciples plucked the heads of grain,
crushed them in their hands, and ate.

<6:1> Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων,
καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς στάχους ψύχοντες ταῖς χερσίν.

1 Egeneto de en sabbatō diaporeuesthai auton dia sporimōn,

And it came about on the Sabbath that He is passing through grain fields,

kai etillon hoi mathētai autou

and were plucking His disciples

kai ēsthion tous stachuas psōchontes tais chersin.

and eating the heads of grain and rubbing them in their hands.

בּוֹאֲנִישִׁים מִן-הַפְּרוּשִׁים אָמְרוּ אֲלֵיהֶם לָמָּה אַתֶּם עֹשִׂים אֵת
אֲשֶׁר לֹא יַעֲשֶׂה בַשַּׁבָּת:

2. wa'anashim min-haP'rushim 'am'ru 'aleyhem lamah 'attem `osim 'eth
'asher lo' ye`aseh baShabbat.

Luke6:2 Men from the Prushim said to them,
“Why do you do what is not done on the Shabbat?”

<2> τινὲς δὲ τῶν Φαρισαίων εἶπαν, Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν;

2 tines de tōn Pharisaiōn eipan,

Now some of the Pharisees said,

Ti poieite ho ouk exestin tois sabbasin?

“Why are you doing what is not permissible on the sabbaths?”

גוי'ען יחושע ויאמר אליהם הלא קראתם את

אשר עשה דוד בהיותו רעב הוא ואשר היו אתו:

3. waya`an Yahushua wayo`mer `aleyhem halo` q`ra`them `eth

`asher `asah Dawid bih`yotho ra`eb hu` wa`asher hayu `ito.

Luke6:3 Owa answered and said to them, “Have you not read what Dawid did when he was hungry, he and those who were with him,”

<3> καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ’ αὐτοῦ [όντες],

3 kai apokritheis pros autous eipen ho Iēsous,

And having answered to them said Yahushua,

Oude touto anegnōte ho epoiēsen Daud hote epeinasen autos

“Not this having you read what David did when he was hungry

kai hoi met’ autou [ontes],

and the ones with him being hungry,”

ד אשר בא אל-בית האלהים ויקח את-לחם הפנים

ויאכל וגם-נתן לאנשיו את אשר לא נכון לאכלו

כי אם-לכהנים לבדם:

4. `asher ba` `el-beyth ha`Elohim wayiqach `eth-lechem hapanim wayo`kal

w`gam-nathan la`anashayu `eth `asher lo` nakon l`ak`lo ki `im-lakohanim l`badam.

Luke6:4 “that he entered into the house of the Elohim, and took the bread of the presence and ate and also gave it to his men something that is not correct to eat except for the priests alone?”

<4> [ὥς] 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;

4 [hōs] eisēlthen eis ton oikon tou theou

How he entered in the house of Elohim

kai tous artous tēs protheseōs labōn ephagen kai edōken tois

and the loaves of the presentation having taken he ate and gave to the ones

met’ autou, hous ouk exestin phagein ei mē monous tous hierais?

with him, which is not permissible to eat except only the priests?

היאמר אליהם כי בן-האדם גם-אדון השבת הוא:

5. wayo`mer `aleyhem ki Ben-ha`Adam gam-`Adon haShabbat hu`.

Luke6:5 He said to them, “For the Son of Man is also Adon (Master) of the Shabbat.”

<5> καὶ ἔλεγεν αὐτοῖς, Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

5 kai elegen autois, Kyrios estin tou sabbatou ho huios tou anthrōpou.

And He was saying to them, "Master is of the Sabbath the Son of Man."

וַיְהִי בְּשַׁבָּת אַחֶרֶת וַיָּבֹא אֶל-בֵּית הַכִּנְסָת וַיְלַמֵּד
וְשָׁם אִישׁ אֶשֶׁר יָבִישָׁה יָדוֹ הַיְּמָנִית:

6. way'hi b'shabbat 'achereth wayabo' 'el-beyth hak'neseth way'lamed
w'sham 'ish 'asher yab'shah yado hay'manith.

Luke6:6 And it came to pass on another Shabbat He entered
into the house of synagogue and taught.
and a man was there whose right hand was withered.

<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.

6 Egeneto de en heterō sabbatō eiselthein auton eis tēn synagōgēn

And it came about on another Sabbath that He entered into the synagogue
kai didaskein. kai ēn anthrōpos ekei kai hē cheir autou hē dexia ēn xēra.
and taught. And there was a man there also his hand the right one was withered.

זַיְאָרְבוּ-לוֹ הַסּוֹפְרִים וְהַפְּרוּשִׁים לְרֹאוֹת אֹם-יִרְפָּא
בְּשַׁבָּת לְמַעַן יִמָּצְאוּ עָלָיו עֲלִילֹת דְּבָרִים:

7. waye'er'bu-lo hasoph'rim w'haP'rushim lir'oth 'im-yir'pa' baShabbat
l'ma'an yim'ts'u `alayu `aliloth d'barim.

Luke6:7 The scribes and the Prushim waited in ambush for Him to see if He would heal
on the Shabbat, so that they could find wrongful words to hold against Him.

<7> παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.

7 paretērounto de auton hoi grammateis kai hoi Pharisaioi ei en tō sabbatō therapeuei,

Now were watching Him the scribes and the Pharisees if on the Sabbath he heals,
hina heurōsin katēgorein autou.
in order that they might find something to accuse Him.

חִוְהֵיָא יָדַע אֶת-מַחְשְׁבוֹתָם וַיֹּאמֶר אֶל-הָאִישׁ
אֶשֶׁר יָבִישָׁה יָדוֹ קוּם וַעֲמֹד בְּתוֹךְ וַיִּקָּם וַיַּעֲמֹד:

8. w'hu' yada` 'eth-mach'sh'botham wayo'mer 'el-ha'ish 'asher yab'shah yado
qum wa`amod batawe'k wayaqam waya`amod.

Luke6:8 But He knew their thoughts, and said to the man
whose hand was withered, "Arise; stand in the middle." And he arose and stood.

<8> αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν
ἔχοντι τὴν χεῖρα, Ἐγειρε καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς ἕστη.

8 autos de ēdei tous dialogismous autōn, eipen de tō andri tō xēran echonti tēn cheira,

But He knew their thoughts, and said to the man withered having the hand,
Egeire kai stēthi eis to meson; kai anastas estē.

טוֹיֹאמֶר אֶלֵיהֶם יְהוֹשֻׁעַ אֲשָׁאֵלָה אֶתְכֶם דְּבַר מַה-הַנִּכּוֹן
בַּשַּׁבָּת הַלְהִיטִיב אִם לְהַרְע לְהַצִּיל נֶפֶשׁ אִם-לְאַבֵּד:

9. wayo'mer 'aleyhem Yahushua' 'esh'alah 'eth'kem dabar mah-hanakon
baShabbat hal'heytib 'im l'hare'a l'hatsil nephesh 'im-l'abed.

Luke6:9 OW^{אָא} said to them, “I shall ask you something. What is correct
on the Shabbat: to cause good or to cause harm? To rescue life or to destroy?”

<9> εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ σαββάτῳ
ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι;

9 eipen de ho Iēsous pros autous, Eperōtō hymas ei exestin tō sabbatō

And said Yahushua to them, “I ask you whether it is permissible on the Sabbath
agathopoiēsai ē kakopoiēsai, psychēn sōsai ē apolesai?
to do good or to do evil, to save life or destroy it?”

יַוִּיבֵט סָבִיב אֶל-כָּלָם וַיֹּאמֶר לְאִישׁ פָּשֹׁט אֶת-יָדְךָ
וַיַּעַשׂ כֵּן וַתִּרְפָּא יָדוֹ וַתֵּשֶׁב כְּאַחֶרֶת:

10. wayabet sabib 'el-kulam wayo'mer la'ish p'shot 'eth-yadeak
waya`as ken wateraphe' yado watashab ka'achereth.

Luke6:10 He looked around intently at all of them and said to the man,
“Stretch out your hand.” He did so and his hand was restored
and returned to being like the other.

<10> καὶ περιβλεψάμενος πάντας αὐτούς εἶπεν αὐτῷ, Ἐκτεινον τὴν χεῖρά σου.
ὁ δὲ ἐποίησεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ.

10 kai periblepsamenos pantas autous eipen autō, Ekteinon tēn cheira sou.

And having looked around at all of them said to him, “Stretch out your hand.”
ho de epoiēsen, kai apekatestathē hē cheir autou.
And He did, and was restored his hand.

יֵאוּהָמָה נִמְלְאוּ חֵמָה וַיִּנְסְדּוּ יַחַד מַה-לַּעֲשׂוֹת לְיְהוֹשֻׁעַ:

11. w'hemah nim'l'u chemah wayiuas'du yachad mah-la`asoth l'Yahushua.

Luke6:11 And they were filled with anger and took counsel together
about what they to do to OW^{אָא}.

<11> αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας
καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

11 autoi de eplēsthēsan anoiās

But they were filled with fury

kai dielaloun pros allēlous ti an poiēsaiēn tō Iēsou.

and they were discussing with one another what they might do to Yahushua.

יְבוֹיְהִי בְיָמִים הָהֵם וַיֵּצֵא הָהָרָה לְהַתְּפִיל
וַיַּעֲמֵד כָּל-הַלְוִיָּה בַּתְּפִלָּה לְאַלְהֵיִם:

12. way'hi bayamim hahem wayetse' haharah l'hith'palel
waya`amod kal-halay'lah bat'philah l'Elohim.

Luke6:12 And it came to pass in those days He went out to the mountain to pray
and stood all night in prayer to Elohim.

<12> Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι,
καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ.

12 Egeneto de en tais hēmerais tautais exelthein auton eis to oros proseuxasthai,
Now it came about in these days that He went forth to the mountain to pray,
kai ēn dianyktereuous en tē proseuchē tou theou.
and he was spending the whole night in prayer to Elohim,

יגובְּהִיִּת חֲבִיָּקֶר אֶסָּף אֶלְיוֹ אֶת-תְּלִמְדָיו
וַיִּבְחַר מֵהֶם שְׁנַיִם עֶשְׂרֹת אֲשֶׁר קָרָא לָהֶם שְׁלִיחִים:

13. ubih'yoth haboqer 'asaph 'elayu 'eth-tal'midayu
wayib'char mehem sh'neym `asar 'asher qara' lahem sh'lichim.

Luke6:13 When the morning came, He gathered His disciples to Himself
and chose from among them twelve whom He called as apostles:

<13> καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,
καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,

13 kai hote egeneto hēmera, prosephōnēsen tous mathētas autou,
and when day came, He summoned His disciples,
kai eklexamenos ap' autōn dōdeka, hous kai apostolous ōnomasen,
and having chosen from them twelve, whom also He named apostles,

יד אֶת-שְׁמֵעוֹן אֲשֶׁר גַּם-קָרָאוּ פֶּטְרוֹס וְאֶת-אַנְדְּרִי אָחִיו
אֶת-יַעֲקֹב וְאֶת יְהוֹחָנָן אֵת פִּילְפּוֹס וְאֵת בַּר-תְּלָמִי:

14. 'eth-Shim'on 'asher gam-q'ra'o Pet'ros w'eth-'An'd'ray 'achiu 'eth-Ya`aqob
w'eth Yahuchanan 'eth Pilippos w'eth Bar-Tal'may.

Luke6:14 Shimeon, who was also called Petros (Kepha), and Andray his brother,
Ya'aqob and Yahuchanan, and Pilippos and Bar Talmay,

<14> Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ,
καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον

14 Simōna hon kai ōnomasen Petron, kai Andrean ton adelphon autou,
Simon, who also he called Peter, and Andrew, his brother,
kai Iakōbon kai Iōannēn kai Philippon kai Bartholomaion
and James and John and Philip and Bartholomew

טו אֵת מַתְתִּיָּהוּ וְאֶת-תּוֹמָא וְאֶת-יַעֲקֹב בֶּן-חַלְפִּי
וְאֶת-שְׁמֵעוֹן אֲשֶׁר יִקְרָא לוֹ הַקָּנָא:

15. 'eth Mattith'Yahu w'eth-Toma' w'eth-Ya`aqob ben-Chal'phay
w'eth-Shim'on 'asher yiqare' lo haqana'.

Luke6:15 MattithYahu and Toma; Ya'aqob the son of Chalphay,

and Shimeon who was called the zealot;

<15> καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἀλφαίου
καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν

15 kai Maththaion kai Thōman kai Iakōbon Halphaiou
and Matthew and Thomas and James, the son of Alphaeus,
kai Simōna ton kaloumenon Zēlōtēn
and Simon, the one being called a Zealot,

טז אֶת-יְהוּדָה בֶּן-יַעֲקֹב וְאֶת-יְהוּדָה אִישׁ-קֶרִיּוֹת
וְהוּא אֲשֶׁר הָיָה לְמוֹסֵר׃

16. 'eth-Yahudah ben-Ya`aqob w'eth-Yahudah 'Ish-Q'rioth w'hu' 'asher hayah I'moser.

Luke6:16 Yahudah the son of Ya'aqob, and Yahudah Ish Qerioth.
He was the one who became a betrayer.

<16> καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης.

16 kai Ioudan Iakōbou kai Ioudan Iskariōth, hos egeneto prodotēs.
and Judas, the son of James, and Judas Iscariot, who became a traitor.

יִזְוִיָּה אִתָּם וַיַּעֲמֵד בַּמָּקוֹם מִישׁוֹר הוּא וַהֲמוֹן תַּלְמִידָיו
וַיָּקַח עִם רַב מִכָּל-יְהוּדָה וִירוּשָׁלַיִם וּמִחוּף יָם-צֶר
וַיָּבִיאוּ אֲשֶׁר בָּאוּ לְשִׁמֹּעַ אֹתוֹ וְלִהְרַפָּא מִחֲלֵיהֶם׃

17. wayered 'itam waya`amod bim'qom mishor hu' wahamon tal'midayu
uq'hal `am rab mikal-Yahudah wiYrushalam umechoph yam-Tsor
w'Tsidon 'asher ba'u lish'mo`a 'otho u'heraphe' mechal'yeyhem.

Luke6:17 He came down with them and He stood on a level place along
with the crowd of His disciples. A large group of people assembled
from all Yahudah and Yerushalam and from the shore of the sea of Tsor and Tsidon,
who came to hear Him and to be healed from their sickness

<17> Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ,
καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ
ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος,

17 Kai katabas met' autōn estē epi topou pedinou,
And having come down with them He stood on a level place,
kai ochlos polys mathētōn autou, kai plēthos poly tou laou
and a great crowd of His disciples, and a great multitude of the people
apo pasēs tēs Ioudaias kai Ierousalēm kai tēs paraliou Tyrou kai Sidōnos,
from all Judea and Jerusalem and the coastal region of Tyre and Sidon,

יַחְוָגִם-הַמְּעֻנִים בְּרוּחוֹת טְמְאוֹת וַיִּרְפָּאוּ׃

18. w'gam-ham`unim b'ruchoth t'me'oth wayeraphe'u.

Luke6:18 and also with those plagued by impure spirits, and they were healed.

<18> οἱ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν.

καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο,
18 **hoi** ἔλθον akousai autou kai iathēnai apo tōn nosōn autōn;
who came to hear Him and to be healed from their diseases.
kai **hoi** enochloumenoi apo pneumatōn akathartōn etherapeuonto,
And the ones being troubled by unclean spirits were being healed,

יט וְכָל-הַחֲמוֹן מִבְּקָשִׁים לָגַעַת בּוֹ כִּי גְבוּרָה יֵצֵאָה מֵאֵתוֹ
וְרַפְאָה אֶת-כֻּלָּם:

19. w'**kai**-hehamon m'baq'shim laga`ath bo ki g'burah yats'ah me'ito
w'**raph'ah** 'eth-**kulam**.

Luke6:19 All of the crowd sought to touch Him,
for power went forth from Him and healed them all.

<19> καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ,
ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἴατο πάντας.

19 kai **pas** ho ochlos ezētoun haptesthai autou,
and **all** the crowd were seeking to touch Him,
hoti dynamis par' autou exērcheto kai iato pantas.
because power from Him was going out and He was healing everyone.

כּוּ הָיָא נָשָׂא אֶת-עֵינָיו אֶל-תְּלִמִּידָיו
וַיֹּאמֶר אֲשֶׁרִיכֶם אַתֶּם הָעֲנִיִּים כִּי-לָכֶם מַלְכוּת הָאֱלֹהִים:

20. w'**hu'** nasa' 'eth-`eynayu 'el-tal'midayu
wayo'mar 'ash'reykem 'attem ha`aniim ki-lakem mal'kuth ha'Elohim.

Luke6:20 He lifted up His eyes to His disciples and said,
"Blessed are you who are poor, for yours is the kingdom of Elohim."

<20> Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν,
Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

20 Kai **autos** eparas tous ophthalmous autou eis tous mathētas autou elegen,
And He having lifted up His eyes to His disciples was saying,
Makaroi hoi ptōchoi, **hoti** hymetera estin hē basileia tou theou.
"Blessed are the poor, for yours is the kingdom of Elohim."

כּא אֲשֶׁרִיכֶם אַתֶּם הָרַעֲבִים הַיּוֹם
כִּי תִשְׂבְּעוּ אֲשֶׁרִיכֶם הַבְּכִים הַיּוֹם כִּי תִשְׂחַקּוּ:

21. 'ash'reykem 'attem har'`ebim hayom
ki **this'ba'u** 'ash'reykem habokim hayom ki **this'chaqu**.

Luke6:21 "Blessed are you who are hungry today! For you shall be satisfied.
Blessed are those who weep today! For you shall rejoice."

<21> μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.
μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.

21 makaroi hoi peinōntes **nyn**, **hoti** chortasthēsesthe.
"Blessed are the ones hungering now, for you shall eat your fill."

makarioi hoi klaiontes nyn, hoti gelasete.

Blessed are the ones weeping now, for you shall laugh.”

כב אֲשֶׁרֵיכֶם אִם-יִשְׁנְאוּ אֶתְכֶם הָאֲנָשִׁים וְאִם-יִגְדּוּ אֶתְכֶם
וְיִחַרְפוּ וְיִנְאַצּוּ אֶת-שְׁמֵכֶם בְּשֵׁם רָע לְמַעַן בֶּן-הָאָדָם:

22. 'ash'reykem 'im-yis'n'u 'eth'kem ha'anashim w'im-y'nadu 'eth'kem
w'cher'phu wina'atsu 'eth-shim'kem k'shem ra` l'ma'an Ben-ha'Adam.

Luke6:22 “Blessed are you if men hate you, and if they banish you
and insult you, and scorn your name as an evil name, for the sake of the Son of Man.”

<22> μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι
καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν
καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

22 makarioi este hotan misēsōsin hymas hoi anthrōpoi kai hotan aphorisōsin hymas

“Blessed are you when hate you men and when they ostracize you

kai oneidisōsin kai ekbalōsin to onoma hymōn
and they reproach you and cast out your name

hōs ponēron heneka tou huiou tou anthrōpou;
as evil because of the Son of Man.”

כב שְׂמִיחוּ בַיּוֹם הַהוּא וּרְקְדוּ כִּי הִנֵּה שְׂכָרְכֶם רַב בְּשָׂמַיִם
כִּי-כִדְבָר הִזָּה עָשׂוּ אֲבֹתֵיהֶם לְנִבִּיאִים:

23. sim'chu bayom hahu' ur'qodu ki hinneh s'kar'kem rab bashamayim
ki-kadabar hazeh `asu 'abotheyhem lan'bi'im.

Luke6:23 “Rejoice on that day and dance, for behold, your reward is great
in the heavens. For your fathers acted like this thing unto the prophets.”

<23> χάριτε 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.

23 charēte en ekeinē tē hēmera kai skirtēsate,

“Rejoice in that day and leap for joy,

idou gar ho misthos hymōn polys en tō ouranō;
for behold your reward is great in the heavens.

kata ta auta gar epoion tois prophētais hoi pateres autōn.

According to the same things for were doing to the prophets their fathers.”

כד אֵךְ-אֹי לָכֶם הָעֲשִׂירִים כִּי-כָבָר לְקַחְתֶּם אֶת נַחֲמַתְכֶם:

24. 'a'k-'oy lakem ha'ashirim ki-k'bar l'qach'tem 'eth nechamath'kem.

Luke6:24 “But woe to you who are rich, for you have already taken your consolation.”

<24> Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

24 Plēn ouai hymin tois plousiois, hoti apechete tēn paraklēsīn hymōn.

“But woe to you the rich ones, for you are receiving in full your comfort.”

כה אֹי לָכֶם הַשְׁבָּעִים כִּי תִרְעָבוּ אֹי לָכֶם הַשְׁחֻקִּים הַיּוֹם

25. 'oy lakem has'be'im ki thir'abu 'oy lakem haschaqim hayom
ki thith'ab'lu w'thib'ku.

Luke6:25 “Woe to you who are well-fed, for you shall be hungry.
Woe to you who laugh today, for you shall mourn and weep.”

<25> οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.

οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.

25 ouai hymin, hoi empeplēsmenoi nyn, hoti peinasete.

“Woe to you, the ones having been well fed now, for you shall hunger.

ouai, hoi gelōntes nyn, hoti penthēsete kai klausetē.

Woe, the ones laughing now, for you shall mourn and weep.”

כִּי אֵלֵךְ לְכֶם אִם כָּל-הָאֲנָשִׁים מְשַׁבְּחִים אֶתְכֶם
כִּי בִדְבַר הַזֶּה עָשׂוּ אֲבוֹתֵיהֶם לְנִבְיֵי הַשָּׁקֶר:

26. 'oy lakem 'im kal-ha'anashim m'shab'chim 'eth'kem
ki kadabar hazeh `asu 'abotheyhem lin'bi'ey hashaqer.

Luke6:26 “Woe to you if all men praise you!
For your fathers acted like this thing to the false prophets.”

<26> οὐαὶ ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι.

κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

26 ouai hotan hymas kalōs eipōsin pantes hoi anthrōpoi;

“Woe when well of you speak all men

kata ta auta gar epoioun tois pseudoprophētais hoi pateres autōn.

according to the same things for were doing to the false prophets their fathers.”

כִּי אֶבְלֹא אֶתֶם הַשְׂמֵעִים אֵלַיְכֶם אֲנִי אֹמֵר אֶהְיֶה
אֶת-אֲבִיכֶם הַיְטִיבוּ לְשִׁנְאֵיכֶם:

27. 'abal 'attem hashom'im 'aleykem 'ani 'omer 'ehebu
'eth-'oy'beykem heytibu l'sn'eykem.

Luke6:27 “But to you, I say to you who hear, love your enemies;
do good to those who hate you.”

<27> Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,

καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

27 Alla hymin legō tois akouousin, agapate tous echthrouς hymōn,

“But to you I say to the ones listening, love your enemies,

kalōs poieite tois misousin hymas,

do good to the ones hating you.”

כַּח בָּרְכוּ אֶת-מְקַלְלֵיכֶם וְהַתְּפַלְלוּ בְּעַד מְכַלְמֵיכֶם:

28. baraku 'eth-m'qalaleykem w'hith'palalu b'ad mak'limeykem.

Luke6:28 “Bless those who curse you and pray for behalf of those who humiliate you.”

<28> εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεάζοντων ὑμᾶς.
 28 eulogeite tous katarōmenous hymas, proseuchesthe peri tōn epēreazontōn hymas.
 “Bless the ones cursing you, pray for the ones mistreating you.”

כַּטְהַמְכָּה אֶתְךָ עַל-הַלְחִי הַטָּה-לוֹ גַּם אֶת-הָאַחֶרֶת
 וְהִלָּקֶחַ אֶת-מְעִילְךָ אֶל-תִּמְנַע מִמֶּנּוּ גַּם אֶת-כִּתְנֹתְךָ:

29. hamakeh ‘oth’ak `al-hal’chi hateh-lo gam ‘eth-ha’achereth
 w’halqeach ‘eth-m’`il’ak ‘al-tim’na` mimenu gam ‘eth-kutan’teah.

Luke6:29 “To the one who strikes you on the cheek, offer him the other also.
 From one who takes your cloak, do not withhold your tunic from him also.”

<29> τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην,
 καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης.

29 tō typtonti se epi tēn siagona pareche kai tēn allēn,
 “to the one hitting you on the cheek, offer also the other,
 kai apo tou airontos sou to himation kai ton chitōna mē kōlysēs.
 and from the one taking away your coat, also the shirt do not withhold.”

לְכֹל-הַשֹּׂאֵל מִמֶּךָ תֵּן-לוֹ
 וְהִלָּקֶחַ אֶת אֲשֶׁר לְךָ אֶל-תִּתְּבַע מֵאֵתוֹ:

30. w’kal-hashho’el mim’ak ten-lo w’halqeach ‘eth ‘asher l’ak ‘al-tith’ba` me’ito.

Luke6:30 “Everyone asks of you, give to him,
 If one takes what is yours, do not demand it from him.”

<30> παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει.

30 panti aitounti se didou,
 “To everyone asking you, give;
 kai apo tou airontos ta sa mē apaitei.
 and from the one taking away your things do not demand them back.”

לֹא וְכַאֲשֶׁר תִּרְצוּ שְׂמַעְשׂוּ לָכֶם בְּנֵי הָאָדָם כֵּן
 תַּעֲשׂוּ-לָהֶם גַּם-אֵתָם:

31. w’ka’asher tir’tsu sheya`asu lakem b’ney ha’adam ken ta`asu-lahem gam-‘attem.

Luke6:31 “Whatever you want that the sons of men should do to you,
 you also do so to them in the same way.”

<31> καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι ποιεῖτε αὐτοῖς ὁμοίως.

31 kai kathōs thelete hina poiōsin hymin hoi anthrōpoi poieite autois homoiōs.
 “And just as you want that may do to you men, do to them similarly.”

לְבָרְאִים-תֵּאָהָבוּ אֶת-אֲהֵבֵיכֶם מֶה חֲסִדְכֶם
 כִּי גַם-הַחֲטָאִים אֲהֵבִים אֶת-אֲהֵבֵיהֶם:

32. w’im-t’ehabu ‘eth-‘ohabeykem meh chas’d’kem
 ki gam-hachata’im ‘ohabim ‘eth-‘ohabeyhem.

Luke6:32 “If you love those who love you, what kindness do you have?
For even sinners love those who love them.”

<32> καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.

32 kai ei agapate tous agapōntas hymas, poia hymin charis estin?

“And if you love the ones loving you, what kind of to you credit is that?

kai gar hoi hamartōloi tous agapōntas autous agapōsin.

For even the sinners the ones loving them love.”

לֹא וְאֵם תִּיטִיבוּ לְמִטִּיבֵיכֶם מָה חֶסֶדְכֶם וְגַם-הַחֲטָאִים יַעֲשׂוּ-כֵן:

33. w'im teytibu l'metibeykem meh chas'd'kem gam-hachata'im ya`asu-ken.

Luke6:33 “And if you do good to those who do good to you, what credit do you have?
For even sinners do so.”

<33> καὶ [γὰρ] ἐὰν ἀγαθοποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

33 kai [gar] ean agathopoiēte tous agathopoiontas hymas,

“For even if you do good to the ones doing good to you,

poia hymin charis estin? kai hoi hamartōloi to auto poiousin.

what kind of to you credit is that? Even sinners the same do.”

לֹד וְאֵם-תִּלְווּ אֶת-הָאֲנָשִׁים אֲשֶׁר תִּקְווּ לְקַבֵּל מֵהֶם מָה חֶסֶדְכֶם

וְגַם הַחֲטָאִים מִלּוֹיִם אֶת-הַחֲטָאִים לְמַעַן יוֹשִׁב לָהֶם הַמְלֻחָה:

34. w'im-tal'wu 'eth-ha'anashim 'asher t'qauu l'qabel mehem meh chas'd'kem
gam hachata'im mal'wim 'eth-hachata'im l'ma`an yushab lahem hamil'weh.

Luke6:34 “If you lend to the people from whom you hope to receive something,
what credit do you have? Even sinners lend to sinners
so that the loan may be returned to them.”

<34> καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις [ἐστίν];
καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.

34 kai ean danisēte par' hōn elpizete labein,

“And if you lend from whom you hope to receive,

poia hymin charis [estin]?

what kind of to you credit is that?

kai hamartōloi hamartōlois danizousin hina apolabōsin ta isa.

Even sinners lend to sinners that they might receive in return the same amount.”

לֹא אָבָל אֶהְבּוּ אֶת-אֲיִבֵיכֶם וְהִטִּיבוּ וְהִלּוּ

וְאֵל תַּצַּפּוּ לְתַשְׁלוֹם וְיִהְיֶה שְׂכָרְכֶם רַב וְהִיְתָם בְּנֵי עֲלִיוֹן

כִּי טוֹב הוּא וְגַם-לְכַפּוּיֵי טוֹבָה וְלָרָעִים:

35. 'abal 'ehebu 'eth-'oy'beykem w'heytibu w'hal'wu

w'al t'tsapu l'thash'lum wihi s'kar'kem rab

wih'yithem b'ney `El'yon ki tob hu' gam-lik'phuyey tobah w'lara'im.

Luke6:35 “But love your enemies, and do good, and lend, do not anticipate in return. and your reward shall be great, and you shall be sons of Elyon (Most High), because He is good also to those who are ungrateful and to evil men.”

<35> πλήν ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε
καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς,
καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.
35 plēn agapate tous echthrous hymōn kai agathopoieite kai danizete mēden apelpizontes;
But love your enemies and do good and loan expecting in return nothing.
kai estai ho misthos hymōn polys, kai esesthe huioi huioustou,
“And shall be your reward great, and you shall be sons of the Most High,
hoti autos chrēstos estin epi tous acharistous kai ponērous.
because He is kind to the ungrateful and evil ones.”

לֹא לְכֵן הָיוּ רַחֲמָנִים כְּאַשֶׁר גַּם-אֲבִיכֶם רַחֲוִים הוּא׃

36. laken heyu rachamanim ka'asher gam-'Abikem rachum hu'.

Luke6:36 “Therefore be compassionate just as also your Father is compassionate.”

<36> Γίνεσθε οἰκτίρμονες καθὼς [καὶ] ὁ πατήρ ὑμῶν οἰκτίρμων ἐστίν.
36 Ginesthe oiktirmones kathōs [kai] ho patēr hymōn oiktirmōn estin.
“Be compassionate just as also your Father is compassionate.”

לֹא יֵאָל-תְּשַׁפְּטוּ וְלֹא תִשְׁפָּטוּ אֶל-תִּחְיֶיבוּ וְלֹא תִחְיֶיבוּ נִקּוּ וְתִנָּקוּ׃

37. w'al-tish'p'tu w'lo' thishaphetu 'al-t'chay'bu w'lo' th'chuyabu naqu w'thinaqu.

Luke6:37 “Do not judge, and you shall not be judged; and do not condemn, and you shall not be condemned; pardon, and you shall be pardoned.”

<37> Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε,
καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·
37 Kai mē krinete, kai ou mē krithēte; kai mē katadikazete,
“And do not judge, and by no means may you be judged. And do not condemn,
kai ou mē katadikasthēte. apoluete, kai apolythēsesthe;
and by no means may be condemne. Forgive and you shall be forgiven.”

לִחְתָּנוּ וְתִנָּתַן לָכֶם וּמִזָּה יָפָה דְּחֻקָּהּ וּגְדוּשָׁהּ וּמִשְׁפָּעָהּ
וְשִׁיבוּ אֶל-חִיקְכֶם כִּי בַמִּזָּה אֲשֶׁר אַתֶּם מוֹדְדִים יִמַּד לָכֶם׃

38. t'nu w'thinathen lakem umidah yaphah d'chuqah ug'dushah
umush'pa'ah yashibu 'el-cheyq'kem ki bamidah 'asher 'attem modadim yimad lakem.

Luke6:38 “Give, and it shall be given to you. They shall return to your lap a beautiful measure pressed, shaken together, and overflowing. For with the measure that you measure, it shall be measured to you.”

<38> δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον
ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν·
ὃ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.
38 didote, kai dothēsetai hymin; metron kalon pepiesmenon

“Give, and it shall be givn to you. A good measure having been pressed down

sesaleumenon hyperekchynnomenon dōsousin eis ton kolpon hymōn;
 and having been shaken, overflowing shall be put into your lap.
 hō gar metrō metreite antimetrēthēsetai hymin.
 For by what measure you measure it shall be measured in return to you.”

לְמַיִשָּׁא מִשְׁלוֹ וַיֹּאמֶר אֲלֵיהֶם הַיּוֹכֵל עוֹר לְהַדְרִיךְ
 אֶת־הָעוֹר הַלֹּא יִפְּלוּ שְׁנֵיהֶם אֶל־הַשַּׁחַת:

39. wayisa' m'shalo wayo'mer 'aleyhem
 hayukal `iuer l'had'ri'k 'eth-ha`iuer halo' yip'lu sh'neyhem 'el-hashachath.

Luke6:39 He took up his parable and said to them,
 “Is a blind person able to lead the blind? Shall they both not fall into the pit?”

<39> Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν;
 οὐχὶ ἀμφοτέρω εἰς βόθυνον ἐμπεσοῦνται;

39 Eipen de kai parabolēn autois;
 Now he told also a parable to them.

Mēti dynatai typhlos typhlon hodēgein?
 “Surely a blind person is not able to lead a blind person?

ouchi amphoterōi eis bothynon empesountai?
 Shall not both into a pit fall in?”

מֵאֵין תִּלְמִיד נִעְלָה עַל־מוֹדָהוּ
 וְדָיו לְכָל־תִּלְמִיד שָׁלֵם לְהִיּוֹת כְּמוֹדָהוּ:

40. 'eyn tal'mid na`aleh `al-morehu w'dayo l'kal-tal'mid shalem lih'yoth k'morehu.

Luke6:40 “A disciple is not elevated above his teacher.
 It is sufficient for every complete disciple to be like his teacher.”

<40> οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον·
 κατηγορητισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

40 ouk estin mathētēs hyper ton didaskalon;
 A pupil is not above the teacher.
 katērtismenos de pas estai hōs ho didaskalos autou.
 But having been trained everyone shall be like his teacher.

מֵאֵלְמָה זֶה אַתָּה רֹאֶה אֶת־הַקֶּסֶם אֲשֶׁר בְּעֵין אָחִיךָ
 וְאֶת־הַקּוֹרָה בְּעֵינֶךָ לֹא תִבְיט:

41. w'lamah zeh 'attah ro'eh 'eth-haqesem 'asher b`eyn 'achiaq
 w'eth-haqorah b`eyn'ak lo' thabit.

Luke6:41 “Why is this that you see the speck that is in your brother’s eye
 but the log in your eye you do not notice?”

<41> Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
 τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

41 Ti de blepeis to karpfos to en tō ophthalmō tou adelphou sou,
 “And why do you see the speck in the eye of your brother,

tēn de dokon tēn en tō idiō ophthalmō ou katanoēis?
but the log in your own eye you do not notice?"

מבֿ וְאִיךָ תֹאמַר אֶל-אֲחִיךָ אַחֵי הַנִּיחָה לִּי וְאָסִיר אֶת-הַקֶּסֶם
אֲשֶׁר בְּעֵינֶךָ וְאִינֶךָ רְאֵה אֶת-הַקּוֹרָה
אֲשֶׁר בְּעֵינֶךָ הַחֲנֵף הָסֵר בְּרֹאשׁוֹנָה אֶת-הַקּוֹרָה מֵעֵינֶךָ
וְאַחֲרֵי-כֵן רְאֵה תְרָאָה לְהָסִיר אֶת-הַקֶּסֶם אֲשֶׁר בְּעֵין אֲחִיךָ:

42. w'ey'k to'mar 'el-'achiak 'achi hanichah li
w'asir 'eth-haqesem 'asher b'eyneak w'eyn'ak ro'eh 'eth-haqorah
'asher b'eyneak hechaneph haser bari'shonah 'eth-haqorah me'eyn'ak
w'acharey-ken ra'oh thir'eh l'hasir 'eth-haqesem 'asher b'eyn 'achiak.

Luke6:42 "How do you say to your brother, 'My brother, permit me,
and I shall remove the speck that is in your eye,' but you do not see the log
that is in your eye? Hypocrite! First take the log out of your own eye,
and afterward you shall see surely to remove the speck that is in your brother's eye."

<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;
ὕποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ,
καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

42 pōs dynasai legein tō adelphō sou, Adelphe,
How are you able to say to your brother, brother,
aphes ekbalō to karphe to en tō ophthalmō sou,
let me that I may remove the speck in your eyes,
autos tēn en tō ophthalmō sou dokon ou blepōn?
while yourself in your eye, the log not seeing?
hypokrita, ekbale prōton tēn dokon ek tou ophthalmou sou,
Hypocrite, remove first the log from your eye,
kai tote diablepseis to karphe to en tō ophthalmō tou adelphou sou ekbalein.
and then you shall seen clearly the speck in the eye of your brother to take out.

מגֿ כִּי-עֵץ טוֹב אֵינֶנּוּ עֹשֶׂה פְרִי נִשְׁתָּה
וְעֵץ נִשְׁתָּה אֵינֶנּוּ עֹשֶׂה פְרִי טוֹב:

43. ki-ets tob 'eynenu `oseh p'ri nish'chath w'ets nish'chath 'eynenu `oseh p'ri tob.

Luke6:43 "For a good tree does not produce rotten fruit,
and a rotten tree does not produce good fruit."

<43> Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν,
οὐδὲ πάλιν δένδρον σαπρόν ποιοῦν καρπὸν καλόν.

43 Ou gar estin dendron kalon poioun karpon sapron,
No for there is tree good producing rotten fruit
oude palin dendron sapron poioun karpon kalon.
nor again a rotten tree producing good fruit.

מד פי כל-עץ נפר בפריו פי אין אספים תאנים
מן-הקצים אף אין-בצרים ענב מן-הסנה:

44. **ki kal-`ets nikar b'phir'yo ki 'eyn 'os'phim t'enim
min-haqotsim 'aph 'eyn-bots'rim `enab min-has'neh.**

Luke6:44 “For each tree is recognized by its fruit;
for they do not gather figs from thorns nor even harvest grapes from a thorny bush.”

<44> ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται·
οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

44 **hekaston gar dendron ek tou idiou karpou ginōsketai;**

For each tree by its own fruit shall be known.

ou gar ex akanthōn syllegousin syka

For not from thorns do they gather figs

oude ek batou staphylēn trygōsin.

nor from a thorn bush do they pick grapes.

מה איש טוב מאוצר לבו הטוב מפיק את-הטוב
ואיש רע מאוצר לבו הרע מפיק את-הרע
כי-משפעת לב איש ימלל פיהו:

45. **'ish tob me'otsar libo hatob mephiaq 'eth-hatob
w'ish ra` me'otsar libo hara` mephiaq 'eth-hara` ki-mishiph'`ath leb 'ish y'malel pihu.**

Luke6:45 “A good man, from the good storehouse of his heart, obtains what is good;
and a evil man, from the evil storehouse of his heart, obtains what is evil.
For from the overflow of a man's heart his mouth speaks.”

<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.

45 **ho agathos anthrōpos ek tou agathou thēsaurou tēs kardias propherei to agathon,**

“The good man from the good storehouse of the heart produces good,

kai ho ponēros ek tou ponērou propherei to ponēron;

and the evil from evil produces evil.

ek gar perisseumatos kardias lalei to stoma autou.

For from the abundance of the heart speaks his mouth.”

מולמה זeh אתם קראים לי אדני אדני
ואינכם עשים את אשר-אני אומר:

46. **w'lamah zeh 'attem qor'im li 'Adoni 'Adoni w'eyn'kem `osim 'eth 'asher-'ani 'omer.**

Luke6:46 “Why is this that you call Me, ‘My Adon, My Adon,’ but do not do what I say?”

<46> Τί δέ με καλεῖτε, Κύριε κύριε, καὶ οὐ ποιεῖτε ὃ λέγω;

46 **Ti de me kaleite, Kyrie kyrie, kai ou poieite ha legō?**

And why do you call Me, Master Master, and yet you do not do what I say?

מִזְכָּל-הַבַּא אֵלַי וְשִׁמַּע אֶת-דְּבָרִי
וְעָשָׂה אִתָּם אֲנִיד לָכֶם לְמִי הוּא דוֹמָה:

47. **kal-haba' 'elay w'shome`a 'eth-d'baray**
w'`oseh 'otham 'agid lakem l'mi hu' domeh.

Luke6:47 “Whoever comes to Me and hears My words
and does them, let Me tell you whom he is like:”

<47> πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων
καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος·

47 **pas ho erchomenos pros me kai akouōn mou tōn logōn**

Everyone coming to Me and hearing My words

kai **poiōn autous, hypodeixō hymin tini estin homoios;**

and doing them I shall show you to whom he is likened.

מִחֲדוֹמָה הוּא לְאִישׁ בִּנְה-בֵּית אֲשֶׁר הָעֵמִיק לַחְפּוֹר
וַיִּסְדּוּ עַל-הַצּוּר וַיִּבְנוּ הַשֵּׁטֶף פָּרֵץ הַנַּחַל בְּבֵית הַהוּא
וְלֹא יָכַל לַהֲנִיעוֹ כִּי-טוֹב מִבְּנָהוּ:

48. **domeh hu' l'ish boneh-bayith 'asher he`miq lach'por**
way'yas'do `al-hatsur uk'bo' hasheteph parats hanachal babayith hahu'
w'lo' yakol lahani`o ki-tob mib'nehu.

Luke6:48 “He can be compared to a man building a house who dug deep
and founded it on the rock. And at the coming of the flood, the stream broke forth
against that house but it was not able to move it because its structure was good.”

<48> ὅμοιος ἐστὶν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν
καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν·

πλημμύρης δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἴσχυσεν σαλευσάμεν αὐτὴν διὰ τὸ καλῶς οἰκοδομηθῆναι αὐτήν.

48 **homoios estin anthrōpō oikodomounti oikian hos eskapsen**

He is likened to the man building a house who dug

kai ebathynen kai ethēken themelion epi tēn petran;

and went down deep and laid a foundation upon the rock.

plēmmyrēs de genomenēs proserēxen ho potamos tē oikiā ekeinē,

And a flood having come, struck against the river that house,

kai **ouk ischysen saleusai autēn dia to kalōs oikodomēsthai autēn.**

and it was not strong enough to shake it because well it to have been built.

מִטּוֹ אֲשֶׁר שָׁמַע וְלֹא עָשָׂה דוֹמָה לְאִישׁ
אֲשֶׁר בִּנְה בֵּית עַל-הַקָּרָקַע וַאֲיֵן לוֹ יְסוֹד
וַיִּפְרֹץ-בּוֹ הַנַּחַל וַיִּפֹּל פְּתָאִים וַיִּגְדֹּל שֶׁבֶר הַבֵּית הַהוּא:

49. **wa'asher shama` w'lo' `asah domeh l'ish 'asher banah bayith `al-haqar'qa` w'eyn**
lo y'sod wayiph'rats-bo hanachal wayipol pith'om wayig'dal sheber habayith hahu'.

Luke6:49 “One who has heard and has not done it can be compared to a man

who built a house on the surface, it did not have foundation. And the stream broke forth against it and it fell suddenly, and the smashing of that house was great.”

<49> ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέρρηξεν ὁ ποταμός, καὶ εὐθύς συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

49 ho de akousas kai mē poiēsas homoios estin anthrōpō oikodomēsanti oikian
Now the one having heard and not having done is like a man having built a house
epi tēn gēn chōris themeliou, hē proserēxen ho potamos,
upon the ground without a foundation, which struck against the river,
kai euthys synepesen kai egeneto to hrēgma tēs oikias ekeinēs mega.
and immediately it collapsed and was the ruin of that house great.

Chapter 7

אֲוִיָּהּ אַחֲרֵי כָלוֹתוֹ לְדַבֵּר אֶת-כָּל-דִּבְרָיו בְּאַזְנֵי הָעָם
וַיָּבֹא אֶל-כְּפַר-נַחֻם:

1. way'hi 'acharey kalotho l'daber 'eth-kal-d'barayu b'az'ney ha'am
wayabo' 'el-K'phar-Nachum.

Luke7:1 And it came to pass after He finished speaking all His words in the hearing of the people, He came to Kaphar Nachum.

<7:1> Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

1 Epeidē eplērōsen panta ta hrēmata autou eis tas akoas tou laou,
When He finished all His words in the ears of the people,
eisēlthen eis Kapharnaoum.
He entered into Capernaum.

בְּעֶבֶד לְאֶחָד מִשָּׂרֵי הַמְּאֹת חָלָה לָמוּת
וְהוּא יָקָר בְּעֵינָיו מְאֹד:

2. w'`ebed l'echad misarey hame'oth chalah lamuth w'hu' yaqar b'eynayu m'od.

Luke7:2 And a servant of one of the ruler of the centurions was sick and about to die and he was very dear to him.

<2> Ἐκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος.

2 Hekatontarchou de tinos doulos kakōs echōn ēmellen teleutan,
Of a centurion now a certain servant having an illness was about to die,
hos ēn autō entimos.
who was by him highly regarded.

גַּוְיָשְׁמַע אֶת-שְׁמַע יְהוֹשֻׁעַ וַיִּשְׁלַח אֵלָיו אַנְשִׁים מִזִּיקְנֵי הַיְּהוּדִים
וַיִּשְׁאַל מֵאֵתוֹ לָבוֹא וְלִהְיוֹשִׁיעַ אֶת-עַבְדּוֹ:

3. wayish'ma' 'eth-shema` Yahushuà wayish'lach 'elayu 'anashim
miziq'ney haYahudim wayish'al me'ito labo' u'hoshi`a 'eth-`ab'do.

Luke7:3 He heard the news of **OWY34**, so he sent unto Him men from the elders of the Yahudim and asked Him to come and to save his servant.

<3> ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

3 akousas de peri tou Iēsou apesteilēn pros auton presbyterous tōn Ioudaiōn
And having heard about Yahushua, he sent to Him elders of the Jews
erōtōn auton hopōs elthōn diasōsē ton doulon autou.
asking Him that having come He mighty cure his servant.

דַּוִּיבִּיאוּ אֶל-יְהוֹשֻׁעַ וַיִּתְחַנְנוּ-לוֹ מֵאִדָּ
וַיֹּאמְרוּ רָאִיוּ הוּא אִשֶּׁר תַּעֲשֶׂה בְּקִשְׁתּוֹ:

4. wayabo'u 'el-Yahushua wayith'chan'nu-lo m'od
wayo'm'ru ra'uy hu' 'asher ta'aseh baqashatho.

Luke7:4 They came to **OWY34** and they pleaded strongly with Him and said, “It is appropriate for You that You carry out his request”

<4> οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο·

4 hoi de paragenomenoi pros ton Iēsoun parekaloun auton spoudaiōs legontes
And the ones having come to Yahushua were begging Him earnestly saying
hoti Axios estin hō parexē touto;
“He is worthy for whom You shall grant this.”

ה כִּי אֱהִיב עַמִּנוּ הוּא וְהוּא בָּנָה-לָנוּ אֶת-בֵּית הַכְּנֶסֶת:

5. ki 'oheb `amenu hu' w'hu' banah-lanu 'eth-beyth hak'neseth.

Luke7:5 “because He loves our people and He built the house of synagogue for us.”

<5> ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾧκοδόμησεν ἡμῖν.

5 agapā gar to ethnos hēmōn kai tēn synagōgēn autos ōkodomēsen hēmin.
“For He loves our nation and the synagogue He built for us.”

וַיֵּלֶךְ אִתָּם יְהוֹשֻׁעַ וַיְהִי כְּאִשֶּׁר קָרַב אֶל-הַבַּיִת
וַיִּשְׁלַח אֵלָיו שְׂרָ-הַמָּאָה אֶת-רַעְיוֹ לֵאמֹר לוֹ בִּי אָדֹנָי
אֶל-נָא תִּטְרַח כִּי-נִקְלָתִי מֵאִשֶּׁר תָּבוּא בְּצֵל קוֹרְתִּי:

6. wayele'k 'itam Yahushua way'hi ka'asher qarab 'el-habayith
wayish'lach 'elayu sar-hame'ah 'eth-re'ayu le'mor lo bi 'Adoni
'al-na' thit'rach ki-n'qalthi me'asher tabo' b'tsel qorathi.

Luke7:6 **OWY34** went with them. And it came to pass when He drew near the house, the ruler of the centurion sent friends to Him, saying to Him, “My Adon (Master), do not be burdened by me. For I am not worthy for You to come in the shade of my roof!”

<6> ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἐπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ,
Κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθης·

6 ho de Iēsous eporeueto syn autois. ēdē de autou ou makran apechontos
 And Yahushua was going with them. Now by this time He not far being
 apo tēs oikias epempsen philous ho hekatontarchēs legōn autō,
 from the house, sent friends the centurion saying to Him,
 Kyrie, mē skyllou,
 “Master, do not trouble yourself,
 ou gar hikanos eimi hina hypo tēn stegēn mou eiselthēs;
 for not worthy am I that under my roof You should enter.”

זוֹבְעָבוֹר זֹאת גַּם-אֶת-עַצְמִי לֹא חֲשַׁבְתִּי רְאוּי לָבוֹא אֵלַיךְ
 אֶךְ דַּבָּר-נָא דָּבָר וְיִרְפָּא נַעֲרִי:

7. uba`abur zo'th gam-'eth-`ats'mi lo' chashab'ti ra'uy labo' 'eleyak
 'a'k daber-na' dabar w'yeraphe' na`ari.

Luke7:7 “On account of this I did not even consider myself worthy to come to You,
 but please say the word, and my boy shall be healed.”

<7> διὸ οὐδὲ ἐμαυτὸν ἡξίωσα πρὸς σέ ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ,
 καὶ ἰαθήτω ὁ παῖς μου.

7 dio oude emauton ēxiōsa pros se elthein;
 “Therefore not myself I considered worthy to You to come.
 alla eipe logō, kai iathētō ho pais mou.
 But say the word, and let be healed my servant.”

חֲכִי גַם-אֲנֹכִי אִישׁ נָתוּן תַּחַת הַמְּשָׁלָה
 וְיֵשׁ-תַּחַת יָדִי אֲנִשִּׁי צָבָא וְאֶמְרָתִי לָזֶה לֵךְ וְהַלֵּךְ
 וְלָזֶה בּוֹא וְבֹא וְלַעֲבָדִי עֲשֵׂה-זֹאת וְעֲשֵׂה:

8. ki gam-'anoki 'ish nathun tachath hamem'shalah w'yesh-tachath yadi 'an'shey
 tsaba' w'amar'ti lazeh le'k w'hala'k w'lazeh bo' uba' ul'`ab'di `aseh-zo'th w`asah.

Luke7:8 “For I also am a man placed under authority and there are military men
 under my command. I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’
 and he comes, and to my servant, ‘Do this!’ and he does it.”

<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.

8 kai gar egō anthrōpos eimi hypo exousian tassomenos echōn hyp’ emauton stratiōtas,
 “For also I am a man under authority being placed, having under myself soldiers,
 kai legō toutō, Poreuthēti, kai poreuetai, kai allō, Erchou, kai erchetai,
 and I say to this one, go, and he goes, and to another, come, and he comes,
 kai tō doulō mou, Poiēson touto, kai poiei.
 and to my servant, do this, and he does it.”

טוֹשְׁמַע יְהוֹשֻׁעַ אֶת-דְּבָרָיו וַיִּתְּמָה עָלָיו וַיִּפֶּן
 וַיֹּאמֶר אֶל-הַחֲמוֹן הַהוּא אֶחָדֶךָ אֶמְרָ אֲנִי לָכֶם

גַּם-בְּיִשְׂרָאֵל לֹא-מָצָאתִי אֱמוּנָה גְּדוֹלָה כְּזֹאת:

9. wayish'ma` Yahushua` 'eth-d'barayu wayith'mah `alayu wayiphen
wayo'mer 'el-hehamon hahole'k 'acharayu 'omer 'ani lakem gam-b'Yis'ra'El
lo'-matsa'thi 'emunah g'dolah kazo'th.

Luke7:9 Οὐκ ᾤκισεν αὐτοὺς τὰ ῥήματα αὐτοῦ καὶ ἐθαύμασεν αὐτοὺς καὶ στραφείς τῷ ἑπομένῳ αὐτοῦ
καὶ εἶπεν, λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.
9 akousas de tauta ho Iēsous ethaumasen auton
And having heard these things, Yahushua was amazed at him
kai strapheis tō akolouthounti autō ochlō eipen,
and having turned to the following Him crowd he said,
Legō hymin, oude en tō Israēl tosautēn pistin heuron.
“I say to you, not in Israel such great faith have I found.”

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יִבְיָשֻׁבוּ הַשְּׁלֹחִים אֶל-הַבַּיִת וַיִּמְצְאוּ אֶת-הָעֶבֶד הַחֵלֶה
וְהֵנָּה בְּרִפְּאָה:

10. wayashubu hash'luchim 'el-habayith
wayim'ts'u 'eth-ha`ebed hacholeh w'hinneh nir'pa'.

Luke7:10 The messengers returned to the house
and found the sick servant, and, behold, he was healed!

<10> καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαίνοντα.

10 kai hypostrepsantes eis ton oikon hoi pemphthentes heuron

And having returned to the house the ones having been sent found

ton doulon hygiainonta.

the servant being in good health.

יֵאֵיְהִי מִמַּחֲרַת וַיֵּלֶךְ אֶל-עִיר וְשָׁמָּה נָעִים
וְרַבִּים מִתְלַמִּידָיו הַלְכִים אִתּוֹ וְהָמוֹן עִם רַב:

11. way'hi mimacharath wayele'k 'el-`ir ush'mah Na'im
w'rabbim mital'midayu hol'kim 'ito wahamon `am rab.

Luke7:11 And it came to pass on the next day, He went to a city named Naim.
Many of His disciples were walking with Him and there was a large crowd of people.

<11> Καὶ ἐγένετο ἐν τῷ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναϊν

καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολὺς.

11 Kai egeneto en tō hexēs eporeuthē eis polin kaloumenēn Nain

And it came about on the next day that He proceeded to a city being called Nain

kai syneporeuonto autō hoi mathētai autou kai ochlos polys.

and were traveling along with Him His disciples and a great crowd.

יֵב הוּא קָרֵב אֶל-שַׁעַר הָעִיר וְהֵנָּה מוֹצִיָּאִים מֵת בֶּן יָחִיד

לֵאמֹר וְהִיא אֶלְמָנָה וְעַמָּה רַבִּים מֵעַם הָעִיר:

12. hu' qarab 'el-sha'ar ha'ir w'hinneh motsi'im meth ben yachid l'imo w'hi' 'al'manah w'imah rabbim me'am ha'ir.

Luke7:12 When He drew near the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow. Many of the people of the city were with her.

<12> ὥς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενῆς υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

12 hōs de ēggisen tē pylē tēs poleōs,

Now as He approached the gate of the city,

kai idou exekomizeto tethnēkōs monogenēs huios tē mētri autou

behold was being carried out having died the only son to his mother

kai autē ēn chēra, kai ochlos tēs poleōs hikanos ēn syn autē.

and she was a widow, and crowd of the city a considerable was with her.

וַיִּבְרָאֹת אֹתָהּ הָאָדֹן נִכְמְרוּ רַחֲמָיו עָלֶיהָ
וַיֹּאמֶר לָהּ אַל-תִּבְכִּי:

13. w'hir'oth 'othah ha'Adon nik'm'ru rachamayu `aleyah wayo'mer lah 'al-tib'ki.

Luke7:13 When the Adon saw her, He was moved with compassion for her and said to her, “Do not weep.”

<13> καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ, Μὴ κλαίε.

13 kai idōn autēn ho kyrios esplagchnisthē ep' autē

And having seen her, the Master had compassion upon her

kai eipen autē, Mē klaie.

and said to her, “Do not cry.”

יָד וַיִּגָּשׁ וַיִּנָּע בַּמֶּטֶה וַיַּעֲמְדוּ הַנִּשְׂאִים וַיֹּאמֶר נָעַר אָמַר
אֲנִי אֵלֶיךָ קוּמָה:

14. wayigash wayiga` bamitah waya'am'du hanos'im wayo'mar na'ar 'omer 'ani 'eleyak qumah.

Luke7:14 He approached and touched the bed, and those carrying it stand still. And He said, “Young man, I say to you, arise!”

<14> καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

14 kai proselthōn hēpsato tēs sorou, hoi de bastazontes

And having approached He touched the coffin, and the ones carrying the coffin estēsan, kai eipen, Neaniske, soi legō, egerthēti.

stood still and He said, “Young man, to you I say, get up.”

טו וַיִּתְעוֹרֵר הָמֵת וַיִּחַל לְדַבֵּר וַיִּתְּנָהּוּ לְאִמּוֹ:

15. wayith'`oded hameth wayachel l'daber wayit'nehu l'imo.

Luke7:15 The dead man awoke and began to speak, and He gave him to his mother.

<15> καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.
 15 kai anakathisen ho nekros kai ērxato lalein,
 And sat up the dead man and he began to speak,
 kai edōken auton tē mētri autou.
 and He gave him to his mother.

טוירעצדא אַחזא כָּלֵם וַיִּשְׁבְּחוּ אֶת-הָאֱלֹהִים
 וַיֹּאמְרוּ נָבִיא גָדוֹל קָם בְּקִרְבֵּנוּ וְהָאֱלֹהִים פָּקַד אֶת-עַמּוֹ:
 16. ur'`adah 'achazah kulam way'shab'chu 'eth-ha'Elohim
 wayo'm'ru nabi' gadol qam b'qir'benu w'ha'Elohim paqad 'eth-`amo.

Luke7:16 Trembling gripped all of them, and they praised Elohim, saying,
 “A great prophet has arisen in our midst, and Elohim has taken note His people!”

<16> ἔλαβεν δὲ φόβος πάντας καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι Προφήτης μέγας
 ἡγέρθη ἐν ἡμῖν καὶ ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ.

16 elaben de phobos pantas kai edoxazon ton theon legontes hoti
 seized and fear everyone and they were glorifying Elohim saying,
 Prophētēs megas ēgerthē en hēmin kai hoti Epeskepsato ho theos ton laon autou.
 a great prophet was raised up among us and visited Elohim His people.

יַוְיֵצֵא הַדָּבָר הַזֶּה עָלָיו בְּכָל-יְהוּדָה וּבְכָל-הַכִּפָּר:
 17. wayetse' hadabar hazeh `alayu b'kal-Yahudah ub'kal-hakikar.

Luke7:17 This word about Him went out in all Yahudah and in all the neighborhood.

<17> καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ
 καὶ πάσῃ τῇ περιχώρῳ.

17 kai exēlthen ho logos houtos en holē tē Ioudaiā peri autou
 and went out this report in all Judea about Him
 kai pasē tē perichōrō.
 and in all the surrounding countryside.

יְחִיתְלִמִּידֵי יְהוּחָנָן הַגִּידוּ לוֹ אֶת-כָּל-אֵלֶּה:
 18. w'thal'midey Yahuchanan higidu lo 'eth-kal-'eleh.

Luke7:18 The disciples of Yahuchanan said to him about all these things.

<18> Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.
 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης

18 Kai apēggeilan Iōannē hoi mathētai autou peri pantōn toutōn.
 and reported to John his disciples about all these things.
 kai proskalesamenos duo tinas tōn mathētōn autou ho Iōannēs
 And having summoned a certain two of his disciples, John

יְשִׁיבִיקָא אֵלָיו יְהוּחָנָן שְׁנַיִם מִתְלִמִּידָיו וַיִּשְׁלַחֵם
 אֶל-יְהוֹשֻׁעַ לֵאמֹר לוֹ הֵאָתָה הוּא הַבָּא אִם-נִחְכָּה לְאַחֵר:

19. wayiq'ra' 'elayu Yahuchanan sh'nayim mital'midayu
wayish'lachem 'el-Yahushuà le'mor lo ha'attah hu' haba' 'im-n'chakeh l'acher.

Luke7:19 And Yahuchanan called to them, two of his disciples and sent them to **Ow¹⁹**,
saying to Him, “Are You the One who comes, or should we wait for another?”

<19> ἔπεμψεν πρὸς τὸν κύριον λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

19 epempsen pros ton kyrion legōn,
sent to the Master saying,

Sy ei ho erchomenos ē allon prosdokōmen?

“Are You the one coming or for another should we be looking?”

כַּוְיָבֵאוּ אֵלָיו הָאֲנָשִׁים וַיֹּאמְרוּ יְהוֹחָנָן הַמַּטְבִּיל שְׁלַחְנוּ
אֵלֶיךָ לֵאמֹר הַאֲתָה הוּא הַבָּא אִם-נִחְכֶּה לְאַחֵר:

20. wayabo'u 'elayu ha'anashim wayo'm'ru Yahuchanan haMat'bil sh'lachanu 'eiyak
le'mor ha'attah hu' haba' 'im-n'chakeh l'acher.

Luke7:20 And the men came to Him and they said, “Yahuchanan the Immerser sent us
to You, saying, ‘Are You the One who comes, or should we wait for another?’”

<20> παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ βαπτιστὴς
ἀπέστειλεν ἡμᾶς πρὸς σέ λέγων, Σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;

20 paragenomenoi de pros auton hoi andres eipan,
And having come to him the men said,

Iōannēs ho baptistēs apesteilen hēmas pros se legōn,

“John the Baptist sent us to you saying

Sy ei ho erchomenos ē allon prosdokōmen?

Are You the one coming or for another should we be looking?”

כֹּא וְהוּא רָפָא בְּעֵת הַהִיא רַבִּים מְחַלְיִים וּמִנְגְּעִים וּמְרוּחֹת
רָעוֹת וְלְעוֹרִים רַבִּים נָתַן רְאוּת עֵינָיִם:

21. w'hu' ripa' ba'eth hahi' rabbim mechalayim umin'ga'im umeruchoth ra'oth
ul'iw'rim rabbim nathan r'uth `eynayim.

Luke7:21 At that time He had been healing many people of sicknesses and of afflictions
and of evil spirits, and He had given eyesight to many blind people.

<21> ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων
καὶ πνευμάτων πονηρῶν καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν.

21 en ekeinē tē hōrā etherapeusen pollous apo nosōn kai mastigōn

In that hour He healed many of diseases and afflictions

kai pneumatōn ponērōn kai typhlois pollois echarisato blepein.

and evil spirits and to many blind persons He granted to see.

כַּב וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם לְכוּ וְהַגִּידוּ לְיְהוֹחָנָן אֵת
אֲשֶׁר רְאִיתֶם וְאֲשֶׁר שָׁמַעְתֶּם עוֹרִים רְאִים וּפְסָחִים מְחַלְכִּים
וּמִצְרָעִים מְטַהֲרִים וְחֻרְשִׁים שׁוֹמְעִים

וַיִּמָּתִים קָמִים וְעֲנִיִּים מִתְּפִשְׁרִים:

22. waya`an Yahushuà wayo`mer `aleyhem l'ku w'hagidu l'Yahuchanan `eth
'asher r'ithem wa'asher sh'ma`tem `iw'rim ro'im uphis'chim m'hal'kim um'tsora`im
m'toharim w'cher'shim shom'im umethim qamim wa`aniim mith'bas'rim.

Luke7:22 And OW²² answered and said to them, “Go and say to Yahuchanan what you have seen and what you have heard: the blind are seeing, the lame are walking, the lepers are becoming pure, and the deaf are hearing, the dead are raised, to the poor are receiving good news.”

<22> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέilate Ἰωάννη ἃ εἶδετε καὶ ἤκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

22 kai apokritheis eipen autois, Poreuthentes apageilate Iōannē ha eidete
And having answered he said to them, “Having gone report to John what you saw
kai ēkousate; typhloi anablepousin, chōloi peripatousin, leproi katharizontai
and heard. Blind persons receive sight, lame persons walk, lepers are cleansed
kai kōphoi akouousin, nekroi egeirontai,
and deaf persons hear, dead persons are raised,
ptōchoi euaggelizontai;
poor people have the good news preached to them.”

כְּוַאֲשֶׁר־יִקְשֹׁל בִּי: לֹא-יִכָּשֵׁל בִּי:

23. w'ash'rey ha'ish 'asher lo'-yikashel bi.

Luke7:23 “Blessed is the man who does not stumble over Me!”

<23> καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

23 kai makarios estin hos ean mē skandalisthē en emoi.
“And blessed is whoever does not take offense at Me.”

כְּדַוְיָהּ כַּאֲשֶׁר הָלְכוּ שְׁלוּחֵי יְהוֹחָנָן

וַיִּתֵּן לְדַבָּר אֶל-הַמּוֹן הָעָם עַל-אֲדוֹת יְהוֹחָנָן

וַיֹּאמֶר מִה-זֶּה יֵצְאֲתֶם הַמִּדְבָּרָה לִרְאוֹת הַקִּנָּה אֲשֶׁר יִנּוּעַ בָּרוּחַ:

24. way'hi ka'asher hal'ku sh'luchey Yahuchanan wayachel l'daber 'el-hamon ha'am
`al-'odoth Yahuchanan wayo`mar mah-zeh y'tsa'them hamid'barah lir'oth haqaneh
'asher yino`a baruach.

Luke7:24 And it came to pass when the messengers of Yahuchanan went forth and began to speak to the crowd of people about Yahuchanan, he said, “What was this that you came out to the wilderness to see? A reed that is shaken by the wind?”

<24> Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

24 Apelthontōn de tōn aggelōn Iōannou ērxato legein
And as were departing the messengers of John, he began to say
pros tous ochlous peri Iōannou, Ti exēlthate eis tēn erēmon theasasthai?

to the crowds about John, “What did you go out into the wilderness to see?

kalamon hypo anemou saleuomenon?
A reed by the wind being shaken?"

כה או מה-זה יצאתם לראות האיש לבוש בגדי עֲדָנִים
הנה המלְבָשִׁים בְּגָדֵי תְּפָאֶרֶת וְהַמְעֻנָּגִים בְּחִצְרוֹת הַמְּלָכִים הִמָּה:

25. 'o mah-zeh y'tsa'them lir'oth ha'ish labush big'dey `adanim hinneh
ham'lubashim big'dey thiph'ereth w'ham'unagim b'chats'roth ham'lakim hemah.

Luke7:25 "Or what is this that you came out to see? A man dressed in fine clothes?
Behold, those wearing fine royal garment. And they live delicately in royal palaces."

<25> ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον;
ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

25 alla ti exēlthate idein? anthrōpon en malakois himatiois ēmphiesmenon?

"But what did you go out to see? A man in soft clothing having been dressed?
idou hoi en himatismō endoxō kai tryphē hyparchontes en tois basileiois eisin.
Behold the ones with glorious apparel. And living in luxury in the palaces are."

כּוֹ וְעַתָּה מַה-זֶּה יֵצֵאתֶם לְרֹאוֹת אִישׁ נָבִיא
הֵן אֲנִי אֹמֵר לָכֶם אֶף-גָּדוֹל הוּא מִנָּבִיא:

26. w'`attah mah-zeh y'tsa'them lir'oth
'im-lir'oth 'ish nabi' hen 'ani 'omer lakem 'aph-gadol hu' minabi'.

Luke7:26 "And now, what is this that you came out to see?
Was it to see a man, a prophet? Yes, I say to you, he is even greater than a prophet."

<26> ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν,
καὶ περισσώτερον προφήτου.

26 alla ti exēlthate idein? prophētēn?

"But what did you go out to see? A prophet?
nai legō hymin, kai perissoteron prophētou.
Yes, I say to you, and more than a prophet."

כִּזְזָה הוּא אֲשֶׁר כָּתוּב עָלָיו הִנְנִי שֹׁלֵחַ מַלְאָכִי לְפָנָיִךְ
וּפָנָה דְרָכְךָ לְפָנָיִךְ:

27. zeh hu' 'asher kathub `alayu
hin'ni sholeach mal'aki l'phaneyak uphinah dar'k'ak l'phaneyak.

Luke7:27 "This is He of whom it is written of Him,
'Behold, I send My messenger before You, who shall prepare Your way before You.'"

<27> οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου ἀποστέλλω τὸν ἄγγελόν μου
πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

27 houtos estin peri hou gegraptai, Idou apostellō ton aggelon mou

"This one is He about whom it has been written, 'Behold I send My messenger
pro prosōpou sou, hos kataskeuasei tēn hodon sou emprosthen sou.
before Your face, who shall prepare your way in front of You.'"

כח פִּי אָמַר אָנִי לָכֶם אֵין אִישׁ בִּילודֵי אִשָּׁה גָּדוֹל מִיְהוּחָנָן
(הַמַּטְבִּיל) וְהַקָּטָן בְּמַלְכוּת הָאֱלֹהִים יִגְדַּל מִמֶּנּוּ:

28. **ki 'omer 'ani lakem 'eyn 'ish biludey 'ishah gadol miYahuchanan (haMat'bil)**
w'haqaton b'mal'kuth ha'Elohim yig'dal mimenu.

Luke7:28 “For I say to you, there is **no one** among those born of **women**
who is **greater than Yahuchanan {the Immerser}**;
yet the **smallest in the kingdom of Elohim** is **greater than he.**”

<28> λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου τοῦ Βαπτιστοῦ οὐδεὶς ἐστίν·
ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστίν.

28 **legō hymin, meizōn en gennētois gynaikōn Iōannou [tou Baptioustou]**

“**I say to you, ‘Greater than among those born of women John the Baptist,**
oudeis estin; ho de mikroteros
No one is. But the one of least importance
en tē basileiā tou theou meizōn autou estin.
in the kingdom of Elohim greater than him is.”

כַּטְוְכָל-הָעָם הַשְׂמָעִים וְהַמְכַּסִּים הַצְּדִיקִין אֶת-הָאֱלֹהִים
וַיִּטְבְּלוּ בַּטְבִּילַת יְהוּחָנָן:

29. **w'kal-ha'am hashom'im w'hamok'sim hits'diqu 'eth-ha'Elohim**
wayitab'lu bit'bilath Yahuchanan.

Luke7:29 All of the people and the tax collectors who heard justified Elohim
and **were immersed in the immersion of Yahuchanan.**

<29> Καὶ πᾶς ὁ λαὸς ἀκούσας
καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου·

29 Kai **pas ho laos akousas kai hoi telōnai edikaiōsan ton theon**

And **all the people having listened and the tax collectors justified Elohim,**
baptisthentes to baptisma Iōannou;
having been baptized with the baptism of John.

לְהַפְרוּשִׁים וְהַחֲכָמִים הִפְרוּ אֶת-עֲצַת הָאֱלֹהִים עַל-נַפְשָׁם
וְלֹא נִטְבְּלוּ עַל-יָדוֹ:

30. **w'haP'rushim w'hachakamim hepheru 'eth-`atsath ha'Elohim `al-naph'sham**
w'lo' nit'b'lu `al-yado.

Luke7:30 But the **Prushim** and the **sages** rejected the counsel of **Elohim**
for their **lives** and were **not immersed by his hands.**

<30> οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς
μὴ βαπτισθέντες ὑπ' αὐτοῦ.

30 **hoi de Pharisaioi kai hoi nomikoi tēn boulēn tou theou**

But the Pharisees and the teachers of the law the purpose of Elohim
ēthetēsan eis heautous mē baptisthentes hyp' autou.
they set aside for themselves not having been baptized by him.

לֹא־יֹאמַר הָאָדוֹן עֲתָה אֶל-מִי אֲדַמֶּה אֶת-אֲנָשֵׁי הַדּוֹר הַזֶּה
וְאֶל-מִי הֵם דּוֹמִים:

31. wayo'mer ha'Adon `attah 'el-mi 'adameh 'eth-'an'shey hador hazeh
w'el-mi hem domim.

Luke7:31 The Adon (Master) said,
“Now to whom shall I compare the men of this generation, and to whom are they like?”

<31> Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι;

31 Tini oun homoiōsō tous anthrōpous tēs geneas tautēs

“Therefore to what shall I compare the men of this generation

kai tini eisin homioi?

and to what are they like?”

לִבְדּוֹמִים הֵם לְיֻלְדִּים הַיֹּשְׁבִים בַּשּׁוּק
וְקוֹרְאִים זֶה אֶל-זֶה וְאֹמְרִים חַלְלָנוּ לָכֶם בַּחֲלִילִים
וְלֹא רִקְדָתֶם קוֹנְנוּ לָכֶם קִינָה וְלֹא בְכִיתֶם:

32. domim hem lay'ladim haysh'bim bashuq w'qor'im zeh 'el-zeh w'om'rim chilal'nu
lakem bachalilim w'lo' riqad'tem qonanu lakem qinah w'lo' b'kithem.

Luke7:32 “They can be compared to children sitting in the market, calling to one another,
and saying, ‘We played the flute for you, but you did not dance!
we moaned a elegy, but you did not weep.’”

<32> ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις
ἃ λέγει, Ὑψήσαμεν ὑμῖν καὶ οὐκ ὤρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

32 homioi eisin paidiois tois en agorā kathēmenoīs kai prosphōnousin allēlois

They are like children in the marketplace sitting and calling out to one another

ha legei, Ēulēsamen hymin kai ouk ōrchēsasthe,

who says, We played the flute for you and you did not dance,

ethrēnēsamen kai ouk eklausate.

we sang a dirge and you did not weep.

לֹגֵכִי בָּא יְהוֹחָנָן הַמַּטְבִּיל לֶחֶם לֹא-אָכַל וַיֵּינְן לֹא-שָׁתָה
וְאֹמְרֵתָם שֵׁד בּוֹ:

33. ki ba' Yahuchanan haMat'bil lechem lo'-'akal w'yayin lo'-shatah
wa'amar'tem shed bo.

Luke7:33 “For Yahuchanan the Immerser came and he did not eat bread,
and he did not drink wine, but you said, ‘There is a demon in him.’”

<33> ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστῆς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον,
καὶ λέγετε, Δαιμόνιον ἔχει.

33 elēlythen gar Iōannēs ho baptistēs mē esthiōn arton mēte pinōn oinon,

“For has come John the Baptist not eating bread nor drinking wine,

kai legete, Daimonion echei.

and you say ‘He has a demon.’”

לד ובא בן־האָדָם וְהוּא אֵכֵל וְשָׁתָה
וַאֲמַרְתֶּם הִנֵּה זֹלֵל וְסֹבֵא וְרֵעַ לְמוֹכְסִים וְלַחַטָּאִים:

34. uba' Ben-ha'Adam w'hu' 'okel w'shotheh
wa'amar'tem hinneh zolel w'sobe' w're`a l'mok'sim ul'chata'im.

Luke7:34 “But the Son of Man came and He eats and drinks, but you said,
‘Behold, a glutton and a drunkard, a friend of tax collectors and of sinners!’”

34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε,
Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

34 elēlythen ho huios tou anthrōpou esthiōn kai pinōn, kai legete,
“Has come the Son of Man eating and drinking, and you say,
Idou anthrōpos phagos kai oinopotēs, philos telōnōn
‘Behold a man who is a glutton and a drunkard, a friend of tax collectors
kai hamartōlōn.
and sinners.’”

לְהַחֲכִמָּה נְצִדְקָהּ בְּכָל־בְּנֶיהָ:

35. w'hachak'mah nits'd'qah b'kal-baneyah.

Luke7:35 “But wisdom is justified by all her sons.”

35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

35 kai edikaiōthē hē sophia apo pantōn tōn teknōn autēs.
“And was justified wisdom by all of her children.”

לֹא־אָחַד מִן־הַפְּרוּשִׁים בִּקֵּשׁ מִמֶּנּוּ לֶאֱכֹל אִתּוֹ לֶחֶם
וַיָּבֹא אֶל־בֵּית הַפְּרוּשׁ וַיִּסֵּב:

36. w'echad min-haP'rushim biqesh mimenu le'ekol 'ito lachem
wayabo' 'el-beyth haParush wayaseb.

Luke7:36 One of the Prushim asked Him to eat the bread with Him,
And He came to the house of the Parush and reclined.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ,
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.

36 Ērōta de tis auton tōn Pharisaion hina phagē met' autou,
was asking now a certain one Him of the Pharisees that he might eat with Him,
kai eiselthōn eis ton oikon tou Pharisaiou kateklithē.
and having entered into the house of the Pharisee. He reclined at table.

לְוַהֲנָה אִשָּׁה אַחַת בְּעִיר אֲשֶׁר הָיְתָה חֲטָאָה כְּשִׁמְעָהּ
כִּי־הוּא מִסֵּב בֵּית הַפְּרוּשׁ וַתָּבֵא פֶתֶל־מִרְקָחָהּ:

37. w'hinneh 'ishah 'achath ba'ir 'asher hay'thah chote'th k'sham'`ah
ki-hu' meseb beyth haParush watabe' pa'k-mir'qachath.

Luke7:37 And, behold, when a certain woman in the city who was a sinner
heard that He was reclining in the house of the Parush, she brought a vial of perfume.

<37> καὶ ἰδοὺ γυνή ἣτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατὰκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου

37 kai idou gynē hētis ēn en tē polei hamartōlos,

And behold a woman who was in the city a sinner,

kai epignousa hoti katakeitai en tē oikiā tou Pharisaïou,

and having known that He reclines at table in the house of the Pharisee,

komisasa alabastron myrou

having brought an alabaster jar of perfume.

לחַ וּתְעַמֵּד לְרַגְלָיו מֵאַחֲרָיו וּתִבֶּה וּתוֹרֵד דְּמַעוֹת עַל־רַגְלָיו
וּתִנְגֵּב אֹתָן בְּשֵׁעַר רֹאשָׁהּ וּתִשָּׂק אֶת־רַגְלָיו
וּתְסִיף אֹתָן בְּמִרְקָחַת:

38. wata`amod l'rag'layu me'acharayu wateb' watored d'ma`oth `al-rag'layu

wat'nageb 'othan bis'`ar ro'shah watishaq 'eth-rag'layu

watasa'k 'othan bamir'qachath.

Luke7:38 She stayed at His feet behind Him and cried, and her tears fell upon His feet. She dried them with the hair of her head. She kissed His feet and anointed them with the perfume.

<38> καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασσεν καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ.

38 kai stasa opisō para tous podas autou klaiousa

And having stood behind at His feet crying,

tois dakrysin ērxato brechein tous podas autou

with the tears she began to wet His feet

kai tais thrixin tēs kephalēs autēs exemassen

and with the hairs of her head she was wiping

kai katephilei tous podas autou kai ēleiphen tō myrō.

and was kissing His feet and was anointing them with the perfume.

לְטוֹיִרָא הַפְּרוּשׁ אֲשֶׁר קָרָא אֹתוֹ וַיֹּאמֶר בְּלִבּוֹ אֵלּוּ הָיָה זֶה
נָבִיא כִּי־עָתָה יָדַע יָדַע מִי־הִיא זֹאת
וְאִי־זוֹ הִיא הַנִּגְעֶת בּוֹ כִּי־אִשָּׁה חַטָּאָה הִיא:

39. wayar' haParush 'asher qara' 'otho wayo'mer b'libo 'ilu hayah zeh nabi'

ki-`attah yado`a yada` mi-hi' zo'th w'ey-zo hi' hanoga`ath bo ki-'ishah chata'ah hi'.

Luke7:39 The Parush who invited Him saw and he said in his heart, "If only this One were a prophet, because then He would surely know who is this and what kind of woman this is who is touching Him, for she is the woman, a sinner.

<39> ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπή ἡ γυνή ἣτις ἄπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν.

39 idōn de ho Pharisaïos ho kalesas auton eipen en heautō legōn,

But having seen this the Pharisee having invited Him spoke within himself saying,
 Houtos ei ēn prophētēs, eginōsken an tis
 “If this one was a prophet, He would have known who
 kai potapē hē gynē hētis haptetai autou, hoti hamartōlos estin.
 and what sort of woman who is touching Him because she is a sinner.”

מִיָּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו שְׁמַעוֹן דָּבָר-לִי אֵלֶיךָ
 וַיֹּאמֶר מוֹרֶה דָּבָר:

40. waya`an Yahushuà wayo`mer ‘elayu Shim`on dabar-li ‘eleyak
 wayo`mer Moreh daber.

Luke7:40 Ow answered and said to him,
 “Shimeon, I have a word for you.” And he said, “Teacher, speak.”

<40> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν.
 ὁ δέ, Διδάσκαλε, εἰπέ, φησὶν.

40 kai apokritheis ho Iēsous eipen pros auton, Simōn, echō soi ti eipein.
 having answered Yahushua said to him, “Simon, I have to you something to say.
 ho de, Didaskale, eipe, phēsin.
 And he, ‘Teacher,’ ‘speak,’ he says.”

מֵאֶלְנִשְׁחָ אֶחָד הָיוּ שְׁנֵי בַעֲלֵי-חֻבּוֹת הָאֶחָד חֵיב לוֹ
 דִּינָרִים חֲמֵשׁ מֵאוֹת וְהָאֶחָד דִּינָרִים חֲמִישִׁים:

41. l'nsheh 'echad hayu sh'ney ba`aley-choboth ha'echad chayab lo dinarim chamesh
 me'oth w'ha'acher dinarim chamishim.

Luke7:41 “Two debtors were to a certain creditor.
 One was indebted to him five hundred denarim, and the other fifty denarim.”

<41> δύο χρεοφειλέται ἦσαν δανιστῇ τινι.
 ὁ εἷς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

41 duo chreopheiletai ēsan danistē tini;
 “Two persons were debtors to a certain creditor;
 ho heis ōpheilen dēnaria pentakosia, ho de heteros pentēkonta.
 the one was owing one hundred denarii, and the other fifty.”

מִבְּמִפְּנֵי שֶׁלֹּא הָיָה לָהֶם לְפָרַעַ מַחֲל לְשֵׁנֵיהֶם
 וַעֲתָה אֹמַר-נָא מִי מִשְׁנֵיהֶם יַחֲבִיב אֹתוֹ יוֹתֵר:

42. umip'ney shel' hayah lahem liph'ro`a machal lish'neyhem
 w`attah 'emar-na' mi mish'neyhem y'chabeb 'otho yother.

Luke7:42 “Since they did not have to pay it back, he pardoned both of them.
 Now, please tell me who of the two of them cherished him more?”

<42> μὴ ἔχόντων αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο.
 τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;

42 mē echontōn autōn apodounai amphoterois echarisato.
 “Not having of themselves to pay, he forgave both.

tis oun autōn pleion agapēsei auton?

Therefore which of them more shall love him?"

מגווען שמעון ויאמר כמדמה אני זה שמחל לו יותר
ויאמר אליו יפה דנת:

43. waya`an Shim`on wayo`mar kim`dumeh `ani zeh shemachal lo yother
wayo`mer `elayu yaphah dan`at.

Luke7:43 Shimeon answered and said, "I would image the one whom he forgave more."
And He said to him, "You have judged correctly."

<43> ἀποκριθεὶς Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο.
ὁ δὲ εἶπεν αὐτῷ, Ὅρθῳς ἔκρινας.

43 apokritheis Simōn eipen, Hypolambanō hoti hō to pleion echarisato.

Having answered Simon said, "Suppose to whom the more he forgave."

ho de eipen autō, Orthōs ekrinas.

And he said to him, "You judged beautifully."

מדויפן אל-האשה ויאמר אל-שמעון הראית את-האשה
הזאת הנה באתי אל-ביתך ומים על-רגלי לא נתת
והיא הורידה דמעות על-רגלי ותנגב בשערך:

44. wayiphen `el-ha`ishah wayo`mer `el-Shim`on hara`itah `eth-ha`ishah hazo`th
hinneh ba`thi `el-beyth`ak umayim `al-rag`lay lo` nathata
w`hi` horidah d`ma`oth `al-rag`lay wat`nageb b`sa`rah.

Luke7:44 Turning toward the woman, He said to Shimeon, "Do you see this woman?
Behold, I came to your house, and you did not put water on My feet,
but she brought tears down on My feet and dried them with her hair."

<44> καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα;
εἰσηλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας·
αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν.

44 kai strapheis pros tēn gynaika tō Simōni ephē, Blepeis tautēn tēn gynaika?

And having turned to the woman he said to Simon, "Do you see this woman?

eisēlthon sou eis tēn oikian, hydōr moi epi podas ouk edōkas;

I entered into your house, water for Me on My feet you did not give.

hautē de tois dakrysin ebrexen mou tous podas kai tais thrixin autēs exemaxen.

But she with her tears wet My feet and with her hairs wiped them."

מהאתה לא נשקתני נשיקה אחת
והיא מאז באתי לא חדלה לנשק את-רגלי:

45. `attah lo` n`shaq`tani n`shiqah `echath
w`hi` me`az ba`thi lo` chad`lah l`nasheq `eth-rag`lay.

Luke7:45 "You did not give Me one kiss; but she,
from the time I came, has not stopped kissing My feet."

<45> φίλημα μοι οὐκ ἔδωκας·

αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς πόδας.

45 philēma moi ouk edōkas;

“a kiss to Me You did not give.”

hautē de aph' hēs eisēlthon ou dielipen kataphilousa mou tous podas.

But she from the time which entered did not stop kissing My feet.

מִזְאָתָהּ בְּשֶׁמֶן לֹא סָכְתָּ אֶת-רֹאשִׁי

וְהִיא בְּמִרְקָחַת סָכָה אֶת-רַגְלִי:

46. 'attah b'shemen lo' sak'ta 'eth-ro'shi w'hi' b'mir'qachath sakah 'eth-rag'lay.

Luke7:46 “You did not anoint My head with oil, but she anointed My feet with perfume.”

<46> ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἔλειψας· αὕτη δὲ μύρῳ ἔλειψεν τοὺς πόδας μου.

46 elaiō tēn kephalēn mou ouk ēleipsas; hautē de myrō ēleipsen tous podas mou.

With oil My head you did not anoint. But she with perfume anointed My feet.

מִזֶּכֶן אָמַר אָנִי אֵלַיךָ נִסְלַחוּ לָהּ חַטֹּאתֶיהָ הַרְבּוֹת

כִּי הַרְבֵּה אֶהְבָּה וְאִשָּׁר נִסְלַח-לוֹ מֵעַט הוּא אֶהֱב מְעַט:

47. laken 'omer 'ani 'eleyak nis'l'chu lah chato'theyah haraboth

ki har'beh 'ahebah wa'asher nis'lach-lo m'at hu' 'oheb m'at.

Luke7:47 “Therefore I say to you, her many sins are forgiven to her, for she loved greatly; but one who is forgiven little, he loves little.”

<47> οὐ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλάί,

ὅτι ἠγάπησεν πολὺ· ὃ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

47 hou charin legō soi, apheōntai hai hamartiai autēs hai pollai,

“For this reason, I say to you, have been forgiven her sins which are many,

hoti ēgapēsen poly; hō de oligon aphietai, oligon agapā.

for she loved much. But to whom little is forgiven, he loves little.”

מִחֲוֵי אָמַר אֵלַיךָ נִסְלַחוּ-לָךְ חַטֹּאתֶיךָ:

48. wayo'mer 'eleyah nis'l'chu-l'ak chato'thayi'h.

Luke7:48 He said to her, “Your sins are forgiven to you.”

<48> εἶπεν δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι.

48 eipen de autē, Apheōntai sou hai hamartiai.

And He said to her, “Have been forgiven your sins.”

מִטְוִיחֵלּוּ הַמְּסֻבִּים עִמּוֹ לֵאמֹר בְּלִבָּם מִי הוּא זֶה אִשָּׁר
גַּם-יִסְלַח לַחַטָּאִים:

49. wayachilu ham'subim imo le'mor b'libam

mi hu' zeh 'asher gam-yis'lach lachata'im.

Luke7:49 “Those reclining with Him began to say to their hearts, Who is He, this One who even forgives sins?”

<49> καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς,

Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

49 kai ērxanto hoi synanakeimenoι legein en heautois,

And began the ones reclining with Him to say among themselves,

Tis houtos estin hos kai hamartias aphīēsin?

“Who is this who even forgive sins?”

נִי־אָמַר אֶל-הָאִשָּׁה אֱמוּנַתְךָ הוֹשִׁיעָה לָּךְ לְכִי לְשָׁלוֹם:

50. wayo'mer 'el-ha'ishah 'emunathe'k hoshi`ah l'ak l'ki l'shalom.

Luke7:50 He said to the woman, “Your faith has saved you, Go in peace.”

<50> εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

50 eipen de pros tēn gynaika, Hē pistis sou sesōken se; poreuou eis eirēnēn.

And he said to the woman, “Your faith has saved you. Go in peace.”

Chapter 8

אוֹיָהִי אַחֲרַי-כֵּן וַיַּעֲבֹר מֵעִיר אֶל-עִיר וּמִכְּפָר אֶל-כְּפָר
קוֹרָא וּמִבְּשֵׁר אֶת-מַלְכוּת הָאֱלֹהִים וְשָׁנִים הָעָשָׂר אָתוּ:

1. way'hi 'acharey-ken waya`abor me'ir 'el-`ir umik'phar 'el-k'phar qore' um'baser 'eth-mal'kuth ha'Elohim ush'neym he`asar 'ito.

Luke8:1 And it came to pass afterward, that He passed from city to city and from village to village, proclaiming and bringing the kingdom of Elohim. The twelve were with Him,

<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,

1 Kai egeneto en tō kathexēs kai autos diōdeuen kata polin

And it came about afterwards that He was traveling through every city

kai kōmēn kēryssōn kai euaggelizomenos

and village preaching and proclaiming the good news

tēn basileian tou theou kai hoi dōdeka syn autō,

of the kingdom of Elohim and the twelve were with Him,

בְּנָשִׁים אֲשֶׁר נִרְפְּאוּ מִרְחוּת רָעוֹת וּמִחֻלָּיִים

מִרְיָם הַנִּקְרָאָה מַגְדָּלִית אֲשֶׁר גּוֹרְשׁוּ מִמֶּנָּה שִׁבְעָה שְׁדִּים:

2. w'nashim 'asher nir'p'u meruchoth ra'oth umechalayim

Mir'yam haniq'ra'ah Mag'dalith 'asher gor'shu mimenah shib`ah shedim.

Luke8:2 and women who were healed from evil spirits and from sickness:

Miryam who was called Magdalith, from whom seven demons had driven out,

<2> καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξελήλυθει,

2 kai gynaikes tines hai ēsan tetherapeumenai apo pneumatōn ponērōn kai astheneiōn, and some women who had been healed from evil spirits and diseases,

Maria hē kaloumenē Magdalēnē, aph' hēs daimonia hepta exelēlythei,

ג'יֹחָנָה אִשְׁתּ כּוֹזָא סוֹכֵן הוֹרְדוֹס
וְשׁוֹשָׁנָה וְאַחֵרוֹת רַבּוֹת אֲשֶׁר שִׁרְתָּה מִנְכָּסֶיהֶן:

3. w'Yochanah 'esheth Kuza' soken Hor'dos
w'Shoshannah wa'acheroth raboth 'asher sher'thuhu minik'seyhen.

Luke8:3 Yochanah, the wife of Kuza, the steward of Hordos,
and Shoshannah, and many others which ministered unto him of their wealth.

<3> καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου καὶ Σουσάννα καὶ ἕτεραι πολλαί,
αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

3 kai Iōanna gynē Chouza epitropou Hērōdou kai Sousanna
and Joanna the wife of Chuza, the steward of Herod, and Susanna,
kai heterai pollai, haitines diēkonoun autois
and many others, who were providing for them
ek tōn hyparchontōn autais.
from the possessions belonging to them.

דְּוִיחִי בְּהִתְאַסֵּף הָמוֹן עַם-רַב אֲשֶׁר יָצְאוּ אֵלָיו מִכָּל-עִיר
וְעִיר וַיְדַבֵּר בְּמִשְׁלָ:

4. way'hi b'hith'aseph hamon `am-rab 'asher yats'u 'elayu mikal-`ir wa`ir
way'daber b'mashal.

Luke8:4 And it came to pass when a large crowd of people who had come out to Him
from each city had gathered, He spoke a parable:

<4> Συνιόντος δὲ ὄχλου πολλοῦ
καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς,

4 Syniontos de ochlou pollou kai tōn kata polin
now when gathering a large crowd and the ones in every city
epiporeuomenōn pros auton eipen dia parabolēs,
making their way to Him, he spoke by means of a parable,

הַחֲזִירֵעַ יָצָא לְזֶרַע אֶת-זֶרְעוֹ וּבָזְרָעוֹ נָפַל מִן-הַזֶּרַע
עַל-יַד הַדֶּקֶף וַיִּרְמָס וַיֹּאכְלֵהוּ עוֹף הַשָּׁמַיִם:

5. hazore`a yatsa' liz'ro`a 'eth-zar`o ub'zar`o naphal min-hazera`
`al-yad hadare'k wayerames wayo'k'luhu `oph hashamayim.

Luke8:5 "The sower went out to sow his seed, and as he sowed, some of the seed fell
by the way side, and it was trampled on and the birds of the heavens ate it."

<5> Ἐξῆλθεν ὁ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ.
καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη,
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

5 Exēlthen ho speirōn tou speirai ton sporon autou.
"went out the one sowing to sow his seed.
kai en tō speirein auton ho men epesen para tēn hodon

and while he sowed some seed fell beside the road
kai katepatēthē, kai ta peteina tou ouranou katephagen auto.
and it was trampled upon, and the birds of heavens devoured it.”

וַיִּשׁ אֲשֶׁר נָפַל עַל-הַסֶּלַע וַיִּצְמַח
וַיִּיבֹשׁ כִּי לֹא הָיְתָה-לּוֹ לֶחֶם:

6. w'yesh 'asher naphal `al-hasala` wayits'mach wayibash ki lo' hay'thah-lo lechah.

Luke8:6 “There was some that fell upon the rock; it spruted
but dried up because it did not have moisture.”

<6> καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φύεν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.

6 kai heteron katepesen epi tēn petran,

“and others fell down upon the rock,

kai phuen exēranthē dia to mē echein ikmada.

and having grown up, it dried up because it has no moisture.”

וַיִּשׁ אֲשֶׁר נָפַל בְּתוֹךְ הַקִּצִּים וַיִּצְמַחוּ הַקִּצִּים עִמּוֹ וַיִּמְעַכְהוּ:

7. w'yesh 'asher naphal b'tho'k haqotsim wayits'm'chu haqotsim imo way'ma`akuhu.

Luke8:7 “There was some that fell among the thorns,
but the thorns sprouted along with it and crowded it out.”

<7> καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν,

καὶ συμφύεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

7 kai heteron epesen en mesō tōn akanthōn,

and others fell in the midst of thorns,

kai symphueisai hai akanthai apepnixan auto.

and having grown up with it the thorns choked it.

חַיִּישׁ אֲשֶׁר נָפַל עַל-הָאֲדָמָה הַטּוֹבָה וַיִּצְמַח וַיַּעַשׂ פְּרִי מְאֹד
שְׁעָרִים וַיִּכַּל לְדַבֵּר וַיִּקְרָא מִי אֲשֶׁר אָזְנִים לוֹ לִשְׁמַע וְשָׁמַע:

8. w'yesh 'asher naphal `al-ha'adamah hatobah wayits'mach waya'as p'ri me'ah
sh`arim way'kal l'daber wayiq'ra' mi 'asher 'az'nayim lo lish'mo`a yish'ma`.

Luke8:8 “There was some that fell on the good soil; and it sprouted
and produced fruit, an hundred times as much.”

When He finished speaking, He called out, “He who has ears to hear, let him hear!”

<8> καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φύεν ἐποίησεν καρπὸν

ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

8 kai heteron epesen eis tēn gēn tēn agathēn

“and others fell in the soil good

kai phuen epoiesen karpon hekatontaplasiona. tauta legōn

and having grown up it produced fruit a hundredfold.” Saying these things,

ephōnei, Ho echōn ōta akouein akouetō.

He was calling out, “The one having ears to hear let that one hear.”

טוּיִשְׁאַלְהוּ תְּלִמְיָדָיו לֵאמֹר מָה הַמָּשָׁל הַזֶּה:

9. wayish'aluhu thal'midayu le'mor mah hamashal hazeh.

Luke8:9 His disciples asked Him, saying, "What is this parable?"

9 <9> Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ παραβολή.

9 Epērōtōn de auton hoi mathētai autou tis hautē eiē hē parabolē.

Now were questioning Him His disciples what this might be parable.

וַיֹּאמֶר לָכֶם נָתַן לְדַעַת אֶת-סֻדּוֹת מַלְכוּת הָאֱלֹהִים

וְלֹא־חֲרִים בַּמָּשָׁלִים לְמַעַן בְּרֹאֲתָם לֹא יֵרְאוּ וּבְשִׁמְעָם לֹא יָבִינּוּ:

10. wayo'mar lakem nitan lada`ath 'eth-sodoth mal'kuth ha'Elohim

w'la'acherim bim'shalim l'ma`an bir'otham lo' yir'u ub'sham`am lo' yabinu.

Luke8:10 He said, "To you it is given to know the secrets of the kingdom of Elohim. But to others it is in parables, so that in their seeing they shall not see, and in their hearing they shall not understand."

10 <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.

10 ho de eipen, Hymin dedotai gnōnai ta mystēria

And He said, "To you it has been granted to know the mysteries of tēs basileias tou theou, tois de loipois en parabolais, the kingdom of Elohim, but to the others I speak in parables, hina blepontes mē blepōsin kai akouontes mē syniōsin. in order that seeing they may not see and hearing they may not understand."

יֵאָמֵר הוּא הַמָּשָׁל הַזֶּה הוּא דְּבַר-אֱלֹהִים:

11. w'zeh hu' hamashal hazera` hu' d'bar-'Elohim.

Luke8:11 "This is the parable: The seed is the Word of Elohim."

11 <11> Ἔστιν δὲ αὕτη ἡ παραβολή· Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.

11 Estin de hautē hē parabolē; Ho sporos estin ho logos tou theou.

"is the meaning of now this the parable. The seed is the Word of Elohim."

יְבֹאֲשֶׁר עַל-יַד הַדֶּרֶךְ הֵם הַשְׁמָעִים וְאַחֲרֵי כֵן בָּא הַשָּׂטָן

וְנִשָּׂא אֶת-הַדְּבָר מִלִּבָּם פֶּן-יֵאֱמִינּוּ וְנִשְׁעוּ:

12. wa'asher `al-yad hadere'k hem hashom'im w'achar-ken ba' hasatan

w'nose' 'eth-hadabar milibam pen-ya'aminu w'nosha`u.

Luke8:12 "When it is by the way side, it is those who hear, but afterward the satan comes and takes the Word from their heart, lest they believe and be saved."

12 <12> οἱ δὲ παρὰ τὴν ὁδὸν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

12 hoi de para tēn hodon eisin hoi akousantes,

"Now the ones beside the road are the ones having heard,

eita erchetai ho diabolos kai airei ton logon apo tēs kardias autōn,
then comes the devil and takes away the Word from their heart,
hina mē pisteusantes sōthōsin.
lest having believed they may be saved.”

יגַן־אֲשֶׁר עַל־הַסֵּלַע הֵם הַשְׁמָעִים אֶת־הַדְּבָר
וּמִקְבָּלִים בְּשִׂמְחָה וְשׂוֹשִׁים אֵין לָהֶם רֶק לְשָׁעָה מֵאֱמִינִים
וּבַעֲת הַנִּסְיוֹן יִסְגּוּ אַחֹר:

13. wa'asher `al-hasela` hem hashom`im `eth-hadabar um`qab`lim b`sim`chah
w`shoresh `eyn lahem raq l`sha`ah ma`aminim ub`eth hanisayon yisogu `achor.

Luke8:13 “When it is on the rock it is those who hear the Word
and receive it with joy, but they have no root; they believe only for a hour,
but at the time of testing, they turn back.”

<13> οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον,
καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν
καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

13 hoi de epi tēs petras hoi hotan akousōsin meta charas dechontai ton logon,
“Now the ones upon the rock who when they hear, with joy they receive the Word,
kai houtoi hrizan ouk echousin, hoi pros kairon pisteuousin
and these do not have a root, who for a while believe
kai en kairō peirasmou aphistantai.
and in a time of testing they fall away.”

יִדְו־אֲשֶׁר נָפַל בֵּין הַקִּצִּים הֵם הַשְׁמָעִים וְהוֹלְכִים לָהֶם
וְיִמְכּוּ וְדֹאגוֹת הָעוֹלָם יַעֲשִׂרוּ וְתֹאזְתָיו יִבְלָעוּ אֹתָם
וּפְרִי לֹא־יִשְׁוּי לָמוֹ:

14. wa'asher naphal beyn haqotsim hem hashom`im w`hol`kim lahem wayamoku
w`da`agoth ha`olam w`ash`ro w`tha`aothayu y`bal`u `otham uph`ri lo`-y`shauu lamo.

Luke8:14 “When it fell among the thorns, it is those who hear
and they go out, but the worries of the world crowd it out.
Its wealth and cravings swallow them, and they do not yield fruit to maturity.”

<14> τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν
καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσιν.

14 to de eis tas akanthas peson, houtoi eisin hoi akousantes,
“Now the one in the thorns having fallen, these are the ones having heard,
kai hypo merimnōn kai ploutou kai hēdonōn tou biou
and by the anxieties and riches and pleasures of life
poreuomenoi sympnigontai kai ou telesphorousin.
while going along they are choked and do not bring fruit to maturity.”

טוֹו־אֲשֶׁר בָּאֲדָמָה הַטּוֹבָה הֵם הַשְׁמָרִים אֶת־הַדְּבָר

אֲשֶׁר שָׁמְעוּ בְּלֵב טוֹב וְטָהוֹר וְעֹשִׂים פְּרִי בְּתוֹחֶלֶת:

15. wa'asher ba'adamah hatobah hem hashom'rim 'eth-hadabar
'asher sham'u b'leb tob w'tahor w'osim p'ri b'thochalet.

Luke8:15 “When it is on the good soil, it is those who hear the Word that they have heard with a good and pure heart, and they produce fruit with hope.”

<15> τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ
καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

15 to de en tē kalē gē, houtoi eisin hoitines en kardia kalē

“Now the one in the good soil, these are those who with heart an honest
kai agathē akousantes ton logon katechousin kai karpophorousin en hypomonē.
and good having heard, the Word retain and bear fruit with patience.”

טוֹאֵין-אִישׁ מְדַלִּיק נֵר וּמְכַסֶּה אוֹתוֹ בְּכֵל
וְלֹא יְשִׁימָהוּ תַּחַת הַמֶּטֶה כִּי עַל-הַמְּנוֹרָה יַעֲלֶהוּ
לְמַעַן יֵרְאוּ כָל-בָּאֵי הַבַּיִת אֶת-הָאוֹר:

16. w'eyn-'ish mad'liq ner um'kaseh 'otho bik'li w'lo' y'simehu tachath hamitah
ki `al-ham'norah ya'alehu l'ma'an yir'u kal-ba'ey habayith 'eth-ha'or.

Luke8:16 “No one, when he kindles a lamp, covers it with a vessel.
And one would not place it under a bed; but he sets it up on a lampstand
so that all who come into the house may see the light.”

<16> Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,
ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

16 Oudeis de lychnon hapsas kalypetei auton skeuei ē hypokatō klinēs tithēsin,

“And no one having lit a lamp covers it with a jar or under a bed places it,
all' epi lychnias tithēsin, hina hoi eisporeuomenoi blepōsin to phōs.
but on a lampstand places it, in order that the ones entering may see the light.”

יִזְכִּי אֵין-דָּבָר סְתוּם אֲשֶׁר לֹא יִגָּלֶה
וְאֵין גְּבוּז אֲשֶׁר לֹא יִבְרַע וְיֵצֵא לְאוֹר:

17. ki 'eyn-dabar sathum 'asher lo' yigaleh
w'eyn ganuz 'asher lo' yiuada w'yatsa' la'or.

Luke8:17 “For there is nothing concealed that shall not revealed,
And there is nothing hidden that shall not be made known and brought out to light.”

<17> οὐ γάρ ἐστιν κρυπτόν ὃ οὐ φανερόν γενήσεται
οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ.

17 ou gar estin krypton ho ou phaneron genēsetai

“for not anything is hidden which not evident shall become,
oude apokryphon ho ou mē gnōsthē kai eis phaneron elthē.
nor anything secret which by no means may be made known and to light come.”

יֵחַ לְכֵן רְאוּ אֵין תְּשִׁמְעוּן כִּי כָל-אֲשֶׁר יֵשׁ-לוֹ בְּתוֹךְ יִתֵּן

לו וְכָל-אֲשֶׁר אֵין יֵשׁ-לוֹ גַם אֶת-אֲשֶׁר הוּא חֹשֵׁב לְהִיט
לוֹ יִקַּח מִמֶּנּוּ:

18. laken r'u 'ey'k tish'ma`un hi kal-'asher yesh-lo nathon yinathen lo
w'kal-'asher 'eyn yesh-lo gam 'eth-'asher hu' chsheb lih'yoth lo yuqach mimenu.

Luke8:18 “Therefore, watch out how you hear! For whoever have it,
it shall surely be given, and whoever does not have it,
even what he thinks is his shall be taken from him.”

<18> βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ·
καὶ ὅς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ’ αὐτοῦ.

18 blepete oun pōs akouete; hos an gar echē, dothēsetai autō,

“Therefore, be careful how you listen. For whoever has, it shall be given to him
kai hos an mē echē, kai ho dokei echein arthēsetai ap’ autou.
and whoever does not have, even what he seems to have shall be taken from him.”

יִטְוּיב־אֹו אֱלִיֹו אָמוּ וְאֶחָיו וְלֹא יָכְלוּ לָגִשֵּׁת אֲלָיו מִפְּנֵי הָעָם:

19. wayabo'u 'elayu 'imo w'echayu w'lo' yak'lu lagesheth 'elayu mip'ney ha'am.

Luke8:19 And His mother and brothers came to Him,
and they were unable to get to Him in the presence of the crowd.

<19> Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

19 Paregeneto de pros auton hē mētēr kai hoi adelphoi autou
and came to him the mother and His brothers

kai ouk ēdynanto syntychein autō dia ton ochlon.
and they were not able to join Him because of the crowd.

כַּוְיגַד-לוֹ לֵאמֹר אִמָּךְ וְאֶחָיךְ עֹמְדִים בַּחוּץ
וְהֵם חֹפְצִים לְרְאוֹתְךָ:

20. wayugad-lo le'mor 'im'ak w'acheyak `om'dim bachuts
w'hem chaphetsim lir'othak.

Luke8:20 And it was told to Him, saying, “Your mother
and Your brothers are standing outside and they desire to see You.”

<20> ἀπηγγέλη δὲ αὐτῷ, Ἡ μήτηρ σου
καὶ οἱ ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε.

20 apēggelē de autō, Hē mētēr sou

and it was announced to Him, “Your mother
kai hoi adelphoi sou hestēkasin exō idein thelontes se.
and Your brothers has been standing outside wanting to see You.”

כַּוְיַעֲן וַיֹּאמֶר אֲלֵיהֶם אֵלֶּה הֵם אָמִי
וְאֶחָי הַשְּׂמָעִים אֶת דְּבַר הָאֱלֹהִים וְעֹשִׂים:

21. waya`an wayo'mer 'aleyhem 'eleh hem 'imi
w'echay hashom'im 'eth d'bar ha'Elohim w'osim.

Luke8:21 He answered and said to them, “These, they are My mother and My brothers: those who hear the Word of Elohim and do it.”

<21> ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς, **Μήτηρ μου**
καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

21 ho de apokritheis eipen pros autous, **Mētēr mou**
but having answered he said to them, “My mother
kai adelphoi mou houtoi eisin hoi ton logon tou theou akouontes kai poiountes.
and My brothers are these the ones the Word of Elohim hearing and doing.”

כב ויהי היום ויֵרֶד אֶל-אַנְיָה הוּא וְתַלְמִידָיו
וַיֹּאמֶר אֲלֵיהֶם נַעֲבְרָה אֶל-עֵבֶר הַיָּם וַיְשׁוּטוּ הַיָּמָה:

22. way'hi hayom wayered 'el-'aniah hu' w'thal'midayu
wayo'mer 'aleyhem na'b'rah 'el-'eber hayam wayashutu hayamah.

Luke8:22 And it came to pass that one day He and His disciples went down into a boat. He said to them, “Let us cross to the other side of the sea.” So they rowed out into the sea.

<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.

22 Egeneto de en miq tōn hēmerōn kai autos enebē eis ploion
now it came about on one of the days that He embarked into a boat
kai hoi mathētai autou kai eipen pros autous,
and His disciples and He said to them,
Dielthōmen eis to peran tēs limnēs, kai anēchthēsan.
“Let us go over to the other side of the sea, and they set out.”

כג ויהי בְּלִכְתָּם בְּאַנְיָה וַיִּשְׁכַּב וַיִּישָׁן וְרוּחַ סַעָרָה יָרָדָה
עַל-הַיָּם וַיִּשְׁטְפוּ עֲלֵיהֶם הַמַּיִם וַיִּהְיוּ בְּסַכָּנָה:

23. way'hi b'lek'tam ba'aniah wayish'kab wayishan w'ruach s'arah yar'dah
'al-hayam wayish't'phu 'aleyhem hamayim wayih'yu b'sakanah.

Luke8:23 And it came to pass as they went along in the boat, He laid down and slept. Then a storm of wind descended upon the sea and the water flooded over them, and they were in danger.

<23> πλεόντων δὲ αὐτῶν ἀφύπνωσεν.
καὶ κατέβη λαίλαψ ἀνέμου εἰς τὴν λίμνην καὶ συνεπληροῦντο καὶ ἐκινδύνευον.

23 pleontōn de autōn aphypnōsen. kai katebē lailaps anemou
sailing and while they, He fell asleep. And came down a storm of wind
eis tēn limnēn kai syneplērounto kai ekindyneuon.
to the sea and they were being swamped and were in danger.

כד וַיִּגְשׁוּ וַיַּעֲרֻּ אֹתוֹ וַיֹּאמְרוּ מוֹרָה מוֹרָה אֲבָדְנוּ
וַיַּעֲזֹר וַיַּגְעֵר בָּרוּחַ וּבְמִשְׁבְּרֵי-יָם וַיִּשְׁתַּקֵּי וַתְּהִי דִמְמָה:

24. wayig'shu waya'iru 'otho wayo'm'ru Moreh Moreh 'abad'nu

waye`or wayig`ar baruach ub'mish'b'rey-yam wayish't'qu wat'hi d'mamah.

Luke8:24 They approached and woke Him and said, “Teacher, Teacher, we are perishing!” And He awoke and admonished the wind and the crashing waves of the sea. They were silent, and it became calm.

<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.

24 proselthontes de diēgeiran auton legontes, Epistata epistata, And having approached, they woke Him saying, “Master, master, apollymetha. ho de diegertheis epetimēsen tō anemō we are perishing” and having been awakened He rebuked the wind kai tō klydōni tou hydatos; kai epausanto kai egeneto galēnē. and the roughness of the water. And they ceased and it became calm.

כה ויאמר אליהם איזה אמונתכם וייראו ויתמהו ויאמרו
איש אל-רעהו מי אפוא הוא המצוה גם-את-הרוחות
ואת-המים ושמעו לו:

25. wayo'mer 'aleyhem 'ayeh 'emunath'kem wayir'u wayith'm'hu
wayo'm'ru 'ish 'el-re`ehu mi 'epho' hu' ham'tsaueh gam-'eth-haruchoth
w'eth-hamayim w'sham'u lo.

Luke8:25 And He said to them, “Where is your faith?” They were afraid and amazed and said to one another, “Who is He, then, who commands even the winds and the water and they hear Him?”

<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;

25 eipen de autois, Pou hē pistis hymōn? and He said to them, “Where is your faith?” phobēthentes de ethaumasán legontes pros allēlous, And being afraid they were amazed saying to one another, Tis ara houtos estin hoti kai tois anemois epitassei “Who then is this that even the winds he commands kai tō hydati, kai hypakouousin autō? and the water, and they obey Him?”

כו ויעברו ויבאו אל-ארץ הגדריים אשר ממויל הגליל:

26. waya`ab'ru wayabo'u 'el-'erets haGad'riim 'asher mimul haGalil.

Luke8:26 Then they crossed over and came to the land of the Gadriim, which was across from the Galil.

<26> Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.

26 Kai katepleusan eis tēn chōran tōn Gerasēnōn, hētis estin antipera tēs Galilaias. and they sailed down to the country of the Gerasenes, which is opposite Galilee.

כַּזְוִיעַל אֶל-הַיִּבְנָשָׁה וַיִּפְגְּשֶׁהוּ אִישׁ יֹצֵא מִן הָעִיר
 אֲשֶׁר יְשָׁדִים בּוֹ מִיָּמִים רַבִּים וּבֶגֶד לֹא לְבַשׁ
 וּבֵבִית לֹא יָשָׁב כִּי אִם-בְּקִבְרִים:

27. waya`al `el-hayabashah wayiph'g'shehu 'ish yotse' min ha'ir 'asher shedim bo miyamim rabbim ubeged lo' labash ub'bayith lo' yashab ki 'im-baq'barim.

Luke8:27 He went up to the land and a man coming from the city approached Him, in whom there had been demons for many days. He wore no clothes and did not live in a house but in the tombs.

<27> ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν ἀνὴρ τις
 ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον
 καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνημασιν.

27 exelthonti de autō epi tēn gēn hypēntēsēn anēr tis
 and having gone out Him upon the land met Him a certain man

ek tēs poleōs echōn daimonia
 from the city having demons

kai chronō hikanō ouk enedysato himation
 and for a considerable time was not dressed in clothing

kai en oikia ouk emenen all' en tois mnēmasin.
 and in a house he was not living but among the tombs.

כַּח-וִיבִיךָ אֶת-יְהוֹשֻׁעַ וַיִּפֹּל לְפָנָיו וַיִּקְרָא בְּקוֹל גָּדוֹל מַח-לִי
 וְלֵךְ יְהוֹשֻׁעַ בֶּן-אֵל עֲלִיּוֹן מִבִּקֵּשׁ אָנִי מִמֶּךָ אֲשֶׁר לֹא תַעֲנִנִי:

28. wayar' `eth-Yahushua wayipol l'phanayu wayiq'ra' b'qol gadol mah-li
 wa'ak Yahushua ben-'El `El'yon m'baqesh 'ani mim'ak 'asher lo' th`aneni.

Luke8:28 He saw **וַיִּפֹּל** and fell before Him and called with a loud voice,
 “What do I have to do with you, **וַיִּקְרָא**, Son of El Elyon (Most High)?
 I request that You do not afflict me!”

<28> ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν,
 τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.

28 idōn de ton Iēsoun anakraxas prosepesen autō
 and having seen Yahushua and having cried out, he fell down before Him

kai phōnē megalē eipen, Ti emoi kai soi,
 and in a loud voice said, “What to me and to You,

Iēsou huie tou theou tou huuistou? deomai sou, mē me basanisēs.
 Yahushua Son of El Most High? I beg You, do not torment me.”

כַּט כִּי הוּא צָנַח אֶת-הָרוּחַ הַטָּמֵא לְצֵאת מִן-הָאִישׁ
 כִּי יָמִים רַבִּים תָּכַשׁ בּוֹ וַיֵּאָסֶר בְּזִיקִים וַיִּשְׁמַר בְּכַבְלִים
 וַתָּנָה כִּי יִנְתַּק אֶת-הַמּוֹסְרוֹת וַיִּנָּח בְּיַד הַנָּשׂר אֶל-הַמֶּדְבָּרוֹת:

29. ki hu' tsiuah 'eth-haruach hatame' latse'th min-ha'ish
 ki yamim rabbim taphas bo waye'aser baziqim wayishamer bak'balim

w'hayah ki y'nateq 'eth-hamoseroth w'nidach b'yad hashed 'el-hamid'baroth.

Luke8:29 For He commanded the impure spirit to come out of the man because it took hold of him many days. He had been bound with chains and was guarded with shackles, and it came to pass that he would break the bonds and be driven by the demon to the wilderness regions.

<29> παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν καὶ ἐδεσμεύετο ἀλύσεσιν καὶ πέδαις φυλασσόμενος καὶ διαρρήσων τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους.

29 parēggeilen gar tō pneumati tō akathartō exelthein apo tou anthrōpou.

for He gave orders to the spirit unclean to come out from the man.

pollois gar chronois synērpakei auton kai edesmeueto halysēs

For many times it had seized him and having been bound with chains

kai pedais phylassomenos kai diarrēssōn ta desma ēlauneto

and shackles being guarded and breaking apart the bonds he was being driven

hypo tou daimoniou eis tas erēmous.

by the demon into the wilderness places.

לַיִשָּׁאֵל אֹתוֹ יְהוֹשֻׁעַ לֵאמֹר מַה-שְּׁמִי
וַיֹּאמֶר לִגְיוֹן שְׁמִי כִּי-שְׁדִים רַבִּים נִכְנְסוּ בִּי:

30. wayish'al 'otho Yahushua le'mor mah-sh'meak
wayo'mer Lig'yon sh'mi ki-shedim rabbim nik'n'su bo.

Luke8:30 Ὡς αὐτὸν ἠρώτησεν, λέγων, τί σοι ὄνομα ἐστίν;

And he said, "Ligyon is my name," for many demons had entered him.

<30> ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, τί σοι ὄνομα ἐστίν;
ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.

30 epērōtēsen de auton ho Iēsous, Ti soi onoma estin?

and questioned him Yahushua, what to you a name is?

ho de eipen, Legiōn, hoti eisēlthen daimonia polla eis auton.

And he said, "Legion, because entered many demons into him.

לֹא וַיִּתְחַנְּנוּ לוֹ לְבַלְתִּי צִוֹת אֹתָם לָרֶדֶת אֶל-הַתְּהוֹם:

31. wayith'chananu lo l'bil'ti tsauoth 'otham laredeth 'el-hat'hom.

Luke8:31 They begged Him not to command them to go down into the abyss.

<31> καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

31 kai parekaloun auton hina mē epitaxē autois eis tēn abysson apelthein.

and they were begging Him lest he might command them into the abyss to depart.

לְבִישָׁם עֶדֶר חֲזִירִים רַבִּים רָעָה בָּהֶם
וַיִּתְחַנְּנוּ לוֹ לְהַנִּיחַ לָהֶם לָבוֹא בְּתוֹכָם וַיִּנַּח לָהֶם:

32. w'sham `eder chazirim rabbim ro'eh bahar

wayith'chananu lo l'haniach lahem labo' b'thokam wayanach lahem.

Luke8:32 There was a herd of many swine grazing on the mountain,
So they begged Him to let them to enter into the midst of them. And He permitted them.

32 <32> Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.

32 Ēn de ekei agelē choirōn hikanōn boskomenē en tō orei;
now there was there a herd of many pigs feeding on the mountain.
kai parekalesan auton hina epitrepsē autois eis ekeinous eiselthein;
And they begged Him that He might permit them into those to enter.
kai epetrepsēn autois.
And He permitted them.

לגויצאוי השדים מן-האדם החיוא ויבאו בחרירים
וישתער העדר מן-המורד אל-הים ויטבע:

33. wayets'u hashedim min-ha'adam hahu' wayabo'u bachazirim
wayis'ta'er ha'eder min-hamorad 'el-hayam wayit'ba`.

Luke8:33 The demons went out from that man and entered into the swine,
and the herd rushed from the slope to the sea and drowned.

33 <33> ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους,
καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη.

33 exelthonta de ta daimonia apo tou anthrōpou eisēlthon eis tous choirous,
and having come out the demons from the man, they entered into the pigs,
kai hōrmēsen hē agelē kata tou krēmnuō eis tēn limnēn kai apepnigē.
and rushed the herd down the bank into the sea and were drowned.

לדוחרעים ראו את אשר נעשה וינוסו
ויגידו הדבר בעיר ובכפרים:

34. w'haro'im ra'u 'eth 'asher na'asah wayanusu
wayagidu hadabar ba'ir ubak'pharim.

Luke8:34 The herdsmen saw what happened and fled
and told the word in the city and in the villages.

34 <34> ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

34 idontes de hoi boskontes to gegonos
and having seen the ones feeding the thing having happened,
ephygon kai apēggeilan eis tēn polin kai eis tous agrous.
they fled and reported to the city and to the farms.

להויצאוי לראת את אשר נעשה ויבאו אל-יהושע
וימצאו-שם את-האדם אשר יצאו ממנו השדים והיו
ישב לרגלי יהושע מלבש בגדים טוב-שכל וייראו:

35. wayets'u lir'oth 'eth 'asher na'asah wayabo'u 'el-Yahushua
wayim'ts'u-sham 'eth-ha'adam 'asher yats'u mimenu hashedim

w'hu' ysheb l'rag'ley Yahushuà m'lubash b'gadim w'tob-sekel wayira'u.

Luke8:35 They went out to see what happened. They came to OWX14, and found the man there from whom the demons went out of him and he sat down at the feet of OWX14, wearing clothes and of a sound mind and they were afraid.

<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.

35 exēlthon de idein to gegonos kai ēlthon pros ton Iēsoun and they went out to see the thing having happened and came to Yahushua kai heuron kathēmenon ton anthrōpon aph' hou ta daimonia exēlthen himatismenon and found sitting the man from whom the demons departed having been dressed kai sōphronounta para tous podas tou Iēsou, kai ephobēthēsan. and being of sound mind at the feet of Yahushua, and they were afraid.

לֹוּבַשׁ בְּגָדִים לְרַגְלָיו יֵשֵׁב אֶת־וְיָרָא אֵת־הַדְּמוֹנִים הַיֹּצֵאִים אֹתוֹ מֵהָאִישׁ הַהוּא׃

36. wayagidu lahem haro'im 'ey'k nir'pa 'achuz hashedim.

Luke8:36 Those who saw told them how he gripped by demons was healed.

<36> ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς.

36 apēggeilan de autois hoi idontes and reported to them the ones having seen pōs esōthē ho daimonistheis. how was healed the one having been demon possessed.

לְיוֹבִבְקֵשׁ מִמֶּנּוּ כָּל־הַמּוֹן חָבַל הַגְּדָרִים לְלָכֶת מֵאֲתָם׃ כִּי־אִימָה גְּדוֹלָה נִפְלְאָה עָלֵיהֶם וַיִּירָד בָּאֲנָהּ וַיֵּשֶׁב׃

37. way'baq'shu mimenu kal-hamon chebel haGad'riim laleketh me'itam ki-'eymah g'dolah naph'lah `aleyhem wayered ba'aniah wayashob.

Luke8:37 All the crowd of the district of the Gadriim requested of Him that He goes away from them, for great fear had fallen on them. And He went down into the boat and returned.

<37> καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβος μέγας συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.

37 kai ērōtēsen auton hapan to plēthos tēs perichōrou tōn Gerasēnōn and asked him all the multitude of the surrounding county of the Gerasenes apelthein ap' autōn, hoti phobō megalō syneichonto; to depart from them, because with great fear they were being seized. autos de embas eis ploion hypestrepsen. So He having embarked into a boat and returned.

לְיוֹבִבְקֵשׁ מִמֶּנּוּ הָאִישׁ אֲשֶׁר יֵצְאוּ מִמֶּנּוּ הַשְּׂדֵדִים לְשִׁבְתָּ אֹתוֹ׃ וַיֵּשֶׁלַח אֹתוֹ יְהוֹשֻׁעַ וַיֹּאמֶר׃

38. way'baqesh mimenu ha'ish 'asher yats'u mimenu hashedim lashebeth 'ito way'shalach 'otho Yahushuà wayo'mar.

Luke8:38 The man from whom the demons had come out of him requested to stay with Him, but **OWX** sent him away and said,

38 <38> ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ’ οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων,

38 edeito de autou ho anēr aph’ hou exelēlythei ta daimonia
and was begging Him the man from whom had gone out the demons,
einai syn autō; apelysen de auton legōn,
to be with Him. But He sent away him saying,

לָט שׁוּב לְבֵיתְךָ וְסִפֵּר הַגְדֹּלוֹת אֲשֶׁר עָשָׂה-לְךָ הָאֱלֹהִים וַיֵּלֶךְ
לוֹ וַיְשַׁמַּע בְּכָל-הָעִיר אֶת-הַגְדֹּלוֹת אֲשֶׁר עָשָׂה-לוֹ יְהוֹשֻׁעַ:

39. shub l'beyth'ak w'saper hag'doloth 'asher `asah-l'ak ha'Elohim
wayele'k lo wayash'ma` b'kal-ha'ir 'eth-hag'doloth 'asher `asah-lo Yahushua.

Luke8:39 “Return to your house and tell the great things that Elohim has done for you.” So he went away, proclaiming throughout the whole city the great things that **OWX** had done for him.

39 <39> Ὑπόστρεψε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν καθ’ ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

39 Hypostrephe eis ton oikon sou kai diēgou hosa soi epoiēsen ho theos. kai apēlthen
return to your house and tell what for you did Elohim. And he went away
kath’ holēn tēn polin kēryssōn hosa epoiēsen autō ho Iēsous.
throughout the whole city preaching what did for him Yahushua.

מִוִּיהִי בְּשׁוּב יְהוֹשֻׁעַ וַיִּקְבֵּל אֹתוֹ הָעָם
כִּי כָלָם הָיוּ מַחֲכִים לוֹ:

40. way'hi b'shub Yahushua way'qabel 'otho ha'am ki kulam hayu m'chakim lo.

Luke8:40 And it came to pass when **OWX** returned, the people welcomed Him because they all had been waiting for Him.

40 <40> Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

40 En de tō hypostrephein ton Iēsoun apedexato auton ho ochlos,
now when returns Yahushua welcomed Him the crowd,
ēsan gar pantes prosdokōntes auton.
for they were all expecting Him.

מֵאִתְּהִנָּה אִישׁ וְשֵׁמוֹ יָאִיר וְהוּא רֹאשׁ הַכִּנְסָת וַיִּבֹּא
וַיִּפֹּל לְרַגְלֵי יְהוֹשֻׁעַ וַיִּתְחַנֵּן-לוֹ לְבֹא אֹתוֹ אֶל-בֵּיתוֹ:

41. w'hinneh 'ish ush'mo Ya'ir w'hu' ro'sh hak'neseth wayabo' wayipol l'rag'ley
Yahushua wayith'chanen-lo labo' 'ito 'el-beytho.

Luke8:41 And, behold, there was a man named Yair, and he was a leader of the synagogue. And he came and fell at the feet of **OWX**,

and begged Him to come with Him to his house.

<41> καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαῖρος καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
καὶ πεσὼν παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν
εἰς τὸν οἶκον αὐτοῦ,

41 kai idou ēlthen anēr hō onoma Iairos

and behold there came a man to whom was given the name Jairus

kai houtos archōn tēs synagōgēs hypērchen, kai pesōn

and this one ruler of the synagogue was, and having fallen

para tous podas [tou] Iēsou parekalei auton eiselthein eis ton oikon autou,

at the feet of Yahushua, he was pleading with Him to enter into his house,

מב כי פת יחידה לו כבת שתים-עשרה שנה

והיא נטתה למות ויהי בלכתו שמה וידחקו המון העם:

42. ki bath y'chidah lo k'bath sh'teym-`es'reh shanah

w'hi' nat'thah lamuth way'hi b'lek'to shamah wayid'chaquhu hamon ha'am.

Luke8:42 for his only daughter was the daughter about twelve years old,
and she was about to die. And it came to pass when He went there,
the crowd of people pressed against Him.

<42> ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκειν.

Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

42 hoti thygatēr monogenēs ēn autō hōs etōn dōdeka kai autē apethnēskēn.

because an only daughter was to him about of years twelve and she was dying.

En de tō hypagein auton hoi ochloi synepnigon auton.

Now when He goes the crowds were pressing around Him.

מג וְאִשָּׁה זָבַת דָּם שְׁתֵּים עָשָׂר שָׁנָה אֲשֶׁר הוֹצִיָּאָה

כָּל-מַחֲיָתָהּ לְרַפְּאִים וְאֵין אִישׁ יָכֹל לְרַפְּאֶתָּהּ:

43. w'ishah zabath dam sh'teym `es'reh shanah

'asher hotsi'ah kal-mich'yathah laroph'im w'eyn 'ish yakol l'rapo'thah.

Luke8:43 There was a woman with a discharge of blood for twelve years,
who had spent all her livelihood for healers and no one was able to heal her.

<43> καὶ γυνή οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,

ἥτις [ἰατροῖς προσαναλώσασα ὅλον τὸν βίον] οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι,

43 kai gynē ousa en hrysei haimatos apo etōn dōdeka,

and a woman being with a flow of blood for twelve years,

hētis [iatrois prosanalōsasa holon ton bion]

who to physicians having spent all the property

ouk ischysen ap' oudenos therapeuthēnai,

was not able from anyone to be healed,

מד היא קרבה מאחריו ותנע בכנה בגדו

ויצמד זוב דמיה פתאם:

44. **hi' qar'bah me'acharayu watiga` bik'naph big'do waya`amod zob dameyah pith'om.**

Luke8:44 She drew near from behind Him and touched the corner of His garment. And her discharge of blood suddenly stopped.

<44> προσελθοῦσα ὀπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ καὶ παραχρῆμα ἔσθη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

44 proselthousa opisthen hēpsato tou kraspedou tou himatiou autou
having approached from behind she touched the hem of His garment
kai parachrēma estē hē hrysis tou haimatos autēs.
and immediately came to an end the flow of her blood.

מה ויאמר יהושע מי־זה נגע־בי ויכחשו כלם
ויאמר פטרוס והעמדים אצליו מורה המון העם דחקים
ולחצים אתך ואתה תאמר מי נגע בי:

45. wayo'mer Yahushuà mi-zeh naga`-bi way'kachashu kulam wayo'mer Pet'ros w'ha`om'dim 'ets'lo Moreh hamon ha'am dochaqim w'lochatsim 'otha'k w'attah tho'mar mi naga` bi.

Luke8:45 Ow⁴⁴ said, "Who is this that touched Me?" But all of them denied it. Petros (Kepha) and those standing by him, said, "Teacher, this crowd of people is pressing and pushing You, and you say, 'Who touched Me?'"

<45> καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων εἶπεν ὁ Πέτρος, Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν.

45 kai eipen ho Iēsous, Tis ho hapsamenos mou?
and said Yahushua, "Who is the one having touched Me?"
arnoumenōn de pantōn eipen ho Petros,
And denying it everyone, said Peter,
Epistata, hoi ochloi synechousin se kai apothlibousin.
"Master, the crowds surround You and are pressing against You."

מו ויאמר יהושע נגע בי אדם כי ידעתי
אשר יצאה ממני גבורה:

46. wayo'mer Yahushuà naga` bi 'adam ki yada'ti 'asher yats'ah mimeni g'burah.

Luke8:46 But Ow⁴⁴ said, "Someone touched Me. for I know that power has gone forth from Me."

<46> ὁ δὲ Ἰησοῦς εἶπεν, Ἦψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.

46 ho de Iēsous eipen, Hēpsato mou tis,
but Yahushua said, "touched Me someone,
egō gar egnōn dynamin exelēlythuian ap' emou.
for I knew power having gone out from Me."

מז ותרא האשה כי לא־נסתרה ממני ותגש בכחך

וַתִּפֹּל לְפָנָיו וַתִּגֵּד בְּאָזְנֵי כָל-הָעָם עַל-מָה נִגְעָה בּוֹ
וְאֵת אֲשֶׁר נִרְפְּאָה פִּתְאֹם:

47. watere' ha'ishah ki lo'-nis't'rah mimenu watigash bacharadah watipol l'phanayu
wataged b'az'ney kal-ha'am `al-meh nag`ah bo w'eth 'asher nir'p'ah pith'om.

Luke8:47 The woman was afraid because she was not hidden from Him.

So she approached trembling and fell before Him. She explained in the ears
of all the people why she had touched Him and that she had suddenly been healed.

<47> ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν
αἰτίαν ἦψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραchrēma.

47 idousa de hē gynē hoti ouk elathen tremousa ēlthen

having seen the woman that she did not escape notice came trembling

kai prospesousa autō di' hēn aitian hēpsato autou

and having fallen down before Him, for what reason she touched Him

apēggeilen enōpion pantos tou laou kai hōs iathē parachrēma.

she proclaimed before all the people and how she was healed immediately.

מַחֲוֵי אֵמֶר אֵלָיָהּ

(חִזְקִי) בְּתִי אֶמְוַנְתִּיךָ הַנְּשִׁיעָה לְךָ לְכִי לְשָׁלוֹם:

48. wayo'mer 'eleyah (chiz'qi) biti 'emunathe'k hoshi'ah l'ak l'ki l'shalom.

Luke8:48 He said to her, “{Be strong,} my daughter,
your faith has saved you. Go in peace.”

<48> ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
πορεύου εἰς εἰρήνην.

48 ho de eipen autē, [Tarsei,] thygatēr, hē pistis sou sesōken se;

And He said to her, “Be comforted, daughter, your faith has saved you.

poreuou eis eirēnēn.

Go in peace.”

מִטַּעֲדָנּוּ מְדַבֵּר וְאִישׁ בָּא מִבֵּית רֹאשׁ הַכְּנֶסֶת

וַיֹּאמֶר מֵתָה בְּתִיךְ אֶל-תַּטְרִיחַ אֶת-הַמּוֹרֶה:

49. `odenu m'daber w'ish ba' mibeyth ro'sh hak'neseth
wayo'mar methah bit'ak 'al-tat'riach 'eth-haMoreh.

Luke8:49 While He was still speaking, a man came from the synagogue
leader's house. He said, “Your daughter has died. Do not bother the Teacher.”

<49> Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου
λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου· μηκέτι σκύλλε τὸν διδάσκαλον.

49 Eti autou lalountos erchetai tis para tou archisynagōgou

while still He sapeaking, comes someone from the synagogue ruler

legōn hoti Tethnēken hē thygatēr sou; mēketi skylle ton didaskalon.

saying that “has died Your daughter. No longer trouble the Teacher.”

נִישְׁמַע יְהוֹשֻׁעַ וַיַּעַן וַיֹּאמֶר לוֹ אַל-תִּירָא רַק-הָאֵמֶן
וְהָיָא תְּנִשָּׁע:

50. wayish'ma` Yahushuà waya`an wayo`mer lo `al-tira' raq-ha`amen
w'hi' thiuashe`a.

Luke8:50 Owayish heard this and He answered and said to him
“Do not fear. Only believe and she shall be saved.”

<50> ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, Μὴ φοβοῦ, μόνον πίστευσον,
καὶ σωθήσεται.

50 ho de Iēsous akousas apekrithē autō, Mē phobou,
but Yahushua having heard answered him, “Do not be afraid,
monon pisteuson, kai sōthēsetai.
only believe, and she shall be healed.”

נֹא וַיָּבֹא הַבִּיתָהּ וְלֹא-הֵנִיחַ לְאִישׁ לָבוֹא אִתּוֹ בְּלִתי לְפֶטְרוֹס
וְיַעֲקֹב וְלַיהוֹחָנָן וְלְאָבִי הַיְלָדָה וְלְאִמָּהּ:

51. wayabo' habay'thah w'lo'-hiniach l'ish labo' 'ito bil'ti l'Phet'ros
ul'Ya`aqob ul'Yahuchanan w'la'abi hayal'dah ul'imah.

Luke8:51 And He came to the house, but He did not permit anyone to come with Him
except Phetros (Kepha) and Yahuchanan and Ya'aqob, and the girl's father and mother.

<51> ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον
καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

51 elthōn de eis tēn oikian ouk aphēken eiselthein tina syn autō
and having come into the house He did not permit anyone to enter with Him
ei mē Petron kai Iōannēn kai Iakōbon kai ton patera tēs paidos kai tēn mētera.
except Peter and John and James and the father of the child and the mother.

נִבּוּכָלָם בְּכִים וְסִפְדִּים לָהּ
וַיֹּאמֶר אַל-תִּבְכוּ כִּי לֹא מָתָה אַךְ-יִשָּׁנָה הִיא:

52. w'kulam bokim w'soph'dim lah wayo`mer `al-tib'ku
ki lo' methah `a'k-y'shenah hi'.

Luke8:52 All of them were weeping and mourning for her,
but He said, “Do not weep; for she is not dead, but she is sleeping.”

<52> ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν.
ὁ δὲ εἶπεν, Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν ἀλλὰ καθεύδει.

52 eklaion de pantes kai ekoptonto autēn.
and were crying all and were mourning for her.
ho de eipen, Mē klaiete, ou gar apethanen alla katheudei.
But he said, “Do not cry, for she did not die, but is sleeping.”

נִישְׁחָקוּ עָלָיו בְּאִשֶּׁר יִדְעוּ כִּי-מָתָה:

53. wayis'chaqu `alayu ba'asher yad'u ki-methah.

Luke8:53 And they laughed at Him, because they knew that she had died.

<53> καὶ κατεγέλων αὐτοῦ εἰδότες ὅτι ἀπέθανεν.

53 kai kategelōn autou eidotes hoti apethanen.

and they were ridiculing him having known that she died.

נִדְּוָהוּא אָחַז בְּיָדָהּ וַיִּקְרָא וַיֹּאמֶר הִנֵּלֶךְ קוּמִי:

54. w'hu' 'achaz b'yadah wayiq'ra' wayo'mar hayal'dah qumi.

Luke8:54 He took her by her hand and called out and said, "Girl, arise!"

<54> αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε.

54 autos de kratēsas tēs cheiros autēs ephōnēsen legōn, Hē pais, egeire.

but He having taken her hand, called out, saying, "Child, get up."

נִהַוְתָּשָׁב רוּחָהּ וּתְקַם פִּתְאֹם וַיִּצֹו לָתֶת-לָּהּ לֶאֱכֹל:

55. watashab ruchah wataqam pith'om way'tsaw latheth-lah le'ekol.

Luke8:55 And her spirit returned, and she got up suddenly.

He commanded them to give her something to eat.

<55> καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέσθη παραχρῆμα καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

55 kai epestrepsen to pneuma autēs kai anestē parachrēma

and returned her spirit and she got up immediately

kai dietaxen autē dothēnai phagein.

and He gave orders to be given to her something to eat.

נִוּוִיתְמָחוּ אָבִיהָ וְאִמָּהּ

וַיִּצֹו עֲלֵיהֶם לְבִלְתִּי הִגִּיד לְאִישׁ אֶת אֲשֶׁר נִעֲשָׂה:

56. wayith'm'hu 'abiah w'imah

way'tsaw `aleyhem l'bil'ti hagit l'ish 'eth 'asher na`asah.

Luke8:56 Her father and her mother were amazed.

but He instructed them not to tell anyone what had happened.

<56> καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς.

ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

56 kai exestēsan hoi goneis autēs;

and were amazed her parents.

ho de parēggeilen autois mēdeni eipein to gegonos.

But He instructed them to tell no one the thing having happened.

Chapter 9

Shavua Reading Schedule (14th sidrot) - Luke 9 - 11

אֲוַיִּקְרָא אֶל-שְׁנַיִם הָעֶשְׂרִי וַיִּתֵּן לָהֶם גְּבוּרָה

וַשְׁלִטָן עַל כָּל-הַנְּשִׁדִים וְלִרְפֹּא חֲלָיִים:

1. wayiq'ra' 'el-sh'neym he`asar wayiten lahem g'burah

w'shal'tan `al kal-hashedim w'lr'po' chalayim.

Luke9:1 He called to the twelve, and gave them power and authority over all the demons and to heal sickness.

<9:1> Συγκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν

1 Sygkalesamenos de tous dōdeka edōken autois dynamin
And having called together the twelve He gave to them power
kai exousian epi panta ta daimonia kai nosous therapeuein
and authority over all the demons and to heal diseases

בְּוִשְׁלָחָם לְקָרָא אֶת־מַלְכוּת הָאֱלֹהִים וְלִרְפֹּא אֶת־הַחֲלָיִים:

2. wayish'lachem liq'ro' 'eth-mal'kuth ha'Elohim w'lr'po' 'eth-hacholim.

Luke9:2 He sent them to proclaim the kingdom of Elohim and to heal the sick.

<2> καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι [τοὺς ἀσθενεῖς],

2 kai apesteilen autous kēryssein tēn basileian tou theou kai iasthai [tous astheneis],
and He sent out them to preach the kingdom of Elohim and to heal the sick,

גַּיְאֹמֶר לָהֶם אֶל־תִּקְחוּ מֵאוּמָה לְדֶרֶךְ לֹא מִטּוֹת וְלֹא תִרְמִיל
וְלֹא־לָחֶם וְלֹא־כֶסֶף וְאֶל־יְהִיָּה לְאִישׁ מִכֶּם שְׂתִיר כְּתָנוֹת:

3. wayo'mer lahem 'al-tiq'chu m'umah ladare'k lo' matoth w'lo' thar'mil
w'lo'-lechem w'lo'-kaseph w'al-yih'yeh l'ish mikem sh'tey kutanoth.

Luke9:3 He said to them, “Do not take anything for the road, no staffs, nor a bag, nor bread, nor money, and no one of you should have two tunics.”

<3> καὶ εἶπεν πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε [ἀνά] δύο χιτῶνας ἔχειν.

3 kai eipen pros autous, Mēden airete eis tēn hodon, mēte hradon
and He said to them, take nothing for the journey, neither walking stick
mēte pēran mēte arton mēte argyrion, mēte [ana] duo chitōnas echein.
nor beggar's bag nor bread nor silver nor each two shirts to have.

דְּוַחֲבִית אֲשֶׁר תָּבֹאוּ בּוֹ שֵׁם שְׂבוּ־לָכֶם וּמִשָּׁם צֵאוּ:

4. w'habayith 'asher tabo'u bo sham sh'bu-lakem umisham tse'u.

Luke9:4 “You remain whatever house you enter and leave from there.”

<4> καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

4 kai eis hēn an oikian eiselthēte, ekei menete kai ekeithen exerchesthe.
And into whatever house you may enter, remain there and from there go out.

הַיֹּכֵל אֲשֶׁר לֹא־יִקְבְּלוּ אֶתְכֶם צֵאוּ מִן־הָעִיר הַהִיא
וְנִצְרוּ אֶת־הָעֶפָר מֵעַל רַגְלֵיכֶם לְעִדּוֹת בָּהֶם:

5. w'kol 'asher lo'-y'qab'lu 'eth'kem ts'u min-ha'ir hahi'
w'na'aru 'eth-he'aphar me'al rag'leykem l'eduth bahem.

Luke9:5 “Any**where** they do **not** receive **you**, go out from that city shake off the dust from your feet as a testimony against them.”

<5> καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ’ αὐτούς.

5 kai hosoi an mē dechōntai hymas, exerchomenoi apo tēs poleōs ekeinēs

And as many as do not receive you, coming out from that city ton koniorton apo tōn podōn hymōn apotinassete eis martyrion ep’ autous.
the dust from your feet shake off for a testimony against them.

וַיֵּצְאוּ וַיַּעֲבְרוּ בַּכְּפָרִים מִבְּשָׂרִים אֶת-הַבְּשׂוּרָה
וּמִרְפָּאִים בְּכָל-מָקוֹם:

6. wayets’u waya`ab’ru bak’pharim m’bas’rim ‘eth-hab’sorah um’rap’im b’kal-maqom.

Luke9:6 They went out, passed through the villages bringing the good news and healing through all places.

<6> ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

6 exerchomenoi de diērchonto kata tas kōmas

And going out they were going around throughout the villages euaggelizomenoi kai therapeuontes pantachou. preaching the good news and healing everywhere.

וַיְהוֹרְדֹס שָׂר הָרִבֵּעַ שָׁמַע אֶת-כָּל-אֲשֶׁר נִעְשָׂה (עַל-יָדוֹ)
וַתִּפְעֶם רוּחוֹ כִּי-יֵשׁ אֲשֶׁר אָמְרוּ יְהוֹחָנָן נִעֹר מִן-הַמֵּתִים:

7. w’Hor’dos sar haroba` shama` ‘eth-kal-‘asher na`asah (‘al-yado) watipa`em rucho ki-yesh ‘asher ‘am’ru Yahuchanan ne`or min-hamethim.

Luke9:7 Hordos the ruler of the tetrarch heard about all that was happening (through him) and his spirit was agitated because there were some who said Yahuchanan had awakened from the dead.

<7> Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα πάντα καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν,

7 Ēkousen de Hērōdēs ho tetraarchēs ta ginomena panta kai diēporei

Now heard Herod the tetrarch the things happening all and he was perplexed dia to legesthai hypo tinōn hoti Iōannēs ēgerthē ek nekrōn,
because it was said by some that John was raised from the dead,

חַוֵּי־שׁ אֲשֶׁר אָמְרוּ אֵלֶיָּהוּ נִרְאָה
וְאַחֵרִים אָמְרוּ קָם נָבִיא אֶחָד מִן-הַנְּבִיאִים הַקְּדָמוֹנִים:

8. w’yesh ‘asher ‘am’ru ‘EliYahu nir’ah

wa’acherim ‘am’ru qam nabi’ ‘echad min-han’bi’im haqad’monim.

Luke9:8 and there were some who said EliYahu had appeared, and there were others who said that one prophet had risen again from among the ancient prophets.

<8> ὑπό τινων δὲ ὅτι Ἑλίας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.
 8 hypo tinōn de hoti Ēlias ephanē,
 by some also that Elijah had appeared,
 allōn de hoti prophētēs tis tōn archaiōn anestē.
 but others that some prophet of the ancients arose.

טוֹי־אָמֶר הוֹרְדוֹס הֵן אָנֹכִי נִשְׂאֲתִי אֶת-רֹאשׁ יְהוֹחָנָן מֵעַלָּיו
 וּמִ-זֶּה אֲשֶׁר אָנִי שׁוֹמֵעַ עָלָיו כְּדֹבָרִים הָאֵלֶּה וְיִבְקֹשׁ לִרְאוֹתוֹ:
 9. wayo'mer Hor'dos hen 'anoki nasa'thi 'eth-ro'sh Yahuchanan me'alayu
 umi-zeh 'asher 'ani shome'a `alayu kad'barim ha'eleh way'baqesh lir'otho.

Luke9:9 Hordos said, “Look, I have removed the head of Yahuchanan from him,
 but who is this that I am hearing from them such things?” He sought to see Him.

<9> εἶπεν δὲ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα.
 τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
 9 eipen de Hērōdēs, Iōannēn egō apekephalisa; tis de estin houtos
 But said Herod, “John I beheaded. Who then is this
 peri hou akouō toiauta? kai ezētei idein auton.
 about whom I hear such things?” And he was seeking to see Him.

יִנְשׁוּבוּ הַשְּׁלִיחִים וַיְסַפְּרוּ-לוֹ אֶת-כָּל-אֲשֶׁר עָשׂוּ
 וַיִּקְחֵם אֵלָיו וַיֵּסֶר עִמָּהֶם לְבָדָם אֶל-מָקוֹם שׁוֹמֵם
 אֲשֶׁר לְעִיר הַנִּקְרָאָה בֵּית-צֵידָה:
 10. wayashubu hash'lichim way'sap'ru-lo 'eth-kal-'asher `aso
 wayiqachem `elayu wayasar `imahem l'badam 'el-maqom shomem
 'asher la'ir haniq'ra'ah Beyth-Tsay'dah.

Luke9:10 The apostles returned and told Him of all that they had done.
 He took them with Him and departed with them alone into a desert place
 that belonged to a city called Beyth Tsaydah.

<10> Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν.
 καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά.
 10 Kai hypostrepsantes hoi apostoloi diēgēsanto autō hosa epoiēsan.
 And having returned the apostles told Him what things they did.
 kai paralabōn autous hypechōrēsen kat' idian eis polin kaloumenēn Bēthsaida.
 And having taken them he withdrew privately to a city being called Bethsaida.

יַוְהָמֹן הָעָם יָדְעוּ וַיִּלְכוּ אַחֲרָיו וַיִּקְבְּלֵם וַיְדַבֵּר אֵלֵיהֶם
 עַל-מַלְכוּת הָאֱלֹהִים וַיְרַפָּא אֶת-הַצָּרִיכִים לְרִפּוּאָה:
 11. wahamon ha'am yad`u wayel'ku 'acharayu way'qab'lem
 way'daber 'aleyhem `al-mal'kuth ha'Elohim wayir'pa' 'eth-hats'rikim lir'phu'ah.

Luke9:11 The crowd of people knew this and followed after Him.
 He received them spoke to them about the kingdom of Elohim
 and he healed all those who needed healing.

<11> οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ·
καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ,
καὶ τοὺς χρεῖαν ἔχοντας θεραπείας ἰάτο.

11 hoi de ochloi gnontes ēkolouthēsan autō; kai apodexamenos autous
But the crowds having realized this followed Him and having welcomed them
elalei autois peri tēs basileias tou theou,
He was speaking to them about the kingdom of Elohim,
kai tous chreian echontas therapeias iato.
and the ones having need of healing He was healing.

יבִּיהִיּוֹם רָפָה לַעֲרֵב וּשְׁנַיִם הָעָשָׂר נִגְשׂוּ וַיֹּאמְרוּ אֵלָיו
שְׁלַח-נָא אֶת-הָעָם וַיֵּלְכוּ אֶל-הַכְּפָרִים וְהַחֲצָרִים אֲשֶׁר
סְבִיבוֹתֵינוּ לָלוּן וְלִמְצֹא מֶזֶן כִּי-כֹה בַּמָּקוֹם שׁוֹמֵם אֲנַחְנוּ:

12. w'hayom raphah la`arob ush'neym he`asar nig'shu wayo'm'ru 'elayu shalach-na'
'eth-ha'am w'yel'ku 'el-hak'pharim w'hachatserim 'asher s'bibotheynu lalun
w'lim'tso' mazon ki-phoh b'maqom shomem 'anach'nu.

Luke9:12 The day was fading toward evening, so the twelve approached
and said to Him, "Please send the people away and let them go to the villages
and settlements that are around us to lodge
and to find food, because we are here in a desolate place."

<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.

12 Hē de hēmera ērxato klinein; proselthontes de hoi dōdeka eipan autō,
Now the day began to decline. And having approached the twelve said to Him,
Apolyson ton ochlon, hina poreuthentes eis tas kyklō kōmas
"Send away the crowd, so that having gone into the surrounding villages
kai agrous katalysōsin kai heurōsin episitismōn,
and farms, they may find lodging and may find provisions,
hoti hōde en erēmō topō esmen.
for here in a desolate place we are."

יגִּיאָמַר אֲלֵיהֶם תְּנוּ-אֹתָם לָחֶם לֶאֱכֹל וַיֹּאמְרוּ אֵין לָנוּ
כִּי אִם-חֲמִשָּׁת פַּכְרוֹת-לָחֶם וּדְגִים שְׁנַיִם בְּלִתי אִם-נֵלֶךְ
וְנִקְנָה-אֶכֶל לְכָל-הָעָם הַזֶּה:

13. wayo'mer 'aleyhem t'nu-'attem lahem le'ekol wayo'm'ru 'eyn lanu
ki 'im-chamesheth kik'roth-lechem w'dagim sh'nayim bil'ti 'im-nele'k
w'niq'neh-'okel l'kal-ha'am hazeh.

Luke9:13 He said to them, "You give them something to eat."
They said, "We do not have anything but five loaves of bread and two fish,
unless we go and buy food for all these people."

<13> εἶπεν δὲ πρὸς αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν,

Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο,
εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

13 eipen de pros autous, Dote autois hymeis phagein. hoi de eipan,
And He said to them, "Give to them yourselves something to eat." But they said,
Ouk eisin hēmin pleion ē artoi pente kai ichthues duo,
"There are not to us more than five loaves and two fish,
ei mēti poreuthentes hēmeis agorasōmen eis panta ton laon touton brōmata.
unless having gone, we may buy for all the people this food."

יד כי היו כחמשת אלפי איש ויאמר אל תלמידיו
הושיבו אתם שורות שורות חמשים איש השוהה האחת:

14. ki hayu kachamesheth 'al'phey-'ish wayo'mer 'el-tal'midayu
hoshibu 'otham shuroth shuroth chamishim 'ish hashurah ha'echath.

Luke9:14 For there were about five thousand men. He said to His disciples,
"Make them sit row by row, fifty men to a row."

<14> ἦσαν γὰρ ὥσεί ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ,
Κατακλίνατε αὐτοὺς κλισίας [ὥσεί] ἀνὰ πεντήκοντα.

14 ēsan gar hōsei andres pentakischilioi. eipen de pros tous mathētas autou,
For there were about five thousand men. But said to His disciples,
Kataklinete autous klisias [hōsei] ana pentēkonta.
make lie down them in groups about five each.

טו ויעשו כן ויושיבו את כולם:

15. waya`aso-ken wayoshibu 'eth-kulam.

Luke9:15 They did so, and had them all.

<15> καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας.

15 kai epoiēsan houtōs kai kateklinan hapantas.
And they did so and all reclined.

טז ויקח את חמשת כפרות הלחם ואת שני הדגים
וישא עיניו השמימה ויברך עליהם ויפרס
ויתן לתלמידיו לשום לפני העם:

16. wayiqach 'eth-chamesheth kik'roth halechem w'eth-sh'ney hadagim
wayisa' `eynayu hashamay'mah way'bare'k `aleyhem wayiph'ros
wayiten l'thal'midayu lasom liph'ney ha'am.

Luke9:16 He took the five loaves of bread and the two fish,
and He lifted his eyes toward the heavens, He blessed over them, and broke them,
and gave them to his disciples to place before the people.

<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.

16 labōn de tous pente artous kai tous duo ichthuas anablepsas
And having taken the five loaves and the two fish and having looked up

eis ton ouranon eulogēsen autous kai kateklasen
to the heavens He blessed them and broke them
kai edidou tois mathētais paratheinai tō ochlō.
and was giving them to the disciples to set before the crowd.

וַיִּשְׂאוּ מִן־הַפִּתּוּתִים הַנּוֹתָרִים לָהֶם מִלֹּא שְׁנַיִם עָשָׂר סֵלִים:
וַיִּשְׂבְּעוּ כֻלָּם וַיִּשְׁבְּעוּ

17. wayo'k'lu kulam wayis'ba'u
wayis'u min-hap'thothim hanotharim lahem m'lo' sh'neym `asar salim.

Luke9:17 All of them ate and were satisfied,
and they picked up twelve full baskets of the leftover pieces by them.

<17> καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες,
καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

17 kai ephagon kai echortasthēsan pantes, kai ērthē
And they ate and all were satisfied, and was picked up
to perisseusan autois klasmatōn kophinoi dōdeka.
the things having been left over by them, of fragments baskets twelve.

וַיְהִי הוּא מִתְפַּלֵּל לְבַדּוֹ וַיֵּאָסְפוּ אֵלָיו תַּלְמִידָיו
וַיִּשְׁאַל אֹתָם לֵאמֹר הַמּוֹן הָעָם מָה־אֹמְרִים לִי מִי־אָנִי:

18. way'hi hu' mith'palel l'bado waye'as'phu 'elayu tal'midayu
wayish'al 'otham le'mor hamon ha'am mah-'om'rim li mi-'ani.

Luke9:18 And it came to pass as He was praying alone,
his disciples were gathered with Him. He asked them, saying,
“What does the crowd of the people say of Me? Who are I?”

<18> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ
οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

18 Kai egeneto en tō einai auton proseuchomenon kata monas
And it came about while He is praying alone,
synēsan autō hoi mathētai, kai epērōtēsen autous legōn,
were with Him the disciples, and he questioned them saying,
Tina me legousin hoi ochloi einai?
“Whom Me declare do the crowds to be?”

יֵט וַיַּעֲנוּ וַיֹּאמְרוּ יְהוֹחָנָן הַמָּטְבִּיל וַיֵּשׁ אֲמָרִים אֵלָיָהוּ
וְאַחֵרִים אֲמָרִים קָם נָבִיא אַחָד מִן־הַנְּבִיאִים הַקְּדָמוֹנִים:

19. waya`anu wayo'm'ru Yahuchanan haMat'bil w'yesh 'om'rim 'EliYahu
wa'acherim 'om'rim qam nabi' 'echad min-han'bi'im haqad'monim.

Luke9:19 They answered and said, “Yahuchanan the Immerser; but some say EliYahu
and others say that one of the prophets has arisen from among the ancient prophets.”

<19> οἱ δὲ ἀποκριθέντες εἶπαν, Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν,
ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

19 hoi de apokrithentes eipan, Iōannēn ton baptistēn, alloi de Ēlian,
And having answered they said, “John the Baptist, but others Elijah,
alloi de hoti prophētēs tis tōn archaiōn anestē.
and others that a certain prophet of the ancients rose again.”

כַּוִּיאָמַר אֲלֵיהֶם וְאַתֶּם מַה-תֹּאמְרוּ לִי מִי-אַנִּי
וַיַּעַן פֶּטְרוֹס וַיֹּאמֶר מָשִׁיחַ הָאֱלֹהִים אַתָּה:

20. wayo'mer 'aleyhem w'attem mah-to'm'ru li mi-'ani
waya'an Pet'ros wayo'mer Mashiyach ha'Elohim 'attah.

Luke9:20 He said to them, “But as for you, what do you say that I am?”
Petros (Kepha) answered and said, “You are Mashiyach of Elohim.”

<20> εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
Πέτρος δὲ ἀποκριθεὶς εἶπεν, Τὸν Χριστὸν τοῦ θεοῦ.

20 eipen de autois, Hymeis de tina me legete einai?

And He said to them, “and you whom do you declare Me to be?”

Petros de apokritheis eipen, Ton Christon tou theou.

And Peter having answered said, “the Anointed One of Elohim.”

כֹּא וְהוּא הָעִיד בָּם וַיְצַוֵּם לְבַלְתִּי הַגִּיד לְאִישׁ אֶת-הַדָּבָר הַזֶּה:

21. w'hu' he'id bam way'tsauem l'bil'ti hagit l'ish 'eth-hadabar hazeh.

Luke9:21 He charged them and commanded them not to tell this word to anyone.

<21> Ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο

21 Ho de epitimēsas autois parēggeilen mēdeni legein touto.

And having warned them He gave orders to tell no one this

כַּוִּיאָמַר צָרִיד בֶּן-הָאָדָם לַעֲנֹת הַרְבֵּה
וְהַזְקֵנִים וְרֹאשֵׁי הַכְּהֹנִים וְהַסּוֹפְרִים וְמֹאסְהוּ וַיְהִיג
וּבַיּוֹם הַשְּׁלִישִׁי קוֹם וְקוֹם:

22. wayo'mar tsari'k Ben-ha'Adam le'anoth har'beh
w'haz'qenim w'ra'shey hakohanim w'hasoph'rim yim'asuhu w'yehareg
ubayom hash'lishi qom yaqum.

Luke9:22 He said, “The Son of Man must endure to suffer much,
and the elders and the chief priests and the scribes shall reject Him.
He shall be killed but he shall surely rise on the third day.”

<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.

22 eipōn hoti Dei ton huion tou anthrōpou polla pathein

having said, “It is necessary for the Son of Man to suffer much

kai apodokimasthēnai apo tōn presbyterōn kai archiereōn

and to be rejected by the elders and chief priests

kai grammateōn kai apoktanthēnai kai tē tritē hēmera egerthēnai.

כג וְאֵל-כָּלם אָמַר אִישׁ כִּי-יַחְפֹּץ לָלֶכֶת אַחֲרַי יִכְחַשׁ בְּנַפְשׁוֹ
וְנָשָׂא אֶת-צְלוּבוֹ יוֹם יוֹם וְהָלַךְ אַחֲרַי:

23. w'el-kulam 'amar 'ish ki-yach'pots laleketh 'acharay y'kachesh b'naph'sho
w'nasa' 'eth-ts'lubo yom yom w'hala'h 'acharay.

Luke9:23 He said to all of them, “If anyone desires to follow after Me,
disown his life, and carry his crucifixion daily and follow after Me.”

23 <23> Ἐλεγεν δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν καὶ ἀκολουθείτω μοι.

23 Elegen de pros pantas, Ei tis thelei opisō mou erchesthai,

And He was saying to all “If anyone wishes after Me to come.

arnēsasthō heauton kai aratō ton stauron autou kath' hēmeran kai akolouthēitō moi.

Let him deny himself and lift up his cross daily and let him follow Me.”

כד כִּי הֶחָפֵץ לְהַצִּיל אֶת-נַפְשׁוֹ תֹאבֵד בְּנַפְשׁוֹ מִמֶּנּוּ
וְהַמֵּאבֵּד אֶת-נַפְשׁוֹ לְמַעַנִי הוּא יִצְּלֶנָּה:

24. ki hechaphets l'hatsil 'eth-naph'sho to'bad naph'sho mimenu
w'ham'abed 'eth-naph'sho l'ma'ani hu' yatsilenah.

Luke9:24 “For the one who desires to save his life, his life shall be lost from him,
but the one who loses his life for My sake and he shall rescue it.”

24 <24> ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν.
ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ οὗτος σώσει αὐτήν.

24 hos gar an thelē tēn psychēn autou sōsai apolesei autēn;

“For whoever wishes his life to save shall lose it.

hos d' an apolesē tēn psychēn autou heneken emou houtos sōsei autēn.

But whoever loses his life on account of Me, this one shall save it.”

כה כִּי מִה-יּוֹעִיל הָאָדָם שִׁיקֶנָּה אֶת כָּל-הָעוֹלָם
וְאֵבֵד וְהִשְׁחִית אֶת-נַפְשׁוֹ:

25. ki mah-yo'il ha'adam sheyiq'neh 'eth kal-ha'olam
w'ibad w'hish'chith 'eth-naph'sho.

Luke9:25 “For what shall a man benefit if he acquires the whole world,
but his life is lost and destroyed?”

25 <25> τί γὰρ ὠφελείται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον
ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

25 ti gar ōpheleitai anthrōpos kerdēsas ton kosmon holon

“For what profits a man having gained the whole world,

heauton de apolesas ē zēmiōtheis?

but himself having lost or having forfeited?”

כו כִּי הָאִישׁ אֲשֶׁר הָיִיתִי אֵנִי וְדַבָּרִי לוֹ לְהִתְפַּחַ

הוא יִהְיֶה לְחִרְפָּה לְבֶן-הָאָדָם כַּאֲשֶׁר יָבֹא בְּכִבּוּד
וּבְכִבּוּד הָאָב וְהַמְלָאכִים הַקְדוֹשִׁים:

26. **hi ha'ish 'asher hayithi 'ani ud'baray lo l'cher'pah hu' yih'yeh l'cher'pah l'Ben-ha'Adam ka'asher yabo' bik'bodo ubik'bod ha'Ab w'hamal'akim haq'doshim.**

Luke9:26 “For anyone, that I and My words are a disgrace to him, he shall be a disgrace to the Son of Man when He comes in His glory and the glory of the Father and of the holy messengers.”

26> ὅς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

26 **hos gar an epaischynthē me kai tous emous logous,**
“For whoever is ashamed of Me and My words,
touton ho huios tou anthrōpou epaischynthēsetai,
this one the Son of Man shall be ashamed of,
hotan elthē en tē doxē autou kai tou patros kai tōn hagiōn aggelōn.
when He comes in His glory and of the Father and the holy angels.”

כִּזְבִּיאֶמֶת אָנִי אֹמֵר לָכֶם יֵשׁ מִן-הָעֹמְדִים פֹּה
אֲשֶׁר לֹא-יִטְעֲמוּ מוֹת עַד כִּי-יִרְאוּ אֶת-מַלְכוּת הָאֱלֹהִים:

27. **ube'emeth 'ani 'omer lakem yesh min-ha'om'dim poh 'asher lo'-yit'amu maweth `ad ki-yir'u 'eth-mal'kuth ha'Elohim.**

Luke9:27 “By truth I say to you, there are some of those standing here who shall not taste death until they see the kingdom of Elohim.”

27> λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ ἐστηκότων οἳ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

27 **legō de hymin alēthōs, eisin tines tōn autou hestēkotōn**
But I say to you truly, there are some of the ones here having stood
hoi ou mē geusōntai thanatou heōs an idōsin tēn basileian tou theou.
who shall be by no means taste death until they see the kingdom of Elohim.

כַּחַ וַיְהִי כַשְׁמֹנֶה יָמִים אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
וַיִּקַּח אֵלָיו אֶת-פֶּטְרוֹס וְאֶת-יְהוֹחָנָן וְאֶת-יֵעֶזֶקֶב
וַיַּעַל אֶל-הָהָר לְהִתְפַּלֵּל שָׁם:

28. **way'hi kish'monah yamim 'acharey had'barim ha'eleh wayiqach 'elayu 'eth-Pet'ros w'eth-Yahuchanan w'eth-Ya'aqob waya'al 'el-hahar l'hith'palel sham.**

Luke9:28 And it came to pass about eight days after these sayings, He took Petros (Kepha) and Yahuchanan and Ya'aqob with Him, and went up on the mountain to pray there.

28> Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσει ἡμέραι ὀκτὼ [καὶ] παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

28 Egeneto de meta tous logous toutous hōsei hēmerai oktō [kai] parabolōn Petron
 And it came about after these words about eight days and having taken Peter
 kai Iōannēn kai Iakōbon anebē eis to oros proseuxasthai.
 and John and James He went up to the mountain to pray.

כַּטְוִיָּהּ בְּהִתְפַּלֵּלוֹ וַיִּשְׁתַּנּוּ פָנָיו וַיִּבְּשׁוּ הַלְבִּין וְהַבְּרִיק:

29. way'hi b'hith'palalo wayish'tanu phanayu ul'busho hil'bin w'hib'riq.

Luke9:29 And it came to pass as He prayed, His face was changed,
 and His clothing became white and flashed.

<29> καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον
 καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

29 kai egeneto en tō proseuchesthai auton to eidos tou prosōpou autou
 And it came about that while He prays, the appearance of His face become
 heteron kai ho himatismos autou leukos exastraptōn.
 different and His clothing became dazzling white.

לְהִנֵּה שְׁנֵי אָנָשִׁים מְדַבְּרִים אִתּוֹ מֹשֶׁה וְאֵלִיָּהוּ:

30. w'hinne sh'ney 'anashim midab'rim 'ito Mosheh w'EliYahu.

Luke9:30 Behold, two men were speaking with Him: Mosheh and EliYahu,

<30> καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλίας,

30 kai idou andres duo synelaloun autō, hoitines ēsan Mōusēs kai Ēlias,
 And behold two men were conversing with Him, who were Moses and Elijah,

לֹא הָמָּה נִרְאוּ בְּכְבוֹדָם וְהִגִּידוּ אֶת-אַחֲרִיתוֹ
 אֲשֶׁר יִמְלֶאנָה בִּירוּשָׁלַם:

31. hemah nir'u bik'bodam w'higidu 'eth-'acharitho 'asher y'mal'enah biYrushalam.

Luke9:31 Then they appeared in their glory and told of His end
 which would be fulfilled at Yerushalam.

<31> οὐ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ,
 ἣν ἤμελλεν πληροῦν ἐν Ἱερουσαλήμ.

31 hoi ophthentes en doxē elegon tēn exodon autou,
 who having appeared in glory were speaking of His exodus,
 hēn ēmellen plērōun en Ierousalēm.
 which He was about to fulfill in Jerusalem.

לְבִפְטָרוֹם וְאֲשֶׁר אִתּוֹ נִרְדָּמִים וַיִּקְיצוּ וַיִּרְאוּ אֶת-כְּבוֹדוֹ
 וְאֶת-שְׁנֵי הָאָנָשִׁים הָעֹמְדִים עִלָּיו:

32. uPhet'ros wa'asher 'ito nir'damim wayaqitsu
 wayir'u 'eth-k'bodo w'eth-sh'ney ha'anashim ha'om'dim `alay.

Luke9:32 Phetros (Kepha) and those that were with him were in deep sleep
 Then awoke, and they saw His glory and the two men who were standing with Him.

<32> ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

32 ho de Petros kai hoi syn autō ēsan bebarēmenoi hypnō;

But Peter and the ones with him had been weighed down with sleep,
diagrēgorēsantes de eidon tēn doxan autou

and having awakened fully they say his glory

kai tous duo andras tous synestōtas autō.

and the two men the ones having stood with Him.

לְגוֹיָהִי כְּהִפְרָדָם מֵעִמּוֹ וַיֹּאמֶר פֶּטְרוֹס אֶל-יְהוֹשֻׁעַ מוֹרֶה
טוֹב לָנוּ לְהִיּוֹת פֹּה נַעֲשֶׂה-נָא שְׁלֹשׁ סִכּוֹת לְךָ אֶחָת
וְלִמֹּשֶׁה אֶחָת וְלְאֵלִיָּהוּ אֶחָת וְלֹא יָדַע מַה-דִּבֶּר:

33. way'hi k'hipar'dam me`imo wayo'mer Pet'ros 'el-Yahushua

Moreh tob lanu lih'yoth poh na`aseh-na' shalsh sukkoth l'ak 'achath
ul'Mosheh 'achath ul'EliYahu 'achath w'lo' yada` mah-diber.

Luke9:33 And it came to pass as they were parting from Him, Kepha said to Oww^{אא},
“Teacher, it is good for us to be here! Let us make three tabernacles: one for You,
and one for Mosheh, and one for EliYahu”, but he did not know what he was saying.

<33> καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ’ αὐτοῦ εἶπεν ὁ Πέτρος
πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὥδε εἶναι, καὶ ποιήσωμεν
σκηναὶς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἠλίᾳ, μὴ εἰδὼς ὃ λέγει.

33 kai egeneto en tō diachōrizesthai autous ap’ autou eipen ho Petros pros ton Iēsoun,

And it came about that while they parted from Him said Peter to Yahushua,

Epistata, kalon estin hēmas hōde einai, kai poiēsōmen skēnas treis, mian soi

“Master, it is good for us to be here. Let us make three tents. One for you

kai mian Mōusei kai mian Ēliā, mē eidōs ho legei.

and one for Moses and one for Elijah, not having known what he said.”

לֹד עוֹד הוּא מְדַבֵּר כְּזֹאת וַהֲנֵה עֵנָן סִכָּךְ עָלֵיהֶם
וּכְבוֹאָם בְּתוֹךְ הָעֵנָן וַיִּתְרָדוּ:

34. `od hu' m'daber kazo'th w'hinneh `anan soke'k `aleyhem
uk'bo'am b'tho'k he`anan wayecheradu.

Luke9:34 He was still speaking like this, and behold, a cloud covered them,
and when they came into the midst of the cloud, they trembled.

<34> ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς·
ἐφροβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην.

34 tauta de autou legontos egeneto nephelē kai epeskiazen autous;

And while these things Him saying, a cloud came and was overshadowing them.

ephobēthēsan de en tō eiselthein autous eis tēn nephelēn.

And they were afraid while they entered into the cloud.

לֵה וַהֲנֵה קוֹל מִן-הָעֵנָן אֹמֵר זֶה-בְּנֵי יִדְיָי אֵלָיו תִּשְׁמָעוּן:

35. w'hinneḥ qol min-he`anan 'omer zeh-b'ni y'didi 'elayu tish'ma`un.

Luke9:35 And, behold, a voice from the cloud, said,
"This is My Son, My beloved one, listen to Him!"

35> καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα,
Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλεκτός, αὐτοῦ ἀκούετε.

35 kai phōnē egeneto ek tēs nephelēs legousa,
And a voice came from the cloud saying,
Houtos estin ho huios mou ho eklelegmenos, autou akouete.
this is My Son, the one having been chosen, listen to Him.

לֹא בְהִשְׁמָע הַקּוֹל נִמְצָא יְהוֹשֻׁעַ לְבַדּוֹ וְהָמָּה הַחֲשׂוֹ
וְלֹא-הִגִּידוּ דָבָר לְאִישׁ בְּיָמִים הָהֵם מִכֹּל אֲשֶׁר רָאוּ:

36. ub'hishama` haqol nim'tsa' Yahushua' l'bado w'hemah hecheshu
w'lo'-higidu dabar l'ish bayamim hahem mikol 'asher ra'u.

Luke9:36 When the voice was heard, **ὤψατο** was found alone. They were silent,
and did not tell a word to anyne in those days about all which they had seen.

36> καὶ ἐν τῇ γενέσθαι τὴν φωνὴν εὗρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν
καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

36 kai en tō genesthai tēn phōnēn heurethē Iēsous monos.
And when became silent the voice, was found Yahushua alone
kai autoi esigēsan kai oudeni apēggeilan
and they were silent and to no one reported
en ekeinaiis tais hēmerais ouden hōn heōrakan.
in those days anything of what they have seen.

לִזְוִיָּהִי מִמַּחֲרַת בְּרִחְתָּם מִן-הַהָר וַיֵּצֵא עִם-רַב לְקִרְאָתוֹ:

37. way'hi mimacharath b'rid'tam min-hahar wayetse' `am-rab liq'ra'tho.

Luke9:37 And it came to pass on the next day, when they went down from the mountain,
a large group of the people came out to greet Him.

37> Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν
ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς.

37 Egeneto de tē hexēs hēmerā katelthontōn autōn
And it came about on the following day having come down them
apo tou orous synēntēsen autō ochlos polys.
from the mountain met Him a large crowd.

לֶחַ וְהִנֵּה אִישׁ אֶחָד מִן-הָעָם זָעַק לֵאמֹר אָנָּה מוֹרֶה
בְּנֵה-נָא אֶל-בְּנִי כִי יַחֲדִיד הוּא לִי:

38. w'hinneḥ 'ish 'echad min-ha`am zo`eq le'mor 'ana' Moreh p'neh-na' 'el-b'ni ki
yachid hu' li.

Luke9:38 And, behold, a certain man among the people was crying out, saying,
"Please, Teacher, I beg, turn to my son, for he is my only child."

<38> καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων,
 Διδάσκαλε, δέομαί σου ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι **μονογενὴς μοί ἐστιν**,
 38 kai idou anēr apo tou ochlou eboēsen legōn,
 And **behold a man from the crowd** cried out saying,
 Didaskale, deomai sou epiblepsai epi ton huion mou, hoti **monogenēs moi estin**,
 “Teacher, I beg you to look at my son, for **an only child to me he is.**”

לְטַהֵר כִּי אָחִז בּוֹ רוּחַ הוּא מְצַעֵק פְּתָאִם וְהָרוּחַ מְרוֹצֵץ
 אֹתוֹ בְּהוֹרִיד רִירוֹ וּמְקַשָּׁה לְסוּר מִמֶּנּוּ וַיִּדְכָּא אֹתוֹ:
 39. w'hinneh ki 'achaz bo ruach hu' m'tsa'eq pith'om w'haruach m'rotsets 'otho
 b'horid riro umaq'sheh lasur mimenu widake' 'otho.

Luke9:39 See that a spirit has gripped him! He cries out suddenly,
 and the spirit crushes him and makes his saliva run down.
 It resists departing from him and it oppresses him.

<39> καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν
 μετὰ ἀφροῦ καὶ μόγῃς ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν·
 39 kai idou pneuma lambanei auton kai exaiphnēs krazei
 And behold a spirit seizes him and suddenly cries out
 kai sparassei auton meta aphrou
 and throws into a convulsion him with foam at the mouth
 kai mogis apochōrei ap' autou syntribon auton;
 and hardly departs from him and it mauls him.

מִן־אַבְקֶשׁ מִתְלִמְיָדֶיךָ לְגַרְשׁוֹ וְלֹא יָכְלוּ:
 40. wa'abaqesh mital'mideyak l'garasho w'lo' yakolu.

Luke9:40 I ased Your disciples to drive it out, and they were not able.

<40> καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν.
 40 kai edekēthēn tōn mathētōn sou hina ekbalōsin auto, kai ouk ēdynēthēsan.
 And I begged Your disciples that they might cast out it, and they were not able.

מֵאֲנִיעֵן יְהוֹשֻׁעַ וַיֹּאמֶר הוּי דוֹר חָסֵר אֱמוּנָה וּפְתִלְתָּל
 עַד־מָתִי אֶחָיָה עִמָּכֶם וְאַשָּׁא אֶתְכֶם הָבָא אֶת־בְּנֶךָ הֵנָּה:
 41. waya`an Yahushua wayo'mar hoy dor chasar 'emunah uph'thal'tol
 `ad-mathay 'eh'yeh `imakem w'esa' 'eth'kem habe' 'eth-bin'ak henah.

Luke9:41 Ὡς ἀπεκρίθη εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
 ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὦδε τὸν υἱόν σου.
 How long shall I be with you and bear with you? Bring your son here.”

<41> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
 ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὦδε τὸν υἱόν σου.
 41 apokritheis de ho Iēsous eipen, Ō genea apistos
 And having answered Yahushua said, O unbelieving generation
 kai diestrammenē, heōs pote esomai pros hymas
 and having been depraved until when shall be with you

kai anexomai hymōn? prosagage hōde ton huion sou.
and shall I put up with you? Bring here your son.

מבִּיָּהִי אֶךְ הַקָּרִיב לָבוֹא הִפִּילוֹ הַשָּׂדֶה וַיְרוֹצְצֵהוּ
וַיְהוֹשֻׁעַ גָּעַר בָּרוּחַ הַטָּמֵא וַיִּרְפָּא אֶת־הַנַּעַר וַיְשִׁיבֵהוּ לְאָבִיו:

42. way'hi 'a'k hiq'rib labo' hipilo hashed way'rotsatseehu
w'Yahushua ga`ar baruach hatame' way'rape' 'eth-hana`ar way'shibehu l'abiu.

Luke9:42 And it came to pass he was just on the brink of arrival when the demon battered, and crushed him. **ὦψαψ** reprimanded the impure spirit, and healed the boy and gave him back to his father.

<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.

42 eti de proserchomenou autou errēxen auton to daimonion
Now still approaching him, threw down him the demon

kai synesparaxen; epetimēsen de ho Iēsous tō pneumati tō akathartō
and convulsed him rebuked and Yahushua the spirit unclean

kai iasato ton paida kai apedōken auton tō patri autou.
and healed the child and he returned him to his father.

מגִּישְׁתוֹמָמוֹ כָּלָם עַל־גְּדֻלַּת הָאֱלֹהִים וַיְהִי בַתְּמָהָם כָּלָם
עַל־כֹּל אֲשֶׁר עָשָׂה וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־תְּלַמִּידָיו:

43. wayish'tomamu kulam `al-g'dulath ha'Elohim
way'hi b'tham'ham kulam `al-kol 'asher `asah wayo'mer Yahushua 'el-tal'midayu.

Luke9:43 All of them was astounded over the greatness of Elohim.
And it came to pass while all of them was amazed about all that He had done,
ὦψαψ said to His disciples,

<43> ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.
Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ,

43 exeplēssonto de pantes epi tē megaleiotēti tou theou.
And were amazed all at the greatness of Elohim.

Pantōn de thaumazontōn epi pasin hois epoiei eipen pros tous mathētas autou,
And while all marveling at everything which he was doing he said to His disciples.

מִדְּשִׁימוֹ אֹתָם בְּאָזְנֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה
כִּי עָתִיד בֶּן־הָאָדָם לְהִמָּסֵר בְּיַד־בְּנֵי־אָדָם:

44. simu 'attem b'az'neykem 'eth-had'barim ha'eleh
ki `athid Ben-ha'Adam l'himaser biydey b'ney-adam.

Luke9:44 “Place these words in your ears!
For the Son of Man to shall be ultimately handed into the hands of the sons of men.”

<44> Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους·
ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

44 The **the hymeis eis ta ōta hymōn** tous **logous** toutous;
 “Establish you in your ears these words.
ho gar huios tou anthrōpou mellei paradidosthai eis cheiras anthrōpōn.
 For the Son of Man is about to be delivered into the hands of men.”

מה יהיה לא הבינו את המאמר הזה ויהי נעלם מדעתם
 וייראו לשאל אתו על המאמר הזה:

45. w'hemah lo' hebinu 'eth-hama'amar hazeh way'hi ne'lam mida'tam
 wayir'u lish'ol 'otho 'al-hama'amar hazeh.

Luke9:45 They did not understand this saying. It was concealed from their minds,
 and they were afraid to ask Him about this saying.

<45> οἱ δὲ ἡγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἰσθῶνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

45 hoi de ēgnōoun to hrēma touto kai ēn parakekalymmenon ap' autōn
 But they were not understanding this word and it had been hidden from them
 hina mē aisthōntai auto,
 in order that they might not understand it,

kai ephobounto erōtēsai auton peri tou hrēmatos toutou.
 and they were afraid to ask Him about this word.

מו ויעל על לבבם לחשוב מי הגדול בהם:

46. waya'al 'al-l'babam lachashob mi hagadol bahem.

Luke9:46 It arose in their hearts to figure out who was the greatest among them.

<46> Εἰσηλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν.

46 Eisēlthen de dialogismos en autois, to tis an eiē meizōn autōn.

Now arose an argument among them, who might be the greatest of them.

מז וידע יהושע את מחשבת לבם ויקח ילד ויעמידהו אצלו:

47. wayeda' Yahushua' 'eth-machashebeth libam wayiqach yeled
 waya'amidehu 'ets'lo.

Luke9:47 **Οὐ** knew the thought of their hearts,
 so He took a child and had him stand with them.

<47> ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν,
 ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ παρ' ἑαυτοῦ

47 ho de Iēsous eidōs ton dialogismon tēs kardias autōn,
 And Yahushua having perceived the thought of their heart,
 epilabomenos paidion estēsen auto par' heautō
 having taken a child stood him beside himself

מחויאמר אליהם המקבל את תלד הזה לשמי אותי הוא
 מקבל והמקבל אותי הוא מקבל את אשר נלקחני
 כי הקטן בקלכם הוא יהיה הגדול:

48. wayo'mer 'aleyhem ham'qabel 'eth-hayeled hazeh lish'mi 'othi hu' m'qabel w'ham'qabel 'othi hu' m'qabel 'eth 'asher sh'lachani ki haqaton b'kul'kem hu' yih'yeh hagadol.

Luke9:48 and He said to them, “One receives this child in My name receives Me; and the one who receives Me receives the One who sent Me. For the least among all of you, the one should be greatest.”

<48> καὶ εἶπεν αὐτοῖς, “Ὁς 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.

48 kai eipen autois, Hos ean dexetai touto to paidion epi tō onomati mou, eme dechetai; and He said to them, “Whoever receives this child in My name, receive Me.

kai hos an eme dexetai, dechetai ton aposteilanta me; And whoever receives Me, receives the One having sent Me.

ho gar mikroteros en pasin hymin hyparchōn houtos estin megas. For the lesser among all of you being. This one is great.”

מטויען יחידקן ויאמר מורה ראינו איש מגרש שדים בשמך
ונכלא אותו כי איננו חולך עמנו:

49. waya'an Yahuchanan wayo'mar Moreh ra'inu 'ish m'garesh shedim bish'meak wanik'la' 'otho ki 'eynenu hole'k `imanu.

Luke9:49 Yahuchanan answered and said, “Teacher, we have seen a man driving out demons in Your name. and we prevented him because he is not going with us.”

<49> Ἀποκριθεὶς δὲ Ἰωάννης εἶπεν, Ἐπιστάτα, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

49 Apokritheis de Iōannēs eipen, Epistata, and having answered John said, “Master, eidomen tina en tō onomati sou ekballonta daimonia we saw someone in Your name casting out demons

kai ekōluomen auton, hoti ouk akolouthēi meth' hēmōn. and we were trying to stop him, because he is not following with us.”

נאמר יחושע אל-תכלאו
כי כל אשר איננו לצרינו לנו הוא:

50. wayo'mer Yahushua' elayu 'al-tik'la'u ki kol 'asher 'eynenu l'tsareynu lanu hu'.

Luke9:50 Oωχχ said to him, “Do not prevent him, because all who are not our opponents are for us.”

<50> εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.

50 eipen de pros auton ho Iēsous, Mē kōluete; But said to him Yahushua, “Do not stop him hos gar ouk estin kath' hymōn, hyper hymōn estin. for whoever is not against you for you is.”

נא וַיְהִי כַּאֲשֶׁר קָרְבוּ יְמֵי הַעֲלֹתוֹ
וַיָּשֶׂם אֶת-פָּנָיו לָלֶכֶת יְרוּשָׁלַם:

51. way'hi ka'asher qar'bu y'mey he`alotho
wayasem 'eth-phanayu laleketh Y'rushalayim.

Luke9:51 And it came to pass when the days drew near for His ascension,
He set his face to go to Yerushalayim;

<51> Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ
καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ.

51 Egeneto de en tō symplērousthai tas hēmeras tēs analēmpseōs autou

And it came about while approaches the day of His ascension

kai autos to prosōpon estērisen tou poreuesthai eis Ierousalēm.

and He His face He resolutely set to go to Jerusalem.

נב וַיִּשְׁלַח מַלְאָכִים לְפָנָיו וַיֵּלְכוּ
וַיָּבֹאוּ אֶל-אֶחָד מִכְּפָרֵי הַשְּׁמֶרֹנִים לְהַכִּין לוֹ:

52. wayish'lach mal'akim l'phanayu wayel'ku
wayabo'u 'el-'echad mik'pharey hashom'ronim l'hakin lo.

Luke9:52 He sent messengers ahead of His face. They went
and entered into one of villages of the Shomronim to make arrangements for Him.

<52> καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ.
καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαριτῶν ὥς ἐτοιμάσαι αὐτῷ.

52 kai apesteilen aggelous pro prosōpou autou. kai poreuthentes eisēlthon

And He sent messengers before His face and having gone they entered

eis kōmēn Samaritōn hōs hetoimasai autō;

into a village of Samaritans in order to make arrangements for Him.

נג וְלֹא קִבְּלוּהוּ כִּי פָנָיו הָלְכִים יְרוּשָׁלַם:

53. w'lo' qib'luhu ki phanayu hol'kim Y'rushalayim.

Luke9:53 But they did not welcome Him,
because His face was going to Yerushalayim.

<53> καὶ οὐκ ἔδεξαντο αὐτόν,
ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλὴμ.

53 kai ouk edexanto auton, hoti to prosōpon autou ēn poreuomenon eis Ierousalēm.

And they did not receive Him, because His face was going to Jerusalem.

נד וַיִּרְאוּ יַעֲקֹב וַיְחֻזְחָנָן תַּלְמִידָיו וַיֹּאמְרוּ אִדְנֵינוּ הִתְרַצָּה
וְנֹאמַר שְׁתַּדַּד אֵשׁ מִן-הַשָּׁמַיִם וְתֹאכְלֵם (כַּאֲשֶׁר עָשָׂה אֱלֹהֵינוּ):

54. wayir'u Ya`aqob w'Yahuchanan tal'midayu wayo'm'ru 'Adoneynu hathir'tseh
w'no'mar shetered 'esh min-hashamayim w'tho'k'lem (ka'asher `asah 'EliYahu).

Luke9:54 Ya'aqob and Yahuchanan, His disciples, saw this and said,

“Our Adon (Master), do you want us to we say that fire should come down from the heavens and consume them even {as EliYahu did}?”

<54> ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἰπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς, ὥς καὶ Ἠλίας ἐποίησε;

54 idontes de hoi mathētai Iakōbos kai Iōannēs eipan, Kyrie,

And having seen the disciples, James and John said, “Master, theleis eipōmen pyr katabēnai apo tou ouranou

Do you want that we should call fire to come down from the heavens kai analōsai autous, ōs kai Ēlias epoīēse; to consume them, [as also Elijah did?”]

נְהִיפֶן וַיִּגְעַר-בָּם

(וַיֹּאמֶר הֲלֹא יִדְעֻתְּם בְּנֵי רוּחוֹ שֶׁל מִי אֲתֵם:

55. wayiphen wayig`ar-bam (wayo`mar halo` y`da`tem b`ney rucho shel mi `attem.

Luke9:55 But He turned and rebuked them, {and said, “Do you not know whose spirit you are the sons of?”

<55> στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἷον πνεύματός ἐστε ὑμεῖς·

55 strapheis de epetimēsen autois, kai eipen, Ouk oidate oion pneumatos este hymeis.

turned But he rebuked them, [and said, “Not you know of what spirit are you.”

נוֹכִי בֶן-הָאָדָם לֹא בָא לְאַבֵּד נַפְשוֹת אָדָם כִּי אִם-לְהוֹשִׁיעַ וַיֵּלְכוּ לָהֶם אֶל-כְּפָר אַחֵר:

56. ki Ben-ha`Adam lo` ba` l`abed naph`shoth `adam ki `im-l`hoshi`a) wayel`ku lahem `el-k`phar `acher.

Luke9:56 “for the Son of Man did not come to destroy men’s lives, but to save them.”} They went on to another village.

<56> ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

56 ho gar nios ton anthrōpon ouk ēlthe psuchas anthrōpōn apolesai, alla sōsai.

the For Son of Man not did come the lives of men to destroy, but to save.”]

kai eporeuthēsan eis heteran kōmēn.

And they went to another village.

נִזְוִיחִי בְּלִכְתָּם בְּדֶרֶךְ

וַיֹּאמֶר אֵלָיו אִישׁ אֲדֹנִי אֵלְכָה אַחֲרֶיךָ אֶל-כָּל-אֲשֶׁר תֵּלֵךְ:

57. way`hi b`lek`tam badere`k

wayo`mer `elayu `ish `Adoni `el`kah `achareyak `el-kal-`asher tele`k.

Luke9:57 And it came to pass as they went on the way, a man said to Him, “My Adon, I shall follow after You in all that You go.”

<57> Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς αὐτόν,

Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.

57 Kai poreuomenōn autōn en tē hodō eipen tis pros auton,
And as they were going on the road said a certain one to Him.

Akolouthēsō soi hopou ean aperchē.

“I shall follow You wherever You go.”

נחִי־אָמַר אֶלְיוֹ יְהוֹשֻׁעַ לְשׁוּעָלִים יֵשׁ מְאֻרֹת
וּלְעוֹף הַשָּׁמַיִם קְנִים וּבֶן־הָאָדָם אֵין־לּוֹ מְקוֹם לְהִנָּח רִאשׁוֹ׃

58. wayo'mer 'elayu Yahushuà lashu`alim yesh m'uroth ul'oph hashamayim qinim
uBen-ha'Adam 'eyn-lo maqom l'haniach ro'sho.

Luke9:58 Ow said to him, “Foxes have dens
and the birds of the heavens have nests, but the Son of Man has no place to rest His head.”

<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 κλίνει.

58 kai eipen autō ho Iēsous, Hai alōpekes phōleous echousin

And said to him Yahushua, the foxes have dens

kai ta peteina tou ouranou kataskēnōseis,

and the birds of the heavens nests.

ho de huios tou anthrōpou ouk echei pou tēn kephalēn klinē,

But the Son of Man does not have a place where his head he may lay down.

נֹתַן־אֶל־אִישׁ אַחֵר אָמַר לֵךְ אַחֲרַי יְהוּא אָמַר אֶדְנִי תֵן־לִי
וְאֶלְכָה בְּרִאשׁוֹנָה לְקַבֵּר אֶת־אָבִי׃

59. w'el-'ish 'acher 'amar le'k 'acharay
w'hu' 'amar 'Adoni ten-li w'el'kah bari'shonah liq'bor 'eth-'abi.

Luke9:59 He said to another man, “Follow after Me.”

But he said, “My Adon (Master), permit me and first I shall go to bury my father.”

<59> Εἶπεν δὲ πρὸς ἕτερον, Ἀκολούθει μοι.
ὁ δὲ εἶπεν, [Κύριε,] ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

59 Eipen de pros heteron, Akolouthei moi.

And he said to another, “Follow Me.”

ho de eipen, [Kyrie,] epitrepson moi apelthonti prōton thapsai ton patera mou.

But he said, “Master, Allow me having gone, first to bury my father.”

סִי־אָמַר אֶלְיוֹ יְהוֹשֻׁעַ הִנֵּחַ לַמֵּתִים לְקַבֵּר אֶת־מֵתֵיהֶם
וְאַתָּה לֵךְ הַיּוֹרֵעַ אֶת־מַלְכוּת הָאֱלֹהִים׃

60. wayo'mer 'elayu Yahushuà hanach lamethim liq'bor 'eth-metheyhem
w'attah le'k hoda' 'eth-mal'kuth ha'Elohim.

Luke9:60 Ow said to him, “Allow the dead to bury their dead.

But as for you, go make known the kingdom of Elohim.”

<60> εἶπεν δὲ αὐτῷ, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,

σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.

60 eipen de autō, Aphes tous nekrous thapsai tous heautōn nekrous,
And he said to him, "Leave the dead ones to bury their dead ones,
sy de apelthōn diaggelle tēn basileian tou theou.
but you having gone proclaim the kingdom of Elohim.

סא ויֵאמֶר עוֹד אִישׁ אַחֵר אֶלְכָּה אַחֲרַיְךָ אֲדֹנִי בֵן
הַנִּיחָה-לִּי בָּרְאשׁוֹנָה לְהַפְטֹר מִבְּנֵי בֵיתִי:

61. wayo'mer `od 'ish 'acher 'el'kah 'achareyak 'Adoni
raq hanichah-li bari'shonah l'hipater mib'ney beythi.

Luke9:61 Another man also said, "I shall follow after You, My Adon;
just permit me first to take leave of my sons at my house."

<61> Εἶπεν δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε·
πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

61 Eipen de kai heteros, Akolouthēsō soi, kyrie;
And said also another "I shall follow You, Master.
prōton de epitrepson moi apotaxasthai tois eis ton oikon mou.
But first allow me to say good bye to the ones in my house."

סב ויֵאמֶר יְהוֹשֻׁעַ הַשֵּׁם יְדוּ עַל-הַמַּחֲרֵשָׁה
וּמִבֵּית אַחֲרָיו לֹא יִכְשֹׁר לְמַלְכוּת הָאֱלֹהִים:

62. wayo'mer Yahushuà hasam yado `al-hamachareshah
umabit 'acharayū lo' yik'shar l'mal'kuth ha'Elohim.

Luke9:62 And ΩΥΨΑ said to him, "One who places his hand on the plow
and looks behind is not fit for the kingdom of Elohim."

<62> εἶπεν δὲ [πρὸς αὐτὸν] ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον
καὶ βλέπων εἰς τὰ ὀπίσω εὐθетὸς ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ.

62 eipen de [pros auton] ho Iēsous, Oudeis epibalōn tēn cheira ep' arotron
But said to him Yahushua, No one having put his hand upon the plow
kai blepōn eis ta opisō euthetos estin tē basileiā tou theou.
and looking to the things behind is fit for the kingdom of Elohim.

Chapter 10

אִשְׁחָרִי הַדְּבָרִים הָאֵלֶּה הַבְּדִיל הָאָדוֹן עוֹד שְׁבָעִים
אַחֲרֵים וַיִּשְׁלָחֵם לְפָנָיו שְׁנַיִם שְׁנַיִם אֶל-כָּל-עִיר
וּמְקוֹם אֲשֶׁר בָּקֵשׁ לָבוֹא שָׁמָּה:

1. w'acharey had'barim ha'eleh hib'dil ha'Adon `od shib'im 'acherim
wayish'lachem l'phanayu sh'nayim sh'nayim 'el-kal-ir
umaqom 'asher biqesh labo' shamah.

Luke10:1 After these things the Adon (Master) separated seventy more others,
and sent them ahead of him, two and two, before His face to every city
and place where He sought to come there.

<10:1> Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα [δύο]
καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν
καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.

1 Meta de tauta anedeixen ho kyrios heterous hebdomēkonta [duo]
And after these things, appointed the Master others seventy-two,
kai apesteilēn autous ana duo [duo] pro prosōpou autou eis pasan polin
and He sent them two by two before His face into every city
kai topon hou ēmellen autos erchesthai.
and place where He was about to come.

בַּיּוֹמָאֵם לָהֶם הֵן הַקָּצִיר רַב וְהַפְּעָלִים מְעַטִּים
לְכֵן הִתְחַנְנֵנוּ אֶל-אֲדֹנָן הַקָּצִיר וְיִשְׁלַח פְּעָלִים לְקָצִירוֹ:

2. wayo'mer lahem hen haqatsir rab w'hapo'alim m'`atim
laken hith'chananu 'el-'adon haqatsir w'yish'lach po'alim liq'tsiro.

Luke10:2 He said to them, "See, the harvest is plentiful, but the workers are few.
Therefore, implore the master of the harvest to send the workers to his harvest."

<2> ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·
δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

2 elegen de pros autous, Ho men therismos polys, hoi de ergatai oligoi;
and he was saying to them, "Indeed the harvest is plentiful, but the workers few.
deēthēte oun tou kyriou tou therismou
Therefore ask the master of the harvest
hopōs ergatas ekbalē eis ton therismon autou.
that workers he might send out into his harvest."

גִּלְכוּ-נָא הִנֵּה אֲנֹכִי שֹׁלַח אֶתְכֶם כְּבָשִׂים בֵּין זְאֵבִים:

3. l'ku-na' hinneh 'anoki sholeach 'eth'kem kish'loach k'basim beyn z'ebim.

Luke10:3 "Now go, behold, I send you out as lambs are sent among wolves."

<3> ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνas ἐν μέσῳ λύκων.

3 hypagete; idou apostellō hymas hōs arnas en mesō lykōn.
"Go. Behold I send you as lambs in the midst of wolves."

דֹּא-תִשְׂאוּ כִּים וְלֹא תִרְמִיל וְלֹא נַעֲלִים
וְאֵל-תִּשְׂאֲלוּ לְשָׁלוֹם-אִישׁ בְּדַרְךְ:

4. 'al-tis'u kis w'lo' thar'mil w'lo' n'alim w'al-tish'alu lish'lom-'ish badare'k.

Luke10:4 "Do not take a pouch, nor a bag, nor sandals,
and do not ask of the peace of anyone on the way."

<4> μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα,
καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπᾶσθησε.

4 mē bastazete ballantion, mē pēran, mē hypodēmata,
"do not carry a purse, nor a beggar's bag, nor sandals,
kai mēdena kata tēn hodon aspasēthe.

and **no one** along the way greet.”

הוֹלֵכֵל-בֵּית אֲשֶׁר תָּבֹאוּ שָׁם אָמְרוּ בְּרִאשׁוֹנָה שְׁלוֹם לְבֵית הַזֶּה:

5. ul'kal-bayith 'asher tabo'u sham 'im'ru bari'shonah shalom labayith hazeh.

Luke10:5 “Into every house that you enter there, first say, ‘Peace be to this house.’”

<5> εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.

5 eis hēn d' an eiselthēte oikian, prōton legete, Eirēnē tō oikō toutō.

“into what and ever house you enter, first say, ‘peace to this house.’”

וְהָיָה כִּי יְהִיָּה-שָׁם בֶּן-שְׁלוֹם וְנָח עָלָיו שְׁלוֹמְכֶם
וְאִם-לֹא אֵלֵיכֶם יָשׁוּב:

6. w'hayah ki yih'yeh-sham ben-shalom w'nach `alayu sh'lom'kem
w'im-lo' 'aleykem yashub.

Luke10:6 “And it happens if there is a son of peace there, your peace shall rest on him.
But if not, it shall return to you.”

<6> καὶ ἐὰν ἐκεῖ ᾗ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν.
εἰ δὲ μὴ γε, ἐφ' ὑμᾶς ἀνακάμψει.

6 kai ean ekei ē huios eirēnēs, epanapaēsetai ep' auton hē eirēnē hymōn;

“and if there there is a son of peace, shall rest upon him your peace.

ei de mē ge, eph' hymas anakampsei.

Otherwise, on you it shall return.”

זוּבְבֵית הַהוּא יִתְשְׁבוּ וְתֹאכְלוּ וְתִשְׁתּוּ מֵאֲשֶׁר יִנָּתֵן לָכֶם
כִּי רָאוּ הַפּוֹעֵל לְשָׁכְרוֹ אֶל-תְּסֻעוֹ מִבֵּית לְבֵית:

7. ubabayith hahu' tesh'bu w'tho'k'lu w'thish'tu me'asher yinathen lakem
ki ra'uy hapo'el lis'karo 'al-tis'u mibayith l'bayith.

Luke10:7 “In that house, stay and eat and drink from what they give to you,
because a worker is worthy of his wages. Do not travel from house to house.”

<7> ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίωντες καὶ πίνοντες τὰ παρ' αὐτῶν.
ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

7 en autē de tē oikiā menete esthiontes kai pinontes ta par' autōn;

“In same and the house remain eating and drinking the things with them.

axios gar ho ergatēs tou misthou autou. mē metabainete ex oikias eis oikian.

For worthy is the worker of his wage. Do not move from house to house.”

חֹכֵל-עִיר אֲשֶׁר תָּבֹאוּ בָּהּ

וְקִבְלוּ אֶתְכֶם אֲכָלוּ אֶת-אֲשֶׁר יִשְׁימוּ לְפָנֵיכֶם:

8. w'kal-`ir 'asher tabo'u bah w'qib'lu 'eth'kem 'ik'lu 'eth-'asher yasimu liph'neykem.

Luke10:8 “Any city which you enter into it
where they welcome you, eat what they place before you.”

<8> καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν

8 kai eis hēn an polin eiserchēsthe kai dechōntai hymas,
“and into whichever city you enter and they receive you,
esthiete ta paratithemena hymin
eat the things being set before you”

טוּרְפָּאוּ אֶת-הַחֹלִים אֲשֶׁר בְּקִרְבָּהּ
וְאָמְרוּ לָהֶם קִרְבָּה אֲלֵיכֶם מַלְכוּת הָאֱלֹהִים:

9. w'riph'u 'eth-hacholim 'asher b'qir'bah
w'im'ru lahem qar'bah 'aleykem mal'kuth ha'Elohim.

Luke10:9 “Heal the sick that are among you,
and say to them, ‘The kingdom of Elohim has drawn near to you.’”

<9> καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς
καὶ λέγετε αὐτοῖς, Ἡγγικεν ἐφ’ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

9 kai therapeuete tous en autē astheneis kai legete autois,
“and heal the ones in it who are sick and say to them,
Ēggiken eph' hymas hē basileia tou theou.
has come near to you the kingdom of Elohim.”

יִוְכַל-עִיר אֲשֶׁר תָּבֹאוּ בָּהּ וְלֹא יִקְבְּלוּ אֶתְכֶם
וַיֵּצְאתֶם אֶל-רְחוֹבוֹתֶיהָ וְאָמַרְתֶּם:

10. w'kal-ir 'asher tabo'u bah w'lo' y'qab'lu 'eth'kem
witsa'them 'el-r'chobothayah wa'amar'tem.

Luke10:10 “Any city that you enter in it where they do not welcome you,
go out to its streets and say,”

<10> εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε καὶ μὴ δέχωνται ὑμᾶς,
ἐξέλθόντες εἰς τὰς πλατείας αὐτῆς εἵπατε,

10 eis hēn d' an polin eiselthēte kai mē dechōntai hymas,
“into what and ever city you enter and they do not receive you,
exelthontes eis tas plateias autēs eipate,
having gone out into its streets say,”

יֵאָאֵף אֶת-עָפָר עִירְכֶם אֲשֶׁר בְּרַגְלֵינוּ נִנְעָרָהּ לָכֶם
כִּקְיָדָע תִּדְעוּ כִּי קִרְבָּה מַלְכוּת הָאֱלֹהִים:

11. 'aph 'eth-aphar ir'kem 'asher b'rag'leynu n'na`arehu lakem raq yado`a ted`u
ki qar'bah mal'kuth ha'Elohim.

Luke10:11 “Even the dust of your city which clings on our feet we shake off at you!
Just know for certain that the kingdom of Elohim has drawn near.”

<11> Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας
ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ.

11 Kai ton koniorton ton kollēthenta hēmin ek tēs poleōs hymōn
even the dust having clung to us from your city
eis tous podas apomassometha hymin;

to the feet we shake off against you.
plēn touto ginōskete hoti ēggiken hē basileia tou theou.
But know this that has come near the kingdom of Elohim.

יבֹאֹמֶר אָנִי לָכֶם לְסֶדוֹם יִקַּל בַּיּוֹם הַהוּא מִן־הָעִיר הַזֹּאת:
12. 'omer 'ani lakem li's'dom yeqal bayom hahu' min-ha'ir hahi'.

Luke10:12 “I say to you that it shall be more bearable in that day
for Sedom than for that city.”

<12> λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ
ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ.

12 legō hymin hoti Sodomois en tē hēmerā ekeinē

I say to you that for Sodom in that day

anektoteron estai ē tē polei ekeinē.

it shall be more bearable than with that city.

יֵגֹאֹרִי לָךְ כּוֹרָזִין אוֹי לָךְ בֵּית־צִיְדָה
כִּי הַגְּבוּרֹת אֲשֶׁר נַעֲשׂוּ בְּקִרְבְּךָ אֵלֹו נַעֲשׂוּ בְּצֹר
וּבְצִידוֹן הֲלֹא כָּבֹד יָשְׁבוּ בְּשֹׁק וְאֶפֶר וַשְׁבוּ:

13. 'oy l'ak Korazin 'oy l'ak Beyth-Tsay'dah ki hag'buroth 'asher na'aso b'qir'b'ken 'ilu
na'aso b'Tsor ub'Tsidon halo' k'bar yash'bu b'saq wa'epher washabu.

Luke10:13 “Woe to you, Korazin! Woe to you, Beyth Tsaydah!

For if the acts of power that had been done in your midst had been done
in Tsor and Tsidon, would they not already sat in sackcloth and ashes and repented?”

<13> Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ
καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ
καὶ σποδῷ καθήμενοι μετενόησαν.

13 Ouai soi, Chorazin, ouai soi, Bēthsaida; hoti ei en Tyrō kai Sidōni

“Woe to you, Chorazin, woe to you, Bethsaida because if in Tyre and Sidon
egenēthēsan hai dynameis hai genomenai en hymin,

had occurred the miracles having happened in you,

palai an en sakkō kai spodō kathēmenoi metenoēsan.

long ago in sackcloth and ashes sitting they would have repented.”

יֵדֹאֲכֵן לְצֹר וְצִידוֹן יִקַּל בְּדִין מִכֶּם:
14. 'aken l'Tsor w'Tsidon yeqal badin mikem.

Luke10:14 “Surely it shall be more bearable for Tsor and Tsidon
in the judgment than for you.”

<14> πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν.

14 plēn Tyrō kai Sidōni anektoteron estai en tē krisei ē hymin.

“but for Tyre and Sidon it shall be more bearable in the judgment than for you”

טוֹ וְאַתָּה כֹּפֶר־נְחִימָה

אֲשֶׁר עַד-הַשָּׁמַיִם הִתְרוֹמָמַת אֶל-שָׁאוֹל תּוֹרְדִי:

15. w'at' K'phar-Nachum 'asher `ad-hashamayim hith'romam't' 'el-sh'ol turadi.

Luke10:15 “You, Kaphar Nachum, who have exalted to the heavens, shall be brought down to Sheol!”

<15> καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾗδου καταβήσῃ.

15 kai sy, Kapharnaoum, mē heōs ouranou huyōthēsē?

“and you Capernaum, surely not up to the heavens shall you be exalted?

heōs tou hādou katabēsē.

To Hades you shall come down.”

טו השומע אליכם אלי הוא שומע והבוזה אתכם אותי

הוא בוזה והבוזה אותי הוא בוזה את-אשר שלחני:

16. hashome`a 'aleykem 'elay hu' shome`a w'habozech 'eth'kem 'othi hu' bozech w'habozech 'othi hu' bozech 'eth-'asher sh'lachani.

Luke10:16 “The one who listens to you and he is listening to Me. The one who rejects you and he rejects Me; and the one who rejects Me and he rejects the One who sent Me.”

<16> Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ.

ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

16 Ho akouōn hymōn emou akouei, kai ho athetōn hymas eme athetei;

“the one listening to you, listens to Me, and the one rejecting you rejects Me.

ho de eme athetōn athetei ton aposteilanta me.

But the one rejecting Me, rejects the One having sent Me.”

יז וַיָּשׁוּבוּ הַשִּׁבְעִים בְּשִׂמְחָה

וַיֹּאמְרוּ אֶדְגִּינוּ גַם-הַשְּׂדִים נִכְנָעִים תַּחְתֵּינוּ בְּשִׁמְךָ:

17. wayashubu hashib'im b'sim'chah

wayo'm'ru 'Adoneynu gam-hasheditim nik'na'im tach'teynu bish'meak.

Luke10:17 The seventy returned with joy and said,

“Our Adon (Master), even the demons are subjugated beneath us in Your name.”

<17> Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα [δύο] μετὰ χαρᾶς λέγοντες,

Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

17 Hypestrepsan de hoi hebdomēkonta [duo] meta charas legontes,

and returned the seventy-two with joy saying,

Kyrie, kai ta daimonia hypotassetai hēmin en tō onomati sou.

“Master, even the demons submit to us in Your name.”

יח וַיֹּאמֶר אֲלֵיהֶם רַאִיתִי אֶת-הַשָּׁטָן נָפֵל כַּבָּרֶק מִן-הַשָּׁמַיִם:

18. wayo'mer 'aleyhem ra'ithi 'eth-hasatan nophel kabaraq min-hashamayim.

Luke10:18 And He said to them, “I saw the satan falling like lightning from the heavens.”

<18> εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

18 eipen de autois, Etheōroun ton Satanan

and He said to them, “I was seeing Satan
hōs astrapēn ek tou ouranou pesonta.
like lightning from the heavens having fallen.”

יֵהֱיָהּ הַשְׁלִטְתִּי אֶתְכֶם לַדֶּרֶךְ עַל-נְחָשִׁים וְעַקְרָבִים
וְעַל כָּל-גְּבוּרַת הָאֵיב וְכָל-דָּבָר לֹא יַזִּיק לָכֶם:

19. hinneh hish'lat'ti 'eth'kem lid'ro'k `al-n'chashim w'`aq'rabbim
w'`al kal-g'burath ha'oyeb w'kal-dabar lo' yaziq lakem.

Luke10:19 “Behold, I have given you authority to tread upon serpents and scorpions
and over all the power of the enemy, and not every thing shall harm you.”

<19> ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ σκορπίων,
καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

19 idou dedōka hymin tēn exousian tou patein epanō opheōn kai skorpiōn,
“behold I have given to you the authority to walk on snakes and scorpions,
kai epi pasan tēn dynamin tou echthrou, kai ouden hymas ou mē adikēsē.
and on all the power of the enemy, and nothing you by any means may injure.”

כֹּאֵךְ בְּזֹאת אֶל-תְּשַׁמְחוּ אֲשֶׁר-נִכְנָעִים תַּחְתֵּיכֶם הָרוּחוֹת
כִּי אִם-שִׁמְחוּ עַל אֲשֶׁר-נִכְתְּבוּ שְׁמוֹתֵיכֶם בַּשָּׁמַיִם:

20. 'a'k bazo'th 'al-tis'm'chu 'asher-nik'na'im tach'teykem haruchoth
ki 'im-sim'chu `al 'asher-nik't'bu sh'motheykem bashamayim.

Luke10:20 “But do not rejoice in this that the spirits are subjugated beneath you;
but rather, rejoice that your names are written in the heavens.”

<20> πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται,
χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐγγέγραπται ἐν τοῖς οὐρανοῖς.

20 plēn en toutō mē chairete hoti ta pneumata hymin hypotassetai,
“but in this do not rejoice because the spirits submit to you,
chairete de hoti ta onomata hymōn eggegraptai en tois ouranois.
but rejoice that your names have been recorded in the heavens.”

כַּאֲשֶׁר הָיָא עָלַי יְהוֹשֻׁעַ בְּרוּחַ הַקֹּדֶשׁ
וַיֹּאמֶר אוֹדֶךָ אָבִי אֲדוֹן הַשָּׁמַיִם וְהָאָרֶץ כִּי הִסְתַּרְתָּ
אֶת-אֵלֶּה מִן-הַחֲכָמִים וְהַנְּבוֹנִים וְגִלִּיתָם לְעִלְלִים הֵן אָבִי
כִּי-כֵן הָיָה רְצוֹן מִלְּפָנֶיךָ:

21. basha`ah hahi' `alats Yahushuà b'Ruach haQodesh wayo'mar 'od'ak 'Abi 'Adon
hashamayim w'ha'arets ki his'tar'at 'eth-'eleh min-hachakamim w'han'bonim
w'gilitham la`olalim hen 'Abi ki-ken hayah ratson mil'phaneyak.

Luke10:21 At that hour **וַיִּשְׂמַח** rejoiced in the Holy Spirit and said, “I thank You,
My Father, Adon of the heavens and the earth, that You have hidden these things
from the wise and understanding and revealed them to infants.
Yes, My Father, for this was the will before Your presence.”

<21> Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν,
Ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνेतῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

21 En autē tē hōrā ēgalliasato [en] tō pneumati tō hagiō
“in the same hour He was full of joy by the Holy Spirit
kai eipen, Exomologoumai soi, pater, kyrie tou ouranou kai tēs gēs,
and he said, I praise You, Father, Master of the heavens and the earth,
hoti apekruuas tauta apo sophōn kai synetōn
that You concealed these things from the wise and intelligent
kai apekaluuas auta nēpiois;
and You revealed them to young children.
nai ho patēr, hoti houtōs eudokia egeneto emprosthen sou.
Yes, Father, for thus it was well pleasing before You.”

כבֿהפֿל נְמָס־לִי מֵאֵת אָבִי וְאֵין יוֹדֵעַ מִי הֵבֵן בְּלִתי הָאֵב
וּמִי הָאֵב בְּלִתי הֵבֵן וְאֲשֶׁר יַחְפֹּץ הֵבֵן לְגִלוֹת לוֹ:

22. **hakol nim'sar-li me'eth 'Abi w'eyn yode'a mi haben bil'ti ha'Ab
umi ha'Ab bil'ti haben wa'asher yach'pots haben l'galoth lo.**

Luke10:22 “All things are handed over to Me by My Father.
There is none who knows who the Son is except the Father,
and who the Father is except the Son and whomever the Son desires to reveal him.”

<22> Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστίν
ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστίν ὁ πατήρ εἰ μὴ ὁ υἱὸς
καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

22 Panta moi paredothē hypo tou patros mou,
“everything was handed over to Me by My Father,
kai oudeis ginōskei tis estin ho huios ei mē ho patēr, kai tis estin ho patēr
and no one knows who is the Son except the Father, and who is the Father
ei mē ho huios kai hō ean boulētai ho huios apokaluuai.
except the Son and to whomever wishes the Son to reveal him.”

כגוֹיִפֶּן אֶל־תְּלִמִידָיו לְבָדָם
וַיֹּאמֶר אֲשֶׁר־י הָעֵינַיִם הָרְאוּת אֵת אֲשֶׁר אַתֶּם רֹאִים:

23. **wayiphen 'el-tal'midayu l'badam
wayo'mar 'ash'rey ha'eynayim haro'oth 'eth 'asher 'attem ro'im.**

Luke10:23 He turned to His disciples alone and said,
“Blessed are the eyes that see what you see!”

<23> Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν,
Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.

23 Kai strapheis pros tous mathētas kat' idian eipen,
and having turned to the disciples privately He said,
Makarioi hoi ophthalmoi hoi blepontes ha blepete.

כד כי אמר אני לכם נביאים ומלכים חשקו לראות את
אשר אתם ראים ולא ראו ולשמע את
אשר אתם שמעים ולא שמעו:

24. **ki 'omer 'ani lakem n'bi'im um'lakim rabbim chash'qu lir'oth 'eth
'asher 'attem ro'im w'lo' ra'u w'lish'mo`a 'eth 'asher 'attem shom'im w'lo' shame`u.**

Luke10:24 “For I say to you, many prophets and kings have longed to see what you see,
and did not see it, and to hear what you are hearing but did not hear it.”

<24> λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν
ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

24 **legō gar hymin hoti polloi prophētai kai basileis ēthelēsan idein**

“for I say to you that many prophets and kings wanted to see

ha hymeis blepete kai ouk eidan, kai akousai ha akouete

what you see and they did not see them and to hear what you hear

kai ouk ēkousan.

and they did not hear them.”

כה והנה חכם אחד קם לנסותו ויאמר מורה מה-אעשה
ואירש חיי עולם:

25. **w'hinneh chakam 'echad qam l'nasotho wayo'mar Moreh mah-'e'eseh
w'irash chayey `olam.**

Luke10:25 Behold, a certain sage arose to test Him and said,
“Teacher, what should I do to take possession of eternal life?”

<25> Καὶ ἰδὸν νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέγων,
Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

25 Kai **idou nomikos tis anestē ekpeirazōn auton legōn,**

and behold a certain lawyer stood up testing Him saying,

Didaskale ti poiēsas zōēn aiōnion klēronomēsō?

“Teacher, what having done life eternal shall I inherit?”

כו ויאמר אליו מה-כתוב בתורה איך אתה קורא:

26. **wayo'mer 'elayu mah-kathub baTorah 'ey'k 'attah qore'.**

Luke10:26 He said to him, “What is written in the Law? How do you read it?”

<26> ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

26 ho de **eipen pros auton, En tō nomō ti gegraptai? pōs anaginōskeis?**

and He said to him, “In the Law what has been written? How do you read it?”

כז ויניען ויאמר ואחבת את יהוה אלהיך בכל-לבבך

ובכל-נפשך ובכל-מאדך ובכל-מקדך ואת-רעך כמוך:

27. **waya`an wayo'mar w'ahab'at 'eth Yahúwah 'Eloheyak b'kal-l'bab'ak**

ub'kal-naph'sh'ak ub'kal-m'od'ak ub'kal-mada`aak w'eth-re`aak kamoak.

Luke10:27 He answered and said, “You shall love **יְהוָה** your El with all your heart, and with all your soul, and with all your strength, and with all your knowledge, and your neighbor as yourself.”

<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.

27 ho de apokritheis eipen, Agapēseis kyrion ton theon sou and having answered he said, “You shall love YHWH your El ex holēs [tēs] kardias sou kai en holē tē psychē sou kai en holē tē ischui sou from all your heart and with all your soul and with all your strength kai en holē tē dianoia sou, kai ton plēsion sou hōs seauton. and with all your mind, and your neighbor as yourself.”

כח ויאמר אליו כן תשיבות עשה-זאת וחייה:

28. wayo'mer 'elayu ken heshibotah `aseh-zo'th wech'yeh.

Luke10:28 He said to him, “You have answered well. Do this and you shall live.”

<28> εἶπεν δὲ αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ.

28 eipen de autō, Orthōs apekrithēs; touto poiei kai zēsē. and He said to him, “You have answered correctly. Do this and you shall live.”

כט והוא חפץ להצטדיק ויאמר אל-יהושע ומי הוא רעי:

29. w'hu' chaphets l'hits'tadeq wayo'mer 'el-Yahushuà umi hu' re'i.

Luke10:29 But he desired to justify himself so he said to **וְיֵשׁוּעַ**, “And who is my neighbor?”

<29> ὁ δὲ θέλων δικαιῶσαι ἑαυτόν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστίν μου πλησίον;

29 ho de thelōn dikaiōsai heauton eipen pros ton Iēsoun, Kai tis estin mou plēsion? but wanting to justify himself he said to Yahushua, “And who is my neighbor?”

לויצען יהושע ויאמר איש אחד ירד מירושלם ליריחו
ונפל בידי שׂבדים והם הפשיטוהו וגם-פצעוהו
ויעזבו אותו והוא עומד בין-מות לחיים וילכו להם:

30. waya`an Yahushuà wayo'mar 'ish 'echad yarad miYrushalam liYricho w'naphal biydey shodadim w'hem hiph'shituhu w'gam-p'tsa`uhu waya`az'bu 'otho w'hu' `omed beyn-maweth lachayim wayel'ku lahem.

Luke10:30 **וְיֵשׁוּעַ** answered and said, “A certain man went down from Yerushalam to Yericho, and he fell into the hands of robbers. They stripped him and also wounded him, and abandoned him.

As he remained between the dead and the life, they walked on.”

<30> ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ καὶ λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν

καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμῖθανῃ.

30 hypolabōn ho Iēsous eipen, Anthrōpos tis katebainen apo Ierousalēm

having replied, Yahushua said, “A certain man was coming down from Jerusalem

eis Ierichō kai lēstais periepesen, hoi kai ekdysantes auton

to Jericho and he encountered robbers, who both having stripped him

kai plēgas epithentes apēlthon aphentes hēmithanē.

and having inflicted blows they went away having left him half dead.”

לֹא וַיִּקֶּר מִקְרָחוֹ כִּי־יָרַד בַּדֶּרֶךְ הַהוּא
וַיֵּרָא אוֹתוֹ וַיַּעֲבֹר מֵעָלָיו:

31. wayiqer miq'rehu kohen 'echad yarad badere'k hahu'

wayar' 'otho waya`abor me`alayu.

Luke10:31 “A certain priest happened by a coincidence going down on that road.

He saw him and passed over him.”

<31> κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ

καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν.

31 kata sygykrian de hierous tis katebainen en tē hodō ekeinē

“by chance and a certain priest was coming down by that way

kai idōn auton antiparēlthen;

and having seen him he passed by on the other side.”

לְבִי וְכֵן גַּם-אִישׁ לֵוִי נִקְרָה בַּמָּקוֹם וַיִּגַּשׁ
וַיֵּרָא אוֹתוֹ וַיַּעֲבֹר מֵעָלָיו:

32. w'ken gam-'ish Lewi niq'rah bamaqom wayigash

wayar' 'otho waya`abor me`alayu.

Luke10:32 “Likewise a Lewi man also came to the place

and approached and saw him but passed over him.”

<32> ὁμοίως δὲ καὶ Λευίτης [γενόμενος] κατὰ τὸν τόπον ἐλθὼν

καὶ ἰδὼν ἀντιπαρήλθεν.

32 homoiōs de kai Leuitēs [genomenos] kata ton topon elthōn

“and likewise also a Levite having happened upon the place, having come

kai idōn antiparēlthen.

and having seen, he passed by on the other side.”

לְגִיְהֵנָה שְׁמֶרֹנִי הָלַךְ בַּדֶּרֶךְ וַיָּבֵא עָלָיו
וַיֵּרָא אוֹתוֹ וַיִּקְהֶמוּ מֵעָיו:

33. w'hinneh Shom'roni hole'k badere'k wayabo' `alayu

wayar' 'otho wayehemu me`ayu.

Luke10:33 “Behold, a Shomroni was walking on a road. He came upon him

and saw him and he felt moved.”

<33> Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη,

33 Samaritēs de tis hodeuōn ēlthen kat' auton

"Samaritan but a certain traveling came upon him
kai idōn esplagchnisthē
and having seen him, he was filled with compassion,"

לֹד וַיִּגַּשׁ אֵלָיו וַיַּחְבֹּשׁ אֶת־פְּצָעָיו וַיְסִיכֵם בְּשֶׁמֶן וַיִּין
וַיַּרְכִּיבֵהוּ עַל־בְּהֵמָתוֹ וַיּוֹלִיכֵהוּ אֶל־הַמָּלֹן וַיַּכְלִקְלֵהוּ:

34. wayigash 'elayu wayech'bash 'eth-p'tsa`ayu way'sukem b'shemen wayayin
wayar'kibehu `al-b'hem'to wayolikehu 'el-hamalon way'kal'k'lehu.

Luke10:34 "He approached him and bandaged his wounds and poured to them in oil
and wine. He put him on his beast, and led him to an inn, and provided for him."

<34> καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον,
ἐπιβίβασας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον
καὶ ἐπεμελήθη αὐτοῦ.

34 kai proselthōn katedēsen ta traumata autou epicheōn elaion
"and having approached he bandaged his wounds pouring over them oil
kai oinon, epibibasas de auton epi to idion ktēnos ēgagen auton
and wine, and having placed him upon his own animal, he brought him
eis pandochēion kai epemelēthē autou.
to an inn and cared for him."

לֹה וַלְמַחֲרָת בְּנָסְעוֹ הוֹצִיא שְׁנֵי דִינָרִים וַיִּתֵּן לְבַעַל הַמָּלֹן
וַיֹּאמֶר כָּלְכָל אוֹתוֹ וְאֵת אֲשֶׁר תּוֹסִיף עוֹד לְהוֹצִיא עָלָיו
אֲנִי בְּשׁוּבִי אֲשַׁלְּמֵנִי לָךְ:

35. w'lamacharath b'nas`o hotsi' sh'ney dinarim
wayit'nem l'ba'al hamalon wayo'mar kal'kel 'otho
w'eth 'asher tosiph `od l'hotsi' `alayu 'ani b'shubi 'ashal'menu l'ak.

Luke10:35 "On the morrow when he traveled, he brought out two denarim
and gave them to the owner of the inn. He said, 'Provide for him;
and whatever add more you spend on him, I shall repay you when I return.'"

<35> καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεῖ καὶ εἶπεν,
Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ
ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

35 kai epi tēn aurion ekbalōn edōken duo dēnaria tō pandochēi
"and on the next day having taken out, he gave two denarii to the inn keeper
kai eipen, Epimelēthēti autou, kai ho ti an prosdapanēsēs egō
and said, take care of him, and whatever you spend in addition I,
en tō epanerchesthai me apodōsō soi.
when I return, shall repay you."

לּוֹ וַעֲתָה מִי מִן־הַשְּׁלֹשָׁה הָיָה בְּעֵינֶיךָ רֵעַ לְנַפְל בִּידֵי הַשֹּׁדָדִים:

36. w'`attah mi min-hash'lshah hayah b'eyneyak re`a lanophel biydey hashodadim.

Luke10:36 "Now, who of these three was a fellow in your eyes to the one who fell
into the hands of the robbers?"

36 τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστάς;

36 tis toutōn tōn triōn plēsion dokei soi gegonenai

“who of these three a neighbor seems to you to have become
tou empesontos eis tous lēstas?
to the one having fallen in among the robbers?”

לִזְוִי אָמַר הַעֲשֵׂה עִמּוֹ אֶת-הַחֶסֶד וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ לֵךְ
וַעֲשֵׂה-כֵן גַּם-אַתָּה:

37. wayo'mer ha'oseh imo 'eth-hechased wayo'mer 'elayu Yahushuà le'k
wa'aseh-ken gam-'attah.

Luke10:37 He said, “The one who carried out the mercy toward him.”

Ὠωϣϣ said to him, “Go and do likewise yourself also.”

37 ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ.

εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποίει ὁμοίως.

37 ho de eipen, Ho poiēsas to eleos met' autou. eipen de autō ho Iēsous,
and he said, the one having shown mercy on him. And said to him Yahushua,
Poreuou kai sy poiei homoiōs.
“Go and you do likewise.”

לַח-וִיחִי בְּנִסְעָם וַיָּבֹא אֶל-כְּפָר אָחָד וַאֲשָׁה אַחַת
וַשְּׁמָה מַרְתָּא אֶסְפָּה אוֹתוֹ אֶל-בֵּיתָהּ:

38. way'hi b'nas'am wayabo' 'el-k'phar 'echad w'ishah 'achath
ush'mah Mar'tha' 'as'phah 'otho 'el-beythah.

Luke10:38 And it came to pass as they traveled, He came to a certain village.
and a certain woman named Martha took Him into her house.

38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην τινά·

γυνή δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτόν.

38 En de tō poreuesthai autous autos eisēlthen eis kōmēn tina;
and while they went He entered into a certain village.

gynē de tis onomati Martha hypedexato auton.

Woman and a certain by the name Martha received Him.

לְטוֹלָהּ אָחוֹת וַשְּׁמָה מֵרָגִים
אֲשֶׁר יִשְׁבָּה לְרַגְלֵי יְהוֹשֻׁעַ לְשִׁמְעַ אֶל-דְּבָרוֹ:

39. w'lah 'achoth ush'mah Mir'yam 'asher yash'bah l'rag'ley Yahushuà
lish'mo'a 'el-d'baro.

Luke10:39 She had a sister named Miryam who sat at the feet of Ὠωϣϣ
to listen to His word.

39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, [ἡ]

καὶ παρακαθελθῆσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ.

39 kai tēde ēn adelphē kaloumenē Mariam, [hē] kai parakathestheisa
and to this woman was a sister being called Mary, who also having sat down beside
pros tous podas tou kyriou ēkouen ton logon autou.
at the feet of the Master was listening to His word.

מִמָּרְתָּא יָגַעָה בְּרַב שְׂרֻתָּהּ וַתִּגַּשׁ וַתֹּאמֶר הֲלֹא תָשִׁים
עַל-לִבְךָ אֲדֹנִי אֲשֶׁר אָחֻזִּי עֲזַבְתִּנִּי לְשֶׁרֶת לְבַדִּי
אָמַר-נָא אֵלַיָּה וְתִתְמָךְ-בִּי:

40. uMar'tha' yag`ah b'rob sheruthah watigash wato'mer halo' thasim `al-lib'ak
'Adoni 'asher 'achothi `azabath'ni l'shareth l'badi 'emar-na' 'eleyah w'thith'ma'k-bi.

Luke10:40 Martha was worn out by serving so much, so she approached Him and said,
“My Adon, do You not place it on your heart, that my sister has abandoned to serve alone?
Please tell her to lend me some support.”

40> ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν·
ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με
κατέλιπεν διακονεῖν; εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

40 hē de Martha periespato peri pollēn diakonian; epistasa de eipen,
but Martha was being distracted about much service and having stood by she said,
Kyrie, ou melei soi hoti hē adelphē mou monēn me katelipen diakonein?
“Master, is it of no concern to you that my sister alone me left to serve?
eipe oun autē hina moi synantilabētai.
Speak, then, to her that she may help me.”

מֵאֲוִיעַן יְהוֹשֻׁעַ וַיֹּאמֶר לָהּ מָרְתָּא מָרְתָּא
אַתְּ הִיאָגֶת וּמִבְּהֶלֶת לְדַבָּרִים הַרְבֵּה:

41. waya`an Yahushuà wayo'mer lah Mar'tha' Mar'tha'
'at' do'egeth um'boheleth lid'barim har'beh.

Luke10:41 OW ʾʿ answered and said to her, “Martha, Martha,
you are worried and alarmed about many things.”

41> ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος, Μάρθα Μάρθα,
μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά,

41 apokritheis de eipen autē ho kyrios, Martha Martha,
and having answered said to her the Master, “Martha, Martha,
merimnās kai thorybazē peri polla,
you are worried and troubled about many things,”

מִבְּיָאִין צִרְךָ אֶלֶּא בְּאַחַד וּמִרְיָם בְּחֶרֶה בְּחֶלֶק הַטּוֹב
אֲשֶׁר לֹא-יִקַּח מִמֶּנָּה:

42. w'eyn tsore'k 'ela' b'echad uMir'yam bacharah bacheleq hatob
'asher lo'-yuqach mimenah.

Luke10:42 “But nothing is necessary except one thing,
and Miryam has chosen the good part, which shall not be taken from her.”

<42> ἐνὸς δέ ἐστιν χρεία·

Μαριάμ γάρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς.

42 **henos de estin chreia; Mariam gar tēn agathēn merida exelexato**

but one is necessary. For Mary the good part chose

hētis ouk aphairethēsetai autēs.

which shall not be taken away from her.

Chapter 11

אֲנִי־הִי הוּא מִתְפַּלֵּל בְּמָקוֹם אֶחָד וּכְכֹלָתוֹ
וַיֹּאמֶר אֵלָיו אֶחָד מִתְלַמִּידָיו אֲדֹנָי לְמַדְנִי לְהִתְפַּלֵּל
כְּאֲשֶׁר לְמַד גַּם־יְהוֹחָנָן אֶת־תְּלַמִּידָיו:

1. way'hi hu' mith'palel b'maqom 'echad uk'kaltho

wayo'mer 'elayu 'echad mital'midayu 'Adoni lam'denu l'hith'palel

ka'asher limed gam-Yahuchanan 'eth-tal'midayu.

Luke11:1 It happened that He was praying in a certain place,
and when He finished, one of His disciples said to Him, “My Adon (Master),
teach us to pray, just as Yahuchanan also taught his disciples.”

<11:1> Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον,
ὥς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον
ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.

1 Kai egeneto en tō einai auton en topō tini proseuchomenon, hōs epausato,
and it came about while He was in a certain place praying, as He stopped,
eipen tis tōn mathētōn autou pros auton, Kyrie,
said a certain one of His disciples to Him, “Master,
didaxon hēmas proseuchesthai, kathōs kai Iōannēs edidaxen tous mathētas autou.
teach us to pray, just as also John taught his disciples.”

בַּיֹּאמֶר אֵלֵיהֶם כִּי תִתְפַּלְלוּ אָמְרוּ אַבִּינוּ (שֶׁבַשְׁמַיִם) יִתְקַדֵּשׁ
שְׁמֶךָ תָּבוֹא מְלְכוּתְךָ (יַעֲשֶׂה רְצוֹנְךָ כְּמוֹ בִשְׁמַיִם כֵּן בָּאָרֶץ):

2. wayo'mer 'aleyhem ki thith'palalu 'im'ru 'Abinu (shebashamayim) yith'qadash
sh'meak tabo' mal'kutheak (ye'aseh r'tson'ak k'mo bashamayim ken ba'arets).

Luke11:2 He said to them, “When you pray, say, ‘Our Father {who is in the heavens},
may Your name be sanctified. Your kingdom come.
{as Your will be done in the heavens, so in earth}.”

<2> εἶπεν δὲ αὐτοῖς, Ὄταν προσεύξησθε λέγετε,
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ θέλημά σου, ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

2 eipen de autois, Hotan proseuchēsthe legete,
and he said to them, “When you pray say,
Pater ēmōn [ho en tois ouranois], hagiasthētō to onoma sou;
Our Father, who in the heavens, let be held in reverence Your name.
elthetō hē basileia sou. [Geēthētō to thelēma sou,
Let come Your kingdom. Let be done Your will

ōs en ouranō, kai epi tēs gēs.]
as in the heavens, also on the earth.”

ג אֶת-לֶחֶם חֻקֵּנוּ תֵן-לָנוּ יוֹם יוֹם:

3. 'eth-lechem chuqenu ten-lanu yom yom.

Luke11:3 “Give us the bread that is our allotment each day.”

<3> τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

3 ton arton hēmōn ton epiousion didou hēmin to kath' hēmeran;

“Our bread daily give to us each day.”

ד וּמַחֲל-נָא עַל-חַטֹּאתֵינוּ כִּי מַחֲלִים גַּם-אַנְחֵנוּ לְכֹל הַחַיִּב לָנוּ
וְאַל-תְּבִיאֵנוּ לְיַדִּי נִסְיוֹן (כִּי אִם-הַצִּילָנוּ מִן-הָרָע):

4. um'chal-na' `al-chato'thenu ki moch'lim gam-'anach'nu l'kol hachayab lanu
w'al-t'bi'enu liydey nisayon (ki 'im-hatsilenu min-hara').

Luke11:4 “Please forgive us our sins, for we also forgive all them who are indebted to us.
And lead us not into the hand of testing. {But deliver us from what is evil.}”

<4> καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ρῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

4 kai apfes hēmin tas hamartias hēmōn,

“and forgive us our sins,

kai gar autoi aphiomēn panti opheilonti hēmin;

for indeed we ourselves are forgiving everyone being indebted to us.

kai mē eisenegkēs hēmas eis peirasmon, [alla pusai ēmas apo tou ponērou].

And may you not lead us into temptation, but deliver us from evil.”

ה וַיֹּאמֶר אֲלֵיהֶם מִי בָכֶם אֲשֶׁר-לוֹ אֶחָב וְהָלַךְ וּבָא אֵלָיו
בְּחִצּוֹת הַלַּיְלָה וְאָמַר אֵלָיו יְדִידִי הַלְּוֵנִי שְׁלֹשֶׁת כֶּבֶדוֹת-לֶחֶם:

5. wayo'mer 'aleyhem mi bakem 'asher-lo 'oheb w'hala'k uba' 'elayu
bachatsoth halay'lah w'amar 'elayu y'didi hal'weni sh'lisheth kik'roth-lachem.

Luke11:5 He said to them, “Which of you shall have a friend who would go and come to him at midnight and says to him, ‘My dear friend, loan me three loaves of bread,’”

<5> Καὶ εἶπεν πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει φίλον καὶ πορεύσεται
πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

5 Kai eipen pros autous, Tis ex hymōn hexei philon

and he said to them, “Who among you shall have a friend

kai poreusetai pros auton mesonyktiou kai eipē autō,

and shall come to him at midnight and say to him,

Phile, chrēson moi treis artous,

friend, lend to me three loaves,”

ו כִּי-אֶחָבִי בָּא אֵלַי מִן-הַדֶּרֶךְ וְלִי אֵין-כֹּל לְשׁוֹם לְפָנָיו:

6. ki-'ohabi ba' 'elay min-hadare'k w'li 'eyn-kol lasoom l'phanayu.

Luke11:6 “because my friend has come to me from a road,
and I do not have enough to offer in the presence of him.”

<6> ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

6 epeidē philos mou paregeneto ex hodou pros me

“because my friend arrived from a journey to me

kai ouk echō ho parathēsō autō;

and I do not have what I shall set before him.”

זֶהוּא מִבֵּית יַעֲנָה וַיֹּאמֶר אֶל-תּוֹגִיעָנִי כִּי-כָּבֹר נִסְגָּרָה הַדֶּלֶת
וַיִּלְדִּי שׁוֹכְבִּים עִמָּדִי בַּמֶּטָּה לֹא-אוּכַל לָקוּם וּלְתֶת לָךְ:

7. w'hu' mibayith ya`aneh w'yo'mar 'al-togi`eni ki-k'bar nis'g'rah hadeleth
wiladay shok'bim `imadi bamitah lo'-'ukal laqum w'latheth l'ak.

Luke11:7 “But from the house he would answer and say,
‘Do not make me move, because the door is already closed
and my children are lying with me in bed. I am not able to get up and to give it to you.’”

<7> κάκεῖνος ἔσθθεν ἀποκριθεὶς εἶπη, Μὴ μοι κόπους πάρεχε·

ἤδη ἡ θύρα κέκλεισται καὶ τὰ παῖδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·

οὐ δύναμαι ἀναστὰς δοῦναί σοι.

7 kakeinos esōthen apokritheis eipē, Mē moi kopous pareche;

and that one within having answered may say, do not me troubles cause.

ēdē hē thyra kekleistai kai ta paidia mou met' emou eis tēn koitēn eisin;

Already the door has been shut and my children with me in the bed are.

ou dynamai anastas dounai soi.

I am not able having arisen to give to you anything.

ח אָמַר אָנִי לָכֶם גַּם כִּי לֹא-יָקוּם לְתֶת-לוֹ עַל-הַיּוֹתוֹ
אֶהְיֶה יָקוּם בַּעֲבוּר עֲזִיזוֹת פָּנָיו וַיִּתֵּן-לוֹ כָּכֹל-צָרָכּוֹ:

8. 'omer 'ani lakem gam ki lo'-yaqum latheth-lo 'al-heyotho 'ohabo yaqum ba`abur
`azuth panayu w'yiten-lo k'kal-tsar'ko.

Luke11:8 “I say to you, even though he would not get up to give it to him
just for being his friend gotten up, on account of insolence he shall get up
and give him everything he needs.”

<8> λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ,

διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

8 legō hymin, ei kai ou dōsei autō anastas

“I say to you, even if he shall not give to him having arisen

dia to einai philon autou, dia ge tēn anaideian autou

because a friend he is of him, yet because of his persistence

egertheis dōsei autō hosōn chrēzei.

having arisen he shall give to him as much as he needs.”

ט וְגַם-אָנִי אָמַר לָכֶם שְׂאֵלּוֹ וַיִּנָּתֵן לָכֶם הַרְשׁוֹ

וְתִמְצְאוּ דְּבָקוֹ וְיִפָּתַח לָכֶם:

9. w'gam-'ani 'omer lakem sha'alu w'ynathen lakem
dir'shu w'thim'tsa'u diph'qu w'yipathach lakem.

Luke11:9 “I also say to you, ask, and it shall be given to you.
Seek, and you shall find. Knock, and it shall be opened for you.”

<9> καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε
καὶ εὕρήσετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν·

9 kagō hymin legō, aiteite kai dothēsetai hymin, zēteite kai heurēsete,
and I tell you, ask, and it shall be given to you, seek, and you shall find,
krouete kai anoigēsetai hymin;
knock and it shall be opened to you.

יְכִי כָל-הַשְּׂאֵל יִקְבֹּל וְהַדֹּרֵשׁ יִמְצָא וְהַדֹּפֵק יִפָּתַח-לוֹ:

10. ki kal-hashho'el y'qabel w'hadoresh yim'tsa' w'hadopheq yipathach-lo.

Luke11:10 “For everyone who asks shall receive. One who seeks, shall find.
One who knocks, it shall be opened for him.”

<10> πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοίγ[ησ]εται.

10 pas gar ho aitōn lambanei kai ho zētōn heuriskei
“for everyone asking, receives and the one seeking, finds
kai tō krouonti anoig[ēs]etai.
and to the one knocking it shall be opened.”

יֵאוּמִי בָכֶם הָאָב אֲשֶׁר יִשְׂאֵל מִמֶּנּוּ בָנוּ לֶחֶם וְנָתַן-לוֹ אָבֶן
וְאִם-דָּג הֵיטֵן-לוֹ נָחָשׁ תַּחַת הַדָּג:

11. umi bakem ha'ab 'asher yish'al mimenu b'no lechem w'nathan-lo 'aben
w'im-dag hayiten-lo nachash tachath hadag.

Luke11:11 “What father among you, if his son shall ask him for bread would give him
a stone? And for a fish, would give him a snake instead of a fish?”

<11> τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν,
καὶ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

11 tina de ex hymōn ton patera aitēsei ho huios ichthyn,
“and what among you father is there shall ask the son for a fish,
kai anti ichthuos ophin autō epidōsei?
and instead of a fish a snake shall give to him?”

יֵבֹאוּ כִּי-יִשְׂאָלֵנוּ בִּיצָה הֵיטֵן-לוֹ עֶקְרָב:

12. 'o ki-yish'alenu beytsah hayiten-lo 'aq'rab.

Luke11:12 “Or if he asks him for an egg, would give him a scorpion?”

<12> ἢ καὶ αἰτήσῃ ὄον, ἐπιδώσει αὐτῷ σκορπίον;

12 ē kai aitēsei ōon, epidōsei autō skorpion?
“or even if he shall ask for an egg, shall he give to him a scorpion?”

יגִהֶן-אַתֶּם הָרָעִים יִדְעִים לָתֵת מִתְּנוֹת טֹבוֹת לְבָנֵיכֶם
אַף-כִּי הָאָב מִן-הַשָּׁמַיִם יֵתֵן אֶת-רוּחַ הַקֹּדֶשׁ לְשׂאֲלִים מֵאֵתוֹ:

13. hen-‘attem hara`im yod`im latheth matanoth toboth lib`neykem
‘aph-ki ha`ab min-hashamayim yiten ‘eth-Ruach haQodesh lasho`alim me’ito.

Luke11:13 “See, you who are evil, know how to give good gifts to your sons. Even more so the Father of the heavens shall give the Holy Spirit to those who ask of Him?”

<13> εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ
διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ
δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

13 ei oun hymeis ponēroi hyparchontes oidate domata agatha didonai tois teknois hymōn,
“if therefore you, being evil ones know good gifts to give to your children,
posō mallon ho patēr [ho] ex ouranou
how much more the father from the heavens
dōsei pneuma hagion tois aitousin auton.
shall give the Holy Spirit to the ones asking Him.”

יִדְוִיהִי הַיּוֹם וַיִּגָּרֶשׁ שָׂדֶה וְהוּא אֵלִים וַיְהִי כַּאֲשֶׁר יֵצֵא הַשָּׂדֶה
וַיְדַבֵּר הָאֵלִים וַיִּתְמָהוּ הָעָם:

14. way’hi hayom way’gareash shed w’hu’ ilem
way’hi ka’asher yatsa’ hashed way’daber ha’ilem wayith’m’hu ha`am.

Luke11:14 And it came to pass on a day, He was driving out a demon that it was mute.
And it came to pass, when the demon came out, the mute man spoke,
and the people were amazed.

<14> Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν·
ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.

14 Kai ēn ekballōn daimonion [kai auto ēn] kōphon;
and He was casting out a demon and it was mute.
egeneto de tou daimoniou exelthontos elalēsen ho kōphos
And it came to pass when the demon having come out spoke the mute
kai ethaumasán hoi ochloi.
and were amazed the crowds.

טוֹיֵשׁ מֵהֶם אָשֶׁר אָמְרוּ בְּבַעַל-זְבוּל שֵׁר הַשְּׂדִיִּים הוּא
מְגַרֵּשׁ אֶת-הַשְּׂדִיִּים:

15. w’yesh mehem ‘asher ‘am’ru b’Ba`al-Z’bul sar hashedim hu’
m’gareash ‘eth-hashedim.

Luke11:15 There were some of them who said, “By Baal Zebul, the ruler of the demons, He drives out demons.”

<15> τινὲς δὲ ἐξ αὐτῶν εἶπον,
Ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

15 tines de ex autōn eipon, En Beelzeboul tō archonti tōn daimoniōn
but some of them said, “By Beelzeboul the ruler of the demons

ekballei ta daimonia;
He casts out the demons.”

טז וַיֵּשׁ אֲשֶׁר נִסּוּהוּ וַיִּשְׁאַלּוּ מִמֶּנּוּ אוֹת מִן־הַשָּׁמַיִם:

16. w'yesh 'asher nisuhu wayish'alu mimenu 'oth min-hashamayim.

Luke11:16 There were some who tested Him and asked Him
for a sign from the heavens.

<16> ἕτεροι δὲ πειράζοντες σημείον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

16 heteroi de peirazontes sēmeion ex ouranou ezētoun par' autou.

and others testing Him, a sign from the heavens they were seeking from Him.

יְזַהוּא יָדַע אֶת־מַחְשְׁבוֹתָם וַיֹּאמֶר אֲלֵיהֶם

כָּל־מַמְלָכָה הַנִּחָלָקָה עַל־עַצְמָהּ תִּחָרֵב וּבֵית עַל־בֵּית יִפֹּל:

17. w'hu' yada` 'eth-mach'sh'botham wayo'mer 'aleyhem

kal-mam'lakah hanechelaqah `al-`ats'mah techareb ubayith `al-bayith yipol.

Luke11:17 He knew their thoughts and said to them, “Every kingdom divided against itself
shall be destroyed, and a house shall fall against a house.”

<17> αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς,

Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει.

17 autos de eidōs autōn ta dianoēmata eipen autois, Pasa basileia eph' heautēn

but He having known their thoughts said to them, “Every kingdom against itself
diemeristheisa erēmoutai kai oikos epi oikon piptei.

having been divided is laid waste and a house divided against a house falls.”

יְהוָה וְגַם־הַשָּׁטָן אִם־נִחָלַק עַל־עַצְמוֹ אֵיכָכָה תִּכּוֹן מַמְלַכְתּוֹ

כִּי אָמַרְתֶּם שֶׁבְּעַל־זְבוּל מְגַרֵּשׁ אֲנִי אֶת־הַשְּׂדִיִּים:

18. w'gam-hasatan 'im-nechelaq `al-`ats'mo 'eykakah tikon mam'lak'to

ki 'amar'tem sheb'Ba'al-Z'bul m'garesh 'ani 'eth-hashedim.

Luke11:18 “Even if the satan is divided against himself, how then shall his kingdom
remain firm? For you say that by Baal Zebul I drive out the demons.”

<18> εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

18 ei de kai ho Satanas eph' heauton diemeristhē, pōs stathēsetai hē basileia autou?

“and if also Satan against himself was divided, how shall stand his kingdom?

hoti legete en Beelzeboul ekballein me ta daimonia.

because you say by Beelzeboul that I cast out the demons.”

יֵשׁוּאִים־אֲנִי מְגַרֵּשׁ אֶת־הַשְּׂדִיִּים בְּעַל־זְבוּל בְּנִיכֶם בְּמִי

הֶם מְגַרֵּשִׁים אֹתָם עַל־כֵּן הָמָּה יִהְיוּ שׂוֹפְטֵיכֶם:

19. w'im-'ani m'garesh 'eth-hashedim b'Ba'al-z'bul b'neykem b'mi hem m'garashim
'otham `al-ken hemah yih'yu shoph'teykem.

Luke11:19 “And if I drive out the demons by Baal Zebul,
by whom do your sons drive them out? Therefore they shall be your judges!”

<19> εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν
ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

19 ei de egō en Beelzeboul ekballō ta daimonia, hoi huioi hymōn

“but if I by Beelzeboul cast out the demons, your sons
en tini ekballousin? dia touto autoi hymōn kritai esontai.
by whom do they cast them out? Therefore they your judges shall be.”

כַּן אִם-בְּאַצְבַּע אֱלֹהִים מְגַרֵּשׁ אֲנִי אֶת-הַשְּׂדִים
הִנֵּה הַמְּלָכּוּת הַגִּיָּעָה אֵלֵיכֶם מִלְּכֹות הָאֱלֹהִים:

20. w'im-b'ets'ba' 'Elohim m'garesh 'ani 'eth-hashedim
hinneh higi'ah 'aleykem mal'kuth ha'Elohim.

Luke11:20 “But if by the finger of the Elohim I drive out demons,
behold, the kingdom of the Elohim has arrived to you!”

<20> εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια,
ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

20 ei de en daktylō theou [egō] ekballō ta daimonia,

but if by the finger of Elohim I cast out the demons,
ara ephthasen eph' hymas hē basileia tou theou.
then came upon you the kingdom of the Elohim.

כַּאֲכִשְׁהַגְבוֹר שׁוֹמֵר אֶת-חֲצֵרוֹ וְנִשְׁקוֹ עָלָיו שְׁלֹום יִהְיֶה רְכוּשׁוֹ:

21. k'shehagibor shomer 'eth-chatsero w'nish'qo `alayu shalom yih'yeh r'kusho.

Luke11:21 “When a mighty man guards his court and his weapon is upon him,
his possessions shall have peace.”

<21> ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν,
ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ.

21 hotan ho ischyros kathōplismenos phylassē tēn heautou aulēn,

“when the strong one having been well equipped, guards the palace of himself
en eirēnē estin ta hyparchonta autou;
in peace are his possessions.”

כַּבְּיָאִם-יָבוֹא עָלָיו חֶזֶק מִמֶּנּוּ וַתִּקְפוּ יָשָׁא מִמֶּנּוּ אֶת-נִשְׁקוֹ
אֲשֶׁר בְּטַח-בּוֹ וְאֶת-מִלְּחָחוֹ יַחְלֵק:

22. w'im-yabo' `alayu chazaq mimenu uth'qapho yisa' mimenu 'eth-nish'qo
'asher batlach-bo w'eth-mal'qocho y'chaleq.

Luke11:22 “But when someone stronger than him comes against him and overpowers him,
He shall take his weapon that he trusted in from him and divide his spoils.”

<22> ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν,
τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

22 epan de ischyroteros autou epelethōn nikēsē auton,

but when a stronger one than him having come overcomes him,
tēn panoplian autou airei eph' hē epepoithei kai ta skyla autou diadidōsin.
his armor he takes, on which he had depended and his spoils he distributes.

כג כָּל אֲשֶׁר אֵינָנוּ אִתּוֹ הוּא לְנִגְדֵי
וְאֲשֶׁר אֵינָנוּ מִכֵּנִס אִתּוֹ הוּא מַפְזֵר:

23. kol 'asher 'eynenu 'iti hu' l'neg'di wa'asher 'eynenu m'kanes 'iti hu' m'phazer.

Luke11:23 “Everyone who is not with Me is against Me,
and whoever does not gather with Me scatters.”

<23> ὁ μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

23 ho mē ōn met' emou kat' emou estin,

“the one not being with Me against Me is,

kai ho mē synagōn met' emou skorpizei.

and the one not gathering with Me scatters.”

כד הָרוּחַ הַטָּמֵא אַחֲרֵי צֵאתָהּ מִן-הָאָדָם תִּשׁוּט בְּמִקְוֹת
צִיָּה לְבִקְשָׁ-לָהּ מְנוּחַ וְלֹא תִמְצָא אֶז תֹּאמַר אֲשׁוּבָה-נָא
אֶל-בֵּיתִי אֲשֶׁר יָצָאתִי מִשָּׁם:

24. haruach hat'me'ah 'acharey tse'thah min-ha'adam t'shotet bim'qomoth tsiah
l'baqesh-lah manoach w'lo' thim'tsa' 'az to'mar 'ashubah-na' 'el-beythi
'asher yatsa'thi misham.

Luke11:24 “the impure spirit, after it goes out from a man,
wanders through dry places seeking for it to rest but it does not finding one.
Then it says, ‘Let me return to my house where I came from there.’”

<24> Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκει.
[τότε] λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.

24 Hotan to akatharton pneuma exelthē apo tou anthrōpou,

“when the unclean spirit goes out from the man

dierchetai di' anydrōn topōn zētoun anapausin kai mē heuriskon;

it goes through waterless places seeking a resting place and not finding one.

[tote] legei, Hypostrepsō eis ton oikon mou hothen exēlthon;

Then it says, ‘I shall return to my house from where I came out.’”

כה וּבָבוֹאָהּ תִּמְצָא אֹתוֹ מְטֻאָט וּמְהֻדָּר:

25. ub'bo'ah tim'tsa' otho m'tu'ta' um'hudar.

Luke11:25 “After it comes in, it shall find it swept and decorated.”

<25> καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

25 kai elthon heuriskei sesarōmenon kai kekosmēmenon.

“and having come it finds it having been swept and having been put in order.”

כו וְאַחֵר תֵּלֵךְ וְלִקְחָהּ שִׁבְעַ רִחוֹת אַחֲרוֹת רָעוֹת מִמֶּנָּה

וּבָאוּ וַשְּׁכֵנוּ שָׁם וְהָיְתָה אַחֲרֵית הָאָדָם הַהוּא רָעָה מֵרֵאשִׁיתוֹ:

26. w'achar tele'k w'laq'chah sheba` ruchoth 'acheroth ra'oth mimenah
uba'u w'shak'nu sham w'hay'thah 'acharith ha'adam hahu' ra'ah mere'shitho.

Luke11:26 “After it goes, it takes with it seven other spirits more evil than itself,
and they come and live there, and the end of that man is worse than his beginning.”

<26> τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτὰ
καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου
χείρονα τῶν πρώτων.

26 tote poreuetai kai paralambanei hetera pneumata ponērotera heautou hepta
“then it goes and takes other spirits more evil than itself, seven,
kai eiselhonta katoikei ekei; kai ginetai ta eschata tou anthrōpou ekeinou
and having entered it dwells there. And becomes the last condition of that man
cheirona tōn prōtōn.
worse than the first.”

כַּזְוִיָּהּ כִּדְבָרוֹ אֶת־הַדְּבָרִים הָאֵלֶּה וְאִשָּׁה אַחַת מֵן־הָעָם
נִשְׁאַחַ אֶת־קוֹלָהּ וּתְאֹמַר אֵלָיו אֲנִשְׁרֵי הַבֶּטֶן אֲשֶׁר נִשְׁאַתִּי
וְאֲנִשְׁרֵי הַשְּׁדִים אֲשֶׁר יָנַקְתִּי:

27. way'hi k'dab'ro 'eth-had'barim ha'eleh w'ishah 'achath min-ha'am nas'ah
'eth-qolah wato'mer 'elayu 'ash'rey habeten 'asher n'sa'ath'ak
w'ash'rey hashadayim 'asher yanaq'at.

Luke11:27 And it came to pass, as He said these things, a certain woman
from the people lifted her voice and said to Him, “Blessed is the womb that bore You!
and blessed are the breasts at which You nursed!”

<27> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνήν γυνή ἐκ τοῦ ὄχλου
εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.

27 Egeneto de en tō legein auton tauta
And it came about while He says these things,
eparasa tis phōnēn gynē ek tou ochlou eipen autō,
having lifted up a certain her voice woman from the crowd said to Him,
Makaria hē koilia hē bastasasa se kai mastoi hous ethēlasas.
“Blessed is the womb having carried You and the breasts which You sucked.”

כַּחֲוִיָּהּ אָמַר וְאֵף כִּי־אֲנִשְׁרֵי הַשְּׁמָעִים
וְהַשְּׁמָרִים אֶת הַדָּבָר הָאֵלֶּהִים:

28. w'hu' 'amar w'aph ki-'ash'rey hashom'`im w'hashom'rim 'eth d'bar ha'Elohim.

Luke11:28 But He said, “Even more so, blessed are those who hear
and those who observe the Word of Elohim.”

<28> αὐτὸς δὲ εἶπεν,
Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

28 autos de eipen, Menoun
But he said, “On the contrary

makarioi hoi akouontes ton logon tou theou kai phylassontes.

blessed are the ones hearing the Word of Elohim and observing it.”

כט וּבְהִקְבִּץ עַם-רָב וַיִּפְתָּח פִּיו

וַיֹּאמֶר הַדּוֹר הַזֶּה הָיָה רָע הָיָה אֹתָהּ הוּא מְבַקֵּשׁ
וְאֹת לֹא יִנָּתֵן-לוֹ בְּלִתי אִם-אֹת יוֹנָה (הַנָּבִיא):

29. ub'hiqabets `am-rab wayiph'tach piu wayo'mar hador hazeh dor ra` hu'
'oth hu' m'baqesh w'oth lo' yinathen-lo bil'ti 'im-'oth Yonah (hanabi').

Luke11:29 When a large crowd of people had gathered, He opened his mouth and said,
“This generation is a evil generation. It seeks a sign,
but a sign shall not be given to it except the sign of Yonah {the prophet}.”

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν,
Ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ,
καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

29 Tōn de ochlōn epathroizomenōn ērxato legein,

And as the crowds are gathering even more he began to say,

Hē genea hautē genea ponēra estin;

“This generation an evil generation is.

sēmeion zētei, kai sēmeion ou dothēsetai autē

It is seeking a sign, and a sign shall not be given to it

ei mē to sēmeion Iōna [tou prophētou].

except the sign of Jonah the prophet.”

לְכִי כַאֲשֶׁר הָיָה יוֹנָה לְאַנְשֵׁי נִינְוָה לְאֹת כֵּן יִהְיֶה
גַּם-בֶּן-הָאָדָם לַדּוֹר הַזֶּה:

30. ki ka'asher hayah Yonah l'an'shey Nin'weh l'oth
ken yih'yeh gam-Ben-ha'Adam lador hazeh.

Luke11:30 “For just as Yonah was a sign to the people of Nineweh,
so shall the Son of Man be for this generation.”

30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευítais σημεῖον, οὕτως ἔσται
καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

30 kathōs gar egeneto Iōnas tois Nineuitais sēmeion,

“For just as Jonah became to the Ninevites a sign,

houtōs estai kai ho huios tou anthrōpou tē geneā tautē.

so shall be also the Son of Man to this generation.”

לֹא מִלְכַּת תִּימָן תַּעֲמֹד לְמִשְׁפָּט עַם-אַנְשֵׁי הַדּוֹר הַזֶּה
וְהַרְשִׁיעָה אוֹתָם כִּי בָאָה מְקִצּוֹת הָאָרֶץ לְשִׁמֹּעַ
אֶת-חֻכְמַת שְׁלֹמֹה וְהָיָה יֵשׁ-פָּה גָדוֹל מִשְׁלֹמֹה:

31. mal'kath Teyman ta'amod lamish'pat `im-'an'shey hador hazeh
w'hir'shi`ah 'otham ki ba'ah miq'tsoth ha'arets lish'mo`a 'eth-chak'math Sh'lomoh
w'hinneh yesh-poh gadol miSh'lomoh.

Luke11:31 “The Queen of Teyman shall stand in judgment of the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Shelomoh. But behold! There is one greater than Shelomoh here.”

<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 ὦδε.

31 basilissa notou egerthēsetai en tē krisei

“the Queen of the south shall be raised at the judgment
meta tōn andrōn tēs geneas tautēs kai katakrinei autous,
with the men of this generation and she shall condemn them,
hoti ēlthen ek tōn peratōn tēs gēs akousai tēn sophian Solomōnos,
because she came from the ends of the earth to hear the wisdom of Solomon,
kai idou pleion Solomōnos hōde.
and behold one greater than Solomon is here.”

לב אנשי נינְוָה יַעֲמְדוּ לַמִּשְׁפָּט עִם־הַדּוֹר הַזֶּה וְהַרְשִׁיעָהוּ
כִּי הֵם שָׁבוּ בִקְרִיאַת יוֹנָה וְהֵיכָה יֵשׁ-פֹה גָדוֹל מִיוֹנָה:

32. ‘an’shey Nin’weh ya’am’du lamish’pat `im-hador hazeh w’hir’shi’uhu
ki hem shabu biq’ri’ath Yonah w’hinneh yesh-poh gadol miYonah.

Luke11:32 “The men of Nineweh shall stand in judgment of this generation and condemn it, because they repented at the preaching of Yonah. Behold, there is something greater than Yonah here.”

<32> ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινουσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὦδε.

32 andres Nineuitai anastēsontai en tē krisei meta tēs geneas tautēs

“Men, Ninevites shall stand up at the judgment with this generation
kai katakrinousin autēn; hoti metenoēsan eis to kērygma Iōna,
and shall condemn it. Because they repented at the preaching of Jonah,
kai idou pleion Iōna hōde.
and behold one greater than Jonah is here.”

לֹא־אֵין מִדְּלִיק-נֵר לְשׁוֹם בַּסֶּתֶר אוֹ-תַחַת הָאֵיפָה
כִּי יִשְׁמְחוּ עַל הַמְּנוּחָה לְמַעַן יֵרְאוּ בְּאֵי הַבַּיִת אֶת-אוֹרוֹ:

33. ‘eyn mad’liq-ner lasom basether ‘o-thachath ha’eyphah
ki y’simehu `al ham’norah l’ma’an yir’u ba’ey habayith ‘eth-‘oro.

Luke11:33 “One does not kindle a lamp, puts it away in a cellar nor under a bushel measure. But one places it on the lampstand, so that those who come into the house may see its light.”

<33> Οὐδεὶς λύχνον ἄψας εἰς κρύπτῃν τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ’ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

33 Oudeis lychnon hapsas eis kryptēn tithēsīn

“No one having lit a lamp in a hidden place puts it,

[oude hypo ton modion]

neither under the measuring bucket,

all' epi tēn lychnian, hina hoi eisporouomenoi to phōs blepōsin.

but on the lampstand, in order that the ones entering the light may see.”

לד נר הגוף הוא העין לכן עינך כִּי-תִהְיֶה תְּמִימָה
גַם כָּל-גּוּפְךָ יֵאָזֵר וּבְהִיּוֹתָהּ רָעָה וְחָשֶׁךְ גַּם-גּוּפְךָ:

34. ner haguph hu' ha`ayin laken `eyn'ak ki-thih'yeh th'mimah
gam kal-guph'ak ye'or ubih'yothah ra`ah w'chasha'k gam-gupheak.

Luke11:34 “The eye is the lamp of your body. Thus if your eye is clear,
all your body also is illuminated. And when it is evil, your body also is darkened.”

<34> ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός σου.

ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν·

ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

34 ho lychnos tou sōmatos estin ho ophthalmos sou.

“The lamp of the body is your eye.

hotan ho ophthalmos sou haplous ē, kai holon to sōma sou phōteinon estin;

When your eye is sound, then your entire body is full of light.

epan de ponēros ē, kai to sōma sou skoteinon.

But when it is sick, then your body is full of darkness.”

לֹא עַל-כֵּן הַשְׁמַר-לָךְ פֶּן-יִחְשַׁךְ הָאֹזֶר אֲשֶׁר בְּקִרְבְּךָ:

35. `al-ken hishamer-l'ak pen-yech'sha'k ha'or `asher b'qir'beak.

Luke11:35 “Therefore watch out for yourselves
lest the light that is within you is darkened.”

<35> σκοπεῖ οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

35 skopei oun mē to phōs to en soi skotos estin.

“See to it then that, not the light in you is darkness.”

לֹוְהִינָה אִם-גּוּפְךָ כֵּלֹּו אֹזֶר וְאֵין בּוֹ כָּל-דְּבַר-חֹשֶׁךְ
אִזּוּ יֵאָזֵר כֵּלֹּו כְּאֵלֹו יֵאִיר לָךְ הַנֵּר בְּבֶרֶךְ נִגְהוֹ:

36. w'hinneh `im-guph'ak kulo `or w'eyn bo kal-d'bar-chshe'k
'az ye'or kulo k'ilu ya'ir l'ak haner bib'raq nag'ho.

Luke11:36 “Behold, if your body is all of it light
and there is no whole matter of darkness in it, then all of it shall be illuminated,
like a lamp that shines you with its rays of brightness.”

<36> εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκοτεινόν,

ἐσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

36 ei oun to sōma sou holon phōteinon, mē echon meros ti skoteinon,

“if therefore, your body is whole full of light, not having any part dark,

estai phōteinon holon hōs hotan ho lychnos tē astrapē phōtizē se.

it shall be all full of light as when the lamp with the light shines on you.”

לְזַוְיָהּ בְּדַבְּרוֹ וַיִּבְקֶשׁ מִמֶּנּוּ פָּרוּשׁ אֶחָד לֶאֱכֹל אִתּוֹ לֶחֶם
וַיָּבֹא הַבֵּיתָה וַיִּסֵּב:

37. way'hi b'dab'ro way'baqesh mimenu Parush 'echad le'ekol 'ito lachem
wayabo' habay'thah wayaseb.

Luke11:37 And it came to pass when He was speaking, a certain Parush asked Him
to eat bread with him. So He came to the house and reclined.

<37> Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ·
εἰσελθὼν δὲ ἀνέπεσεν.

37 En de tō lalēsai erōtā auton Pharisaios hopōs aristēsē par' autō;

Now while he spoke, asked Him a Pharisee that He might have a meal with him.
eiselthōn de anepesen.
and having entered He reclined at table.

לְחַוְיָא הַפָּרוּשׁ וַיִּתְמָה

אֲשֶׁר לֹא-נָטַל יָדָיו רְאוּשָׁה לְפָנֵי הַסְּעוּדָה:

38. wayar' haParush wayith'mah 'asher lo'-natal yadayu ri'shonah liph'ney has'udah.

Luke11:38 The Parush saw and was amazed
that He had not first washed His hands before the meal.

<38> ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

38 ho de Pharisaios idōn ethaumasen

and the Pharisee, having seen this was amazed
hoti ou prōton ebaptisthē pro tou aristou.
that not first He did wash before the meal.

לְטַוְיָאמֶר אֵלָיו הָאָדוֹן הֵן עָתָה הַפָּרוּשִׁים מְטַהְרִים אֶתָּם
אֶת-הַכּוֹס וְהַקְּעָרָה מִחוּץ וְקַרְבָּכֶם מִלֵּא גִזְלִי וְרָשָׁע:

39. wayo'mer 'elayu ha'Adon hen `attah haP'rushim m'taharim 'attem 'eth-hakos
w'haq'arah michuts w'qir'b'kem male' gazel warasha`.

Luke11:39 The Adon (Master) said to him, "See now, you the Prushim purify the cup
and the dish on the outside, but your insides are full of robbery and wickedness."

<39> εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

39 eipen de ho kyrios pros auton, Nyn hymeis hoi Pharisaioi to exōthen tou potēriou

But said the Master to him, now you Pharisees the outside of the cup
kai tou pinakos katharizete, to de esōthen hymōn gemei harpagēs kai ponērias.
and the dish you clean, but your inside is full of greed and wickedness.

מִהַכְּסִילִים הֵלֹא עֲשֵׂה חוּצוֹ שֶׁל דָּבָר גַּם-עֲשֵׂה אֶת-תּוֹכוֹ:

40. hak'silim halo' `oseh chutso shel dabar gam-`asah 'eth-toko.

Luke11:40 "Foolish ones! Does not the one who made its outside
of something also make its inside?"

<40> ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;

40 aphrones, ouch ho poiēsas to exōthen kai to esōthen epoiēsen?

Fools, did not the one having made the outside also the inside make?

מֵאֲבָל-תָּנוּ לְצַדִּיקָה אֵת אֲשֶׁר-בָּם וְהִנֵּה הַכֹּל טָהוֹר לָכֶם:

41. 'abal-t'nu lits'daqah 'eth 'asher-bam w'hinne hakol tahor lakem.

Luke11:41 “But give what is in them to alms
and behold, everything shall be pure for you.”

<41> πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθάρᾳ ὑμῖν ἐστίν.

41 plēn ta enonta dote eleēmosynēn, kai idou panta kathara hymin estin.

But the things being inside give as alms, and behold everything clean to you is.

מִבְּאֵי לָכֶם הַפְּרוּשִׁים הַמַּעֲשִׂיִּים אֶת-הַמִּנְתָּא וְאֶת-הַפִּיגָם
וְאֵת כָּל-הַיָּרֵק וּמִנִּיחִים אֶת-הַמִּשְׁפָּט וְאֵת אֲהַבַת אֱלֹהִים
וְעַלֵּיכֶם לַעֲשׂוֹת אֶת-אֵלֶּה וְלֹא לְהִנִּיחַ גַּם אֶת-אֵלֶּה:

42. 'oy lakem haP'rushim ham'as'rim 'eth-hamin'ta' w'eth-hapigam
w'eth kai-hayaraq umanichim 'eth-hamish'pat w'eth 'ahabath 'Elohim
wa'aleykem la'asoth 'eth-'eleh w'lo' l'haniach gam 'eth-'eleh.

Luke11:42 “Woe to you, the Prushim who tithe mint, rue,
and every vegetable, and neglect the justice and the love of Elohim!
These are the things you should have done and not to leave the other undone as well.”

<42> ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον
καὶ τὸ πῆγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν
καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα μὴ παρῆναι.

42 alla ouai hymin tois Pharisaiois, hoti apodekatoute to hēduosmon

“But woe to you Pharisees, because you tithe the mint

kai to pēganon kai pan lachanon kai parerchesthe tēn krisin kai tēn agapēn tou theou;
and the rue and every herb and you disregard the justice and the love of Elohim.
tauta de edei poiēsai kakeina mē pareinai.

But these things it was necessary to do and those not to disregard.”

מִבְּאֵי לָכֶם הַפְּרוּשִׁים כִּי תֹאָהָבוּ לְשִׁבְתַּת רֵאשִׁינִים בְּבֵתֵי
כְּנִסְיֹת וְשִׁישְׁאָלוּ בְּשִׁלּוּמְכֶם בַּשּׁוּקִים:

43. 'oy lakem haP'rushim ki th'ehabu lashebeth ri'shonim b'batey k'nesioth
w'sheyish'alu bish'lom'kem bash'waqim.

Luke11:43 “Woe to you the Prushim! For you love to sit first in the house
of the synagogues and those ask for their peace in the markets.”

<43> οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν
ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

43 ouai hymin tois Pharisaiois, hoti agapate tēn prōtokathedrian en tais synagōgais

“Woe to you Pharisees, because you love the place of honor in the synagogues

kai tous aspasmous en tais agorais.

and the greetings in the marketplaces.

מד אִי לָכֶם (הַסּוֹפְרִים וְהַפְּרוּשִׁים הַחֲנָפִים) כִּי אַתֶּם כְּקִבְרִים
אֲשֶׁר אֵינָם נִכְרִים וּבְנֵי הָאָדָם מִתְהַלְכִים עָלֵיהֶם וְלֹא יָדְעוּ:

44. 'oy lakem (hasoph'rim w'haP'rushim hachanephim) ki 'attem kaq'barim 'asher
'eynam nikarim ub'ney ha'adam mith'hal'kim `aleyhem w'lo' yada'u.

Luke11:44 “Woe to you {O hypocritical scribes and Prushim}! For you are as graves
which appear not, and the sons of men walk on them and do not know it.”

<44> οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι. ὑποκριταί,
ὅτι ἔστε ὡς τὰ μνημεῖα τὰ ἄδηλα,
καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἶδασιν.

44 ouai hymin, [grammateis kai Pharisaioi. upokritai,]
“Woe to you scribes and Pharisees, hypocrites!

hoti este hōs ta mnēmeia ta adēla,
For you are like the graves unmarked,
kai hoi anthrōpoi [hoi] peripatountes epanō ouk oidasin.
and men, the ones walking over have not known it.”

מִהַוִּיעֵן אֶחָד מִחֻכְמֵי הַתּוֹרָה וַיֹּאמֶר אֵלָיו
מוֹרָה בְּדַבְרֶיךָ אֵלֶּה תִּתְחַרֵּף גַּם-אֲתָנּוּ:

45. waya'an 'echad mechak'mey haTorah wayo'mer 'elayu
Moreh bid'bareyak 'eleh techareph gam-'othanu.

Luke11:45 One of the sages of the Law answered and said to Him,
“Teacher, with these Your words You also insult us.”

<45> Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ,
Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

45 Apokritheis de tis tōn nomikōn legei autō,
And having answered one of the lawyers says to Him,
Didaskale, tauta legōn kai hēmas hybrizeis.
“Teacher, by saying these things also us you insult.”

מִוַּיֹּאמֶר אִי לָכֶם חֻכְמֵי הַתּוֹרָה גַּם אַתֶּם
כִּי עֲמָסִים אַתֶּם עַל-בְּנֵי הָאָדָם מִשָּׂאוֹת כְּבִדִּים מִסְבִּל
וְאַתֶּם בְּעֲצֻמְכֶם אֵינְכֶם נֹגְעִים בְּמִשָּׂאוֹת גַּם-בְּאַחַת מֵאֲצְבָעוֹתֵיכֶם:

46. wayo'mer 'oy lakem chak'mey haTorah gam 'attem ki `om'sim 'attem
`al-b'ney ha'adam masa'oth k'bedim mis'bol w'attem
b'`ats'm'kem 'eyn'kem nog'im bamasa'oth gam-b'achath me'ets'b`otheykem.

Luke11:46 He said, “Woe to you as well, the sages of the Law!
For you load with burdens on the sons of men that are too heavy to carry!
And you yourselves do not touch the burdens even with one of your fingers.”

<46> ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἄνθρώπους φορτία
δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.

46 ho de eipen, Kai hymin tois nomikois ouai,
 But He said, "Also to you lawyers woe,
 hoti phortizete tous anthrōpous phortia dysbastakta,
 because you burden men with loads difficult to carry,
 kai autoi heni tōn daktylōn hymōn ou prospsauete tois phortiois.
 and yourselves with one of your fingers you do not touch the loads."

וְאַבּוֹתֵיכֶם הָרְגוּ אוֹתָם:

47. 'oy lakem ki-bonim 'attem n'phashoth 'al-qib'roth han'bi'im
 wa'abotheykem har'gu 'otham.

Luke11:47 "Woe to you! For you build the lives upon the tombs of the prophets,
 and it was your fathers who killed them."

<47> οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν,
 οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

47 ouai hymin, hoti oikodomeite ta mnēmeia tōn prophētōn,
 "Woe to you, because you build the memorials of the prophets,
 hoi de pateres hymōn apekteinan autous.
 but your fathers killed them."

מִחַ וּבְכֵן עֲדִים אַתֶּם וְרוֹצִים בְּמַעֲשֵׂי אַבּוֹתֵיכֶם
 כִּי הָמָּה הָרְגוּ אוֹתָם וְאַתֶּם בּוֹנִים אֶת-קְבָרֵיהֶם:

48. ub'ken `edim 'attem w'rotsim b'ma`asey 'abotheykem
 ki hemah har'gu 'otham w'attem bonim 'eth-qib'reyhem.

Luke11:48 "Indeed, you are witnesses that you approve of the deeds of your fathers,
 for they killed them, and you build their tombs."

<48> ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν,
 ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.

48 ara martyres este
 "Therefore, witnesses you are
 kai syneudokeite tois ergois tōn paterōn hymōn,
 and you are in agreement with the works of your fathers,
 hoti autoi men apekteinan autous hymeis de oikodomeite.
 because they on the one hand killed them but you build the memorials."

מִטְּבַעְבוֹר זֹאת גַּם-אַמְרָה חֲכָמַת הָאֱלֹהִים אֶשְׁלַח
 אֲלֵיהֶם נְבִיאִים וְשְׁלִיחִים וּמֵהֶם יַהַרְגוּ וְיַרְדֹּפוּ:

49. ba`abur zo'th gam-'am'rah chak'math ha'Elohim 'esh'lach 'aleyhem n'bi'im
 ush'lichim umehem yahar'gu w'yir'dophu.

Luke11:49 "On account of this, the wisdom of Elohim also said,
 'I shall send to them prophets and apostles. Some of them they shall kill and pursue.'"

<49> διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφῆτας
 καὶ ἀποστόλους, καὶ ἕξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

49 dia touto kai hē sophia tou theou eipen, Apostelō eis autous prophētas
 “Therefore, also the wisdom of Elohim said, ‘I shall send to them prophets
 kai apostolous, kai ex autōn apoktenousin kai diōxousin,
 and apostles. Some from them they shall kill and pursue,”

נִלְמַעַן יִדְרֹשׁ מִן־הַדּוֹר הַזֶּה דָּם כָּל־הַנְּבִיאִים
 אֲשֶׁר נִשְׁפָּךְ לְמִן־הַיּוֹסֵד הָאָרֶץ:

50. l'ma`an yidaresh min-hador hazeh dam kal-han'bi'im
 'asher nish'pa'k l'min-hiuased ha'arets.

Luke11:50 “so that all the blood of the prophets that was poured out
 from the foundation of the earth may be sought against this generation,”

<50> ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκκεχυμένον
 ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης,

50 hina ekzētēthē to haima pantōn tōn prophētōn to ekkechymenon
 “that may be required the blood of all the prophets having been poured out
 apo katabolēs kosmou apo tēs geneas tautēs,
 from the creation of the world, of this generation,”

נֹא מִדָּם־הַבֶּל עַד־דָּם זִכְרִיָּהוּ אֲשֶׁר נִהָרַג בֵּין הַמִּזְבֵּחַ
 וְלִבֵּית אָבֶן אֹמֶר אֲנִי לָכֶם דְּרוֹשׁ יִדְרֹשׁ מִן־הַדּוֹר הַזֶּה:

51. midam-Hebel `ad-dam Z'kar'Yahu 'asher neherag beyn hamiz'beach w'labayith
 'aken 'omer 'ani lakem darosh yidaresh min-hador hazeh.

Luke11:51 “from the blood of Hebel to the blood of ZekarYahu,
 who was killed between the altar and the house.
 Thus I say to you, ‘it shall surely be sought from this generation.’”

<51> ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου
 μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου·
 ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

51 apo haimatos Habel heōs haimatos Zachariou tou apolomenou
 “from the blood of Abel to the blood of Zechariah, the one having perished
 metaxy tou thysiastēriou kai tou oikou;
 between the altar and the house of Elohim;
 nai legō hymin, ekzētēthēsetai apo tēs geneas tautēs.
 Yes, I tell to you, ‘It shall be required from this generation.’”

נִבְאוּי לָכֶם חֻקֵּי הַתּוֹרָה כִּי־הִסִּירוֹתֶם אֶת־מִכְתַּח הַדָּעוּת
 אַתֶּם לֹא־בִאתֶם וְאֶת־הַבָּאִים מְנַעֲתֶם:

52. 'oy lakem chak'mey haTorah ki-hasirothem 'eth-maph'tech hada`ath
 'attem lo'-ba'them w'eth-haba'im m'na`tem.

Luke11:52 “Woe to you, the sages of the Law! For you take away the key of knowledge!
 You yourselves do not enter, and you withhold those who do enter.”

<52> οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως·

αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκώλυσατε.

52 ouai hymin tois nomikois, hoti ērate tēn kleida tēs gnōseōs;

Woe to you lawyers, because you took the key of knowledge;

autoi ouk eisēlthate kai tous eiserchomenous ekōlysate.

yourselves, you did not enter in and the ones entering in you hindered.”

נגויהי כְּבָרוּ לָהֶם אֶת־הַדְּבָרִים הָאֵלֶּה וַיַּחֲלוּ הַסּוֹפְרִים
וְהַפְּרוּשִׁים לְצַרֵּר אוֹתוֹ מְאֹד וּלְהַקְשׁוֹת לוֹ דְּבָרִים רַבִּיחַ:

53. way'hi k'dab'ro lahem 'eth-had'barim ha'eleh wayachelu hasoph'rim
w'haP'rushim lits'ror 'otho m'od ul'haq'shoth lo d'barim har'beh.

Luke11:53 And it came to pass when he spoke to them these words,
the scribes and the Prushim began to harass Him severely
and to draw Him out on many subjects.

<53> Κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς

καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

53 Kakeithen exelthontos autou ērxanto hoi grammateis kai hoi Pharisaioi

and from there He having gone forth, began the scribes and the Pharisees

deinōs enechain kai apostomatizein auton peri pleionōn,

to be hostile terribly and to question closely Him about many things,

נִדְוִיָּאֲרְבוּ לוֹ לְלַכֹּד דְּבָר מִפִּיהוּ לְמַעַן יִמָּצְאוּ עָלָיו
עֲלִילֹת דְּבָרִים:

54. waye'er'bu lo lil'kod dabar mipihu l'ma'an yim'ts'u `alayu `aliloth d'barim.

Luke11:54 They waited in ambush for Him to catch a word from His mouth
so that they might find wrongly words to hold against Him.

<54> ἐνεδρεύοντες αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.

54 enedreuontes auton thēreusai ti ek tou stomatos autou.

plotting to catch Him in something from his mouth.

Chapter 12

Shavua Reading Schedule (15th sidrot) - Luke 12 - 16

אוֹיְהִי עַד־כֹּה וְעַד־כֹּה בְּהִתְאַסֵּף רַבְבוֹת עָם עַד
כִּי־לָחֲצוּ אִישׁ אֶת־רֵעֵהוּ וַיַּחֲל לְדַבֵּר אֶל־תַּלְמִידָיו לֵאמֹר
בְּרִאשׁוֹנָה הִשְׁמָרוּ לְנַפְשֵׁיכֶם מִשְׁאֹר הַפְּרוּשִׁים שֶׁהוּא הַחֲנֻפָּה:

1. way'hi `ad-koh w'`ad-koh b'hith'aseph ribaboth `am `ad ki-lachatsu 'ish 'eth-re`ehu
wayachel l'daber 'el-tal'midayu le'mor bari'shonah hisham'ru l'naph'shottheykem
mis'or haP'rushim shehu' hachanupah.

Luke12:1 And it came to pass in the meantime, when multitudes of people
had gathered to the extent that they were pressing on one another,
He began to speak to His disciples first, saying,
“Guard your souls of the leaven of the Prushim, which is hypocrisy.”

<12:1> 'Εν οἷς ἐπισυναχθεῖσων τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσεχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

1 En hois episynachtheisōn tōn myriadōn tou ochlou,
Meanwhile, having assembled the myriads of the crowd,
hōste katapatein allēlous, ērxato legein pros tous mathētas autou prōton,
so that to trample on one another, He began to say to His disciples first,
Prosechete heautois apo tēs zymēs, hētis estin hypokrisis, tōn Pharisaion.
Pay attention to yourselves from the leaven which is hypocrisy of the Pharisees.

בְּאֵין דְּבַר מְכֻסָּה אֲשֶׁר לֹא יִגָּלָה וְלֹא סֵתוּם אֲשֶׁר לֹא יִדְעוּ:

2. w'eyn dabar m'kuseh 'asher lo' yigaleh w'lo' sathum 'asher lo' yiuade`a.

Luke12:2 “There is nothing covered that shall not be revealed
and nothing hidden that shall not be made known.”

<2> οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται
καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

2 ouden de sygkekalymmenon estin ho ouk apokalyphthēsetai
And nothing having been concealed is which shall not be revealed
kai krypton ho ou gnōsthēsetai.
and hidden which shall not be made known.

גִּלְכֵן כָּל-אֲשֶׁר דִּבַּרְתֶּם בַּחֲשֵׁךְ בְּאוֹר יִשְׁמַע
וְאֵת-אֲשֶׁר לְחֻשְׁתֶּם בַּחֲדָרִים קָרָא יִקְרָא מֵעַל-הַגָּגוֹת:

3. laken kal-'asher dibar'tem bachshe'k ba'or yishame`a
w'eth-'asher l'chash'tem bachadarim qaro' yiqare' me`al-hagagoth.

Luke12:3 “Thus, all that you speak in the darkness shall be heard in the light,
and what you have whispered in the inner rooms shall surely be proclaimed
upon the housetops.”

<3> ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε ἐν τῷ φωτὶ ἀκουσθήσεται,
καὶ ὃ πρὸς τὸ οὖς ἐλάλησατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων.

3 anth' hōn hosa en tē skotiā eipate en tō phōti akousthēsetai,
“So then, what things in the darkness you said, in the light shall be heard,
kai ho pros to ous elalēsate en tois tameiois
and what to the ear you spoke in the secret rooms,
kērychthēsetai epi tōn dōmatōn.
shall be proclaimed on the housetops.”

דוֹאֲנִי אֹמֵר לָכֶם יְדִידֵי אֵל-תִּירְאוּ מִן-הַמְּמִיתִים אֶת-הַגּוֹי
וְאַחֲרֵי-כֵן אֵין-לָאֵל יָדָם לְהָרַע עוֹד:

4. wa'ani 'omer lakem y'diday 'al-tir'u min-ham'mithim 'eth-haguph
w'acharey-ken 'eyn-l'el yadam l'hara` `od.

Luke12:4 “Yet I say to you, “My dear friends, do not fear
of those who put the body to death and afterward have no power to harm any further.”

4 <4> Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτείνοντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσότερόν τι ποιῆσαι.

4 Legō de hymin tois philois mou, mē phobēthēte apo tōn apokteinontōn to sōma
Now I say to you my friends, "Do not afraid of the ones killing the body
kai meta tauta mē echontōn perissoteron ti poiēsai.
and after these things not having anything more to do."

הַאֲבַל אוֹרֶה אֶתְכֶם אֵת אֲשֶׁר תִּירְאוּ יִרְאוּ
אֶת-אֲשֶׁר בְּיָדוֹ לְהַמִּית וְאַחֵר לְהַשְׁלִיךְ אֶל-גֵּיהֲנוֹם
אֲכֵן אֲנִי אֹמֵר לָכֶם אוֹתוֹ תִּירְאוּן:

5. 'abal 'oreh 'eth'kem 'eth 'asher tira'u y'r'u 'eth-'asher b'yado l'hamith
w'achar l'hash'li'k 'el-geyhinnom 'aken 'ani 'omer lakem 'otho tira'un.

Luke12:5 "But I shall teach you whom to fear: fear the One who has His power
to put to death and then to cast into geyhinnom! Thus, I say to you, 'Fear Him!'"

5 <5> ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτείνειν ἔχοντα
ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

5 hypodeixō de hymin tina phobēthēte;
But I shall show you someone you should fear,
phobēthēte ton meta to apokteinai echonta exousian embalein eis tēn geennan.
fear the One after the body killing having authority to throw into Gehenna.
nai legō hymin, touton phobēthēte.
Yes, I say to you, Fear this One.

וְהֵלֹא תִמְכְּרֶנָּה חֲמִשׁ צִפְּרִים בְּשָׁנִי אֶסְפְּרִים
וְאֵין-אֶחָת מֵהֶן נִשְׁכַּחַת לְפָנֵי הָאֱלֹהִים:

6. halo' thimakar'nah chamesh tsiparim bish'ney 'issarim
w'eyn-'achath mehen nish'kachath liph'ney ha'Elohim.

Luke12:6 "Are not five sparrows sold for two copper coins?
Yet not one of them is forgotten by Elohim."

6 <6> οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο;
καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.

6 ouchi pente strouthia polountai assariōn duo?
"Are not five sparrows sold for two assarion?
kai hen ex autōn ouk estin epilelēsmenon enōpion tou theou.
And one of them has not been overloaded before Elohim."

וְאַתֶּם גַּם-שְׁעָרוֹת רִאשְׁכֶּם נִמְנוֹת כָּלֶן לָכֵן אֶל-תִּירְאוּ
יִקְרְתֶּם מִצִּפְּרִים רַבּוֹת:

7. w'attem gam-sa'aroeth ro'sh'kem nim'noth kulan laken 'al-tira'u y'qar'tem
mitsiparim rabboth.

Luke12:7 "And as for you, even the hairs of your head are all numbered.

So do not fear; you are more precious than many birds.”

<7> ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται.
μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

7 alla kai hai triches tēs kephalēs hymōn pasai ērithmēntai.

“But even the hairs of your head all have been counted.

mē phobeisthe; pollōn strouthiōn diapherete.

Do not afraid, than many sparrows you are worth more.”

חַוֵּאֲנִי אֹמֶר לָכֶם כֹּל אֲשֶׁר יוֹדֶה בִּי לְפָנַי הָאֵלִים
גַּם בֶּן-הָאָדָם יוֹדֶה בּוֹ לְפָנַי מִלְּאֲכִי אֱלֹהִים:

8. wa'ani 'omer lakem kol 'asher yodeh bi liph'ney ha'adam
gam Ben-ha'Adam yodeh bo liph'ney mal'akey 'Elohim.

Luke12:8 “Yet I say to you, anyone who acknowledges Me before men,
the Son of Man shall also acknowledge him before the messengers of Elohim.”

<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.

8 Legō de hymin, pas hos an homologēsē en emoi emprosthen tōn anthrōpōn,

And I say to you “Everyone whoever confesses Me before men.

kai ho huios tou anthrōpou homologēsei en autō emprosthen tōn aggelōn tou theou;

Also the Son of Man shall confess him before the angels of Elohim.”

ט וְהַמְכַחֵשׁ בִּי לְפָנַי הָאֵלִים הוּא יִכְחַשׁ לְפָנַי מִלְּאֲכִי אֱלֹהִים:

9. w'ham'kashesh bi liph'ney ha'adam hu' y'kuchash liph'ney mal'akey 'Elohim.

Luke12:9 “But the one who disowns Me before men and he shall be disowned
before the messengers of Elohim.”

<9> ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται
ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

9 ho de arnēsamenos me enōpion tōn anthrōpōn aparnēthēsetai

“But the one having denied Me before men shall be denied

enōpion tōn aggelōn tou theou.

before the angels of Elohim.”

י וְכֹל אֲשֶׁר יִדְבַר חֲרָפָה עַל-בֶּן-הָאָדָם יִסְלַח לוֹ
וְהַמְגִיד אֶת-רוּחַ הַקֹּדֶשׁ לֹא יִסְלַח לוֹ:

10. w'kol 'asher y'daber cher'pah `al-Ben-ha'Adam yisalach lo
w'ham'gadeph 'eth-Ruach haQodesh lo' yisalach lo.

Luke12:10 “All who speaks disgrace against the Son of Man shall be forgiven for it.
But one who reviles the Holy Spirit shall not be forgiven for it.”

<10> καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ.
τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

10 kai pas hos erei logon eis ton huion tou anthrōpou,

“And everyone who shall say a word against the Son of Man.

aphethēsetai autō;

It shall be forgiven him.

tō de eis to hagion pneuma blasphemēsanti ouk aphethēsetai.

But the one against the Holy Spirit having blasphemed shall not be forgiven.

יֵאֱכָאֲשֶׁר יָבִיאוּ אֶתְכֶם אֶל-בְּתֵי כְנִסְיֹת
וְלִפְנֵי הַרְשָׁיִים אֶל-תְּדַאֲגוּ אֵיךְ תִּצְטַדְקוּ
וּבְמָה תִּצְטַדְקוּ וּמָה-תְּדַבְּרוּ:

11. w'ka'asher yabi'u 'eth'kem 'el-batey k'nesioth w'lip'h'ney harashuyoth
w'hashalitim 'al-tid'agu 'ey'k tits'tad'qu ubameh tits'tad'qu umah-t'daberu.

Luke12:11 “When they bring you unto the house of synagogues and before the authorities and the rulers, do not worry how you shall justify yourselves or with what you shall justify yourselves or what you shall say.”

<11> ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας,
μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε.

11 hotan de eispherōsin hymas epi tas synagōgas kai tas archas

“And when they bring in you before the synagogues and the rulers

kai tas exousias, mē merimnēsēte pōs ē ti apologēsēsthe

and the authorities. Do not worry how or what you should speak in defense

ē ti eipēte;

or what you should say.”

יבִּי-רוּחַ הַקֹּדֶשׁ הוּא יוֹרֶה אֶתְכֶם בְּשָׁעָה הַהִיא
אֶת-הַנִּכּוֹן לְדַבֵּר:

12. ki-Ruach haQodesh hu' yoreh 'eth'kem ba'sha'ah hahi' 'eth-hanakon l'daber.

Luke12:12 “For in that hour the Holy Spirit shall teach you the correct thing to say.”

<12> τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

12 to gar hagion pneuma didaxeı hymas en autē tē hōrā ha dei eipein.

“For the Holy Spirit shall teach you in the same hour what it is necessary to say.”

יגִידֵאֲמַר אֵלָיו אֶחָד מִן-הָעָם מוֹרֶה אֶמַר-נָא אֶל-אָחִי
וְיִחַלֵּק אִתִּי אֶת-הִרְשָׁה:

13. wayo'mer 'elayu 'echad min-ha'am Moreh 'emar-na' 'el-'achi
w'yachaloq 'iti 'eth-hay'rushah.

Luke12:13 One of the people said to Him, “Teacher, please speak to my brother to divide the inheritance with me.”

<13> Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ, Διδάσκαλε,
εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

13 Eipen de tis ek tou ochlou autō, Didaskale,

And said someone out of the crowd to him, “Teacher,

eipe tō adelphō mou merisasthai met' emou tēn klēronomian.

speak to my brother to share with me the inheritance.”

ידִּוּיֹאמֶר אֵלָיו בֶּן־אָדָם מִי שָׁמַנִּי עֲלֵיכֶם לְשֹׁפֶט וְלִמְחָלֵק:

14. wayo'mer 'elayu ben-'adam mi samani `aleykem l'shophet w'lim'chaleq.

Luke12:14 He said to him, “Son of man, who placed Me over you as a judge or as arbitrator?”

<14> ὁ δὲ εἶπεν αὐτῷ, Ἀνθρώπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ’ ὑμᾶς;

14 ho de eipen autō, Anthrōpe, tis me katestēsēn kritēn ē meristēn eph' hymas?

But He said to him, “Man, who appointed Me a judge or arbitrator over you?”

טוּיֹאמֶר אֵלֵיהֶם רְאוּ וְהִשְׁמְרוּ לָכֶם מִבְּצַע בְּצַע

כִּי חַיִּי הָאָדָם אֵינָם תְּלוּיִם בְּהַרְבּוֹת קִנְיָנָיו:

15. wayo'mer 'aleyhem r'u w'hisham'ru lakem mib'tso`a batsa`

ki chayey ha'adam 'eynam t'luyim b'har'both qin'yanayu.

Luke12:15 He said to them, “See and guard yourselves from dishonest gain, because the life of man does not depend on the abundance of his possessions.”

<15> εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὲ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ.

15 eipen de pros autous, Horate kai phylassesthe apo pasēs pleonexias,

And he said to them, “Take care and be on guard from all greediness,

hoti ouk en tō perisseuein tini hē zōē autou estin

because not in the abounding to anyone his life is

ek tōn hyparchontōn autō.

from the possessions belonging to him.”

טזוּיִשָּׂא מְשָׁלוּ וַיֹּאמֶר אֵלֵיהֶם לְאֹמֶר שְׂדֵה אִישׁ עֲשִׂיר

אֶחָד עָשָׂה תְּבוּאָה הַרְבֵּה:

16. wayisa' m'shalo wayo'mer 'aleyhem le'mor

s'deh 'ish `ashir `echad `asah t'bu'ah har'beh.

Luke12:16 He took up His parable and said to them, saying, “The field of a certain rich man produced an abundant crop.”

<16> Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων, Ἄνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

16 Eipen de parabolēn pros autous legōn,

And He spoke a parable to them saying,

Anthrōpou tinos plousiou euphorēsen hē chōra.

“Man of a certain rich produced a good crop the farm.”

יזוּיַחְשֹׁב בְּלִבּוֹ לְאֹמֶר מָה־אֶעֱשֶׂה

כִּי אֵין־לִי מָקוֹם לְאֶסוֹף אֶת־תְּבוּאָתִי:

17. wayach'shob b'libo le'mor mah-'e`eseh ki 'eyn-li maqom le'esoph 'eth-t'bu'athi.

Luke12:17 “He thought in his heart, saying,

‘What shall I do? For I do not have a place to gather my crop’”

<17> καὶ διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω,
ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

17 kai dielogizeto en heautō legōn,
and he was thinking within himself saying,

Ti poiēsō, hoti ouk echō pou synaxō tous karpous mou?

“What should I do, because I do not have a place where I shall gather my fruits?”

יחִיאֵי אָמַר אֶת-זֹאת אֶעֱשֶׂה הָרֹם אֶסְמִי וּבְנָה גְדוֹלִים מֵהֶם
וְאֶכְנֶסָה שָׁמָּה אֶת-כָּל-יְבוּלִי וְטוּבִי:

18. wayo'mer 'eth-zo'th 'e'eseh haros 'asamay ubanoh g'dolim mehem
w'ek'n'sah shamah 'eth-kal-y'buli w'tubi.

Luke12:18 “He said, ‘This is what I shall do: I shall tear down my storehouses
and build larger ones, and there I can store all of my produce and my goods.’”

<18> καὶ εἶπεν, Τοῦτο ποιήσω, καθελῶ μου τὰς ἀποθήκας
καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου

18 kai eipen, Touto poiēsō, kathelō mou tas apothēkas

And he said, “This I shall do. I shall tear down my barns

kai meizonas oikodomēsō kai synaxō ekei panta ton siton kai ta agatha mou

and I shall build larger ones and I shall gather there all the grain and my goods.”

יֵטִיאֵי אָמַר לְנַפְשִׁי בְנִפְשִׁי יֵשׁ-לִּי טוֹבָה הַרְבֵּה לְשָׁנִים רַבּוֹת
הַנֶּפֶשׁ אֶכְלִי שְׁתִּי וְשִׂשִׁי:

19. w'omar l'naph'shi
naph'shi yesh-l'ak tobah har'beh l'shanim rabboth hinaph'shi 'ik'li sh'thi w'sisi.

Luke12:19 “I shall say to myself,
‘My life, you have abundant goodness for many years. Rest, eat, drink and rejoice!’”

<19> καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα
εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

19 kai erō tē psychē mou, Psychē, echeis polla agatha keimena

And I shall say to my soul, “Soul, you have many goods storing up

eis etē polla; anapauou, phage, pie, euphrainou

for many years rest, eat, drink and be merry.”

כִּוְהָאֱלֹהִים אָמַר לוֹ אַתָּה הַכְּסִיל בְּעֵצֶם הַלֵּילָה הַזֶּה
יִדְרָשׁוּ מִמֶּךָ אֶת-נַפְשְׁךָ וְאֲשֶׁר הִכִּינוֹתָ לָךְ לְמִי יִהְיֶה:

20. w'ha'Elohim 'amar lo 'attah hak'sil b'etsem halay'lah hazeh yid'r'shu mim'ak
'eth-naph'sheak wa'asher hakinotah l'ak l'mi yih'yeh.

Luke12:20 But Elohim said to him, “You fool! This very night your life
shall be sought from you. As for what you have prepared for yourself, whose shall it be?”

<20> εἶπεν δὲ αὐτῷ ὁ θεός, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν
ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

20 eipen de autō ho theos, Aphrōn, tautē tē nykti tēn psychēn sou
But said to him, Elohim “Foolish man during this night your soul
apaitousin apo sou; ha de hētoimasas, tini estai?
they demand from you. Now what you prepared, to whom shall it be given?”

כֹּאֲזֶה חֶלֶק הָאֵצֶר לוֹ אֲצָרוֹת וְלֹא יַעֲשִׂיר בְּאֱלֹהִים:

21. zeh cheleq ha'otser lo 'otsaroth w'lo' ya'shir b'Elohim.

Luke12:21 “This is the portion of one who stores up storehouses for himself,
and does not become rich with Elohim.”

<21> οὕτως ὁθησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

21 houtōs ho thēsaurizōn heautō kai mē eis theon ploutōn.

“Such is the one storing up for himself and not toward Elohim being rich.”

כב וַיֹּאמֶר אֶל-תַּלְמִידָיו לֵכֵן אֲנִי אֹמֵר לָכֶם אֶל-תְּדַאֲגוּ
לִנְפְשְׁכֶם מִה-תֹּאכְלוּ וְלֹא לְגוּפְכֶם מִה-תִּלְבָּשׁוּ:

22. wayo'mer 'el-tal'midayu laken 'ani 'omer lakem 'al-tid'agu
l'nap'h'sh'kem mah-to'k'lu w'lo' l'guph'kem mah-til'bashu.

Luke12:22 He said to His disciples, “Thus I say to you, ‘Do not worry for your life
as to what you shall eat, nor for your body, as to what you shall wear.’”

<22> Εἶπεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ], Διὰ τοῦτο λέγω ὑμῖν·
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσῃσθε.

22 Eipen de pros tous mathētas [autou], Dia touto legō hymin; mē merimnate tē psychē
And He said to his disciples, “Therefore, I say to you ‘Do not worry for your life,
ti phagēte, mēde tō sōmati ti endysēsthe.

what you may eat, nor for your body what you may clothe yourself with.”

כג הַנֶּפֶשׁ יְקָרָה הִיא מִן-הַמָּזוֹן וְהַגּוֹי יָקָר מִן-הַמַּלְבוּשׁ:

23. hanephesh y'qarah hi' min-hamazon w'haguph yaqar min-hamal'bush.

Luke12:23 “The life is more precious than food,
and the body is more precious than clothing.”

<23> ἡ γὰρ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος.

23 hē gar psychē pleion estin tēs trophēs kai to sōma tou endymatos.

“For the soul is more than food and the body more than clothing.”

כד הַתְּבוּנָנוּ אֶל-הָעֹרְבִים אֲשֶׁר לֹא יִזְרְעוּ וְלֹא יִקְצְרוּ
וְגַם-אֵין לָהֶם מְגוּרָה וְאוֹצָר וְהָאֱלֹהִים מְכַלֵּל אוֹתָם
וּמִה-יְקָרִים אַתֶּם מִן-הָעוֹף:

24. hith'bonanu 'el-ha'or'bim 'asher lo' yiz'r'u w'lo' yiq'tsoru w'gam-'eyn lahem
m'gurah w'otsar w'ha'Elohim m'kal'kel 'otham umah-y'qarim 'attem min-ha'oph.

Luke12:24 “Observe the ravens, which neither sow nor reap.
they do not even have storeroom or barn, but Elohim provides for them.
And how much more precious you are than the birds!”

24 κατανοήσατε τοὺς κόρακας ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν,
οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς·
πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.

24 katanoēsate tous korakas hoti ou speirousin oude therizousin,
“Consider the ravens that they do not sow nor reap,
hois ouk estin tameion oude apothēkē, kai ho theos trephei autous;
to which is not a storeroom nor a barn, and Elohim feeds them.
posō mallon hymeis diapherete tōn peteinōn.
How much more you are worth than the birds.”

כה ומי-זה מקם אשר בדאגתו יוכל להוסיף אמה אחת
על-קומתו:

25. umi-zeh mikem ‘asher b’da’agatho yukal l’hosiph ‘ammah ‘achath `al-qomatho.

Luke12:25 “Which one of you by worrying is able
to add one measurement to his stature?”

25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πήχυν;
25 tis de ex hymōn merimnōn dynatai epi tēn hēlikian autou prostheinai pēchyn?
“And who of you by worrying is able upon his lifespan to add a cubit?”

כּו וְעַתָּה הֵן-מַעַט מְזַעֵר לַעֲשׂוֹת לֹא תוּכְלוּ וְלִיּוֹתֵר מֵה-תִּדְאָגוּ:

26. w’`attah hen-m’`at miz’`ar la`asoth lo’ thukalu w’layother mah-tid’agu.

Luke12:26 “Now look: you are not able to do this very little thing.
As for the rest, why do you worry?”

26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;
26 ei oun oude elachiston dynasthe, ti peri tōn loipōn merimnate?

“If then not little things to do you are able, why about the rest do you worry?”

כז הַתְּבוֹנָנוּ אֶל-הַשּׁוֹשָׁנִים הַצּוֹמְחוֹת וְאֵינָן טוֹת
וְאֵינָן אֹרְגוֹת וְאֵינָן אֹמְרִים לָכֶם גַּם-שִׁלְמָה
בְּכָל-הַדָּרוֹ לֹא-הָיָה לָבוּשׁ כְּאַחַת מֵהֵנָּה:

27. hith’bonanu ‘el-hashoshanim hatsom’choth w’eynan tooth w’eynan ‘or’goth
wa’ani ‘omer lakem gam-sh’lomoh b’kal-hadaro lo’-hayah labush k’achath mehenah.

Luke12:27 “Observe the lilies that sprout: they neither spin nor weave. Yet I say to you,
not even Shelomoh in all his splendor did not have clothing like one of them.”

27 κατανοήσατε τὰ κρίνα πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει·
λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὥς ἐν τούτων.
27 katanoēsate ta krina pōs auxanei; ou kopiā oude nēthei;

“Consider the lilies how it grows. It does not labor nor spin.”

legō de hymin, oude Solomōn en pasē tē doxē autou periebaletō
But I say to you ‘Not even Solomon in all his glory clothed himself
hōs hen toutōn.

כח ואם-ככה ילביש אלהים את-הציר השדה אשר היום ושנו
ומחר ישלך לתוך התנור אף כי-אתכם קטני אמונה:

28. w'im-kakah yal'bish 'Elohim 'eth-chatsir hasadeh 'asher hayom yesh'no
umachar yush'la'k l'tho'k hatanur 'aph ki-'eth'kem q'taney 'emunah.

Luke12:28 “If thus Elohim clothes the hay in the field, which is here today
and tomorrow is cast into the middle of the furnace, how much more shall He do you.
O you of little faith!”

<28> εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ αὔριον
εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέξει, πόσω μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

28 ei de en agrō ton chorton onta sēmeron kai aurion eis klibanon ballomenon

“And if in a field the grass being today and tomorrow into an oven being thrown,
ho theos houtōs amphiezei, posō mallon hymas, oligopistoi.

Elohim thus clothes. How much more you, O you of little faith.”

כט גם-אתם אל-תדרשו מה-תאכלו ומה-תשתו
ואל-תהקלו בגדלות:

29. gam-'attem 'al-tid'r'shu mah-to'k'lu umah-tish'tu w'al-t'hal'ku big'doloth.

Luke12:29 “You too, do not seek after what you shall eat or what you shall drink,
and do not get involved in great affairs.”

<29> καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε καὶ μὴ μετεωρίζεσθε.

29 kai hymeis mē zēteite ti phagēte kai ti piēte

“And you do not seek what you may eat and what you may drink

kai mē meteōrizesthe;

and do not be anxious.”

ל כי את-כל-אלה מבקשים גויי הארץ
ואביכם הוא יודע כי-צריכים אתם לאלה:

30. ki 'eth-kal-'eleh m'baq'shim goyey ha'arets
wa'Abikem hu' yode'a ki-ts'rikim 'attem la'eleh.

Luke12:30 “For all these things the gentiles of the earth seek,
but your Father knows that you need these things.”

<30> ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν,
ὁμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.

30 tauta gar panta ta ethnē tou kosmou epizētousin,

“For these things all the nations of the world strive for.

hymōn de ho patēr oiden hoti chrēzete toutōn.

But your Father has known that you need these things.”

לא אך דרשו את-מלכות האלהים ונוסף לכם כל-אלה:

31. 'a'k dir'shu 'eth-mal'kuth ha'Elohim w'nosaph lakem kal-'eleh.

Luke12:31 “But seek the kingdom of Elohim
and all these things shall be added to you.”

<31> πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.

31 plēn zēteite tēn basileian autou, kai tauta prostethēsetai hymin.

“But seek His kingdom and these things shall be added to you.”

לֹא-תִירָא הָעֵדָר הַקָּטָן

כִּי רָצָה אָבִיכֶם לָתֶת לָכֶם אֶת הַמְּלָכוּת:

32. ‘al-tira’ ha`eder haqatan ki ratsah ‘Abikem latheth lakem ‘eth hamal’kuth.

Luke12:32 “Do not fear, little flock, for your Father wants to give you the kingdom.”

<32> Μὴ φοβοῦ, τὸ μικρὸν ποῖμνιον,

ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

32 Mē phobou, to mikron poimnion,

“Do not fear, little flock,

hoti eudokēsen ho patēr hymōn dounai hymin tēn basileian.

because was well pleased your Father to give to you the kingdom.”

לֹא מִכְרוּ אֶת-אֲשֶׁר לָכֶם וּתְנוּ צְדָקָה עָשׂוּ לָכֶם כִּיסִּים

אֲשֶׁר לֹא יִבְלוּ וְאוֹצָר בַּשָּׁמַיִם אֲשֶׁר לֹא יִגָּרַע לְעוֹלָם

אֲשֶׁר גָּנַב לֹא-יִקְרַב אֵלָיו וְסָם לֹא יֹאכְלֵהוּ:

33. mik’ru ‘eth-‘asher lakem uth’nu ts’daqah `aso lakem kisim ‘asher lo’ yib’lu
w’otsar bashamayim ‘asher lo’ yigara` l’olam ‘asher ganab lo’-yiq’rab ‘elayu
w’sas lo’ yo’k’lehu.

Luke12:33 “Sell what you have and give to charity. Make for yourselves purses
that shall not wear out and a treasure in the heavens that shall never diminish,
which a thief shall not come near you and a moth shall not consume.”

<33> Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην.

ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον

ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει.

33 Pōlēsatē ta hyparchonta hymōn kai dote eleēmosynēn;

“Sell your possessions and give to charity

poiēsate heautois ballantia mē palaioumena,

make for yourselves purses not becoming old

thēsauron anekleipton en tois ouranois,

an inexhaustible treasure in the heavens,

hopou kleptēs ouk eggizei oude sēs diaphtheirei;

where a thief does not come near nor a moth destroys.”

לֹד כִּי-בְמִקוֹם אוֹצְרְכֶם שָׁם יִהְיֶה גַם-לְבַבְכֶם:

34. ki-bim’qom ‘otsar’kem sham yih’yeh gam-l’bab’kem.

Luke12:34 “For the place where your treasure is, your heart shall be also.”

<34> ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

34 hopou gar estin ho thēsauros hymōn, ekei kai hē kardia hymōn estai.

For where is your treasure, there also your heart shall be.”

לֹא מִתְנַיֵכֶם יְהוּי חֲגוּרִים וְהַנְרוֹת הַלְקִים:

35. math'neykem yih'yu chagurim w'hanerOTH dol'qim.

Luke12:35 “Have a belt on your waist and let your lamps be lit.”

<35> Ἔστωσαν ὑμῶν αἱ ὀσφύες περιέζωσμέναι καὶ οἱ λύχνοι καίόμενοι.

35 Estōsan hymōn hai osphues periezōsmenai kai hoi lychnoi kaiomenoi;

“Let your waists having been girded and the lamps burning.”

לֹא וְאַתֶּם הָיוּ דְמִים לְאֲנָשִׁים הַמְּחַכִּים לְאֲדֹנֵיהֶם מְתִי יָשׁוּב
מִן-הַחֲתָנָה וְכַאֲשֶׁר יָבוֹא וְהִכָּךְ יִפְתָּחוּ-לוֹ פְּרָגַע:

36. w'attem heyu domim la'anashim ham'chakim la'adoneyhem mathay yashub min-hachathunah w'ka'asher yabo' w'daphaq yiph't'chu-lo k'raga`.

Luke12:36 “As for yourselves, be like men who are waiting for their master, when he returns from the wedding, that when he comes and knocks, open for him instantly.”

<36> καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.

36 kai hymeis homoioi anthrōpois prosdechomenois ton kyrion heautōn

“And you should be like men waiting for YHWH for themselves,

pote analysē ek tōn gamōn, hina elthontos

when he returns from the wedding feasts, in order that having come

kai krousantos eutheōs anoixōsin autō.

and having knocked immediately they may open the door for him.”

לֹא אֲשֶׁרֵי הַעֲבָדִים הָהֵם אֲשֶׁר הָאָדוֹן בָּבוֹאוֹ יִמְצָאֵם שֹׁקְדִים
אָמֵן אֲמַר אָנִי לָכֶם כִּי יִתְאַזֵּר וַיּוֹשִׁיבֵם וְהִלָּךְ וְיִשְׁרֵת אוֹתָם:

37. 'ash'rey ha'abadim hahem 'asher ha'adon b'bo'o yim'tsa'em shoq'dim
'Amen 'omer 'ani lakem ki yith'azer w'yoshibem w'hala'k w'shereth 'otham.

Luke12:37 “Blessed are those servants whom the master finds watching when he enters! Truly, I say to you that he shall gird himself and seat them and go and serve them.”

<37> μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὕρήσει γρηγοροῦντας.

ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς

καὶ παρελθὼν διακονήσει αὐτοῖς.

37 makarioi hoi douloi ekeinoi,

“Blessed are those servants

hous elthōn ho kyrios heurēsei grēgorountas;

whom having come the master shall find keeping watch

amēn legō hymin hoti perizōsetai kai anaklinei autous

truly I say to you that he shall dress himself and make to recline them

kai parelthōn diakonēsei autois.
and having come beside he shall serve them.”

לחַ וְאֵם-יָבוֹא בְּאַשְׁמֻרָה הַשְּׁנִיָּת אוּ בְּאַשְׁמֻרָה הַשְּׁלִישִׁית
וְיִמְצָא בֶן אֲשֶׁרִי הָעֶבְדִּים הָהֵם:

38. w'im-yabo' ba'ash'murah hashenith 'o ba'ash'murah hash'lishith
w'yim'tsa' ken 'ash'rey ha`abadim hahem.

Luke12:38 “If he comes at the second watch or at the third watch
and finds it to be so, blessed are those servants.”

<38> καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ
καὶ εὕρῃ οὕτως, μακάριοι εἰσιν ἐκεῖνοι.

38 kan en tē deuterā kan en tē tritē phylakē elthē

“And if in the second and if in the third watch he comes

kai heurē houtōs, makarioi eisin ekeinoi.

and he finds it thus, blessed are those.”

לֹא יָדָע בְּכֵן אֵלֹהֵי יִרְדָּע בְּעַל הַבַּיִת בְּאִי-זוֹ שָׁעָה יָבוֹא הַגָּנֹב
כִּי-עָתָה נִשְׁקָד וְלֹא-נָתַן לַחֲתוֹר אֶת-בֵּיתוֹ:

39. w'zo'th d'u ki 'ilu yada' ba'al habayith b'ey-zo sha'ah yabo' haganab
ki-`atuah shaqad w'lo'-nathan lach'tor 'eth-beytho.

Luke12:39 “And know this, that if the owner of the house had known
at what hour the thief would come, he would watch
and he would have not allowed to be broken into his house.”

<39> τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτης ἔρχεται,
οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

39 touto de ginōskete hoti ei ēdei ho oikodespotēs

“But this know that if had known the master of the house

poiā hōrā ho kleptēs erchetai,

in what hour the thief comes,

ouk an aphēken diorychthēnai ton oikon autou.

he would not have allowed to be broken into his house.”

מִלְכָּן גַּם-אַתֶּם הָיוּ נִכּוֹנִים כִּי בְּשָׁעָה
אֲשֶׁר לֹא כָלְתֶם יָבוֹא בֶן-הָאָדָם:

40. laken gam-'attem heyu n'konim ki b'sha'ah
'asher lo' philal'tem yabo' Ben-ha'Adam.

Luke12:40 “Therefore you also be ready, because the Son of Man is coming at the hour
that you do not expect.”

<40> καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

40 kai hymeis ginesthe hetoimoi, hoti hē hōrā ou dokeite

“And you be prepared, because in what hour you do not think,

ho huios tou anthrōpou erchetai.
the Son of Man comes.”

מַאֲרִיאֵמֶר פֶּטְרוֹס אֶדְנֵינוּ הִלְנֵנוּ אֶתְּהָ אֵמֶר אֶת-הַמְּשָׁל הַזֶּה
אִם-גַּם לְכָל-אָדָם:

41. wayo'mer Pet'ros 'Adoneynu halanu 'attah 'omer 'eth-hamashal hazeh
'im-gam l'kal-'adam.

Luke12:41 Petros (Kepha) said, “Our Adon, are You saying this parable for us
or also to all men?”

<41> Εἶπεν δὲ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ
καὶ πρὸς πάντας;

41 Eipen de ho Petros, Kyrie, pros hēmas tēn parabolēn tautēn legeis ē kai pros pantas?
And said Peter, “Master, to us thus parable do you speak or also to all?”

מִבְּרִיאֵמֶר הָאֲדֹנָן מִי-הוּא אֲפֹא הַסֶּכֶן הַנֶּאֱמָן וְהַנְּבוֹן
אֲשֶׁר יִפְקִידֵהוּ הָאֲדֹנָן עַל-עֲבָדָיו לָתֵת אֶת-אַרְחָתָם בְּעֵתוֹ:

42. wayo'mer ha'Adon mi-hu' 'epho' hasoken hane'eman w'hanabon
'asher yaph'qidehu ha'adon `al-`abadayu latheth 'eth-'aruachtham b'`ito.

Luke12:42 And the Adon said, “Who then is the faithful and understanding manager
whom his master appoints over his servants to give them their meal at its time?”

<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;

42 kai eipen ho kyrios, Tis ara estin ho pistos oikonomos ho phronimos,
And said the Master, “Who then is the faithful and steward wise,
hon katastēsei ho kyrios epi tēs therapeias autou tou didonai
whom shall appoint the master over his servants to give
en kairō [to] sitometrion?
in the proper time the food allowance.”

מִבְּרִיאֵשְׁרֵי הָעֶבֶד הַהוּא אֲשֶׁר יָבֵא אֶדְנָיו וְיִמְצְאֵהוּ עֹשֶׂה כֵן:

43. 'ash'rey ha'ebed hahu' 'asher yabo' 'adonayu w'yim'tsa'ehu `oseh ken.

Luke12:43 “Blessed is that servant whom his master comes and finds so doing.”

<43> μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα οὕτως.

43 makarios ho doulos ekeinos, hon elthōn ho kyrios autou heurēsei poiounta houtōs.
“Blessed is that servant whom having come, his Master shall find doing thus.”

מִדְּאֵמֶת אֲגִיד לָכֶם כִּי עַל-כֹּל אֲשֶׁר-יֵשׁ-לוֹ יִפְקִידֵהוּ:

44. 'emeth 'agid lakem ki `al-kol 'asher-yesh-lo yaph'qidehu.

Luke12:44 “Truly I tell you that he shall appoint him over all that is his.”

<44> ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

44 alēthōs legō hymin hoti epi pasin tois hyparchousin autou katastēsei auton.

“Truly I say to you that over all his possessions he shall appoint him.”

מהִתְעַבֵּד הַחֹא אִם-יֹאמַר בְּלִבּוֹ מֵאַחֵר אֲדֹנִי לְבוֹא וְהִחַל
לְהַכּוֹת אֶת-הַעֲבָדִים וְאֶת-הַשִּׁפְחוֹת וְלֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׁכָּר:

45. w'ha`ebed hahu' 'im-yo'mar b'libo m'acher 'Adoni labo'

w'hechel l'hakoth 'eth-ha`abadim w'eth-hash'phachoth w'le'ekol w'lish'toth w'lish'kor.

Luke12:45 “But if that servant says in his heart, ‘My Adon delays in coming,’ and begins to beat the male servants, and the female servants and to eat and to drink and to get drunk.”

<45> εἰπῇ δὲ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξεται τύπτειν τοὺς παῖδας
καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,

45 ean de eipē ho doulos ekeinos en tē kardiā autou,

But if says that servant in his heart

Chronizei ho kyrios mou erchesthai, kai arxētai typtein tous paidas

“Delays my master to come, and he begins to beat the men servants

kai tas paidiskas, esthiein te kai pinein kai methyskesthai,

and the women servants both to eat and to drink and to become drunk.”

מִבּוֹא יְבוֹא אֲדֹנִי הַעֲבָד הַחֹא בְיוֹם לֹא-יִצְפֶּה
וּבִשְׁעָה לֹא יָדַע וַיִּשְׁפֹּךְ אוֹתוֹ וַיְחַלְקוּ עִם-הַסּוֹבָרִים:

46. bo' yabo' 'adoney ha`ebed hahu' b'yom lo'-y'tsapeh

ub'sha`ah lo' yeda` wishaseph 'otho w'sam 'eth-chel'qo `im-hasorarim.

Luke12:46 “the master of that servant shall truly come on a day when he does not anticipate and in an hour he does not know. He shall cut him apart, and place his portion with the rebellious.”

<46> ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

46 hēxei ho kyrios tou doulou ekeinou en hēmerā hē ou prosdokā

“Shall come the Master of that servant on a day which he does not expect

kai en hōrā hē ou ginōskei, kai dichotomēsei auton

and in an hour which he does not know and shall cut in pieces him

kai to meros autou meta tōn apistōn thēsei.

and his portion with the unbelievers shall put him.”

מִזִּתְעַבֵּד הַחֹא אֲשֶׁר יָדַע אֶת-רְצוֹן אֲדֹנָיו וְלֹא הִכִּין
וְלֹא-עָשָׂה כְּרְצוֹנוֹ יָכָה מִכּוֹת רַבּוֹת:

47. w'ha`ebed hahu' 'asher yada` 'eth-r'tson 'adonayu

w'lo' hekin w'lo'-`asah kir'tsono yukeh makoth rabboth.

Luke12:47 “That servant who knows the desire of his master but does not prepare and does not act according to his desire shall be struck with many blows,”

<47> ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ
καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλὰς·

47 ekeinos de ho doulos ho gnous to thelēma tou kyriou autou kai mē hetoimasas

“And that servant having known the will of his master and not having prepared
ē poiēsas pros to thelēma autou darēsetai pollas;
or having done according to his will shall be beaten with many blows.”

מִי אֲשֶׁר לֹא יָדַע וַעֲשָׂה דְבָרִים אֲשֶׁר הוּא חָיֵב
עָלֵיהֶם מִכּוֹת לֹא יִכֶּה כִּי אִם מְעַט כִּי כָל־אִישׁ
אֲשֶׁר נָתַן־לוֹ הַרְבֵּה דָרוֹשׁ יִדְרֹשׁ מִמֶּנּוּ הַרְבֵּה
וְאֲשֶׁר הִפְקִידוּ בְיָדוֹ הַרְבֵּה יִשְׁאַלּוּ מֵאֵתוֹ יוֹתֵר:

48. wa'asher lo'-yada`w`asah d'barim 'asher hu' chayab `aleyhem makoth lo'-yukeh
ki 'im-m'at ki kal-'ish 'asher nitan-lo har'beh darosh yidaresh mimenu har'beh
wa'asher hiph'qidu b'yado har'beh yish'alu me'ito yother.

Luke12:48 “One who does not know and he does things that make him liable
shall not be struck except a few times. For everyone that is given much,
much shall surely be sought from him. One to whom they entrust much,
they shall ask more of him.”

<48> ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν δαρήσεται ὀλίγας.

παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ,
καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

48 ho de mē gnous, poiēsas de axia plēgōn

“But the one not having known but having done things worthy of blows
darēsetai oligas. panti de hō edothē poly,
shall be beaten with few blows but to everyone to whom much was given,
poly zētēthēsetai par' autou, kai hō parethento poly,
much shall be required from him, and to whom was entrusted much
perissoteron aitēsousin auton.
even more they shall ask from him.”

מִטְאֵנִי בְּאֵתִי לְשַׁלַּח אֵשׁ בְּאָרֶץ וּמַה־חִפְצָתִי כִּי כָּבֵד בְּעָרָה:

49. 'ani ba'thi l'shalach 'esh ba'arets umeh-chaphats'ti ki k'bar ba'arah.

Luke12:49 “I have come to send fire upon the earth,
and how I wish that it were already burning!”

<49> Πῦρ ἤλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη.

49 Pyr ēlthon balein epi tēn gēn, kai ti thelō ei ēdē anēphthē.

“Fire I came to throw on the earth and how I wish if already it was kindled.”

נִיְשׁ לִי לְהִטָּבֵל טְבִילָה אֶחָת וּמַה־יֵּצֵר לִי עַד כִּי־תִכְלָה:

50. w'yesh li l'hitabel t'bilah 'echath umah-yetsar li `ad ki-th'kuleh.

Luke12:50 “I have to be immersed in a certain immersion,
and how distressed I am until it is complete!”

<50> βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ.

50 baptisma de echō baptisthēnai,

“And the baptism I have to be baptized with,

kai pōs synechomai heōs hotou telesthē.

and how I am distressed until it is complete.”

נא האמרים אתם שבאתי לתת שלום בארץ אני אומר לכם לא
כי אם-מחלוקת:

51. ha'om'rim 'attem sheba'thi latheth shalom ba'arets 'ani 'omer lakem lo'
ki 'im-machaloqeth.

Luke12:51 “To those of you who say that I have come to bring peace on earth,
I say to you, ‘No, but rather, division!’”

<51> δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ;
οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

51 dokeite hoti eirēnēn paregenomēn dounai en tē gē?

“Do you think that peace I came to bring on the earth?”

ouchi, legō hymin, all' ē diamerismon.

No, I tell you but rather division.”

נב כי מעתה חמשה בבית אחד יחלקו שלשה על-שנים
ושנים על-שלשה:

52. ki me`attah chamishah b'bayith 'echad yechalequ sh'lshah `al-sh'nayim
ush'nayim `al-sh'lshah.

Luke12:52 “For from now on five members in one house shall be divided,
three against two and two against three.”

<52> ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι,
τρεις ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,

52 esontai gar apo tou nyn pente en heni oikō diamemerismenoi,

“For there shall be from now five in one house having been divided

treis epi dysin kai duo epi trisin,

three against two and two against three.”

נג האב יחלק על-הבן והבן על-האב האם על-הבת
והבת על-האם החמות על-הכלה והכלה על-החמות:

53. ha'ab yechaleq `al-haben w'haben `al-ha'ab ha'em `al-habath
w'habath `al-ha'em hechamoth `al-hakalah w'hakalah `al-hechamoth.

Luke12:53 “The father shall be divided against the son and the son against the father,
the mother against the daughter and the daughter against the mother,
the mother-in-law against the bride and the bride against the mother-in-law.”

<53> διαμερισθήσονται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί,
μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα,
πενθερά ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν.

53 diameristhēsontai patēr epi huiō kai huios epi patri,
 Shall be divided father against son and son against father,
 mētēr epi tēn thygatera kai thygatēr epi tēn mētera,
 mother against the daughter and daughter against the mother,
 penthera epi tēn nymphēn autēs
 mother-in-law against her daughter-in-law
 kai nymphē epi tēn pentheran.
 and daughter-in-law against the mother-in-law.

נְדַוִּיאֲמַר גַּם אֶל-הַמּוֹן הָעַם כִּרְאוֹתְכֶם אֶת-הָעַב עֹלָה בַּמַּעְרָב
 וְאֲמַרְתֶּם גֶּשֶׁם בָּא וְכֵן יִהְיֶה:

54. wayo'mer gam 'el-hamon ha'am kir'oth'kem 'eth-ha'ab `oleh bama`arab
 wa'amar'tem geshem ba' w'ken yih'yeh.

Luke12:54 He also said to the crowd of people, “When you see the cloud rising in the west, you say, ‘Rain is coming,’ and so it does.”

<54> Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδῃτε [τὴν] νεφέλην ἀνατέλλουσιν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὅμβρος ἔρχεται, καὶ γίνεται οὕτως.

54 Elegen de kai tois ochlois,
 And He was saying also to the crowds,
 Hotan idēte [tēn] nephelēn anatellousan epi dysmōn,
 “When you see the cloud rising over the west
 eutheōs legete hoti Ombros erchetai, kai ginetai houtōs;
 immediately you say a rain storm is coming and it happens thus.”

נְהוֹאֲמִים-נִשְׁבָּח רֵיחַ הַנֶּגֶב תֹּאמְרוּ הִנֵּה חֹם בָּא וְגַם יְבוּא:

55. w'im-nash'bah ruach hanegeb to'm'ru hinneh chom ba' w'gam yabo'.

Luke12:55 “If the south wind blows, you say, ‘Behold, heat is coming,’ and it comes as well.”

<55> καὶ ὅταν νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.

55 kai hotan noton pneonta, legete hoti Kausōn estai, kai ginetai.
 “And when there is a south wind blowing, you say it shall be hot, and it happens.”

נֹו הַחֲנָפִים יִדְעִים אֲתֶם לְבַחַן אֶת-פְּנֵי הָאָרֶץ וְהַשָּׁמַיִם
 וְאֶת-הַעֵת הַזֹּאת אֵיךְ לֹא תִבְחְנוּ אֹתָהּ:

56. hachanephim yod'im 'attem lib'chon 'eth-p'ney ha'arets
 w'hashamayim w'eth-ha'eth hazo'th 'ey'k lo' thib'chanu 'othah.

Luke12:56 “Hypocrites! You know how to figure out the appearance of the earth and the heavens, but how is it that you cannot figure this present time?”

<56> ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν;

56 hypokritai, to prosōpon tēs gēs
 “Hyrocrites, the appearance of the earth

kai tou ouranou oidate dokimazein,
 and the heavens you know how to interpret.
 ton kairon de touton pōs ouk oidate dokimazein?
 Time then that this how is it you do not know how to interpret?”

נז מדוע מעצמכם אינכם דנים דין אמת:

57. madu`a me`ats'm'kem 'eyn'kem danim din 'emeth.

Luke12:57 “Why do you not make a true judgment for yourselves?”

<57> τί δὲ καὶ ὑμεῖς ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

57 Ti de kai aph' heautōn ou krinete to dikaion?

“And why also for yourselves do you not judge what is right?”

נח כי בלקתך אל-השׁר עם-איש ריבך השתדל להנצל
 ממנו בעורך בדרך פן-יסחב אותך אל-השׁפט והשׁפט
 ימסרך אל-השוטר והשוטר ישליכך אל-בית הפלא:

58. ki b'lek't'ak 'el-hasar `im-'ish ribeak hish'tadel l'hinatsel
 mimenu b'`od'ak badare'k pen-yis'chab 'oth'ak 'el-hashophet
 w'hashophet yim'sar'ak 'el-hashoter w'hashoter yash'lik'ak 'el-beyth hakele'.

Luke12:58 “For, as you go with the man who has a dispute with you to the ruler,
 make an effort to be delivered from him while you are on your way,
 lest he may drag you to the judge, and the judge hand you over to the officer,
 and the officer shall cast you into the house of prison.”

<58> ὥς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν
 ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν,
 καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακὴν.

58 hōs gar hypageis meta tou antidikou sou ep' archonta,

“For as you go away with your opponent to a ruler,

en tē hodō dos ergasian apēllachthai ap' autou,

on the road make an effort to receive a settlement from him,

mēpote katasyrē se pros ton kritēn,

lest he drag you to the judge,

kai ho kritēs se paradōsei tō praktori,

and the judge shall hand over you to the police officer

kai ho praktōr se balei eis phylakēn.

and the police officer shall throw you into prison.”

נטאני אומר לך לא תצא משם

עד אם-שלמת גם את-הפרוטה האחרונה:

59. wa'ani 'omer l'ak lo' thetse' misham

`ad 'im-shilam'at gam 'eth-hap'rutah ha'acharonah.

Luke12:59 “I say to you, you shall not get out from there
 until you have paid even the last cent.”

<59> λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

59 legō soi, ou mē exelthēs ekeithen,

“I say to you, By no means may come out from there,

heōs kai to eschaton lepton apodōs.

until even the last lepton you pay back.”

Chapter 13

אֹיִבָאֵי אָנָשִׁים בָּעִתָּהּ הָיָא וַיִּגִּידוּ לוֹ אֶת-דְּבַר
הַגָּלִילִים אֲשֶׁר עָרַב פִּילָטוֹס דָּמָם עִם-זִבְחֵיהֶם:

1. wayabo'u 'anashim ba'eth hahi' wayagidu lo 'eth-d'bar haG'lilim
'asher `erab Pilatos damam `im-zib'cheyhem.

Luke13:1 At that time some men came and told Him the news of the Galileans whose blood Pilate had mixed with their sacrifices.

<13:1> Παρήσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ
περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλάτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν.

1 Parēsan de tines en autō tō kairō apaggellontes autō

Now there were present some at the same time reporting to Him

peri tōn Galilaiōn hōn to haima Pilatos emixen meta tōn thysiōn autōn.

about the Galileans whose blood Pilate mixed with their sacrifices.

בּוֹנֵעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם הֲאִמְרִים אַתֶּם שֶׁהַגָּלִילִים
הָאֵלֶּה הֵיוּ חַטָּאִים מִכָּל-אֲנָשִׁי הַגָּלִיל כִּי מִצָּאָם כַּדָּבָר הַזֶּה:

2. waya'an Yahushuà wayo'mer 'aleyhem ha'om'rim 'attem shehaG'lilim ha'eleh hayu
chata'im mikal-'an'shey haGalil ki m'tsa'am kadabar hazeh.

Luke13:2 Ὡς αὐτοὶ ἀνέκριντο αὐτῷ καὶ εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ
παρα πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

<2> καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ
παρα πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;

2 kai apokritheis eipen autois, Dokeite hoti hoi Galilaioi houtoi hamartōloi

And having answered He said to them, “Do you think that these Galileans sinners

para pantas tous Galilaious egenonto, hoti tauta peponthasin?

above all the Galileans were, because they have suffered these things?”

לֹא כִי-אָמַר אָנִי לָכֶם אִם-לֹא תִשׁוּבוּ גַם-אַתֶּם כָּלְכֶם תֵּאבְדוּ:

ג

3. lo' ki-'omer 'ani lakem 'im-lo' thashubu gam-'attem kul'kem to'bedu.

Luke13:3 “No! I say to you, ‘if you do not repent, all of you shall perish as well.’”

<3> οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε πάντες ὁμοίως ἀπολεισθε.

3 ouchi, legō hymin, all' ean mē metanoēte pantes homoiōs apoleisthe.

“No. I tell to you, but unless you repent, likewise all of you shall perish.”

דִּאז שְׁמִנָּה הָעֶשְׂרִי הָהֶם אֲשֶׁר נָפַל עָלֵיהֶם הַמִּגְדָּל בְּשִׁלַּח וַיְמִיתֵם
הָאֲמֹרִים אַתֶּם שִׁהְיוּ אֲשֵׁמִים מִכָּל-הָאֲנָשִׁים הַיֹּשְׁבִים בִּירוּשָׁלַם:

4. 'o sh'monah he`asar hahem 'asher naphal `aleyhem hamig'dal b'Shillach way'mithem ha'om'rim 'attem shehayu 'ashemim mikal-ha'anashim haysh'bim biYrushalam.

Luke13:4 “Or those eighteen of them on whom the tower fell in Shillach and killed them, are you saying that they were more guilty than all of the men who live in Yerushalam?”

<4> ἢ ἐκεῖνοι οἱ δεκαοκτὼ ἐφ’ οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας Ἱερουσαλήμ;

4 ē ekeinoi hoi dekaoktō eph' hous epesen ho pyrgos en tō Silōam kai apekteinen autous,
“Or those eighteen upon whom fell the tower in Siloam and it killed them,
dokeite hoti autoi opheletai egenonto
do you think that they were sinners
para pantas tous anthrōpous tous katoikountas Ierousalēm?
above all the men living in Jerusalem?”

הֲלֹא כִי-אָמַר אֲנִי לָכֶם

אִם-לֹא תִשׁוּבוּ גַם-אַתֶּם כָּלְכֶם תֵּאבְדוּ:

5. lo' ki-'omer 'ani lakem 'im-lo' thashubu gam-'attem kul'kem to'bedu.

Luke13:5 “No! For I say to you, if you do not repent, all of you shall perish as well.”

<5> οὐχί, λέγω ὑμῖν, ἀλλ’ ἐὰν μὴ μετανοήτε πάντες ὡσαύτως ἀπολεισθε.

5 ouchi, legō hymin, all' ean mē metanoēte pantes hōsautōs apoleisthe.

“No, I tell you, but unless you repent in the same way all of you shall perish.”

וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר אִישׁ אֶחָד הָיְתָה-לוֹ תְּאֵנָה נְטוּעָה בְּכַרְמוֹ

וַיָּבֹא לְבִקֵּשׁ-בָּהּ פְּרִי וְלֹא מָצָא:

6. wayisa' m'shalo wayo'mar 'ish 'echad hay'thah-lo th'enah n'tu'ah b'kar'mo wayabo' l'baqesh-bah p'ri w'lo' matsa'.

Luke13:6 He took up his parable and said, “A certain man had a fig tree planted in his vineyard. He came to seek fruit from it and did not find any.”

<6> Ἐλεγεν δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὔρεν.

6 Elegen de tautēn tēn parabolēn;

And He was speaking this parable.

Sykēn eichen tis pephyteumenēn

“A fig tree had a certain man having been planted

en tō ampelōni autou, kai ēlthen zētōn karpon en autē kai ouch heuren.

in his vineyard, and he came seeking fruit on it and he did not find any.”

וַיֹּאמֶר אֵל-הַכּוֹרֵם הִנֵּה-זֶה שְׁלֹשׁ שָׁנִים אֲנֹכִי בָּא לְבִקֵּשׁ

פְּרִי בַתְּאֵנָה הַזֹּאת וְלֹא מִצְאָתִי כִּרְתֹּת אוֹתָהּ לְמַח־זֶה
תִּשְׁחִית אֵת הָאֲדָמָה:

7. wayo'mer 'el-hakorem hinneh-zeh shalsh shanim 'anoki ba' l'baqesh p'ri
bat'enah hazo'th w'lo' matsa'thi k'roth 'othah lamah-zeh thash'chith 'eth ha'adamah.

Luke13:7 “He said to the vinedresser, ‘Behold, for these three years
I have come to seek fruit in this fig tree but I have not found any.
Cut it down; why should it waste the ground?’”

<7> εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, Ἴδου τρία ἔτη ἀφ’ οὗ ἔρχομαι ζητῶν καρπὸν ἐν
τῇ συκῇ ταύτῃ καὶ οὐχ εὕρισκω· ἐκκοψον [οὗν] αὐτήν, ἵνατί καὶ τὴν γῆν καταργεῖ;

7 eipen de pros ton ampelourgon, Idou tria etē aph' hou erchomai zētōn karpon

“So He said to the garden, ‘Behold three years since I come seeking fruit

en tē sykē tautē kai ouch heuriskō; ekkopson [oun] autēn,
on this fig tree and I do not find any. Therefore cut down it,

hinati kai tēn gēn katargei?

why even the soil is it using up?”

חֲנִיעֵן וַיֹּאמֶר אֵלָיו אֲדֹנִי הַנִּיחָהּ אוֹתָהּ עוֹד הַשָּׁנָה הַזֹּאת
עַד אֲשֶׁר-עֲזַקְתִּיהָ וְשִׁמְתִּי דָמָן לָהּ:

8. waya'an wayo'mer 'elayu 'Adoni hanichah 'othah 'od hashanah hazo'th
'ad 'asher-'azaq'tiah w'sam'ti domen lah.

Luke13:8 “And he answered and said to him, ‘My adon (master), let it alone
for this year too, until I have dug around it and given to it some manure’”;

<8> ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος,
ἕως ὅτου σκάψω περὶ αὐτήν καὶ βάλω κόπρια,

8 ho de apokritheis legei autō, Kyrie, aphas autēn kai touto to etos,

“But having answered he said to him, ‘Master, leave it also this year,

heōs hotou skapsō peri autēn kai balō kopria,

until I may dig around it and may throw manure on it.”

ט אוֹלִי תַעֲשֶׂה פְּרִי וְאִם-לֹא תַעֲשֶׂה וְכִרְתָּ אוֹתָהּ בַּשָּׁנָה הָאֲחֶרֶת:

9. 'ulay ta'aseh pheri w'im-lo' tha'aseh w'karaat 'othah bashanah ha'achereth.

Luke13:9 “Perhaps it shall produce fruit. If it does not produce,
then you shall cut it down after that year.”

<9> καὶ μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μή γε, ἐκκόψεις αὐτήν.

9 kan men poiēsē karpon eis to mellon; ei de mē ge, ekkopseis autēn.

“And if indeed it produces fruit in the future; otherwise, you shall cut down it.”

י וַיְהִי הוּא מְלַמֵּד בְּיוֹם הַשַּׁבָּת בְּבֵית כְּנִסְתָּ אֶחָד:

10. way'hi hu' m'lamed b'yom hashabbat b'beyth k'neseth 'echad.

Luke13:10 And it came to pass that He was teaching on the day of the Shabbat
in one of the house of the synagogue.

<10> Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι.

10 Ēn de didaskōn en miā tōn synagōgōn en tois sabbasin.

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

יֵאֱהִינָה אִשָּׁה אֲשֶׁר בָּהּ רוּחַ-חַלִּי כְשִׁמְנָה עֶשְׂרֵה שָׁנָה
וְהִיא כְּפֹנְפָה וְלֹא יָכְלָה לָקוּם קוֹמָה זְקוּפָה:

11. w'hinneh 'ishah 'asher bah ruach-chali kish'moneh `es'reh shanah
w'hi' k'phuphah w'lo' yak'lah laqum qomah z'quphah.

Luke13:11 Behold, a woman in whom there was a spirit of disease for eighteen years
and she was bent over and was not able to stand with a straight posture.

<11> καὶ ἰδοὺ γυνή πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτὼ
καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

11 kai idou gynē pneuma echousa astheneias etē dekaoktō

And behold a woman having a spirit of illness eighteen years

kai ēn sygkryptousa kai mē dynamenē anakuuai eis to panteles.

and she was being bent double and not being able to stand upright completely.

יְבִרָא יְהוֹשֻׁעַ וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לָהּ אִשָּׁה הִחֲלִצִי מִחֲלִיךְ:

12. wayar' Yahushua wayiq'ra' 'eleyah wayo'mer lah 'ishah hechal'tsi mechal'ye'k.

Luke13:12 Ὦ ἄλλ' saw and called to her. He said to her,
"Woman, be freed from your disease."

<12> ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ,
Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,

12 idōn de autēn ho Iēsous prosephōnēsen kai eipen autē,

having seen her, Yahushua called out and said to her,

Gynai, apolelysai tēs astheneias sou,

"Woman, you have been set free from your illness,"

יְגִישֶׁם יָדָיו עָלֶיהָ וּכְרָגָהּ קָמָה
וַתִּתְעוֹדָד וַתִּשְׁבַּח אֶת-הָאֱלֹהִים:

13. wayasem yadayu `aleyah uk'rega`qamah
w'tith'`odad wat'shabach 'eth-ha'Elohim.

Luke13:13 He placed His hands upon her,
and instantly she arose and stood upright and praised Elohim.

<13> καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
καὶ παραχρῆμα ἀνωρθώθη καὶ ἐδόξαζεν τὸν θεόν.

13 kai epethēken autē tas cheiras; kai parachrēma anōrthōthē

and He placed upon her hands. And immediately she was restored

kai edoxazen ton theon.

and she was glorifying Elohim.

יְבִיכְעַם רֹאשׁ הַכְּנִסָּה עַל-אֲשֶׁר רָפָא יְהוֹשֻׁעַ בְּשִׁבְתָּ וַיִּעַן

וַיֹּאמֶר אֶל־הָעָם שְׁשֶׁת יָמִים הֵם אֲשֶׁר תַּעֲשֶׂה בָהֶם מְלָאכָה
בְּאַלְהָ בָּאוּ וַיְהַרְפְּאוּ וְלֹא בְיוֹם הַשַּׁבָּת:

14. wayik`as ro'sh hak'neseth `al-'asher ripa' Yahushua baShabbat
waya`an wayo'mer 'el-ha`am shesheth yamim hem
'asher te`aseh bahem m'la'kah ba'eleh bo'u w'heraph'u w'lo' b'yom haShabbat.

Luke13:14 The ruler of the synagogue was **indignant**, that **Ow¹⁴** had healed on the Shabbat, so he responded and **said to the crowd**, "There are six days in **which you may do labor**. Come and **be healed on them**, but **not on the day of Shabbat!**"

<14> ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἑξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

14 apokritheis de ho archisynagōgos,
And having answered the **synagogue ruler**,
aganaktōn hoti tō sabbatō etherapeusen ho Iēsous,
being **indignant that on the Sabbath healed Yahushua**,
elegen tō ochlō hoti Hex hēmerai eisin en hais dei ergazesthai;
he was saying to the crowd "Six days there are in which it is necessary to work.
en autais oun erchomenoi therapeuesthe kai mē tē hēmera tou sabbatou.
On them therefore coming, be healed and **not on the day of the Sabbath.**"

טו וַיַּעַן הָאָדוֹן וַיֹּאמֶר אֵלָיו הֲחִנֵּף הֲלֹא יִתִּיר אִישׁ מִכֶּם
בַּשַּׁבָּת אֶת־שׁוֹרוֹ אוֹ אֶת־חֲמֹרוֹ מִן־הָאֵבוֹס וַיּוֹלִיכֵהוּ לְהַשְׁקִיתוֹ:

15. waya`an ha'Adon wayo'mer 'elayu hechaneph halo' yatir 'ish mikem
baShabbat 'eth-shoro 'o 'eth-chamoro min-ha'ebus w'yolikehu l'hash'qotho.

Luke13:15 The Adon (Master) answered and **said to him**,
"Hypocrite! Shall not anyone of you **untie his ox or his donkey from the stable** on the Shabbat and lead him to get a drink?"

<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;

15 apekrithē de autō ho kyrios kai eipen, Hypokritai, hekastos hymōn tō sabbatō
And answered him the Master and said, "Hypocrites, each of you on the sabbath
ou luei ton boun autou ē ton onon apo tēs phatnēs
does he not untie his ox or the donkey from the manger
kai apagagōn potizei?
and having led it away. It drinks?"

טז וְזֹאת אֲשֶׁר הִיא בִת־אֲבְרָהָם וְאֲשֶׁר הִשְׁטָן אֲסָרָהּ זֶה
שְׁמֹנֶה עָשָׂרָה שָׁנָה הָלָא תִּתֵּר מִמוֹסְרוֹתֶיהָ בְיוֹם הַשַּׁבָּת:

16. w'zo'th 'asher hi' bath-'Ab'raham wa'asher hasatan 'asarah zeh sh'moneh `es'reh
shanah halo' thutar mimos'rotheyah b'yom haShabbat.

Luke13:16 "But this one that is a daughter of Abraham whom the satan has bound for these eighteen years. Should she not have been released from her bond on the Shabbat day?"

<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;

16 tautēn de thygatera Abraam ousan, hēn edēsen ho Satanas idou
But this one a daughter of Abraham being, whom bound Satan behold
deka kai oktō etē, ouk edei lythēnai
ten and eight years. Was it not necessary for her to be set free
apo tou desmou toutou tē hēmera tou sabbatou?
from this bond on the day of the sabbath?

וַיְהִי כְּאָמְרוֹ אֶת־הַדְּבָרִים הָאֵלֶּה נִכְלְמוּ כָּל־מִתְקַוְּמָיו
וַיִּשְׂמַח כָּל־הָעָם עַל־כָּל־הַנִּפְלְאוֹת הַנַּעֲשוֹת עַל־יָדוֹ:

17. way'hi k'am'ro 'eth-had'barim ha'eleh nik'l'mu kal-mith'qomamayu
wayis'mach kal-ha'am `al-kal-haniph'la'oth hana`asoth `al-yado.

Luke13:17 And it came to pass when He said these words,
all His opponents were ashamed, and all of the people rejoiced
about all of the wonders being done by His hand.

<17> καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ,
καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

17 kai tauta legontos autou katēschynonto pantes
And by saying these things He by, were being put to shame all
hoi antikeimenoi autō, kai pas ho ochlos echairen
the ones being opposed to him, and all the crowd was rejoicing
epi pasin tois endoxois tois ginomenois hyp' autou.
over all the glorious things being accomplished by Him.

וַיֹּאמֶר לָמָּה דוֹמָה מַלְכוּת הָאֱלֹהִים וְאֵל־מָה אֲמַשִּׁילָנָה:

18. wayo'mar l'mah domah mal'kuth ha'Elohim w'el-mah 'am'shilenah.

Luke13:18 He said, "To what can the kingdom of Elohim be compared?
and to what I liken it?"

<18> Ἐλεγεν οὖν, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;

18 Elegen oun, Tini homoiā estin hē basileia tou theou
Therefore He was saying, "To what comparison is the Kingdom of Elohim
kai tini homoiōsō autēn?
and to what shall I compare it?"

יִטְדוֹמָה הִיא לְגִרְגָּר שֶׁל־חֶרֶדַל אֲשֶׁר לָקַחוּ אִישׁ וַיְשִׁימֶהוּ בְּגִנּוֹ
וַיִּצְמַח וַיְהִי לַעֵץ גָּדוֹל וְעוֹף הַשָּׁמַיִם יִקְנֶן בְּעִנְפָיו:

19. domah hi' l'gar'gar shel-char'dal 'asher l'qacho 'ish way'simehu b'gano
wayits'mach way'hi l'ets gadol w'oph hashamayim y'qanen ba'anaphayu.

Luke13:19 "It can be compared to a seed of a mustard tree that a man took
and place in his garden. It sprouted and became a great tree,
and the birds of the heavens nested in its branches."

<19> ὅμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ, καὶ ἤρξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

19 homoia estin kokkō sinapeōs, hon labōn anthrōpos ebalen
“It is like a mustard seed, which having taken a man threw
eis kēpon heautou, kai ēuxēsen kai egeneto eis dendron,
into a garden of himself, and it grew and became a tree,
kai ta peteina tou ouranou kateskēnōsen en tois kladois autou.
and the birds of the heavens nested in its branches.”

כַּיֹּאמֶר עוֹד אֶל-מָה אֶצְמָךְ אֶת מַלְכוּת הָאֱלֹהִים:

20. wayo'mer `od `el-mah `adameh `eth mal'kuth ha'Elohim.

Luke13:20 He said, “To what else shall I compare the kingdom of Elohim?”

<20> Καὶ πάλιν εἶπεν, Τίني ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;

20 Kai palin eipen, Tini homoiōsō tēn basileian tou theou?

And again He said, “To what shall I compare the Kingdom of Elohim?”

כַּאֲדֹמָה הִיא לְשֶׁאֶר אֲשֶׁר לְקַחְתּוּ אִשָּׁה

וְתַטְמִינָהּוּ בְּשֵׁלֶשׁ סָאִים קֶמַח עַד אֲשֶׁר-יִחְמַץ כָּלֹ:

21. domah hi' lis'or `asher l'qachatu `ishah
watit'm'nehu bish'lish s'im qemach `ad `asher-yech'mats kulo.

Luke13:21 “It can be compared to leaven that a woman took
and hid in three measures of flour until all of it became leavened.”

<21> ὅμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνή [ἐν]έκρυσεν
εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

21 homoia estin zymē, hēn labousa gynē [en]ekruuen

“It is like leaven, which a woman having taken, hid

eis aleourou sata tria heōs hou ezymōthē holon.

in wheat flour three measures until the whole batch was leavened.”

כַּבְּוַיַּעְבֹּר בְּעָרִים וּבְכִפְּרִים עָבֹר וְלַמֶּד

וַיֵּלֶךְ לְדַרְכּוֹ לְבֹא יְרוּשָׁלַם:

22. waya`abor be`arim ubak'pharim `abor w'lamed
wayele'k l'dar'ko labo' Y'rushalayim.

Luke13:22 He passed through the cities and through villages
and taught and went on His way to come to Yerushalam.

<22> Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων
καὶ πορείαν ποιούμενος εἰς Ἱεροσόλυμα.

22 Kai dieporeueto kata poleis kai kōmas didaskōn

And He was traveling throughout cities and villages teaching

kai poreian poioumenos eis Hierosolyma.

and making His way to Jerusalem.

כגַּוְיִשְׁאָלְהוּ אִישׁ לֵאמֹר אֲדֹנֵינוּ הֵם הַנּוֹשְׁעִים:

23. wayish'alehu 'ish le'mor 'Adoneynu ham'`at hem hanosha'im.

Luke13:23 A man asked Him, saying, “Our Adon, Are there a few be saved?”

<23> εἶπεν δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς,

23 eipen de tis autō, Kyrie, ei oligoi hoi sōzomenoi?

And said someone to Him, “Master, if few are the ones being saved?”

ho de eipen pros autous,

and He said to them,

כדַּוְיִאמֵר אֲלֵיהֶם הִתְאַמְצוּ לָבוֹא בַּפֶּתַח הַצָּר

כִּי-אֵמַר אֲנִי לָכֶם רַבִּים יִבְקָשׁוּ לָבוֹא וְלֹא יוּכְלוּ:

24. wayo'mer 'aleyhem hith'am'tsu labo' bapethach hatsar

ki-'omer 'ani lakem rabbim y'baq'shu labo' w'lo' yukalu.

Luke13:24 He said to them, “Strive to come in through the narrow entrance.

For I say to you, many shall seek to enter but shall not be able.”

<24> Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας,

ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν.

24 Agōnizesthe eiselthein dia tēs stenēs thyras,

“Strive to enter through the narrow door,

hoti polloi, legō hymin, zētēsousin eiselthein kai ouk ischysousin.

because many, I say to you, shall seek to enter and they shall not be able to.”

כהמִיּוֹם אֲשֶׁר יָקוּם בַּעַל הַבַּיִת וְסָגַר אֶת-הַדָּלָת וַתִּחַלּוּ

לַעֲמֹד בַּחוּץ וְלִדְפֹק עַל-הַדָּלָת לֵאמֹר אֲדֹנֵינוּ פֶּתַח-לָנוּ

וְעֲנֵה וְאָמַר אֲלֵיכֶם אֵינֶנִּי יוֹדֵעַ אֶתְכֶם מֵאַיִן אַתֶּם:

25. miyom 'asher yaqum ba'al habayith w'sagar 'eth-hadalet

w'thachelu la'amod bachuts w'lid'poq `al-hadeleth le'mor 'Adoneynu p'thach-lanu

w'anah w'amar 'aleykem 'eyneni yode'a 'eth'kem me'ayin 'attem.

Luke13:25 “From the day that the owner of the house arises and closes the door, you begin to stand outside and knock on the door, saying, ‘Our Adon (Master), open up to us!’

But He shall answer and say to you, ‘I do not know you. Where are you from.’”

<25> ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν

καὶ ἄρξῃσθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, ἀνοιξὸν ἡμῖν,

καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

25 aph' hou an egerthē ho oikodespotēs kai apokleisē tēn thyran

“From the time has arisen the master of the house and he closes the door

kai arxēsthe exō hestanai kai krouein tēn thyran legontes, Kyrie,

and you begin to stand outside and to knock on the door saying, ‘Master,

anoixon hēmin, kai apokritheis erei hymin,

open up for us,’ and having answered He shall say to you,

Ouk oida hymas pothen este.

כּוֹאֵז תַּחֲלוּ לֵאמֹר הֲלֹא אָכַלְנוּ וְשָׁתִינוּ לְפָנֶיךָ
וּבְרַחֲבוֹתֵינוּ לְמִדָּתְךָ:

26. ‘az tachelu le’mor halo’ ‘akal’nu w’shathinu l’phaneyak
ubir’chobotheynu limad’at.

Luke13:26 “Then you shall begin to say, ‘Did we not eat and drank in Your presence,
did You not teach in our streets?’”

<26> τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν
καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδασκας·

26 tote arxesthe legein, Ephagomen enōpion sou kai epiomen,
Then you shall begin to say, “We ate before You and we drank,
kai en tais plateiais hēmōn edidaxas;
and in our streets You taught.”

כּוֹיֵאמֶר אָנִי אֹמֵר לָכֶם אֵינֶנִּי יוֹדֵעַ אֶתְכֶם מֵאֵין אַתֶּם
סוּרוּ מִמֶּנִּי כָל-פְּעָלֵי הָאָוֶן:

27. w’yo’mar ‘ani ‘omer lakem ‘eyneni yode`a ‘eth’kem me’ayin ‘attem
suru mimeni kal-po`aley ha’awen.

Luke13:27 “But He shall say, ‘I say to you, I do not know you. Where are you from?
Depart from Me, all workers of evil!’”

<27> καὶ ἐρεῖ λέγων ὑμῖν, Οὐκ οἶδα [ὕμᾱς] πόθεν ἐστέ·
ἀποστήτε ἀπ’ ἐμοῦ πάντες ἐργάται ἀδικίας.

27 kai erei legōn hymin, Ouk oida [hymas] pothen este;
“And He shall speak saying to you, ‘I do not know you from where you are.
apostēte ap’ emou, pantes ergatai adikias.
Go away from Me, all workers of unrighteousness.’”

כּח וְשָׁם תִּהְיֶה הִלָּלָה וְחֶרֶק הַשָּׁנִים כְּאַשֶּׁר תִּרְאוּ אֶת-אַבְרָהָם
וְיִצְחָק וְיַעֲקֹב וְאֶת-כָּל-הַנְּבִיאִים בְּמַלְכוּת הָאֱלֹהִים
וְאַתֶּם מִגֵּרִשִׁים חֲחוּצָה:

28. w’sham tih’yeh hay’lalah wacharoq hashinayim ka’asher tir’u ‘eth-‘Ab’raham
w’Yits’chaq w’Ya’aqob w’eth-kal-han’bi’im b’mal’kuth ha’Elohim
w’attem m’gorashim hachutsah.

Luke13:28 “And there shall be wailing and grinding of teeth when you see Abraham
and Yitschak and Ya’aqob and all of the prophets in the kingdom of Elohim,
but you are driven outside.”

<28> ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψῇσθε Ἀβραὰμ
καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
ὕμᾱς δὲ ἐκβαλλομένους ἔξω.

28 ekei estai ho klauthmos kai ho brygmos tōn odontōn,
“There there shall be weeping and grinding of the teeth,

hotan opsēsthe Abraam kai Isaak kai Iakōb kai pantas tous prophētas
when you shall see Abraham and Yitschak and Ya'aqob and all the prophets
en tē basileiā tou theou, hymas de ekballomenous exō.
in the Kingdom of Elohim. But you being thrown out outside.”

כט וַיָּבֹאוּ מִמִּצְרָיִם וּמִמִּצְפֹּן וּמִמִּצְרָיִם
וַיֵּסְבוּ בַּמַּלְכוּת הָאֱלֹהִים:

29. w'yabo'u mimiz'rach umima`arab umitsaphon umidarom
w'yasebu b'mal'kuth ha'Elohim.

Luke13:29 “They shall come from the east, and from west, and from north,
and from south, and shall recline in the kingdom of Elohim.”

<29> καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου
καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

29 kai hēxousin apo ananolōn kai dysmōn kai apo borra kai notou

“And they shall come from east and west and from north and south
kai anaklithēsontai en tē basileiā tou theou.
and they shall recline at table in the Kingdom of Elohim.”

לְוַהֲנָה יֵשׁ אַחֲרֹנִים אֲשֶׁר יִהְיוּ רִאשׁוֹנִים
וּרִאשׁוֹנִים אֲשֶׁר יִהְיוּ אַחֲרֹנִים:

30. w'hinneh yesh 'acharonim 'asher yih'yu ri'shonim
w'ri'shonim 'asher yih'yu 'acharonim.

Luke13:30 “Behold, there are some of the last who shall be first,
and first who shall be last.”

<30> καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.

30 kai idou eisin eschatoi hoi esontai prōtoi

“And behold there are last ones who shall be first
kai eisin prōtoi hoi esontai eschatoi.
and there are first ones who shall be last.”

לֹא בַיּוֹם הַהוּא נִגְשׁוּ מִן־הַפְּרוּשִׁים וַיֹּאמְרוּ אֵלָיו צֵא
וְלֵךְ מִזֶּה כִּי הוֹרְדוֹס מְבַקֵּשׁ לְהַרְגֶּךָ:

31. bayom hahu' nig'shu min-haP'rushim wayo'm'ru 'elayu
tse' w'le'k mizeh ki Hor'dos m'baqesh l'har'geak.

Luke13:31 On that day, some of the Prushim approached Him and said to Him,
“Get out, and go from here, because Hordos is seeking to kill You.”

<31> Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ,
Ἐξέλθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

31 En autē tē hōrā prosēlthan tines Pharisaioi legontes autō,
In the same hour approached some Pharisees saying to Him,
Exelthe kai poreuou enteuthen, hoti Hērōdēs thelei se apokteinai.
“Depart and go from here, because Herod wants to kill You.”

לְבַיִּיאָמֵר אֲלֵיהֶם לָכוּ וְאָמְרוּ אֶל-הַשּׁוֹעֵל
הַזֶּה הִנְנִי מְגַרֵּשׁ שָׂדִים וּפֹעֵל רְפוּאוֹת הַיּוֹם
וּמָחָר וּבַיּוֹם הַשְּׁלִישִׁי אָבֹא עַד-קִצִּי:

32. wayo'mer 'aleyhem l'ku w'im'ru 'el-hashu'al hazeh hin'ni m'garesh shedim
upho'el r'phu'oth hayom umachar ubayom hash'lishi 'abo' `ad-qitsi.

Luke13:32 And He said to them, "Go and say to that fox, 'Behold, I drive away demons and work healings today and tomorrow, and the third day I shall come to My end.'"

<32> καὶ εἶπεν αὐτοῖς, Πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ, Ἴδου ἐκβάλλω
δαίμονια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον καὶ τῇ τρίτῃ τελειοῦμαι.

32 kai eipen autois, Poreuthentes eipate tē alōpeki tautē,

And He said to them, "Having gone tell this fox,

Idou ekballō daimonia kai iaseis apotelō sēmeron

behold I cast out demons and I perform healings today

kai aurion kai tē tritē teleioumai.

and tomorrow and on the third day I shall be finished."

לֹגְאָבֵל הַלּוֹךְ אֵלָיו הַיּוֹם וּמָחָר וּמִמָּחָרָתוֹ
כִּי לֹא-יִתְּכֵן אֲשֶׁר יֵאָבֵד נָבִיא מִחוּץ לְיְרוּשָׁלַם:

33. 'abal halo'k 'ele'k hayom umachar umimacharatho
ki lo'-yitaken 'asher yo'bad nabi' michuts liYrushalam.

Luke13:33 "But I shall surely go today and tomorrow and the day after because it would not be fitting that a prophet is to perish outside of Yerushalam."

<33> πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι,
ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

33 plēn dei me sēmeron kai aurion kai tē echomenē poreuesthai,

"But it is necessary for Me today and tomorrow and the one following to travel,

hoti ouk endechetai prophētēn apolesthai exō Ierousalēm.

because it is not possible for a prophet to perish outside Jerusalem."

לְדִירוּשָׁלַם יְרוּשָׁלַם הַהֹרֶגֶת אֶת-הַנְּבִיאִים
וְהַסְקֵלֶת אֶת-הַנִּשְׁלָחִים אֵלֶיהָ כַּמָּה פְּעָמִים חֲפָצָתִי לְקַבֵּץ
אֶת-בְּנֶיהָ כְּאֲשֶׁר תִּקְבֹּץ הַתְּרִנְגָּלֶת אֶת-אֶפְרוּחֶיהָ תַּחַת כַּנְּפֶיהָ
וְאַתֶּם לֹא אַבִּיתֶם:

34. Y'rushalayim Y'rushalayim hahoregeth 'eth-han'bi'im
w'hasoqelet 'eth-hanish'lachim 'eleyah kameh ph'amim chaphats'ti
l'qabets 'eth-banayi'k ka'asher t'qabets hatar'n'golet
'eth-'eph'rocheyah tachath k'napheyah w'attem lo' 'abithem.

Luke13:34 "O Yerushalam, Yerushalam, who kills the prophets and stones those who sent to her! How many times I have desired to gather your sons like a hen would gather her chicks under her wings, but you were not willing!"

<34> Ἱερουσαλήμ Ἱερουσαλήμ, ἥ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε.

34 Ierousalēm Ierousalēm, hē apokteinousa tous prophētas
“Jerusalem, Jerusalem, the one killing the prophets

kai lithobolousa tous apestalmenous pros autēn,
and stoning the ones having been sent to her,
posakis ēthelēsa episynaxai ta tekna sou hon tropon ornis
how often I wanted to gather your children in the manner which a hen
tēn heautēs nossian hypo tas pterygas, kai ouk ēthelēsate.
her chicken gathers under her wings. And you were not willing.”

לֹא הִנֵּה בֵּיתְכֶם יַעֲזֹב לָכֶם (שָׁמֶם) וְאֲנִי אוֹמֵר לָכֶם כִּי-רָאָה
לֹא תִרְאוּנִי עַד-בּוֹא הַעֵת אֲשֶׁר תֹּאמְרוּ בָרוּךְ הַבָּא בְּשֵׁם יְהוָה:
35. hinneh beyth'kem ye`azeb lakem (shamem) wa'ani 'omer lakem
ki-ra'oh lo' thir'uni `ad-bo' ha`eth 'asher to'm'ru baru'k haba' b'shem Yahúwah.

Luke13:35 “Behold, your house shall be abandoned for you, {desolate}!
I say to you that you shall surely not see Me until the time comes that you say,
‘Blessed is the One who comes in the name of **YHWH**!’”

<35> ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με
ἕως [ἥξει ὅτε] εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

35 idou aphietai hymin ho oikos hymōn [erēmos]. legō [de] hymin,
Behold is left to you your house desolate. But I say to you,
ou mē idēte me heōs [hēxei hote] eipēte,
“You may by no means see Me until shall come the time when you may say,
Eulogēmenos ho erchomenos en onomati kyriou.
‘Having been blessed us the One coming in the name of **YHWH**.’”

Chapter 14

אֻיְהִי בְּבֹאוֹ בַּשַּׁבָּת אֶל-בֵּית אֶחָד מֵרֵאשֵׁי הַפְּרוּשִׁים
לֵאכֹל לֶחֶם וְהָמָּה אֲרֻבִּים לוֹ:

1. way'hi b'bo'o baShabbat 'el-beyth 'echad mera'shey haP'rushim le'ekol lachem
w'hemah 'or'bim lo.

Luke14:1 It came to pass as He went into the house of one of the leaders of the Prushim
on the Shabbat to eat bread, they were waiting in ambush for Him.

<14:1> Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων
[τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

1 Kai egeneto en tō elthein auton eis oikon
And it came to pass while He went into a house of
tinος tōn archontōn [tōn] Pharisaiōn sabbatō phagein arton
a certain one of the leaders of the Pharisees on the Sabbath to eat bread
kai autoi ēsan paratēroumenoi auton.
and they were watching closely Him.

בְּהִנֵּה אִישׁ אֶחָד לְפָנָיו אֲשֶׁר גִּיפוֹ צָבָה מַמִּים:

2. w'hinneh 'ish 'echad l'phanayu 'asher gupho tsabah mimayim.

Luke14:2 Behold, there was a certain man
in front of Him whose body was swollen with water.

<2> καὶ ἰδοὺ ἄνθρωπος τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

2 kai idou anthrōpos tis ēn hydrōpikos emprosthen autou.

And behold, a certain man was suffering from dropsy in front of Him.

גִּיְעֵן יְהוֹשֻׁעַ וַיֹּאמֶר אֶל-הַחֲכָמִים וְאֶל-הַפְּרוּשִׁים לֵאמֹר
הַמִּתֵּר לְרַפָּא בַּשַּׁבָּת אִם-לֹא וַיִּחַרְיֹשׁוּ:

3. waya`an Yahushua wayo'mer 'el-hachakamim w'el-haP'rushim le'mor hamutar
lir'po' baShabbat 'im-lo' wayacharishu.

Luke14:3 Ὁ Ἰησοῦς ἀνέκρινεν καὶ εἶπεν τοῖς νομικοῖς καὶ Φαρισαίοις λέγων,
“Ἐξεστὶν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ?” Καὶ ἦσαν σιωπῶντες.

<3> καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων,
”Ἐξεστὶν τῷ σαββάτῳ θεραπεύσαι ἢ οὐ”;

3 kai apokritheis ho Iēsous eipen pros tous nomikous kai Pharisaious legōn,

And having answered Yahushua spoke to the lawyers and Pharisees saying,

Exestin tō sabbatō therapeusai ē ou?

“Is it permissible on the sabbath to heal or not?”

דַּוִּיאָחֻז-בוּ וַיִּרְפְּאֵהוּ וַיִּשְׁלַחֵהוּ:

4. wayo'chez-bo wayir'pa'ehu way'shal'chehu.

Luke14:4 He grasped him and healed him, and sent him away.

<4> οἱ δὲ ἤσυχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν.

4 hoi de hēsychasan. kai epilabomenos iasato auton

But they were silent and having taken hold of him He healed him

kai apelysen.

and sent him away.

הוֹיֵעֵן וַיֹּאמֶר אֲלֵיהֶם מִי בָכֶם הָאִישׁ אֲשֶׁר חָמְרוֹ
אוֹ שֹׂרוֹ יִפֹּל אֶל-הַבְּאֵר וְלֹא-יִמָּהַר לְהַעֲלוֹתוֹ בַּיּוֹם הַשַּׁבָּת:

5. waya`an wayo'mer 'aleyhem mi bakem ha'ish 'asher chamoro
'o shoro yipol 'el-hab'er w'lo'-y'maher l'ha`alothe b'yom haShabbat.

Luke14:5 He answered and said to them, “Which man of you if his donkey
or his ox fall into a well would not quickly lift it out on the day of Shabbat?”

<5> καὶ πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται,
καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου;

5 kai pros autous eipen, Tinos hymōn huios ē bous eis phrear peseitai,

And to them He said, “Who of you having a son or an ox into a well shall fall,

kai **ouk** eutheōs anaspasei auton en hēmera tou sabbatou?
and **not** immediately shall lift out him on the day of the Sabbath?”

וְלֹא יָדְעוּ לְהַשִּׁיב דָּבָר:

6. w'lo' yad'u l'hashib dabar.

Luke14:6 They did not know how to answer Him regarding these words.

<6> καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

6 kai **ouk** ischysan antapokrithēnai pros tauta.

And they were not able to make a reply against these things.

זַיִשָּׂא מִשְׁלוֹ אֶל-הַקְרוֹאִים בְּרֵאוֹתוֹ אֶת-אֲשֶׁר בָּחָרוּ לָהֶם
לְשֻׁבַת בְּרֵאשׁ וַיֹּאמֶר אֲלֵיהֶם:

7. wayisa' m'shalo 'el-haq'ru'im bir'otho 'eth-'asher bacharu lahem
lashebeth b'ro'sh wayo'mer 'aleyhem.

Luke14:7 He put forth a parable to the guests
when He saw that they had chosen to sit at the front. He said to them,

<7> Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν,
ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς,

7 Elegen de pros tous keklēmenous parabolēn,

And He was speaking to the ones having been invited, a parable,

epechōn pōs tas prōtoklisias exelegonto, legōn pros autous,

noticing how the places of honor they were choosing, saying to them.

חֲכִי-יִקְרָא אֶתְךָ אִישׁ אֶל-הַחֲתָנָה אֶל-תִּסֵּב בְּרֵאשׁ
פֶּן-יִקְרָא שָׁמָּה אִישׁ נִכְבָּד מִמֶּךָ:

8. ki-yiq'ra' 'oth'ak 'ish 'el-hachathunah 'al-taseb b'ro'sh
pen-yiqare' shamah 'ish nik'bad mimeak.

Luke14:8 “If a man invites you to a wedding celebration, do not recline at the head
lest someone else more honored than you may be invited there.”

<8> Ὄταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν,
μήποτε ἐντιμότερός σου ᾗ κεκλημένος ὑπ' αὐτοῦ,

8 Hotan klēthēs hypo tinos eis gamous,

“When you are invited by someone to wedding festivities,

mē kataklithēs eis tēn prōtoklisian,

you should not recline at table in the places of honor,

mēpote entimoteros sou ᾗ keklēmenos hyp' autou,

lest a more distinguished person than you may have been invited by him.”

טוּבָא הַקְרָא לָךְ וְלוֹ וַאֲמַר אֲלֶיךָ פִּנָּה מְקוֹם לָזֶה
וְאַז תִּקְוִים בְּכַלְמָה לְשֻׁבַת בְּמָקוֹם הָאֲחֵרוֹן:

9. uba' haqore' l'ak w'lo w'amar 'eleyak paneh maqom lazeh
w'az taqum bik'limah lashebeth bamaqom ha'acharon.

Luke14:9 “The host shall come to you and to him and say to you, ‘Clear a place for this one.’ Then you begin with shame to sit at the place at the end.”

9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον,
καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

9 kai elthōn ho se kai auton kalesas erei soi,

“And having come the one you and him having invited shall say to you,

Dos toutō topon, kai tote arxē

“Give to this one your place, and then you shall begin

meta aischynēs ton eschaton topon katechein.

with shame the last place to occupy.”

יְהִי תִקְרָא לְךָ וְהֵסֵב בַּמָּקוֹם הָאַחֲרוֹן לְמַעַן יָבֹא הַקָּרִיא לָךְ
וְאָמַר אֵלֶיךָ אַחֻבִּי עֲלֵה לְמַעַל מִזֶּה
וְהָיָה לְךָ כְּבוֹד לִפְנֵי הַמְּסֻבִּים עִמָּךְ:

10. w'hi thiqare' le'k w'haseb bamaqom ha'acharon l'ma'an yabo' haqore' l'ak
w'amar 'eleyak 'ahubi `aleh l'ma`lah mizeh
w'hayah-l'ak kabod liph'ney ham'subim `ima'k.

Luke14:10 “But if you are invited, go and sit at place at the end so that the host shall come to you and say to you, ‘My friend, move up higher than this!’ It shall bring you glory before those reclining with you.”

10 ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον,
ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς σε ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον·
τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.

10 all' hotan klēthēs poreutheis anapese eis ton eschaton topon,

But when you are invited having gone recline in the last place,

hina hotan elthē ho keklēkōs se erei soi,

so that when comes the one having invited you he shall say to you,

Phile, prosanabēthi anōteron;

“Friend, go up to a higher place;

tote estai soi doxa enōpion pantōn tōn synanakeimenōn soi.

then shall be to you glory before all the ones reclining at table with you.”

יֵאֵכָּי כָּל-הַמְּרוֹמִים עֲצָמוּ יִשְׁפֹּל וְהַמְּשָׁפִיל אֶת עַצְמוֹ יִרְוֹם:

11. ki kal-ham'romem `ats'mo yishaphel w'hamash'pil 'eth `ats'mo y'romam.

Luke14:11 “For everyone who lifts himself up shall be brought low, and he who lowers himself shall be lifted up.”

11 ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

11 hoti pas ho huyōn heauton tapeinōthēsetai,

Because everyone exalting himself shall be humbled,

kai ho tapeinōn heauton huyōthēsetai.

and the one humbling himself shall be exalted.

יבִּיגַם אֶל-הָאִישׁ אֲשֶׁר קָרָא לוֹ אָמַר כִּי תַעֲשֶׂה סְעוּדַת צַהֲרַיִם
אוֹ סְעוּדַת עָרֶב אֶל-תִּקְרָא לְאֶחָיֶיךָ וּלְאֶחְיָיֶךָ וּלְקְרוּבֶיךָ
וּלְשִׁכְנֶיךָ הַעֲשִׂירִים פֶּן-יִקְרְאוּךָ גַּם-הֵמָּה וְהָיָה לְךָ לְשָׁלוֹם:

12. w'gam 'el-ha'ish 'asher qara' lo 'amar ki tha'aseh s'`udath tsaharayim
'o s'`udath `areb 'al-tiq'ra' l'ohabeyak ul'acheyak w'liq'robeyak
w'lish'keneyak ha`ashirim pen-yiq'r'uak gam-hemah w'hayah l'ak l'shilum.

Luke14:12 He also said to the man who had invited him,
“If you make a feast of luncheon or a feast of dinner, do not invite your friends
nor your brothers nor your relatives nor your rich neighbors,
lest they may invite you too and you shall be paid back.”

<12> Ἐλεγεν 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, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.

12 Elegen de kai tō keklēkoti auton,
And he was speaking also to the one having invited him,
Hotan poiēs ariston ē deipnon,
when you prepare a luncheon or a dinner,
mē phōnei tous philous sou mēde tous adelphous sou
do not call your friends nor your brothers
mēde tous syggeneis sou mēde geitonas plousious,
nor the ones related to you nor rich neighbors,
mēpote kai autoi antikalessōsin se kai genētai antapodoma soi.
lest also they should invite in return you and it become repayment to you.

יגִּאֲבֹל כִּי-תַעֲשֶׂה מִשְׁתֶּה קָרָא הָעֲנִיִּים וְהַנִּדְכָּאִים
וְהַפְּסֻחִים וְהָעִוְרִים:

13. 'abal ki-tha'aseh mish'teh q'ra' ha`aniim w'hanid'ka'im w'hapis'chim w'ha'iw'rim.

Luke14:13 “But if you make a banquet, invite the poor and the oppressed
and the lame and the blind.”

<13> ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ἀναπείρους, χωλοὺς, τυφλοὺς.

13 all' hotan dochēn poiēs, kalei ptōchous, anapeirous,
But when you prepare a banquet, invite the poor, the crippled,
chōlous, typhlous;
the lame, the blind;

ידִּוְאֲשֶׁרֶיךָ בְּאֲשֶׁר אֵין-לָהֶם לְשָׁלוֹם-לָךְ
כִּי יִשְׁלַם לְךָ בְּתַחֲיַת הַצְּדִיקִים:

14. w'ash'reyak ba'asher 'eyn-lahem l'shalem-l'ak
ki y'shulam l'ak bith'chiath hatsadiqim.

Luke14:14 You shall be blessed when they have no way to repay you!
For you shall be repaid at the resurrection of the righteous!”

<14> καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι,
ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

14 kai makarios esē, hoti ouk echousin antapodounai soi,

“and you shall be blessed, because they do not have the means to repay you,
antapodothēsetai gar soi en tē anastasei tōn dikaiōn.
for it shall be repaid to you in the resurrection of the righteous.”

טוֹיִשְׁמַע אֶחָד מִן־הַמְּסֻבִּים אֶת־הַדָּבָר הַזֶּה
וַיֹּאמֶר אֵלָיו אֲשֶׁר־יֵאָכֵל לֶחֶם בְּמַלְכוּת הָאֱלֹהִים:

15. wayish'ma` 'echad min-ham'subim 'eth-hadabar hazeh
wayo'mer 'elayu 'ash'rey ha'okel lechem b'mal'kuth ha'Elohim.

Luke14:15 One of those reclining heard this word and said to Him,
“Blessed is one who eats bread in the kingdom of Elohim!”

<15> Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ,
Μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

15 Akousas de tis tōn synanakeimenōn

and having heard a certain one of the ones reclining at table with him
tauta eipen autō,
these things said to him,

Makarios hostis phagetai arton en tē basileiā tou theou.

“Blessed is he who shall eat bread in the kingdom of Elohim.”

טז וַיְהִי וְאָמַר אֵלָיו אִישׁ אֶחָד עֹשֶׂה סְעוּדָה גְּדוֹלָה
וַיִּקְרָא לְרַבִּים:

16. w'hu' 'amar 'elayu 'ish 'echad `asah s`udah g'dolah wayiq'ra' larabbim.

Luke14:16 But He said to him, “A certain man made a large feast, and invited many.”

<16> ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς

16 ho de eipen autō, Anthrōpos tis epoiei deipnon mega,

and He said to him, “A certain man was preparing a big dinner,
kai ekalesen pollous
and he invited many,”

יז וַיִּשְׁלַח אֶת־עַבְדּוֹ לֵעֵת הַסְּעוּדָה אֶל־הַקְּרוֹאִים לֵאמֹר
בָּאוּ כִּי־הַכֵּל מוֹכֵן:

17. wayish'lach 'eth-`ab'do l`eth has`udah 'el-haq'ru'im le'mor bo'u ki-hakol mukan.

Luke14:17 “He sent his servant at the time of the feast to those invited, saying,
‘Come! For it is all ready!’”

<17> καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις,
Ἔρχεσθε, ὅτι ἤδη ἑτοιμὰ ἐστίν.

17 kai apesteilen ton doulon autou tē hōrā tou deipnou eipein

“and he sent his servant at the hour of the dinner to say

tois keklēmēnois, Erchesthe, hoti ēdē hetoima estin.

to the ones having been invited, 'Come, because now it is ready.'

יחַוְיַחְלוּ כָּלֶם יַחְדָּו לְהַתְנַצֵּל וַיֹּאמֶר אֶלְיוֹ הָרֵאשׁוֹן שָׂדֵה קָנִיתִי
וְהֵלֵא אֵצֶא לְרֹאשׁוֹ אֲבָקֶשׁ מִמֶּךָ בְּקִנִּי:

18. wayachelu kulam yach'daw l'hith'natsel wayo'mer 'elayu hari'shon sadeh qanithi wahalo' 'etse' lir'otho 'abaqesh mim'ak naqeni.

Luke14:18 "All of them began to extricate themselves at once. The first one said to him, 'I have purchased a field; should I not go to see it? I ask you to excuse me.'"

<18> καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι.

ὁ πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἡγόρασα

καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.

18 kai ērxanto apo mias pantes paraiteisthai. ho prōtos eipen autō, Agron ēgorasa

"and began unanimously all to be excused. The first said to him, 'I bought a field

kai echō anagkēn exelthōn idein auton;

and I am compelled having gone out to see it.

erōtō se, eche me parētēmenon.

I ask you, have me having been excused.'"

יֵשׁוּאֲחֵר אָמַר חֲמִשֶּׁת צִמְדֵי-בָקָר קָנִיתִי
וְאֲנִי הֹלֵךְ לְבַחֵן אוֹתָם אֲבָקֶשׁ מִמֶּךָ בְּקִנִּי:

19. w'acher 'amar chamesheth tsim'dey-baqar qanithi wa'ani hole'k lib'chon 'otham 'abaqesh mim'ak naqeni.

Luke14:19 "Another one said, 'I have purchased five yoke of cattle and I am going to inspect them. I ask you to excuse me.'"

<19> καὶ ἕτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

19 kai heteros eipen, Zeugē boōn ēgorasa pente kai poreuomai dokimasai auta;

and another said, pair of oxen I bought five and I am going to examine them.

erōtō se, eche me parētēmenon.

I ask you, have me having been excused.

כַּוְאֲחֵר אָמַר אִשָּׁה לָקַחְתִּי וּבִגְלָל הַדָּבָר הַזֶּה לֹא אוּכַל לָבוֹא:

20. w'acher 'amar 'ishah laqach'ti ubig'lal hadabar hazeh lo' 'ukal labo'.

Luke14:20 "Another one said, 'I have taken a wife, and on account of this fact, I am not able to come.'"

<20> καὶ ἕτερος εἶπεν, Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

20 kai heteros eipen, Gynaika egēma kai dia touto ou dynamai elthein.

and another said, 'I married a woman and therefore I am not able to come.'"

כַּוְיָבֹא הָעֶבֶד וַיִּגֹּד אֶת-הַדְּבָרִים הָאֵלֶּה לְאֲדָנָיו וַיִּקְצֹף
בְּעַל הַבֵּית וַיֹּאמֶר אֶל-עַבְדּוֹ מֵהָר צֵא אֶל-רְחֹבוֹת הָעִיר

וְאֶל-חֹצוֹתֶיהָ וְהָבֵא הִנֵּה אֶת-הָעֲבָדִים וְאֶת-הַנְּדָכָאִים
וְאֶת-הָעֲוִרִים וְאֶת-הַפְּסָחִים:

21. wayabo' ha`ebed wayaged 'eth-had'barim ha'eleh l'adonayu wayiq'tsoph ba'al habayith wayo'mer 'el-`ab'do maher tse' 'el-r'choboth ha'ir w'el-chutsotheyah w'habe' henah 'eth-ha`aniim w'eth-hanid'ka'im w'eth-ha`iw'rim w'eth-hapis'chim.

Luke14:21 “The servant came and told those things to his master, and the owner of the house became furious. He said to his servant, ‘Go out at once to the squares of the city and to the streets and bring here the poor, and the oppressed, and the blind, and the lame.’”

<21> καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα.
τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ,
”Ἐξέλθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως
καὶ τοὺς πτωχοὺς καὶ ἀναπίρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

21 kai paragenomenos ho doulos apēggeilen tō kyriō autou tauta.
and having arrived the servant reported to his master these things.
tote orgistheis ho oikodespotēs eipen tō doulō autou,
Then having been angry the master of the house said to his servant,
Exelthe tacheōs eis tas plateias kai hrymas tēs poleōs kai tous ptōchous
“Go out quickly into the streets and lanes of the city and the poor
kai anapeirous kai typhlous kai chōlous eisagage hōde.
and the crippled and the blind and the lame bring them in here.”

כַּבִּיאָמַר הָעֶבֶד אֲדֹנִי כִּאֲשֶׁר צִוִּיתָ כֵּן נַעֲשֶׂה וְיֵשׁ-עוֹד מָקוֹם:

22. wayo'mer ha`ebed 'Adoni ka'asher tsiuitah ken na`asah w'yesh-`od maqom.

Luke14:22 “The servant said, ‘My Adon (Master), what you have commanded has been done and still there is room.’”

<22> καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
22 kai eipen ho doulos, Kyrie, gegonen ho epetaxas,
and said the servant, “Master, has been done what you commanded,
kai eti topos estin.
and still there is a place.”

כַּבִּיאָמַר הָאֲדֹן אֶל-הָעֶבֶד צֵא אֶל-הַדְּרָכִים וְאֶל-הַגְּדֵרוֹת
וּפְצֹר בָּהֶם לָבוֹא לְמַעַן יִמָּלֵא בֵיתִי:

23. wayo'mer ha'adon 'el-ha`ebed tse' 'el-had'rakim w'el-hag'deroth uph'tsor bahem labo' l'ma'an yimale' beythi.

Luke14:23 “The master said to the servant, “Go out to the roads and to the pasture, and urge them to come so that my house may be filled.”

<23> καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, ”Ἐξέλθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς
καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος·
23 kai eipen ho kyrios pros ton doulon, Exelthe eis tas hodous kai phragmous
and said the master to the servant, “Go out to the roadways and fences

kai anagakason eiselthein, hina gemisthē mou ho oikos;
and urge them to come in, in order that may be filled my house.”

כד פי אני אמר לכם אין אחד מן-האנשים הקרואים ההם
אשר יטעם סעודתי:

24. ki 'ani 'omer lakem 'eyn 'echad min-ha'anashim haq'ru'im ha hem
'asher yit'am s'`udathi.

Luke14:24 “For I say to you, not one of those men invited that shall taste my feast.”

<24> λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων
τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.

24 legō gar hymin hoti oudeis tōn andrōn ekeinōn tōn keklēmenōn
“for I say to you that no one of those men having been invited
geusetai mou tou deipnou.
shall taste my dinner.”

כה וַהֲמוֹן עַם-רַב הֹלְכִים אִתּוֹ וַיִּפֶּן וַיֹּאמֶר אֲלֵיהֶם:

25. wahamon `am-rab hol'kim 'ito wayiphen wayo'mer 'aleyhem.

Luke14:25 A large crowd of people were walkng with Him. He turned and said to them,

<25> Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς εἶπεν πρὸς αὐτούς,

25 Syneporeuonto de autō ochloi polloi, kai strapheis eipen pros autous,
and were accompanying Him a large crowd, and having turned He said to them,

כו אִישׁ כִּי-יָבוֹא אֵלַי וְלֹא יִשָּׁנָא אֶת-אָבִיו וְאֶת-אִמּוֹ
וְאֶת-אִשְׁתּוֹ וְאֶת-בָּנָיו וְאֶת-אֶחָיו וְאֶת-אֶחֱיוֹתָיו
וְאֵף גַּם-אֶת-נַפְשׁוֹ לֹא יוּכַל לְהִיּוֹת תַּלְמִידִי:

26. 'ish ki-yabo' 'elay w'lo' yis'na' 'eth-'abiu w'eth-'imo w'eth-'ish'to
w'eth-banayu w'eth-'echayu w'eth-'ach'yothayu
w'aph gam-'eth-naph'sho lo' yukal lih'yoth tal'midi.

Luke14:26 “If someone comes to Me, and does not hate his father and his mother
and his wife and his sons and his brothers and his sisters, yes, and even his own life,
he is not able to be My disciple.”

<26> Εἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα
καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφὰς ἔτι τε
καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναι μου μαθητής.

26 Ei tis erchetai pros me kai ou misei ton patera heautou kai tēn mētera
“if someone comes to Me and does not hate the father of himself and the mother
kai tēn gynaiika kai ta tekna kai tous adelphous kai tas adelphas
and the wife and the children and the brothers and the sisters
eti te kai tēn psychēn heautou, ou dynatai einai mou mathētēs.
and in addition also the life of himself, he is not able to be My disciple.”

כו וַאֲשֶׁר לֹא יִשָּׂא אֶת-צְלוּבוֹ

וְבֹא אַחֲרַי לֹא יוּכַל לְהִיּוֹת תַּלְמִידִי:

27. wa'asher lo' yisa' 'eth-ts'lubo uba' 'acharay lo' yukal lih'yoth tal'midi.

Luke14:27 “Whoever does not carry his crucifixion and come after Me is not able to be My disciple.”

<27> ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής.

27 hostis ou bastazei ton stauron heautou kai erchetai opisō mou,
“whoever does not carry his cross and comes after Me,
ou dynatai einai mou mathētēs.
is not able to be My disciple.”

כַּח כִּי מִי מֵכֶם הֶחָפֵץ לְבִנּוֹת מִגְדָּל לֹא יֵשֵׁב רֵאשׁוֹנָה
וַיַּחֲשֹׁב אֶת-הַחֲצָאֹת אִם-הַשֵּׁג תִּשְׁיֵג יָדוֹ לְהַשְׁלִימוֹ:

28. ki mi mikem hechaphets lib'noth mig'dal lo' yesheb ri'shonah
wichasheb 'eth-hahotsa'oth 'im-haseg tasig yado l'hash'limo.

Luke14:28 “For which one of you, who he desires to build a tower would not first sit down and calculate the expenses and whether his hand truly hold enough to pay for it?”

<28> τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομήσῃ οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

28 tis gar ex hymōn thelōn pyrgon oikodomēsai ouchi prōton kathisas
“for who among you wanting to build a tower shall not first having sat down
psēphizei tēn dapanēn, ei echei eis apartismon?
figure out the cost, if he has enough for completion?”

כַּטְפֵּן-יִיסַד וְלֹא-יּוּכַל לְכַלּוֹתוֹ
וְהָיָה כָּל-רֵאָיו קְדוּמוֹ וְלִצְגוֹ-לוֹ לֵאמֹר:

29. pen-y'yased w'lo'-yukal l'kaltho w'hayah kal-ro'ayu yaqumu w'la'agu-lo le'mor.

Luke14:29 “Otherwise, the foundation may be laid, but he shall not able to finish it. It comes to pass that all who see it shall rise up and ridicule him, saying,”

<29> ἵνα μήποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν

29 hina mēpote thentos autou themelion
“lest having laid his foundation
kai mē ischuontos ektelesai pantes hoi theōrountes arxōntai autō empaizein
and not being able to finish it, everyone seeing it may begin to ridicule him”

לְהֵאָיֵשׁ הָיָה הַחֵל לְבִנּוֹת וְלֹא יָכַל לְכַלּוֹת:

30. ha'ish hazeh hechel lib'noth w'lo' yakol l'kaloth.

Luke14:30 “This man began to build but was not able to finish.”

<30> λέγοντες ὅτι Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

30 legontes hoti Houtos ho anthrōpos ērxato oikodomein kai ouk ischysen ektelesai.

saying, “this man began to build and was not able to finish.”

לֹא אִזְמִי-הוּא הַמֶּלֶךְ הַקָּם לְהִתְגָּרוֹת מִלְחָמָה בְּמֶלֶךְ אֲחֵר
וְלֹא יָשָׁב בְּרֵאשׁוֹנָה וַיִּתְּעֵץ אִם-יֻכַּל לַעֲרֹךְ בַּעֲשֻׁרֶת
אַלְפִים לְקִרְאֵת הַבָּא עָלָיו בַּעֲשָׂרִים אֲלֶף:

31. ‘o mi-hu’ hamele’k haqam l’hith’garoth mil’chamah b’mele’k ‘acher
w’lo’ yesheb bari’shonah w’yith’ya’ets ‘im-yukal la`aro’k ba`asereth ‘alaphim
liq’ra’t haba’ `alayu b’`es’rim ‘aleph.

Luke14:31 “Or who is the king who rise to venture into battle with another king,
but does not first sit down and take counsel as to whether he is able to value
with ten thousand to encounter the one coming against him with twenty thousand?”

<31> ἢ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν
εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν
ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ’ αὐτόν;

31 ē tis basileus poreuomenos heterō basilei symbalein eis polemon
“or what king going another king to engage in battle
ouchi kathisas prōton bouleusetai ei dynatos estin en deka chiliasin
not having sat down first shall consider if he is able with ten thousand
hypantēsai tō meta eikosi chiliadōn erchomenō ep’ auton?
to meet the one with twenty thousand having come against him?”

לִבְיָאִם-לֹא יֻכַּל וְשָׁלַח אֲלָיו מַלְאָכִים בְּעוֹדָנּוּ מִרְחֹק
לְבַקֵּשׁ שָׁלוֹם:

32. w’im-lo’ yukal w’shalach ‘elayu mal’akim b’`odenu merachok l’baqesh shalom.

Luke14:32 “If he is not able, he shall send messenger to him to seek peace
while he is still at a distance.”

<32> εἰ δὲ μή γε, ἐτι αὐτοῦ πόρρω ὄντος πρεσβείαν
ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

32 ei de mē ge, eti autou porrō ontos presbeian aposteilas
“otherwise, while he being far away having sent an ambassador
erōtā ta pros eirēnēn.
he asks the terms for peace.”

לְגַוְיָן כָּל-אִישׁ מִכֶּם אֲשֶׁר לֹא-יַעֲזֹב כָּל-קִנְיָנּוֹ לֹא יֻכַּל
לְהִיטֵת תַּלְמִידִי:

33. w’ken kal-‘ish mikem ‘asher lo’-ya`azob kal-qin’yanayu lo’ yukal lih’yoath tal’midi.

Luke14:33 “Likewise, everyone of you who does not abandon all his possessions
is not able to be My disciple.”

<33> οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν
οὐ δύναται εἶναι μου μαθητής.

33 houtōs oun pas ex hymōn hos ouk apotassetai pasin tois heautou hyparchousin

“so then all of you who does not renounce all his possessions
ou dynatai einai mou mathētēs.
is not able to be My disciple.”

לֹד טוֹב הַמֶּלַח וְאִם הַמֶּלַח הָיָה תָפִיל בְּמָה יִתְקַן:

34. tob hamelach w'im hamelach hayah thaphel bameh y'thuqan.

Luke14:34 “Salt is good. But if salt has become tasteless, with what shall it be fixed?”

<34> Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

34 Kalon oun to halas; ean de kai to halas mōranthē,

“Good then is salt. But if even the salt should become tasteless,
en tini artythēsetai?

with what shall it be seasoned?”

לֹה גַם לְאָדָמָה גַם לַדֹּמֶן לֹא יִצְלַח הַחוּצָה יִשְׁלִיכֻהּ
מִי אֲשֶׁר אֲזַנִּים לוֹ לִשְׁמֹעַ יִשְׁמַע:

35. gam la'adamah gam ladomen lo' yits'lach hachutsah yash'likuhu
mi 'asher 'az'nayim lo lish'mo`a yish'ma`.

Luke14:35 “It shall not be useful either for the soil or for the fertilizer;
one shall cast it outside. Whoever has ears to hear, let him hear!”

<35> οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν, ἔξω βάλλουσιν αὐτό.
ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

35 oute eis gēn oute eis koprian eutheton estin, exō ballousin auto.

“Neither for soil nor for manure is it suitable; they throw out it.

ho echōn ōta akouein akouetō.

The one having ears to hear let that one hear.”

Chapter 15

אֵיךְ בִּקְרוֹב אֵלָיו כָּל-הַמוֹכְסִים וְהַחֲטָאִים לִשְׁמֹעַ אוֹתוֹ:

1. way'hi biq'rob 'elayu kal-hamok'sim w'hachata'im lish'mo`a 'otho.

Luke15:1 And it came to pass when all of the tax collectors
and the sinners came to Him to listen to Him.

<15:1> Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.

1 Ēsan de autō eggizontes pantes hoi telōnai

Now there were drawing near to Him all the tax collectors

kai hoi hamartōloi akouein autou.

and the sinners to listen to Him.

בְּיָלֹנוּ הַפְּרוּשִׁים וְהַסּוֹפְרִים לֵאמֹר הֲאִישׁ הַזֶּה מְקַבֵּל
אֶת-הַחֲטָאִים וְאֵכֵל אֹתָם:

2. wayilonu haP'rushim w'hasoph'rim le'mor ha'ish hazeh m'qabel
'eth-hachata'im w'okel 'itam.

Luke15:2 The Prushim and the scribes complained, saying,

“This man accepts sinners and eats with them.”

<2> καὶ διεγόγγυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες
ὅτι Οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς.

2 kai diegoggyzon hoi te Pharisaioi kai hoi grammateis legontes
and were complaining both the Pharisees and the scribes saying,
hoti Houtos hamartōlous prosdechetai kai synesthie i autois.
this one welcomes sinners and eats with them.

גוישא את-המשל הזה ויאמר אליהם:

3. wayisa' 'eth-hamashal hazeh wayo'mar 'aleyhem.

Luke15:3 He took up this parable and said to them,

<3> εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων,

3 eipen de pros autous tēn parabolēn tautēn legōn,
and He told to them this parable saying,

דמי בכם האיש אשר-לו מאה כבשים ואבד לו אחד מהם
ולא יטוש את-התשעים ותשעה במדבר
וקלך אחרי האבד עד כי-ימצאהו:

4. mi bakem ha'ish 'asher-lo me'ah k'basim w'abad lo 'echad mehem w'lo' yitosh
'eth-hatish'im w'thish'ah bamid'bar w'hala'k 'acharey ha'obed `ad ki-yim'tsa'ehu.

Luke15:4 “Which one of you, if he has a hundred sheep and has lost one of them,
would not leave the ninety-nine in the wilderness
and follow after the lost one until he finds it?”

<4> Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν
ὓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται
ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό;

4 Tis anthrōpos ex hymōn echōn hekatōn probata kai apolesas ex autōn hen
“What man of you having one hundred sheep and having lost from them one,
ou kataleipei ta enenēkonta ennea en tē erēmō
is not leaving the ninety-nine in the wilderness
kai poreuetai epi to apolōlos heōs heurē auto?
and goes for the one having been lost until he finds it?”

היה כמצאו אתו ישמנו על-כתפיו בשמחה:

5. w'hayah k'mats'o 'otho y'simenu `al-k'thephayu b'sim'chah.

Luke15:5 “And it came to pass when he finds it, he shall place it on his shoulders with joy.”

<5> καὶ εὕρων ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων

5 kai heurōn epitithēs in epi tous ōmous autou chairōn
“and having found it he puts it on his shoulders rejoicing”

ובא אל-ביתו וקרא לאחביו ולשכניו יחד לאמר

שְׁמַחוּ אִתִּי כִּי מָצָאתִי אֶת־שֹׁרֵי הָאֵבֶד:

6. uba' 'el-beytho w'qara' l'ohabayu w'lish'kenayu yachad le'mor sim'chu 'iti
ki matsa'thi 'eth-seyi ha'obed.

Luke15:6 “He shall come to his house and call his friends and his neighbors together,
saying, ‘Rejoice with me, for I have found my lost sheep!’”

<6> καὶ ἔλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς,
Συγχαρήτέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

6 kai elthōn eis ton oikon sygkalei tous philous kai tous geitonas

“and having come to the house he calls together friends and neighbors

legōn autois, Sygcharēte moi,

saying to them, ‘Rejoice together with me,

hoti heuron to probaton mou to apolōlos.

because I found my sheep, the one having been lost.”

זֹאמֵר אֲנִי לָכֶם כֵּן שְׂמִיחָה תִּהְיֶה בְּשָׂמִים עַל־חֹטֵא אֶחָד
אֲשֶׁר נָשָׁב יוֹתֵר מֵעַל־תְּשָׁעִים וְתִשְׁעָה צְדִיקִים
אֲשֶׁר לֹא־יִצְטָרְכוּ לְתִשְׁבּוּבָה:

7. 'omer 'ani lakem ken sim'chah thih'yeh bashamayim `al-chote' 'echad
'asher shab yother me`al-tish'im w'thish'ah tsadiqim
'asher lo'-yits'tar'ku lith'shubah.

Luke15:7 “I say to you, there shall likewise be more joy in the heavens over one sinner
who repents than over ninety-nine righteous ones who do not need repentance.”

<7> λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι
ἢ ἐπὶ ἐνενήκοντα ἑννέα δικαίοις οἵτινες οὐ χρεῖαν ἔχουσιν μετανοίας.

7 legō hymin hoti houtōs chara en tō ouranō estai epi heni hamartōlō metanoounti

“I say to you that thus joy in the heavens there shall be over one sinner repenting

ē epi enenēkonta ennea dikaiōis hoitines ou chreian echousin metanoias.

than over ninety-nine righteous who no need have of repentance.”

חֹאזִי מִי הָאִשָּׁה אֲשֶׁר־לָהּ עֲשָׂרָה דְרַבָּמוֹנִים
וְאָבֵד לָהּ דְרַבָּמוֹן אֶחָד וְלֹא־תִדְלִיק גֵּר
וְתִטְאַטֵּא אֶת־הַבֵּית וְתַחפֹּשׂ הֵיטֵב עַד כִּי־תִמְצָאָהּ:

8. 'o mi ha'ishah 'asher-lah `asarah dar'k'monim w'abad lah dar'k'mon 'echad
w'lo'-thad'liq ner uth'ta'te' 'eth-habayith uth'chapes heyteb `ad ki-thim'tsa'ehu.

Luke15:8 “Or what woman who had ten silver coins and lost one coin
would not kindle a lamp and sweep the house and search carefully until she finds it?”

<8> Ἡ τίς γυνή δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν,
οὐχὶ ἄπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ;

8 Ē tis gynē drachmas echousa deka ean apolesē drachmēn mian,

“or what woman drachmas having ten if she loses one drachma,

ouchi hapte lychnon kai saroi tēn oikian

shall not light a lamp and sweep the house
kai zētei epimelōs heōs hou heurē?
and search carefully until she finds it?”

טוהיה כמזאה אותו תקרא לרעותיה ולשכנותיה לאמר
שמחנה אתי כי מצאתי את הדרקמן אשר אבד לי:

9. w'hayah k'mats'ah 'otho tiq'ra l're'otheyah w'lish'kenotheyah le'mor
s'mach'nah 'iti ki matsa'thi 'eth hadar'k'mon 'asher 'abad li.

Luke15:9 “And it came to pass when she finds it, she shall call to her friends
and to her neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost!’”

<9> καὶ εὐροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα,
Συγχαρήτέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

9 kai heurousa sygkalei tas philas kai geitonas legousa,
and having found it she calls together friends and neighbors saying,
Sygcharēte moi, hoti heuron tēn drachmēn hēn apōlesa.
“Rejoice together with me, because I found the drachma which I lost.”

יכן אני אמר לכם תהיה שמחה לפני מלאכי אלהים
על-חוטא אחד אשר-שב מחטאתו:

10. ken 'ani 'omer lakem tih'yeh sim'chah liph'ney mal'akey 'Elohim
'al-chote' 'echad 'asher-shab mechata'tho.

Luke15:10 “So I say to you, there shall be joy in the presence of the messengers of Elohim
over one sinner who repents from his sin.”

<10> οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι.

10 houtōs, legō hymin, ginetai chara
Thus, I say to you, “there is joy
enōpion tōn aggelōn tou theou epi heni hamartōlō metanoounti.
before the angels of Elohim over one sinner repenting.”

יאויאמר איש אחד היו לו שני בנים:

11. wayo'mar 'ish 'echad hayu lo sh'ney banim.

Luke15:11 He said, “A certain man had two sons.”

<11> Εἶπεν δέ, Ἄνθρωπός τις εἶχεν δύο υἱούς.

11 Eipen de, Anthrōpos tis eichen duo huious.
and he said, “a certain man had two sons.”

יבויאמר הצעיר אל-אביו אבי תנה-לי את-חלק הנכסים
אשר יפל לי ויחלק להם את-הנחלה:

12. wayo'mer hatsa'ir 'el-'abiu 'Abi t'nah-li 'eth-cheleq han'kasim 'asher yipol li
way'chaleq lahem 'eth-hanachalah.

Luke15:12 “The younger one said to his father, ‘My father, give me the portion

of the riches that shall fall to me.’ So he divided the inheritance for them.”

<12> καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ,
δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

12 kai eipen ho neōteros autōn tō patri, Pater, dos moi
and said the younger of them to the father, “Father, give to me
to epiballon meros tēs ousias. ho de dieilen autois ton bion.
the part belonging of the property. And he distributed to them the property.”

יְהוֹרִי מִקֵּץ יָמִים וַיֵּאֱסֹף חֶבֶן הַצֶּעִיר אֶת-הַכֹּל
וַיֵּלֶךְ אֶל-אֶרֶץ רְחוֹקָה וַיְהִי זֹלֶל וַיִּפְזֹר שָׁם אֶת-רְכֻשׁוֹ:
13. way’hi miqets yamim waye’esoph haben hatsa’ir ‘eth-hakol
wayele’k ‘el-‘erets r’choqah way’hi zolel w’sobe’ way’phazer sham ‘eth-r’kusho.

Luke15:13 “And it came to pass after a few days the younger son gathered everything
and went to a distant land. And he was indulging in food and drink
and squandered his possessions there.”

<13> καὶ μετ’ οὐ πολλὰς ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν
εἰς χώραν μακράν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.

13 kai met’ ou pollas hēmeras synagagōn
“and after not many days having gathered together
panta ho neōteros huioḡ apedēmēsen eis chōran makran
everything the younger son went on a journey to a country far away.
kai ekei dieskorpisen tēn ousian autou zōn asōtōs
and there he squandered his property living loosely.”

יָד וְאַחֲרֵי כָלוּתוֹ אֶת-הַכֹּל הָיָה רָעָב חָזָק בְּאֶרֶץ הַהִיא
וַיִּחַל לְהָיוֹת חָסֵר-לָחֶם:
14. w’acharey kalotho ‘eth-hakol hayah ra’ab chazaq ba’arets hahi’
wayachel lih’yoṡh chasar-lachem.

Luke15:14 “After he finished of everything, there was a severe famine in that land
and he began to have a shortage of bread.”

<14> δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ
καὶ κατὰ τὴν χώραν ἐκείνην, αὐτὸς ἤρξατο ὑστερεῖσθαι.

14 dapanēsantos de autou panta egeneto limos ischyra
“and having spent of him everything there came a severe famine
kai kata tēn chōran ekeinēn, autos ērxato hystereisthai.
throughout that country, and he began to go without.”

טוּ וַיֵּלֶךְ וַיִּדְבֹּק בְּאַחַד מִבְּנֵי הַמְּדִינָה בְּאֶרֶץ הַהִיא
וַיִּשְׁלַח אוֹתוֹ אֶל-שְׂדוֹתָיו לְרֻעוֹת חֲזִירִים:
15. wayele’k wayid’baq b’echad mib’ney ham’dinah ba’arets hahi’
wayish’lach ‘otho ‘el-‘s’dothayu lir’ oth chazirim.

Luke15:15 “He went and joined with one of the sons of the citizens of that land

who sent him into his fields to graze swine.”

<15> καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης,
καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους,

15 kai poreutheis ekollēthē heni tōn politōn tēs chōras ekeinēs,

“and having gone he became associated with one of the citizens of that country,

kai epempsen auton eis tous agrous autou boskein choirous,

and he sent him into his fields to feed pigs,”

טז וַיִּתְּאוּ לְמֵלֵא בְּטֵנוֹ מִהַחֲרוּבִים
אֲשֶׁר יֹאכְלוּ הַחֲזִירִים וְאֵין נֹתֵן לוֹ:

16. wayith'aw l'male' bit'no mehacharubim 'asher yo'k'lu hachazirim w'eyn nothen lo.

Luke15:16 “And he craved to fill his stomach with the carob pods
that the swine were eating, but he did not give anything to him.”

<16> καὶ ἐπεθύμει χορτασθῆναι ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι,
καὶ οὐδεὶς ἐδίδου αὐτῷ.

16 kai epethyme chortasthēnai ek tōn keratiōn hōn ēsthion hoi choiroi,

“and he was longing to be fed with the pods which were eating the pigs,

kai oudeis edidou autō.

and no one was giving anything to him.”

יז וַיָּשֶׁב אֶל-לִבּוֹ וַיֹּאמֶר מָה-רַבּוּ שְׂכִירֵי אָבִי
אֲשֶׁר יֵשׁ לָהֶם לֶאֱכֹל בָּנִים וְהוֹתֵר וְאֲנִי אֲבִד בְּרָעָב:

17. wayasheb 'el-libo wayo'mar mah-rabu s'kirey 'abi

'asher yesh lahem le'ekol dayam w'hother wa'ani 'obed bara`ab.

Luke15:17 “He returned to his heart and said, ‘How numerous are my father’s
hired workers, who have enough food for them to eat and more!
But I am perishing in the famine.’”

<17> εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων,
ἐγὼ δὲ λιμῷ ὥδε ἀπόλλυμαι.

17 eis heauton de elthōn ephē, Posoi misthioi tou patros mou

to himself but having come he said, how many hired servants of my father

perisseuontai artōn, egō de limō hōde apollymai.

there are having leftovers of bread, but I with a famine am perishing here.

יח אָקוּמָה-נָא וְאֵלְכָה אֶל-אָבִי
וְאֹמַר אֵלָיו אָבִי חָטְאָתִי גַם לְשָׁמַיִם גַּם לְפָנֶיךָ:

18. 'aqumah-na' w'el'kah 'el-'abi w'omar 'elayu

'Abi chata'thi gam l'shamayim gam l'phaneyak.

Luke15:18 “Let me get up and go to my father, and say to him,
‘My father, I have sinned both against the heavens, and before your presence.’”

<18> ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ,

Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
 18 anastas poreusomai pros ton patera mou kai erō autō,
 “having arisen I shall go to my father and I shall say to him,
 Pater, hēmarton eis ton ouranon kai enōpion sou,
 ‘Father, I have sinned against the heavens and before you,’”

יט וְנִקְלַתִּי מִהִקְרָא עוֹד בְּנֶךְ שִׁמְנִי כְּאַחַד שְׂכִירֶיךָ:

19. un'qalthi mehiqare' `od b'neak simeni k'achad s'kireyak.

Luke15:19 “I am no longer worthy to be called your son.
 Make me like one of your hired men.”

<19> οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου.

19 ouketi eimi axios klēthēnai huios sou;

“no longer am I worthy to be called your son.

poiēson me hōs hena tōn misthiōn sou.

Make me as one of your hired servants.”

כּוּיָקָם וַיָּבֹא אֶל-אָבִיו עוֹדָנּוּ מֵרְחוֹק

וַאֲבִיו רָאָהוּ וַיִּהְיֶמוּ מֵעַיּוֹ וַיִּרְץ וַיִּפֹּל עַל-צַוְאָרְיוֹ וַיִּשָּׁקֶהוּ:

20. wayaqam wayabo' `el-'abiu `odenu merachoa

w'abiu ra'ahu wayehemu me`ayu wayarats wayipol `al-tsauc'rayu wayishaqehu.

Luke15:20 “He got up and came to his father. While he was still at a distance,
 his father saw him and felt moved for him, and ran and fall on his neck and kissed him.”

<20> καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ.

ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη
 καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

20 kai anastas ēlthen pros ton patera heautou.

“and having arisen he came to the father of himself.

eti de autou makran apechontos eiden auton

And while he still a distance being away saw him

ho patēr autou kai esplagchnisthē kai dramōn epepesen

his father and was filled with compassion and having run he fell

epi ton trachēlon autou kai katephilēsen auton.

upon his neck and he kissed him.”

כּא וַיֹּאמֶר אֵלָיו הִבֵּן אָבִי חַטָּאתִי גַם לְשָׁמַיִם גַּם לְפָנֶיךָ

וַאֲנִי נִקְלַתִּי מִהִקְרָא עוֹד בְּנֶךְ:

21. wayo'mer `elayu haben 'Abi chata'thi gam l'shamayim gam l'phaneyak

wa'ani n'qalthi mehiqare' `od b'neak.

Luke15:21 “The son said to him, ‘My father, I have sinned both against the heavens
 and before your presence. I am no longer worthy to be called your son.’”

<21> εἶπεν δὲ ὁ υἱὸς αὐτῷ, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,

οὐκέτι εἰμι ἄξιος κληθῆναι υἱός σου.

21 eipen de ho huios autō, Pater, hēmarton eis ton ouranon kai enōpion sou,
 “and said his son, ‘Father, I sinned against the heavens and before you,
 ouketi eimi axios klēthēnai huios sou.
 no longer am I worthy to be called your son.’”

כב ויאמר האב אל-עבדיו הביאוי את-השמלה היפה
 והלבשהו ותנו טבעת על-ידו ונעלים ברגליו:

22. wayo'mer ha'ab 'el-'abadayu habi'u 'eth-hasim'lah hayaphah
 w'hal'bishuhu uth'nu taba'ath 'al-yado un'alim b'rag'layu.

Luke15:22 “The father said to his servants, ‘Bring out the fine robe
 and dress him! Place a ring on his hand and sandals on his feet!’”

<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,

22 eipen de ho patēr pros tous doulous autou, Tachy exenegkate stolēn tēn prōtēn
 “But said the father to his servants, ‘Quick, bring out robe the best
 kai endysate auton, kai dote daktylion eis tēn cheira autou kai hypodēmata eis tous podas,
 and clothe him, and give a ring for his hand and sandals for the feet,”

כב והביאוי עגל המרבק וטבחוי אתו ונאכלה ונשמח:

23. w'habi'u `egel hamar'beq w'tib'chu 'otho w'no'k'lah w'nis'mach.

Luke15:23 “Bring the fattened calf and butcher it, and let us eat and rejoice!”

<23> καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,
 23 kai pherete ton moschon ton siteuton, thysate, kai phagontes euphranthōmen,
 and bring the calf fattened, and sacrifice it, and having eaten let us be merry,

כד כי זה-בני הנה מת ויחי ואבד וימצא ויחלו לשמח:

24. hi zeh-b'ni hayah meth wayechi w'obed wayimatse' wayachelu lis'moach.

Luke15:24 “For this son of mine was dead, but is now alive!
 he was lost and is now found! And they began to rejoice.”

<24> ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὗρέθη.
 καὶ ἤρξαντο εὐφραίνεσθαι.

24 hoti houtos ho huios mou nekros ēn kai anezēsen,
 “because this son of me was dead and he lived again,
 ēn apolōlōs kai heurethē. kai ērxanto euphrainesthai.
 he had been lost and he was found. And they began to be merry.”

כה ובנו הגדול בשדה ויהי בשובו כאשר קרב אל-הבית
 וישמע קול זמרה ומחלות:

25. ub'no hagadol basadeh way'hi b'shubo ka'asher qarab 'el-habayith
 wayish'ma`qol zim'rah um'choloth.

Luke15:25 “His older son was in the field. And it came to pass that he returned,

when he came near the house, he heard the sound of music and flutes.”

25 <25> Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ·
καὶ ὥς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

25 Ēn de ho huios autou ho presbyteros en agrō;

“but was his son, the older, in the field.

kai hōs erchomenos ēggisen tē oikiā, ēkousen symphōnias kai chorōn,

And as coming he drew near to the house, he heard music and dancing,”

כוּ וַיִּקְרָא אֶל-אֶחָד הַנְּעָרִים וַיִּשְׁאַל לְדַעַת מַה-הַדָּבָר:

26. wayiq'ra' 'el-'achad han'`arim wayish'al lada`ath mah-hadabar.

Luke15:26 “And he called to one of the servants
and asked to know what these things meant.”

<26> καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί ἂν εἴη ταῦτα.

26 kai proskalesamenos hena tōn paidōn

“and having summoned one of the servants,

epynthaneto ti an eiē tauta.

he was inquiring what might be these things.”

כַּזַּיֵּאמֹר אֵלָיו כִּי-בָא אָחִיךָ

וַיִּטְבַּח אָבִיךָ עֶגֶל הַמֶּרְבֵּק עַל-אֲשֶׁר שָׁב אֵלָיו בְּשָׁלוֹם:

27. wayo'mer 'elayu ki-ba' 'achia

wayit'bach 'abiah `egel hamar'beq `al-'asher shab 'elayu b'shalom.

Luke15:27 “And he said to him, ‘Your brother has come, so your father
butchered the fattened calf because he has returned in peace.’”

<27> ὁ δὲ εἶπεν αὐτῷ ὅτι Ὁ ἀδελφός σου ἦκει,

καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

27 ho de eipen autō hoti Ho adelphos sou hēkei,

“and he said to him your brother is present.

kai ethysen ho patēr sou ton moschon ton siteuton,

And sacrificed your father the calf fattened,

hoti hygiainonta auton apelaben.

because being in good health he received back him.”

כַּחַ וַיִּחַר לוֹ וַיִּמָּאן לָבוֹא הַבֵּיתָה וַיֵּצֵא אָבִיו וַיִּדְבֹּר עַל-לָבוֹ:

28. wayichar lo way'ma'en labo' habay'thah wayetse' 'abiu way'daber `al-libo.

Luke15:28 “And this angered him and refused to come in the house.
His father came out and spoke to his heart.”

<28> ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν,

ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

28 ōrgisthē de kai ouk ēthelen eiselthein,

“and he was angry and he did not want to enter,

ho de patēr autou exelthōn parekalei auton.

but his father having come out was pleading with him.”

כטוֹיַעַן וַיֹּאמֶר אֶל־אָבִיו הִנֵּה זֶה שָׁנִים רַבּוֹת אָנֹכִי עֹבֵד אֶתְּךָ
וּמִיָּמִי לֹא עָבַרְתִּי אֶת־מִצְוֹתֶיךָ וְאֶתָּה מִיָּמִי לֹא־נָתַתָּ לִּי גֹדִי
לְמַעַן אֲשִׁישׁ עִם־רַעִי:

29. waya`an wayo`mer `el-`abiu hinneh zeh shanim raboth `anoki `obed `oth`ak
umiyamay lo` `abar`ti `eth-mits`watheak w`attah miyamay lo`-nathaath li g`di
l'ma`an `asis `im-re`ay.

Luke15:29 “He answered and said to his father, ‘Look! For these many years
I have been serving you, and all my days I have not neglected your commandments.
But all my days, you have not given me even a young animal
so that I could celebrate with my friends.’”

<29> ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ, Ἴδου τοσαῦτα ἔτι δουλεύω σοι
καὶ οὐδέποτε ἐντολήν σου παραῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον
ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

29 ho de apokritheis eipen tō patri autou,
“but having answered he said to his father,
Idou tosaute etē douleuō soi kai oudepote entolēn sou parēlthon,
‘Behold so many years I serve you and never your commandment I disobeyed,
kai emoi oudepote edōkas eriphon
and never for me did you give a young goat
hina meta tōn philōn mou euphranthō;
that with my friends I might be merry.’”

לְעַתָּה בָּא בִנְךָ־זֶה אֲשֶׁר בָּלַע אֶת־נַחְלָתְךָ עִם־הַזֵּנוֹת
וַתִּזְבַּח־לוֹ אֶת־עֵגֶל הַמֶּרְבֵּק:

30. w`attah ba` bin`ak-zeh `asher bila` `eth-nachalath`ak `im-hazonoth
watiz`bach-lo `eth-`egel hamar`beq.

Luke15:30 “Now here comes this son of yours, who has swallowed your inheritance
with prostitutes and you slaughter the fattened calf for him.”

<30> ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν,
ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

30 hote de ho huio sou houtos ho kataphagōn sou ton bion
“but when your son this, the one having devoured your property
meta pornōn ēlthen, ethysas autō ton siteuton moschon.
with prostitutes came, you sacrifice for him the fattened calf.”

לֹא־וַיֹּאמֶר אֵלָיו בְּנִי אֶתָּה תָּמִיד עִמָּדִי וְכֹל אֲשֶׁר־לִי לְךָ הוּא:

31. wayo`mer `elayu b`ni `attah tamid `imadi w`kol `asher-li l`ak hu`.

Luke15:31 “And he said to him, “My son, you are constantly with me,
and all that I have is yours.”

<31> ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ’ ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν.

31 ho de eipen autō, Teknon, sy pantote met’ emou ei,

and he said to him, child, you always with me are,
kai panta ta ema sa estin;
and everything which is mine is yours.”

לבִּאָבָל אַחִיךָ הִנֵּה רָאִוּי לָשׂוּשׁ וְלִשְׂמֹחַ עֲלֵיו כִּי הָיָה מֵת
וַיָּחִי וַאֲבָר וַיִּמָּצֵא:

32. ‘abal ‘achiak hinneh ra’uy lasus w’lis’moach `alayu ki hayah meth
wayechi w’obed wayimatse’.

Luke15:32 “But as for your brother, behold, it is appropriate to celebrate and to rejoice
over him, because he was dead and is now alive. He was lost and is now found.”

<32> εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν
καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὐρέθη.

32 euphranthēnai de kai charēnai edei,

“now to be merry and to rejoice it was necessary,

hoti ho adelphos sou houtos nekros ēn

because your brother this was dead

kai ezēsen, kai apolōlōs kai heurethē.

and he lived, and having been lost and was found.”

Chapter 16

אִנּוֹם אֶל-תְּלִמִידָיו אָמַר אִישׁ עֲשִׂיר הָיָה וְלוֹ סֶכֶן עַל-בֵּיתוֹ
וַיִּלְשִׁינֵהוּ אֶלָּיו כִּי-מַפְזֵר הוּא אֶת-קִנְיָנָיו:

1. w’gam ‘el-tal’midayu ‘amar ‘ish `ashir hayah w’lo soken `al-beytho
wayal’shinuhu ‘elayu ki-m’phazer hu’ ‘eth-qin’yanayu.

Luke16:1 He also said to His disciples, “There was a rich man,
and he had a manager over his house whom it was slandered to him,
saying that he was squandering his possessions.”

<16:1> Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς, Ἄνθρωπός τις ἦν πλούσιος
ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

1 Elegen de kai pros tous mathētas, Anthrōpos tis ēn plousios

And He was saying also to the disciples, “A certain man was rich

hos eichen oikonomon, kai houtos dieblēthē autō

who had a steward, and this was the charge brought against him:

hōs diaskorpizōn ta hyparchonta autou.

as squandering his possessions.

בּוֹיָקָרָא אֶלָּיו וַיֹּאמֶר מַה-זֹּאת שָׁמַעְתִּי עֲלֶיךָ
תֵּן חֲשָׁבוֹן פְּקָדָתְךָ כִּי לֹא תוּכַל לְהִיּוֹת עוֹד סֶכֶן לִי:

2. wayiq’ra’ ‘elayu wayo’mar mah-zo’th shama’ti `aleyak
ten chesh’bon p’qudath’ak ki lo’ thukal lih’yoith `od soken li.

Luke16:2 “And he called to him and said,
‘What is this that I heard about you? Give an accounting of your management
because you shall not be able to be my manager any longer.’”

<2> καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, **Τί** τοῦτο **ἀκούω** περὶ σου;
ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, **οὐ** γὰρ **δύνη** ἔτι οἰκονομεῖν.

2 kai phōnēsas auton eipen autō, **Ti** touto **akouō** peri sou?
“And having called, he said to him, ‘What is this I hear about you?
apodos ton logon tēs oikonomias sou,
Render the account of your stewardship,
ou gar dynē eti oikonomein.
no for are you able longer to be steward.’”

גוי'אמר הסוכן בלבו מה אעשה כי-יִקח אֲדֹנִי מִמֶּנִּי אֶת
הַפְקָדָה לְעֶדְרָ לֹא-אוּכַל וְלִחְזֹר עַל-הַפְתָּחִים אֲנִי בֹשׁ:

3. wayo'mer hasoken b'libo mah 'e'eseh ki-yiqach 'adoni mimeni 'eth
hap'qudah la'ador lo'-'ukal w'lachazor 'al-hap'thachim 'ani bosh.

Luke16:3 “The manager said in his heart, ‘What shall I do
if my master takes the management from me? I am not able to dig.
I am too ashamed to return to the doorways.’”

<3> εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, **Τί** ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται
τὴν οἰκονομίαν ἀπ’ ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαίτειν αἰσχύνομαι.

3 eipen de en heautō ho oikonomos, **Ti** poiēsō,
and said within himself the steward, “What may I do,
hoti ho kyrios mou aphaireitai tēn oikonomian ap’ emou?
because my master takes away the stewardship from me?
skaptein ouk ischyō, epaitain aischynomai.
To dig, I am not strong enough to beg I am ashamed.”

ד ידעתי מה אעשה למען יאספוני
אֶל-בְּתֵיחֵם בְּעֵת אִם הוּסְרָתִי מִפְקָדָתִי:

4. yada'ti mah 'e'eseh l'ma'an ya'as'phuni
'el-bateyhem b'eth 'im husar'ti mip'qudathi.

Luke16:4 “I know what I shall do, so that I am taken into their houses at the time
if I am removed from my management.”

<4> ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ
ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

4 egnōn ti poiēsō, hina hotan metastathō
“I know what I may do, that when I am removed
ek tēs oikonomias dexōntai me eis tous oikous autōn.
from the stewardship they may receive me into their houses.”

הוֹיָקְרָא אֶל-כָּל-אֶחָד מִהֶאֱנָשִׁים אֲשֶׁר-נָשָׂה בָהֶם אֲדֹנָיו
וַיֹּאמֶר אֶל-הֶרְאֵשׁוֹן כִּמָּה אַתָּה חַיֵּב לְאֲדֹנִי:

5. wayiq'ra' 'el-kal-'echad meha'anashim 'asher-nashah bahem 'adonayu
wayo'mer 'el-hari'shon kamah 'attah chayab l'adoni.

Luke16:5 “And he called to every one of the men with whom his master had a claim to him, and he said to the first, ‘How much are you indebted to my master?’”

<5> καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;

5 kai proskalesamenos hena hekaston tōn chreopheiletōn tou kyriou heautou

“and having summoned each one of the debtors of the master of himself, elegen tō prōtō, Poson opheileis tō kyriō mou?

he was saying to the first, ‘How much do you owe to my master?’”

וַיֹּאמֶר מֵאֶה-בֵּת שָׁמַן וַיֹּאמֶר אֵלָיו קח אֶת-שְׁטָרְךָ
וּמַהֲרָ שֵׁב וְכַתְּבָה חֲמִשִּׁים:

6. wayo'mer me'ah-bath shamen

wayo'mer 'elayu qach 'eth-sh'tar'ak umaher sheb w'kathab'at chamishim.

Luke16:6 “And he said, ‘One hundred measures of oil.’

And he said to him, ‘Quickly take your bill, and sit and write fifty.’”

<6> ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου.

ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

6 ho de eipen, Hekaton batous elaiou.

and he said, one hundred baths of oil.

ho de eipen autō, Dexai sou ta grammata kai kathisas tacheōs grapson pentēkonta.

And he said to him, “Take your bills and having sat down, quickly write fifty.”

זֶאֱל-אַחֵר אָמַר כַּמָּה אַתָּה חַיֵּב
וַיֹּאמֶר מֵאֵת כֹּר חֲטִים וַיֹּאמֶר קח אֶת-שְׁטָרְךָ וְכַתְּבִי שְׁמֹנִים:

7. w'el-'acher 'amar kamah 'attah chayab

wayo'mer m'ath kor chitim wayo'mer qach 'eth-sh'tar'ak uk'thob sh'monim.

Luke16:7 “He said to another, ‘And how much are you indebted?’ And he said, ‘One hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’”

<7> ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου.

λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

7 epeita heterō eipen, Sy de poson opheileis?

then to another he said, “You how much do you owe?”

ho de eipen, Hekaton korous sitou.

And he said, “One hundred measures of wheat.”

legei autō, Dexai sou ta grammata kai grapson ogdoēkonta.

He says to him, “Take your bills and write eighty.”

חַיֵּשְׁבַח הָאָדוֹן אֶת-סִכְן הָעוֹלָה עַל-אֲשֶׁר הָעֲרִים לַעֲשׂוֹת
כִּי בְנֵי הָעוֹלָם הֵזִה עֲרוּמִים הֵם בְּדוֹרָם מִבְּנֵי הָאֹר:

8. way'shabach ha'adon 'eth-soken ha'aw'lah `al-'asher he'erim la'asoth

ki b'ney ha'olam hazeh `arumim hem b'doram mib'ney ha'or.

Luke16:8 “His master praised the manager of the unrighteousness

since he behaved so cleverly. For the sons of this world, they are more clever in their generations than the sons of light.”

8 καὶ ἐπῆνεσεν 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.

8 kai epēnesen ho kyrios ton oikonomon tēs adikias hoti phronimōs epoiēsen; “and praised the master the steward unrighteous because he acted wisely. hoti hoi huioi tou aiōnos toutou phronimōteroi hyper tous huious tou phōtos Because the sons of this age more wise than the sons of the light eis tēn genean tēn heautōn eisin. in the generation of themselves are.”

טוּגַם-אַנִי אֹמֵר לָכֶם קְנוּ לָכֶם אֲהָבִים בְּמִמּוֹנָה שֶׁל-עוֹלָה לְמַעַן יֵאָסְפוּ אֶתְכֶם בְּעֵת כְּלֹתוֹ אֶל-מִשְׁכְּנֹת עוֹלָם:

9. w'gam-'ani 'omer lakem q'nu lakem 'ohabim b'mamonah shel-'aw'lah l'ma'an ya'as'phu 'eth'kem b'eth k'lotho 'el-mish'k'noth 'olam.

Luke16:9 “I also say to you, purchase friends for yourselves with the wealth of unrighteousness, so that when it is finished, at the time they shall take you into the eternal dwellings.”

9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

9 Kai egō hymin legō, heautois poiēsate philous ek tou mamōna tēs adikias, “and I say to you make for yourselves friends from the wealth of unrighteousness, hina hotan eklipe dexōntai hymas eis tas aiōnious skēnas. that when it fails they may welcome you into the eternal tents.”

יִהְיֶאֱמַן בְּמַעַט מְזַעַר נְאֻמָּן גַּם-בְּהֶרְבָּה וְהַמְעוֹל בְּמַעַט מְזַעַר מְעוֹל גַּם-בְּהֶרְבָּה:

10. hane'eman bim'at miz'ar ne'eman gam-b'har'beh w'ham'auel bim'at miz'ar m'auel gam-b'har'beh.

Luke16:10 “He who is faithful with just a little is also faithful with much; and he who does wrong with just a little also does wrong with much.”

10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

10 ho pistos en elachistō kai en pollō pistos estin, “the one faithful in little, also in much is faithful, kai ho en elachistō adikos kai en pollō adikos estin. and the one being in little unrighteous also in much is unrighteous.”

יֵאָלְכֵן אִם-בְּמִמּוֹנָה שֶׁל-עוֹלָה לֹא הֵייתָם נְאֻמָּנִים אֵת הָאֱמָתִי מִי יִבְקִידֵנוּ בְּיָדְכֶם:

11. laken 'im-b'mamonah shel-'aw'lah lo' heyithem ne'emanim

'eth ha'amiti mi yaph'qidenu b'yed'kem.

Luke16:11 “Thus, if you are not faithful with the wealth of unrighteousness, who shall entrust to you the true?”

<11> εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε,
τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

11 ei oun en tō adikō mamōnā pistoi ouk egenesthe,
“if then with unrighteous wealth faithful you were not,
to alēthinon tis hymin pisteusei?
true riches who to you shall entrust?”

יְבֹאֵם-בְּדָבָר אֲשֶׁר לְאַחֵרִים לֹא הֵייתֶם נְאֻמָּנִים אֵת
אֲשֶׁר לָכֶם מִי יִתֵּן לָכֶם:

12. w'im-badabar 'asher la'acherim lo' heyithem ne'emanim
'eth 'asher lakem mi yiten lakem.

Luke16:12 “If you are not faithful regarding to the thing which belongs to others, who shall give you that what is yours?”

<12> καὶ εἰ ἐν τῷ ἀλλοτριῷ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

12 kai ei en tō allotriō pistoi ouk egenesthe,
“and if with the thing belonging to another faithful you were not,
to hymeteron tis hymin dōsei?
your own who shall give to you?”

יֵגְאֵין עֶבֶד זָכַל לְעֶבֶד שְׁנַי אֲדֹנִים כִּי יִשְׁנָא אֶת-הָאֶחָד
וְיִאָּהֵב אֶת-הָאֶחָד אוֹ יִדְבֵּק בָּאֶחָד
וְאֶת-הָאֶחָד יִבְזֶה לֹא תִּכְלֹו עֶבֶד אֶת-הָאֱלֹהִים וְאֵת הַמָּמוֹן:

13. 'eyn `ebed yakol la`abod sh'ney 'adonim ki yis'na' 'eth-ha'echad
w'ye'ehab 'eth-ha'acher 'o yid'baq b'echad
w'eth-ha'acher yib'zeh lo' thuk'lu `abod 'eth-ha'Elohim w'eth hamamon.

Luke16:13 “No servant is able to serve two masters. For he shall hate the one and love the other, or he shall cling to one and despise the other. You are not able to serve both Elohim and wealth.”

<13> Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθήσεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

13 Oudeis oiketēs dynatai dysi kyriois douleuein; ē gar ton hena misēsei
“No servant is able two masters to serve; for either the one he shall hate
kai ton heteron agapēsei, ē henos anthexetai
and the other he shall love, or one he shall be devoted to
kai tou heterou kataphronēsei. ou dynasthe theō douleuein kai mamōnā.
and the other he shall despise. You are not able to serve Elohim and wealth.”

יֵדְוִי־שְׁמַעְוִי כָּל-הַדְּבָרִים הָאֵלֶּה גַם-הַפְּרוּשִׁים

אֲשֶׁר הֵם אֹהְבֵי כֶסֶף וַיִּלְעִיגוּ לוֹ:

14. wayish'm`u kal-had'barim ha'eleh gam-haP'rushim
'asher hem 'ohabey kaseph wayal`igu lo.

Luke16:14 And the Prushim heard all these things
whom they were lovers of money also and ridiculed Him.

<14> Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες
καὶ ἐξεμυκτήριζον αὐτόν.

14 Ēkouon de tauta panta hoi Pharisaioi philargyroi hyparchontes
and was hearing these things all the Pharisees being lovers of money
kai exemyktērizon auton.
and they were ridiculing Him.

טוּ וַיֹּאמֶר אֲלֵיהֶם אַתֶּם הֵם הַמְצַטְדִּיקִים לְפָנַי הָאֵדָם
וְאֵלֵהֶם יוֹדֵעַ אֶת-לִבְבְּכֶם
כִּי הַגִּבּוֹהַּ בָּאָדָם תוֹעֵבָה הוּא לְפָנַי הָאֱלֹהִים:

15. wayo'mer 'aleyhem 'attem hem hamits'tad'qim liph'ney ha'adam w'Elohim
yode'a 'eth-l'bab'kem ki hagaboah ba'adam to'ebah hu' liph'ney ha'Elohim.

Luke16:15 And He said to them,
“You are justifying yourselves in the sight of men, but Elohim knows your hearts.
For what is exalted by man is an abomination in the sight of the Elohim.”

<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.

15 kai eipen autois, Hymeis este hoi dikaiountes heautous enōpion tōn anthrōpōn,
and He said to them, you are the ones justifying yourselves before men,
ho de theos ginōskei tas kardias hymōn; hoti to
but Elohim knows your hearts. Because the thing
en anthrōpois huyēlon bdelygma enōpion tou theou.
among men highly esteemed is an abomination before Elohim.”

מִזִּתְּוֹרָה וְהַנְּבִיאִים נִתְּנוּ עַד-יְהוֹחָנָן וּמִן-אֵז וְהַלְאָה
בְּשׁוֹרֶת מַלְכוּת הָאֱלֹהִים וְכָל-אִישׁ בְּיָד חֲזָקָה יָבוֹא בָּהּ:

16. haTorah w'haN'bi'im nit'nu `ad-Yahuchanan
umin-'az wahal'ah b'sorath mal'kuth ha'Elohim w'kal-'ish b'yad chazaqah yabo' bah.

Luke16:16 “The Law and the Prophets were given until Yahuchanan.
From that time on, the good news of the kingdom of Elohim has been preached,
and everyone shall enter it with a strong hand.”

<16> Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου.
ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.

16 Ho nomos kai hoi prophētai mechri Iōannou;
“the Law and the Prophets were proclaimed until John.
apo tote hē basileia tou theou euaggelizetai

From then the kingdom of Elohim is being preached
kai pas eis autēn biazetai.
and everyone into it is being urgently invited.”

יִזְאָבֵל נִקְלָ לַשָּׁמַיִם וְלָאָרֶץ לַעֲבוֹר
מֵאֲשֶׁר יִפֹּל קוֹץ אֶחָד מִן-הַתּוֹרָה:

17. ‘abal naqel lashamayim w’la’arets la`abor me’asher yipol qots ‘echad min-haTorah.

Luke16:17 “But it is easier for the heavens and for the earth to pass away
than for one stroke of a letter to fail from the Law.”

<17> Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν
ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

17 Eukopōteron de estin ton ouranon kai tēn gēn parelthein
“but easier it is for the heavens and the earth to pass away
ē tou nomou mian keraian pesein.
than of the Law one stroke of a letter to drop out.”

יֵחַ כָּל-הַמְּשַׁלַּח אֶת-אִשְׁתּוֹ וְנָשָׂא אַחֶרֶת נֹאֵף הוּא
וְכָל-הַנָּשִׂא אֶת-הַנְּרוּשָׁה מֵאִשְׁתּוֹ נֹאֵף הוּא:

18. kal-ham’shaleach ‘eth-‘ish’to w’nose’ ‘achereth no’eph hu’
w’kal-hanose’ ‘eth-hag’rushah me’ishah no’eph hu’.

Luke16:18 “Anyone who sends away his wife and he marries another is an adulterer,
and anyone who marries the woman divorced from her husband is an adulterer.”

<18> Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει,
καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

18 Pas ho apolyōn tēn gynaika autou kai gamōn heteran moicheuei,
everyone divorcing his wife and marrying another commits adultery,
kai ho apolelymenēn apo andros
and the one the woman having been divorced by her husband,
gamōn moicheuei.
marrying commits adultery.

יֵט אִישׁ עֲשִׂיר הָיָה וְהוּא לָבוּשׁ אֶרְגָּמָן
וְנִשְׂא וַיִּתְעַנֵּג וַיִּשְׂמַח יוֹם יוֹם:

19. ‘ish `ashir hayah w’hu’ labush ‘ar’gaman washesh
wayith’aneg wayis’mach yom yom.

Luke16:19 “There was a rich man. He was dressed in purple
and fine linen and enjoyed delights and rejoiced every day.”

<19> Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν
καὶ βύσσον εὐφραινόμενος καθ’ ἡμέραν λαμπρῶς.

19 Anthrōpos de tis ēn plousios, kai enedidysketo porphyran
“man now a certain was rich, and was clothing himself with purple
kai bysson euphrainomenos kath’ hēmeran lamprōs.

and linen, being merry every day eating sumptuously.”

כּוֹאֵישׁ אֶבְיוֹן וּשְׁמוֹ לַעְזָר מִשְׁכָּב פֶּתַח שַׁעַר בֵּיתוֹ
וְהוּא מָלֵא אֲבַעְבּוֹת:

20. w'ish 'eb'yon ush'mo La'zar mush'kab pethach sha'ar beytho
w'hu' male' 'aba'bu'oth.

Luke16:20 “And a poor man named Lazar was laid at the opening of his gate of his house,
he was full of blisters.”

<20> πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

20 ptōchos de tis onomati Lazaros ebeblēto

“poor man and a certain by name, Lazarus, had been laid
pros ton pylōna autou heilkōmenos
at his gate having been covered with sores”

כּאִוְיִתָּאוּ לְשִׁבְעַ מִן-הַפְּרוּרִים הַנִּפְלִים מֵעַל שֻׁלְחַן הָעֶשִׂיר
וְגַם הַכְּלָבִים בָּאוּ וַיִּלְקֹוּ אֲבַעְבּוֹתָיו:

21. wayith'aw lis'bo'a min-haperurim hanoph'lim me'al shul'chan he'ashir
w'gam hak'labim ba'u wayaloqu 'aba'bu'othayu.

Luke16:21 He craved to be satisfied from the bits that fell from the rich man's table.
The dogs would even come and lick his blisters.”

<21> καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου·
ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.

21 kai epithymōn chortasthēnai apo tōn piptontōn apo tēs trapezēs tou plousiou;

“and desiring to be fed from the things falling from the table of the rich man.
alla kai hoi kynes erchomenoi epeleichon ta helkē autou.
But even the dogs coming were licking his sores.”

כּבּוֹיָהִי כְּאֲשֶׁר מֵת הָאֶבְיוֹן
וַיִּשְׂאוּהוּ הַמַּלְאָכִים אֶל-חֵיק אַבְרָהָם וְגַם-הָעֶשִׂיר מֵת וַיִּקְבֹּר:

22. way'hi ka'asher meth ha'eb'yon
wayisa'uhu hamal'akim 'el-cheyq 'Ab'raham w'gam-he'ashir meth wayiqabar.

Luke16:22 “And it came to pass, when the poor man died and the messengers
carried him to Abraham's lap. The rich man also died and was buried.”

<22> ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων
εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

22 egeneto de apothanein ton ptōchon

“and it came to pass that died the poor man
kai apenechthēnai auton hypo tōn aggelōn
and he was carried away by the angels

eis ton kolpon Abraam; apethanen de kai ho plousios kai etaphē.
to the bosom of Abraham. And died also the rich man and he was buried.”

כגוֹיָהִי בְּשֹׁאֵל וּכְאֹבֹ גָדוֹל מְאֹד וַיִּשָּׂא אֶת-עֵינָיו
וַיִּרְא אֶת-אַבְרָהָם מֵרָחוֹק וְאֶת-לָעָזָר בְּחִיקוֹ:

23. way'hi bi'sh'ol uk'ebo gadol m'od wayisa' 'eth-'eynayū wayar' 'eth-'Ab'raham merachōq w'eth-La'zar b'cheyqo.

Luke16:23 “He was in Sheol and his pain was very great. He lifted up his eyes and saw Abraham at a distance and Lazar in his lap.”

<23> καὶ ἐν τῷ ἄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

23 kai en tō hādē eparas tous ophthalmous autou, hyparchōn en basanois,

“and in Hades having lifted up his eyes, being in torments,

horā Abraam apo makrothen kai Lazaron en tois kolpois autou.

he sees Abraham from far away and Lazarus in his bosoms.”

כדוַיִּצְעַק וַיֹּאמֶר אָבִי אַבְרָהָם חַנְנִי וּשְׁלַח-נָא אֶת-לָעָזָר
וַיִּטְבֹּל אֶת-רִאשׁוֹ אֲצַבְעוֹ בַּמִּים לְקַרֵּר אֶת-לְשׁוֹנִי
כִּי נֶעְצְבֹתִי בַּמוֹקֵד הַזֶּה:

24. wayits'`aq wayo'mer 'Abi 'Ab'raham chaneni ush'lach-na' 'eth-La'zar w'yit'bol 'eth-ro'sh 'ets'ba'o bamayim l'qarer 'eth-l'shoni ki ne'etsab'ti bamoqed hazeh.

Luke16:24 “He cried out and said, ‘My father Abraham, be gracious to me, Please send Lazar so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame.’”

<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.

24 kai autos phōnēsas eipen, Pater Abraam, eleēson me

“and he having called said, ‘Father Abraham, have mercy on me

kai pempson Lazaron hina bapsē to akron tou daktylou autou hydatos

and send Lazarus that he may dip the tip of his finger into the water

kai katapsyxē tēn glōssan mou, hoti odyṇōmai en tē phlogi tautē.

and may cool my tongue, because I am suffering in this flame.”

כהוַיֹּאמֶר אַבְרָהָם בְּנִי זְכוֹר-כִּי-אַתָּה לָקַחְתָּ טוֹבָה בְּחַיִּיךָ
וּלְעָזָר לָקַח אֶת-הַרְעוֹת וְעַתָּה הוּא יִנְחֵם וְאַתָּה בְּמַעֲצָבָה:

25. wayo'mer 'Ab'raham b'ni z'kor ki-'attah laqach'at tub'ak b'chayeyak w'La'zar laqach 'eth-hara'oth w'attah hu' y'nucham w'attah b'ma'atsebah.

Luke16:25 “But Abraham said, “My son, remember that you took your goodness in your life, and Lazar took what was bad. Now he is comforted, and you are in agony.”

<25> εἶπεν δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι.

25 eipen de Abraam, Teknon, mnēsthēti hoti apelabes ta agatha sou

“but said Abraham, ‘Child, remember that you received your good things

en tē zōē sou, kai Lazaros homoiōs ta kaka;
in your life, and Lazarus likewise the bad.
nyn de hōde parakaleitai, sy de odynasai.
But now he is comforted here, but you are suffering.”

כוֹלֵא עוֹד אֶלָּא שְׁגִיָּא גָדוֹל מִפְּרִיד בֵּינֵינוּ
וּבִינֵיכֶם אֲשֶׁר לֹא-יִוָּכְלוּ לַעֲבוֹר הַחֲפָצִים לְלַקֵּת מִפֹּה אֵלֵיכֶם
וְגַם לֹא יַעֲבְרוּ מִשָּׁם אֵלֵינוּ:

26. w'lo' `od 'ela' shegey' gadol maph'rid beyneynu ubeyneykem 'asher lo'-yuk'lu
la`abor hachaphetsim laleketh mipoh 'aleykem w'gam lo' ya`ab'ru misham 'eleynu.

Luke16:26 “Not only that, but there is a great valley separating between us and you
so that anyone who want to pass from here to you are not able to cross it.
Nor can anyone cross also from there to us.”

<26> καὶ ἐν πασι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,
ὅπως οἱ θέλοντες διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται,
μηδὲ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.

26 kai en pasi toutois metaxy hēmōn
“and in addition to all these things between us
kai hymōn chasma mega estēriktai,
and you a great chasm has been fixed,
hopōs hoi thelontes diabēnai enthen pros hymas mē dynōntai,
so that the ones wishing to come over from here to you are not able,
mēde ekeithen pros hēmas diaperōsin.
neither from there to us may they cross over.”

כּוֹנֵאמֶר אִם-כֵּן אָבִי שְׂאֵל אֲנִי מֵאַתָּה לְשַׁלַּח אֹתוֹ
אֶל-בֵּית אָבִי:

27. wayo'mer 'im-ken 'abi sho'el 'ani me'it'ak lish'loach 'otho 'el-beyth 'abi.

Luke16:27 “He said, “If that is the case, my father,
I ask of you to send him to my father's house.”

<27> εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ,
ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου,

27 eipen de, Erōtō se oun, pater,
“and he said, ‘I ask you then, father,
hina pempēs auton eis ton oikon tou patros mou,
that you may send him to the house of my father,”

כּח כִּי חֲמִשָּׁה אֲחִים לִי וְיָעֵד בָּהֶם
כֵּן-יָבֹאוּ גַם-הֵם אֶל-מְקוֹם הַמַּעֲצָבָה הַזֶּה:

28. ki chamishah 'achim li w'ya`ed bahem
pen-yabo'u gam-hem 'el-m'qom hama`atsebah hazeh.

Luke16:28 “for I have five brothers. Let him testify to them,

lest they shall also come to this place of suffering.”

<28> ἔχω γὰρ πέντε ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς,
ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

28 echō gar pente adelphous, hopōs diamartyrētai autois,
“for I have five brothers, that he may warn them,
hina mē kai autoi elthōsin eis ton topon touton tēs basanou.
lest also they may come to this place of torment.”

כַּטְוִי־אָמַר אַבְרָהָם יֵשׁ לָהֶם מֹשֶׁה וְהַנְּבִיאִים אֲלֵיהֶם יִשְׁמְעוּן:

29. wayo'mer 'Ab'raham yesh lahem Mosheh w'han'bi'im 'aleyhem yish'ma'un.

Luke16:29 “Abraham said, ‘They have Mosheh and the Prophets;
let them listen to them.’”

<29> λέγει δὲ Ἀβραάμ, Ἐχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

29 legei de Abraam, Echousi Mōusea kai tous prophētas;
“but says Abraham, ‘They have Moses and the prophets.
akousatōsan autōn.
Let them listen to them.’”

לֹא־אָמַר לֹא־כֵן אַבְרָהָם אָבִי כִי אִם־יָבֹא אֲלֵיהֶם אֶחָד
מִן־הַמֵּתִים אֲזַיִשׁוּבוּ:

30. wayo'mer lo'-ken 'Ab'raham 'abi ki 'im-yabo' 'aleyhem 'echad min-hamethim 'az yashubu.

Luke16:30 “He said, ‘Not so, Abraham my father!
But if one of the dead comes to them, then they shall repent!’”

<30> ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ,
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοήσουσιν.

30 ho de eipen, Ouchi, pater Abraam,
“but he said, ‘No, father Abraham,
all' ean tis apo nekrōn poreuthē pros autous metanoēsousin.
but if someone from the dead should go to them they shall repent.’”

לֹא־יֵאמַר אֵלָיו אִם־לֹא יִשְׁמְעוּ אֶל־מֹשֶׁה וְאֶל־הַנְּבִיאִים גַּם
כִּי־יָקוּם אֶחָד מִן־הַמֵּתִים לֹא יֵאֱמִינוּ:

31. wayo'mer 'elayu 'im-lo' yish'm'u 'el-Mosheh w'el-han'bi'im gam
ki-yaqum 'echad min-hamethim lo' ya'aminu.

Luke16:31 “He said to him, ‘If they shall not listen to Mosheh and to the Prophets,
they shall not believe even if one rises from the dead.’”

<31> εἶπεν δὲ αὐτῷ, Εἰ Μωϋσεῶς καὶ τῶν προφητῶν οὐκ ἀκούουσιν,
οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

31 eipen de autō, Ei Mōuseōs kai tōn prophētōn ouk akouousin,
“but he said to him, ‘If Moses and the prophets they do not listen to,

oud' ean tis ek nekrōn anastē peisthēsontai.

neither if someone from the dead should rise again shall they be persuaded.”

Chapter 17

Shavua Reading Schedule (16th sidrot) - Luke 17 - 19

אֵין אָמַר אֶל-תְּלִמְדָיו אִי אֶפְשָׁר שְׁלֹא-יָבֹאוּ הַמְכַשְׁלִים
אָבָל אוֹי לְאִישׁ אֲשֶׁר עַל-יָדוֹ יָבֹאוּ:

1. wayo'mer 'el-tal'midayu 'i 'eph'shar shel'-yabo'u hamik'sholim
'abal 'oy la'ish 'asher `al-yado yabo'u.

Luke17:1 He said to His disciples, “It is impossible for obstacles not to come,
but woe to the man by his hands whom they come!”

<17:1> Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ,
Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται.

1 Eipen de pros tous mathētas autou, Anendekton estin tou ta skandala
and He said to His disciples of, “It is impossible for the temptations to sin
mē elthein, plēn ouai di' hou erchetai;
not to come, but woe through whom it comes.”

בְּנוֹחַ לוֹ שְׁיִתְּלָה פֶּלֶח-רֶקֶב בְּצַוָּארוֹ
וַיִּשְׁלַךְ אֶל-הַיָּם מֵאֲשֶׁר יִכְשִׁיל אֶת-אֶחָד מִהַקְטָנִים הָאֵלֶּה:

2. noach lo sheyitaleh phelach-rekeb b'tsaua'ro
w'yush'la'k 'el-hayam me'asher yak'shil 'eth-'echad mehaq'tanim ha'eleh.

Luke17:2 “It would be better off for him if a millstone were hung around his neck
and be cast into the sea, than that he would cause one of these little ones to stumble.”

<2> λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ
καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίση τῶν μικρῶν τούτων ἓνα.

2 lysitelei autō ei lithos mylikos perikeitai peri ton trachēlon autou
“it is better for him if a millstone is hung around his neck
kai erriptai eis tēn thalassan
and he had been thrown into the sea
ē hina skandalisē tōn mikrōn toutōn hena.
than that he should cause to stumble little ones of these one.”

גְּהִשְׁמַרְוּ לְנַפְשׁוֹתֵיכֶם כִּי-יַחֲטֵא לָךְ אֶחֱיָךְ הוֹכַח לוֹ
וְאִם-יִנָּחַם מְחֹל לוֹ:

3. hisham'ru l'naph'shotheykem ki-yecheta' l'ak 'achia'k hokach lo
w'im-yinachem m'chol lo.

Luke17:3 “Take heed to yourselves! If your brother sins against you, rebuke him,
and if he remorseful, forgive him.”

<3> προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτη ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ,
καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ.

3 prosechete heautois. ean hamartē ho adelphos sou epitimēson autō,

“Pay attention to yourselves. If sins your brother, rebuke him,
kai ean metanoēsē aphes autō.
and if he repents forgive him.”

ד וְכִי-יַחֲטֵא לָךְ שֶׁבַע פְּעָמִים בַּיּוֹם
וְשָׁב אֵלֶיךָ שֶׁבַע פְּעָמִים בַּיּוֹם וְאָמַר נִחַמְתִּי וּמַחֲלָתָ לּוֹ:

4. w'hi-yecheta' l'ak sheba` p'amim bayom
w'shab 'eleyak sheba` p'amim bayom w'amar nicham'ti umachal'at lo.

Luke17:4 “And if he sins against you seven times in a day
and repents to you seven times in a day and says, ‘I am remorseful,’ forgive him.”

<4> καὶ ἐὰν ἐπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σέ
καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ λέγων, Μετανοῶ, ἀφήσεις αὐτόν.

4 kai ean heptakis tēs hēmeras hamartēsē eis se
“and if seven times during the day he sins against you
kai heptakis epistrepsē pros se legōn, Metanoō, aphēseis autō.
and seven times he turns around to you saying, I repent, you shall forgive him.”

וַיֹּאמְרוּ הַשְּׁלִיחִים אֶל-הָאָדוֹן הוֹסֵף לָנוּ אֱמוּנָה:

5. wayo'm'ru hash'lichim 'el-ha'Adon hoseph lanu 'emunah.

Luke17:5 The apostles said to the Adon (Master), “Add to our faith!”

<5> Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ, Πρόσθες ἡμῖν πίστιν.

5 Kai eipan hoi apostoloi tō kyriō, Prosthes hēmin pistin.
and said the apostles to the Master, “Add to us faith.”

וַיֹּאמֶר הָאָדוֹן לּוֹ-הִיְתָה לָכֶם אֱמוּנָה כְּגֵרָגֵר
הַחֲרָדָל אֲזַ תֹּאמְרוּ אֶל-הַשִּׁקְמָה הַזֹּאת הַעֲקְרִי
וְהַשְׁתַּלִּי בְּתוֹךְ הַיָּם וְתִשְׁמַע לָכֶם:

6. wayo'mer ha'Adon lu-hay'thah lakem 'emunah k'gar'gar hachar'dal
'az to'm'ru 'el-hashiq'mah hazo'th he`aq'ri w'hishath'li b'tho'k hayam
w'thish'ma` lakem.

Luke17:6 And the Adon (Master) said, “If you had faith like a mustard seed,
then you shall say to this mulberry tree, ‘Be uprooted
and be transplanted in middle of the sea’, and it should hear you.”

<6> εἶπεν δὲ ὁ κύριος, Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ
[ταύτῃ], Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

6 eipen de ho kyrios, Ei echete pistin hōs kokkon sinapeōs,
and said the Master, “If you have faith like a seed of mustard,
elegete an tē sykaminō [tautē], Ektrizōthēti kai phyteuthēti
you would have said to this mulberry tree, “Be uprooted and be planted
en tē thalassē; kai hypēkousen an hymin.
in the sea. And it would have obeyed you.”

ז מי בָּכֶם אֲשֶׁר לוֹ עֶבֶד חֹרֵשׁ אוֹ רֹעֶה אֲשֶׁר יָבֹא מִן־הַשָּׂדֶה
וְאָמַר אֵלָיו מַה־רַּב־הַנֶּהַח וְהִסָּב:

7. **mi bakem 'asher lo `ebed choshesh 'o ro'eh 'asher yabo' min-hasadeh w'amar 'elayu maher g'shah-henah w'haseb.**

Luke17:7 “Which one of you, who has a servant that plows or shepherds, when comes from the field, would say to him, ‘Quickly, come over here and recline?’”

<7> Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα,
ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε,
7 Tis de ex hymōn doulon echōn arottriōnta ē poimainonta,
“but who among you having a servant plowing or tending sheep,
hos eiselhonti ek tou agrou erei autō,
who having come in from the field shall say to him,
Eutheōs parelthōn anapese,
‘Immediately having come beside, lie down,’”

ח הֲלֹא יֹאמַר אֵלָיו הֵכֵן לִי אֲרוּחַת הָעֶרֶב וַחֲגֹר מַתְנִיךְ
וְשָׂרְתַנִּי עַד אִם־כְּלִיתִי לֶאֱכֹל וְלִשְׁתּוֹת וְאָכַלְתָּ וְשָׂתִיתָ גַם־אִתָּהּ:

8. **halo' yo'mar 'elayu haken li 'aruachth ha'ereb wachagor math'neyak w'sharatheni `ad 'im-kilithi le'ekol w'lish'toth w'akal'at w'shathitah gam-'attah.**

Luke17:8 “Would he not say to him, ‘Prepare the meal at the evening for me, and put on your belt and serve me until I have finished eating and drinking. Then you may eat and drink as well?’”

<8> ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἐτοίμασον τί δειπνήσω καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
8 all' ouchi erei autō, Hetoimason ti deipnēsō
“but shall he not say to him, ‘Prepare something that I may eat
kai perizōsamenos diakonei moi heōs phagō kai piō,
and having wrapped an apron about yourself serve me until I eat and drink,
kai meta tauta phagesai kai piesai sy?
and after these things, may eat and drink you?’”

ט הֲגַם יוֹדֶה לְעֶבֶד עַל־אֲשֶׁר עָשָׂה מִצְוֹתוֹ אֲמַרְתִּי לֹא:

9. **hagam yodeh la'ebed `al-'asher `asah mits'watho 'amar'ti lo'.**

Luke17:9 “Would he also thank the servant for that he performs his command? I say No!”

<9> μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;
9 mē echei charin tō doulō
“surely he does not have gratitude to the servant
hoti epoiēsen ta diatachthenta?
because he did the things having been commanded?”

י כֵּן גַם־אַתֶּם אַחֲרַי עֲשׂוּתְכֶם אֵת כָּל־אֲשֶׁר צִוִּיתֶם אֲמַרוּ

אֲנַחְנוּ עֲבָדִים אֵין-מוֹעִיל בָּם כִּי רַק אֶת-הַמָּטָל עָלֵינוּ עָשִׂינוּ:

10. **ken gam-‘attem ‘acharey `asoth’kem ‘eth kal-‘asher tsuueythem**
‘im’ru ‘anach’nu `abadim ‘eyn-mo`il bam ki raq ‘eth-hamutal `aleynu `asinu.

Luke17:10 “Likewise, you also, when you have done all that you were commanded, say, ‘We are servants with no benefit in it because we have only done what was imposed on us.’”

<10> οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δούλοι ἀχρεῖοί ἐσμεν, ὃ ὀφείλομεν ποιῆσαι πεποιήκαμεν.

10 **houtōs kai hymeis, hotan poiēsēte panta ta diatachthenta hymin,**
“so also you, when you do all the things having been commanded you,
legete hoti Douloi achreioi esmen, ho ὀpheilomen poiēsai pepoiēkamen.
say, **useless servants we are, what we were obligated to do we have done.”**

יֵאֵוִיָּהּ בְּלִכְתּוֹ יְרוּשָׁלַם וְהוּא עֹבֵר בֵּין שְׁמֶרֶן וְהַגָּלִיל:

11. **way’hi b’lek’to Y’rushalayim w’hu’ `ober beyn Shom’ron w’haGalil.**

Luke17:11 And it came to pass as he went to Yerushalayim, He was passing between Shomron and the Galil.

<11> Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας.

11 Kai **egeneto en tō poreuesthai eis Ierousalēm kai autos diērcheto**
and it came about while he goes to Jerusalem and he was traveling
dia meson Samareias kai Galilaias.
through the middle of Samaria and Galilee.

יבֹיבֹא אֶל-כֶּפֶר אֶחָד וְהֵנָּה לִקְרָאתוֹ עֲשָׂרָה אָנָּשִׁים מִצִּרְעִים
וַיַּעֲמְדוּ מִרְחוֹק:

12. **wayabo’ ‘el-k’phar ‘echad w’hinneh liq’ra’tho `asarah ‘anashim m’tsora`im**
waya`am’du merachok.

Luke17:12 As He came to a certain village, behold, ten leprous men came to greet Him. They stood at a distance.

<12> καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἳ ἕστησαν πόρρωθεν

12 kai **eiserchomenou autou eis tina kōmēn apēntēsan [autō] deka leproi andres,**
and he entering into a certain village met Him ten leprous men
hoi estēsan porrōthen
who stood from a distance

יגֹוִיִּשְׂאוּ אֶת-קוֹלָם וַיִּקְרְאוּ יְהוֹשֻׁעַ מוֹרֶה חֲנָנִי:

13. **wayis’u ‘eth-qolam wayiq’ra’u Yahushuà Moreh chanenu.**

Luke17:13 They lifted their voice and called, “**וַיִּקְרְאוּ! Teacher, have mercy on us!**”

<13> καὶ αὐτοὶ ἤραν φωνὴν λέγοντες, Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

13 kai **autoi ēran phōnēn legontes, Iēsou epistata, eleēson hēmas.**

and they lifted up voice saying, “Yahushua, Master, have mercy upon us.”

יד ויִרְאֹּ אֹתָם וַיֹּאמֶר אֲלֵיהֶם לְכוּ וַיְהִי אֵל-כֹּהֲנִים
וַיְהִי בְלָכְתָּם וַיִּטְהָרוּ:

14. wayar' 'otham wayo'mer 'aleyhem l'ku w'hera'u 'el-hakohanim
way'hi b'lek'tam wayit'haru.

Luke17:14 And He saw them and said to them, “Go and show to the priests.”
And it came to pass when they went, they were purified.

<14> καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν.
καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν.

14 kai idōn eipen autois,
and having seen this He said to them,
Poreuthentes epideixate heautous tois hierousin.
“Having gone show yourselves to the priests.”

kai egeneto en tō hypagein autous ekatharisthēsan.
And it came about while they go away they were cleansed.

טו וַיֵּאָחֶד מֵהֶם בִּרְאֹתוֹ כִּי נִרְפָּא וַיָּשָׁב
וַיִּשְׁבַּח אֶת-הָאֱלֹהִים קוֹל גָּדוֹל:

15. w'echad mehem bir'otho ki nir'pa' wayashab
way'shabach 'eth-ha'Elohim qol gadol.

Luke17:15 When one of them saw that he was healed,
returned and praised Elohim with a loud voice.

<15> εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη,
ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν,

15 heis de ex autōn, idōn hoti iathē,
and one of them, having seen that he was healed,
hypestrepsen meta phōnēs megalēs doxazōn ton theon,
returned with a loud voice glorifying Elohim,

טז וַיִּפֹּל עַל-פָּנָיו לְהַגְלִיו וַיֹּדֶה לוֹ וְהוּא שַׁמְרוֹנִי:

16. wayipol `al-panayu l'rag'layu wayodeh lo w'hu' shom'roni.

Luke17:16 He fell on his face at His feet and thanked Him.
And he was a Shomroni.

<16> καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ.
καὶ αὐτὸς ἦν Σαμαρίτης.

16 kai epesen epi prosōpon para tous podas autou eucharistōn autō;
and he fell on his face at His feet thanking Him.

kai autos ēn Samaritēs.
and he was a Samaritan.

יז וַיַּעַן יְהוֹנָשָׁע וַיֹּאמֶר הֲלֹא הִעֲשָׂרָה טְהָרוּ וְאַיִה הַתְּשֻׁעָה:

17. waya`an Yahushua wayo'mar halo' ha`asarah toharu w'ayeh hatish'`ah.

Luke17:17 Then **OW** answered and said, “Were not ten cleansed?
Where are the other the nine?”

<17> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;
17 apokritheis de ho Iēsous eipen, Ouchi hoi deka ekatharisthēsan?

and having answered Yahushua said, “Were there not ten who were cleansed?
hoi de ennea pou?

Now the nine where are they?”

יחַהְכִּי לֹא-נִמְצָא מִי שֶׁיָּשׁוּב לָתֵת כְּבוֹד לֵאלֹהִים
זוּלָתִי הַנִּבְרָרִי הַזֶּה:

18. haki lo'-nim'tsa' mi sheyashub latheth kabod l'Elohim zulathi hanak'ri hazeh.

Luke17:18 “Was no one found that would return to give glory to Elohim
except this foreigner?”

<18> οὐχὲν εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
18 ouch heurethēsan hypostrepsantes dounai doxan tō theō

“were they not found having returned to give glory to Elohim
ei mē ho allogenēs houtos?
except this foreigner?”

יִשְׂרָאֵל אָמַר אֵלָיו קוּם וְלֵךְ אֱמוּנָתְךָ הַזֵּשִׁיעָה לָּךְ:

19. wayo'mer 'elayu qum wale'k 'emunath'ak hoshi'ah l'ak.

Luke17:19 And He said to him, “Arise and go. Your faith has saved you.”

<19> καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

19 kai eipen autō, Anastas poreuou; hē pistis sou sesōken se.

and He said to him, “Having arisen, go. Your faith has delivered you.”

כַּוְיִשְׂאֵלְהוּ הַפְּרוּשִׁים לֵאמֹר מָתִי תָבוּא מַלְכוּת הָאֱלֹהִים

וַיַּעַן וַיֹּאמֶר אֵלֵיהֶם מַלְכוּת הָאֱלֹהִים לֹא תָבוּא בְּמַרְאֵה עֵינַיִם:

20. wayish'aluhu haP'rushim le'mor mathay tabo' mal'kuth ha'Elohim
waya`an wayo'mer 'aleyhem mal'kuth ha'Elohim lo' thabo' b'mar'eh `eynayim.

Luke17:20 The Prushim asked Him, saying,
“When shall the kingdom of Elohim come?” He answered and said to them,
“The kingdom of Elohim shall not come with the appearance of the eyes.”

<20> Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ
ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,

20 Eperōtētheis de hypo tōn Pharisaion pote erchetai hē basileia tou theou

now having been asked by the Pharisees when comes the kingdom of Elohim,
apekrithē autois kai eipen,

He questioned them and said,

Ouk erchetai hē basileia tou theou meta paratērēseōs,

“Is not coming the kingdom of Elohim with observation,”

כאִלֵּא יֹאמְרוּ הִנֵּה-פֹה אוֹ הִנֵּה-שָׁם
כִּי מַלְכוּת הָאֱלֹהִים הִנֵּה בְּקִרְבְּכֶם:

21. w'lo' yo'm'ru hinneh-phoh 'o hinneh-sham
ki mal'kuth ha'Elohim hinneh b'qir'b'kem.

Luke17:21 “nor shall they say, ‘Behold, here it is!’ or, ‘Behold, there it is!’
For behold, the kingdom of Elohim is in your midst!”

<21> οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε ἢ, Ἐκεῖ,
ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

21 oude erousin, Idou hōde ē, Ekei,
“nor shall they say, behold here it is, or there it is,
idou gar hē basileia tou theou entos hymōn estin.
for behold the kingdom of Elohim inside of you is.”

כבִּיִּיאָמַר אֶל-הַתְּלִמִּידִים זָמִים בָּאִים
וְהַתְּאֵוִיָּתָם לִרְאוֹת יוֹם אֶחָד כִּימִי בֶן-הָאָדָם וְלֹא תֵרְאוּ:

22. wayo'mer 'el-hatal'midim yamim ba'im
w'hith'auithem lir'oth yom 'echad kiymey Ben-ha'Adam w'lo' thir'u.

Luke17:22 And He said to the disciples, “The days are coming
when you shall long to see one day of the days of the Son of Man, but you shall not see it.”

<22> Εἶπεν δὲ πρὸς τοὺς μαθητάς, Ἐλεύσονται ἡμέραι
ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.

22 Eipen de pros tous mathētas, Eleusontai hēmerai hote epithymēsete
and He said to the disciples, “Days shall come when you shall desire
mian tōn hēmerōn tou huiou tou anthrōpou idein kai ouk opsesthe.
one of the days of the Son of Man to see and you shall not see it.”

כג וְאִם-יֹאמְרוּ אֲלֵיכֶם הִנֵּה-שָׁם הִנֵּה-פֹה אֶל-תֵּלְכוּ
וְאֶל-תִּרְוְצוּ אַחֲרֵיהֶם:

23. w'im-yo'm'ru 'aleykem hinneh-sham hinneh-phoh 'al-teleku
w'al-tarutsu 'achareyhem.

Luke17:23 “And if they shall say to you, ‘Behold there’ or ‘Behold here,’
do not go, and do not run after them.”

<23> καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ἐκεῖ, [ἢ,] Ἰδοὺ ὧδε· μὴ ἀπέλθῃτε μηδὲ διώξῃτε.

23 kai erousin hymin, Idou ekei, [ē,] Idou hōde;
and they shall say to you, “Behold there it is, or, behold here it is.
mē apelhēte mēde diōxēte.
Do not go out after them nor pursue them.”

כד כִּי כִּבְרַק אֲשֶׁר יִבְרַק מִקְצֵה הַשָּׁמַיִם
וְיֵאִיר עַד-קְצֵה הַשָּׁמַיִם כֵּן-יְהִיָּה בֶן-הָאָדָם בְּיוֹמוֹ:

24. **ki kabaraq 'asher yib'raq miq'tseh hashamayim**
w'ya'ir `ad-q'tseh hashamayim ken-yih'yeh Ben-ha'Adam b'yomo.

Luke17:24 “For like the lightning that flashes out of one end of the heavens,
and illuminates to the other end of the heavens, so shall the Son of Man be in His day.”

<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].

24 hōsper gar hē astrapē astraptousa ek tēs hypo ton ouranon

“for as the lightning flashing out of the one part under the heavens
eis tēn hyp' ouranon lampei,
to the other part under the heavens shines,
houtōs estai ho huios tou anthrōpou [en tē hēmerā autou].
thus shall be the Son of Man in his day.”

כה אף בראשונה עליו לסבל הרבה ולהיות נמאס בדור הזה:

25. **'a'k bari'shonah `alayu lis'bol har'beh w'lih'yoth nim'as bador hazeh.**

Luke17:25 “But first He has much to endure many things
and must be rejected in this generation.”

<25> πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

25 prōton de dei auton polla pathein

“But first it is necessary for Him to suffer many things
kai apodokimasthēnai apo tēs geneas tautēs.
and to be rejected by this generation.”

כונכאשר הנה בימי נח כן יהיה בימי בן-האדם:

26. **w'ka'asher hayah biymey Noach ken yih'yeh biymey Ben-ha'Adam.**

Luke17:26 “And just as it was in the days of Noach,
so it shall be also in the days of the Son of Man.”

<26> καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται
καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

26 kai kathōs egeneto en tais hēmerais Nōe, houtōs estai

“and just as it was in the days of Noah, thus shall be also
kai en tais hēmerais tou huiou tou anthrōpou;
in the days of the Son of Man.”

כז המה אכלו ושתו נשאו נשים והיו לאנשים עד-היום
אשר-בא נח אל-התבה ויבא המבול וינחת את-כלם:

27. **hemah 'ak'lu w'shathu nas'u nashim w'hayu la'anashim `ad-hayom**
'asher-ba' Noach 'el-hatebah wayabo' hamabul wayash'cheth 'eth-kulam.

Luke17:27 “they were eating and drinking, marrying women and being married to men,
until the day that Noach entered into the ark, and the flood came and destroyed them all.”

<27> ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε

εἰς τὴν κιβωτὸν καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν πάντας.

27 ēsthion, epinon, egamoun, egamizonto,

“they were eating, drinking, marrying, and being given in marriage,

achri hēs hēmeras eisēlthen Nōe eis tēn kibōton

until which day entered Noah into the ark

kai ēlthen ho kataklysmos kai apōlesen pantas.

and came the flood and it destroyed everything.”

כח וְכַאֲשֶׁר הָיָה בַּיָּמִי לֹט אָכַל וְשָׁתָה קָנָה וּמָכַר נָטַע וּבָנָה:

28. w'ka'asher hayah biymey Lot 'akol w'shathoh qanoh umakor nato` ubanoh.

Luke17:28 “And it shall be as it was in the days of Lot:

eating and drinking, buying and selling, planting and building.”

<28> ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ·

ἔσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐφύτευον, ὠκοδόμουν·

28 homoiōs kathōs egeneto en tais hēmerais Lōt;

“Likewise, just as it was in the days of Lot.

ēsthion, epinon, ēgorazon, epōloun, ephyteuon, ōkodomoun;

They were eating, drinking, buying, selling, planting, and building.”

כט וַיְהִי בַיּוֹם אֲשֶׁר-יָצָא לֹט מִסְדּוֹם וַיִּמָּטֵר אֵשׁ

וַגִּפְרִית מִן-הַשָּׁמַיִם וַיִּשְׁחַת אֶת-כָּלם:

29. way'hi bayom 'asher-yatsa' Lot mi's'dom wayam'ter 'esh

w'gaph'rith min-hashamayim wayash'cheth 'eth-kulam.

Luke17:29 “And it came to pass on the day that Lot came out of Sodom,

fire and sulfur rained from the heavens and destroyed them all.”

<29> ἡ δὲ ἡμέρα ἐξῆλθεν Λώτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ

καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν πάντας.

29 hē de hēmera exēlthen Lōt apo Sodomōn, ebrexen pyr kai theion

“but on which day went out Lot from Sodom, it rained fire and sulphur

ap' ouranou kai apōlesen pantas.

from the heavens and destroyed everything.”

ל כֵּן יִהְיֶה בַיּוֹם אֲשֶׁר יִגָּלֶה בֶּן-הָאָדָם:

30. ken yih'yeh bayom 'asher yigaleh Ben-ha'Adam.

Luke17:30 “So shall it be on the day that the Son of Man is revealed.”

<30> κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὃ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

30 kata ta auta estai

“according to the same things it shall be

hē hēmera ho huios tou anthrōpou apokalyptetai.

on which day the Son of Man is revealed.”

לֹא אֵישׁ כִּי יִהְיֶה בַיּוֹם הַהוּא עַל-הָגֶג וְכָלִיו בַּבַּיִת

אַל-יֵרֵד לְשֹׂאת אֶתְּם וְאִישׁ אֲשֶׁר בַּשָּׂדֶה אֶל-יָשׁוּב לְאַחֹר:

31. 'ish ki yih'yeh bayom hahu' `al-hagag w'kelayu babayith 'al-yered lase'th 'otham w'ish 'asher basadeh 'al-yashob l'achor.

Luke17:31 “If a man is on the roof on that day and his vessels are in his house, he must not go down to pick them up. A man that is in the field must not turn back.”

<31> ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἀραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

31 en ekeinē tē hēmera hos estai epi tou dōmatos kai ta skeuē autou en tē oikia, “on that day who shall be on the roof and his property shall be in the house,

mē katabatō arai auta, kai ho en agrō

let him not come down to take them, and the one in a field

homoios mē epistrepsatō eis ta opisō.

likewise let him not turn back to the things behind.”

לִב זָכְרוּ אֶת-אִשְׁתּוֹ לֹט:

32. zik'ru 'eth-'esheth Lot.

Luke17:32 “Remember Lot's wife!”

<32> μνημονεύετε τῆς γυναικὸς Λώτ.

32 mnēmoneuete tēs gynaikos Lōt.

“Remember the wife of Lot.”

לִגְחָפֶיךָ לְמַלֵּט אֶת-נַפְשׁוֹ יֶאֱבְדֶּנָּה וְאֲשֶׁר יֶאֱבֹד אֹתָהּ יִחְיֶה:

33. hechaphets l'mallet 'eth-naph'sho y'ab'denah wa'asher y'abed 'othah y'chayah.

Luke17:33 “One who desires to save his life shall lose it, and whoever loses it shall stay alive.”

<33> ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν, ὅς δ' ἂν ἀπολέσῃ ζῶγονήσῃ αὐτήν.

33 hos ean zētēsē tēn psychēn autou peripoiesasthai apolesei autēn,

“whoever seeks his life to preserve shall lose it,

hos d' an apolesē zōgonēsei autēn.

but whoever loses it, shall preserve it.”

לֹא אֲנִי אֹמֵר לָכֶם בְּלַיְלָה הַזֶּה יִהְיֶה בְּמִטָּה אֶחָד

וְיֵאָסֶף אֶחָד וְאֶחָד יֵעָזֵב:

34. 'ani 'omer lakem balay'lah hahu' yih'yu sh'nayim b'mitah 'echath w'ye'aseph 'echad w'echad ye'azeb.

Luke17:34 “I say to you, on that night there shall be two in one bed; one of them shall be gathered and the other shall be left.”

<34> λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.

34 legō hymin, tautē tē nykti esontai duo epi klinēs mias,

“I say to you, in this night there shall be two in one bed,

ho heis paralēmphthēsetai kai ho heteros aphethēsetai;
the one shall be taken and the other shall be left.”

לֹא שְׁתַּיִּים תִּהְיֶינָה טֹחֲנוֹת יַחַד אַחַת תִּאָּסֵּף וְאַחַת תִּעָּזֵב:

35. sh'tayim tih'yeynah tochanoth yachad 'achath te'aseph w'achath te'azeb.

Luke17:35 “Two women shall be milling together;
one shall be gathered and the other shall be left.”

<35> ἔσονται δύο ἀλήθουσai ἐπὶ τὸ αὐτό, ἢ μία παραλημφθήσεται,
ἢ δὲ ἑτέρα ἀφεθήσεται.

35 esontai duo alēthousai epi to auto, hē mia paralēmphthēsetai,
“there shall be two grinding at the same place, the one shall be taken,
hē de hetera aphethēsetai.
but the other shall be left.”

לֹא שְׁנַיִם יִהְיוּ בַּשָּׂדֶה וְנֶאֱסָף אֶחָד וְאֶחָד יֵעָזֵב:

36. sh'nayim yih'yu basadeh w'ne'esaph 'echad w'echad ye'azeb.

Luke17:36 [“Two shall be in the field,
and one shall be gathered and the other shall be left.”]

<36> δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραληθήσεται, καὶ ὁ ἄτερος ἀφεθήσεται.

36 duo esontai en tō agrō ho eis paralēthēsetai, kai ho hateros aphethēsetai.
[“Two shall be in the field; the one shall be taken, and the other shall be left.”]

לֹא וַיַּעֲנוּ וַיֹּאמְרוּ אֵלָיו אֵיפֹה תִּהְיֶה זֹאת אֲדֹנֵינוּ

וַיֹּאמֶר אֲלֵיהֶם בְּאֲשֶׁר הַפֶּגֶר שָׁם יִקָּבְצוּ הַנְּשָׂרִים:

37. waya`anu wayo'm'ru 'elayu 'eyphoh thih'yeh zo'th 'Adoneynu
wayo'mer 'aleyhem ba'asher hapeger sham yiqab'tsu han'sharim.

Luke17:37 They answered and said to Him, Where shall this be, Our Adon (Master)?
And He said to them, “Where the carcass is, there the eagles shall be gather.”

<37> καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε;
ὁ δὲ εἶπεν αὐτοῖς, Ὃπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

37 kai apokrithentes legousin autō, Pou, kyrie? ho de eipen autois,
and having answered they say to Him, “Where, Master?” But he said to them,
Hopou to sōma, ekei kai hoi aetoi episynachthēsontai.
“Where the body is, there also the eagles shall be gathered together.”

Chapter 18

אִיגַם-מִשָּׁל דִּבֶּר אֲלֵיהֶם לְהִתְפַּלֵּל תָּמִיד וְלֹא לְהִתְרַפּוֹת:

1. w'gam-mashal diber 'aleyhem l'hith'palel tamid w'lo' l'hith'rapoth.

Luke18:1 He also spoke a parable to them, that they should always pray
and not to lose heart.”

<18:1> Ἐλεγεν δὲ παραβολὴν αὐτοῖς
πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν,

1 Elegen de parabolēn autois

Now He was speaking a parable to them
pros to dein pantote proseuchesthai autous kai mē egkakein,
about how it is necessary always for them to pray and not to lose heart,

בְּיֹאמַר שׁוֹפֵט הָיָה בְּעִיר אֶחָת אֲשֶׁר לֹא יָרָא אֶת־הָאֱלֹהִים
וְלֹא־נָשָׂא פָנָי אָדָם:

2. wayo'mar shophet hayah b'ir 'echath 'asher lo' yare' 'eth-ha'Elohim
w'lo'-nasa' p'ney 'adam.

Luke18:2 He said, "There was a judge in a certain city that did not fear Elohim
and did not lift the face of man."

<2> λέγων, Κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος
καὶ ἄνθρωπον μὴ ἐντρέπόμενος.

2 legōn, Kritēs tis ēn en tini polei ton theon mē phoboumenos
saying, "A certain judge was in a certain city Elohim not fearing
kai anthrōpon mē entrepomenos.
and man not respecting."

גַּוְאֵל־מָנָה הָיְתָה בְּעִיר הַהִיא וַתָּבֹא אֵלָיו לֵאמֹר
הִינֵנִי אֶת־הִינִי מִמְּרִיבִי:

3. w'al'manah hay'thah ba'ir hahi' watabo' 'elayu le'mor dinah 'eth-dini mim'ribi.

Luke18:3 "There was a widow in that city and she came unto Him, saying,
'Judge my case against my opponent.'"

<3> χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα,
'Εκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

3 chēra de ēn en tē polei ekeinē kai ērcheto pros auton legousa,
"Now a widow was in that city and she was coming to Him saying,
Ekdikēson me apo tou antidikou mou.
Grant justice to me against my opponent."

דְּוִימָאן יוֹם וַיּוֹם וּמִקֵּץ יָמִים אָמַר בְּנִפְשׁוֹ גַּם־כִּי לֹא
אִירָא אֶת־הָאֱלֹהִים וְלֹא־אֶשָּׂא פָנַי לְאָדָם:

4. way'ma'en yom wayom umiqets yamim 'amar b'naph'sho
gam-ki lo' 'ira' 'eth-ha'Elohim w'lo'-'esa' phanim l'adam.

Luke18:4 "He refused day after day, but at the end of several days He said to Himself,
'Even though I do not fear Elohim and do not respect the face of man'",

<4> καὶ οὐκ ᾔθελεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ,
Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι,

4 kai ouk ēthelen epi chronon. meta de tauta eipen en heautō,
"and He was not willing for a time. But after these things He said within Himself,
Ei kai ton theon ou phoboumai oude anthrōpon entrepomai,
'if indeed Elohim I do not fear nor man do I respect,'"

הָאֵעָשָׂה אֶת־מִשְׁפָּט הָאֲלִמָּנָה הַזֹּאת עַל־הַלְאוֹתֶיהָ אֹתִי
כֵן־תָּבוֹא תָמִיד וְדִבַּאתָנִי בְּמִלִּים:

5. 'e`eseh 'eth-mish'pat ha'al'manah hazo'th `al-hal'othah 'othi
pen-tabo' thamid w'dik'ath'ni b'milim.

Luke18:5 “I shall carry out the judgment of this widow on account her wearying Me,
lest by her continual coming she oppressed Me with words.”

<5> διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν,
ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

5 dia ge to parechein moi kopon tēn chēran tautēn ekdikēsō autēn,

“yet because causes Me trouble this widow, I shall grant justice to her,
hina mē eis telos erchomenē hypōpiazē me.
lest in the end coming she may wear out Me.”

וַיֹּאמֶר הָאָדוֹן שָׁמְעוּ אֶת־אֲשֶׁר אָמַר פֶּן הָעוֹלָה:

6. wayo'mer ha'Adon shim'u 'eth-'asher 'omer dayan ha'aw'lah.

Luke18:6 And the Adon (Master) said, “Hear what the unrighteous judge said!”

<6> Εἶπεν δὲ ὁ κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.

6 Eipen de ho kyrios, Akousate ti ho kritēs tēs adikias legei;

now said the Master, “Listen to what the judge unrighteous says:”

זֶהְאֵלֹהִים הַהוּא לֹא יַעֲשֶׂה מִשְׁפָּט בְּחִירָיו הַקְּוֹאִים אֵלָיו יוֹמָם
וְלַיְלָה וְאֵלֵיהֶם יִתְאַפֵּק:

7. w'ha'Elohim hahu' lo' ya`aseh mish'pat b'chirayu haqor'im 'elayu yomam
walay'lah wa'aleyhem yith'apaq.

Luke18:7 “But shall Elohim Himself not carry out the judgment of His chosen ones
who call to Him day and night? Shall He restrain himself regarding them?”

<7> ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν
αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

7 ho de theos ou mē poiēsē tēn ekdikēsin tōn eklektōn

“now shall not Elohim by all means bring about the justice of the chosen ones
autou tōn boōntōn autō hēmeras kai nyktos, kai makrothymeī ep' autois?
of him crying out to Him, day and night, and He has patience with them?”

חֲאֲנִי אֹמֵר לָכֶם כִּי־עָשׂוּ יַעֲשֶׂה אֶת־מִשְׁפָּטָם בְּמַהֲרָה
אֲךָ בֶן־הָאָדָם בֹּבֹאוֹ הַיְמָצֵא אֱמוּנָה בָּאָרֶץ:

8. 'ani 'omer lakem ki-`aso ya`aseh 'eth-mish'patam bim'herah
'a'k Ben-ha'Adam b'bo'o hayim'tsa' 'emunah ba'arets.

Luke18:8 “I say to you that He shall surely carry out their judgment in swiftness.
But when the Son of Man comes, shall He find faith on the earth?”

<8> λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει.

πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

8 legō hymin hoti poiēsei tēn ekdikēsin autōn en tachei.

“I say to you that He shall bring about the justice of them with speed.

plēn ho huios tou anthrōpou elthōn ara heurēsei tēn pistin epi tēs gēs?

But the Son of Man having come, then shall he find faith on the earth?”

טויוסָה וישָא מְשָלוּ אֶל-אַנְשִׁים בְּטָחִים בְּנַפְשָׁם

כִּי צְדִיקִים הֵמָּה וְאַחֲרֵים נִבְזִים בְּעֵינֵיהֶם וַיֹּאמֶר:

9. wayoseph wayisa' m'shalo 'el-'anashim bot'chim b'naph'sham
ki tsadiqim hemah wa'acherim nib'zim b'eyneyhem wayo'mar.

Luke18:9 Once more, He took up his parable to men who trusted in themselves that they were righteous, and viewed others with contempt. He said,

<9> Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην.

9 Eipen de kai pros tinas tous pepoithotas eph' heautois

and He said also to some, “the ones having put confidence in themselves

hoti eisin dikaioi kai exouthenountas tous loipous tēn parabolēn tautēn;

that they are righteous and despising others, this parable.”

יִשְׁנֵי אַנְשִׁים עָלוּ אֶל-הַמִּקְדָּשׁ לְהִתְפַּלֵּל אֶחָד פָּרוּשׁ

וְאֶחָד מוֹכֵס:

10. sh'ney 'anashim `alu 'el-haMiq'dash l'hith'palel 'echad Parush w'echad mokes.

Luke18:10 “Two men went up into the Temple to pray.

One was a Parush and the other a tax collector.”

<10> Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

10 Anthrōpoi duo anebēsan eis to hieron proseuxasthai,

“Two men went up to the temple to pray,

ho heis Pharisaios kai ho heteros telōnēs.

one was a Pharisee and the other, a tax collector.”

וַיַּעֲמֵד הַפָּרוּשׁ לְבָדּוֹ וַיִּתְפַּלֵּל לֵאמֹר אֱלֹהִים

עַל כִּי אֵינְנִי כְּיֵתֶר הָאָדָם הַגִּזְלִים וְהַנֶּאֱפִים

וְגַם-לֹא כַּמֹּכֵס הַזֶּה:

11. waya`amod haParush l'bado wayith'palel le'mor 'od'ak 'Elohim `al ki 'eyneni
k'yether ha'adam hagoz'lim w'ha'sh'qim w'hano'aphim w'gam-lo' kamokes hazeh.

Luke18:11 “The Parush stood to himself and prayed, saying, ‘I thank You, Elohim, although I am not like the rest of the people—thieves and exploiters and adulterers and also that I am not like this tax collector.’”

<11> ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο,

Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων,

ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὥς οὗτος ὁ τελώνης·

11 ho Pharisaios statheis pros heauton tauta prosēucheto, Ho theos,
“the Pharisee having stood, to himself was praying these things, Elohim,
eucharistō soi hoti ouk eimi hōsper hoi loipoi tōn anthrōpōn,
I thank You that I am not like other men,
harpages, adikoi, moichoi, ē kai hōs houtos ho telōnēs;
swindlers, unrighteous, adulterers, or even as this tax collector.”

יבֹאֲנִי צֶם פְּעֻמִּים בַּשָּׁבִיעַ אָנִי מְעַשֵּׂר אֶת כָּל-אֲשֶׁר אָנִי קִנְהָ:

12. ‘ani tsam pa’amayim bashabu’a ‘ani m’aser ‘eth kal-‘asher ‘ani qoneh.

Luke18:12 “I fast twice a week. I bring tithes of all that I acquire.”

<12> νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

12 nēsteuō dis tou sabbatou, apodekatō panta hosa ktōmai.

“I fast twice during the week, I tithe everything as much as I get.”

יגְהֻמוֹכְס עָמַד מִרְחֹק וְלֹא אָבָה לָשֵׂאת אֶת-עֵינָיו הַשָּׁמַיְמָה
וְתוֹפֵף עַל-לִבּוֹ וַיֹּאמֶר אֱלֹהִים סֶלַח-לִי אָנִי הַחֹטֵא:

13. w’hamokes `amad merachok w’lo’ ‘abah lase’t’h ‘eth-`eynayu hashamay’mah
w’thopheph `al-libo wayo’mar ‘Elohim s’lach-li ‘ani hachote’.

Luke18:13 “But the tax collector stood at a distance and not willing
to lift up his eyes to the heavens. He pounded on his breast, saying,
‘Elohim, be merciful to me, I am the sinner!’”

<13> ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ ᾔθελεν οὐδὲ τοὺς ὀφθαλμοὺς
ἐπάραι εἰς τὸν οὐρανόν, ἀλλ’ ἔτυπτεν τὸ στήθος αὐτοῦ λέγων,
Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

13 ho de telōnēs makrothen hestōs ouk ēthelen oude tous ophthalmous

“but the tax collector having stood at a distance was not willing not even the eyes
eparai eis ton ouranon, all’ etypten to stēthos autou legōn,
to raise up to the heavens, but was beating his chest saying,
Ho theos, hilasthēti moi tō hamartōlō.
Elohim, have mercy on me the sinner.”

ידֹאֲנִי אֹמֵר לָכֶם כִּי-יָרַד זֶה לְבֵיתוֹ נִצָּדַק מִזֶּה
כִּי כָל-הַמְרִים נִפְשׁוּ יִשְׁפָּל וְאֲשֶׁר יִשְׁפִּילָה יִרְוַם:

14. ‘ani ‘omer lakem ki-yarad zeh l’beytho nits’daq mizeh
ki kal-hamerim naph’sho yishaphel wa’asher yash’pilah y’romam.

Luke18:14 “I say to you that this man went back down to his house made more righteous
than the other, because all who lift themselves up shall be brought low,
but whoever lowers himself shall be lifted up.”

<14> λέγω ὑμῖν, κατέβη οὗτος δεικναιωμένος εἰς τὸν οἶκον αὐτοῦ παρ’ ἐκείνου·
ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

14 legō hymin, katebē houtos dedikaiōmenos eis ton oikon autou

“I say to you, this one went down having been justified to his house
 par’ ekeinon; hoti pas ho huyōn heauton tapeinōthēsetai,
 rather than that one because everyone exalting himself shall be humbled,
 ho de tapeinōn heauton huyōthēsetai.
 but the one humbling himself shall be exalted.”

טוּ וַיָּבִיאוּ אֵלָיו גַּם אֶת-הַיְלָדִים לְמַעַן יַגֵּעַ בָּהֶם
 וַיִּרְאוּ חַתְלִמִּידִים וַיִּגְעְרוּ בָם:

15. wayabi'u 'elayu gam 'eth-hay'ladim l'ma'an yiga` bahem
 wayir'u hatal'midim wayig`aru bam.

Luke18:15 And they also brought children to Him so that He could touch them.
 The disciples saw this and reprimanded them.

<15> Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται·
 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς.

15 Prosepheron de autō kai ta brephē hina autōn haptētai;
 now they were bringing to Him also infants that He might touch them
 idontes de hoi mathētai epetimōn autois.
 but having seen this, the disciples were rebuking them.

טוּ וַיִּקְרָא אֹתָם יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר הַנִּיחוּ יְלִידִים לָבוֹא אֵלָי
 וְאַל-תִּמְנְעוּם כִּי לְאַלְה מַלְכוּת הָאֱלֹהִים:

16. wayiq'ra' 'otham Yahushua 'elayu wayo'mar hanichu lay'ladim labo' 'elay
 w'al-tim'na`um ki l'eleh mal'kuth ha'Elohim.

Luke18:16 Οὐκ ἔφη αὐτοῖς καὶ εἰς αὐτὸν ἵνα ἔλθωσιν· ἀλλὰ λέγει· ὅτι οἱ υἱοὶ τοῦ βασιλείου τοῦ θεοῦ
 and do not withhold them, because theirs is the kingdom of Elohim.”

<16> ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων, Ἄφετε τὰ παῖδια ἔρχεσθαι πρὸς με
 καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

16 ho de Iēsous prosekalesato auta legōn, Aphete ta paidia erchesthai pros me
 but Yahushua called for them saying, “Permit the children to come to Me
 kai mē kōluete auta, tōn gar toioutōn estin hē basileia tou theou.
 and do not hinder them, for of such ones is the kingdom of Elohim.”

יְאָמֵן אָמַר אֲנִי לָכֶם כֹּל אֲשֶׁר לֹא יִקְבֹּל אֶת-מַלְכוּת
 הָאֱלֹהִים כִּי לֹא-יָבֹא בָהּ:

17. 'Amen 'omer 'ani lakem kol 'asher lo' y'qabel 'eth-mal'kuth ha'Elohim
 kayaled hu' lo'-yabo' bah.

Luke18:17 “Truly, I say to you, all that do not receive the kingdom of Elohim
 like a child shall not enter it.”

<17> ἀμὲν λέγω ὑμῖν, ὅς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παῖδιον,
 οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

17 amēn legō hymin, hos an mē dexētai tēn basileian tou theou
 “truly I say to you, whoever does not welcome the kingdom of the Elohim

hōs paidion, ou mē eiselhē eis autēn.
as a child, may by no means enter into it.”

יְהוֹשֻׁעַ אֵלָיו קָצִין אֶחָד לֵאמֹר מוֹרֶה הַטּוֹב מִה-אֶעֱשֶׂה
וְאִירָשׁ חַיִּי עוֹלָם:

18. wayish'alehu qatsin 'echad le'mor Moreh hatob mah-'e`eseh w'irash chayey `olam.

Luke18:18 A certain commander asked Him, saying, “Good Teacher, what shall I do to inherit eternal life?”

<18> Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων,
Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

18 Kai epērōtēsen tis auton archōn legōn, Didaskale agathe,
and questioned a certain Him ruler saying, “Good teacher,
ti poiēsas zōēn aiōnion klēronomēsō?
what having done eternal life shall I inherit?”

יְהוֹשֻׁעַ אֵלָיו יְהוֹשֻׁעַ מַדּוּעַ קָרָאתָ לִי טוֹב
אֵין טוֹב כִּי אֶם-אֶחָד וְהוּא הָאֱלֹהִים:

19. wayo'mer 'elayu Yahushua madu`a qara'tah li tob 'eyn tob ki 'im-'echad w'hu' ha'Elohim.

Luke18:19 And OWY said to him, “Why did you call Me good? There is no one is good but one, which is the Elohim.”

<19> εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

19 eipen de autō ho Iēsous, Ti me legeis agathon?
and said to him Yahushua, “Why do you call me good?
oudeis agathos ei mē heis ho theos.
No one is good except alone Elohim.”

כֹּאת־הַמִּצְוֹת אַתָּה יוֹדֵעַ לֹא תִנָּאֵף לֹא תִרְצַח לֹא תִגְנוֹב
לֹא-תַעֲנֶה עַד שִׁקָּר כִּבְדֹּר אֶת-אֲבִיךָ וְאֶת-אִמְךָ:

20. 'eth-hamits'oth 'attah yode`a lo' thin'aph lo' thir'tsach lo' thig'nob lo'-tha`aneh`ed shaqer kabed 'eth-'abiak w'eth-'imeak.

Luke18:20 “You know the commandments. You shall not commit adultery. You shall not murder. You shall not steal. You shall not bear false testimony. Honor your father and your mother.”

<20> τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσης, Μὴ φονεύσης, Μὴ κλέψης,
Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

20 tas entolas oidas; Mē moicheusēs, Mē phoneusēs,
“the commandments You know. Do not commit adultery, do not commit murder,
Mē klepsēs, Mē pseudomartyrēsēs, Tima ton patera sou kai tēn mētera.
do not steal, do not bear false witness, honor your father and the mother.”

כָּל-אֶלֶּה שְׁמַרְתִּי מִנְעוּרִי:

21. wayo'mar 'eth-kal-'eleh shamar'ti min'uray.

Luke18:21 And he said, "I have kept all these from my youth."

21> ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος.

21 ho de eipen, Tauta panta ephylaxa ek neotētos.

and he said, "All these things I kept from my youth."

כב וַיִּשְׁמַע יְהוֹשֻׁעַ וַיֹּאמֶר עוֹד אַחַת חֲסֵדָתְךָ מִכֹּר אֶת-כֹּל
אֲשֶׁר-לָךְ וְחִלְקֵךְ לָעֲנִיִּים וַיְהִי לָךְ אוֹצָר בַּשָּׁמַיִם
וּבֹא וּלְךָ אַחֲרָי:

22. wayish'ma` Yahushua wayo'mer `od 'achath chasar'at m'kor 'eth-kol 'asher-l'ak w'chaleq la`aniim wihi l'ak 'otsar bashamayim ubo' w'le'k 'acharay.

Luke18:22 Owayish heard and said, "There is still one thing you lack.

Sell everything that you have and distribute it to the poor,

and you shall have treasure in the heavens. And come, follow after Me."

22> ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, "Ἐτι ἓν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν [τοῖς] οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.

22 akousas de ho Iēsous eipen autō, Eti hen soi leipei;

"and having heard Yahushua said to him, still one thing for you is lacking.

panta hosa echeis pōlēson kai diados ptōchois,

Everything, as much as you have, sell and distribute to the poor,

kai hexeis thēsauron en [tois] ouranois, kai deuro akolouthēi moi.

and you shall have treasure in the heavens, and come follow me."

כג וַיְהִי כִשְׁמָעוֹ אֶת-זֹאת וַיַּעֲצֵב מְאֹד כִּי-עֲשֹׂר גָּדוֹל הָיָה לוֹ:

23. way'hi k'sham'o 'eth-zo'th waye`atseb m'od ki-`sher gadol hayah lo.

Luke18:23 And it came to pass when he heard this, he was very grieved, because he had great riches.

23> ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα.

23 ho de akousas tauta perilypos egenēthē; ēn gar plousios sphodra.

but having heard these things he became very sad. For he was very rich.

כד וַיִּרְא יְהוֹשֻׁעַ כִּי נֶעְצֵב

וַיֹּאמֶר כַּמָּה יִקְשָׁה לְבַעַלִּי נְכָסִים לְבֹא אֶל-מַלְכוּת הָאֱלֹהִים:

24. wayar' Yahushua ki ne`etsab

wayo'mar kamah yiq'sheh l'ba'aley n'kasim labo' 'el-mal'kuth ha'Elohim.

Luke18:24 And Owayish saw that he was grieved and said, "How difficult it is for property owners to enter into the kingdom of Elohim!"

24> Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς [περίλυπον γενόμενον] εἶπεν,

Πὼς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται·

24 Idōn de auton ho Iēsous [perilypon genomenon] eipen,

"having seen and him Yahushua very sad having become said,

Pōs dyskolōs hoi ta chrēmata echontes
“How with difficulty the ones having wealth
eis tēn basileian tou theou eisporeuontai;
into the kingdom of Elohim enter.”

כה פי נקל לגמל עבר בתוך- נקב המחת מבוא עשיר
אל- מלכות האלהים:

25. **ki naqel lagamal `abor b'tho'k-neqeb hamachat mibo' `ashir `el-mal'kuth ha'Elohim.**

Luke18:25 “For it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of Elohim.”

<25> εὐκοπώτερον γὰρ ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

25 **eukopōteron gar estin kamēlon dia trēmatos belonēs eiselthein**
“for easier it is for a camel through the opening of a needle to enter
ē plousion eis tēn basileian tou theou eiselthein.
than for a rich person into the kingdom of Elohim to enter.”

כּוֹיֵאמֶר הַשְׁמָעִים וּמִי יוּכַל לְהִנָּשֵׁעַ:

26. **wayo'm'ru hashom'im umi yukal l'hiuashe`a.**

Luke18:26 They who heard said, “Who is able to be saved?”

<26> εἶπαν δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;

26 **eipan de hoi akousantes, Kai tis dynatai sōthēnai?**
“but said the ones having heard, and who is able to be saved?”

כּוֹיֵאמֶר אֲשֶׁר יִפְּלֵא מִבְּנֵי אָדָם לֹא יִפְּלֵא מֵאֱלֹהִים:

27. **wayo'mer `asher yipale' mib'ney `adam lo' yipale' me'Elohim.**

Luke18:27 He said, “What is too perplexing for the sons of men is not too perplexing for Elohim.”

<27> ὁ δὲ εἶπεν, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστὶν.

27 **ho de eipen, Ta adynata para anthrōpois dynata para tō theō estin.**
“and he said, the things impossible with men possible with Elohim are.”

כּוֹיֵאמֶר פֶּטְרוֹס הֵן אֲנַחְנוּ עֲזַבְנוּ אֶת-הַכֹּל וַנֵּלֶךְ אַחֲרֶיךָ:

28. **wayo'mer Pet'ros hen `anach'nu `azab'nu `eth-hakol wanelek `achareyak.**

Luke18:28 Petros (Kepha) said, “Behold, we have abandoned all to follow after You.”

<28> Εἶπεν δὲ ὁ Πέτρος, Ἴδου ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμεν σοι.

28 **Eipen de ho Petros, Idou hēmeis aphentes ta idia ēkolouthēsamen soi.**
and said Peter, “Behold we having left our own followed you.”

כּוֹיֵאמֶר אֲלֵיהֶם אָמֵן אָמַר אֲנִי לָכֶם אֵין אִישׁ אֲשֶׁר עֲזַב

אֶת-בֵּיתוֹ אוֹ אֶת-אֲבוֹתָיו אוֹ אֶת-אָחָיו אוֹ אֶת-אִשְׁתּוֹ אוֹ
אֶת-בָּנָיו לְמַעַן מַלְכוּת הָאֱלֹהִים:

29. wayo'mer 'aleyhem 'Amen 'omer 'ani lakem 'eyn 'ish
'asher 'azab 'eth-beytho 'o 'eth-'abothayu 'o 'eth-'echayu
'o 'eth-'ish'to 'o 'eth-banayu l'ma'an mal'kuth ha'Elohim.

Luke18:29 And He said to them, “Truly I say to you, there is no one who has abandoned his house or his fathers or his brothers or his wife or his sons for the sake of the kingdom of Elohim,”

<29> ὁ δὲ εἶπεν αὐτοῖς, Ἀμὲν λέγω ὑμῖν ὅτι οὐδεὶς ἐστὶν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,

29 ho de eipen autois, Amēn legō hymin hoti oudeis estin hos aphēken oikian

And he said to them, “Truly I say to you that there is no one who left house ē gynaika ē adelphous ē goneis ē tekna heneken tēs basileias tou theou, or wife or brothers or parents or children because of the kingdom of Elohim,”

לֹא-יָקֹחַ תַּחְתֵּיהֶם כִּפְלִי כִפְלָיִם בְּעוֹלָם הַזֶּה
וְלְעוֹלָם הַבָּא חַיִּי עוֹלָם:

30. w'lo'-yiqach tach'teyhem kiph'ley kiph'layim ba'olam hazeh
w'la'olam haba' chayey 'olam.

Luke18:30 “who shall not receive in its place many times as much in this age, and eternal life in the age to come.”

<30> ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶῃν αἰῶνιον.

30 hos ouchi mē [apo]labē pollaplasiona en tō kairō toutō

“who shall not receive many times as much in this time kai en tō aiōni tō erchomenō zōēn aiōnion. and in the age coming, eternal life.”

לֹא-וַיִּקַּח אֵלָיו אֶת-שְׁנַיִם הָעָשָׂר וַיֹּאמֶר לָהֶם הִנְנִי עֹלִים
יְרוּשָׁלַיִם וְכָל-הַכְּתוּב בִּידֵי הַנְּבִיאִים עַל בֶּן-הָאָדָם יִמָּלֵא:

31. wayiqach 'elayu 'eth-sh'neym he'asar wayo'mer lahem hin'nu 'olim
Y'rushalay'mah w'kal-haKathub bidey han'bi'im 'al Ben-ha'Adam yimale'.

Luke18:31 He took the twelve to Himself and said to them, “Behold, we are going to Yerushalam, and all that is written by the prophets about the Son of Man shall be fulfilled.”

<31> Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἴδου ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

31 Paralabōn de tous dōdeka eipen pros autous, and having taken the twelve He said to them,

Idou anabainomen eis Ierousalēm, kai telesthēsetai panta “Behold we are going up to Jerusalem, and shall be fulfilled all

ta gegrammena dia tōn prophētōn tō huiō tou anthrōpou;
the things having been written by the prophets about the Son of Man.”

לב כי ימסר לגוים ויהתלו בו ויהתעללו ויהקו בפניו:

32. ki yimaser lagoyim w'hethelu bo w'hith'al'lu w'yar'qu b'phanayu.

Luke18:32 “For He shall be handed over to the gentiles,
and they shall mock Him and mistreat Him and spit in His face,”

<32> παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαυχθήσεται
καὶ ὑβρισθήσεται καὶ ἐμπυσθήσεται

32 paradothēsetai gar tois ethnesin kai empaichthēsetai
for He shall be delivered up to the Gentiles and He shall be ridiculed
kai hybristhēsetai kai emptysthēsetai
and He shall be mistreated and He shall be spat upon

לג ויהכיהו בשוטים ויהמיתוהו וביום השלישי קום יקום:

33. w'hikuhu bashotim wehemithuhu ubayom hash'lishi qom yaqum.

Luke18:33 “They shall strike Him with whips and put Him to death,
but on the third day He surely rise.”

<33> καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

33 kai mastigōsantes apoktenousin auton,
“and having whipped Him they shall kill Him,
kai tē hēmera tē tritē anastēsetai.
and on the day third He shall rise again.”

לד והם לא הבינו דבר מכל-אלה ויהי הדבר הזה נעלם מהם
ולא ידעו את-אשר דבר אליהם:

34. w'hem lo' hebinu dabar mikal-'eleh way'hi hadabar hazeh ne'lam mehem
w'lo' yad'u 'eth-'asher diber 'aleyhem.

Luke18:34 They did not understand a word of all these things, and this word was hidden
from them, and they did not know what he was saying to them.

<34> καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν
καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

34 kai autoi ouden toutōn synēkan
and they none of these things understood
kai en to hrēma touto kekrymmenon ap' autōn,
and had been this word hidden from them,
kai ouk eginōskon ta legomena.
and they were not understanding the things being said.

לה ויהי בקרבם אל-יהיח

והנה-איש עור ישב על-יד הדבר לשאל צדקה:

35. way'hi b'qar'bo 'el-Y'richo w'hinneh-'ish iuer ysheb

`al-yad hadere'k lish'ol ts'daqah.

Luke18:35 And it came to pass when He drew near Yericho, behold, a blind man was sitting next to the surface of the road to ask for righteousness.

<35> Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.

35 Egeneto de en tō eggizein auton eis Ierichō
and it came about while He drew near to Jericho
typhlos tis ekathēto para tēn hodon epaitōn.
a certain blind man was sitting beside the road begging.

לֹוּיִשְׁמַע אֶת-קוֹל הָעָם הַעֹבֵר וַיִּדְרֹשׁ לְדַעַת מַה-הוּא׃

36. wayish'ma' 'eth-qol ha'am ha'ober wayid'rsh lada'ath mah-hu'.

Luke18:36 He heard the sound of people passing by and inquired to know what it was.

<36> ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο.

36 akousas de ochlou diaporeuomenou epynthaneto ti eiē touto.
“and having heard a crowd traveling through He was asking what this might be.”

לֹוּיִגִּידוּ לוֹ כִּי-יְהוֹשֻׁעַ הַנָּצְרִי עוֹבֵר׃

37. wayagidu lo ki-Yahushuà haNats'ri `ober.

Luke18:37 They told him that OṼṼṼṼ the Natsri was passing by.

<37> ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

37 apēggeilan de autō hoti Iēsous ho Nazōraios parerchetai.
and they reported to him that Yahushua the Nazarene is going by.

לְחַיִּיזַעַק לֵאמֹר יְהוֹשֻׁעַ בֶּן-דָּוִד חַנְנִי׃

38. wayiz'`aq le'mor Yahushuà ben-Dawid chaneni.

Luke18:38 He cried out, saying, “OṼṼṼṼ, Son of Dawid, Have compassion on me!”

<38> καὶ ἐβόησεν λέγων, Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με.

38 kai eboēsen legōn, Iēsou huie Dawid, eleēson me.
and he cried out saying, “Yahushua, son of David, have mercy on me.”

לְמַיְהַלְכִים לְפָנָיו גָּעְרוּ-בּוֹ לְהַחֲשֹׁתוֹ׃

וְהוּא הִרְבָּה עוֹד לְזַעֵק יְהוֹשֻׁעַ בֶּן-דָּוִד חַנְנִי׃

39. w'hahol'kim l'phanayu ga`aru-bo l'hachashotho
w'hu' hir'bah `od liz'`oq Yahushuà ben-Dawid chaneni.

Luke18:39 Those who were walking in front of him rebuked him to hush him up, but he increased crying out the more, “OṼṼṼṼ Son of Dawid, Have compassion on me!”

<39> καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ,
αὐτὸς δὲ πολλῶ μᾶλλον ἔκραζεν, Ὑιὲ Δαυίδ, ἐλέησόν με.

39 kai hoi proagontes epetimōn autō hina sigēsē,
and the ones going before him were rebuking him that he should be silent,

autos de pollō mallon ekrazen, Huie David, eleēson me.

but he much more was crying out, "Son of David, have mercy on me."

מִיַּעֲמֹד יְהוֹשֻׁעַ וַיֵּצֵא לְהַבִּיאֹו אֵלָיו וַיְהִי כַּאֲשֶׁר קָרַב
וַיִּשְׁאַלְהוּ לֵאמֹר:

40. waya`amod Yahushua way'tsaw lahabi'o 'elayu way'hi ka'asher qarab
wayish'alehu le'mor.

Luke18:40 And **OW** stood and commanded them to bring him to Him.

And it came to pass when he came near, He asked him, saying,

<40> σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν.

ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν,

40 statheis de ho Iēsous ekeleusen auton achthēnai pros auton.

and having stood Yahushua commanded him to be led to Him.

eggisantos de autou epērōtēsen auton,

having drawn near and He questioned him,

מֵאֵת-תְּרִצָּה שְׁאַלְעִשָׂה-לָּךְ וַיֹּאמֶר אֲדֹנִי אֲשֶׁר תִּפְקַחְנָה עֵינַי:

41. mah-tir'tseh she'e'eseh-l'ak wayo'mer 'Adoni 'asher tipaqach'nah `eynay.

Luke18:41 "What do you want Me to do for you?"

And he said, "My Adon (Master), that my eyes would be opened!"

<41> τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω.

41 Ti soi theleis poiēsō? ho de eipen, Kyrie,

"What for you do you wish that I may do?" And he said "Master,
hina anablepsō.

that I may regain my sight."

מִבִּיַּעֲמֹד אֵלָיו תִּפְקַחְנָה עֵינָיִךְ אֲמוֹנַתְךָ הוֹשִׁיעָה לָּךְ:

42. wayo'mer 'elayu tipaqach'nah `eyneyak 'emunath'ak hoshi'ah l'ak.

Luke18:42 And He said to him, "Your eyes shall open! Your faith has saved you."

<42> καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε.

42 kai ho Iēsous eipen autō, Anablepson; hē pistis sou sesōken se.

and Yahushua said to him, "Regain your sight. Your faith has healed you."

מִגִּוּפְתָּאִם נִפְקְחוּ עֵינָיו וַיֵּלֶךְ אַחֲרָיו הֵלֵךְ וַיְשַׁבַּח
אֶת-הָאֱלֹהִים וְכָל-הָעָם רָאוּ וַיִּדְּרוּ לְאֱלֹהִים:

43. uphith'om niph'q'chu `eynayyu wayele'k 'acharayyu halo'k
w'shabeach 'eth-ha'Elohim w'kal-ha'am ra'u wayodu l'Elohim.

Luke18:43 And suddenly his eyes were opened, and he followed after Him, walking
and praising Elohim. And all of the people saw and gave thanks to Elohim.

<43> καὶ παραχρῆμα ἀνέβλεψεν καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.

καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

43 kai **parachrēma** aneblepsen kai ēkolouthei autō doxazōn ton theon.
 and **at once** he saw again and was following him glorifying Elohim.
 kai **pas** ho laos idōn edōken ainon tō theō.
 And **all** the people having seen this gave praise to Elohim.

Chapter 19

אֲוִיבּוֹא וַיַּעֲבֹר בִּירִיחוֹ:

1. wayabo' waya`abor biYricho.

Luke19:1 And having entered, He was passing through Yericho.

<19:1> Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.

1 Kai eiselthōn diērcheto tēn Ierichō.

and having entered He was passing through Jericho.

בְּהִנֵּה-אִישׁ זָכִי שְׁמוֹ יְהוּא מִרְאשֵׁי הַמּוֹכְסִים וַעֲשִׂיר:

2. w'hinneh-'ish Zakkay sh'mo w'hu' mera'shey hamok'sim w'ashir.

Luke19:2 And, behold, there was a man named Zakkay
 and he was one of the leading tax collectors and he was rich.

<2> καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος,
 καὶ αὐτὸς ἦν ἀρχιτελώνης καὶ αὐτὸς πλούσιος·

2 kai idou anēr onomati kaloumenos Zakchaios,

and behold a man by name being called Zacchaeus,

kai autos ēn architelōnēs kai autos plousios;

and he was a chief tax collector and he was wealthy.

גִּיבְקֶשׁ לִרְאוֹת אֶת-יְהוֹשֻׁעַ מִי הוּא וְלֹא יָכֹל מִפְּנֵי הָעָם
 כִּי-שָׂפֵל קוֹמָה הָיָה:

3. way'baqesh lir'oth 'eth-Yahushua mi hu' w'lo' yakol mip'ney ha'am
 ki-sh'phal qomah hayah.

Luke19:3 He tried to see who **ὧς** was, but he could not on account of the crowd,
 for he was of lowly stature.

<3> καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου,
 ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

3 kai ezētei idein ton Iēsoun tis estin kai ouk ēdynato apo tou ochlou,

and he was seeking to see Yahushua who he is and was not able from the crowd,

hoti tē hēlikia mikros ēn.

because in stature he was short.

דְּוִיָּקָדֶם וַיִּרְץ וַיַּעַל עַל-שִׁקְמָה אַחַת לְמַעַן רְאוֹת אוֹתוֹ
 כִּי-שָׂם דִּרְכוֹ אֲשֶׁר יַעֲבֹר-בָּהּ:

4. way'qadem wayarats waya'al `al-shiq'mah 'achath l'ma'an r'oth 'otho
 ki-sham dar'ko 'asher ya`abar-bah.

Luke19:4 He ran ahead and climbed up into a certain sycamore so that he could see Him, because the way on which they were traveling in it there.

<4> καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν ἵνα ἴδῃ αὐτὸν ὅτι ἐκείνης ἤμελλεν διέρχεσθαι.

4 kai prodramōn eis to emprosthen anebē epi sykomorean
and having run ahead to the front he climbed up onto a sycamore fig tree
hina idē auton hoti ekeinēs ēmellen dierchesthai.
that he might see Him because by that way he was about to pass by.

הַיְהוּדִי כְּאֲשֶׁר בָּא יְהוֹשֻׁעַ אֶל-הַמָּקוֹם הַהוּא וַיִּשָּׂא אֶת-עֵינָיו
וַיִּרְאֶהוּ וַיֹּאמֶר אֵלָיו זָכַי רֵד מִהֵר כִּי-הַיּוֹם אֶשֶׁב בְּבֵיתְךָ:

5. way'hi ka'asher ba' Yahushuà 'el-hamaqom hahu' wayisa' 'eth-`eynayu wayir'ehu wayo'mer 'elayu Zakkay red maher ki-hayom 'esheb b'beytheak.

Luke19:5 And it came to pass when Ow³⁴⁴ came to that place, He lifted his eyes and saw him, and said to him, “Zakkay, come down quickly. For today I shall stay at your house.”

<5> καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατέβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.

5 kai hōs ēlthen epi ton topon, anablepsas ho Iēsous eipen pros auton,
and as he came to the place, having looked up Yahushua said to him,
Zakchaie, speusas katabēthi,
“Zacchaeus, having hurried come down,
sēmeron gar en tō oikō sou dei me meinaí.
for today in your house it is necessary for Me to remain.”

וַיִּמְהַר וַיֵּרֵד וַיֹּאסֶפֶהוּ בְּשִׂמְחָה:

6. way'maher wayerad waya'as'phehu b'sim'chah.

Luke19:6 He immediately came down and took Him in with joy.

<6> καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων.

6 kai speusas katebē kai hypedexato auton chairōn.
and having hurried he came down and welcomed Him with joy.

וַיִּלּוֹנוּ כָּל-הָרְאִים לֵאמֹר בָּא לָלוֹן בְּבֵית אִישׁ חַיָּטָא:

7. wayilonu kal-haro'im le'mor ba' lalun b'beyth 'ish chote'.

Luke19:7 Everyone who saw this was complaining, saying, “He has come to lodge in the house of a man that is a sinner.”

<7> καὶ ἰδόντες πάντες διεγόγγυζον λέγοντες ὅτι

Παρά ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.

7 kai idontes pantes diegoggyzon legontes hoti
And all having seen this were complaining saying,
Para hamartōlō andri eisēlthen katalysai.
“with a sinful man He entered to rest.”

חִנְעָמַד זָכִי וַיֹּאמֶר אֶל-הָאֲדֹנָי הַנִּנִּי אֲדֹנִי אֶת-מַחְצִית נַכְסִי
אֲנִי נֹתֵן לָעֲנִיִּים וְאִם-עָשִׂקְתִּי אִישׁ אָשִׁיב לוֹ אַרְבַּעַתָּיִם:

8. waya`amod Zakkay wayo'mer 'el-ha'adon hin'ni 'Adoni 'eth-machatsith n'kasay
'ani nothen la`aniim w'im-`ashaq'ti 'ish 'ashib lo 'ar'ba`tayim.

Luke19:8 Zakkay stood and said to the master, “Behold, My Adon (Master),
I am giving half of my property to the poor, and if I have extorted anyone,
I shall return to them four times as much.”

<8> σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον,
Ἴδου τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι,
καὶ εἴ τις ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.

8 statheis de Zakchaios eipen pros ton kyrion,
and having stood Zacchaeus said to the master,
Idou ta hēmisia mou tōn hyparchontōn, kyrie, tois ptōchois didōmi,
“Behold half of my possessions, Master, to the poor I give,
kai ei tinos ti esykophantēsa apodidōmi tetraploun.
and if from someone I defrauded of anything I am paying back four times.”

טוֹיֵאמֶר אֲלִיוֹ יְהוֹשֻׁעַ הַיּוֹם הַיְּתָה תְּשׁוּעָה לְבֵית חָזָה
בְּאִשֶּׁר בֶּן-אַבְרָהָם גַּם-הוּא:

9. wayo'mer 'elayu Yahushua hayom hay'thah th'shu`ah labayith hazeh
ba'asher ben-'Ab'raham gam-hu'.

Luke19:9 And OWY said to him,
“Today salvation has come to this house, because he, too, is a son of Abraham.”

<9> εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστίν.

9 eipen de pros auton ho Iēsous hoti Sēmeron sōtēria tō oikō toutō egeneto,
and said to him Yahushua, “Today salvation to this house came,
kathoti kai autos huiois Abraam estin;
because also he a son of Abraham is.”

י כִּי בָּא בֶן-הָאָדָם לְבָקֵשׁ וּלְהוֹשִׁיעַ אֶת-הָאָבֶד:

10. ki ba' Ben-ha'Adam l'baqesh ul'hoshi'a 'eth-ha'obed.

Luke19:10 “For the Son of Man has come to seek and to save the lost.”

<10> ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

10 ēlthen gar ho huiois tou anthrōpou zētēsai kai sōsai to apolōlos.
“for came the Son of Man to seek and to save the lost.”

יֵאוּיָהִי כְשִׁמְעֵם אֶת-זֹאת וַיִּסָּף וַיַּדְבֵּר מִשָּׁל כִּי קָרֵב לִירוּשָׁלַיִם
וְהָמָּה חֹשְׁבִים אֲשֶׁר בְּמִהְרָה תִּגְלָה מְלָכוּת הָאֱלֹהִים:

11. way'hi k'sham'am 'eth-zo'th wayoseph way'daber mashal ki qarab liYrushalam
w'hemah chsh'bim 'asher bim'herah thigaleh mal'kuth ha'Elohim.

Luke19:11 And it came to pass when they heard this, and He spoke a parable once more, because He was nearing Yerushalam and they were thinking that the kingdom of Elohim would soon be revealed.

<11> Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν
διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς
ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι.

11 Akouontōn de autōn tauta prostheis eipen parabolēn
now hearing they these things, having added He told a parable

dia to eggys einai Ierousalēm auton

because near to be to Jerusalem him

kai dokein autous hoti parachrēma mellei hē basileia tou theou anaphainesthai.

and they think that immediately is about the kingdom of Elohim to appear.

יְבֹי־אָמַר אִישׁ אֶחָד מִן-הָאֲצִילִים הָלַךְ אֶל-אֶרֶץ רְחוֹקָה
לְקַחַת-לוֹ מַמְלָכָה וְלָשׁוּב:

12. wayo'mer 'ish 'echad min-ha'atsilim hala'k 'el-'erets r'choqah laqachath-lo
mam'lakah w'lashub.

Luke19:12 He said, "A certain man of nobility went to a distant land to take a kingdom for himself, and then return."

<12> εἶπεν οὖν, Ἄνθρωπός τις εὐγενῆς ἐπορεύθη
εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.

12 eipen oun, Anthrōpos tis eugenēs eporeuthē

then he said, "A certain man of noble birth traveled

eis chōran makran labein heautō basileian kai hypostrepsai.

to a distant country to receive for himself a kingdom and to return."

יְבֹי־קָרָא אֶל-עֲשָׂרָה מַעֲבָדָיו וַיִּתֵּן לָהֶם עֲשָׂרָה מִנִּים
וַיֹּאמֶר לָהֶם סַחֲרוּ בָהֶם עַד בֹּאִי:

13. wayiq'ra' 'el-'asarah me`abadayu wayiten lahem `asarah manim
wayo'mer lahem sacharu bahem `ad bo'i.

Luke19:13 "He called ten of his servants, and gave them ten minas. He said to them, 'Engage in commerce with them until I come.'"

<13> καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς
καὶ εἶπεν πρὸς αὐτούς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι.

13 kalesas de deka doulous heautou edōken autois deka mnas

and having called ten servants of himself he gave to them ten minas

kai eipen pros autous, Pragmateusasthe en hō erchomai.

and he said to them, "Conduct business while I am coming."

יְבֹי־בְנֵי עִירוֹ שָׁנְאִים אוֹתוֹ וַיִּשְׁלָחוּ מַלְאָכִים אַחֲרָיו לֵאמֹר
מֵאַסְנוּ אוֹתוֹ הָאִישׁ מִמֶּלֶךְ עָלֵינוּ:

14. ub'ney `iro son'im 'otho wayish'l'chu mal'akim 'acharayu le'mor

ma'as'nu 'otho ha'ish mim'lo'k `aleynu.

Luke19:14 “The sons of his city hated him and sent messengers after him to say, ‘We have rejected that man from ruling over us.’”

<14> οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ’ ἡμᾶς.

14 hoi de politai autou emisoun auton kai apesteilan presbeian opisō autou
but his citizens were hating him and they sent an ambassador after him
legontes, Ou thelomen touton basileusai eph' hēmas.
saying, “We do not want this one to rule over us.”

טוֹיָהִי אַחֲרֵי קַחְתּוֹ אֶת־הַמַּמְלָכָה וַיָּשׁוּב
וַיִּצְוֵ לְקַרְא אֶת־הַעֲבָדִים הָהֵם אֲשֶׁר נָתַן לָהֶם
אֶת־הַכֶּסֶף לְמַעַן יֵדַע מָה־הָרוּיָם כָּל־אֶחָד בְּמִסְחָרוֹ:

15. way'hi 'acharey qach'to 'eth-hamam'lakah wayashob
way'tsaw liq'ro 'eth-ha`abadim hahem 'asher nathan lahem
'eth-hakeseph l'ma'an yeda' mah-hir'wiach kal-'echad b'mis'charo.

Luke19:15 “And it came to pass, that, after he took the kingdom, he returned. he gave a command to call those servants to whom he gave the money, so that he could know what each one earned through his commerce.”

<15> Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύσαντο.

15 Kai egeneto en tō epanelthein auton labonta tēn basileian
“and it came about while he returned having received the kingdom
kai eipen phōnēthēnai autō tous doulous toutous hois dedōkei to argyrion,
and he said to be called to him these servants to whom he had given the money,
hina gnoi ti diepragmateusanto.
that he might know what they gained by trading.”

טוֹיָבֹא הָרִאשׁוֹן וַיֹּאמֶר אֲדֹנִי מָנָה שְׁלָךְ הֵבִיא עֲשָׂרַת מָנִים:

16. wayabo' hari'shon wayo'mar 'Adoni maneh shel'ak hebi' `asereth manim.

Luke19:16 “The first came and said, ‘My Adon, your maneh brought ten minas more.’”

<16> παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.

16 paregeneto de ho prōtos legōn, Kyrie, hē mna sou deka prosērgasato mnas.
“and having come the first saying, Master, your mina of ten minas gained.”

וַיֹּאמֶר אֵלָיו הֵטִיבוֹתָ לַעֲשׂוֹת הָעָבֵד הַטּוֹב

תַּחַת אֲשֶׁר הָיִיתָ נֹאֲמָן בְּמַעַט מִזְעָר הָיָה שְׁלִיט עַל־עֲשָׂר עָרִים:

17. wayo'mer 'elayu hetibotah la`asoth ha`ebed hatob
tachath 'asher hayitah ne'eman bim'`at miz'ar heyeh shalit `al-`eser `arim.

Luke19:17 “And he said to him, ‘You have done well, good servant. Since you have been faithful in very little, having a authority over ten cities.’”

<17> καὶ εἶπεν αὐτῷ, Εὐγε, ἀγαθὲ δοῦλε,
ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

17 kai eipen autō, Euge, agathe doule,
and he said to him, “Excellent, good servant,
hoti en elachistō pistos egenou,
because in the smallest thing you were faithful,
isthi exousian echōn epanō deka poleōn.
be having authority over ten cities.”

יחזקאל השני ויאמר אדני מנה שלך עשה חמשת מנים:

18. wayabo' hasheni wayo'mar 'Adoni maneh shel'ak `asah chamesheth manim.

Luke19:18 “The second one came and said, ‘My Adon,
the maneh of you has made five manim.’”

<18> καὶ ἦλθεν ὁ δεύτερος λέγων, Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.

18 kai ēlthen ho deuterios legōn, Hē mna sou, kyrie, epoiēsen pente mnas.
and came the second saying, “Your mina, Master, made five minas.”

ויאמר גם-לזה אף-אתה יהיה על-חמש ערים:

19. wayo'mer gam-lazeh 'aph-'attah heyeh `al-chamesh `arim.

Luke19:19 “And he said also to this one, ‘Even you be over five cities.’”

<19> εἶπεν δὲ καὶ τούτῳ, Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

19 eipen de kai toutō, Kai sy epanō ginou pente poleōn.
and he said also to this one, and you be over five cities.

כזקבא האחר ויאמר הא-לך מנה שלך

אשר-היה אצלי צרור בסודר:

20. wayabo' ha'acher wayo'mar he'-l'ak maneh shel'ak
'asher-hayah 'ets'li tsarur b'sudar.

Luke19:20 “The other came and said,
‘Here is your maneh that was with me, wrapped up in a scarf’”

<20> καὶ ὁ ἕτερος ἦλθεν λέγων, Κύριε,
ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ.

20 kai ho heteros ēlthen legōn, Kyrie,
“and the other came saying, ‘Master,
idou hē mna sou hēn eichon apokeimenēn en soudariō;
behold your mina which I had being put away in a napkin.’”

כאמיראתי אתך כי איש קשה אתה לקח

את-אשר לא הנחת וקצר את-אשר לא זרעת:

21. miyir'athi 'oth'ak ki 'ish qasheh 'attah loqeach
'eth-'asher lo' hinach'at w'qotser 'eth-'asher lo' zara'ta.

Luke19:21 “due to my fear of you; for you are a difficult man taking what you did not put down and reaping what you did not sow.”

<21> ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ,
αἴρεις ὃ οὐκ ἔθikas καὶ θερίζεις ὃ οὐκ ἔσπειρας.

21 ephoboumēn gar se, hoti anthrōpos austēros ei,

“for I was fearing you, because a man of strictness you are,
aireis ho ouk ethēkas kai therizeis ho ouk espeiras.

you take what you did not deposit and you reap what you did not sow.”

כבֿוֹיֵאמֶר אֵלָיו עַל־פִּיךָ אֲשַׁפֹּטְךָ הָעֶבֶד הָרָע אֶתָּה יְרֵעָתִי
כִּי־אֲנִי אִישׁ קָשָׁה לְקַח אֶת־אֲשֶׁר לֹא הִנְחִיתִי
וְקוֹצֵר אֶת־אֲשֶׁר לֹא זָרַעְתִּי:

22. wayo'mer 'elayu `al-piak 'esh'pat'ak ha`ebed hara' `attah yada`at
ki-'ani 'ish qasheh loqech 'eth-'asher lo' hinach'ti w'qotser 'eth-'asher lo' zara'ti.

Luke19:22 “He said to him, ‘I shall judge you according to your mouth, wicked servant!
You know that I am a difficult man taking what I did not place
and reaping what I did not sow!’”

<22> λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε.

ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα;

22 legei autō, Ek tou stomatos sou krinō se, ponēre doule.

he says to him, “From your mouth I shall judge you, evil servant.

ēdeis hoti egō anthrōpos austēros eimi, airōn ho ouk ethēka

You had known that I a man of strictness am, taking what I did not deposit

kai therizōn ho ouk espeira?

and reaping what I did not sow!”

כבֿוֹלָמָה לֹא־נָתַתָּ אֶת־כֶּסֶּפִּי לְשִׁלְחָנִי
וְאֲנִי בָבוֹאִי הָיִיתִי תוֹבֵעַ אוֹתוֹ בְּמַרְבִּית:

23. w'lamah lo'-nathata 'eth-kas'pi lashul'chani
wa'ani b'bo'i hayithi tobe`a 'otho b'mar'bith.

Luke19:23 “Why did you not give my money in the money changer,
so that when I come, I could claim it with an increase?”

<23> καὶ διὰ τί οὐκ ἔδωκας μου τὸ ἀργύριον ἐπὶ τράπεζαν;

καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.

23 kai dia ti ouk edōkas mou to argyrion epi trapezan?

“and why did you not give me the money on a banker's table?

kagō elthōn syn tokō an auto epraxa.

And I having come with interest collected it.”

כדֿוֹיֵאמֶר אֵל־הַעֲמָדִים שָׁם שָׂאוּ מִמֶּנּוּ אֶת־הַמָּנָה
וַתִּגַּד אֵל־אֲשֶׁר־לוֹ עֲשֶׂרֶת הַמָּנִים:

24. wayo'mer 'el-ha`om'dim sham s'u mimenu 'eth-hamaneh

uth'nu 'el-'asher-lo `asereth hamanim.

Luke19:24 “He said to those standing there,
‘Take the maneh from him and give it to the one who had ten manim.’”

<24> καὶ τοῖς παρεστώσιν εἶπεν, Ἄρατε ἀπ’ αὐτοῦ τὴν μνᾶν
καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι

24 kai tois parestōsin eipen, Arate ap' autou tēn mnan

“and to the ones having stood nearby he said, ‘Take from him the mina

kai dote tō tas deka mnas echonti

and give it to the one the ten minas having”

כה'יאמרו אליו אדנינו יש-לו עשרת מנים:

25. wayo'm'ru 'elayu 'Adoneynu yesh-lo `asereth manim.

Luke19:25 “They said to him, ‘Our Adon, he has ten manim!’”

<25> - καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς -

25 - kai eipan autō, Kyrie, echei deka mnas -

and they said to him, “Master, he has ten minas”

כו הן אני אמר לכם כי כל-איש שיש-לו ינתן לו
ואשר אין לו יקח ממנו גם את-אשר-לו:

26. hen 'ani 'omer lakem ki kal-'ish sheyesh-lo yinathen lo

wa'asher 'eyn lo yuqach mimenu gam 'eth-'asher-lo.

Luke19:26 “See, I say to you that everyone that has, it shall be given to him,
and whoever does not have, even what he does have shall be taken from him.”

<26> λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται,

ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

26 legō hymin hoti panti tō echonti dothēsetai,

“I say to you that to everyone having it shall be given,

apo de tou mē echontos kai ho echei arthēsetai.

but from the one not having even what he has shall be taken away.”

כז אבל את-איבי הָהֶם אֲשֶׁר מְאַסִּינִי מִמְּלָךְ
עֲלֵיהֶם הִבִּיאוּ אֹתָם הִנֵּה וְהִרְגִּי אֹתָם לְפָנַי:

**27. 'abal 'eth-'oy'bay hahem 'asher m'asuni mim'lo'k `aleyhem habi'u 'otham henah
w'hir'gu 'otham l'phanay.**

Luke19:27 “But these enemies of mine, who rejected me from ruling over them,
bring them here and slay them in my presence.”

<27> πλὴν τοὺς ἐχθροὺς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ’ αὐτοὺς
ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἐμπροσθέν μου.

27 plēn tous echthrous mou toutous tous mē thelēsantas me basileusai

“but enemies of me these the ones not having wanted me to rule

ep' autous agagete hōde kai katasphaxate autous emprosthen mou.

over them bring here and execute them before me.”

כח ויכל לדבר הדברים האלה ויֵעֲבֹר לִפְנֵיהֶם ויַעַל יְרוּשָׁלַם:

28. way'kal l'daber had'barim ha'eleh waya`abor liph'neyhem waya`al Y'rushalayim.

Luke19:28 He finished speaking these words and passed before them and went to Yerushalam.

28> Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.

28 Kai eipōn tauta eporeueto emprosthen anabainōn eis Hierosolyma.
and having said these things He was traveling ahead going up to Jerusalem.

כט ויהי בקרבו אל-בית-פגיי ובית-היני אל-הר הנקרא
הר הזיתים וישלח שנים מתלמידיו לאמר:

29. way'hi b'qar'bo 'el-Beyth-pagey uBeyth-hini 'el-har haniq'ra' har HaZeythim wayish'lach sh'nayim mital'midayu le'mor.

Luke19:29 And it came to pass, when He drew near to Beyth pagey and Beyth hini, at the mount that is called the mount of HaZeythim (Olives), He sent two of the disciples, saying,

29> Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανία[ν]
πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν μαθητῶν

29 Kai egeneto hōs ēggisen eis Bēthphagē kai Bēthania[n]
and it came about as he came near to Bethphage and Bethany
pros to oros to kaloumenon Elaiōn, apesteilen duo tōn mathētōn
to the mountain, the one being called of Olives, he sent two of the disciples

לָכוּ אֶל-הַכֶּפֶר אֲשֶׁר מִמּוֹלְנוּ וְהָיָה בְּבוֹאֲכֶם שָׁמָּה
וּמִצְאֲתֶם עֵזֶר אֲסוּר אֲשֶׁר מִיָּמִיו לֹא-רָכַב עָלָיו אָדָם
הַתִּירוּ אוֹתוֹ וְהָבִיאוּ:

30. l'ku 'el-hak'phar 'asher mimulenu w'hayah b'bo'akem shamah um'tsa'them `ayir 'asur 'asher miamayu lo'-rakab `alayu 'adam hatiru 'otho w'habi'u.

Luke19:30 “Go to the village that is across from us. And it came to pass when you enter there, you shall find a tied-up donkey colt that no man has ever ridden on it. Untie it and bring it.”

30> λέγων, Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὕρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.

30 legōn, Hypagete eis tēn katenanti kōmēn,
saying, “Go into the village opposite,
en hē eisporeuomenoi heurēsete pōlon dedemenon,
in which entering you shall find a colt having been tied,
eph' hon oudeis pōpote anthrōpōn ekathisen, kai lysantes auton agagete.
upon which no one ever of men sat, and having untied it bring it here.

לא יכי-יאמר אליכם איש למה תתירוהו כֹּה תאמרו אלי

31. w'hi-yo'mar 'aleykem 'ish lamah thatiruhu
koh tho'm'ru 'elayu ya'an ki ha'Adon tsari'k lo.

Luke19:31 “If someone says to you, ‘Why are you untying it?’
this is what you shall say to him: ‘Because the Adon has need of it.’”

<31> καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί λύετε;
οὕτως ἐρεῖτε ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει.

31 kai ean tis hymas erōta, Dia ti luete?
and if someone asks you, why are you untying it?
houtōs ereite hoti Ho kyrios autou chreian echei.
Thus you shall say the Master of it has need.

לב וילכו השלוחים וימצאו כאשר דבר אליהם:

32. wayel'ku hash'luchim wayim'ts'u ka'asher diber 'aleyhem.

Luke19:32 The ones who were sent went and found it just as He had said to them.

<32> ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς.

32 apelthontes de hoi apestalmenoi heuron kathōs eipen autois.
and having departed the ones having been sent found it just as he told them.

לג ופתירו את-העזר ויאמר אליהם בעצור
למה זה אתם מתירים את-העזר:

33. wayatiru 'eth-ha'ayir wayo'mer 'aleyhem b'alayu
lamah zeh 'attem matirim 'eth-ha'ayir.

Luke19:33 They were untied the donkey colt and its owners said to them,
“Why is this that you are untying the donkey colt?”

<33> λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς,
Τί λύετε τὸν πῶλον;

33 luontōn de autōn ton pōlon eipan hoi kyrioi autou pros autous,
and while untying them the colt, said its masters to them,
Ti luete ton pōlon?
“Why are you untying the colt?”

לד ויאמרו האדון צריך לו:

34. wayo'm'ru ha'Adon tsari'k lo.

Luke19:34 They said, “The Adon needs it.”

<34> οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει.

34 hoi de eipan hoti Ho kyrios autou chreian echei.
and they said “the Master of it has need.”

לה וביארו אל-יהושע וישליכו את-בגדיהם על-העזר
ויכבידו עליו את-יהושע:

35. way'bi'uhu 'el-Yahushua wayash'liku 'eth-big'deyhem `al-ha'ayir wayar'kibu `alayu 'eth-Yahushua.

Luke19:35 They brought it to **OW** and threw their garments on the donkey colt and had **OW** ride on it.

<35> καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπὶ ἱμάτια αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν.

35 kai ēgagon auton pros ton Iēsoun kai epiripsantes autōn ta himatia and they led it to Yahushua and having thrown their garments epi ton pōlon epebibasan ton Iēsoun. on the colt, they put on it Yahushua.

לֹוּבְלָכְתּוֹ הִצִּיעוּ אֶת־בְּגָדֵיהֶם עַל־הַדָּרָךְ:

36. ub'lek'to hitsi`u 'eth-big'deyhem `al-hadare'k.

Luke19:36 As He went, they spread out their garmentss on the road.

<36> πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

36 poreuomenou de autou hypestrōnnoun ta himatia autōn en tē hodō. and while going He, they were spreading out their garments on the road.

לֹוּיִקְרַב אֶל־מִזְבֵּחַ הָרֵה הַזֵּייתִים וַיַּחֲלֹו כָל־הַמֹּן הַתְּלִמִּידִים לְשַׁבַּח אֶת־הָאֱלֹהִים בְּשִׁמְחָה וּבְקוֹל גָּדוֹל עַל כָּל־הַגְּבוּרוֹת אֲשֶׁר רָאוּ לֵאמֹר:

37. wayiq'rab 'el-morad har HaZeythim wayachelu kal-hamon hatal'midim l'shabeach 'eth-ha'Elohim b'sim'chah ub'qol gadol `al kal-hag'buroth asher ra'u le'mor.

Luke19:37 He drew near the slope of the Mount of HaZeythim (Olives), and the entire crowd of the disciples began to praise Elohim joyfully with a loud voice for all the acts of power that they had seen, saying,

<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,

37 Eggizontos de autou ēdē pros tē katabasei tou Orous tōn Elaiōn and nearing Him already to the descent of the Mount of Olives, ērxanto hapan to plēthos tōn mathētōn chairontes ainein ton theon began all the multitude of the disciples rejoicing to praise Elohim phōnē megalē peri pasōn hōn eidon dynamēōn, with a loud voice about all which they say the miracles,

לְחַבְּרוֹךְ הַמֶּלֶךְ הַבָּא בְּשֵׁם יְהוָה שְׁלֹום בְּשָׁמַיִם וְכָבוֹד בְּמִרוֹמִים:

38. Baruk haMele'k haba' b'shem Yahúwah shalom bashamayim w'kabod bam'romim.

Luke19:38 “Blessed is the King who comes in the name of **אֱלֹהִים**! Peace in the heavens and glory in the highest!”

<38> λέγοντες, Εὐλογημένος ὁ ἐρχόμενος, ὁ βασιλεὺς ἐν ὀνόματι κυρίου. ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν ὑψίστοις.

38 legontes, Eulogēmenos ho erchomenos,
 saying, "Having been blessed is the one coming,
 ho basileus en onomati kyriou; en ouranō eirēnē kai doxa en huiustois.
 the king in the name of YHWH; in the heavens peace and glory in the highest."

לְטַאָנְשִׁים מִן הַפְּרוּשִׁים

אֲשֶׁר בְּתוֹךְ הָעָם אָמְרוּ אֲלֵיו מוֹרֶה גָּעַר בְּתַלְמִידָיו:

39. wa'anashim min haP'rushim 'asher b'tho'k ha'am 'am'ru 'elayu
 Moreh g'ar b'thal'mideyak.

Luke19:39 Men of the Prushim who were in the midst of the people said to Him,
 "Teacher, reprimand Your disciples!"

<39> καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν,
 Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

39 kai tines tōn Pharisaiōn apo tou ochlou eipan pros auton,
 and some of the Pharisees from the crowd said to Him,
 Didaskale, epitimēson tois mathētais sou.
 "Teacher, rebuke Your disciples."

מוֹנֵעַן וַיֹּאמֶר אָנִי אֶמַר לָכֶם אִם-אֵלֶּה יִחְשׂוּ הָאֲבָנִים תִּזְעַקְנָה:

40. waya'an wayo'mar 'ani 'omer lakem 'im-'eleh yecheshu ha'abanim tiz'`aq'nah.

Luke19:40 But He answered and said,
 "I say to you, if these people are hushed, the stones shall cry out!"

<40> καὶ ἀποκριθεὶς εἶπεν, Λέγω ὑμῖν, ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.

40 kai apokritheis eipen, Legō hymin,
 and having answered he said, "I say to you,
 ean houtoi siōpēsousin, hoi lithoi kraxousin.
 if these shall be silent, the stones shall cry out."

מֵאִוִּיָּהּ כִּי אֲשֶׁר קָרַב וַיֵּרָא אֶת-הָעִיר וַיִּבֶךְ עָלֶיהָ וַיֹּאמֶר:

41. way'hi ka'asher qarab wayar' 'eth-ha'ir wayeb'k `aleyah wayo'mar.

Luke19:41 And it came to pass when He drew near,
 He saw the city and wept over it, saying,

<41> Καὶ ὡς ἤγγισεν ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν

41 Kai hōs ēggisen idōn tēn polin eklausen ep' autēn
 and as he came near, having seen the city, he cried over it

מִבְּלִי יָדַעְתָּ גַם-אֵת בְּעוֹד יוֹמָךְ הִזָּה אֶת-דֶּרֶךְ שְׁלוֹמָךְ

וַעֲתָה נִסְתָּר מֵעֵינַיִךְ:

42. lu yada`at' gam-'at' b'`od yome'k hazeh 'eth-dere'k sh'lome'k
 w'`attah nis'tar me'eynayi'k.

Luke19:42 "If only you yourself knew, while it was still your day, this way of peace!
 But now it is hidden from your eyes."

<42> λέγων ὅτι Εἰ ἔγνωσ ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην·
nûn dè êkrûbēh àpò òfthalimôn sou.

42 legōn hoti Ei egnōs en tē hēmera tautē kai sy ta pros eirēnē;
saying “If you knew in this day even you the things leading to peace.
nyn de ekrybē apo ophthalmōn sou.
But now it was hidden from your eyes.”

מג פֿי הַנֶּה יָמִים בָּאִים עָלֶיךָ וְשָׁפְכוּ אִיבֶיךָ סוֹלֶלָה סְבִיבֶיךָ
וְהִקְיִפוּךָ וְצָרוּ עָלֶיךָ מִכָּל-עֲבָרֶיךָ:

43. ki hinneh yamim ba'im `alayi'k w'shaph'ku 'oy'bayi'k solalah s'bibayi'k
w'hiqiphu'k w'tsaru `alayi'k mikal-`abarayi'k.

Luke19:43 “For behold, days are coming upon you when your enemies shall pile up
a siege mount around you, and encircle you and assail you from all sides.”

<43> ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ καὶ παρεμβалоῦσιν οἱ ἐχθροί σου χάρακά σοι
καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν,

43 hoti hēxousin hēmerai epi se
“because shall come days upon you
kai parembalousin hoi echthroi sou charaka soi
and shall construct your enemies an embankment against you
kai perikyklōsousin se kai synexousin se pantothen,
and they shall surround you and shall hem in you from all directions,”

מִדְּוַחֲרָסוֹ עַד-לְאַרְץ אוֹתָךְ וְאֶת-בְּנֶיךָ בְּקִרְבְּךָ וְלֹא-יִשְׁאִירוּ
בָּךְ אָבִן עַל-אָבִן עֵקֶב אֲשֶׁר-לֹא יָרַעְתָּ יֶת פְּקֻדָּתָךְ:

44. w'har'su `ad-la'arets 'otha'k w'eth-banayi'k b'qir'be'k
w'lo'-yash'iru b'ak 'eben `al-`aben `eqeb 'asher-lo' yada`at' `eth p'qudathe'k.

Luke19:44 “They shall tear down to the ground you and your sons within you.
They shall not leave in you one stone upon another,
because you did not know the time of your visitation.”

<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.

44 kai edaphiousin se kai ta tekna sou en soi,
and they shall dash to the ground you and your children with you,
kai ouk aphēsousin lithon epi lithon en soi,
“and they shall not leave a stone upon stone within you.
anth' hōn ouk egnōs ton kairon tēs episkopēs sou.
Because you did not know the time of your visitation.”

מִהַיִבֹּא אֶל-הַמְּקוֹדֶשׁ וַיַּחֲלֵל לְגִרְשׁ מִשָּׁם אֶת הַמִּכְרִים
וְאֶת הַקּוֹנִים בּוֹ:

45. wayabo' `el-haMiq'dash wayachel l'garesh misham `eth hamok'rim
w'eth haqonim bo.

Luke19:45 And He came into the Temple and began to drive out from there the merchants and the customers in it.

<45> Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας

45 Kai eiselthōn eis to hieron ērxato ekballein tous pōlountas,
and having entered into the temple He began to throw out the ones selling,

מִן־יְאֹמֶר אֲלֵיהֶם הֵן כְּתוּב בֵּיתִי בֵּית־תְּפִלָּה
וְאַתֶּם עֹשִׂיתֶם אוֹתוֹ מְעַרְת פְּרִיצִים:

46. wayo'mer 'aleyhem hen kathub beythi beyth-t'philah
w'attem `asithem 'otho m'arath paritsim.

Luke19:46 He said to them, "See, it is written: 'My house is a house of prayer,' but you have made it a den of robbers."

<46> λέγων αὐτοῖς, Γέγραπται, Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
ὅμως δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.

46 legōn autois, Gegraptai,
saying to them, "It has been written,
Kai estai ho oikos mou oikos proseuchēs,
'and shall be my house a house of prayer,'
hymeis de auton epoiēsate spēlaion lēstōn.
but you made it a cave of robbers."

מִן־יְהִי מְלָמֵד בַּמִּקְדָּשׁ יוֹם יוֹם וְהָאֲשִׁי הַכֹּהֲנִים
וְהַסּוֹפְרִים וְגַם־הָאֲשִׁי הָעָם בִּקְשׁוּ לְאַבְדּוֹ:

47. way'hi m'lamed baMiq'dash yom yom w'ra'shey hakohanim
w'hasoph'rim w'gam-ra'shey ha'am biq'shu l'ab'do.

Luke19:47 And it came to pass that He was teaching day by day in the Temple, and the chief priests and the scribes and also the chief of the people sought to destroy Him.

<47> Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. οἱ δὲ ἀρχιερεῖς
καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ,

47 Kai ēn didaskōn to kath' hēmeran en tō hierō. hoi de archiereis
and He was teaching daily in the temple. But the chief priests
kai hoi grammateis ezētoun auton apolesai kai hoi prōtoi tou laou,
and the scribes were seeking to kill Him and also the leading men of the people,

מִן־לֹא מָצְאוּ מַה־לַּעֲשׂוֹת

כִּי כָל־הָעָם דִּבְקוּ אַחֲרָיו לְשָׁמַע אוֹתוֹ:

48. w'lo' mats'u mah-la'asoth ki kal-ha'am dab'qu 'acharayu lish'mo'a 'otho.

Luke19:48 But they did not find anything to do because all of the people were clinging after Him to hear Him.

<48> καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ᾧ πᾶς ἐξεκρέματο αὐτοῦ ἀκούων.

48 kai ouch heuriskon to ti poiēsōsin,
and they were not finding what they might do,

Chapter 20

Shavua Reading Schedule (17th sidrot) - Luke 20 - 22

אֲוִיֵּהי הַיּוֹם וְהוּא מְלַמֵּד אֶת-הָעָם בַּמִּקְדָּשׁ
וּמִבָּשָׂר וּבִגְשׁוֹי הַכֹּהֲנִים וְהַסּוֹפְרִים עִם-הַזְקֵנִים:

1. way'hi hayom w'hu' m'lamed 'eth-ha'am baMiq'dash
um'baser wayig'shu hakohanim w'hasoph'rim `im-haz'qenim.

Luke20:1 And it came to pass, that one day,
He was teaching the people in the Temple and bringing the good news,
and the priests and the scribes approached along with the elders.

<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

1 Kai egeneto en miā tōn hēmerōn didaskontos autou ton laon en tō hierō
And it came about on one of the days He teaching the people in the temple
kai euaggelizomenou epestēsan hoi archiereis
and preaching the good news, and stood by the chief priests
kai hoi grammateis syn tois presbyterois
and the scribes with the elders

בִּיאָמְרוּ אֵלָיו אָמַר-נָא לָנוּ בְּאֵי-זוֹ רְשׁוּת אַתָּה
עוֹשֶׂה אֶת-אַלְהָה וַיֹּמַר הוּא הַנִּתֵּן לְךָ אֶת-הָרְשׁוּת הַזֹּאת:

2. wayo'm'ru 'elayu 'emar-na' lanu b'ey-zo r'shuth 'attah `oseh 'eth-'eleh
umi hu' hanothern l'ak 'eth-har'shuth hazo'th.

Luke20:2 They said to Him, “Please tell us by what authority You are doing these things
and who is giving You this authority.”

<2> καὶ εἶπαν λέγοντες πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς,
ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

2 kai eipan legontes pros auton, Eipon hēmin en poia exousia tauta poieis,
And they spoke saying to Him, “Tell us by what authority You do these things,
ē tis estin ho dous soi tēn exousian tautēn?
or who is the one having given to You this authority?”

גּוֹיֵעֵן וַיֹּאמֶר אֲלֵיהֶם אֶף-אֲנִי אֲשַׁאלְכֶם דְּבַר וְאַמְרוּ לִי:

3. waya'an wayo'mer 'aleyhem 'aph-'ani 'esh'al'kem dabar w'im'ru li.

Luke20:3 He answered and said to them, “I too shall ask you something, and you tell Me.”

<3> ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κατὰ λόγον, καὶ εἰπατέ μοι.

3 apokritheis de eipen pros autous,
And having answered He said to them,
Erōtēsō hymas kagō logon, kai eipate moi;

ד טבילת יהוחנן המשימם היתה אם-מבני אדם:

4. t'bilath Yahuchanan hamishamayim hayathah 'im-mib'ney 'adam.

Luke20:4 “The immersion of Yahuchanan: was it from the heavens or from sons of men?”

<4> Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;

4 To baptism Iōannou ex ouranou ēn ē ex anthrōpōn?

“The baptism of John from the heavens was it or from men?”

הויעצו יחדו לאמר אם-נאמר מן-השמים

ואמר למה זה לא האמנתם בו:

5. wayiua`atsu yach'daw le'mor 'im-no'mar min-hashamayim
w'amar lamah zeh lo' he'eman'tem bo.

Luke20:5 They reasoned together, saying, “If we say, ‘From the heavens,’
‘He shall say, Why is this that you did not believe Him?’”

<5> οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι
'Εὰν εἴπωμεν, 'Εξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

5 hoi de synelogisanto pros heautous legontes hoti

And they reasoned to themselves saying

Ean eipōmen, Ex ouranou, erei, Dia ti ouk episteusate autō?

“if we say, from the heavens, He shall say, Why did you not believe Him?”

וואם-נאמר מבני אדם וסקלנו כל-העם

כי-ברור להם שיהיחנן נביא הנה:

6. w'im-no'mar mib'ney 'adam us'qalunu kal-ha'am
ki-barur lahem sheYahuchanan nabi' hayah.

Luke20:6 “If we say, ‘From the sons of men, all the people shall stone us,
because it is clear to them that Yahuchanan was a prophet.’”

<6> εἰδὲ ἐῖπωμεν, 'Εξ ἀνθρώπων, ὁ λαὸς ᾧπας καταλιθάσει ἡμᾶς,
πεπεισμένος γὰρ ἐστὶν Ἰωάννην προφήτην εἶναι.

6 ean de eipōmen, Ex anthrōpōn, ho laos hapas katalithasei hēmas,

“But if we say, from men the people all shall stone us,

pepeismenos gar estin Iōannēn prophētēn einai.

for having been convinced John is to be considered a prophet.”

זויענו לא ידענו מאין:

7. waya`anu lo' yada`nu me'ayin.

Luke20:7 They answered, “We did not know where it was from.”

<7> καὶ ἀπεκρίθησαν μὴ εἶδέναι πόθεν.

7 kai apekrithēsan mē eidenai pothen.

And they answered not to know from where it came.

חַיִּיאָמֶר יְהוֹשֻׁעַ אֲלֵיהֶם גַּם-אֲנִי לֹא אֹמֵר לָכֶם בְּאִי-זוֹ
רְשִׁית אֲנִי עֹשֶׂה אֵלֶּה:

8. wayo'mer Yahushua 'aleyhem
gam-'ani lo' 'omar lakem b'ey-zo r'shuth 'ani `oseh 'eleh.

Luke20:8 And OWY said to them,
“Neither shall I tell you by what authority I am doing these things.”

<8> καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

8 kai ho Iēsous eipen autois,

And Yahushua said to them,

Oude egō legō hymin en poia exousia tauta poiō.

“Neither I am telling you by what authority I do these things.”

טוֹיַעַן וַיִּדְבֹּר אֶל-הָעָם אֶת-הַמָּשָׁל הַזֶּה אִישׁ אֶחָד נָטַע כֶּרֶם
וַיִּתְּנֵהוּ בְּיַד כּוֹרְמִים וַיֵּלֶךְ בְּהֶרֶךְ מִרְחֹק לְיָמִים רַבִּים:

9. waya'an way'daber 'el-ha'am 'eth-hamashal hazeh 'ish 'echad nata` kerem
wayit'nehu b'yad kor'mim wayele'k b'dere'k merachok l'yamim rabbim .

Luke20:9 He answered and spoke to the people this parable:

“A certain man planted a vineyard. He placed it in the hand of vinedressers
and went on a road far away for many days.”

<9> Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος [tis]
ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανούς.

9 Ērxato de pros ton laon legein tēn parabolēn tautēn;

And He began to the people to tell this parable.

Anthrōpos [tis] ephyteusen ampelōna

“A certain man planted a vineyard

kai exedeto auton geōrgois kai apedēmēsen chronous hikanous.

and leased it to farmers and he went away for a long time.”

יִלְמוּעַד שָׁלַח עֶבֶד אֶל-הַכּוֹרְמִים לָתֵת-לוֹ מִפְּרִי הַכֶּרֶם
וְהַכּוֹרְמִים הִכּוּהוּ וַיֵּשְׁלָהוּ רֵיקָם:

10. w'lamo`ed shalach `ebed 'el-hakor'mim latheth-lo mip'ri hakarem
w'hakor'mim hikuhu way'shal'chuhu reyqam.

Luke20:10 “At the appointed time, he sent a servant to the vinedressers
to give him some of the fruit of the vineyard,
but the vinedressers struck him and sent him away empty-handed.”

<10> καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δούλον

ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ·

οἱ δὲ γεωργοὶ ἐξάπέστειλαν αὐτὸν δείραντες κενόν.

10 kai kairō apesteilēn pros tous geōrgous doulon

“And in season he sent to the farmers a servant

hina apo tou karpou tou ampelōnos dōsousin autō;

that from the fruit of the vineyard they shall give to him.
hoi de geōrgoi exapesteilan auton deirantes kenon.
But the farmers sent out him empty having beaten him.”

יִאֲוִיֶסֶף שְׁלַח עֶבֶד אֲחֵר וַיִּכּוּ גַם-אֹתוֹ
וַיִּבְזֹּהוּ וַיִּשְׁלַחְהוּ רֵיקָם:

11. wayoseph sh'loach `ebed 'acher wayaku gam-'otho wayib'zuhu
way'shal'chuhu reyqam.

Luke20:11 “Once more, he sent another servant,
and they also struck him and scorned him and sent him away empty-handed.”

<11> καὶ προσέθετο ἕτερον πέμψαι δούλον·
οἱ δὲ καὶ κᾰκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξᾰπέστειλαν κενόν.

11 kai prosetheto heteron pempsaï doulon;

“And he proceeded to send another servant.

hoi de kakeinon deirantes kai atimasantes exapesteilan kenon.

But he also having beaten and having dishonored they sent out empty.”

וַיִּסֹּף לְשַׁלַּח שְׁלִישִׁי וְגַם-אֹתוֹ כָּצְעוּ וַיִּגְרְשׁוּהוּ וַיִּדְחֲקוּהוּ חוּצָה:
יב

12. wayoseph lish'loach sh'lishi w'gam-'otho phats'`u
way'garashuhu wayid'chaphuhu chutsah.

Luke20:12 “Once more, he sent a third, and they also wounded this one
and drove him away and pushed him outside.”

<12> καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

12 kai prosetheto triton pempsaï;

“And he proceeded a third time to send someone.

hoi de kai touton traumatisantes exebalon.

And also this one having wounded they threw out.”

יְגִיד אֲמַר בְּעַל-חֶפְרָם מָה-אֶעֱשֶׂה אֲשַׁלַּח אֶת-בְּנִי
אֶת-יְדִידִי אֲוִלִּי יִרְאוּ אֹתוֹ וַיִּירְאוּ מִפָּנָיו:

13. wayo'mer ba'al-hakerem mah-'e`eseh
'esh'l'chah 'eth-b'ni 'eth-y'didi 'ulay yir'u 'otho w'yir'u mipanayu.

Luke20:13 “The owner of the vineyard said, ‘What shall I do?
I shall send my beloved son. Perhaps they shall see him and be afraid of him’”

<13> εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω;
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.

13 eipen de ho kyrios tou ampelōnos, Ti poiēsō?

And said the master of the vineyard, “What should I do?

pempso ton huion mou ton agapēton; isōs touton entrapēsontai.

I shall send my son beloved. Perhaps this one they shall respect.”

יְדִיכָאוֹת אֹתוֹ הַכֹּרְמִים נוֹעְצֵי יַחְדָּו לֵאמֹר
זֶה הוּא הַיֹּרֶשׁ לָכֵן וְנַהַרְגֵהוּ וְתָהִי-לָנוּ הִירְשָׁה:

14. w'kir'oth 'otho hakor'mim no`atsu yach'daw le'mor
zeh hu' hayoreish l'ku w'nahar'gehu uth'hi-lanu hay'rushah.

Luke20:14 “But when the vinedressers saw him, they reasoned together, saying,
‘This one is the heir. Come, let us kill him, the inheritance shall be ours!’”

<14> ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες,
Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

14 idontes de auton hoi geōrgoi dieλογizonto pros allēlous legontes,

“But having seen him the farmers were reasoning with one another saying,

Houtos estin ho klēronomos; apokteinōmen auton, hina hēmōn genētai hē klēronomia.

‘This one is the heir. Let us kill him that ours may become the inheritance.’”

טוּיַגְרָשׁוּ אֹתוֹ אֶל-מַחֲוֵץ לַכֶּרֶם וַיַּהַרְגֵהוּ
וַעֲתָה מַה-יַּעֲשֶׂה לָהֶם בְּעַל-הַכֶּרֶם:

15. way'garashu 'otho 'el-michuts lakerem wayahar'guhu
w'attah mah-ya`aseh lahem ba'al-hakarem.

Luke20:15 “They drove him outside of the vineyard and killed him.
Now what shall the owner of the vineyard do to them?”

<15> καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.
τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

15 kai ekbalontes auton exō tou ampelōnos apekteinan.

“And having driven out him outside the vineyard they killed him.

ti oun poiēsei autois ho kyrios tou ampelōnos?

What then shall do to them the master of the vineyard?”

טַיִבּוֹא וַיֵּאבֵד אֶת-הַכֹּרְמִים הָהֵם וַיִּתֵּן אֶת-הַכֶּרֶם
לְאַחֵרִים וַיְהִי כְשֶׁמַּעַם וַיֵּאמְרוּ חֲלִילָה:

16. yabo' wi'abed 'eth-hakor'mim hahem w'yiten 'eth-hakerem la'acherim
way'hi k'sham`am wayo'm'ru chalilah.

Luke20:16 “He shall come and destroy those vinedressers and give the vineyard to others.”
And it came to pass when they heard this, they said, “May it never be!”

<16> ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
ἀκούσαντες δὲ εἶπαν, Μὴ γένοιτο.

16 eleusetai kai apolesei tous geōrgous toutous

“He shall come and shall destroy these farmers

kai dōsei ton ampelōna allois.

and shall give the vineyard to others.

akousantes de eipan, Mē genoito.

And having heard this, they said, ‘May it never be.’”

יִזְבִּיט-בָּם וַיֹּאמֶר

וַמָּה הוּא זֶה הַכָּתוּב אֲבָן מְאַסוּ הַבּוֹנִים הַיְתָה לְרֹאשׁ פִּנָּה:

17. wayabet-bam wayo'mar

umah hu' zeh hakathub 'eben ma'asu habonim hay'thah l'ro'sh pinah.

Luke20:17 He looked intently at them and said, "What is it that is written:

'A stone the builders rejected has beame the chief corner stone?'"

<17> ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο·

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

17 ho de emblepsas autois eipen, Ti oun estin to gegrammenon touto;

But having looked at them he said, "What then is this having been written:

Lithon hon apedokimasan hoi oikodomountes,

The stone which rejected the builders,

houtos egenēthē eis kephalēn gōnias?

this one came to be for the head of the corner?"

יֵחַכָּל חֲנוּפֵל עַל-הָאֶבֶן הַחַיָּא יִשָּׁבֵר

וְאֵת אֲשֶׁר תִּפֹּל עָלָיו תִּשְׁחָקֶהוּ:

18. kol hanophel `al-ha'eben hahi' yishaber w'eth 'asher tipol `alayu tish'chaqehu.

Luke20:18 "Everyone who falls on this stone shall be broken,

and whoever it falls on shall be crushed."

<18> πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται·

ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

18 pas ho pesōn ep' ekeinon ton lithon synthlasthēsetai;

"Everyone having fallen upon that stone shall be broken into pieces.

eph' hon d' an pesē, likmēsei auton.

And upon whomever it falls, it shall crush him."

יִטְוִיבְקָשׁוּ רֹאשֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים לְשַׁלַּח-יָדָם

בּוֹ בְעֵת הַחַיָּא וַיִּירָאוּ מִפְּנֵי הָעָם כִּי יִדְעוּ

אֲשֶׁר עָלֵיהֶם דִּבֶּר אֶת-הַמָּשָׁל הַזֶּה:

19. way'baq'shu ra'shey hakohanim w'hasoph'rim lish'loach-yadam bo ba'eth hahi'

wayir'u mip'ney ha'am ki yad'u 'asher `aleyhem diber 'eth-hamashal hazeh.

Luke20:19 The chief priests and the scribes sought to reach their hands for Him

at that time but they feared in front of the people,

because they knew that He spoke this parable about them.

<19> Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν

ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν,

ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

19 Kai ezētēsan hoi grammateis kai hoi archiereis epibalein ep' auton tas cheiras

And sought the scribes and the chief priests to lay upon Him their hands

en autē tē hōrā, kai ephobēthēsan ton laon,

in the same hour, and they were afraid of the people,
egnōsan gar hoti pros autous eipen tēn parabolēn tautēn.
for they knew that against them He spoke this parable.

כַּוְיָאָרְבוּ-לוֹ וַיִּשְׁלְחוּ מְאָרְבִּים מִתַּחְפָּשִׁים כְּהֶלְכִי תָם לְמַעַן
יִלְכְּדוּ אוֹתוֹ בְּדָבָר לְהַסְגִּירוֹ אֶל-הַשָּׂרָרָה וּבְיַד הַהֶגְמוֹן:

20. waye'er'bu-lo wayish'l'chu m'arabbim mith'chap'sim k'hol'key thom
l'ma'an yil'k'du 'otho b'dabar l'has'giro 'el-has'rarah ub'yad haheg'mon.

Luke20:20 So they waited in ambush for Him. They sent ambushers disguising themselves like they who walk sincerely, so that they could catch Him in a word and take Him into the custody of the authorities and by the control of the governor.

<20> Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δίκαιους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

20 Kai paratērēsantes apesteilan egkathetous hypokrinomenous heautous
“And having watched carefully they sent spies pretending themselves
dikaious einai, hina epilabōntai autou logou,
to be righteous that they might catch Him in His words,
hōste paradounai auton tē archē kai tē exousiā tou hēgemonos.
so as to deliver Him to the ruler and the authority of the governor.”

כֹּא וַיִּשְׁאַלְהוּ לֵאמֹר מוֹרֶה יִדְעָנוּ כִּי נְכוֹנָה תִּדְבֵּר וּתְלַמֵּד
וְלֹא-תִשָּׂא פָנִים כִּי בְּאֵמֶת מוֹרֶה אַתָּה אֶת-דִּבְרֶךְ אֱלֹהִים:

21. wayish'aluhu le'mor Moreh yada`nu ki n'konah t'daber uth'lamed
w'lo'-thisa' phanim ki be'emeth moreh 'attah 'eth-dere'k 'Elohim.

Luke20:21 They asked Him, saying, “Teacher, we know that You speak and teach correctly, and do not show favoritism, because You teach the way of Elohim in truth.”

<21> καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις.

21 kai epērōtēsan auton legontes, Didaskale, oidamen hoti orthōs legeis
And they questioned Him saying, “Teacher, we know that You speak rightly
kai didaskeis kai ou lambaneis prosōpon,
and You teach and You do not receive a face,
all' ep' alētheias tēn hodon tou theou didaskeis;
but on the basis of truth the way of Elohim You teach.”

כִּבְהִמְתָּר לָנוּ לָתֵת-מַס לְקִיֶּסָר אִם-לֹא:

22. hamutar lanu latheth-mas l'Qeyсар 'im-lo'.

Luke20:22 “Is it permitted for us to give taxes to Qeyсар, or not?”

<22> ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ;

22 exestin hēmas Kaisari phoron dounai ē ou?

“Is it permissible for us to Caesar to pay a tax or not?”

כגַּוַיַּדַע אֶת־נִכְלֵיהֶם וַיֹּאמֶר לָהֶם:

23. wayeda` 'eth-nik'leyhem wayo'mer lahem.

Luke20:23 But He detected their tricks and said to them,

<23> κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς,

23 katanoēsas de autōn tēn panourgian eipen pros autous,

But having noticed their craftiness he said to them,

כַּד מַח־תְּנַסּוּנִי הָרְאוּנִי הַיָּנָר הַצּוּרָה וְהַמִּכְתָּב
אֲשֶׁר עָלָיו שֵׁל־מִי הֵם וַיַּעֲנוּ וַיֹּאמְרוּ שֵׁל־קֵיסָר:

24. mah-t'nasuni har'uni dinar hatsurah w'hamik'tab

'asher `alayu shel-mi hem waya`anu wayo'm'ru shel-Qeysar.

Luke20:24 “Why are you testing Me? Show Me a dinar. The image and the inscription that is on it, of whom are they?” They answered and said, “Of Qeysar’s.”

<24> Δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν;

οἱ δὲ εἶπαν, Καίσαρος.

24 Deixate moi dēnaron; tinos echei eikona kai epigraphēn?

“Show Me a denarius, of whom has it an image and inscription?”

hoi de eipan, Kaisaros.

And they said, “Of Caesar.”

כַּה־וַיֹּאמֶר אֲלֵיהֶם לָכֵן תִּנּוּ לְקִיסָר אֶת־אֲשֶׁר לְקִיסָר
וְלֵאלֹהִים אֶת־אֲשֶׁר לֵאלֹהִים:

25. wayo'mer 'aleyhem laken t'nu l'Qeysar 'eth-'asher l'Qeysar

w'l'Elohim 'eth-'asher le'Elohim.

Luke20:25 He said to them, “Then give to Qeysar the things that are Qeysar’s, and to Elohim the things that are Elohim’s.”

<25> ὁ δὲ εἶπεν πρὸς αὐτούς, Τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι

καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

25 ho de eipen pros autous, Toinynt apodote ta Kaisaros Kaisari

And He said to them, “Then give the things of Caesar to Caesar

kai ta tou theou tō theō.

and the things of Elohim to Elohim.”

כּוֹלָא יָכְלוּ לְלַכְדּוֹ בְּדָבָר לְפָנֵי הָעָם
וַיִּתְמָחוּ עַל־מַעֲנָהּ וַיִּחְרִישׁוּ:

26. w'lo' yak'lu l'lak'do b'dabar liph'ney ha'am wayith'm'hu `al-ma`anehu

wayacharishu.

Luke20:26 They were not able to catch Him in a word in the front of the people. They were amazed at His answer and were silent.

<26> καὶ οὐκ ἴσχυσαν ἐπιδέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ

καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

26 kai **ouk** ischysan epilabesthai autou hrēmatos enantion tou laou

And **they were not able** to **catch Him** in the word before the people

kai **thaumasantes** epi tē apokrisei autou esigēsan.

and **having marveled at His answer** they were silent.

כַּזְוִיקָרְבוּ אֲנָשִׁים מִן־הַצַּדִּיקִים הָאֲמָרִים אֵין תִּחְיֶית הַמֵּתִים
וַיִּשְׁאַלְהוּ לֵאמֹר:

27. wayiq'r'bu 'anashim min-haTsadduqim ha'om'rim 'eyn t'chiath hamethim
wayish'aluhu le'mor.

Luke20:27 Some men of the Tsadduqim, who say

that there is **no resurrection** of the dead, **drew near** and asked Him, **saying**,

<27> Προσελθόντες δέ τινες τῶν Σαδδουκαίων,

οἱ [ἀντι]λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν

27 Proselthontes de tines tōn Saddoukaiōn, hoi [anti]legontes

And **having approached some** of the Sadducees, the ones speaking against
anastasin mē einai, epērōtēsan auton

the **resurrection** saying it is **not** to be. They questioned Him

כַּחֲמֹרָה מֹשֶׁה כָּתַב לָנוּ כִּי יָמוּת אָח בֶּעַל אִשָּׁה וּבָנִים אֵין־לוֹ
וְלָקַח אַחִיו אֶת־אִשְׁתּוֹ וַהֲקִים זָרַע לְאָחִיו:

28. Moreh Mosheh kathab lanu ki yamuth 'ach ba'al 'ishah ubanim 'eyn-lo
w'laqach 'achiu 'eth-'ish'to w'heqim zera` l'achiu.

Luke20:28 “Teacher, Mosheh wrote to us that

If a brother who is a woman’s husband dies, and he has no sons,

his brother should take the wife and raise up offspring for his brother.”

<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.

28 legontes, Didaskale, Mōusēs egrapsen hēmin,

saying, “Teacher Moses wrote to us,

ean tinos adelphos apothanē echōn gynaika,

if someone’s brother dies having a wife,

kai houtos ateknos ē, hina labē ho adelphos autou tēn gynaika

and this one is childless, that should take his brother the wife

kai exanastēsē sperma tō adelphō autou.

and he should raise up a seed to his brother.”

כַּטְוַהֲנָה הָיָה שְׁבָעָה אַחִים וַהֲרִישׁוּן לָקַח אִשָּׁה
וַיָּמָת וּבָנִים אֵין לוֹ:

29. w'hinneh hayu shib'ah 'achim w'hari'shon laqach 'ishah
wayamath ubanim 'eyn lo.

Luke20:29 “Behold, there were seven brothers.
The first took a wife and died and had no sons.”

29 <29> ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·

29 hepta oun adelphoi ēsan;

“Then seven brothers they were.

kai ho prōtos labōn gynaika apethanen ateknos;

And the first having taken the wife died childless.”

לֹוּיָקַח אֶתָּה הַשְּׁנִי וַיָּמָת גַּם-הוּא לֹא-בָנִים:

30. wayiqach ‘othah hasheni wayamath gam-hu’ lo’-banim.

Luke20:30 “and the second took her and he died, and he too had no sons.”

30 <30> καὶ ὁ δεύτερος

30 kai ho deuterios

“And the second”

לֹוּיָקַח אֶתָּה הַשְּׁלִישִׁי וְכַדְבָּר הַזֶּה עָשׂוּ אַף-הַשְּׁבַעַה
וְלֹא-הִנִּיחוּ בָנִים וַיָּמָוּתוּ:

**31. wayiqach ‘othah hash’lishi w’kadabar hazeh `aso ‘aph-hashib’`ah
w’lo’-hinichu banim wayamuthu.**

Luke20:31 “and the third took her, and all of seven performed in this manner,
but they did not leave sons and they died.”

31 <31> καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ
καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον.

31 kai ho tritos elaben autēn, hōsautōs de

“and the third took her, and likewise

kai hoi hepta ou katelipon tekna kai apethanon.

also the seven did not leave behind a child and they all died.”

לְבִיבְאֶחְרוֹנָה מָתָה גַּם-הָאִשָּׁה:

32. uba’acharonah methah gam-ha’ishah.

Luke20:32 “At last, the woman also died.”

32 <32> ὕστερον καὶ ἡ γυνή ἀπέθανεν.

32 hysteron kai hē gynē apethanen.

“And finally the woman died.”

לְגֻהֶנָּה בְּתַחֲיַת הַמֵּתִים לְמִי מֵהֶם תִּהְיֶה לְאִשָּׁה
כִּי-תִיָּתָה לַשְּׁבַעַה לְאִשָּׁה:

**33. w’hinneh biith’chiath hamethim l’mi mehem tih’yeh l’ishah
ki-hay’tah lashib’`ah l’ishah.**

Luke20:33 “Behold, in the resurrection of the dead,
to which of them does the wife become? For she was a wife to the seven.”

<33> ἢ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή;
οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

33 hē gynē oun en tē anastasei tinos autōn ginetai gynē?

“The woman then in the resurrection of which of them does she become the wife?

hoi gar hepta eschon autēn gynaiika.

For seven had her as wife.”

לְדַוְעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם בְּנֵי הָעוֹלָם הַזֶּה יִשְׂאוּ נָשִׁים
וְתִנָּשְׂאוּ:

34. waya`an Yahushua wayo`mer `aleyhem b`ney ha`olam haazeh yis`u nashim
w`thinase`nah.

Luke20:34 Ὁ Ἰησοῦς answered and said to them,

“The sons of this age marry women and are married.”

<34> καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν
καὶ γαμίσκονται,

34 kai eipen autois ho Iēsous,

And said to them Yahushua

Hoi huioi tou aiōnos toutou gamousin kai gamiskontai,

“The sons of this age marry and are given in marriage,”

לְהַזְכִּיר לָעוֹלָם הַבָּא וְלִתְחִיַּת הַמֵּתִים לֹא-יִשְׂאוּ נָשִׁים
וְלֹא תִנָּשְׂאוּ:

35. w`hazokim la`olam haba' w`lith`chiath hamethim lo'-yis`u nashim
w`lo' thinase`nah.

Luke20:35 “Those who merit the age to come and the resurrection of the dead,
do not marry women and are not married.”

<35> οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν
καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται.

35 hoi de kataxiōthentes tou aiōnos ekeinou tychein

“But the ones having considered worthy of that age to attain

kai tēs anastaseōs tēs ek nekrōn oute gamousin oute gamizontai;

and of the resurrection from the dead neither marry nor are given in marriage.”

לּוֹ כִּי לֹא-יּוּכְלוּ לָמוּת עוֹד כִּי נְשִׁימ הֵם לַמַּלְאָכִים
וּבְנֵי אֱלֹהִים הֵמָּה בְּחִיּוֹתָם בְּנֵי הַתְּקוּמָה:

36. ki lo'-yuk`lu lamuth `od ki shawim hem lamal`akim
ub`ney `Elohim hemah bih`yotham b`ney hat`qumah.

Luke20:36 “For they are not able to die any longer because they are equivalent
to messengers; they are sons of Elohim, being sons of the resurrection.”

<36> οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν
καὶ υἱοὶ εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.

36 oude gar apothanein eti dynantai, isaggeloi gar eisin

“For neither to die is it possible any longer, for like angels they are
kai huiōi eisin theou tēs anastaseōs huiōi ontes. and sons of Elohim they are, of the
resurrection sons being.”

לִזְנוּגִם-מֹשֶׁה רָמַז בְּסִנָּה שִׁיקוּמוֹ הַמֵּתִים בְּקֶרְאוֹ
אֶת-יְהוָה אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב:

37. w'gam-Mosheh ramaz bas'neh sheyaqumu hamethim
b'qar'o 'eth-Yahúwah 'Elohey 'Ab'raham 'Elohey Yits'chaq w'Elohey Ya'aqob.

Luke20:37 “At the thornbush Mosheh also hinted that the dead would rise, when he called
out, “אֱלֹהֵי אַבְרָהָם, the El of Abraham, and the El of Yitschaq, and the El of Ya'aqob.”

<37> ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμῆνυσεν ἐπὶ τῆς βάτου,
ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ.

37 hoti de egeirontai hoi nekroi, kai Mōusēs emēnysen epi tēs batou,
“But that are raised the dead, even Moses revealed at the burning bush,
hōs legei kyrion ton theon Abraam kai theon Isaak kai theon Iakōb.
as he calls YHWH the El of Abraham and the El of Isaac and the El of Jacob.”

לַחַיִּים אֱלֹהִים לֹא אֱלֹהֵי הַמֵּתִים הוּא כִּי אִם-אֱלֹהֵי הַחַיִּים
כִּי כֻלָּם חַיִּים לוֹ:

38. w'ha'Elohim lo' 'Elohey hamethim hu' ki 'im-'Elohey hachayim ki kulam chayim lo.

Luke20:38 “Elohim is not the El of the dead but the El of the living;
for all are living to Him.”

<38> θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων, πάντες γὰρ αὐτῷ ζῶσιν.

38 theos de ouk estin nekrōn alla zōntōn, pantes gar autō zōsin.
But Elohim is not of dead persons but of living ones, for all to Him are alive.

לְטַוְיַעֲנוּ אֲנָשִׁים מִן-הַסּוֹפְרִים מוֹרֶה זָפֵה דִבְרָתוֹ:

39. waya`anu 'anashim min-hasoph'rim Moreh yapheh dibar'at.

Luke20:39 Some men from the scribes answered, “Teacher, You have spoken well.”

<39> ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς εἶπας.

39 apokrithentes de tines tōn grammateōn eipan, Didaskale, kalōs eipas.
And having answered some of the scribes said, “Teacher, you spoke well.”

מִן-לֹא-מִצְאוּ עוֹד אֶת-לָבָם לְשֹׁאֵל אוֹתוֹ דְּבָר:

40. w'lo'-mats'u `od 'eth-libam lish'ol 'otho dabar.

Luke20:40 They did not find it in their heart to ask Him any longer anything.

<40> οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

40 ouketi gar etolmōn eperōtan auton ouden.
For no longer were they daring to question Him anything.

מֵאִי-אָמַר אֲלֵיהֶם אֵיךְ יֹאמְרוּ לַמְּשִׁיחַ שְׁהוּא בֶן-דָּוִד:

41. wayo'mer 'aleyhem 'ey'k yo'm'ru laMashiyach shehu' ben-Dawid.

Luke20:41 He said to them, “How do they say about the Mashiyach that He is the son of Dawid?”

<41> Εἶπεν δὲ πρὸς αὐτούς, Πῶς λέγουσιν τὸν Χριστὸν εἶναι Δαυὶδ υἱόν;

41 Eipen de pros autous, Pōs legousin ton Christon einai Dawid huion?

And he said to them “How do they say the Anointed One to be David's son?”

מב וְדָוִד בְּעֵצְמוֹ אָמַר בְּסֵפֶר תְּהִלִּים נֹאֵם-יְהוָה
לְאֹדֹנִי יָשֵׁב לְיְמִינִי:

42. w'Dawid b'`ats'mo 'amar b'sepher T'hilim n'um-Yahúwah l'Adoni sheb liymini.

Luke20:42 “Dawid himself said in the scroll of Psalms, **אָמַר לְאֹדֹנִי יָשֵׁב לְיְמִינִי** said to My Adon (Master), ‘Sit at My right hand,’”

<42> αὐτὸς γὰρ Δαυὶδ λέγει ἐν βίβλῳ ψαλμῶν,
Εἶπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,

42 autos gar Dawid legei en biblō psalmōn,

“For himself David says in the scroll of Psalms,

Eipen kyrios tō kyriō mou, Kathou ek dexiōn mou

said YHWH to My Master, sit down at the right of Me,”

מג עַד-אִשִּׁית אֲבִיךָ הָדָם לְהִנָּלֶיךָ:

43. `ad-'ashith 'oy'beyak hadom l'rag'leyak.

Luke20:43 “until I make your enemies a footstool for Your feet.”

<43> ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

43 heōs an thō tous echthrous sou hypopodion tōn podōn sou.

“until I put your enemies as a footstool of Your feet.”

מִד הִנֵּה דָוִד קוֹרֵא לוֹ אָדוֹן וְאֵיךְ הוּא בְּנֹו:

44. hinneh Dawid qore' lo 'Adon w'ey'k hu' b'no.

Luke20:44 “Behold, Dawid calls Him Adon (Master), so how can he be His son?”

<44> Δαυὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν;

44 Dawid oun kyrion auton kalei, kai pōs autou huios estin?

“Therefore David YHWH calls Him, and how His son is he?”

מִה וַיֹּאמֶר אֵל-תְּלַמִּידָיו בְּאָזְנֵי כָל-הָעָם:

45. wayo'mer 'el-tal'midayu b'az'ney kal-ha`am.

Luke20:45 He said to His disciples in the ears of all the people,

<45> Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς [αὐτοῦ],

45 Akouontos de pantos tou laou eipen tois mathētais [autou],

Hearing and while all the people, He said to His disciples,

מִו הִזְכִּירוּ מֵן-הַסּוֹפְרִים הַחֲפִצִּים לְהִתְחַלֵּף עֲטוּפֵי טְלִית

וְאַהֲבִים שְׂשֹׂאָלוּ בְשִׁלּוֹמָם בְּשֻׁקִים
וְלִשְׁבֶּת רְאִשִׁימִים בְּבֵתִי כְּנִסְיֹת וּלְהִסָּב רְאִשִׁימִים בְּסַעֲדוֹת:

46. hizaharu min-hasoph'rim hachaphetsim l'hith'hale'k `atuphey talith
w'ohabim sheyish'alu bish'lomam bash'waqim w'lashebeth ri'shonim
b'batey k'nesioth ul'haseb ri'shonim bas'`udoth.

Luke20:46 “Beware of the scribes, who desire to walk around wrapped in long robe
and who love for people that ask of their peace in the markets,
to sit first in the house of synagogues and to recline first at meals,”

<46> Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς
καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς
καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

46 Prosechete apo tōn grammateōn tōn thelontōn peripatein

Beware of the scribes the ones wanting to walk around

en stolais kai philountōn aspasmous en tais agorais

in long robes and loving formal greetings in the marketplaces

kai prōtokathedrias en tais synagōgais kai prōtoklisias en tois deipnois,

and the chief seats in the synagogues and the place of honor at the banquets,

מִזֵּהֲבִלְעִים אֶת-בְּתֵי הָאֱלֻמָּנוֹת וּמֵאַרְיָכִים בְּתִפְלָתָם
לְמַרְאֵה עֵינַיִם הִמָּה מִשְׁפָּט גָּדוֹל יִתֵּר מֵאֵד וְשִׁפְטִי:

47. habol'im 'eth-batey ha'al'manoth uma'arikim bith'philatham l'mar'eh `eynayim
hemah mish'pat gadol yether m'od yishaphetu.

Luke20:47 “who swallow up the houses of widows
while prolonging their prayers for the appearance of the eyes.
They shall be judged with the rest of a much greater judgment.”

<47> οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται·
οὗτοι λήμψονται περισσότερον κρίμα.

47 hoi katesthiousin tas oikias tōn chērōn

“who devour the houses of the widows

kai prophasei makra proseuchontai;

and with false pretense they pray lengthy prayers.

houtoi lēmpsontai perissoteron krima.

These shall receive greater judgment.”

Chapter 21

אֹיִבֵּט וַיִּרְא אֶת-הַעֲשִׂירִים מְשִׁימִים
אֶת-נְדָבוֹתָם בְּאָרוֹן הָאֹצָר:

1. wayabet wayar' 'eth-ha`ashirim m'simim 'eth-nid'botham ba'aron ha'otsar.

Luke21:1 He looked up and saw the rich putting their gifts into the cabinet of the treasury.

<21:1> Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας

εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.

1 Anablepsas de eiden tous ballontas
And having looked up He saw the ones putting
eis to gazophylakion ta dōra autōn plousious.
into the treasury their gifts the wealthy.

בַּיָּמָא גַם-אֶלְמָנָה עֲנִיָּה נִתְּנָה בּוֹ שְׁתֵּי כֶּרוּטוֹת:

2. wayar' gam-'al'manah `aniah notheneth bo sh'tey ph'rutoth.

Luke21:2 He also saw a poor widow placing two small copper coins in it.

<2> εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,

2 eiden de tina chēran penichran ballousan ekei lepta duo,
And He saw a certain poor widow putting in there two leptas,

גַּוְיָאֵמַר אֱמֶת אֲגִיד לָכֶם

כִּי הָאֶלְמָנָה הָעֲנִיָּה הַזֹּאת נִתְּנָה יוֹתֵר מִכָּלֶם:

3. wayo'mar 'emeth 'agid lakem ki ha'al'manah ha`aniah hazo'th nath'nah yother mikulam.

Luke21:3 He said, "Truly I say to you, that this poor widow put in more than the rest of all them."

<3> καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλεῖον πάντων ἔβαλεν·

3 kai eipen, Alēthōs legō hymin hoti hē chēra hautē hē ptōchē pleion pantōn ebalen;
and He said, "Truly I say to you that this widow poor more than everyone put in."

דַּכִּי כָל-אֵלָה הִתְּנָדְבוּ לֵאלֹהִים מִהַעֲדָף שְׁלָהֶם

וְהִיא מִמַּחְסוֹרָה נִתְּנָה אֶת-כָּל-אֲשֶׁר הָיָה לָהּ לְמִחְיָה:

4. ki kal-'eleh hith'nad'bu l'Elohim meha`odeph shelahem
w'hi' mimach'sorah nath'nah 'eth-kal-'asher hayah lah l'mich'yah.

Luke21:4 "For all of the others brought donations to Elohim from the surplus that were from them, but she out of her lack has given all that she had to live on."

<4> πάντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

4 pantes gar houtoi ek tou perisseuontos autois ebalon eis ta dōra,
For all these from the things abounding to them they put in the gifts,
hautē de ek tou husterēmatos autēs panta ton bion hon eichen ebalen.
but this widow out of her need, all the means which she had she put in.

הַיְוִהִי בְּאֶמְרָם לְמִקְדָּשׁ שֶׁהוּא מְהֵרָה בְּאִבְנִים יָפוֹת

וּבְמִתְּנּוֹת וַיֹּאמֶר:

5. way'hi b'am'ram laMiq'dash shehu' m'hudar ba'abanim yaphoth ub'matanoth wayo'mar.

Luke21:5 And it came to pass when they were talking about the Temple, how it was adorned with such beautiful stones and with gifts, He said,

<5> Καί τινων λεγόντων περὶ τοῦ ἱεροῦ ὅτι λίθοις καλοῖς
καὶ ἀναθήμασιν κεκόσμηται εἶπεν,

5 Kai tinōn legontōn peri tou hierou hoti lithois kalois

And as some were speaking about the temple that with beautiful stones
kai anathēmasin kekōsmētai eipen,
and with sacred gifts it has been decorated He said,

וְאַתָּה אֲשֶׁר אַתֶּם רֹאִים הִנֵּה יָמִים בָּאִים
וְלֹא תִשָּׂאֵר אֶבֶן עַל-אֶבֶן אֲשֶׁר לֹא תִתְפָּרֵק:

6. 'eth 'asher 'attem ro'im hinneh yamim ba'im
w'lo' thisha'er 'eben `al-'eben 'asher lo' thith'paraq.

Luke21:6 “What you see, behold, the days are coming
when not one stone shall remain on another stone that shall not be torn down.”

<6> Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι
ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὃς οὐ καταλυθήσεται.

6 Tauta ha theōreite, eleusontai hēmerai en hais ouk aphethēsetai

“These things which you see, days shall come in which there shall not be left
lithos epi lithō hos ou katalythēsetai.
a stone upon a stone which shall not be thrown down.”

וַיִּשְׁאַלְהוּ לְאמֹר מוֹרָה מָתַי אֲפֹא תִהְיֶה זֹאת
וַיֹּמַר הוּא קְאוֹת לָעֵת הַיּוֹתָהּ:

7. wayish'aluhu le'mor Moreh mathay 'epho' tih'yeh zo'th
umah hu' ha'oth l'eth heyothah.

Luke21:7 They asked Him, saying, “Teacher, then when shall this be,
And what shall be the sign at the time it happens?”

<7> Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται
καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

7 Epērōtēsan de auton legontes, Didaskale, pote oun tauta estai

And they questioned Him saying, “Teacher, when therefore shall be these things
kai ti to sēmeion hotan mellē tauta ginesthai?
and what shall be the sign when these things are about to take place?”

חַוִּיאֲמַר רָאִי פֶּן-יִתְּעוּ אֶתְכֶם כִּי רַבִּים יָבֹאוּ בְּשִׁמִּי
וְאָמְרוּ אֲנִי הוּא וְהָעֵת קְרוֹבָה וְאַתֶּם אַל-תִּלְכוּ אַחֲרֵיהֶם:

8. wayo'mer r'u pen-yath'`u 'eth'kem ki rabbim yabo'u bish'mi
w'am'ru 'ani hu' w'ha'eth q'robah w'attem 'al-tel'ku 'achareyhem.

Luke21:8 He said, “Beware lest they mislead you. For many shall come in My name
and say, ‘I am he,’ and, ‘The time is near’. But as for you, do not follow after them.”

<8> ὁ δὲ εἶπεν, Βλέπετε μὴ πλανηθῇτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες, Ἐγὼ εἰμι, καί, Ὁ καιρὸς ἤγγικεν. μὴ πορευθῇτε ὀπίσω αὐτῶν.

8 ho de eipen, Blepete mē planēthēte;

And He said, “Beware, you should not be deceived.
 polloi gar eleusontai epi tō onomati mou legontes,
 For many shall come in My name saying,
 Egō eimi, kai, Ho kairos ēggiken. mē poreuthēte opisō autōn.
 ‘I am He, and the time has drawn near. Do not follow after them.’”

ט וּבְשִׁמְעֵכֶם מִלְחָמוֹת וּמְהוּמוֹת אֶל-תִּתְּחוּ
 כִּי הֵיוּ תְהִיָּה-זֹאת לְרֵאשׁוֹנָה אֲךְ-עוֹד קֵץ לְמוֹעֵד:

9. ub'sham'`akem mil'chamoth um'humoth 'al-techatu
 ki hayo thih'yeh-zo'th lari'shonah 'a'k-`od qets lamo`ed.

Luke21:9 “When you hear of wars and of panic, do not be dismayed.
 For this surely come first, but the end is yet for the appointed time.”

<9> ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε·
 δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.

9 hotan de akousēte polemous kai akatastasias,
 “But whenever you hear about wars and insurrections,
 mē ptoēthēte; dei gar tauta genesthai prōton,
 do not be frightened for it is necessary for these things to occur first,
 all' ouk eutheōs to telos.
 but it is not immediately the end.”

י וַיִּסָּף דַּבֵּר אֲלֵיהֶם לֵאמֹר גּוֹי עַל-גּוֹי יִקּוּם
 וּמַמְלָכָה עַל-מַמְלָכָה:

10. wayoseph daber 'aleyhem le'mor goy `al-goy yaqum umam'lakah `al-mam'lakah.

Luke21:10 One more he spoke to them, saying, “A nation shall rise against a nation,
 and a kingdom against a kingdom.”

<10> Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,

10 Tote elegen autois, Egerthēsetai ethnos ep' ethnos
 Then he was saying to them, “Shall be raised up nation against nation
 kai basileia epi basileian,
 and kingdom against kingdom,”

י וְהָיָה רָעַשׁ גָּדוֹל כֹּה וְכֵן וְרָעַב וְדָבָר
 וְגַם-מוֹרָאִים וְאִתּוֹת גְּדֹלוֹת מִן-הַשָּׁמַיִם:

11. w'hayah ra`ash gadol koh wakoh w'ra`ab wadaber
 w'gam-mora'im w'othoth g'doloth min-hashamayim.

Luke21:11 “There shall be great earthquakes here and there and famines
 and disease as well as deeds of terror and great signs from the heavens.”

<11> σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται,
 φόβητρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται.

11 seismoi te megaloi kai kata topous limoi kai loimoi esontai,
 “earthquakes both great and in various places famines and plagues there shall be,

phobētra te kai ap' ouranou sēmeia megala estai.

both horrors and from the heavens great signs there shall be.”

יבֹּלְפָנֵי כָל-אֵלֶּה יִשְׁלְחוּ בָכֶם אֶת-יְדֵיהֶם וַיִּמְסְרוּ אֶתְכֶם לְבָתֵי כְנִסְיֹת וְאֶל-בְּתֵי כָלֵאִים
וְתֻבְּאוּ לְפָנֵי מְלָכִים וּנְגִידִים לְמַעַן שְׁמִי:

12. w'lip'h'ney kal-'eleh yish'l'chu bakem 'eth-y'deyhem w'yir'd'phu

w'yim's'ru 'eth'kem l'batey k'nesioth w'el-batey k'la'im

w'thub'u liph'ney m'lakim un'gidim l'ma'an sh'mi.

Luke21:12 “Before all these things, they shall attack on you by their hands and pursue you. They shall hand you over to the house of synagogues and into the house of prisons, and you shall be brought before kings and nobles for the sake of My name.”

<12> πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου.

12 pro de toutōn pantōn epibalousin eph' hymas tas cheiras autōn

“But before all these things, they shall lay on you their hands

kai diōxousin, paradidontes eis tas synagōgas

and they shall persecute you, handing you over to the synagogues

kai phylakas, apagomenous epi basileis kai hēgemonas heneken tou onomatos mou;

and prisons, being led away to kings and governors because of My name.”

יְהִי־זֶה לָכֶם לְעֵדוּת:

13. w'hay'thah-zo'th lakem l'eduth.

Luke21:13 “This shall happen to you for a testimony.”

<13> ἀποβήσεται ὑμῖν εἰς μαρτύριον.

13 apobēsetai hymin eis martyrion.

“It shall turn out for you to be an opportunity for testimony.”

יֵד עַל-כֵּן שְׂמִי בְּלִבְכֶם לְבִלְתִּי הָיוֹת דֹּאגִים בְּמָה תִצְטָדְקוּ:

14. `al-ken simu b'lib'kem l'bil'ti heyoth do'agim bameh tits'tadaqu.

Luke21:14 “Therefore place it on your hearts not to be worrying about how you shall justified yourselves.”

<14> θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι.

14 thete oun en tais kardiais hymōn mē promeletan apologēthēnai;

“Therefore keep in your hearts not to prepare to defend yourselves.”

טו כִּי אֲנֹכִי נֹתֵן לָכֶם פֶּה וְחִכְמָה אֲשֶׁר לֹא-יֻכְּלוּ לַעֲמֹד לְפָנַי
וּלְדַבֵּר נִגְדָה כָּל-מִתְקַוְּמֵיכֶם:

15. ki 'anoki nothen lakem peh w'chak'mah 'asher lo'-yuk'lu la'amod l'phaneyah ul'daber neg'dah kal-mith'qomameykem.

Luke21:15 “For I shall give you a mouth and wisdom which all your adversaries shall not be able to resist before you and to speak against you.”

<15> ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν
ἣ οὐ δύνησονται ἀντιστῆναι ἢ ἀντεῖπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν.

15 egō gar dōsō hymin stoma kai sophian hē ou dynēsontai antistēnai

“For I shall give to you a mouth and wisdom which shall not be able to resist
ē anteipein hapantes hoi antikeimenoi hymin.
or to contradict all the ones being opposed to you.”

טוּ וְגַם-תִּמָּסְרוּ עַל-יְדֵי יוֹלְדֵיכֶם וְאֶחָיֶכֶם וְקְרוֹבֵיכֶם
וְרֵעֵיכֶם וְיָמִיתוּ מִכֶּם:

16. w'gam-timas'ru `al-y'dey yol'deykem wa'acheykem
uq'robeykem w're`eykem w'yamithu mikem.

Luke21:16 “You shall also be handed over by parents and your brothers and your relatives and your friends, and some of them shall put you to death,”

<16> παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων,
καὶ θανατώσουσιν ἐξ ὑμῶν,

16 paradothēsesthe de kai hypo goneōn kai adelphōn

“And you shall be handed over also by parents and brothers
kai syggenōn kai philōn, kai thanatōsousin ex hymōn,
and relatives and friends, and they shall put to death some of you,”

יִזְוֶהוּיְתֶם שְׁנוּאִים לְכָל-אָדָם לְמַעַן שְׁמִי:

17. wih'yithem s'nu'im l'kal-'adam l'ma'an sh'mi.

Luke21:17 “You shall be hated by all men for the sake of My name.”

<17> καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

17 kai esesthe misoumenoi hypo pantōn dia to onoma mou.

“and you shall be hated by everyone because of My name.”

יִחַ אֶךְ לֹא-יִפֹּל מִשְׁעַרַּת רִאשְׁכֶּם אֶרְצָה:

18. 'a'k lo'-yipol misa`arath ro'sh'kem 'ar'tsah.

Luke21:18 “But none of the hair of your head shall fall to the ground.”

<18> καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

18 kai thrix ek tēs kephalēs hymōn ou mē apolētai.

“And a hair of your head may no means perish.”

יִט בְּתוֹחַ לְתַכֶּם קְנוּ לָכֶם אֵת נַפְשֵׁיכֶם:

19. b'thochal't'kem q'nu lakem 'eth naph'shotheykem.

Luke21:19 “By your endurance you shall obtain your souls for yourselves.”

<19> ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

19 en tē hypomonē hymōn ktēsasthe tas psychas hymōn.

“In your endurance you shall gain your souls.”

כּוֹכָאֲשֶׁר תִּרְאוּ מַחֲנוֹת סוֹבְבִים אֶת-יְרוּשָׁלַם יִדְעוּ תִּדְעוּ
כִּי קָרֵב חֲרָבָנָה:

20. w'ka'asher tir'u machanoth sobabim 'eth-Y'rushalayim yado`a ted`u
ki qarab char'banah.

Luke21:20 “When you see encampments surrounding Yerushalam,
know for certain that its desolation is near.”

<20> Ὅταν δὲ ἴδῃτε κυκλουμένην ὑπὸ στρατοπέδων Ἱερουσαλήμ,
τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

20 Hotan de idête kykloumenēn hypo stratopedōn Ierousalēm,
“But when you see being surrounded by armies Jerusalem,
tote gnōte hoti ēggiken hē erēmōsis autēs.
then know that has drawn near its devastation.”

כּאֲזָ יָנוּסוּ אַנְשֵׁי יְהוּדָה אֶל-הַהָרִים וְאֲשֶׁר הֵם בְּתוֹכָהּ יֵצְאוּ
וְאֲשֶׁר-בִּפְרֻזוֹת אֶל-יְבוֹאוּ בָּהּ:

21. 'az yanusu 'an'shey Yahudah 'el-heharim wa'asher hem b'thokah yets'u
wa'asher-bap'razoth 'al-yabo'u bah.

Luke21:21 “Then let the men of Yahudah flee to the mountains, and let those who are
in the midst of her come out, and let not those who are in open areas come into it.”

<21> τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη καὶ οἱ ἐν μέσῳ αὐτῆς
ἐκχωρεῖτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,

21 tote hoi en tē Ioudaia pheugetōsan eis ta orē kai hoi en mesō autēs
“Then the ones in Judea, flee to the mountains and the ones in the midst of her
ekchōreitōsan kai hoi en tais chōrais mē eiserchesthōsan eis autēn,
let them get out and the ones in the fields let them not enter into it,”

כּב-כִּי-יָמֵי נָקָם הֵמָּה לְמֵלֶאֶת כָּל-הַכְּתוּב:

22. ki-y'mey naqam hemah l'mal'th kal-hakathub.

Luke21:22 “For they are days of vengeance to fulfill all of what is written.”

<22> ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα.

22 hoti hēmerai ekdikēseōs hautai eisin tou plēsthēnai
“beause days of vengeance these are to be fulfilled
panta ta gegrammena.
all the things having been written.”

כּג וְאֵי לַחֲרוֹת וְלַמִּינִיקוֹת בְּיָמִים הָהֵם
כִּי תִהְיֶה צָרָה גְדוֹלָה בָּאָרֶץ וּקְצָף עַל-הָעָם הַזֶּה:

23. w'oy leharoth w'lameyniqoth bayamim hahem
ki thih'yeh tsarah g'dolah ba'arets w'qetseph `al-ha`am hazeh.

Luke21:23 “Woe to those who are pregnant and to the nursing mothers in those days!

For there shall be great distress in the land and wrath upon this people.”

<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,

23 ouai tais en gastri echousais kai tais thēlazousais

“Woe to the ones in the womb having a child and to the ones nursing
en ekeinai tais hēmerais; estai gar anagkē megalē epi tēs gēs
in those days. For there shall be great distress upon the land

kai orgē tō laō toutō,
and anger against this people,”

כד וְנָפְלוּ לְפִי-חֶרֶב וְהָגְלוּ אֶל-כָּל-הַגּוֹיִם

וְהָיְתָה יְרוּשָׁלַם מְרַמָּס לַגּוֹיִם עַד אֲשֶׁר-יִמָּלְאוּ עֲתוֹת הַגּוֹיִם:

24. w'naph'lu l'phi-cherab w'hag'lu 'el-kal-hagoyim

w'hay'thah Y'rushalam mir'mas lagoyim `ad 'asher-yim'l'u `itoth hagoyim.

Luke21:24 “and they shall fall by the edge of the sword, and shall be led captive
into all the nations; and Yerushalam shall be trampled under foot by the gentiles
until the times of the gentiles are fulfilled.”

<24> καὶ πεσοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα,
καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν.

24 kai pesountai stomati machairēs kai aichmalōtisthēsontai

“and they shall fall by the edge of the sword and they shall be led captive
eis ta ethnē panta, kai Ierousalēm estai patoumenē hypo ethnōn,
into the nations all, and Jerusalem shall be trampled by Gentiles,
achri hou plērōthōsin kairoi ethnōn.
until are fulfilled the times of the Gentiles.”

כה וְהָיוּ אִתּוֹת בְּשָׁמַשׁ וּבַיָּרֵחַ וּבַכּוֹכָבִים

וְעַל-הָאָרֶץ מְצִיָּקָה לַגּוֹיִם וּמְבוֹכָה מִחֲמִיַּת הַיָּם וּמִשְׁבָּרָיו:

25. w'hayu 'othoth bashemesh ubayareach ubakokabim

w'al-ha'arets m'tsuqah lagoyim um'bukah mehem'yath hayam umish'barayu.

Luke21:25 “There shall be signs in sun and in moon and in stars, and on the land,
anguish for the nations and confusion due to the rumbling of the sea
and its breaking waves.”

<25> Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς,
καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἡχῶν θαλάσσης καὶ σάλου,

25 Kai esontai sēmeia en hēliō kai selēnē kai astrois,

“And there shall be signs in the sun and the moon and the stars,
kai epi tēs gēs synochē ethnōn
and upon the earth they dismay of the Gentiles,
en aporiā echous thalassēs kai salou,
in perplexity at the sound of the sea and the surf,”

כו וַיִּמּוֹגּוּ בְנֵי-הָאָדָם מֵאִיָּמָה וּמִחֲרָבַת הַבָּאוֹת עַל-כָּל-הָאָרֶץ

כִּי-חֲלִי הַשָּׁמַיִם יִתְמוּטָטוּ:

26. w'yimogu b'ney-ha'adam me'eymah umecher'dath haba'oth `al-kal-ha'arets ki-chayaley hashamayim yith'motatu.

Luke21:26 “Sons of men shall melt from fright and the terror of what is coming on all the land, for the troops of the heavens shall be shaken.”

<26> ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

26 apopsychontōn anthrōpōn apo phobou kai prosdokias tōn eperchomenōn tē oikoumenē, “and fainting men from fear and expectation of the things coming upon the world, hai gar dymameis tōn ouranōn saleuthēsontai. for the powers of the heavens shall be shaken.”

כִּי יֵרָאֲוּ יֶהוָה אֶת-בֶּן-הָאָדָם בָּא בְּעָנָן בְּגִבּוֹרָה וּבְכָבוֹד רָב:

27. w'az yir'u 'eth-Ben-ha'Adam ba' be`anan big'burah ub'kabod rab.

Luke21:27 “Then they shall see the Son of Man coming in a cloud with power and with great glory.”

<27> καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

27 kai tote opsontai ton huion tou anthrōpou erchomenon en nephelē And then you shall see the Son of Man coming on a cloud meta dymameōs kai doxēs pollēs. with power and great glory.”

כַּחַ וּבְהַחֲלֵל הַדְּבָרִים הָאֵלֶּה לָּבוֹא הַתְּעוֹדָדוֹ וּשְׂאוּ רָאשֵׁיכֶם כִּי-קָרְבָּה גְּאֻלַּתְכֶם:

28. uk'hachel had'barim ha'eleh labo' hith'`odadu us'u ra'sheykem ki-qar'bah g'ulath'kem.

Luke21:28 “When these things begin to come, rise up and lift up your heads, for your redemption has come near!”

<28> ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

28 archomenōn de toutōn ginesthai anakuuate kai eparate tas kephalas hymōn, “And when beginning these things to occur, stand erect and lift up your heads, dioti eggizei hē apolytrōsis hymōn. because draws near your redemption.”

כַּטּוֹיָדָבָר אֲלֵיהֶם בְּמִשָּׁל לֵאמֹר רָאוּ אֶת-הַתְּאֵנָה וְאֵת כָּל-הָעֵצִים:

29. way'daber 'aleyhem b'mashal le'mor r'u 'eth-hat'edah w'eth kal-ha`etsim.

Luke21:29 He spoke to them in a parable, saying, “See the fig tree and all the trees.”

<29> Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·

29 Kai eipen parabolēn autois; Idete tēn sykēn kai panta ta dendra;

And He told a parable to them. You see the fig tree and all the trees.”

לְכִי-תִרְאוּ אֹתָם מוֹצִיִּים אֶת-פְּרֻחַם הָאֵל זֶה קָרֵב הַקָּיִץ:

30. ki-thir'u 'otham motsi'im 'eth-pir'cham halo' y'da'tem ki qarab haqayits.

Luke21:30 “When you see them putting forth their flowers,
do you not know that the summer is near!”

<30> ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε
ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν·

30 hotan probalōsin ēdē, blepontes aph' heautōn

“When puts out leaves already, seeing for yourselves

ginōskete hoti ēdē eggys to theros estin;

you know that already near the summer is.”

לֹא כֵן גַּם-אֹתָם בִּהְיוֹת אֵלֶּה לְנִגְדְּכֶם זֶהוּ
כִּי קְרוֹבָה מַלְכוּת הָאֱלֹהִים:

31. ken gam-'attem bih'yoth 'eleh l'neg'd'hem d'u ki q'robah mal'kuth ha'Elohim.

Luke21:31 “So you also, when these are happening in front of you,
know that the kingdom of Elohim is near!”

<31> οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα,
γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

31 houtōs kai hymeis, hotan idēte tauta ginomena,

“Thus also you, when you see these things happening,

ginōskete hoti eggys estin hē basileia tou theou.

you know that near is the kingdom of Elohim.”

לֵב אָמֵן אֹמֵר אָנִי לָכֶם לֹא יַעֲבֹר הַדּוֹר הַזֶּה
עַד כִּי-יָהִי כָל-אֵלֶּה:

32. 'Amen 'omer 'ani lakem lo' ya'abor hador hazeh `ad ki-yih'yu kal-'eleh.

Luke21:32 “Truly, I say to you, this generation shall not pass
until all these things shall be.”

<32> ἀμὲν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται.

32 amēn legō hymin hoti ou mē parelthē hē genea hautē

“Truly I say to you that may not pass away this generation

heōs an panta genētai.

until all these things may occur.”

לִגְהֻשָּׁמַיִם וְהָאָרֶץ יַעֲבֹרוּ וְדִבְרֵי לֹא יַעֲבֹרוּן:

33. hashamayim w'ha'arets ya'aboru ud'baray lo' ya'aborun.

Luke21:33 “The heavens and the earth shall pass away,
but My words shall not pass away.”

<33> ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.

33 ho ouranos kai hē gē pareleusontai,

“The heavens and the earth shall pass away,

hoi de logoi mou ou mē pareleusontai.

but My words shall by no means pass away.”

לִדְרַךְ הַשָּׁמַיִם לָכֶם פֶּן-יִכָּבֵד לְבַבְכֶם בְּמִשְׁתָּה וּבְשִׁכְרוֹן
וּבְדֹאגוֹת הַמַּחֲיָה וּבֹא עֲלֵיכֶם הַיּוֹם הַהוּא פְּתָאִם:

34. raq hisham'ru lakem pen-yik'bad l'bab'kem b'mish'teh ub'shikaron
ub'da'agoth hamich'yah uba' `aleykem hayom hahu' pith'om.

Luke21:34 “Only guard yourselves, lest your hearts be weighed down with feasting
and with drunkenness and with the worries of life, and that day comes upon you suddenly.”

<34> Προσέχετε δὲ ἑαυτοῖς μήποτε βαρθηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ
καὶ μέθῃ καὶ μερίμναις βιωτικαῖς καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη

34 Prosechete de heautois mēpote barēthōsin hymōn hai kardiai

“And pay attention to yourselves lest may be burdened your hearts

en kraipalē kai methē kai merimnais biōtikais

with dissipation and drunkennss and anxieties of life

kai epistē eph' hymas aiphnidios hē hēmera ekeinē

and may come upon you suddenly that day”

לֵה כִּי כְמוֹ-פַח יָבוֹא עַל כָּל-הַיֹּשְׁבִים עַל-פְּנֵי כָל-הָאָרֶץ:

35. ki k'mo-phach yabo' `al kal-haysh'bim `al-p'ney kal-ha'arets.

Luke21:35 “For it shall come like a trap upon all who dwell on the face of all the earth.”

<35> ὥς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους
ἐπὶ πρόσωπον πάσης τῆς γῆς.

35 hōs pagis; epeiseleusetai gar epi pantas tous kathēmenous epi prosōpon pasēs tēs gēs.

“as a trap. For it shall come upon all the ones sitting on the face of all the earth.”

לֹא לָכֵן שִׁקְרוּ בְּכָל-עֵת וְהִתְפַּלְלוּ לְמַעַן תֵּעָצְרוּ-כֹחַ

לְהִמָּלֵט מִכָּל-אַלְהָה הַעֲתִידוֹת לָבוֹא וְהִתְיַצְּבֻתָם לְפָנֵי בֶן-הָאָדָם:

36. laken shiq'du b'kal-`eth w'hith'palalu l'ma`an ta`ats'ru-koach l'himalet
mikal-`eleh ha`athidoth labo' w'hith'yatsab'tem liph'ney Ben-ha'Adam.

Luke21:36 “Therefore, be alert at all times and pray in order to store up strength to escape
from all these things that ultimately come, and you shall stand before the Son of Man.”

<36> ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα
πάντα τὰ μέλλοντα γίνεσθαι καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

36 agrypneite de en panti kairō deomenoi hina katischysēte ekphygein tauta panta ta

“But be alert at every time praying that you may be able to escape all these things

mellonta ginesthai kai stathēnai emprosthen tou huiou tou anthrōpou.

being about to happen and to stand before the Son of Man.”

לְזוּיָהִי מְלַמֵּד יוֹמָם בַּמִּקְדָּשׁ
וּבַלַּיְלָה יֵצֵא אֶל-הַהָר הַר הַזַּיְתִּים לָלוֹן:

37. way'hi m'lamed yomam baMiq'dash
ubalay'lah yatsa' 'el-hahar hu' har haZeythim lalun.

Luke21:37 And it came to pass He was teaching daily in the Temple, and at night He went to the mount that is, the mount of the Zeythim (Olives) staying overnight.

<37> Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων,
τὰς δὲ νύκτας ἐξερχόμενος ἡϋλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.

37 Ēn de tas hēmeras en tō hierō didaskōn, tas de nyktas
Now He was in those days in the temple teaching, and during the nights
exerchomenos ēulizeto eis to oros to kaloumenon Elaiōn;
going out He was spending in the mountain, the one being called of Olives.

לְחַוְכָל-הָעָם הַשְׂכִּימוּ לָבוֹא אֵלָיו בַּמִּקְדָּשׁ לִשְׁמָע אֹתוֹ:

38. w'kal-ha'am hish'kimu labo' 'elayu baMiq'dash lish'mo'a 'otho.

Luke21:38 All of the people would get up early to come early to Him in the Temple to listen to Him.

<38> καὶ πᾶς ὁ λαὸς ὠρθρίζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

38 kai pas ho laos ōrthrizen pros auton
And all the people were getting up early to come to Him
en tō hierō akouein autou.
in the temple to hear Him.

Chapter 22

אֲוִיָּקֶרֶב חַג הַמַּצּוֹת הוּא חַג הַפֶּסַח:

1. wayiq'rab Chag haMatsoth hu' Chag haPasach.

Luke22:1 The Feast of Unleavened Bread, that is, the Feast of Passover, drew near.

<22:1> Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα.

1 Ēggizen de hē heortē tōn azymōn
And was coming near the feast of unleavened bread
hē legomenē pascha.
the one being called the Passover.

בְּרֹאשֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים מִבְּקָשִׁים אֵיךְ יַהַרְגוּהוּ
כִּי יֵרָאוּ מִפְּנֵי הָעָם:

2. w'ra'shey hakohanim w'hasoph'rim m'baq'shim 'ey'k yahar'guhu
ki yar'u mip'ney ha'am.

Luke22:2 The chief priests and the scribes were seeking how they might put Him to death, because they were afraid in the presence of the people.

<2> καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,

ἐφοβοῦντο γὰρ τὸν λαόν.

2 kai ezētoun hoi archiereis kai hoi grammateis to pōs anelōsin auton,
And were seeking the chief priest and the scribes how they might destroy Him,
ephobounto gar ton laon.
for they were afraid of the people.

ג' וְהַשָּׂטָן נִכְנַס בְּיְהוּדָה הַנִּקְרָא אִישׁ-קֶרְיֹוֹת
וְהוּא אֶחָד מִשְׁנַיִם הָעֶשְׂרִי:

3. w'hasatan nik'nas biYahudah haniq'ra' 'Ish-Q'rioth
w'hu' 'echad mish'neym he`asar.

Luke22:3 Then the satan entered into Yahudah who is called Ish Qerioth.
He was one of the twelve.

<3> Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην,
ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·

3 Eisēlthen de Satanas eis Ioudan ton kaloumenon Iskariōtēn,
And entered Satan into Judas, the one being called Iscariot,
onta ek tou arithmou tōn dōdeka;
being of the number of the twelve.

ד' וַיֵּלֶךְ וַיְנַעֵץ עִם-רָאשֵׁי הַכֹּהֲנִים
וְהַשָּׂרִים אֵיךְ יִמְסְרֵנוּ בְיָדָם:

4. wayele'k wayiua`ats `im-ra'shey hakohanim w'hasarim 'ey'k yim's'renu b'yadam.

Luke22:4 He went and discussed with the chief priests
and the officers about how he would hand Him over to their hands.

<4> καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν
καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῶ αὐτόν.

4 kai apelthōn synelalēsen tois archiereusin
And having departed he spoke with the chief priests
kai stratēgois to pōs autois paradō auton.
and captains of the temple how he might hand over to them Him.

ה' וַיִּשְׂמְחוּ וַיֵּאָתּוּ לָתֵת-לוֹ כֶּסֶף:

5. wayis'machu waye'othu latheth-lo kaseph.

Luke22:5 They rejoiced and agreed to give him money.

<5> καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

5 kai echarēsan kai synethento autō argyrimon dounai.
And they rejoiced and they agreed him money to pay.

ו' וַיִּבְטַח אֹתָם וַיִּבְקֹשׁ תוֹאַנָּה לְמַסְרוֹ אֲלֵיהֶם בְּסֵתֶר
וְלֹא-בִפְנֵי הַקְּהָמוֹן:

6. wayab'tach 'otham way'baqesh to'anah l'mas'ro 'aleyhem b'sether
w'lo'-biph'ney hehamon.

Luke22:6 He promised them and sought an opportunity to hand Him over to them secretly, not in front of the crowd.

<6> καὶ ἐξωμολόγησεν, καὶ ἐζήτηι εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

6 kai exōmologēsen, kai ezētei eukairian tou paradounai auton

And he consented, and he was seeking an opportunity to betray Him
ater ochlou autois.
without a crowd with them.

זַיָּבֹא יוֹם הַמַּצּוֹת אֲשֶׁר יִזְבַּח-בּוֹ הַפֶּסַח:

7. wayabo' yom haMatsoth 'asher yizabach-bo haPasach.

Luke22:7 The day of Unleavened Bread came on which the Passover is to be slaughtered.

<7> Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, [ἐν] ᾗ ἔδει θύεσθαι τὸ πάσχα.

7 Ἐλthen de hē hēmera tōn azymōn,

Now came the day of unleavened bread

[en] hē edei thuesthai to pascha;

in which it was necessary to sacrifice the Passover lamb.

חֲוִישְׁלַח אֶת-פֶּטְרוֹס וְאֶת-יְהוֹחָנָן לֵאמֹר
לְכוּ וְהַכִּינוּ לָנוּ אֶת-הַפֶּסַח וְנֹאכְלָה:

**8. wayish'lach 'eth-Pet'ros w'eth-Yahuchanan le'mor
l'ku w'hakinu lanu 'eth-haPesach w'no'kelah.**

Luke22:8 He sent Petros (Kepha) and Yahuchanan, saying,
“Come and prepare the Passover for us and we shall eat.”

<8> καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών,

Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν.

8 kai apesteilen Petron kai Iōannēn eipōn,

And He sent Peter and John having said,

Poreuthentes hetoimasate hēmin to pascha hina phagōmen.

“Having gone, prepare for us the Passover that we may eat.”

טַוִּיאָמְרוּ אֵלָיו אִיפֹה תַּחֲפִץ וְנִכִּין אוֹתוֹ:

9. wayo'm'ru 'elayu 'eyphothach'pots w'nakin 'otho.

Luke22:9 They said to Him, “Where do You desire for us to prepare it?”

<9> οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;

9 hoi de eipan autō, Pou theleis hetoimasōmen?

And they said to Him, “Where do You wish that we should prepare it?”

יִיאָמֶר אֲלֵיהֶם הִנֵּה אַתֶּם בָּאִים הָעִירָה וּפָנַע אֶתְכֶם
אִישׁ נָשָׂא צִפְפַּחַת מִים לְכוּ אַחֲרָיו אֶל-הַבַּיִת אֲשֶׁר זָכוֹא בּוֹ:

10. wayo'mer 'aleyhem hinneh 'attem ba'im ha'irah uphaga` 'eth'kem 'ish nose'
tsapachath mayim l'ku 'acharayu 'el-habayith 'asher yabo' bo.

Luke22:10 And He said to them, “Behold, you are coming to the city,
and a man shall encounter you carrying a jar of water.
Follow after him into the house that he enters in.”

<10> ὁ δὲ εἶπεν αὐτοῖς, Ἴδου εἰσελθόντων ὑμῶν
εἰς τὴν πόλιν συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων·
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται

10 ho de eipen autois, Idou eiselthontōn hymōn eis tēn polin synantēsei hymin
And he said to them, “Behold having entered you into the city shall meet you
anthrōpos keramion hydatos bastazōn; akolouthēsate autō
a man a jar of water carrying follow him
eis tēn oikian eis hēn eisporēuetai
into the house into which he enters.”

יֹאמְרֶתֶם אֶל-בַּעַל הַבַּיִת כֹּה אָמַר-לָךְ הָרַב אֵינָה הַמָּלֹךְ
אֲשֶׁר אֵכֶלָה-שָׁם אֶת-הַפֶּסַח עִם-תְּלָמִידַי:

11. wa'amar'tem 'el-ba'al habayith koh 'amar-l'ak harab 'ayeh hamalon
'asher 'ok'lah-sham 'eth-haPesach `im-tal'miday.

Luke22:11 “You shall say to the owner of the house, This is what He says to you,
‘Where is the lodging place in which I may eat the Passover with My disciples there?’”

<11> καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος,
Ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

11 kai ereite tō oikodespotē tēs oikias, Legei soi ho didaskalos,
And you shall say to the master of the house “says to you the Teacher,
Pou estin to katalyma hopou to pascha meta tōn mathētōn mou phagō?
Where is the guest room where the Passover with My disciples I may eat?”

יְהִי וְהָיָא יִרְאָה אֶתְכֶם עֲלֶיהָ גְדוֹלָה מִצָּעָה שָׁם תְּכִינּוּ:

12. w'hu' yar'eh 'eth'kem `aliah g'dolah mutsa`ah sham takinu.

Luke22:12 “And he shall show you a large, spread upper room; prepare it there.”

<12> κακεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.

12 kakeinos hymin deixei anagaion mega estrōmenon;
“And that one shall show you a large upstairs room having been furnished
ekei hetoimasate.
there prepare it.”

יֵגוּיְלְכוּ וַיִּמְצְאוּ כַּאֲשֶׁר דִּבֶּר אֵלֵיהֶם וַיְכִינּוּ אֶת-הַפֶּסַח:

13. wayel'ku wayim'ts'u ka'asher diber 'aleyhem wayakinu 'eth-haPasach.

Luke22:13 They went and found it just as He had said to them,
and they prepared the Passover.

<13> ἀπελθόντες δὲ εὗρον καθὼς εἶρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.

13 apēlthontes de heuron kathōs eirēkei autois
and having departed they found things just as He had told them
kai hētoimasan to pascha.
and they prepared the Passover.

יד ויהי כאשר הגיעה השעה ויב הוא
ושנים עשר השליחים אתו:

14. way'hi ka'asher higi`ah hashā`ah wayaseb hu' ush'neym-`asar hash'lichim 'ito.

Luke22:14 And it came to pass when the hour arrived, He reclined at the table,
and the twelve apostles were with Him.

<14> Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ.

14 Kai hote egeneto hē hōra, anepesen kai hoi apostoloi syn autō.

“and when came the hour, He reclined at table and the apostles were with Him.”

טו ויאמר אליהם נכסף נכספתי לאכול אתכם
את הפסח הזה לפני ענותי:

15. wayo'mer 'aleyhem nik'soph nik'saph'ti le'ekol 'it'kem
'eth-haPesach hazeh liph'ney `unothi.

Luke22:15 And He said to them, “I have deeply longed to eat this Passover
with you before My suffering.”

<15> καὶ εἶπεν πρὸς αὐτούς,

Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.

15 kai eipen pros autous,

And He said to them,

Epithymiā epethymēsa touto to pascha phagein meth' hymōn pro tou me pathein

“With great desire I desired this Passover to eat with you before Me I suffer.”

טז כי אמר אני לכם לא אכל אותו עוד
עד כי ימלא במלכות האלהים:

16. ki-'omer 'ani lakem lo' 'okal 'otho `od `ad ki-yimale' b'mal'kuth ha'Elohim.

Luke22:16 “For I say to you, “I shall not eat it again
until it is fulfilled in the kingdom of Elohim.”

<16> λέγω γὰρ ὑμῖν ὅτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

16 legō gar hymin hoti ou mē phagō auto

For I say to you that “I may by no means eat it

heōs hotou plērōthē en tē basileiā tou theou.

until it is fulfilled in the kingdom of Elohim.”

יז ויקח את הכוס ויברך ויאמר קחי אותה וחלקו:

17. wayiqach 'eth-hakos way'bare'k wayo'mer q'chu 'othah wachaloqu.

Luke22:17 He took the cup giving thanks and said, “Take it and distribute it.”

<17> καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν,
Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς·

17 kai dexamenos potērion eucharistēsas eipen, Labete touto
And having taken a cup, having given thanks He said, "Take this
kai diamerisate eis heautous;
and share it among yourselves."

יח-כּי-אָמַר אָנִי לָכֶם שָׁתֹה לֹא אֲשָׁתֶה מִפְּרֵי הַגֶּפֶן
עַד כִּי-תָבוֹא מַלְכוּת הָאֱלֹהִים:

18. ki-‘omer ‘ani lakem shathoh lo’ ‘esh’teh me`attah mip’ri hagaphen
`ad ki-thabo’ mal’kuth ha’Elohim.

Luke22:18 “For I say to you, “I shall surely not drink of the fruit of the vine from now
until the kingdom of Elohim comes.”

<18> λέγω γὰρ ὑμῖν, [ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου
ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.

18 legō gar hymin, [hoti] ou mē piō apo tou nyn
For I say to you, that by no means may I drink from now
apo tou genēmatos tēs ampelou heōs hou hē basileia tou theou elthē. from the fruit
of the vine until the kingdom of Elohim comes.

יט-וַיִּקַּח אֶת-הַלֶּחֶם וַיְבָרֶךְ וַיְבָצֵעַ וַיִּתֵּן לָהֶם
וַיֹּאמֶר זֶה גּוּפִי הַנִּתֵּן בְּעֲדָכֶם זֹאת עֲשׂוּ לְזִכְרִי:

19. wayiqach ‘eth-halechem way’bare’k wayib’tsa` wayiten lahem
wayo’mar zeh guphi hanitan ba`ad’kem zo’th `aso l’zik’ri.

Luke22:19 He took the bread, giving thanks, and He broke. He gave it to them and said,
“This is My body which is given on your behalf. Do this in My remembrance.”

<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.

19 kai labōn artion eucharistēsas eklasen kai edōken autois
And having taken bread and having given thanks He broke it and gave it to them
legōn, Touto estin to sōma mou to hyper hymōn didomenon;
saying, “This is My body for you being given;
touto poieite eis tēn emēn anamnēsin.
This do in My memory.”

כּו-כֵּן גַם-אֶת-הַכּוֹס אַחֵר הִסְעִינָהּ לֵאמֹר זֶה הַכּוֹס הִיא
הַבְּרִית הַחֲדָשָׁה בְּדָמֵי הַנִּשְׁפָּךְ בְּעֲדָכֶם:

20. w’ken gam-‘eth-hakos ‘achar has’udah le’mor
zo hakos hi’ hab’rith hachadashah b’dami hanish’pa’k ba`ad’kem.

Luke22:20 He did likewise also the cup after the meal, saying,
“This cup is the new covenant in My blood, which is poured out on your behalf.”

<20> καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

20 kai to potērion hōsautōs meta to deipnēsai, legōn,
And the cup similarly after they ate, saying,

Touto to potērion hē kainē diathēkē en tō haimati mou to hyper hymōn ekchynnomenon.
“This cup is the new covenant in My blood for you being shed.”

כאֲזַךְ הִנֵּה יָד-הַמֹּסֵר אוֹתִי אֶתִּי עַל-הַשֻּׁלְחָן:

21. ‘a’k hinneh yad-hamoser ‘othi ‘iti `al-hashul’chan.

Luke22:21 “But behold, the hand of the one betraying Me is with Me on the table!”

<21> πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης.

21 plēn idou hē cheir tou paradidontos me met’ emou epi tēs trapezēs;

“Nevertheless, behold the hand of the one betraying Me is with Me on the table.”

כב כִּי הֵן בֶּן-הָאָדָם הֹלֵךְ כְּאֲשֶׁר נִחְרָץ עָלָיו אָבֵל אוֹיֵ
לְאִישׁ הַחַוָּא אֲשֶׁר עַל-יָדוֹ יִמָּסֵר:

22. ki hen Ben-ha’Adam hole’k ka’asher necherats `alayu
‘abal ‘oy la’ish hahu’ ‘asher `al-yado yimasar.

Luke22:22 “For ye, the Son of Man is going just as it has been determined concerning him, but woe to that man by whom He shall be betrayed by his hands!”

<22> ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὀρισμένον πορεύεται,
πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται.

22 hoti ho huios men tou anthrōpou kata to hōrismenon

Because the Son indeed of Man according to the thing having been determined
poreuetai, plēn ouai tō anthrōpō ekeinō di’ hou paradidotai.
goes, but woe to that man through whom He is betrayed.

כג וְהֵם הֵחֵלוּ לַחְקֹר אִישׁ אֶת-רֵעֵהוּ מִי-הוּא זֶה מֵהֶם
אֲשֶׁר יַעֲשֶׂה-זֹּאת:

23. w’hem hechelu lachaqor ‘ish ‘eth-re`ehu mi-hu’ zeh mehem ‘asher ya`aseh-zo’t.

Luke22:23 And they began to question one another
which one of them it might be who would do this.

<23> καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς
τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

23 kai autoi ērxanto syzētein pros heautous

And they began to discuss among themselves
to tis ara eiē ex autōn ho touto mellōn prassein.
who then it might be of them this being about to do.

כד וְגַם-מְרִיבָה הָיְתָה בֵּינֵיהֶם מִי יִחְשָׁב הַגָּדוֹל בָּהֶם:

24. w’gam-m’ribah hay’tah beyneyhem mi yechasheb hagadol bahem.

Luke22:24 And there was also a dispute between them

about **who** would be considered **the greatest among them**.

24 <24> Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων.

24 Egeneto de kai philoneikia en autois,

And **there came about** also a dispute **among them**,
to **tis autōn** dokei einai meizōn.

as to **who** of **them** seems to be **greater**.

כה־יאמר אֱלִיהֶם מְלָכֵי הַגּוֹיִם רְדִים בָּהֶם
וְשְׁלִיטֵיהֶם עָשִׂי חֶסֶד יִקָּרָא לָהֶם:

25. wayo'mer 'aleyhem mal'key hagoyim rodim bahem
w'shaliteyhem `osey chesed yiqare' lahem.

Luke22:25 And **He said to them**, “The kings of the gentiles oppress them;
and **their rulers are called** ‘Doers of **kindness**’ by them.”

25 <25> ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν
καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

25 ho de eipen autois, Hoi basileis tōn ethnōn kyrieuousin autōn

He said to them, “The kings of the nations lord it over them
kai hoi exousiazontes autōn euergetai kalountai.
and the ones being in authority over them are called benefactors.”

כוּ וְאַתֶּם לֹא-כֵן כִּי הַגָּדוֹל בְּכֶם יִהְיֶה כַּצָּעִיר וְהַמְּנַהִיג כַּמְשָׁרֵת:

26. w'attem lo'-ken ki hagadol bakem yih'yeh katsa`ir w'haman'hig kam'shareth.

Luke22:26 “But it is **not** to be so for you. For the greatest among you shall be
like the least, and the leader like one who serves.”

26 <26> ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος
καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

26 hymeis de ouch houtōs, all' ho meizōn en hymin ginesthō

“But with **you** it is **not so**, but the one being greater among you let him become
hōs ho neōteros kai ho hēgoumenos hōs ho diakonōn.
as the youngest and the one leading as the one serving.”

כּוּ כִּי מִי הַגָּדוֹל הַמִּסֵּב אֹו הַמְּשָׁרֵת הֲלֹא הַמִּסֵּב
וְאֲנִי הַנָּגִי בְּתוֹכְכֶם כְּמוֹ הַמְּשָׁרֵת:

27. ki mi hagadol hameseb 'o ham'shareth halo' hameseb
wa'ani hin'ni b'thokakem k'mo ham'shareth.

Luke22:27 “For who is greater, the one who reclines or the one who serves?
Is it not the one who reclines? Behold, I am in your midst like the one who serves.”

27 <27> τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος;
ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν.

27 tis gar meizōn, ho anakeimenos ē ho diakonōn?

“For who is greater, the one reclining at table or the one serving?
ouchi ho anakeimenos?

Is it **not** the one reclining at table?
egō de en mesō hymōn eimi hōs ho diakonōn.
But I in the midst of you am as the one serving.”

כח ואתם הם העומדים עמי עד-עתה בנסיונותי:

28. w'attem hem ha'om'dim `imi `ad-`attah b'nis'yonothay.

Luke22:28 “You are the ones who have stood with Me until now in My trials.”

<28> ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

28 hymeis de este hoi diamemenēkotes met' emou en tois peirasmois mou;

“But you are the ones remained with Me in My temptations.”

כט לכן אני מנחיל אתכם המלכות כאשר הנחילני אבי:

29. laken 'ani man'chil 'eth'kem hamal'kuth ka'asher hin'chilani 'Abi.

Luke22:29 “That is why I am letting you the kingdom,
just as My Father has let Me inherit it,”

<29> καὶ γὰρ διατίθεται ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,

29 kagō diatithemai hymin kathōs dietheto moi ho patēr mou basileian,

“And I decree to you just as decreed to Me My Father the kingdom.”

ל למען תאכלו ותשתו על-שולחני במלכותי

וישבתם על-כסאות לשפט את-שנים עשר שבטי ישראל:

30. l'ma'an to'k'lu w'thish'tu `al-shul'chani b'mal'kuthi
wishab'tem `al-kis'oth lish'pot 'eth-sh'neym `asar shib'tey Yis'ra'El.

Luke22:30 “so that you may eat and drink at My table in My kingdom
and sit on thrones to judge the twelve tribes of Yisra'El.”

<30> ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου,
καὶ καθήσεσθε ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραὴλ.

30 hina esthēte kai pinēte epi tēs trapezēs mou en tē basileiā mou,

“That you may eat and drink at My table in My kingdom,

kai kathēsesthe epi thronōn tas dōdeka phylas krinontes tou Israēl.

and you shall sit upon thrones the twelve tribes judging of Israel.”

לאויאמר האדון שמעון שמעון הנה שאל לו השטן
לזרות אתכם כחטים:

31. wayo'mer ha'Adon Shim'on Shim'on hinneh sha'al lo hasatan
liz'roth 'eth'kem kachitim.

Luke22:31 The Adon (Master) said, “Shimeon, Shimeon, behold,
the satan asked for himself to winnow you like wheat!”

<31> Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῆτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον·

31 Simōn Simōn, idou ho Satanas exētēsato hymas tou siniasai hōs ton siton;

“Simon, Simon, behold Satan asked for you to sift you like wheat.”

לִבְּאֲנִי הַתְּפִלָּה לְתִי בְעֶדְךָ אֲשֶׁר לֹא-תִכְלֶה אֱמוּנָתְךָ
וְאַתָּה כְּאֲשֶׁר תָּשׁוּב בְּתִשְׁבּוּבָה חֲזִק אֶת-אֲחֶיךָ:

32. wa'ani hith'palal'ti ba'ad'ak 'asher lo'-thik'leh 'emunathe'k
w'attah ka'asher tashub bith'shubah chazeq 'eth-'acheyak.

Luke22:32 “But I prayed for your behalf that your faith would not come to an end.
and when you returned in repentance, strengthen your brothers.”

32 <32> ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπη ἡ πίστις σου.
καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.

32 egō de edeēthēn peri sou hina mē eklipe hē pistis sou;
“But I prayed for you that may not fail your faith.

kai sy pote epistrepsas stērison tous adelphous sou.
And when you having returned, strengthen your brothers.”

לְגוֹיָאמֵר אֶלְיוֹ אֲדֹנִי הִנְנִי נָכוֹן לְלֶכֶת אִתְּךָ גַּם
לְבֵית הָאֲסוּרִים גַּם לְמוֹת:

33. wayo'mer 'elayu 'Adoni hin'ni nakon laleketh 'it'ak gam
l'beyth ha'asurim gam lamaweth.

Luke22:33 He said to Him, “My Adon, Behold,
I am prepared to go with You either to the house of prison or to death!”

33 <33> ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἔτοιμός εἰμι
καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

33 ho de eipen autō, Kyrie, meta sou hetoimos eimi
But he said to Him, “Master, with You I am prepared
kai eis phylakēn kai eis thanaton poreuesthai.
even to prison and to death to go.”

לְדוֹיָאמֵר אֲנִי אֹמֵר לְךָ פֶּטְרוֹס לֹא-יִקְרָא תַרְנֹגֶל הַיּוֹם
עַד כִּי-כִחֲשֶׁת בִּי שְׁלֹשׁ פְּעָמִים לֹא יִרְעֶתִיו:

34. wayo'mar 'ani 'omer l'ak Pet'ros lo'-yiq'ra' thar'n'gol hayom
'ad ki-kichash'at bi shalsh p'amim le'mor lo' y'da'tiu.

Luke22:34 He said, “I say to you, Petros (Kepha), the rooster shall not call today
until you have denied Me three times, saying, ‘I do not know Him.’”

34 <34> ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε,
οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι.

34 ho de eipen, Legō soi, Petre,
But He said, “I tell you, “Peter,
ou phōnēsei sēmeron alektōr heōs tris me aparnēsē eidenai.
shall not crow today a rooster until three times Me you deny to know.”

לְדוֹיָאמֵר אֲלֵיהֶם כְּאֲשֶׁר שָׁלַחְתִּי אֶתְכֶם בְּלִי-כִּים וְתַרְמִיל
וְנַעֲלִים הַחֲסֻדָּתָם דָּבָר וַיֹּאמְרוּ לֹא חֲסֻדָּנוּ כָּל:

35. wayo'mer 'aleyhem ka'asher shalach'ti 'eth'kem b'li-kis w'thar'mil un'alim hachasar'tem dabar wayo'm'ru lo' chasar'nu kol.

Luke22:35 He said to them, “When I sent you without a purse or a sack or sandals, did you lack anything?” They said, “We did not lack at all.”

<35> Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν, Οὐθενός.

35 Kai eipen autois, Hote apesteila hymas ater ballantiou kai pēras

And He said to them, “When I sent you without a purse and a beggar’s bag kai hypodēmātōn, mē tinos husterēsate? hoi de eipan, Outhenos.
and sandals, not anything were you in need?” And they said, “Nothing.”

לוי־אמר אליהם אכן עָתָה אֲשֶׁר-לוֹ כִּיס וְשֹׂאֲהוּ
וְכֵן גַּם-אֶת-הַתְּרָמִיל וְאֲשֶׁר אֵין-לוֹ הוּא יִמְכֹּר אֶת-בְּגָדוֹ
וַיִּקְנֶה חֶרֶב:

36. wayo'mer 'aleyhem 'aken `attah 'asher-lo kis yisa'ehu

w'ken gam-'eth-hatar'mil wa'asher 'eyn-lo hu' yim'kor 'eth-big'do w'yiql'neh chareb.

Luke22:36 He said to them, “But now, whoever has a purse should take it and likewise also a sack, and whoever does not have one should sell his garment and buy a sword.”

<36> εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν.

36 eipen de autois, Alla nyn ho echōn ballantion aratō,

And He said to them, “But now the one having a purse let him take it, homoiōs kai pēran, kai ho mē echōn pōlēsatō to himation autou
likewise also a beggar’s bag, and the one not having, let him sell his garment kai agorasatō machairan.
and let him buy a sword.”

לז־כִּי-אֶמַר אֲנִי לָכֶם שְׂצָרֶיךָ עוֹד שְׁיִמְלֹא בִּי הַכְּתוּב הַזֶּה
וְאֶת-פִּשְׁעֵים נִמְנָה כִּי גַם-הַכְּתוּב עָלַי בָּא עַד-קִצּוֹ:

37. ki-'omer 'ani lakem shetsari'k `od sheyimale' bi hakathub hazeh w'eth-psh'im nim'nah ki gam-hakathub `alay ba' `ad-qitso.

Luke22:37 “For I say to you that this Scripture still must be fulfilled by Me, ‘And He was numbered with transgressors.’
For even the Scripture to Me comes to its end.”

<37> λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει.

37 legō gar hymin hoti touto to gegrammenon dei telesthēnai

“For I say to you, that this having been written it is necessary to be fulfilled en emoi, to Kai meta anomōn elogisthē;
in Me, and with lawless persons he was numbered,
kai gar to peri emou telos echei.

for even the thing concerning Me has an end.”

לחַ וַיֹּאמְרוּ אֲדֹנֵינוּ הִנֵּה-כֹה שְׁתֵּי חֶרֶבוֹת וַיֹּאמֶר אֲלֵיהֶם דָּי:

38. wayo'm'ru 'Adoneynu hinneh-phoh sh'tey charaboth wayo'mer 'aleyhem day.

Luke22:38 They said, "Our Adon, Behold, here are two swords."

And He said to them, "Enough."

38> οἱ δὲ εἶπαν, Κύριε, ἰδὸν μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.

38 hoi de eipan, Kyrie, idou machairai hōde duo.

And they said, "Master, Behold swords here are two."

ho de eipen autois, Hikanon estin.

And He said to them, "It is enough."

לְטוֹיֵצָא וַיֵּלֶךְ כְּיוֹם בְּיוֹם אֶל-הַר הַזַּיִתִּים
וַיִּלְכוּ אַחֲרָיו גַּם-תַּלְמִידָיו:

39. wayetse' wayele'k k'yom b'yom 'el-har HaZeythim
wayel'ku 'acharayu gam-tal'midayu.

Luke22:39 And He went out and He did day by day to the Mount of the Zeythim (Olives),
and His disciples also followed after Him.

39> Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν,
ἡκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.

39 Kai exelthōn eporeuthē kata to ethos eis to Oros tōn Elaiōn,

And having gone out He went according to his habit to the mountain of Olives,

ēkolouthēsan de autō kai hoi mathētai.

and followed Him also the disciples.

מַוִּיבֵּא אֶל-הַמָּקוֹם

וַיֹּאמֶר אֲלֵיהֶם הַתַּפְּלָלוּ שְׁלֹא תָבֹאוּ לְיַד נִסְיוֹן:

40. wayabo' 'el-hamaqom
wayo'mer 'aleyhem hith'palalu shel' thabo'u liydey nisayon.

Luke22:40 When He came at the place and said to them,
"Pray that you shall not come into the hands of testing."

40> γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς,
Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

40 genomenos de epi tou topou eipen autois,

And having come to the place He said to them,

Proseuchesthe mē eiselthein eis peirasmon.

"Pray so as not to enter into temptation"

מֵאֵי הוּא נִפְרָד מֵהֶם חֶרֶק כְּקֹלַע אֶבֶן וַיִּכְרַע עַל-בְּרִכּוֹ
וַיִּתְפַּלֵּל לֵאמֹר:

41. w'hu' niph'rad mehem har'cheq kiq'loa' 'aben wayik'ra' `al-bir'kayu
wayith'pale le'mor.

Luke22:41 And **He** parted from them the distance of slinging a stone
and **He** got down on **His** knees and prayed,

<41> καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὥσει λίθου βολὴν
καὶ θείς τὰ γόνατα προσήυχeto

41 kai **autos** apespasthē **ap'** autōn **hōsei** lithou bolēn

And **He** was withdrawn from them about the throw of a stone
kai **theis** ta gonata prosēucheto
and having bent the knees **He** was praying

מבֹּאֲבִי אִם-תִּרְצֶה לְהַעֲבִיר מֵעָלַי אֶת-הַכּוֹס הַזֹּאת
אֵךְ אֵל-יְהִי כְרִצּוֹנִי כִּי אִם-כְּרִצּוֹנְךָ:

42. 'Abi 'im-tir'tseh l'ha`abir me`alay 'eth-hakos hazo'th
'a'k 'al-y'hi kir'tsoni ki 'im-kir'tsoneak.

Luke22:42 saying, "My Father, if You are willing to make this cup pass from Me!
Yet let it not be according to My will but according to Your will."

<42> λέγων, Πάτερ, εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ·
πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.

42 legōn, Pater, ei boulei parenegke touto to potērion ap' emou;

saying, "Father, If You are willing, take away this cup from Me.

plēn mē to thelēma mou alla to son ginesthō.

Nevertheless not My will but Yours let it be."

מַגִּידָא אֱלִיּוֹ מִלְאָךְ מִן-הַשָּׁמַיִם וַיַּחֲזָקוּ:

43. wayera' 'elayu mal'a'k min-hashamayim way'chaz'qehu.

Luke22:43 A messenger from the heavens appeared to Him and strengthened Him.

[[<43> ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.

Î22:43 ōphthē de autō aggelos ap' ouranou enischyōn auton.

And appeared to Him an angel from the heavens strengthening Him.

מִדְּוַחְבְּלֵי-מָוֶת בָּאוּ עָלָיו וַיּוֹסֶף לְהִתְפַּלֵּל בְּחִזְקָה
וַתְּהִי זַעַתּוֹ כְּנִטְפֵי דָם יֹרְדִים לָאָרֶץ:

44. w'cheb'ley-maweth ba'u `alayu wayoseph l'hith'palel b'chaz'qah
wat'hi ze`atho k'nit'phey dam yor'dim la'arets.

Luke22:44 Then the bonds of death came upon Him and He continued to pray in agony.
His sweat was like drops of blood falling to the ground.

<44> καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσήυχeto·
καὶ ἐγένeto ὁ ἰδρὼς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]]

44 kai genomenos en agōniā ektenesteron prosēucheto;

And having been in agony, He was praying more fervently;

kai egeneto ho hidrōs autou hōsei thromboi haimatos katabainontos epi tēn gēn.Ā
and became His sweat as drops of blood falling down upon the ground.

מה וַיָּקָם מִהַתְּפִלָּל וַיָּבֹא אֶל-הַתְּלִמִּידִים וַיִּרְא וְהֵנָּם יֹשְׁנִים מִיָּגוֹן:

45. wayaqam mehith'palel wayabo' 'el-hatal'midim
wayar' w'hinam y'shenim miyagon.

Luke22:45 He rose from praying and came to the disciples
and saw them that they were sleeping out of sorrow.

<45> καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς
ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης,
45 kai anastas apo tēs proseuchēs elthōn pros tous mathētas
And having arisen from prayer and having come to the disciples
heuren koimōmenous autous apo tēs lypēs,
He found them sleeping from grief,

מֹוֹיָאֵמֶר אֶלֵיהֶם לָמָּה תִישְׁנוּ קוֹמוּ
וְהַתְּפִלָּלוּ שָׁלֹא תָבֹאוּ לְיַד נִסְיוֹן:

46. wayo'mer 'aleyhem lamah thishanu qumu
w'hith'palalu shel' thabo'u liydey nisayon.

Luke22:46 He said to them, “Why are you sleeping?
Arise and pray that you shall not come into the hands of testing!”

<46> καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε,
ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
46 kai eipen autois, Ti katheudete? anastantes proseuchesthe,
And He said to them, “Why are you sleeping? Having arisen, pray,
hina mē eiselhēte eis peirasmon.
lest you enter into temptation.”

מִז עוֹדְנוּ מְדַבֵּר וְהִנֵּה הַמּוֹן עָם וְאַחַד מִשְׁנֵי הָעָשָׂר
הַנִּקְרָא יְהוּדָה הֵלֵךְ לִפְנֵיהֶם וַיִּקְרַב אֶל-יְהוֹשֻׁעַ לְנִשֵּׁק-לוֹ:

47. `odenu m'daber w'hinneh hamon `am w'echad mish'neym he`asar haniq'ra'
Yahudah hole'k liph'neyhem wayiq'rab 'el-Yahushua lin'shaq-lo.

Luke22:47 While He was still speaking, behold, a crowd of people and one of the twelve
who is called Yahudah was going before them. He drew near unto Oυαχ14 to kiss Him.

<47> Ἐπὶ αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας
εἰς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν.
47 Eti autou lalountos idou ochlos,
Yet Him speaking, behold a crowd,
kai ho legomenos Ioudas heis tōn dōdeka proērchetō autous
and the one being called Judas, one of the twelve, was going before them
kai ēggisen tō Iēsou philēsai auton.
and he drew near to Yahushua to kiss Him.

מֹוֹיָאֵמֶר אֶלָּיו יְהוֹשֻׁעַ

יְהוּדָה הַבִּנְשִׁיקָה אֶתָּה מוֹסֵר אֶת-בֶּן-הָאָדָם:

48. wayo'mer 'elayu Yahushuà

Yahudah habin'shiqah 'attah moser 'eth-Ben-ha'Adam.

Luke22:48 But OW⁴¹⁴ said to him,

“Yahudah, are you betraying the Son of Man with a kiss?”

<48> Ἰησοῦς δὲ εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

48 Iēsous de eipen autō, Iouda, philēmati ton huion tou anthrōpou paradidōs?

And Yahushua said to him, “Judas, with a kiss the Son of Man do you betray?”

מִטְּוִהָאֲנָשִׁים אֲשֶׁר אֵתוֹ רָאוּ אֶת אֲשֶׁר יְהִיָּה

וַיֹּאמְרוּ אֵלָיו אֲדֹנֵינוּ הֲנִכָּה בְּחֶרֶב:

49. w'ha'anashim 'asher 'ito ra'u 'eth 'asher yih'yeh

wayo'm'ru 'elayu 'Adoneynu hanakeh bechareb.

Luke22:49 The men who were with Him saw what was going to happen

and they said to Him, “Our Adon, should we strike with the sword?”

<49> ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν, Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;

49 idontes de hoi peri auton to esomenon eipan,

But having seen the ones around Him the thing going to be. They said,

Kyrie, ei pataxomen en machairē?

“Master, if we shall strike with a sword?”

נֹכַח אֶחָד מֵהֶם אֶת-עֶבֶד הַכֹּהֵן הַגָּדוֹל

וַיִּקְצֹץ אֶת-אָזְנוֹ הַיְּמָנִית:

50. waya'k 'echad mehem 'eth-`ebed hakohen hagadol

way'qatsets 'eth-'az'no hay'manith.

Luke22:50 One of them struck the servant of the high priest

and cut off his right ear.

<50> καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον

καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.

50 kai epataxen heis tis ex autōn tou archiereōs ton doulon

And struck a certain one of them of the chief priest the servant

kai apheilen to ous autou to dexion.

and cut off his ear the right one.

נֹא וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר רַב עֲתָה הֲרָפוּ וַיָּנַע בְּאָזְנוֹ וַיִּרְפָּאֵהוּ:

51. waya'an Yahushuà wayo'mer rab 'attah har'pu wayiga` b'az'no wayir'pa'ehu.

Luke22:51 OW⁴¹⁴ answered and said, “Enough! Now desist!”

And He touched his ear and healed it.

<51> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰτε ἕως τούτου·

καὶ ἀψάμενος τοῦ ὠτίου ἰάσατο αὐτόν.

51 apokritheis de ho Iēsous eipen, Eate heōs toutou;

And having answered Yahushua said, "Stop! No more of this!"
kai hapsamenos tou ōtiou iasato auton.
And having touched the ear He healed him.

נבֿוי־אמר יהושע אל ראשי הכהנים
ושרי המקדש והזקנים אשר באו עליו לאמר
כצאת על-פריץ יצאתם עלי בחרבות ובמקלות:

52. wayo'mer Yahushua 'el ra'shey hakohanim w'sarey haMiq'dash w'haz'qenim
'asher ba'u `alayu le'mor k'tse'th `al-parits y'tsa'them `alay bacharaboth ub'maq'loth.

Luke22:52 OWY spoke to the chief priests and rulers of the Temple
and the elders who came against Him, saying, "You come out against Me
like one comes out against a robber, with swords and with sticks,"

<52> εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς
καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους,
Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων;

52 eipen de Iēsous pros tous paragenomenous ep' auton archiereis
And said Yahushua to the ones having come against Him, the chief priests
kai stratēgous tou hierou kai presbyterous,
and captains of the temple and the elders,
Hōs epi lēstēn exēlthate meta machairōn kai xylōn?
"As against a thief did you come out with swords and clubs?"

נגֿאנכי הייתי עמכם במקדש יום יום ולא-שלחתם
ידכם בי ואולם זאת שעתכם וזה שלטון החושך:

53. w'anoki hayithi `imakem baMiq'dash yom yom w'lo'-sh'lach'tem yed'kem bi
w'ulam zo'th sh'`ath'kem w'zeh shil'ton hachshe'k.

Luke22:53 "even though I was with you in the Temple daily and you did not reach
your hands against Me. But this is your hour, and this is the dominion of darkness!"

<53> καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ,
ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτους.

53 kath' hēmeran ontos mou meth' hymōn en tō hierō ouk exeteinate tas cheiras
"Daily being me with you in the temple you did not stretch out your hands
ep' eme, all' hautē estin hymōn hē hōra kai hē exousia tou skotous.
against Me, but this is your hour and the authority of darkness."

נדֿבתפשו אותו ויוליכוהו וביאהו בית הכהן הגדול
ופטרום הלך אחריו מרחוק:

54. wayith'p'so 'otho wayolikuhu way'bi'uhu beyth hakohen hagadol
uPhet'ros hole'k 'acharayu merachoaq.

Luke22:54 They captured Him and led Him away and brought Him
to the house of the high priest;. Petros (Kepha) was following after Him at a distance.

<54> Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως·

ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

54 Syllabontes de auton ēgagon kai eisēgagon

And having seized Him they led Him away and brought Him
eis tēn oikian tou archiereōs; ho de Petros ēkolouthei makrothen.
into the house of the chief priest. And Peter was following from a distance.

נה ויהי כי-בערו אש בתוך החצר וישבו יחדו
וילשב גם-פטרוס בתוכם:

55. way'hi ki-bi`aru 'esh b'tho'k hechatser wayesh'bu yach'daw
wayesheb gam-Pet'ros b'thokam.

Luke22:55 And it came to pass that they lit a fire in the middle of the courtyard
and sat together. Petros (Kepha) also sat among them.

<55> περιψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς
καὶ συγκαθισάντων ἐκάθητο ὁ Πέτρος μέσος αὐτῶν.

55 periapsantōn de pyr en mesō tēs aulēs

And they having kindled a fire in the middle of the courtyard
kai sygekathisantōn ekathēto ho Petros mesos autōn.
and having sat down together, was sitting Peter in the middle of them.

נותראהו שפחה אחת יושב נגד האור ותפט-בו
ותאמר גם-זה היה עמו:

56. watir'ehu shiph'chah 'achath yosheb neged ha'ur watabet-bo
wato'mer gam-zeh hayah `imo.

Luke22:56 A certain maid saw him sitting across from the flame
and she looked intently at him. She said, "This one was also with Him."

<56> ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς
καὶ ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν.

56 idousa de auton paidiskē tis kathēmenon pros to phōs

And having seen him a certain servant girl sitting near the light
kai atenisasa autō eipen, Kai houtos syn autō ēn;
and having looked intently at him she said, "And this one with Him was."

נזיכחש-בו ויאמר אנשה לא ידעתיו:

57. way'kachesh-bo wayo'mar 'ishah lo' y'da'tiu.

Luke22:57 He denied it and said, "Woman, I do not know Him."

<57> ὁ δὲ ἡρνήσατο λέγων, Οὐκ οἶδα αὐτόν, γύναι.

57 ho de ērnēsato legōn, Ouk oida auton, gynai.

But he denied it saying, "I do not know Him, woman."

נח ועוד מעט ויראהו איש אחר ויאמר גם-אתה מהם
ויאמר פטרוס בן-אדם לא מהם אנכי:

58. w'od m`at wayir'ehu 'ish 'acher wayo'mer gam-'attah mehem

wayo'mer Pet'ros ben-'adam lo' mehem 'anoki.

Luke22:58 After a little while another man saw him and said, "You are one of them too."
Petros (Kepha) said, "Son of man, I am not one of them!"

<58> καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ.
ὁ δὲ Πέτρος ἔφη, Ἄνθρωπε, οὐκ εἰμί.

58 kai meta brachy heteros idōn auton ephē,
And after a short while another having seen him said,
Kai sy ex autōn ei. ho de Petros ephē, Anthrōpe, ouk eimi.
"and you of them are." But Peter said, "Man, I am not."

נט ואַחרי עֵבֶר כְּשָׁעָה אַחַת טָעַן אִישׁ אַחֵר לֵאמֹר
אֲמַנְם גַּם-זֶה הָיָה עִמּוֹ כִּי-גַלִּילִי גַם-הוּא:

59. w'acharey `abor k'sha`ah 'achath ta`an 'ish 'acher le'mor
'am'nam gam-zeh hayah `imo ki-G'lili gam-hu'.

Luke22:59 After about one hour passed, another man rose up, saying,
"Surely this one also was with Him, for he is a Galilean also."

<59> καὶ διαστάσης ὥσεὶ ὥρας μιᾶς ἄλλος τις διῖσχυρίζετο λέγων,
'Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν.

59 kai diastasēs hōsei hōras mias allos tis diischyrizeto legōn,
And having passed about one hour, and a certain other was insisting saying,
Ep' alētheias kai houtos met' autou ēn, kai gar Galilaios estin.
"Based on truth also this one with Him was, for also a Galilean he is."

ס וַיֹּאמֶר פֶּטְרוֹס בֶּן-אָדָם לֹא יָדַעְתִּי מָה אַתָּה אֹמֵר
וְעוֹדֵנִי מְדַבֵּר וְהַתְּרַנְּגוֹל קָרָא:

60. wayo'mer Pet'ros Ben-'adam lo' yada`ti mah 'attah 'omer
w'odenu m'daber w'hatar'n'gol qara'.

Luke22:60 Petros (Kepha) said, "Son of man, I do not know what you are talking about!"
And while he was still speaking, the rooster called.

<60> εἶπεν δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.
καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ.

60 eipen de ho Petros, Anthrōpe, ouk oida ho legeis.
But said Peter, "Man, I do not know what you are saying,"
kai parachrēma eti lalountos autou ephōnēsen alektōr.
and immediately while him speaking, a rooster crowed.

סא וַיִּפֶּן הָאָדָם וַיַּבֵּט אֶל-פֶּטְרוֹס וַיִּזְכֹּר אֶת-דְּבַר הָאָדָם
אֲשֶׁר דִּבֶּר אֵלָיו לֵאמֹר בְּטָרֶם יִקְרָא הַתְּרַנְּגוֹל
תִּכְחַשׁ-בִּי שָׁלֹשׁ פְּעָמִים:

61. wayiphen ha'Adon wayabet 'el-Pet'ros wayiz'kor Pet'ros 'eth-d'bar ha'Adon
'asher diber 'elayu le'mor b'terem yiq'ra' hatar'n'gol t'kachesh-bi shalsh p'amim.

Luke22:61 The Adon turned and looked intently toward Petros (Kepha), and Petros (Kepha) remembered the Word of the Adon that He had spoken to him, saying, “Before a rooster calls, you shall disown Me three times.”

<61> καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ,
καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι
Πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.

61 kai strapheis ho kyrios eneblepsen tō Petrō,
And having turned the Master looked at Peter,
kai hypemnēsthē ho Petros tou hrēmatos tou kyriou hōs eipen autō hoti
and was reminded Peter of the Word of the Master when He said to him
Prin alektora phōnēsai sēmeron aparnēsē me tris.
“Before a rooster crows today you shall deny Me three times.”

סב וַיֵּצֵא פֶטְרוֹס הַחוּצָה וַיִּמָּרַר בִּבְכִי:

62. wayetse' Phet'ros hachutsah way'marar babeki.

Luke22:62 And Petros (Kepha) went outside and wept bitterly.

<62> καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

62 kai exelthōn exō eklausen pikrōs.
And having gone outside he cried bitterly.

סג וְהָאֲנָשִׁים אֲשֶׁר אָחָזוּ אֶת-יְהוֹשֻׁעַ הִתְעַלְלוּ בוֹ וַיַּכּוּהוּ:

63. w'ha'anashim 'asher 'achazu 'eth-Yahushuà hith'al'lu bo wayakuhu.

Luke22:63 The men that had seized Ow^{אחזו} mistreated Him and struck Him.

<63> Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες,

63 Kai hoi andres hoi synechontes auton
And the men, the ones having in custody Him
enepaizon autō derontes,
were ridiculing Him and beating Him.

סד וַיִּכְּפוּ אֶת-רֹאשׁוֹ וַיַּכּוּהוּ עַל-פָּנָיו

וַיִּשְׁאַלְהוּ לֵאמֹר הֲנִבֵּא מִי הוּא הַמַּכָּה אוֹתְךָ:

64. wayechephu 'eth-ro'sho wayakuhu `al-panayu wayish'aluhu le'mor hinabe' mi hu' hamakeh 'otha'k.

Luke22:64 They covered His head and struck Him on His face and they asked Him, saying, “Prophecy! Who is the one that struck You?”

<64> καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες,
Προφήτευσον, τίς ἐστὶν ὁ παίσας σε;

64 kai perikaluuantes auton epērōtōn legontes,
And having blindfolded Him they were questioning Him saying,
Prophēteuson, tis estin ho paisas se?
“Prophecy, who is the one having hit You?”

סו וְעוֹד גְּדוּפִים אַחֲרֵים הִרְבּוּ עָלָיו:

65. w'`od giduphim 'acherim hir'bu `alayu.

Luke22:65 They continued with much more other blasphemies against Him.

<65> καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

65 kai hetera polla blasphemountes elegon eis auton.

And many other things blaspheming they were speaking against Him.

סוּ וּבְהִיָּת הַבִּקֹּר נִקְהָלוּ זִקְנֵי הָעָם וְרֹאשֵׁי הַכֹּהֲנִים
וְהַסּוֹפְרִים וַיַּעֲלֵהוּ לִפְנֵי סִנְהֶדְרִין שְׁלָהֶם
וַיֹּאמְרוּ אִם הַמָּשִׁיחַ אַתָּה הֵגֵד-לָנוּ:

66. ubih'yoth haboqer niq'halu ziq'ney ha'am w'ra'shey hakohanim
w'hasoph'rim waya`aluhu liph'ney san'hed'rin shelahem
wayo'm'ru 'im haMashiyach 'attah haged-lanu.

Luke22:66 When it was morning, the elders of the people and the chief priests and the scribes assembled. They brought Him up before their council and said, "If You are the Mashiyach, tell us."

<66> Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν

66 Kai hōs egeneto hēmera, synēchthē to presbyterion tou laou,

And when it became day, were gathered together the elders of the people,
archiereis te kai grammateis,
both the chief priests and the scribes,
kai apēgon auton eis to synedrion autōn
and they led away Him to their council

סוּ וַיֹּאמֶר אֲלֵיהֶם אִם-אֶגִּיד לָכֶם לֹא תֹאמִינוּ:

67. wayo'mer 'aleyhem 'im-'agid lakem lo' tha'aminu.

Luke22:67 He said to them, "If I tell you, you would not believe it."

<67> λέγοντες, Εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς,
'Εὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·

67 legontes, Ei sy ei ho Christos, eipon hēmin. eipen de autois,

saying, "If you are the Anointed One, tell us. But He said to them,

Ean hymin eipō, ou mē pisteusēte;

"If I say this to you you shall by no means believe."

סוּ וְאִם-אֶשְׂאֵל לֹא-תַשִּׁיבוּ דָבָר וְלֹא תִשְׁלַחֲנִי:

68. w'im-'esh'al lo'-thashibu dabar w'lo' th'shal'chuni.

Luke22:68 "And if I ask, you would not answer a word, nor you would send Me away."

<68> εἰδὲ ἐρωτήσω, οὐ μὴ ἀποκριθῇτε.

68 ean de erōtēsō, ou mē apokrihēte.

"And if I question you, you shall by no means answer."

סט אָבֿל מַעֲתָה יִהְיֶה בֶן־הָאָדָם יֹשֵׁב לְיָמִין גְּבוּרַת הָאֱלֹהִים:

69. 'abal me'attah yih'yeh Ben-ha'Adam ysheb liymin g'burath ha'Elohim.

Luke22:69 “But from now on the Son of Man shall be sitting at the right hand of the power of Elohim.”

<69> ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.

69 apo tou nyn de estai ho huios tou anthrōpou kathēmenos

“From now on but shall be the Son of Man sitting

ek dexiōn tēs dynameōs tou theou.

at the right of the power of Elohim.”

עֲוִיאֲמָרוּ כֻּלָּם הֲאֵתָה אַפּוּא הוּא בֶן־הָאֱלֹהִים

וַיֹּאמֶר אֲלֵיהֶם אַתֶּם אֲמַרְתֶּם כִּי־אֲנִי הוּא:

70. wayo'm'ru kulam ha'attah 'epho' hu' ben-ha'Elohim wayo'mer 'aleyhem 'attem 'amar'tem ki-'ani hu'.

Luke22:70 They all said, “Then are You the Son of Elohim?”

He said to them, “You have said that I am He.”

<70> εἶπαν δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι.

70 eipan de pantes, Sy oun ei ho huios tou theou?

And said everyone, “Then You are the Son of Elohim?”

ho de pros autous ephē, Hymeis legete hoti egō eimi.

And to them He said, “You are saying that I am.”

עֲוִיאֲמָרוּ מַה־לָּנוּ עוֹד לְבַקֵּשׁ עֲדִים הֲלֹא בְּאָזְנֵינוּ

נִשְׁמַעְנִיהָ מִפִּי:

71. wayo'm'ru mah-lanu `od l'baqesh `edim halo' b'az'neynu sh'ma`nuah mipiu.

Luke22:71 They said, “Why do we need to seek more witnesses?

For we have not heard it in our ears from His mouth.”

<71> οἱ δὲ εἶπαν, Τί ἔτι ἔχομεν μαρτυρίας χρεῖαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

71 hoi de eipan, Ti eti echomen martyrias chreian?

And they said “Why still do we have need a witness?

autoi gar ēkousamen apo tou stomatos autou.

For ourselves we heard from His mouth.”

Chapter 23

Shavua Reading Schedule (18th sidrot) - Luke 23 - 24

אֻיָּקָם כָּל־קְהָלָם וַיּוֹלִיכֵהוּ אֶל־פִּילָטוֹס:

1. wayaqam kal-q'halam wayolikuhu 'el-Pilatos.

Luke23:1 Their entire assembly rose up and led Him to Pilatos.

23:1> Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον.

1 Kai anastan hapan to plēthos autōn ēgagon auton epi ton Pilaton.

And having arisen the whole multitude of them led Him before Pilate.

בּוֹיַחֲלוֹ לְדַבֵּר עָלָיו שְׂטָנָה לֵאמֹר אֶת־זֶה מְצֹאֲנוּ
מְסִית אֶת־הָעָם וּמִנֵּעַ אוֹתוֹ מִתַּת מַס לְקִיסָר בְּאָמְרוֹ
כִּי הוּא מֶלֶךְ הַמַּשִּׁיחִים:

2. wayachelu l'daber `alayu sit'nah le'mor 'eth-zeh matsa'nu mesith 'eth-ha`am
umone`a 'otho miteth mas l'Qeysar b'am'ro ki hu' Mele'k haMashiyach.

Luke23:2 They began to speak against Him accusingly, saying,

“We found this one inciting the people and preventing them from paying taxes to Qeysar by saying that He was the King the Mashiach.”

2> ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες,

Τοῦτον εὗραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν

καὶ κωλύοντα φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

2 ērxanto de katēgorein autou legontes,

and they began to accuse Him saying,

Touton heuramen diastrephonta to ethnos hēmōn

“This one we found misleading our nation

kai kōluonta phorous Kaisari didonai

and forbidding taxes to be paid to Caesar

kai legonta heauton Christon basilea einai.

and calling himself the Anointed One and that He is to be a King.”

גּוֹיִשְׁאָלְהוּ פִּילָטוֹס לֵאמֹר הֲאַתָּה מֶלֶךְ הַיְּהוּדִים וַיַּעַן
וַיֹּאמֶר אַתָּה אָמַרְתָּ:

3. wayish'alehu Philatos le'mor ha'attah Mele'k haYahudim
waya'an wayo'mer 'attah 'amar'at.

Luke23:3 So Philatos asked Him, saying, “Are You the King of the Yahudim?”

And He answered and said, “You have said it.”

3> ὁ δὲ Πιλάτος ἠρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.

3 ho de Pilatos ērōtēsen auton legōn, Sy ei ho basileus tōn Ioudaiōn?

and Pilate questioned Him saying, “Are you the King of the Jews?”

ho de apokritheis autō ephē, Sy legeis.

And having answered him He said, “You are saying.”

וַיֹּאמֶר פִּילָטוֹס אֶל־הָאִשִּׁי הַכֹּהֲנִים
וְאֶל־הַמּוֹן הָעָם לֹא־מְצֹאֲתִי אִשְׁמָה בְּאִישׁ הַזֶּה:

4. wayo'mer Pilatos 'el-ra'shey hakohananim

w'el-hamon ha`am lo'-matsa'thi 'ash'mah ba'ish hazeh.

Luke23:4 Then Pilatos said to the chief priests and to the crowd of the people,
“I have not found guilt in this man.”

<4> ὁ δὲ Πιλάτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους,
Οὐδὲν εὕρισκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

4 ho de Pilatos eipen pros tous archiereis kai tous ochlous,
and Pilate said to the chief priests and the crowds,
Ouden heuriskō aition en tō anthrōpō toutō.
“I find no guilt in this man.”

הַיְהוּדִים הִתְאַמְּצוּ לְדַבֵּר מִדִּים הוּא אֶת-הָעָם בְּלִמְדוֹ
בְּכָל-יְהוּדָה קָחַל מִן-הַגָּלִיל וְעַד-הֵנָּה:

5. w'hem hith'am'tsu l'daber madiach hu' 'eth-ha'am b'lam'do
b'kal-Yahudah hachel min-haGalil w'ad-henah.

Luke23:5 They intensified in speaking, “He seduces the people by His teaching
in all of Yahudah, starting from the Galil and to here!”

<5> οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασεῖει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας,
καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε.

5 hoi de epischuon legontes hoti Anaseiei ton laon
but they were insisting saying, “He incites the people,
didaskōn kath' holēs tēs Ioudaias, kai arxamenos apo tēs Galilaias heōs hōde.
teaching throughout all of Judea having begun from Galilee to here.”

וַיְהִי כַשְׁמַע פִּילָטוֹס אֶת-שֵׁם הַגָּלִיל
וַיִּשְׁאַל אִם-הוּא אִישׁ גָּלִילִי:

6. way'hi kish'mo'a Pilatos 'eth-shem haGalil wayish'al 'im-hu' 'ish G'lili.

Luke23:6 And it came to pass when Pilatos heard the name of the Galil,
he asked if He was a Galilean man.

<6> Πιλάτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖος ἐστίν,
6 Pilatos de akousas epērōtēsen ei ho anthrōpos Galilaios estin,
and Pilate having heard questioned if the man is a Galilean,

זֶכְרְאֶשֶׁר יָדַע כִּי-מִמְּשָׁלַת הוֹרְדוֹס הוּא שְׁלָחוּ אֶל-הוֹרְדוֹס
אֶשֶׁר הָיָה גַם-הוּא בִירוּשָׁלַיִם בַּיָּמִים הָאֵלֶּה:

7. w'ka'asher yada` ki-mimem'sheleth Hor'dos hu' sh'lacho 'el-Hor'dos
'asher hayah gam-hu' biYrushalam bayamim ha'eleh.

Luke23:7 And once he knew that He was from Hordos's dominion,
he sent Him to Hordos, who was also in Yerushalam in those days.

<7> καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην,
ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

7 kai epignous hoti ek tēs exousias Hērōdou estin anepempsen auton pros Hērōdēn,
and having learned that of the authority of Herod He is, he sent Him to Herod,

onta kai auton en Hierosolymois en tautais tais hēmerais.
being also Him in Jerusalem in these days.

חַוִּישְׁמַח הוֹרְדוֹס עַד-מְאֹד כִּרְאוֹתוֹ אֶת-יְהוֹשֻׁעַ
כִּי מִיָּמִים רַבִּים הִתְאַוָּה לִרְאוֹת אֹתוֹ כִּי-שָׁמַע אֶת-שְׁמֵעוֹ
וַיִּקְן לִרְאוֹת אוֹת אֲשֶׁר יַעֲשֶׂה:

8. wayis'mach Hor'dos `ad-m'od kir'otho 'eth-Yahushua ki miyamim rabbim
hith'auah lir'oth 'otho ki-shama 'eth-sham' o way'qaw lir'oth 'oth 'asher ya`aseh.

Luke23:8 Hordos rejoiced greatly when he saw **וַיִּקְן**, because he had desired to see Him for many days. For he had heard the news of Him and had hoped to see a sign that He would do.

8> ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν,
ᾧ γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν
διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἡλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

8 ho de Hērōdēs idōn ton Iēsoun echarē lian,
and Herod having seen Yahushua rejoiced greatly,
ēn gar ex hikanōn chronōn thelōn idein auton dia to akouein peri autou
for he was for a long time wanting to see Him because he hears things about Him
kai ēlpizen ti sēmeion idein hyp' autou ginomenon.
and he was hoping some sign to see by Him being performed.

טוֹיָרֵב לִשְׂאֹל אוֹתוֹ וְהוּא לֹא-הִשִּׁיב אוֹתוֹ דְּבָר:

9. wayereb lish'ol 'otho w'hu' lo'-heshib 'otho dabar.

Luke23:9 And he asked Him more things, but He answered him nothing.

9> ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.
9 epērōta de auton en logois hikanois, autos de ouden apekrinato autō.
and he was questioning Him with many words, but He answered nothing to him.

יַוִּיעַמְדוּ רָאשֵׁי כַּהֲנִים וְסוֹפְרִים
וַיִּתְחַזְּקוּ לְדַבֵּר עָלָיו שְׁטָנָה:

10. waya'am'du ra'shey hakohanim w'hasoph'rim
wayith'chaz'qu l'daber `alayu sit'nah.

Luke23:10 And the chief priests and the scribes stood and vigorously spoke accusation against Him.

10> εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ.
10 heistēkeisan de hoi archiereis kai hoi grammateis eutonōs katēgorountes autou.
and had stood the chief priests and the scribes vehemently accusing Him.

יַאֲוִיבְז אוֹתוֹ הוֹרְדוֹס הוּא וַיַּצְבְּאוּתָיו וַיִּהְתֵּל-בּוֹ
וַיִּלְבֹּשׂ אוֹתוֹ בֶּגֶד זְהוּרִית וַיִּשְׁלַחְהוּ אֶל-פִּילָטוֹס:

11. wayibez 'otho Hor'dos hu' w'tsib'othayu way'hathel-bo

wayal' besh 'otho beged z'horith wayish'lachehu 'el-Pilatos.

Luke23:11 And Hordos treated Him with contempt, along with his soldiers.
He mocked Him and dressed Him in a crimson garment and sent Him to Pilatos.

<11> ἐξουθενήσας δὲ αὐτὸν [καὶ] ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ
καὶ ἐμπαίξας περιβαλὼν ἐσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

11 exouthenēsas de auton [kai] ho Hērōdēs syn tois strateumasin autou
and having treated with contempt Him even Herod with his troops
kai empaixas peribalōn esthēta lampran
also having ridiculed Him, having clothed Him in bright clothing
anepempsen auton tō Pilatō.
they sent back Him to Pilate.

יב ביום ההוא נעשו פילטוס והורדוס אהבים זה לזה
כי לפנים איבה ביניהם:

12. bayom hahu' na'aso Pilatos w'Hor'dos 'ohabim zeh lazeh
ki l'phanim 'eybah beyneyhem.

Luke23:12 On that day, Pilatos and Hordos had made friends with one another,
because previously there had been animosity between them.

<12> ἐγένοντο δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πιλάτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·
προϋπήρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

12 egenonto de philoi ho te Hērōdēs kai ho Pilatos en autē tē hēmera met' allēlōn;
and became friends both Herod and Pilate on this very day with one another.
proupērchon gar en echthra ontes pros autous.
For they were previously at enmity being towards themselves.

יג ויקרא פילטוס את ראשי הכהנים ואת השריים ואת העם:

13. wayiq'ra' Philatos 'eth-ra'shey hakohanim w'eth-hasarim w'eth-ha'am.

Luke23:13 Pilate called the chief priests and the rulers and the people.

<13> Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν

13 Pilatos de sygkalesamenos tous archiereis
and Pilate having called together the chief priests
kai tous archontas kai ton laon
and the authorities and the people

יד ויאמר אליהם הבאתם לפני את האיש הזה כמסית את העם
והנה אנכי מקרתי לעיניכם ולא מצאתי באיש הזה
כל-אשמה מן הדברים אשר אתם טוענים אותו:

14. wayo'mer 'aleyhem habe'them l'phanay 'eth-ha'ish hazeh k'mesith 'eth-ha'am
w'hinne' 'anoki chaqar'tiu l'eyneykem
w'lo' matsa'thi ba'ish hazeh kal-'ash'mah min-had'barim 'asher 'attem to`anim 'otho.

Luke23:14 He said to them, “You have brought this man before me
as one who incites the people, but behold, I having investigated Him before your eyes

and I have **not** found **in** this man **any** guilt of the things that you are charging Him with.”

<14> εἶπεν πρὸς αὐτούς, Προσηνέκατέ μοι τὸν ἄνθρωπον τοῦτον
ὥς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὔρον
ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ’ αὐτοῦ.

14 eipen pros autous, Prosēnegkate moi ton anthrōpon touton hōs apostrephonta ton laon,
said to them, “You brought to me this man as causing to revolt the people,
kai idou egō enōpion hymōn anakrinas outhen heuron
and behold I before you having examined him found **nothing**
en tō anthrōpō toutō aition hōn katēgoreite kat’ autou.
in this man of the crime of which you make accusations against Him.”

טוּגַם-הוֹרְדוֹס לֹא מָצָא כִּי הִשִּׁיבוּ אֵלָינוּ
וְהִנֵּה אֵין-חֲטָא מוֹת לְאִישׁ הַזֶּה:

15. w’gam-Hor’dos lo’ matsa’ ki heshibo ‘eleynu
w’hinneh ‘eyn-chet’ maweth la’ish hazeh.

Luke23:15 Herod also did not find it, for he returned Him to us.
and behold, this man does not have a sin punishable by death.

<15> ἀλλ’ οὐδὲ Ἡρώδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς,
καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ.

15 all’ oude Hērōdēs, anepempsen gar auton pros hēmas,
and neither did Herod, for he sent back Him to us,
kai idou ouden axion thanatou estin pepragmenon autō;
and behold nothing worthy of death has been done by Him.

טז עַל-כֵּן אִסְרֵנוּ וְאַתִּירֵנוּ:

16. `al-ken ‘ayas’renu w’atirenu.

Luke23:16 “Therefore, I shall punish Him and release Him.”

<16> παιδεύσας οὖν αὐτὸν ἀπολύσω.

16 paideusas oun auton apolysō.
“Therefore, having disciplined Him I shall release Him.”

יִזְלוּ הָיָה לְחַתִּיר לָהֶם חֲבוּשׁ אֶחָד בְּיָמֵי הַחֵג:

17. w’lo hayah l’hatir lahem chabush ‘echad biymey hechag.

Luke23:17 [Now he was obliged to release to them at the days of the feast one prisoner.]

<17> ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐορτὴν ἓνα.

17 anagkēn de eichen apoluein autois kata heortēn hena.
[Now he had need to release to them one at the festival.]

יַחַד וַיִּצְעֲקוּ כָל-הַמוֹנִם וַיֹּאמְרוּ הָסֵר אֶת-זֶה
וְחַתֵּר לָנוּ אֶת בַּר-אָבָא:

18. wayits’`aqu kal-hamonam wayo’m’ru haser ‘eth-zeh w’hater lanu ‘eth Bar-‘Abba’.

Luke23:18 All of their crowd cried out and said,
“Punish this one, and release for us Bar Abba!”

<18> ἀνέκραγον δὲ πανμπληθεὶ λέγοντες,
Aἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββάν·

18 anekragon de pamlēthei legontes, Aire touton,

But they cried out all together saying, “Take away this one,
apolyson de hēmin ton Barabban;
and release to us Barabbas.”

יְהוּא הָיָה אָסוּר בֵּית הַכֶּלָא עַל-דְּבַר מֶרְדָּ
אֲשֶׁר-נִהְיָה בְּעִיר יְעֵל-רִצָּח:

19. w’hu’ hayah ‘asur beyth hakele’ `al-d’bar mered ‘asher-nih’yah ba`ir w’`al-ratsach.

Luke23:19 He had been locked in the house of prison for an incident of rebellion
that occurred in the city, and for murder.

<19> ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει
καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.

19 hostis ēn dia stasin tina genomenēn en tē polei

who was because of some insurrection having occurred in the city

kai phonon blētheis en tē phylakē.

and a murder thrown into prison.

כּוֹיֹסֶף פִּילָטוֹס וַיְדַבֵּר אֲלֵיהֶם כִּי חָפֵץ לְהַתִּיר אֶת-יְהוֹשֻׁעַ:

20. wayoseph Pilatos way’daber ‘aleyhem ki chaphets l’hatir ‘eth-Yahushua.

Luke23:20 Pilatos spoke to them once more, because he desired to release Oωηῃῃῃ.

<20> πάλιν δὲ ὁ Πιλᾶτος προσεφώνησεν αὐτοῖς θέλων ἀπολῦσαι τὸν Ἰησοῦν.

20 palin de ho Pilatos prosephōnēsen autois thelōn apolysai ton Iēsoun.

and again Pilate addressed them wishing to release Yahushua.

כּאִיְהִמָּה קָרְאוּ לְאֹמֶר הַצֵּלֵב אוֹתוֹ הַצֵּלֵב:

21. w’hemah qar’u le’mor hats’leb ‘otho hats’leb.

Luke23:21 But they called out saying, “Crucify Him, crucify!”

<21> οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρου σταύρου αὐτόν.

21 hoi de epephōnoun legontes, Staurou staurou auton.

but they were crying out saying “Crucify Him, crucify Him.”

כּבּוֹיֹאמֶר אֲלֵיהֶם פַּעַם שְׁלִישִׁית מָה עֹשֶׂה זֶה רָעָה

כָּל-מִשְׁפָּט מָוֶת לֹא-מִצָּאתִי בּוֹ עַל-כֵּן אֲיַסְרֶנּוּ וְאֶתִירֶנּוּ:

22. wayo’mer ‘aleyhem pa’am sh’lishith meh `asah zeh ra`ah kal-mish’pat
maweth lo’-matsa’thi bo `al-ken ‘ayas’renu w’atirenu.

Luke23:22 And he said to them a third time, “What evil has this one done?

I have not found anything in Him for a death sentence!

Therefore I shall punish Him and release Him.”

<22> ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος;
οὐδὲν αἷτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

22 ho de triton eipen pros autous, Ti gar kakon epoiēsen houtos?
and a third time he said to them, "Why, what evil did this one?

ouden aition thanatou heuron en autō;

No crime worthy of death did I find in Him.

paideusas oun auton apolysō.

therefore, having disciplined Him I shall release Him."

כגוּיַפְצְרוּ בוּ בְּקוֹל גָּדוֹל וַיִּבְקְשׁוּ אֲשֶׁר יִצְלַב
וַיִּחְזַק קוֹלָם וְקוֹל רְאִשֵׁי הַכֹּהֲנִים:

23. wayiph'ts'ru bo b'qol gadol way'baq'shu 'asher yitsaleb
wayechezaq qolam w'qol ra'shey hakohanim.

Luke23:23 They urged him, with loud voice and asked that He be crucified,
and their voices and the voices of the chief priests intensified.

<23> οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι,
καὶ κατίσχυον αἱ φωναὶ αὐτῶν.

23 hoi de epekeinto phōnais megalais aitoumenoi auton staurōthēnai,
but they insisted with loud voices demanding Him to be crucified,

kai katischuon hai phōnai autōn.

and were prevailing their voices.

כדוַיִּגְזֹר פִּילָטוֹס אֲשֶׁר תַּעֲשֶׂה בְּקִשָּׁתָם:

24. wayig'zor Pilatos 'asher te`aseh baqashatham.

Luke23:24 And Pilatos decreed that their request would be carried out.

<24> καὶ Πιλάτος ἐπέκρινεν γενέσθαι τὸ αἷτημα αὐτῶν·

24 kai Pilatos epekrinen genesthai to aitēma autōn;
and Pilate decided to be done their demand.

כהוַיִּתֵּר לָהֶם אֶת-הַנֶּתּוֹן בְּבֵית הָאֲסוּרִים עַל-דְּבַר-מָרְד
וַרְצַח אֵת אֲשֶׁר נִשְׁאַלּוּ וְאֶת-יְהוֹנָשָׁע נָתַן לָהֶם לַעֲשׂוֹת בוּ כִּרְצוֹנָם:

25. wayater lahem 'eth-hanathun b'beyth ha'asurim `al-d'bar-mered
waretsach 'eth 'asher sha'alu w'eth-Yahushua nathan lahem la`asoth bo kir'tsonam.

Luke23:25 He released for them the one who had been placed in the house of prison
for an incident of rebellion and murder, whom they asked for,
and he gave Ὡς ἡτοῦν to them to do with Him what they wanted.

<25> ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ᾔτοῦντο,
τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

25 apelysen de ton dia stasin

and he released the one on account of an insurrection

kai phonon beblēmenon eis phylakēn hon ėtounto,

and murder having been thrown into prison whom they were requesting,

ton de Iēsoun paredōken tō thelēmati autōn.
but Yahushua he delivered over to their will.

כוּ וְכַאֲשֶׁר הוֹלִיכֵהוּ מִשָּׁם
וַיִּחְזִיקוּ בְּאִישׁ אֶחָד הַבָּא מִן־הַשָּׂדֶה וַיִּשְׂמוּ שְׁמֵעוֹן אִישׁ קוּרִינִי
וַיִּשְׂמוּ עָלָיו אֶת־הַצִּלּוּב לָשֵׂאת אַחֲרָיו יְהוֹשֻׁעַ:

26. w'ka'asher holikuhu misham wayachaziqu b'ish 'echad haba' min-hasadeh
ush'mo Shim'on 'ish Qurini wayasimu `alayu 'eth-hats'lub lase'th 'acharey Yahushua.

Luke23:26 When they led Him from there, they seized a certain man, coming
from the field whose name was Shimeon, a Qurini man,
and they placed the crucifixion upon him to carry it behind **OWX14**.

<26> Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον
ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὃπισθεν τοῦ Ἰησοῦ.

26 Kai hōs apēgagon auton, epilabomenoi Simōna tina Kyrēnaion erchomenon
and as they led away Him, having seized a certain Simon, a Cyrenian, coming
ap' agrou epethēkan autō ton stauron pherein opisthen tou Iēsou.
from the country they put upon him the cross to carry following Yahushua.

כַּזַּיְלָכּוּ אַחֲרָיו הָמוֹן עַם־רַב וְהָמוֹן נָשִׁים
וְהָנָה סִפְדוֹת וּמְקוֹנָנוֹת עָלָיו:

27. wayel'ku 'acharayu hamon `am-rab wahamon nashim
w'henah soph'doth um'qonanoth `alayu.

Luke23:27 A large crowd of the people followed after Him,
and there was a crowd of women who were mourning and lamenting for Him.

<27> Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ
καὶ γυναικῶν αἱ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.

27 Ēkolouthēi de autō poly plēthos tou laou
and were following Him a great multitude of the people
kai gynaikōn hai ekoptonto kai ethrēnoun auton.
and women who were mourning and lamenting for Him.

כַּחַ וַיִּפֶּן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶן בָּנוֹת יְרוּשָׁלַיִם
אַל־תִּבְכִּינָה עָלַי כִּי־עַל־נַפְשִׁי בָכִינָה וְעַל־בְּנֵיכֶן:

28. wayiphen Yahushua wayo'mer 'aleyhen b'noth Y'rushalayim
'al-tib'keynah `alay ki-`al-naph'sh'ken b'keynah w'al-b'neyken.

Luke23:28 **OWX14** turned and said to them, “Daughters of Yerushalayim!
Do not weep for Me, but weep for yourselves and for your sons!”

<28> στραφεῖς δὲ πρὸς αὐτάς [ὁ] Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ,
μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτάς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν,

28 strapheis de pros autas [ho] Iēsous eipen, Thygateres Ierousalēm,
and having turned to them Yahushua said, “Daughters of Jerusalem,

mē klaiete ep' eme; plēn eph' heautas klaiete kai epi ta tekna hymōn,
do **not** cry for **Me**; **but** for yourselves cry and for your children,”

כט כי הנה ימים באים ואמרו אנשי העקרות
ואנשי המעים אשר לא ילדו ואנשי הנשים אשר לא היניקו:

29. **ki hinneh yamim ba'im w'am'ru 'ash'rey ha`aqaroth**
w'ash'rey hame`ayim 'asher lo' yaladu w'ash'rey hashadayim 'asher lo' heyniku.

Luke23:29 “For, behold, the days are coming and they shall say, ‘Blessed are the barren!
Blessed are the wombs that have **not** given birth!
Blessed are the breasts that have **never** nursed!’”

<29> ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στεῖραι
καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν καὶ μαστοὶ οἱ οὐκ ἐθρεψαν.

29 **hoti idou erchontai hēmerai en hais erousin, Makariai hai steirai**
“because behold days are coming in which they shall say, ‘Blessed are the barren
kai hai koiliai hai **ouk** egennēsan kai mastoi hoi **ouk** ethrepsan.
and the wombs which did **not** bear and the breasts which did **not** nurse.”

לא אז יאמרו אל-ההרים נפלו עלינו ואל-הגבעות פסונו:

30. **'az yo'm'ru 'el-heharim niph'lu `aleynu w'el-hag'ba`oth kasunu.**

Luke23:30 “Then they shall say to the mountains,
‘Fall on us,’ and to the hills, ‘Cover us!’”

<30> τότε ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσετε ἐφ' ἡμᾶς,
καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.

30 **tote arxontai legein tois oresin, Pesete eph' hēmas,**
then they shall begin to say to the mountains, fall on us,
kai tois bounois, Kaluuate hēmas;
and to the hills, bury us.

לא כי אם-פכה יעשו בעץ הלב מדה-יעשה בייבש:

31. **ki 'im-kakah ya`aso ba`ets halach mah-ye`aseh bayabesh.**

Luke23:31 “For if this is what they do to the tree that is green,
what shall be done to the one that is dry?”

<31> ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

31 **hoti ei en tō hygrō xylō tauta poiousoin,**
because if while a tree is full of moisture they do these things,
en tō xērō ti genētai?
while it is dry what may happen?

לב וגם-שנים אחרים אנשי רשע מוצאים למות אתו:

32. **w'gam-sh'nayim 'acherim 'an'shey resha` mutsa'im lamaweth 'ito.**

Luke23:32 There were also two others with him,
wicked men who were found deserving of death.

32 <32> Ἦγοντο δὲ καὶ ἕτεροι κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι.

32 Ēgonto de kai heteroi kakourgoi duo syn autō anairethēnai.

and were being led away also other criminals two with him to be executed.

לְגוֹיָהִי כַּאֲשֶׁר בָּאוּ אֶל-הַמָּקוֹם הַנִּקְרָא גִּלְגָּלְתָּא

וַיַּצְלִבוּ אוֹתוֹ שָׁם וְאֶת-אֲנָשֵׁי הַרָשָׁע אֶחָד מִיְּמִינוֹ וְאֶחָד מִשְׂמָאלוֹ:

33. way'hi ka'asher ba'u 'el-hamaqom haniq'ra' Gul'gal'ta' wayits'l'bu 'otho sham w'eth-'an'shey haresha' 'echad miymino w'echad mis'mo'lo.

Luke23:33 And it came to pass when they came to the place that is called **Gulgaltā** (the Skull) they crucified Him there with the two wicked men, one on his right and the other on his left.

<33> καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.

33 kai hote ēlthon epi ton topon ton kaloumenon Kranion,
and when they came upon the place being called the skull,
ekei estaurōsan auton kai tous kakourgous,
there they crucified Him and the criminals,
hon men ek dexiōn hon de ex aristerōn.
one on the right, and one on the left.

לְדַוִּיאָמֶר יְהוֹשֻׁעַ אָבִי סֶלַח לָהֶם כִּי אֵינָם יֹדְעִים מָה הֵם עוֹשִׂים
וַיַּחֲלִקוּ בְּגָדָיו לָהֶם וַיַּפִּילוּ גוֹרָל:

34. wayo'mer Yahushua' 'Abi s'lach lahem ki 'eynam yod'im mah hem `osim way'chal'qu b'gadaya lahem wayapilu goral.

Luke23:34 **OW** said, “My Father, forgive them; for they do not know what they are doing.” They divided His garments between them and cast lots.

<34> [[ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἶδασιν τί ποιοῦσιν.]]
διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

34 Ūho de Iēsous elegen, Pater, aphen autois,
but Yahushua was saying, “Father, forgive them,
ou gar oidasin ti poiousin.
not for they know what they are doing.”
diamerizomenoi de ta himatia autou ebalon klērous.
And dividing up his garments, they cast lots.

לְהִיחָצֵם עֹמֵד וְרֹאֶה וַיְלַעֲגוּ-לוֹ הַשָּׂרִים לֵאמֹר אֶת-אַחֲרֵים
הוֹשִׁיעַ יוֹשֻׁעַ-נָּא נִפְשׁוֹ אִם-הוּא הַמָּשִׁיחַ בְּחִיר הָאֱלֹהִים:

35. w'ha'am `omed w'ro'eh wayal'igu-lo hasarim le'mor 'eth-'acherim hoshi'a yosha'-na' naph'sho 'im-hu' haMashiyach b'chir ha'Elohim.

Luke23:35 The people were standing and watching, and the rulers ridiculed Him, saying, “He saved others; now let Him save His life if He is the Mashiyach, the Chosen One of Elohim.”

<35> καὶ εἰστήκει ὁ λαὸς θεωρῶν. ἔξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες,
Ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός.

35 kai heistēkei ho laos theōrōn.

and had stood the people watching.

exemyktērizon de kai hoi archontes legontes, Allous esōsen,

And were mocking Him also the authorities saying, “Others He saved,
sōsatō heauton,

let Him save Himself,

ei houtos estin ho Christos tou theou ho eklektos.

if this One is the Anointed One of Elohim, the Chosen One.”

לֹוּיָהֲתֵלֹו בֹו אֲנָשִׁי הַצָּבָא וַיִּגְשׁוּ וַיָּבִיאוּ לוֹ חֶמֶץ:

36. way'hathelu bo 'an'shey hatsaba' wayig'shu wayabi'u lo chomets.

Luke23:36 The military men mocked Him. They approached and brought Him vinegar

<36> ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὅξος προσφέροντες αὐτῷ

36 enepaixan de autō kai hoi stratiōtai proserchomenoi, oxos prosperontes autō

and ridiculed Him also the soldiers approaching, offering wine vinegar to Him

לֹוּיֹאמְרוּ אִם-אַתָּה הוּא מֶלֶךְ הַיְּהוּדִים הוֹשַׁע בְּנַפְשְׁךָ:

37. wayo'm'ru 'im-'attah hu' Mele'k haYahudim husha` naph'sheak.

Luke23:37 and said, “If You are the King of the Yahudim, save Your life!”

<37> καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν.

37 kai legontes, Ei sy ei ho basileus tōn Ioudaiōn, sōson seauton.

and saying, if You are the King of the Jews, save Yourself.

לֹוּיָגַם-מִכְתָּב הָיָה מִמַּעַל לוֹ בְּכֹתֵב יוֹנִי

וְרֹמִי וְעִבְרִי זֶה הוּא מֶלֶךְ הַיְּהוּדִים:

38. w'gam-mik'tab hayah mima'al lo bik'thab Y'wani

w'Romi w'Ib'ri zeh hu' Mele'k haYahudim.

Luke23:38 There was also an inscription above Him in Yewani (Greek),
and Romi (Roman), and Ibri (Hebrew) script, “This is the King of the Yahudim.”

<38> ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ, Ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος.

38 ēn de kai epigraphē ep' autō, Ho basileus tōn Ioudaiōn houtos.

and there was also an inscription over Him, “The King of the Jews is this One.”

לֹוּיֶאֱחָד מֵאֲנָשִׁי הָרָשָׁע הַתְּלוּיִם גִּדֵּף אֹתוֹ לֵאמֹר

הֲלֹא אַתָּה הַמָּשִׁיחַ הַזֶּה הוֹשַׁע עַצְמְךָ וְאַתָּנוּ:

39. w'echad me'an'shey haresha` hat'luyim gideph 'otho le'mor

halo' 'attah haMashiyach hosha` 'ats'm'ak w'othanu.

Luke23:39 One of the wicked men being hanged insulted Him, saying,

“Are You not the Mashiach? Save Yourself and us!”

39 Eîs de tōn kremasthēntōn kakourgōn eblasphēmei auton legōn,
Oûchi sū eî ô Christos; sōson seautōn kai hēmas.

39 Heis de tōn kremasthentōn kakourgōn eblasphēmei auton legōn,
and one of the criminals having been hung with Him was blaspheming Him saying,
Ouchi sy ei ho Christos? sōson seauton kai hēmas.
“not You are the Anointed One? Save Yourself and us.”

מוֹנִיעַן הָאַחֵר וַיִּגְעַר-בּוֹ לֵאמֹר הֲלֹא תִירָא אֶת-הָאֱלֹהִים
כִּי עָנָשׁוּ עֲנָשְׁךָ:

40. waya`an ha'acher wayig'`ar-bo le'mor
halo' thira' 'eth-ha'Elohim ki `an'sho `an'sheak.

Luke23:40 The other one answered and reprimanded him, said,
“Do you not fear Elohim? For His punishment is your punishment.”

40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη,
Οὐδὲ φοβῆθαι σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

40 apokritheis de ho heteros epitimōn autō ephē, Oude phobē
and having answered the other rebuking him said, “Do you not fear
sy ton theon, hoti en tō autō krimati ei?
for yourself Elohim, because in the same state of condemnation you are?”

מֵאִתְּהֵם אֲנַחְנוּ כְּמִשְׁפָּט כִּי לְקַחְנוּ כְּגִמּוּל רְדִינוּ
וְהָאִישׁ הַזֶּה לֹא-עָשָׂה מְאֻמָּה רָע:

41. w'hinneh 'anach'nu kamish'pat ki laqach'nu kig'mul yadeynu
w'ha'ish hazeh lo'-`asah m'umah ra`.

Luke23:41 And behold, for us it is just, because we are receiving the reward of our hands.
But this man has not done anything wrong.

41 καὶ ἡμεῖς μὲν δικαίως, ἅξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν·
οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν.

41 kai hēmeis men dikaiōs, axia gar hōn epraxamen apolambanomen;
and we indeed justly, for things worthy of which we did, we are receiving.
houtos de ouden atopon epraxen.
But this one nothing wrong did.

מֵבִיא אֵמַר אֶל-יְהוֹשֻׁעַ זְכַרְנִי-נָא אֲדֹנִי בְּבֹאֲךָ בְּמַלְכוּתְךָ:

42. wayo'mer 'el-Yahushua zak'reni-na' 'Adoni b'bo'aak b'mal'kutheak.

Luke23:42 He said to ܐܘܝܬܝܬܝܐ, “Please remember me, My Adon,
when You come in Your kingdom!”

42 καὶ ἔλεγεν, Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.

42 kai elegen, Iēsou, mnēsthēti mou
and he was saying, “Yahushua, remember me
hotan elthēs eis tēn basileian sou.
when You come into Your kingdom.”

מגוי'אמר יהושע אליו אמן אמר אני לך
כי היום תהיה עמדי בגן-עדן:

43. wayo'mer Yahushuà 'elayu
'Amen 'omer 'ani l'ak ki hayom tih'yeh `imadi b'gan-`Eden.

Luke23:43 And He said to him,
"Truly I say to you, today you shall be with Me in the Garden of Eden."

<43> καὶ εἶπεν αὐτῷ, Ἀμὴν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

43 kai eipen autō, Amēn soi legō, sēmeron met' emou esē en tō paradeisō.
and He said to him, "Truly I say to you, today with Me you shall be in Paradise."

מדוי'הי כשעה הששית
והנה-חשך על-כל-הארץ עד השעה התשיעית:

44. way'hi kasha`ah hashishith
w'hinneh-chshe'k `al-kal-ha'arets `ad hashha`ah hat'shi`ith.

Luke23:44 And it came to pass about the sixth hour,
behold, there was darkness over all the land until the ninth hour.

<44> Καὶ ἦν ἥδη ὥσεὶ ὥρα ἕκτη
καὶ σκοτὸς ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης

44 Kai ēn ēdē hōsei hōra hektē
and it was already about the sixth hour
kai skotos egeneto eph' holēn tēn gēn heōs hōras enatēs
and darkness was over the whole land until the ninth hour,

מהוי'חשך השמש ופרכת החיכל נקרעה לשנים קרעים:

45. wayech'sha'k hashamesh upharoketh haHeykal niq'r'`ah lish'nayim q'ra'im.

Luke23:45 The sun was darkened and the curtain of the Temple was torn in two pieces.

<45> τοῦ ἡλίου ἐκλιπόντος, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον.

45 tou hēliou ekliPontos, eschisthē de to katapetasma tou naou meson.
the sun having been eclipsed, and was torn the curtain of the temple in two.

מוויקרא יהושע בקול גדול ויאמר אבי בך
אפקיד רוחי ויהי ככלותו לבקר ויפח נפשו:

46. wayiq'ra' Yahushuà b'qol gadol wayo'mer
'Abi b'yad'ak 'aph'qid ruchi way'hi k'kalotho l'daber wayipach naph'sho.

Luke23:46 And **Ὁ Ἰησοῦς** called with a loud voice and said, "My Father, into Your hand I entrust My spirit!" And it came to pass when he finished saying this,
He breathed out His life.

<46> καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν,
Πάτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν.

46 kai phōnēsas phōnē megalē ho Iēsous eipen,
and having cried out with a loud voice Yahushua, said,

Pater, eis cheiras sou paratithemai to pneuma mou.

“Father, into Your hands I entrust My spirit.”

touto de eipōn exepneusen.

And this having said, He breathed out His last.

מִזְבִּירָא שָׂר-הַמָּאָה אֵת אֲשֶׁר נִהְיָתָה וַיִּתֵּן כְּבוֹד לְאֱלֹהִים
וַיֹּאמֶר אָכֵן הָאִישׁ הַזֶּה צַדִּיק הָיָה:

47. wayar' sar-hame'ah 'eth 'asher nih'yathah wayiten kabod l'Elohim
wayo'mar 'aken ha'ish hazeh tsadiq hayah.

Luke23:47 The ruler of centurion saw what happened and gave glory to Elohim.
He said, “Surely this man was righteous!”

<47> Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων,
Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

47 Idōn de ho hekatontarchēs to genomenon
and having seen the centurion the thing having happened
edoxazen ton theon legōn, Ontōs ho anthrōpos houtos dikaios ēn.
he was glorifying Elohim saying, surely this man was righteous.

מִחֻכָּל-הַמּוֹן הָעָם אֲשֶׁר הִתְאַסְּפוּ לִרְאוֹת הַיָּה
בְּהִיטָם אֶל-כָּל-אֲשֶׁר נַעֲשָׂה תוֹכְפּוּ עַל-לִבָּם וַיִּשׁוּבוּ:

48. w'kal-hamon ha'am 'asher hith'as'phu lir'oth hamar'eh hazeh b'habitam
'el-kal-'asher na'asah tophaphu `al-libam wayashubu.

Luke23:48 When the entire crowd of people that had gathered together to see this sight
in looking wholly at what had been done, they beat against their hearts and repented.

<48> καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην,
θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.

48 kai pantes hoi symparagenomenoi ochloi
and all the crowds having gathered together
epi tēn theōrian tautēn, theōrēsantes ta genomena,
at this spectacle, having observed the things having happened,
typtontes ta stēthē hypestrephon.
beating their chests, were returning.

מִטּוֹכָל-מִיְּדָעָיו עָמְדוּ מֵרְחוֹק וְגַם-הַנָּשִׁים
אֲשֶׁר הָלְכוּ אִתּוֹ מִן-הַגָּלִיל וַעֲיִנֵּיהֶן רְאוּ אֶת-אֵלֶּה:

49. w'kal-m'yuda'ayu `am'du merachok w'gam-hanashim
'asher hal'ku 'ito min-haGalil w'eyneyhen ro'oth 'eth-'eleh.

Luke23:49 All those who know Him stood at a distance, as well as the women
who accompanied Him from the Galil, whose eyes had seen all these things.

<49> εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν
καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.

49 heistēkeisan de pantes hoi gnōstoi autō apo makrothen

and had stood all the relatives to Him from a distance
kai gynaikeis hai synakolouthousai autō apo tēs Galilaias, horōsai tauta.
and the women, the ones following Him from Galilee, seeing these things.

נִהְיְתָה-אִישׁ וְשֵׁמוֹ יוֹסֵף וְהוּא מִן-הַיְעֲצִים אִישׁ טוֹב
וְצַדִּיק מִן-הַקְּדוֹתִים עִיר הַיְּהוּדִים:

50. w'hinneh-'ish ush'mo Yoseph w'hu' min-hayo`atsim 'ish tob
w'tsadiq min-haRamathayim `ir haYahudim.

Luke23:50 And, behold, a man named Yoseph, who was one of the counselors,
a good and righteous man from the Ramathayim, a city of the Yahudim,

<50> Καὶ ἰδού ἀνὴρ ὀνόματι Ἰωσήφ βουλευτῆς ὑπάρχων
[καὶ] ἀνὴρ ἀγαθὸς καὶ δίκαιος

50 Kai idou anēr onomati Iōsēph bouleutēs hyparchōn
and behold a man by name Joseph being a member of the council,
[kai] anēr agathos kai dikaios
and a good man and righteous

נָא אֲשֶׁר לֹא-נָטָה אַחֲרֵי עֲצָתָם וּפְעָלָם
וְהוּא מַחְכֶּה לְמַלְכוּת הָאֱלֹהִים:

51. 'asher lo'-natah 'acharey `atsatham upha`alam
w'hu' m'chakeh l'mal'kuth ha'Elohim.

Luke23:51 who had not gone along with their plan or their actions.
He was waiting for the Kingdom of Elohim.

<51> - οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν -
ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,

51 - houtos ouk ēn sygkatatetheimenos tē boulē kai tē praxeī autōn -
this one had not consented with the council and their action
apo Harimathaias poleōs tōn Ioudaiōn, hos prosedecheto tēn basileian tou theou,
from Arimathea, a city of Judea, who was waiting for the kingdom of Elohim,

נִבֵּן וַיִּגַּשׁ אֶל-פִּילָטוֹס וַיִּשְׁאַל מִמֶּנּוּ אֵת גּוֹיָתָהּ יְהוֹשֻׁעַ:

52. wayigash 'el-Pilatos wayish'al mimenu 'eth g'wiath Yahushua.

Luke23:52 He approached Pilatos and asked him for the body of **וַיִּשְׁאַל**.

<52> οὗτος προσελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ

52 houtos proselthōn tō Pilatō ētēsato to sōma tou Iēsou
this one having approached Pilate asked for the body of Yahushua

וַיִּשְׂמָהּ בְּקֶבֶר חָצוּב בְּסֵלַע אֲשֶׁר עֵדֶן לֹא הוּשָׁם-בּוֹ אָדָם:

53. wayored 'othah wayik'r'keah bis'dinim
way'simeah b'qeber chatsub basala- 'asher `aden lo' husam-bo 'adam.

Luke23:53 And he took it down and wrapped it in sheets,

and he placed it in a tomb hewn into the rock where no man had been placed yet.

<53> καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι
καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὕτω κείμενος.

53 kai kathelōn enetylixen auto sindoni
and having taken down the body he wrapped it in linen
kai ethēken auton en mnēmati laxeutō hou ouk ēn oudeis oupō keimenos.
and placed it in a hewn tomb where was not anyone yet laid.

נְדִיחוֹם עָרֵב שַׁבָּת וְהַשַּׁבָּת הַגִּיעָה:

54. w'hayom `ereb Shabbat w'haShabbat higi`ah.

Luke23:54 The day was the preparation of Shabbat, and the Shabbat was arriving.

<54> καὶ ἡμέρα ἦν παρασκευῆς καὶ σάββατον ἐπέφωσκεν.

54 kai hēmera ēn paraskeuēs kai sabbaton epephōsken.
and it was the day of preparation and the sabbath was dawning.

נְהִימִן-הַנָּשִׁים אֲשֶׁר בָּאוּ אֵתוֹ מִן-הַגָּלִיל הַלְכוֹת אַחֲרָיו
וַתִּרְאֶינָה אֶת-הַקֶּבֶר וְאֵת אֲשֶׁר הוּשָׁם-בּוֹ גּוֹיָתוֹ:

55. u^{min}-hanashim `asher ba'u `ito min-haGalil hol'koth `acharayu
watir'eynah `eth-haqeber w'eth `asher husam-bo g'wiatho.

Luke23:55 Some of the women who came with Him out of the Galil
and followed after Him saw the tomb and that His body was placed in it.

<55> Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συνελθυθῦναι
ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθέασαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,
55 Katakolouthēsasai de hai gynaiques, haitines ēsan synelēlythui ai ek tēs Galilaias autō,
and having followed after, the women who had come out of Galilee with Him,
etheasantō to mnēmeion kai hōs etethē to sōma autou,
saw the tomb and how was laid His body,

וַתִּשְׁבְּנָה וַיַּכִּינוּ סָמִים וּמַרְקָחוֹת וּבַשַּׁבָּת שָׁבְתוּ כַּמִּצְוָה:

56. watashob'nah wayakinu samim umir'qachoth ubaShabbat shab'thu kamits'wah.

Luke23:56 They returned and prepared spices and perfumes,
but on the Shabbat they rested according to the commandment.

<56> ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα.

Καὶ τὸ μὲν σάββατον ἡσυχάσαν κατὰ τὴν ἐντολήν.

56 hypostrepsasai de hētoimasan arōmata kai myra.
and having returned they prepared spices and ointments.
Kai to men sabbaton hēsychasan kata tēn entolēn.
And on the sabbath they rested according to the commandment.

Chapter 24

אֵל וּבְאֶחָד בַּשַּׁבָּתוֹת לִפְנֵי עֲלוֹת הַשָּׁחַר בָּאוּ אֶל-הַקֶּבֶר

וַתְּבִיאֵינָה אֶת־הַסָּמִים אֲשֶׁר הֵכִינוּ וְעָמְהָן נָשִׁים אַחֵרוֹת:

1. ub'echad baShabbatot liph'ney `aloth hashachar ba'u 'el-haqeber
wat'bi'eynah 'eth-hasamim 'asher hekinu w'imahen nashim 'acheroth.

Luke24:1 On the one of the Shabbats, before dawn, they came to the tomb
bringing the spices that they had prepared. There were other women with them.

<24:1> τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως
ἐπὶ τὸ μνήμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα.

1 tē de miā tōn sabbatōn orthrou batheōs epi to mnēma
But on the one of the Shabbats very early in the morning to the tomb
ēlthon pherousai ha hētoimasan arōmata.
they came bringing what spices they prepared.

בּוֹתְרָאִינָה וְהִנֵּה הָאֵבֶן גָּלוּלָה מִן־הַקֶּבֶר:

2. watir'eynah w'hinneha'eben g'lulah min-haqaber.

Luke24:2 They saw and behold, the stone had been rolled from the tomb!

<2> εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

2 heuron de ton lithon apokeylismenon apo tou mnēmeiou,
But they found the stone having been rolled away from the tomb,

גּוֹתְבָאִנָּה אֶל־תּוֹכּוֹ וְלֹא מָצְאוּ אֶת־גּוֹיָתָהּ הָאָדוֹן יְהוֹשֻׁעַ:

3. watabo'nah 'el-toko w'lo' mats'u 'eth-g'wiath ha'Adon Yahushua.

Luke24:3 They went into its midst,
they did not find the body of the Adon (Master) **וְלֹא מָצְאוּ**.

<3> εἰσελθοῦσαι δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

3 eiselthousai de ouch heuron to sōma tou kyriou Iēsou.
and having entered they did not find the body of the Master Yahushua.

דּוֹיָהִי הִנֵּה נִבְכוֹת עַל־הַדָּבָר הַזֶּה:

וְהִנֵּה שְׁנֵי אָנָשִׁים עֹמְדוֹ עֲלֵיהֶן וּלְבוּשֵׁיהֶם מְזֻהָרִים:

4. way'hi henah n'bukoth `al-hadabar hazeh
w'hinneha sh'ney 'anashim `am'du `aleyhen ul'busheyhem maz'hirim.

Luke24:4 And it came to pass that they were confused about this matter,
but behold, two men were standing over them, and their garments were brilliant!

<4> καὶ ἐγένετο ἐν τῇ ἀπορεῖσθαι αὐτὰς περὶ τούτου
καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήτῃ ἀστραπτούσῃ.

4 kai egeneto en tō aporeisthai autas peri toutou
And it came about while they were uncertain about this
kai idou andres duo epestēsan autais en esthēti astraptousē.
and behold two men stood by them in dazzling clothing.

הוֹיִפֹל פָּחַד עֲלֵיהֶן וַתִּשְׁתַּחֲוֶינָה פְּנֵיהֶן אֶרְצָה

וַיֹּאמְרוּ אֵלָיוּן מִה-תִּבְקֶשְׁנָה אֶת-הַחַי בֵּין הַמֵּתִים:

5. wayipol pachad `aleyhen watish'tachaweynah p'neyhen 'ar'tsah wayo'm'ru 'aleyhen mah-t'baqesh'nah 'eth-hachay beyn hamethim.

Luke24:5 Terror fell on them and they bowed down with their faces to the ground. They said to them, "Why do you seek the living One among the dead?"

<5> ἐμφοβῶν δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν εἶπαν πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν.

5 emphobōn de genomenōn autōn kai klinousōn ta prosōpa eis tēn gēn Afraid and having become they and bowing their faces to the ground eipan pros autas, Ti zēteite ton zōnta meta tōn nekrōn; they said to them, "Why are you seeking the living One among the dead?"

וַיֹּאמְרוּ אֵלָיוּן מִה-תִּבְקֶשְׁנָה אֶת-הַחַי בֵּין הַמֵּתִים:
אֲשֶׁר-דִּבֶּר אֵלָיוּן בְּעוֹדָנוּ בְּגָלִיל לֵאמֹר:

6. 'eynenu phoh ki qam z'kor'nah 'eth 'asher-diber 'aleyken b'`odenu baGalil le'mor.

Luke24:6 "He is not here; for He has risen. Remember what He had spoken to you while He was still in the Galil, saying,"

<6> οὐκ ἔστιν ὧδε, ἀλλὰ ἡγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὡν ἐν τῇ Γαλιλαίᾳ
6 ouk estin hōde, alla ēgerthē.

"He is not here, but was raised, mnēsthēte hōs elalēsen hymin eti ōn en tē Galilaia remember how He spoke to you while being in Galilee"

זְכִּיר צָרִיךְ בֶּן-הָאָדָם לְהַמְסֵר לְיָדֵי אֲנָשִׁים חַטָּאִים
וּלְהִצָּלֵב וּבַיּוֹם הַשְּׁלִישִׁי קוֹם יָקוּם:

7. ki tsari'k Ben-ha'Adam l'himaser liydey 'anashim chata'im ul'hitsaleb ubayom hash'lishi qom yaqum.

Luke24:7 "For the Son of Man must be handed over to the hands of sinful men and be crucified, but on the third day He shall surely rise."

<7> λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

7 legōn ton huion tou anthrōpou hoti dei paradothēnai eis cheiras "saying that the Son of Man it is necessary to be delivered over into the hands anthrōpōn hamartōlōn kai staurōthēnai kai tē tritē hēmera anastēnai. of sinful men and to be crucified and on the third day to rise again."

חַוֵּתִּזְכְּרָנָה אֶת-דְּבָרָיו:

8. watiz'kor'nah 'eth-d'barayu.

Luke24:8 They remembered His words.

<8> καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

8 kai emnēsthēsan tōn hrēmatōn autou.

And they remembered His words.

טַוּתְשִׁבְנָה מִן-הַקָּבֶר וַתִּגְדְּנָה אֶת כָּל-הַדְּבָרִים הָאֵלֶּה
לְעֵשֶׂתִּי הָעֶשְׂרִי וְלְכָל-הַנִּשְׁאָרִים:

9. watashob'nah min-haqaber wataged'nah 'eth kal-had'barim ha'eleh
l'ash'tey he'asar ul'kal-hanish'arim.

Luke24:9 So they returned from the tomb and told all these things
to the eleven and to all the rest.

9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα
καὶ πᾶσιν τοῖς λοιποῖς.

9 kai hypostrepsasai apo tou mnēmeiou apēggeilan tauta panta tois hendeka
And having returned from the tomb they reported all these things to the eleven
kai pasin tois loipois.
and to all the others.

יִיאֵלֶּה הֵן אֲשֶׁר הִגִּידוּ אֶל-הַנְּשִׁיחִים אֶת-הַדְּבָרִים
הָאֵלֶּה מִרְיָם הַמַּגְדָּלִית וַיְהוּחַנָּה וּמִרְיָם אֵם יַעֲקֹב וְהָאַחֵרוֹת:

10. w'eleh hen 'asher higidu 'el-hash'lichim 'eth-had'barim ha'eleh Mir'yam
haMag'dalith w'Yahuchanah uMir'yam 'em Ya'aqob w'ha'acheroth.

Luke24:10 Here are the ones that told these things to the apostles: Miryam the Magdalith,
and Yahuchanah, and Miryam the mother of Ya'aqob, and the others.

10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου
καὶ αἱ λοιπαὶ σὺν αὐταῖς. ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα,

10 ēsan de hē Magdalēnē Maria kai Iōanna kai Maria hē Iakōbou
Now there were Mary Magdalene and Joanna and Mary the mother of James
kai hai loipai syn autais. elegon pros tous apostolous tauta,
and the others with them. They were telling to the apostles these things,

יֵאֵי וְהַדְּבָרֵיהֶן הָיוּ כְּדְבָרֵי-רִיק בְּעֵינֵיהֶם וְלֹא הֶאֱמִינוּ לָהֶן:

11. w'dib'reyhen hayu k'dib'rey-riq b'eyneyhem w'lo' he'eminu lahen.

Luke24:11 But their words were like the words of emptiness in their eyes,
and they did not believe them.

11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λήρος τὰ ῥήματα ταῦτα,
καὶ ἠπίσταν αὐταῖς.

11 kai ephanēsan enōpion autōn hōsei lēros ta hrēmata tauta,
and appeared before them as nonsense these words,
kai ēpistoun autais.
and they were disbelieving them.

יְבוּיָקָם פְּטָרוֹס וַיִּרְץ אֶל-הַקָּבֶר וַיִּנְשָׁק וְלֹא-רָאָה
כִּי אִם-הַתִּכְרִיכִים מִנְחִים נָשָׂם וַיִּנְשָׁב לְמִקְוֹמוֹ מִשְׁתוֹמֵם

12. wayaqam Pet'ros wayarats 'el-haqeber wayash'qeph
w'lo'-ra'ah ki 'im-hatak'rikim munachim sham
wayashab lim'qomo mish'tomem `al-'asher nih'yah.

Luke24:12 Petros (Kepha) arose and ran to the tomb and peered in,
but he did not see anything but the burial garments resting there,
so he returned to his place, astonished about what had happened.

<12> Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον καὶ παρακύψας βλέπει
τὰ ὀθόνια μόνα, καὶ ἀπηλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

12 Ho de Petros anastas edramen epi to mnēmeion

But Peter having arisen ran to the tomb

kai parakuuas blepei ta othonia mona,

and having bent over he sees the linen cloths only,

kai apēlthen pros heauton thaumazōn to gegonos.

and he departed to himself about wondering the thing having happened.

יג והנה שנים מהם היו הלכים בעצם היום הזה אל-כפר
אחד הרחק מירושלם בששים רים ושמו עמאוס:

13. w'hinne sh'nayim mehem hayu hol'kim b'etsem hayom hazeh 'el-k'phar 'echad
har'cheq miYrushalam k'shishim ris ush'mo `Amma'us.

Luke24:13 Behold, two of them were walking on that same day to a certain village
named Ammaus about sixty furlongs away from Yerushalam.

<13> Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην
ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ἥ ὄνομα Ἑμμαοῦς,

13 Kai idou duo ex autōn en autē tē hēmera ēsan poreuomenoi eis kōmēn

And behold two of them on the same day were traveling to a village

apechousan stadious hexēkonta apo Ierousalēm, hē onoma Emmaous,

being distant sixty stadia from Jerusalem, to which is the name Emmaus,

יד והם נדברו איש אל-רעהו על-כל-הקרות האלה:

14. w'hem nid'b'ru 'ish 'el-re`ehu `al-kal-haqoroth ha'eleh.

Luke24:14 They were speaking to each other about all these events.

<14> καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

14 kai autoi hōmiloun pros allēlous

And they were speaking to one another

peri pantōn tōn symbebēkotōn toutōn.

concerning all these things having happened.

טו ויהי הם מדברים ומתנבחים יחד
והנה יהושע עצמו נגש וילך אתם:

15. way'hi hem m'dab'rim umith'wak'chim yachad
w'hinne Yahushuà `ats'mo nigash wayele'k 'itam.

Luke24:15 And it came to pass that they were speaking and arguing together, behold, **וַיֵּשֶׁבֶט** Himself approached and walked with them!

<15> καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν
καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς,

15 kai egeneto en tō homilein autous kai syzētein

And it came about while they talking and discussing these things

kai autos Iēsous eggisas syneporeueto autois,

also Yahushua Himself having come near was traveling with them,

טוּ וַיֵּשֶׁבֶט אֶחָדָם וְלֹא יָכִירוּהוּ:

16. w'eyneyhem 'achuzoth w'lo' yakiruhu.

Luke24:16 But their eyes were blocked that they did not recognize Him.

<16> οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

16 hoi de ophthalmoi autōn ektratounto tou mē epignōnai auton.

but their eyes were held not to recognize Him.

וַיֹּאמֶר אֲלֵיהֶם מָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אַתֶּם נֹשְׂאִים
וְנֹתְנִים בָּהֶם יְחָדּוּ בַדֶּרֶךְ וַיַּעֲמְדוּ וַיִּפְּנִיחֶם זֶעֱפִים:

17. wayo'mer 'aleyhem mah had'barim ha'eleh 'asher 'attem nos'im

w'noth'nim bahem yach'daw badare'k waya'am'du uph'neyhem zo'aphim.

Luke24:17 He said to them, “What are these words that you are exchanging with each other as you are walking together on the road?”

They stopped and their faces dejected.

<17> εἶπεν δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε
πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.

17 eipen de pros autous, Tines hoi logoi houtoi hous antiballete

And He said to them, “What words are these which you are exchanging

pros allēlous peripatountes? kai estathēsan skythrōpoi.

with one another walking along?” And they stood with a sad look.

יְחִינֶעַן אֶחָד מֵהֶם וּשְׁמוֹ קְלִיּוֹפָס וַיֹּאמֶר אֵלָיו הַאֲתָה לְבַדְּךָ
גָּר בִּירוּשָׁלַיִם וְלֹא יָדַעְתָּ אֶת־נַעֲשָׂה בְּתוֹכָהּ בְּיָמִים הָאֵלֶּה:

18. waya'an 'echad mehem ush'mo Q'leyophas wayo'mer 'elayu ha'attah l'bad'ak gar
biYrushalam w'lo' yada'at 'eth-'asher na'asah b'thokah bayamim ha'eleh.

Luke24:18 One of them whose name was Cleophas answered.

He said to Him, “Are You the only One residing in Yerushalam that does not know what have happened within it in these days?”

<18> ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεοπάς εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς
Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

18 apokritheis de heis onomati Kleopas eipen pros auton,

And having answered one by name Cleopas said to Him,

Sy monos paroikeis Ierousalēm

“Are you the only One visiting Jerusalem
 kai ouk egnōs ta genomena en autē en tais hēmerais tautais?
 and you do not know the things having happened in it in these days?”

יט וַיֹּאמֶר אֲלֵיהֶם וְמָה הָיָא וּבִגְדִידוֹ אֵלָיו מַעֲשֵׂה יְהוֹשֻׁעַ
 הַנֶּצְרִי אֲשֶׁר הָיָה אִישׁ נָבִיא גָבוֹר בְּפַעַל
 וּבְאֵמָר לִפְנֵי הָאֱלֹהִים וְלִפְנֵי כָל-הָעָם:

19. wayo'mer 'aleyhem umah hi' wayagidu 'elayu ma'aseh Yahushua haNats'ri
 'asher hayah 'ish nabi' giber b'pho'al ub'omer liph'ney ha'Elohim
 w'liph'ney kal-ha'am.

Luke24:19 He said to them, “What is it?” And they told Him,
 “The incident of **OW44** the Natsri, who was a man, a prophet mighty in works
 and in speech in presence of Elohim and in presence of all the people,”

<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,

19 kai eipen autois, Poia? hoi de eipan autō,
 And He said to them, “What things?” And they said to Him,
 Ta peri Iēsou tou Nazarēnou, hos egeneto anēr prophētēs dynatos
 “The things about Yahushua the Nazarene, who was a man, a prophet powerful
 en ergō kai logō enantion tou theou kai pantos tou laou,
 in deed and word before Elohim and all the people,”

כּוּכְהִינֵנוּ הַגְדוֹלִים וְזִקְנֵינוּ הַסְּגִיּוּהוּ לְמִשְׁפַּט-מוֹת וַיִּצְלְבֻהוּ:

20. w'kohaneynu hag'dolim uz'qeneynu his'giruhu l'mish'pat-maweth wayits'l'buhu.

Luke24:20 But our chief priests and our elders arrested Him for the sentence of a death
 and crucified Him.

<20> ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν
 εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.

20 hopōs te paredōkan auton hoi archiereis kai hoi archontes hēmōn
 “how both delivered over Him the chief priests and our authorities
 eis krima thanatou kai estaurōsan auton.
 to a condemnation of death and they crucified Him.

כּאֲנַחְנוּ קָוִינוּ כִּי יָהּ-הוּא הָעֹתִיד לְגַאֲלֵ אֶת-יִשְׂרָאֵל
 וְעַתָּה זֶה שְׁלֹשֶׁת יָמִים מֵאָז נַעֲשׂוּ אֵלָּה:

21. wa'anach'nu qiuiu ki zeh-hu' he'athid lig'ol 'eth-Yis'ra'El
 w'attah zeh sh'isheth yamim hayom me'az na'aso 'eleh.

Luke24:21 We had hoped that He would ultimately redeem Yisra'El,
 but besides all this, today it has been three days since these things happened.

<21> ἡμεῖς δὲ ἠελπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ.
 ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο.

21 hēmeis de ēlpizomen hoti autos estin ho mellōn lytrousthai ton Israēl;
 But we were hoping that He is the One about to redeem Israel.
 alla ge kai syn pasin toutois tritēn tautēn hēmeran
 But also with all these things this, the third day,
 agei aph' hou tauta egeneto.
 passes from which these things came about.

כב אֶלָּא נָשִׁים-מִקְרִבָּנוּ הַחֲרִידָנוּ
 אֲשֶׁר-קִדְמוּ בַּבֹּקֶר לְבֹא אֶל-הַקֶּבֶר:

22. 'ela' shegam-nashim miqir'benu hecheridunu
 'asher-qid'mu baboqer labo' 'el-haqaber.

Luke24:22 But that women, too, from among us have alarmed us,
 in that they rose early to go to the tomb in the morning,

<22> ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς,
 γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον,

22 alla kai gynaikes tines ex hēmōn exestēsan hēmas;
 But also some women among us amazed us.

genomenai orthrinai epi to mnēmeion
 Having been early at the tomb.

כג וְלֹא מָצְאוּ אֶת-גּוֹיְתוֹ וַתִּבְאַנָּה וַתִּגְדְּלָה
 כִּי רָאוּ גַם-מַרְאֶה מַלְאָכִים הָאֹמְרִים כִּי-הוּא חַי:

23. w'lo' mats'u 'eth-g'wiatho watabo'nah wataged'nah
 ki ra'u gam-mar'eh mal'akim ha'om'rim ki-hu' chay.

Luke24:23 but they did not find His body. Then they came and reported
 that they also saw a vision of messengers saying that He was alive.

<23> καὶ μὴ εὐροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι
 καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οὗ λέγουσιν αὐτὸν ζῆν.

23 kai mē heurousai to sōma autou ēlthon legousai
 And not having found His body they came saying

kai optasian aggelōn heōrakenai, hoi legousin auton zēn.
 also a vision of angels to have seen, who say Him to live.

כד וַיֵּלְכוּ אַנְשִׁים מִשְׁלָּנוּ אֶל-הַקֶּבֶר
 וַיִּמְצְאוּ כַּאֲשֶׁר אָמְרוּ הַנָּשִׁים וְאוֹתוֹ לֹא רָאוּ:

24. wayel'ku 'anashim mishelanu 'el-haqaber
 wayim'ts'u ka'asher 'am'ru hanashim w'otho lo' ra'u.

Luke24:24 Some men with us went to the tomb
 and found it just as the women had said, and they did not see Him.

<24> καὶ ἀπηλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον
 καὶ εὔρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

24 kai apēlthon tines tōn syn hēmin epi to mnēmeion,

And departed some of the ones with us to the tomb,
kai heuron houtōs kathōs kai hai gynaiques eipon, auton de ouk eidon.
and they found it so, just as also the women said, but Him they did not see.

כה־נִאָמַר אֲלֵיהֶם הוּא חֲסֵרֵי דַעַת
וְכִבְדֵּי לֵב מֵהָאֲמִין בְּכֹל אֲשֶׁר-דִּבְּרוּ הַנְּבִיאִים:

25. wayo'mer 'aleyhem
hoy chas'rey da'ath w'hib'dey leb meha'amin b'kol 'asher-dib'ru han'bi'im.

Luke24:25 He said to them, “Alas, you who lack knowledge
and slow of heart to believe in all that the prophets have spoken!”

<25> καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς, ὦ ἀνόητοι
καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πασιν οἷς ἐλάλησαν οἱ προφῆται·

25 kai autos eipen pros autous, Ō anoētoi

And He said to them, “O foolish ones

kai bradeis tē kardia tou pisteuein epi pasin hois elalēsan hoi prophētai;
and slow in heart to believe in all which spoke the prophets.”

כּוֹהֵלָא עַל-הַמְּשִׁיחַ הָיָה לְסַבֵּל אֶת-כָּל-זֹאת וּלְהַקְנִים בְּכַבֹּדוֹ:

26. halo' `al-haMashiyach hayah lis'bol 'eth-kal-zo'th ul'hikanes bik'bodo.

Luke24:26 “Was it not necessary for the Mashiyach to bear all these things
and to be brought into His glory?”

<26> οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

26 ouchi tauta edei pathein ton Christon

“Was it not these things necessary for to suffer the Anointed One

kai eiselthein eis tēn doxan autou?

and to enter into His glory?”

כּוֹנִיחֵל מִמֹּשֶׁה וּמִכָּל-הַנְּבִיאִים
וַיְבָאֵר לָהֶם אֶת-כָּל-הַפְּתוּבִים הַנֶּאֱמָרִים עָלָיו:

27. wayachel miMosheh umikal-han'bi'im
way'ba'er lahem 'eth-kal-hak'thubim hane'emarim `alayu.

Luke24:27 Then He began with Mosheh and with all the prophets
and explained to them all of the Scriptures that spoke about Him.

<27> καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν
διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

27 kai arxamenos apo Mōuseōs kai apo pantōn tōn prophētōn

And having begun from Moses and from all the prophets

diermēneusen autois en pasais tais graphais ta peri heautou.

He explained to them in all the scriptures the things concerning Himself.

כּח־וַיִּקְרָבוּ אֶל-הַכֶּפֶר אֲשֶׁר-הֵם הַלְכִים שָׁמָּה
וַיִּשָּׂם פָּנָיו וַיְהִי כִּהְלֹךְ לוֹ לְדַרְכּוֹ:

28. wayiq'r'bu 'el-hak'phar 'asher-hem hol'kim shamah
wayasem panayu way'hi k'hole'k lo l'dar'ko.

Luke24:28 They came near the village to which they were going there,
and He set His face as if He were going on His Way.

<28> Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο,
καὶ αὐτὸς προσποιήσατο πορρώτερον πορεύεσθαι.

28 Kai ēggisan eis tēn kōmēn hou eporeuonto,
And they drew near to the village where they were traveling
kai autos prosepoiēsato porrōteron poreuesthai.
and He acted as though to travel farther.

כַּטְוִיכְצָרוֹ-בּוֹ לֵאמֹר שָׁבָה אִתָּנוּ כִּי עַתָּה-עָרֵב הַיָּמָיִם
וְנָטָה הַיּוֹם וְיָבֹא הַבֵּיתָה לְשָׁבֶת אִתָּם:

29. wayiph'ts'ru-bo le'mor sh'bah 'itanu ki `eth-`ereb higi`a
w'natah hayom wayabo' habay'thah lashebeth 'itam.

Luke24:29 But they urged Him, saying, “Stay with us, for the time of evening,
and the day has stretched on.” So He entered the house to stay with them.

<29> καὶ παρεβιάσαντο αὐτὸν λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν
καὶ κέκλικεν ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μέναι σὺν αὐτοῖς.

29 kai parebiasanto auton legontes, Meïnon meth' hēmōn, hoti pros hesperan
And they strongly urged Him saying, “Stay with us, because towards evening
estin kai keklikēn ēdē hē hēmera. kai eisēlthen tou meinai syn autois.
it is and has declined already the day.” And He entered to stay with them.

לְוִיָּהִי כְּאֲשֶׁר הִסֵּב עֶמְקָם וַיִּקַּח אֶת-הַלֶּחֶם
וַיְבָרֶךְ וַיְבַצֵּעַ וַיִּתֵּן לָהֶם:

30. way'hi ka'asher heseb `imahem wayiqach 'eth-halachem
way'bare'k wayib'tsa` wayiten lahem.

Luke24:30 And it came to pass when He reclined with them,
He took the bread, blessed it, broke it and He gave it to them.

<30> καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν
καὶ κλάσας ἐπέδιδου αὐτοῖς,

30 kai egeneto en tō kataklithēnai auton met' autōn
And it came about while He was reclining at table with them
labōn ton artion eulogēsen
having taken the bread He blessed it
kai klasas epedidou autois;
and having broken it He was giving it to them.

לֹא וַתִּפְקַחְנָה עֵינֵיהֶם וַיִּכְיֶירוּ וַיְהִי חֶמֶק עָבַר מֵעֵינֵיהֶם:

31. watipaqach'nah `eyneyhem wayakiruhu w'hu' chamaq `abar me`eyneyhem.

Luke24:31 Then their eyes were opened and they recognized Him,

but He turned aside and passed from their eyes!

31 αὐτῶν δὲ διηνοιχθήσαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν·
καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ’ αὐτῶν.

31 autōn de diēnoichthēsan hoi ophthalmoi kai epegnōsan auton;
And of them were opened the eyes and they recognized Him.
kai autos aphantos egeneto ap’ autōn.
And He became invisible from them.

לב ויאמרו איש אל-רעהו הלא בער היתה לבבנו בקרבנו
בדברו אלינו בקרבך ויפתר-לנו את הכתובים:

32. wayo'm'ru 'ish 'el-re'ehu halo' bo'er hayah l'babenu b'qir'benu
b'dab'ro 'eleynu badere'k wayiph'tar-lanu 'eth hak'thubim.

Luke24:32 They said to one another, “Were our hearts not burning within us
as He spoke to us on the road and interpreted the Scriptures to us?”

32 καὶ εἶπαν πρὸς ἀλλήλους, Οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν [ἐν ἡμῖν]
ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

32 kai eipan pros allēlous, Ouchi hē kardia hēmōn kaiomenē ēn [en hēmin]
And they said to one another, “Were not our hearts burning within us
hōs elalei hēmin en tē hodō, hōs diēnoigen hēmin tas graphas?
as He was speaking to us on the road, as He was opening to us the scriptures.”

לב ויקומו בשעה ההיא וישובו ירושלם
וימצאו את-עשתי העשר ואת-אשר ויהם נקהלים יחד:

33. wayaqumu basha'ah hahi' wayashubu Y'rushalayim
wayim'ts'u 'eth-'ash'tey he'asar w'eth-'asher 'itam w'hem niq'halim yachad.

Luke24:33 And they arose that hour and returned to Yerushalam,
and found the eleven and those who were with them. They were assembled together,

33 καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ
καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς,

33 kai anastantes autē tē hōrā hypestrepsan eis Ierousalēm,
And having arisen this very hour they returned to Jerusalem,
kai heuron ēthroismenous tous hendeka kai tous syn autois,
and they found having been gathered together the eleven and the ones with them,

לד ויאמרים אכן קם האדון מן-המתים ונראה אל-שמעון:

34. w'om'rim 'aken qam ha'Adon min-hamethim w'nir'ah 'el-'shim'`on.

Luke24:34 saying, “Surely the Adon (Master) has risen from the dead
and appeared to Shimeon.”

34 λέγοντας ὅτι ὄντως ἡγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι.

34 legontas hoti ontōs ēgerthē ho kyrios kai ōphthē Simōni.
saying that “really was raised the Master and he appeared to Simon.”

לְהַוִּסְפְּרוּ גַם־הֵם אֶת אֲשֶׁר קָרָם בַּדֶּרֶךְ
וְאֵת אֲשֶׁר הִפְרִיחוּ בִּבְצִיעַת הַלֶּחֶם:

35. way'sap'ru gam-hem 'eth 'asher qaram badare'k
w'eth 'asher hikiruhu bib'tsi'ath halachem.

Luke24:35 They also told what had happened to them on the road
and that they recognized Him in the breaking of the bread.

<35> καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ
καὶ ὥς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

35 kai autoi exēgounto ta en tē hodō

And they were explaining the things on the road

kai hōs egnōsthē autois en tē klasei tou artou.

and how He was made known to them in the breaking of the bread.

לֹא עוֹדָם מְדַבְּרִים כַּדְּבָרִים הָאֵלֶּה וַיְהוֹשֻׁעַ עֲצָמוּ עֶמֶד בְּתוֹכָם
וַיֹּאמֶר אֲלֵיהֶם שְׁלוֹם לָכֶם:

36. `odam m'dab'rim kad'barim ha'eleh w'Yahushuà `ats'mo `amad b'thokam
wayo'mer 'aleyhem shalom lakem.

Luke24:36 They were still speaking words like this when **וַיָּחִי** Himself stood
in their midst. He said to them, "Peace to you!"

<36> Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν
καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

36 Tauta de autōn lalountōn autos estē en mesō autōn

And while these things they speaking, He stood in their midst

kai legei autois, Eirēnē hymin.

and He said to them, "Peace to you."

לֹא וַיִּהְיֶה חֵתוֹ וַיִּנְבְּעֵתוּ וַיִּחְשְׁבוּ כִּי־רוּחַ הֵם רֹאִים:

37. w'hemah chatu w'nib'`athu wayach'sh'bu ki-ruach hem ro'im.

Luke24:37 But they were shocked and terrified and thought that they were seeing a spirit.

<37> πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

37 ptoēthentes de

"But having been startled

kai emphoboi genomenoi edokoun pneuma theōrein.

and having been afraid they were thinking to see a spirit."

לְחַיֹּאמֶר אֲלֵיהֶם מַה־לָּכֶם כִּי תִבְהִלּוּ
וְלָמָּה תַעֲלִינָה מַחְשְׁבוֹת בְּלִבְבְּכֶם:

38. wayo'mer 'aleyhem mah-lakem ki thibahelu
w'lamah tha'aleynah machashaboth bil'bab'kem.

Luke24:38 He said to them, "What is it to you that you are alarmed,
and why have such thoughts come up to your hearts?"

<38> καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ
καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;
38 kai eipen autois, Ti tetaragmenoi este,
And He said to them “Why have you been troubled,
kai dia ti dialogismoι anabainousin en tē kardiā hymōn?
and why do doubts arise in your hearts?”

לִטְרָאוּ אֶת-יָדַי וְאֶת-רַגְלֵי כִי אֲנֹכִי הוּא מַשְׁשֻׁנִּי
וְרָאוּ כִי רוּחַ אֵין לוֹ בָּשָׂר וְעֲצָמוֹת כַּאֲשֶׁר אַתֶּם רֹאִים בִּי:
39. r'u 'eth-yaday w'eth-rag'lay ki 'anoki hu' mash'shuni
ur'u ki ruach 'eyn lo basar wa`atsamoth ka'asher 'attem ro'im bi.

Luke24:39 “See My hands and My feet, for I am He! Touch Me
and see, for a spirit does not have flesh and bones as you see I have.”

<39> ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με
καὶ ἴδετε, ὅτι πνεῦμα σὰρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.
39 idete tas cheiras mou kai tous podas mou hoti egō eimi autos; psēlaphēsate me
“You see My hands and My feet that I am Myself. Touch Me
kai idete, hoti pneuma sarka kai ostea ouk echei kathōs eme theōreite echonta.
and see, because a spirit flesh and bones does not have as you see Me having.”

מִוִּיהִי כַּאֲשֶׁר דִּבֶּר אֶת-הַדְּבָרִים הָאֵלֶּה
הִרְאָה אֹתָם אֶת יָדָיו וְאֶת רַגְלָיו:
40. way'hi ka'asher diber 'eth-had'barim ha'eleh
her'ah 'otham 'eth yadayu w'eth rag'layu.

Luke24:40 And it came to pass as He spoke these words,
He showed them His hands and His feet.

<40> καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.
40 kai touto eipōn edeixen autois tas cheiras kai tous podas.
And this having said He showed them His hands and His feet.

מֵאִיָּהֶם עוֹד לֹא הָאֲמִינוּ מִשִּׂמְחָה וְיִתְמְחוּ
וַיֹּאמֶר אֲלֵיהֶם הֲיֵשׁ-לָכֶם פֶּה אֹכֵל:
41. w'hem `od lo' he'eminu misim'chah wayith'mahu
wayo'mer 'aleyhem hayesh-lakem poh 'okel.

Luke24:41 They still did not believe out of their joy, and they were amazed.
He said to them, “Do you have any food here?”

<41> ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς,
”Ἐχετέ τι βρώσιμον ἐνθάδε;
41 eti de apistountōn autōn apo tēs charas
And still disbelieving them from the joy
kai thaumazontōn eipen autois, Echete ti brōsimon enthade?
and being amazed, He said to them, “Have you some food here?”

מבִּיתָנוּ לוֹ חֲתִיכַת דָּג צָלוּי (וּמֵעֵט צוּף דְּבָשׁ):

42. wayit'nu lo chathikath dag tsaluy (um'`at tsuph d'bash).

Luke24:42 They gave Him a portion of roasted fish, {and little honeycomb};

42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.

42 hoi de epedōkan autō ichthuos optou meros[, kai apo melissiou kēriou].

And they gave Him fish of a broiled a part, and from a honey-comb.

מגִּיבָה וַיֹּאכַל לְעֵינֵיהֶם:

43. wayiqach wayo'kal l'eyneyhem.

Luke24:43 He took and ate before the eyes.

43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

43 kai labōn enōpion autōn ephagen.

And having taken it, before them He ate it.

מִדְּוַיֹּאמֶר אֲלֵיהֶם אֵלֶּה הֵם הַדְּבָרִים אֲשֶׁר דִּבַּרְתִּי
אֲלֵיכֶם בְּעוֹד הָיוּתִי עִמָּכֶם כִּי הַמָּלֵא יִמְלֵא כָּל-הַכְּתוּב
עָלַי בְּתוֹרַת מֹשֶׁה וּבְנְבִיאִים וּבְתַהֲלִים:

44. wayo'mer 'aleyhem 'eleh hem had'barim 'asher dibar'ti 'aleykem
b'`od heyothi `imakem ki himale' yimale' kal-haKathub `alay
b'Thorath Mosheh ubaN'bi'im ubaT'hilim.

Luke24:44 He said to them, "These are the words which I spoke to you while I was still with you. For every Scripture about Me shall surely be fulfilled in the Law of Mosheh and in the Prophets and in the Psalms."

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.

44 Eipen de pros autous, Houtoi hoi logoi mou hous elalēsa pros hymas

And He said to them, "These words of Me which I spoke to you

eti ōn syn hymin, hoti dei plērōthēnai panta

while being with you, that it is necessary to be fulfilled all the things

ta gegrammena en tō nomō Mōuseōs kai tois prophētais

having been written in the Law of Moses and the Prophets

kai psalmois peri emou.

and the Psalms about Me."

מִהֲאִז פָּתַח אֶת-לִבָּם לְהַבִּין אֶת-הַכְּתוּבִים:

45. 'az pathach 'eth-libam l'habin 'eth-hak'thubim.

Luke24:45 Then He opened their hearts to understand the Scriptures.

45 τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.

45 tote diēnoixen autōn ton noun tou synienai tas graphas;

Then He opened up their minds to understand the scriptures.

מוֹיֵאמֶר אֲלֵיהֶם כֵּן כָּתוּב וְכֵן נִגְזַר אֲשֶׁר יֵצֵא הַמָּשִׁיחַ
וְיָקוּם מִן-הַמֵּתִים בַּיּוֹם הַשְּׁלִישִׁי:

46. wayo'mer 'aleyhem ken kathub w'ken nig'zar 'asher y`uneh haMashiyach
w'yaqum min-hamethim bayom hash'lishi.

Luke24:46 He said to them, "Thus it is written, and thus it is decreed
that the Mashiyach shall be afflicted and shall arise from the dead on the third day,"

<46> καὶ εἶπεν αὐτοῖς ὅτι Οὕτως γέγραπται παθεῖν τὸν Χριστὸν
καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

46 kai eipen autois hoti Houtōs gegraptai pathein ton Christon

And He said to them "Thus it has been written to suffer the Anointed One

kai anastēnai ek nekron tē tritē hēmera,

and to rise again from the dead on the third day,"

מִזֶּה אֲשֶׁר תִּקְרָא בְּשֵׁמוֹ תִּשׁוּבָה
וּסְלִיחַת הַחַטָּאִים בְּכָל-הַגּוֹיִם הַחֹל מִירוּשָׁלַם:

47. wa'asher tiqare' bish'mo t'shubah us'lichath hachata'im
b'kal-hagoyim hachel miYerushalam.

Luke24:47 "and that repentance should be proclaimed in His name and the forgiveness
of sins among all the nations beginning with Yerushalam."

<47> καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν
εἰς πάντα τὰ ἔθνη. ἀρχάμενοι ἀπὸ Ἱερουσαλὴμ

47 kai kērychthēnai epī tō onomati autou metanoian eis aphesin hamartiōn

"and to be preached in His name repentance for the forgiveness of sins

eis panta ta ethnē. arxamenoi apo Ierousalēm

to all the nations having begun from Jerusalem."

מִן-יְדֵי הַדְּבָרִים הָאֵלֶּה:

48. w'attem `edey had'barim ha'eleh.

Luke24:48 "You are witnesses of these things."

<48> ὑμεῖς μάρτυρες τούτων.

48 hymeis martyres toutōn.

"You are to be witnesses of these things."

מִטִּי הַנְּבִי שׁוֹלַח לָכֶם אֶת הַבְּטָחַת אָבִי
וְאַתֶּם שְׁבוּ בְּעִיר יְרוּשָׁלַם עַד כִּי-תִלְבָּשׁוּ עִז מִמָּרוֹם:

49. w'hin'ni sholeach lakem 'eth hab'tachath 'abi

w'attem sh'bu ba'ir Y'rushalayim `ad ki-thil'b'shu `oz mimarom.

Luke24:49 "And behold, I am sending the promise of My Father upon you. As for you,
remain in the city of Yerushalayim until you are clothed with strength from the heights."

<49> καὶ [ιδού] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ’ ὑμᾶς·

ὕμεις δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

49 kai [idou] egō apostellō tēn epaggelion tou patros mou eph’ hymas;

And behold, I send the promise of My Father to you;

hymeis de kathisate en tē polei heōs hou endysēsthe ex huuous dynamin.

but you sit in the city until you may be clothed with the heights power.”

נִיּוֹצִיָאם אֶל-מְחוּץ לְעִיר עַד-בֵּית הִינִי

וַיָּשָׂא אֶת-יָדָיו וּבֵרַכְהֶם:

50. wayotsi'em 'el-michuts la'ir 'ad-Beyth Hini wayisa' 'eth-yadayu way'barakem.

Luke24:50 He led them outside the city as far as Beyth Hini,
and He lifted His hands and blessed them.

<50> Ἐξήγαγεν δὲ αὐτοὺς [ἔξω] ἕως πρὸς Βηθανίαν,

καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς.

50 Exēgagen de autous [exō] heōs pros Bēthanian,

And He led out them outside as far as to Bethany,

kai eparas tas cheiras autou eulogēsen autous.

and having lifted up His hands He blessed them.

נֹא וַיְהִי בְּבָרְכוֹ אֹתָם וַיִּפָּרֵד מֵעֲלֵיהֶם וַיָּנִשָּׂא הַשָּׁמַיְמָה:

51. way'hi b'barako 'otham wayipared me'aleyhem wayinase' hashamay'mah.

Luke24:51 And it came to pass as He blessed them, He was separated from them
and lifted up to the heavens.

<51> καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ’ αὐτῶν

καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

51 kai egeneto en tō eulogein auton autous diestē ap’ autōn

And it came about while He blesses them, He went away from them

kai anephereto eis ton ouranon.

and was being taken up into the heavens.

נִבְּרוּהֶם הַשְׁתַּחֲוִי-לוֹ וַיָּשׁוּבוּ לִירוּשָׁלַיִם בְּשִׂמְחָה גְדוֹלָה:

52. w'hem hish'tachawu-lo wayashubu liYrushalam b'sim'chah g'dolah.

Luke24:52 And they bowed down to Him and then returned to Yerushalam with great joy.

<52> καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν

εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης

52 kai autoi proskynēsantes auton hypestrepsan eis Ierousalēm meta charas megalēs

And they having worshiped Him returned to Jerusalem with great joy

נִגְּוַיְהִיו תָּמִיד בְּמִקְדָּשׁ מְהֻלָּלִים וּמְבָרְכִים אֶת-הָאֱלֹהִים אָמֵן:

53. wayih'yu thamid baMiq'dash m'halalim um'barakim 'eth-ha'Elohim 'Amen.

Luke24:53 They were continually in the Temple praising and blessing Elohim. Amen.

<53> καὶ ᾗσαν διὰ παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.

53 kai ēsan dia pantos en tō hierō eulogountes ton theon.
and they were continually in the temple blessing Elohim.