# Sepher Yoseph (Luke)

## Chapter 1

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

1 ךכלה תוישעמה תא ורסמ רשא ונילא בר ובר ונמאנ רשא
:ונתכוב תומלשב ונמאנ רשא

א אַחֲרֵי אֲשֶׁר רַבִּים הוֹאִילוּ לְחַבֵּר סִפּוּר הַמַּעֲשִׂים
אֲשֶׁר נֶאֶמְנוּ בִשְׁלֵמוּת בְּתוֹכֵנוּ׃

**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 diēgēsin
Since many attempted to compile a narrative
peri tōn peplērophorēmenōn en hēmin pragmatōn,
about the having been fulfilled among us events,

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2 ונילא ונרסמ רשא ומכ
:ונדבע ויהו ךרדתי הדבר

ב כַּאֲשֶׁר מְסָרוּם לָנוּ הָרֹאִים אֹתָם בְּעֵינֵיהֶם מִתְּחִלָּה
וַאֲשֶׁר הָיוּ מְשָׁרְתֵי 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 παρέδοσαν 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,

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3 ךלוא בוטל יתבשח-ינא רקחמה לכ-רבד תומלשב ךכלה תוישעמה תא
:סולופואת ריאדה ךילא ךסדרמ ךכתבמ

ג חָשַׁבְתִּי לְטוֹב גַּם-אֲנִי הַחֹקֵר אַחַר כָּל-הַדְּבָרִים הֵיטֵב
מֵרֹאשִׁיתָם לְכָתְבָם כְּסִדְרָם אֵלֶיךָ הָאַדִּיר תְּאוֹפִילוֹס׃

**3. chashab'ti l'tob gam-'ani hachoqer 'achar kal-had'barim heyteb mere'shitham
l'kath'bam k'sid'ram 'eleyak ha'adir 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 Teophilos;

‹3› ἔδοξε κἀμοὶ 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,

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:ܟܠܡܝ ܥܡ ܡܥܩܒܐ ܟܡܐ ܘܐܬ ܝܘܡܐ 4

ד לְמַעַן תֵּדַע אֱמֶת הָאֲמָרִים אֲשֶׁר לֻמַּדְתָּ׃

**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 ἐπιγνῷς 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.

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ܗܘܐ ܒܝܡܝ ܗܪܘܕܘܣ ܡܠܟܐ ܕܝܗܘܕ ܟܗܢܐ ܚܕ ܕܫܡܗ ܙܟܪܝܐ 5
:ܘܐܒܝܐ ܡܢ ܒܢܝ ܐܗܪܘܢ ܘܠܗ ܐܢܬܬܗ ܘܫܡܗ ܐܠܝܫܒܥ

ה כֹּהֵן הָיָה בִּימֵי הוֹרְדוֹס מֶלֶךְ אֶרֶץ יְהוּדָה זְכַרְיָה שְׁמוֹ
מִמִּשְׁמֶרֶת אֲבִיָּה וְלוֹ אִשָּׁה מִבְּנוֹת אַהֲרֹן וּשְׁמָהּ אֱלִישֶׁבַע׃

**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 Ἡρῴδου βασιλέως τῆς Ἰουδαίας ἱερεύς 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.

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ܗܘܘ ܬܪܝܗܘܢ ܙܕܝܩܝܢ ܩܕܡ ܐܠܗܐ 6
:ܗܠܟܝܢ ܒܟܠ ܦܘܩܕܢܐ ܘܟܢܡܘܣܝ ܕܡܪܝܐ ܒܠܚܘܕ

ו וּשְׁנֵיהֶם צַדִּיקִים לִפְנֵי הָאֱלֹהִים
וְהֹלְכֵי תֹם בְּכָל־מִצְוֹת יְהוָה וּבְחֻקֹּתָיו׃

**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 יהוה and in His statutes.

‹6› ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι
ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι.

6 ēsan de dikaioi amphoteroi 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.

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7 :ולדתם אין ולד כי אלישבע עקרה ושניהם באו בימים

ז וְלָהֶם אֵין וָלָד כִּי אֱלִישֶׁבַע עֲקָרָה וּשְׁנֵיהֶם בָּאוּ בַיָּמִים׃

**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 Ἐλισάβετ 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 amphoteroi probebēkotes en tais hēmerais autōn ēsan.
and both having been advanced in the days of them were.

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8 :וידהי היום בכהנו לפני אלהים בסדר משמרו

ח וַיְהִי 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,

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9 לקטיר קטרת לפי גורלו כמשפט עבודת הכהנים
:ויבא אל-היכל יהוה

ט לְהַקְטִיר קְטֹרֶת לְפִי גוֹרָלוֹ כְּמִשְׁפַּט עֲבוֹדַת הַכֹּהֲנִים
וַיָּבֹא אֶל-הֵיכַל 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 יהוה.

‹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,

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:קְטֹרֶת לְהַקְטִיר בָּא אֶל־הֵיכַל יְהוָה 10

וְכָל־קְהַל הָעָם מִתְפַּלְלִים בַּחוּץ בְּשַׁעַת הַקְּטֹרֶת׃ י

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 hōrą tou thymiamatos.
at the hour of the incense offering.

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:מִזְבַּח הַקְּטֹרֶת מִימִין עֹמֵד אֵלָיו נִרְאָה יְהוָה מַלְאַךְ וְהִנֵּה 11 יא

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

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

‹11› ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς
ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.
11 ōphthē 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.

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:זְכַרְיָה וַיִּפָּל וַיִּרְאָה 12 יב

וַיִּרְאָה זְכַרְיָה וַיִּבָּהֵל וְאֵימָה נָפְלָה 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.

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:בְּרִית חֲדָשָׁה אֶת־לְךָ שָׁלַח אֲנִי הִנֵּה כִּי אַל־תִּירָא זְכַרְיָה 13

וַיֹּאמֶר אֵלָיו הַמַּלְאָךְ אַל־תִּירָא זְכַרְיָהוּ כִּי נִשְׁמְעָה תְּפִלָּתֶךָ
וְאֶלִישֶׁבַע 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 αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία,
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ 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."

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:ולְשִׂמְחָה וָגִיל וְרַבִּים יִשְׂמְחוּ בְּהִוָּלְדוֹ 14

יד וְהָיָה־לְךָ לְשִׂמְחָה וָגִיל וְרַבִּים יִשְׂמְחוּ בְּהִוָּלְדוֹ׃

**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."

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:ומֵעוֹדוֹ אִמּוֹ 15 :ורוּחַ הַקֹּדֶשׁ יִמָּלֵא מִבֶּטֶן

טו כִּי־גָדוֹל יִהְיֶה לִפְנֵי יְהוָה וְיַיִן וְשֵׁכָר לֹא יִשְׁתֶּה
וְרוּחַ הַקֹּדֶשׁ יִמָּלֵא מִבֶּטֶן 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 YHWH. 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,"

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:יהוה־לא אלהיהם ישוב ישראל בני ורבים 16

טז 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."

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יהוה לפני ילך הוא ואליהו ברוח 17
לשוב אבות לב על־בנים ואת הסוררים בחבונת הצדיקים
:יהוה לעמיד עם מוכן

יז וְהוּא יֵלֵךְ לְפָנָיו בְּרוּחַ אֵלִיָּהוּ וּבִגְבוּרָתוֹ לְהָשִׁיב
לֵב אָבוֹת עַל־בָּנִים וְאֵת הַסּוֹרְרִים בִּתְבוּנַת הַצַּדִּיקִים
לְהָעֲמִיד עַם מוּכָן לַיהוָה׃

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 Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι 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 kyriǭ laon kateskeuasmenon.
to prepare for YHWH a people having been made ready."

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:ימים בימי בא עדה במה אדע את־הדבר הזה 18
כי־אני זקנתי ואשתי

יח וַיֹּאמֶר זְכַרְיָה אֶל־הַמַּלְאָךְ בַּמָּה אֵדַע אֶת־הַדָּבָר הַזֶּה
כִּי־אֲנִי זָקַנְתִּי וְאִשְׁתִּי בָּאָה בַיָּמִים׃

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 probebēkuia en tais hēmerais autēs.
For I am old and my wife having advanced in her days."

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יטוַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלָיו אֲנִי גַּבְרִיאֵל הָעוֹמֵד
לִפְנֵי הָאֱלֹהִים וְשֻׁלּוּחַ אָנֹכִי לְדַבֵּר אֵלֶיךָ
וּלְבַשֶּׂרְךָ אֶת־הַבְּשׂוֹרָה 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 ul'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, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον
τοῦ θεοῦ καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα·

19 kai apokritheis ho aggelos eipen autō̧,
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 apestalēn lalēsai pros se kai euaggelisasthai soi tauta;
and I was sent to speak to you and to announce these things to you."

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כוְהִנְּךָ נֶאֱלָם וְלֹא תוּכַל לְדַבֵּר עַד־הַיּוֹם אֲשֶׁר יָקוּם
הַדָּבָר הַזֶּה תַּחַת כִּי־לֹא הֶאֱמַנְתָּ לִדְבָרַי וְהֵם יִמָּלְאוּ בְּמוֹעֲדָם׃

**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 ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα,
ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται
εἰς τὸν καιρὸν αὐτῶν.

20 kai idou esȩ̄ 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.”

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:כְּעֵת־יָמִים הָרָתָה אֱלִישֶׁבַע אִשְׁתּוֹ וַתַּעְלֵם חֳדָשִׁים חֲמִשָּׁה לֵאמֹר 24

כד וַיְהִי כִּי־מָלְאוּ יְמֵי עֲבֻדָּתוֹ 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.

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:הָרָה אֶלִישֶׁבַע אִשְׁתּוֹ וַתַּעְלֵם חֲמִשָּׁה חֳדָשִׁים לֵאמֹר 24

כד אַחֲרֵי הַיָּמִים הָאֵלֶּה הָרָה אֱלִישֶׁבַע אִשְׁתּוֹ וַתַּעְלֵם חֲמִשָּׁה חֳדָשִׁים לֵאמֹר:

**24. Achrei hayamim ha’eleh harah Eliysheba’ ishto watha`lem chamishah chodashim le’mor.**

**Luke1:24** And after these days Elisheba his wife conceived,
and she hid herself five months, saying,

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:כֹּה עָשָׂה לִי יְהוָה בַּיָּמִים אֲשֶׁר הִבִּיט לָקַחַת אֶת־חֶרְפָּתִי בָּאָדָם 25

כה כֹּה עָשָׂה לִי יְהוָה בַּיָּמִים אֲשֶׁר הִבִּיט לָקַחַת אֶת־חֶרְפָּתִי בָּאָדָם:

**25. Koh `asah li Y’hovah bayamim asher hibiyt laqachath eth-cherpathi ba’adam.**

**Luke1:25** “Thus has Yahovah done for me in the days when He looked
to take away my reproach among men.”

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‹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.

---

24 וַיְהִי אַחַר הַיָּמִים הָאֵלֶּה וַתַּהַר אֱלִישֶׁבַע אִשְׁתּוֹ
וַתִּתְחַבֵּא חֲמִשָּׁה חֳדָשִׁים וַתֹּאמַר׃

**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

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25 כֹּה־עָשָׂה לִי יְהוָה בִּימֵי פָקְדוּ אוֹתִי לֶאֱסֹף
אֶת־חֶרְפָּתִי מִבְּנֵי אָדָם׃

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

**Luke1:25** "Thus יהוה 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 ἐπεῖδεν ἀφελεῖν ὀνειδός 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."

---

26 וַיְהִי בַּחֹדֶשׁ הַשִּׁשִּׁי וַיִּשְׁלַח אֱלֹהִים אֶת־גַּבְרִיאֵל הַמַּלְאָךְ
גָּלִילָה אֶל־עִיר אַחַת וּשְׁמָהּ נָצְרַת׃

**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 ᾗ ὄνομα Ναζαρὲθ
26 En de tō mēni tō hektō apestalē 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,

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כז אֶל־בְּתוּלָה מְאֹרָשָׂה לְאִישׁ אֲשֶׁר־שְׁמוֹ יוֹסֵף מִבֵּית דָּוִד
וְשֵׁם הַבְּתוּלָה 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 Ἰωσὴφ 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 Dauid, kai to onoma tēs parthenou Mariam.
of the house of David, and the name of the virgin was Mary.

---

כח וַיָּבֹא הַמַּלְאָךְ הַחַדְרָה וַיֹּאמֶר אֵלֶיהָ שָׁלוֹם לָךְ אֶשֶׁת־חֵן
יְהוָה עִמָּךְ (בְּרוּכָה אַתְּ בַּנָּשִׁים)׃

**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! יהוה 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."

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כט וְהִיא (בִּרְאוֹתָהּ) נִבְהֲלָה לִדְבָרוֹ
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.

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ל וַיֹּאמֶר לָהּ הַמַּלְאָךְ אַל־תִּירְאִי מִרְיָם
כִּי־מָצָאת חֵן לִפְנֵי 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, εὗρες 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."

---

לא וְהִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וְקָרָאת אֶת־שְׁמוֹ יְהוֹשֻׁעַ׃

**31. w'hinna'k harah w'yolad't' ben w'qara'th' 'eth-sh'mo Yahushuà.**

**Luke1:31** "And behold, You shall conceive and bear a son,
and you shall call His name Yahushuà."

‹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."

---

לב הוּא יִהְיֶה גָּדוֹל וּבֶן־עֶלְיוֹן יִקָּרֵא

:אָבִיו דָּוִד כִּסֵּא־אֹתוֹ לוֹ־יִתֵּן אֱלֹהִים יְהוָה וַיהוָה

לב וְהוּא גָּדוֹל יִהְיֶה וּבֶן־עֶלְיוֹן יִקָּרֵא

**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 יהוה 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 Dauid tou patros autou,
and shall give Him YHWH Elohim, the throne of David His Father,"

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:אֵין קֵץ: לג וּמָלַךְ עַל־בֵּית יַעֲקֹב לְעוֹלָם וָעֶד וּלְמַלְכוּתוֹ

**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 Ἰακὼβ 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."

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:אִישׁ יֹדַעַת אֵינֶנִּי וַאֲנִי

לד וַתֹּאמֶר מִרְיָם אֶל־הַמַּלְאָךְ אֵיךְ יִהְיֶה הַדָּבָר הַזֶּה

**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› εἶπεν δὲ Μαριὰμ 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?"

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:בְּךָ תָּחֹל קֹדֶשׁ הַנִּוָּלַד גַּם־כֵּן עֹנֶה וַיֹּאמֶר

לה וַיַּעַן הַמַּלְאָךְ וַיֹּאמֶר אֵלֶיהָ רוּחַ הַקֹּדֶשׁ תָּבוֹא עָלַיִךְ וּגְבוּרַת
עֶלְיוֹן תָּצַל עָלַיִךְ עַל־כֵּן קָדוֹשׁ יֵאָמֵר לַיִּלּוֹד 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› καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ,
Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι·
διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.

35 kai apokritheis ho aggelos eipen autē, Pneuma hagion 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 hagion klēthēsetai huios theou.
Therefore also the One being born shall be called holy, the Son of Elohim.

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לו וְהִנֵּה אֱלִישֶׁבַע קְרוֹבָתֵךְ אֲשֶׁר קָרְאוּ־לָהּ עֲקָרָה גַּם־הִיא
הָרָה לָלֶדֶת בֵּן בְּזִקְנָתָהּ וְזֶה לָהּ הַחֹדֶשׁ הַשִּׁשִּׁי׃

**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› καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς
καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ·

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 steira;
and this month is the sixth for her the one being called barren;

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לז כִּי לֹא־יִפָּלֵא מֵאֱלֹהִים כָּל־דָּבָר׃

**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"

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:ירחמיה אחרי אשר

לחוַתֹּאמֶר מִרְיָם הִנְנִי שִׁפְחַת יְהוָה יְהִי־לִי כִּדְבָרֶךָ
וַיֵּצֵא מֵאִתָּהּ 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, Ἰδοὺ 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.

---

יהוה 39
:הודה־אל עיר להרה הלכת לבדד מרים ותקם

לטוַתָּקָם מִרְיָם בַּיָּמִים הָהֵם
וַתְּמַהֵר לָלֶכֶת הָהָרָה 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› Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη
εἰς τὴν ὀρεινὴν 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,

---

:יוחנן־בן אל ישבע 40

מוַתָּבֹא בֵּית זְכַרְיָה וַתְּבָרֶךְ אֶת־אֱלִישָׁבַע׃

**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 ἠσπάσατο τὴν Ἐλισάβετ.

40 kai eisēlthen eis ton oikon Zachariou kai ēspasato tēn Elisabet.
and she entered into the house of Zechariah and greeted Elizabeth.

---

41 ברכה אשר יהוה־בן אל ישבע ותקרא ותהי
:ישבע את ותמלא הקדש רוח

מא וַיְהִי כְּשָׁמְעַ אֱלִישֶׁבַע אֶת־בִּרְכַּת מִרְיָם וַיִּרְקֹד הַיֶּלֶד
בְּמֵעֶיהָ וַתִּמָּלֵא אֱלִישֶׁבַע 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 ἡ Ἐλισάβετ, ἐσκίρτησεν
τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,

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 koilią autēs, kai eplēsthē pneumatos hagiou hē Elisabet,
leaped the baby in her womb, and was filled with the Holy Spirit Elizabeth,

---

42 וַתִּקְרָא בְּקוֹל גָּדוֹל וַתֹּאמַר בְּרוּכָה אַתְּ בַּנָּשִׁים
וּבָרוּךְ פְּרִי בִטְנֵךְ׃

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

**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 μεγάλῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξὶν
καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

42 kai anephōnēsen kraugę megalę 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."

---

43 וּמַה־לִּי כִּי־אֵם אֲדֹנִי בָּאָה אֵלָי׃

**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 elthę hē mētēr tou kyriou mou pros eme?
that should come my mother of my Master to me?"

---

44 כִּי קוֹל בִּרְכָתֵךְ בָּא בְאָזְנָי וְהִנֵּה רָקַד בְּשִׂמְחָה הַיֶּלֶד בְּמֵעָי׃

**44. ki qol bir'kathe'k ba' b'az'nay w'hinneh 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 ὦτά μου,
ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

44 idou gar hōs egeneto hē phōnē tou aspasmou sou eis ta ōta mou,
"For behold when came the sound of your greeting into my ears,
eskirtēsen en agalliasei to brephos en tē koiliạ mou.
leaped with joy the baby in my womb."

---

:יְהוָה 45 מֵאֵת דִּבֶּר־לָהּ אֲשֶׁר יִמָּלֵא הִמָּלֵא כִּי הַמַּאֲמִינָה וְאַשְׁרֵי מה

**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 יהוה 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.

---

:יְהוָה־אֶת נַפְשִׁי רוֹמֲמָה מִרְיָם וַתֹּאמֶר מו

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

**Luke1:46** And Miryam said, "My soul lifts up יהוה,"

‹46› Καὶ εἶπεν Μαριάμ, Μεγαλύνει ἡ ψυχή μου τὸν κύριον,

46 Kai eipen Mariam, Megalynei hē psychē mou ton kyrion,
And Mary said, "exalts My soul YHWH,"

---

:יִשְׁעִי לֵאלֹהֵי רוּחִי וַתָּגֶל מז

**47. watagel ruchi b'Elohey yish'`i.**

**Luke1:47** "and my spirit rejoices in the El of my salvation,"

‹47› καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου,

47 kai ēgalliasen to pneuma mou epi tō theō tō sōtēri mou,
"and rejoiced my spirit in the El of my Savior,"

---

:לִי־גָּדְלוֹת עָשָׂה כִּי הַנֵּה מֵעַתָּה יְאַשְּׁרוּנִי כָּל־הַדֹּרוֹת מח אֲשֶׁר רָאָה בַּעֲנִי אֲמָתוֹ

**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,

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,”

---

49 :עָשָׂה לִי שַׁדַּי וְקָדוֹשׁ שְׁמוֹ

מט כִּי גְדֹלוֹת עָשָׂה לִי שַׁדַּי וְקָדוֹשׁ 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,”

---

50 :וְחַסְדּוֹ לְדוֹר דוֹרִים עַל יְרֵאָיו

נ וְחַסְדּוֹ לְדוֹר דוֹרִים 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.”

---

51 :גְּבוּרוֹת עָשָׂה בִּזְרֹעוֹ פִּזַּר גֵּאִים בִּמְזִמּוֹת לִבָּם

נא גְּבוּרוֹת עָשָׂה בִּזְרֹעוֹ פִּזַּר גֵּאִים בִּמְזִמּוֹת 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 purposess of their hearts.

‹51› Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·

51 Epoiēsen kratos en brachioni autou,
He did a mighty deed with His arm,
dieskorpisen hyperēphanous dianoią kardias autōn;
He scattered the proud in the thoughts of their heart.

---

52 :הוֹרִיד גְּדוֹלִים מִכִּסְאוֹתָם וַיָּרֶם דַּלִּים

נב הוֹרִיד גְּדוֹלִים מִכִּסְאוֹתָם וַיָּרֶם דַּלִּים׃

נב חָרַס נְדִיבִים מִכִּסְאוֹתָם 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› καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,

52 katheilen dynastas apo thronōn kai huyōsen tapeinous,

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

---

:ּפְעָלָיו בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֵהָעוֹלָם וְעַד־הָעוֹלָם 53

נג רְעֵבִים מִלֵּא־טוֹב וַעֲשִׁירִים שִׁלַּח 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.

---

:זָכַר לְרַחֲמָיו־אֶת עַבְדּוֹ יִשְׂרָאֵל תָּמַךְ בְּ 54

נד עַבְדּוֹ לִזְכֹּר 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,"

---

:אֶל־אַבְרָהָם וּלְזַרְעוֹ עַד־עוֹלָם כַּאֲשֶׁר דִּבֶּר 55

נה אֶל־אֲבוֹתֵינוּ לְ

**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."

---

:בְּבֵיתָהּ וַתָּשָׁב כִּשְׁלֹשָׁה חֳדָשִׁים עִמָּהּ מִרְיָם וַתֵּשֶׁב 56

נו וַתָּשָׁב לְ

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

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

‹56› Ἔμεινεν δὲ Μαριὰμ 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.

---

:ע֗ע ֲלֹׁשׁ ׁשָׁנִים ׁשָׁבָה ִעָּמּהּ ְוָׁשׁבָה ֶאל־ֵּבָיה 57

נז וְיִמְלְאוּ יְמֵי אֱלִישֶׁבַע לָלֶדֶת 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 Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν 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.

---

:ִעָּמּהּ ִהְגִּדיל ְיהָוה ֶאת־ַחְסּדוֹ ַוִּיְׂשְמחוּ ִאָּתהּ 58 ׁשָׁכְנֶיהָ וּקְרוֹבֶיהָ ׁשָׁמְעוּ

נח וַיִּשְׁמְעוּ שְׁכֶנֶיהָ וּקְרוֹבֶיהָ

כִּי־הִגְדִּיל יְהוָה אֶת־חַסְדּוֹ עִמָּהּ 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 ע֗ע 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.

---

:ִעָּמּהּ ׂשֹׂמֵח־ִלּוֹ ַוִּתְׂשַמח ִאָּתהּ ָׂשׂשוֹן ַוָּיֵגל ַוָּיֵבא ַהְּׁשִמיִני ַוְּיִהי ַּבּיוֹם 59 ֲחֵבָריה

נט וַיְהִי בַּיּוֹם הַשְּׁמִינִי וַיָּבֹאוּ לָמוּל אֶת־הַיֶּלֶד

וַיִּקְרְאוּ 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 hēmerą 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.

:אֹתוֹ קֹרְאִים בְּשֵׁם אָבִיו 60

ס וַתַּעַן אִמּוֹ וַתֹּאמַר לֹא כִי יְהוּחָנָן יִקָּרֵא 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.

:אֵין מִמִּשְׁפַּחְתֵּךְ אֲשֶׁר שְׁמוֹ כַּשֵּׁם הַזֶּה 61

סא וַיֹּאמְרוּ אֵלֶיהָ אֵין־אִישׁ בְּמִשְׁפַּחְתֵּךְ 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 αὐτὴν ὅτι Οὐδείς ἐστιν 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."

:קֹרְאִים לוֹ 62

סב וַיְרִמְזוּ אֶל־אָבִיו לָדַעַת מָה הַשֵּׁם אֲשֶׁר יִקָּרֵא 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.

:וַיִּתְמְהוּ כֻּלָּם 63

סג וַיִּשְׁאַל לוּחַ וַיִּכְתֹּב עָלָיו לֵאמֹר יְהוּחָנָן שְׁמוֹ וַיִּתְמְהוּ כֻּלָּם׃

**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 ethaumasan pantes.

And everyone was amazed.

:יְהוָה עִמּוֹ׃ הַיֶּלֶד הַזֶּה וְיַד־יְהוָה הָיְתָה עִמּוֹ׃ סו וַיָּשִׂימוּ כָל־הַשֹּׁמְעִים אֶל־לִבָּם לֵאמֹר מָה־אֲפוֹא יִהְיֶה 66

**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.

---

:אֵלֶּה בְּכָל־הָרֵי יְהוּדָה׃ וַיְסַפֵּר כָּל־הַדְּבָרִים הָאֵלֶּה בְּכָל־הָרֵי יְהוּדָה׃ סה וַתִּפֹּל אֵימָה עַל־כָּל־שְׁכֵנֵיהֶם 65

**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 περιοικοῦντας αὐτούς,
καὶ ἐν ὅλῃ τῇ ὀρεινῇ 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,

---

**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 יהוה 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 kardią 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.

---

67 :ܥܡܗ ܐܬܢܒܐ ܘܐܡܪ ܒܪܝܫ ܫܪܝܐ ܕܝܠܗ ܕܪܘܚܐ ܩܕܝܫܐ ܘܐܬܢܒܝ

סז וַיִּמָּלֵא זְכַרְיָה אָבִיו רוּחַ הַקֹּדֶשׁ וַיִּנָּבֵא 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 πατὴρ 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,

---

68 ܫܒܝܚ ܗܘ ܡܪܝܐ ܐܠܗ ܕܝܫܪܝܠ ܕܦܩܕ ܘܦܪܩ ܠܥܡܗ׃
:ܩܪܢܐ ܕܦܪܘܩܢ ܠܢ ܒܒܝܬ ܕܕܘܝܕ ܥܒܕܗ

סח בָּרוּךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל כִּי פָקַד וְעָשָׂה לְעַמּוֹ׃
וַיַּשְׁלַח לָנוּ קֶרֶן יְשׁוּעָה בְּבֵית דָּוִד עַבְדּוֹ׃

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

Luke1:68 "Blessed is YHWH 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,"

---

69 :ܩܪܢ ܕܦܪܘܩܢ ܒܒܝܬ ܥܒܕܗ ܕܕܘܝܕ ܐܦ ܐܡܪ

סט וַיַּצְמַח 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 ἤγειρεν 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 Dauid paidos autou,
in the house of David, His servant,

---

70 :ܡܢ ܦܘܡ ܢܒܝܐ ܩܕܝܫܐ ܕܗܘ ܡܢ ܫܪܝ ܥܠܡ ܥܠܡܝܢ ܐܡܝܢ

ע כַּאֲשֶׁר הִבֶּר 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,

---

׃ארקמ־לש תיבמ תעשי 71

עא יְשׁוּעָה מֵאֹיְבֵינוּ 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 τῶν μισούντων 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,"

---

׃ונאנש־לכמ דיו ונבאמ ורכזל 72

עב לַעֲשׂוֹת חֶסֶד עִם־אֲבוֹתֵינוּ וְלִזְכֹּר אֶת־בְּרִית קָדְשׁוֹ׃

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

**Luke1:72** "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 hagias autou,

"to demonstrate mercy to our fathers and to remember His holy covenant,"

---

׃ונבא־לא עבשנ רשא עבשה־תא 73

עג אֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם אָבִינוּ׃

**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 Ἀβραὰμ 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,"

---

׃דחפ־לכב ונדבעל ונל ותתנו ונבוא דימ ונליצהל 74

עד לְהַצִּילֵנוּ מִיַּד אֹיְבֵינוּ וּלְתִתֵּנוּ לְעָבְדוֹ בְּלִי־פָחַד׃

**74. l'hatsilenu miyad 'oy'beynu ul'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"

---

:ךָיָיָחְב ירֵמֵא־לכ ינֵינֵעְב ךָיָנָפְל שֹדֹקְבּוּ ךָעֹצְדּ 75

עה בְּתָמִים וּבִצְדָקָה לְפָנָיו כָּל־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."

---

ינָא ארָקִי ילֵעְלְיוֹן אִיבִנ אָתָּהְוְ 76
:ךָיָנָפִל ךָיכָרָד־תֶא תוֹנְפִל ךָלֵתְ יכִּ הוָהְיַ

עו וְאַתָּה הַיֶּלֶד נְבִיא עֶלְיוֹן יִקָּרֵא לָךְ
כִּי לִפְנֵי יְהוָה תֵּלֵךְ לְפַנּוֹת אֶת־דְּרָכָיו׃

**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 ἑτοιμάσαι 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,"

---

:ויָתֵאָטַחֲ תַחַלְסִבּ ועָמְלְ הָעָשׁוּיְהִ ךְֶרֶדּ תוֹרוֹהְלְ 77

עז וְלְהוֹרוֹת דֶּרֶךְ הַיְשׁוּעָה לְעַמּוֹ בִּסְלִיחַת חַטֹּאתֵיהֶם׃

**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"

---

:ומָחֲרַמְכּ ונֵיהֵלֱאֵ דֶסֶחְבּ 78

עח בְּחֶסֶד אֱלֹהֵינוּ וּבְרַחֲמָיו אֲשֶׁר בָּהֶם יִפְקְדֵנוּ הַנֹּגַהּ 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 σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται 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,”

---

79 עטלְהָאִיר לְיֹשְׁבֵי חֹשֶׁךְ וְצַלְמָוֶת
וּלְהָכִין 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› ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

79 epiphanai tois en skotei kai skią 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.”

---

80 פוַיִּגְדַּל הַיֶּלֶד וַיִּתְחַזֵּק בָּרוּחַ
וַיְהִי בַּמִּדְבָּרוֹת עַד־יוֹם הֵרָאֹתוֹ 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 ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι,
καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

80 To de paidion ēuxanen kai ekrataiouto pneumati,
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

1 אוַיְהִי בַּיָּמִים הָהֵם וַיֵּצֵא צַו מֵאֵת קֵיסַר אוֹגוּסְטוֹס
לִמְנוֹת אֶת־כָּל־יֹשְׁבֵי 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 ekeinais 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.

---

2 ׃אַרְצָה כָּל הָיָה אֲשֶׁר הָרִאשׁוֹן הָיָה הַזֶּה הַמִּפְקָד וְזֶה

בְּהִיוֹת קוּרִינִיוֹס שַׁלִּיט 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 Quirinios 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.

---

3 ׃אִישׁ לְעִירוֹ לְהִתְפָּקֵד כֻּלָּם וַיֵּלְכוּ

**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.

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4 ׃דָּוִד הַנִּקְרֵאת בֵּית־לֶחֶם כִּי־הָיָה מִבֵּית דָּוִד וּמִמִּשְׁפַּחְתּוֹ

לְעִיר דָּוִד הַנִּקְרֵאת בֵּית־לֶחֶם 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 mibeyth 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 Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ
εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἥτις 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 Dauid 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 Dauid,
and lineage of David,

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:ךָיָרְמִע תיִבְמ ׁשיִא ׁשַרֹוא ׁשַרְמַא ׁשַרְמַא־ׁשֹע ׁשַרְמַא 5

ה לְהִתְפָּקֵד עִם־מִרְיָם הַמְאֹרָשָׂה 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 Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ.

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

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:ךָיָרְמִע תיִבְמ ׁשיִא ׁשַרֹוא ׁשַרְמַא ׁשַרְמַא־ׁשֹע ׁשַרְמַא 6

ו וַיְהִי בִּהְיוֹתָם שָׁם וַיִּמְלְאוּ יְמֵיהָ לָלֶדֶת׃

**6. way'hi bih'yotham 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,

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:ךָיָרְמִע תיִבְמ ׁשיִא ׁשַרֹוא ׁשַרְמַא ׁשַרְמַא־ׁשֹע ׁשַרְמַא 7

ז וַתֵּלֶד אֶת־בְּנָהּ הַבְּכוֹר וַתְּחַתְּלֵהוּ וַתַּשְׁכִּיבֵהוּ בָּאֵבוּס
כִּי לֹא־הָיָה לָהֶם מָקוֹם בַּמָּלוֹן׃

**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.

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:ׁשֹדָּה־לֵיִנ ׁשיִא ׁשַרֹוא ׁשַרְמַא ׁשַרְמַא־ׁשֹע ׁשַרְמַא 8

ח וְרֹעִים הָיוּ בָּאָרֶץ הַהִיא לִנִים בַּשָּׂדֶה

וְשֹׁמְרִים אֶת־מִשְׁמְרוֹת הַלַּיְלָה עַל־עֲדָרָם׃

**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 ἀγραυλοῦντες
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

8 Kai poimenes ēsan en tē chōrą 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.**

---

9 וְהִנֵּה מַלְאַךְ יְהוָה נִצָּב עֲלֵיהֶם
וּכְבוֹד יְהוָה הוֹפִיעַ סְבִיבֹתָם וַיִּירְאוּ יִרְאָה גְדוֹלָה׃

**9. w'hinneh 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 יהוה was stationed over them,**
**and the glory of יהוה 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.**

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10 וַיֹּאמֶר אֲלֵיהֶם הַמַּלְאָךְ אַל־תִּירָאוּ
כִּי הִנְנִי מְבַשֵּׂר אֶתְכֶם שִׂמְחָה 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 ἥτις 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,**

:דָּוִד עִיר בְּ הָאָדוֹן הַמָּשִׁיחַ הוּא אֲשֶׁר 11

יא כִּי הַיּוֹם יֻלַּד 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 Dauid.
who is the Anointed One the Master in the city of David.

:תְּמָצְאוּן יֶלֶד מֻחְתָּל וְשֹׁכֵב בָּאֵבוּס 12

יב וְזֶה לָכֶם הָאוֹת אֲשֶׁר

**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, εὑρήσετε 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 phatnē̜.
having been wrapped in clothes and lying in a manger.

:הַשָּׁמָיִם צְבָא הַמּוֹן הֶמְלְאַךְ אֶצֶל פִּתְאֹם הָיָה וְ 13

יג 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 οὐρανίου
αἰνούντων τὸν θεὸν καὶ λεγόντων,

13 kai exaiphnēs egeneto syn tō̜ aggelō̜
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,

:ארמית ארשדא תלת מאה וחמשין וארבע 14

יד כָּבוֹד בַּמְּרוֹמִים לֵאלֹהִים וּבָאָרֶץ שָׁלוֹם בְּאַנְשֵׁי 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 theǭ kai epi gēs eirēnē en anthrōpois eudokias.
"Glory in the highest to Elohim and on earth peace among men of goodwill."

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טו וַיְהִי כַּאֲשֶׁר עָלוּ מֵעֲלֵיהֶם הַמַּלְאָכִים הַשָּׁמָיְמָה
וַיֹּאמְרוּ הָרֹעִים אִישׁ אֶל־רֵעֵהוּ נַעְבְּרָה־נָּא עַד בֵּית־לֶחֶם
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 יהוה 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, Dielthōmen 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.

---

טז וַיְמַהֲרוּ וַיָּבֹאוּ וַיִּמְצְאוּ אֶת־מִרְיָם וְאֶת־יוֹסֵף
וְאֶת־הַיֶּלֶד וְהוּא שֹׁכֵב בָּאֵבוּס׃

**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 ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ

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.

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:אֶצֶל מוֹשַׁב־לוֹ מַשְׁכִּיבֵהוּ מַשְׁגִּיחַ מַשְׁכִּים מַגִּיד־אֵב מוֹעֲשֶׂה מַאֲמִין 17

יז וַיִּרְאוּ וַיַּשְׁמִיעוּ אֶת־הַדָּבָר הַנֶּאֱמָר אֲלֵיהֶם עַל־הַנַּעַר 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.

---

מַגִּיד־לְיָא לֹא מַאֲמִין מַעֲשֶׂה־לְיָא 18
:מַעֲשֶׂה מַגִּיד מַשְׁגִּיחַ מַשְׁכִּים־אֵב

יח וְכָל־הַשֹּׁמְעִים תָּמְהוּ עַל הַדְּבָרִים
אֲשֶׁר־דִּבְּרוּ אֲלֵיהֶם הָרֹעִים׃

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.

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:אֵצֶל מַשְׁגִּיחַ מַגִּיד־אֵב אֵצֶל מַשְׁכִּים מַשְׁגִּיחַ 19

יט וּמִרְיָם שָׁמְרָה אֶת־הַדְּבָרִים הָאֵלֶּה וַתְּחַשְּׁבֵם 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 Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα
ἐν τῇ καρδίᾳ αὐτῆς.

19 hē de Mariam panta synetērei ta hrēmata tauta symballousa en tē kardią autēs.
But Mary was keeping in mind all these things pondering them in her heart.

לע־לו ישעיה־אכא ישעיהבגיז ישעילהיב יזיח יזעס יזיאיט 20
:יזיעלא ארצי ארשא אלכ־לע ומשה

כוַיָּשׁוּבוּ הָרֹעִים וְהֵם מְהַלְלִים וּמְשַׁבְּחִים אֶת־הָאֱלֹהִים עַל־כֹּל
אֲשֶׁר שָׁמְעוּ וְרָאוּ כְּפִי־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.

---

ουיזיע יזשו אקפיא יזיעיא יזיזיא יזיזשו יזעלי יאכלזיג יגיזיא 21
:יזסגיג יזיג יזעסג יזאכלזיג יזל־אקפ יזשו יזשי

כאוַיְהִי בִּמְלֹאת לַנַּעַר שְׁמֹנָה יָמִים וַיִּמּוֹל וַיִּקְרֵא שְׁמוֹ יְהוֹשֻׁעַ
כַּשֵּׁם אֲשֶׁר קָרָא־לוֹ הַמַּלְאָךְ בְּטֶרֶם הוֹרָה בַּבָּטֶן׃

**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 ουיזיע 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 koilią.
before He was conceived in the womb.

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אשי אקאיי יזיאס יזאיפ יזיזי יזאלזיזי 22
:אאאיי יזיגל יאדזיעסל יזיכזאאי יאלעזי

כבוַיְמִלְאוּ יְמֵי טָהֳרָם כְּתוֹרַת מֹשֶׁה
וַיַּעֲלֻהוּ 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 יהוה

‹22› Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν
κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἰεροσόλυμα παραστῆσαι 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 tō̧ kyriō̧,
of Moses, they brought Him up to Jerusalem to present Him to YHWH,

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:יהוה לַיהוָה קָדֹשׁ יִקָּרֵא לַיהוָה זָכָר פֶּטֶר רֶחֶם כָּל־כַּכָּתוּב בְּתוֹרַת יְהוָה כג
23. kakathub b'Thorath Yahúwah kal-zakar peter rechem yiqare' Qodesh laYahúwah.

Luke2:23 as it is written in the Law of יהוה,
"Every male that opens the womb shall be called Holy to יהוה."

‹23› καθὼς γέγραπται ἐν νόμῳ κυρίου
ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,
23 kathōs gegraptai en nomō̧ kyriou
just as it has been written in the Law of YHWH
hoti Pan arsen dianoigon mētran hagion tō̧ kyriō̧ klēthēsetai,
"Every male opening the womb Holy to YHWH shall be called,"

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:יהוה לַיהוָה תּוֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה כד וּלְהַקְרִיב קָרְבָּן כְּמִצְוַת תּוֹרַת יְהוָה
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 יהוה:
"two turthledoves or two young pigeons."

‹24› καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,
ζεῦγος 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 tō̧ nomō̧ kyriou, zeugos trygonōn ē duo nossous peristerōn.
in the Law of the YHWH, "a pair of turtledoves or two young pigeons."

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:יהוה לְיהוָה מְחַכֶּה לְנֶחָמַת יִשְׂרָאֵל וְרוּחַ הַקֹּדֶשׁ הָיְתָה עָלָיו כה וְהִנֵּה אִישׁ בִּירוּשָׁלַיִם וּשְׁמוֹ שִׁמְעוֹן וְהוּא אִישׁ צַדִּיק וְחָסִיד
25. w'hinneh 'ish biYrushalam ush'mo Shim'`on w'hu' 'ish tsadiq w'chasid 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 ἦν ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεὼν
καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ,
καὶ πνεῦμα ἦν 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.

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כו וְלוֹ נִגְלָה בְּרוּחַ הַקֹּדֶשׁ כִּי לֹא יִרְאֶה־מָּוֶת
עַד אִם־רָאָה אֶת־מְשִׁיחַ יְהוָה׃

**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 YHWH.

‹26› καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου
μὴ ἰδεῖν θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν Χριστὸν κυρίου.

26 kai ēn autō kechrēmatismenon hypo tou pneumatos 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 וַיָּבֹא בָּרוּחַ אֶל־הַמִּקְדָּשׁ וַיְהִי כַּאֲשֶׁר הֵבִיאוּ הוֹרָיו
אֶת־הַנַּעַר יְהוֹשֻׁעַ לַעֲשׂוֹת לוֹ כְּחֻקַּת הַתּוֹרָה׃

**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 YHWH, 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

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:עָלָיו בְּתוֹרַת־יְהוָה עָשׂוּ כַּאֲשֶׁר נֶאֱמַר בְּתוֹרַת יְהוָה 28

כח וַיִּקָּחֵהוּ עַל־זְרוֹעוֹתָיו וַיְבָרֶךְ אֶת־הָאֱלֹהִים וַיֹּאמַר׃

**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,

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:יְשׁוּעָתֶךָ 29

כט עַתָּה תְּפַטַּר אֶת־עַבְדְּךָ כִּדְבָרְךָ 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;"

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:יְשׁוּעָתֶךָ 30

ל כִּי־רָאוּ עֵינַי אֶת־יְשׁוּעָתֶךָ׃

**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,"

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:לְכָל־הָעַמִּים 31

לא אֲשֶׁר הֲכִינוֹתָ לִפְנֵי כָּל־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,"

---

:וְכָבוֹד לְעַמְּךָ יִשְׂרָאֵל 32

לב אוֹר לְהָאִיר עֵינֵי הַגּוֹיִם וְתִפְאֶרֶת יִשְׂרָאֵל עַמֶּךָ׃

**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."

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:עַמֶּךָ יִשְׂרָאֵל וְתִפְאֶרֶת לְ֝עַמְּךָ 33

לג וְאָבִיו וְאִמּוֹ תְּמֵהִים 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 πατὴρ 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.

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34
:וְלִאוֹת מְרִיבָה

לד וַיְבָרֶךְ אוֹתָם שִׁמְעוֹן וַיֹּאמֶר אֶל־מִרְיָם אִמּוֹ הִנֵּה־זֶה
מוּסָד לִמְכִשׁוֹל וְלִתְקוּמָה 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 Μαριὰμ τὴν μητέρα αὐτοῦ,
Ἰδοὺ οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ
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"

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35
:עַמֶּךָ יִשְׂרָאֵל וְאַתְּ עַצְמָךְ תַּעֲבֹר־חָרֶב

לה וּבְנַפְשֵׁךְ תַּחְתֹּר חָרֶב
לְמַעַן אֲשֶׁר־תִּגָּלֶינָה מַחְשָׁבוֹת לִבַּב 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.
so that may be revealed from many hearts the thoughts."

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וְאִשָּׁה נְבִיאָה הָיְתָה שָׁם חַנָּה בַּת־פְּנוּאֵל מִשֵּׁבֶט אָשֵׁר
וְהִיא בָּאָה בַיָּמִים וְיָשְׁבָה עִם־בַּעְלָהּ שֶׁבַע שָׁנִים אַחֲרֵי בְתוּלֶיהָ׃ 36

**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 ἔτη 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 probebēkuia 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

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וְהִיא אַלְמָנָה כְּאַרְבַּע וּשְׁמֹנִים שָׁנָה וְלֹא מָשָׁה מִן־הַמִּקְדָּשׁ
וַתַּעֲבֹד אֶת־אֱלֹהִים בְּצוֹם וּבְתַחֲנוּנִים לַיְלָה וָיוֹם׃ 37

**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 αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων,
ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσιν λατρεύουσα νύκτα καὶ ἡμέραν.

37 kai autē chēra heōs etōn ogdoēkonta tessarōn, hē ouk aphistato
and she was a widow until years eighty-four, who was not departing

tou hierou nēsteiais kai deēsesin latreuousa nykta kai hēmeran.
**from the temple, with fastings and prayers serving night and day.**

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38 וְהִיא בָּאָה בַּשָּׁעָה הַהִיא וַתּוֹדֶה לַיהוָה
וַתְּדַבֵּר עָלָיו בְּאָזְנֵי כָל־הַמְחַכִּים לַגְּאֻלָּה 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 יהוה.
And She spake about Him in the ears of all who were waiting
for the redemption of Yerushalam.

‹38› καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ
καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.
38 kai autē tē hōrą epistasa anthōmologeito tō theō
**And at that very hour having stood nearby she was prasising 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.**

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39 וַיְכַלּוּ אֶת־הַכֹּל כְּתוֹרַת יְהוָה
וַיָּשׁוּבוּ הַגָּלִילָה אֶל־נְצֶרֶת 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 יהוה,
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.**

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40 וְהַנַּעַר גָּדַל וַיֶּחֱזַק (בָּרוּחַ) וַיִּמָּלֵא חָכְמָה וְחֶסֶד אֱלֹהִים עָמוֹ׃

**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 ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίᾳ,
καὶ χάρις θεοῦ ἦν ἐπ’ αὐτό.

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

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:חַגִּ֣ים הַ֭מִּשְׁפָּט כְּ (יְרוּשָׁלַ֑יִם) וַיַּעֲל֖וּ 41

מא וְעָל֣וּ הוֹרָ֗יו יְרוּשָׁלַ֙יִם֙ מִדֵּ֣י שָׁנָ֔ה בְּשָׁנָ֖ה לָחֹ֣ג אֶת־חַ֣ג הַפָּסַֽח׃

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 Ἰερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

41 Kai eporeuonto hoi goneis autou kat’ etos
And were traveling His parents every year
eis Ierousalēm tę heortę tou pascha.
to Jerusalem for the feast of the Passover.

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:חַגִּ֣ים הַ֭מִּשְׁפָּט כְּ (יְרוּשָׁלַ֑יִם) וַיַּעֲל֖וּ 42

מב וַיְהִ֗י בִּֽהְיוֹתוֹ֙ בֶּן־שְׁתֵּ֣ים עֶשְׂרֵ֔ה שָׁנָ֖ה

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 Ἰεροσόλυμα
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

---

:חַגִּ֣ים הַ֭מִּשְׁפָּט כְּ (יְרוּשָׁלַ֑יִם) וַיַּעֲל֖וּ 43

מג וַיְמַלְּא֣וּ הַיָּמִ֔ים וַיָּשׁוּבוּ

וַיִּוָּתֵ֣ר הַנַּ֔עַר יֵהוֹשֻׁ֖עַ בִּירוּשָׁלַ֑יִם וְהוֹרָ֖יו לֹ֥א יָדָֽעוּ׃

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 יֵהוֹשֻׁעַ left alone in Yerushalam, although His parents did not know.

‹43› καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς
ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, 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.

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:ישׂראל בני־כל הארחים הוא ויבקשהו ביום דרך ויבאו בקרוב וימצאהו 44

מד וַיֹּאמְרוּ עִם־חֶבֶל הָאֹרְחִים הוּא וַיֵּלְכוּ כְּדֶרֶךְ יוֹם
וַיְבַקְשֻׁהוּ בֵּין הַקְּרוֹבִים וְהַמְיֻדָּעִים׃

**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 ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,
44 nomisantes de auton einai en tē synodią 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,

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:ישׂראל בני ישׁוע ויבקשהו ישׁבו וירושׁלים 45

מה וְלֹא מְצָאֻהוּ וַיָּשֻׁבוּ יְרוּשָׁלַם לְבַקְשׁוֹ׃

**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 εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν.
45 kai mē heurontes hypestrepsan eis Ierousalēm anazētountes auton.
and not having found Him they returned to Jerusalem looking for Him.

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:בחכמתו ישׁוע ויתמה שׁמעו כל ויהי בתוך הורים וישׁאל אתם 46

מו וַיְהִי מִקֵּץ שְׁלֹשֶׁת יָמִים וַיִּמְצָאֻהוּ בַּמִּקְדָּשׁ
וְהוּא יֹשֵׁב בְּתוֹךְ הַמּוֹרִים וְשֹׁמֵעַ אֲלֵיהֶם וְשֹׁאֵל אֹתָם׃

**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.

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:קַשְׁבוֹתָיו-עַל וְ תְּשׁוּבֹתָיו-כָּל וְ שֹׁמְעָיו כָּל-עַל תָּמְהוּ אֹתוֹ 47

מז וְכָל-הַשֹּׁמְעִים אֹתוֹ תָּמְהוּ עַל-שִׂכְלוֹ וְעַל-תְּשׁוּבֹתָיו׃

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.

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:קַשְׁבוֹתָיו-עַל וְ תְּשׁוּבֹתָיו-כָּל וְ שֹׁמְעָיו כָּל-עַל תָּמְהוּ אֹתוֹ 48

מח וַיְהִי כִּרְאוֹתָם אֹתוֹ וַיִּשְׁתּוֹמֲמוּ וַתֹּאמֶר אֵלָיו אִמּוֹ בְּנִי
לָמָּה כָּכָה עָשִׂיתָ לָּנוּ הִנֵּה אָבִיךָ וְאָנֹכִי בְּעַצְּבַת-לֵב בִּקַּשְׁנוּךָ׃

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'nuak.

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 κἀγὼ ὀδυνώμενοι 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 patēr sou kagō odynōmenoi ezētoumen se.
Behold Your father and I being anxious were looking for You."

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:קַשְׁבוֹתָיו-עַל וְ תְּשׁוּבֹתָיו-כָּל וְ שֹׁמְעָיו כָּל-עַל תָּמְהוּ אֹתוֹ 49

מט וַיֹּאמֶר אֲלֵיהֶם לָמָּה זֶּה בִּקַּשְׁתֶּם אֹתִי הֲלֹא יְדַעְתֶּם
כִּי אֶהְיֶה בַּאֲשֶׁר 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?

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:ּתֵּעָרֶצ ַלָע ַאוָּב ַתָּא־יִכּ ּוניִבָה אֹל ּוהָמֵהְו נ 50

וְהֵם לֹא הֵבִינוּ 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.

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:ּתֵּעָרֶצ ַלָע ַאוָּב ַתָּא־יִכּ ּוניִבָה אֹל ּוהָמֵהְו נ 51
ּוניִכָּנַע לָהֶם וַיָּבֹא אֶל־נְצֶרֶת וַיֵּרֶד אִתָּם
וְאִמּוֹ שָׁמְרָה בִלְבָּהּ אֶת כָּל־הַדְּבָרִים הָאֵלֶּה׃ נא

**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 Ναζαρὲθ 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 tę kardią autēs.
And His mother was treasuring all the matters in her heart.

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:ּתֵּעָרֶצ ַלָע ַאוָּב ַתָּא־יִכּ ּוניִבָה אֹל ּוהָמֵהְו נ 52
וְיָהוֹשֻׁעַ הֹלֵךְ וְגָדֵל בְּחָכְמָה נב
וּבְקוֹמָה וּבְחֵן לִפְנֵי אֱלֹהִים וְאָדָם׃

**52. w'Yahushuà hole'k w'gadel b'chak'mah ub'qomah**
**ub'chen liph'ney 'Elohim w'adam.**

**Luke2:52** And ּוניִבָה 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] sophią kai hēlikią
And Yahushua was increasing in wisdom and stature
kai chariti para theō kai anthrōpois.
and in favor with Elohim and men.

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## Chapter 3

1 ויהי בשנת חמש עשרה למלכות טיברים קיסר
ופונטיוס פילטוס הגמון ביהודה והורדוס שר־רבע
על־הגליל ואחיו פילפוס שר־רבע על־מדינות יטור
וטרכונה ולוסניס שר־רבע על־אבילין׃

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'Lusanias 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 Lusanias was ruler of centurion over Abilin,

‹3:1› Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος
Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρῴδου,
Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας
καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,
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 Lysanias of Abilene being tetrarch,

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2 אחיפא כהן גדול בימי חנן וקיפא׃

2 בימי הכהנים הגדולים חנן וקיפא

הָיָה דְּבַר אֱלֹהִים אֶל־יְהוֹחָנָן 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 Ἅννα 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.**

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ג וַיָּבֹא בְּכָל־כִּכַּר הַיַּרְדֵּן
וַיִּקְרָא טְבִילַת הַתְּשׁוּבָה לִסְלִיחַת הַחֲטָאִים׃

**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**
**kērysson baptisma metanoias eis aphesin hamartiōn,**
**preaching a baptism of repentance for the forgiveness of sins,**

---

ד כַּכָּתוּב בְּסֵפֶר דִּבְרֵי יְשַׁעְיָהוּ הַנָּבִיא קוֹל קוֹרֵא בַּמִּדְבָּר
פַּנּוּ דֶּרֶךְ יְהוָה יַשְּׁרוּ מְסִלּוֹתָיו׃

**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 יהוה, 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;’”

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5 ישעיה מ:ד
:יְהוָה יַשְׁרוּ בָּעֲרָבָה מְסִלָּה לֵאלֹהֵינוּ
ה כָּל־גֵּיא יִנָּשֵׂא וְכָל־הַר וְגִבְעָה יִשְׁפָּלוּ
וְהָיָה הֶעָקֹב 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;”

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6 ישעיה מ:ה
:יְהוָה כָּל־בָּשָׂר יַחְדָּו כִּי פִי יְהוָה דִּבֵּר
ו וְרָאוּ 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.”

---

7 מתי ג:ז
יא אָמַר אֶל־הֲמוֹן הָעָם הַיֹּצְאִים לְהִטָּבֵל עַל־יָדוֹ אַתֶּם
יְלִדֵי צְפָעוֹנִים מִי הִשְׁכִּיל אֶתְכֶם לְהִמָּלֵט מִפְּנֵי הַקֶּצֶף הַבָּא׃

**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› Ἔλεγεν 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?"

---

8 ׳ג׳ש׳ג׳ע ׳ש׳ע׳ך-׳ר׳ת ׳ע׳ק׳ש׳ו ׳ת׳ש׳ו׳ב׳ה ׳ו׳א׳ל-׳ת׳ד׳מ׳ו ׳ב׳נ׳פ׳ש׳כ׳ם
׳ל׳א׳מ׳ר ׳א׳ב׳ר׳ה׳ם ה׳ו׳א ׳א׳ב׳ינ׳ו ׳כ׳י ׳א׳ני ׳א׳מ׳ר ׳ל׳כ׳ם ׳א׳ש׳ר
:׳מ׳ן-׳ה׳א׳ב׳נ׳ים ה׳א׳ל׳ה ׳י׳כ׳ל ׳ה׳׳א׳ל׳ה׳ים ׳ל׳ה׳ק׳ים ׳ב׳נ׳ים ׳ל׳א׳ב׳ר׳ה׳ם

ח לָכֵן עֲשׂוּ פְּרִי רָאוּי לַתְּשׁוּבָה וְאַל־תְּדַמּוּ בְּנַפְשְׁכֶם
לֵאמֹר אַבְרָהָם הוּא אָבִינוּ כִּי אֲנִי אֹמֵר לָכֶם אֲשֶׁר
מִן־הָאֲבָנִים הָאֵלֶּה יָכֹל הָאֱלֹהִים לְהָקִים בָּנִים לְאַבְרָהָם׃

**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'abanim 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 axious 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."

---

9 ׳ג׳ר׳ו׳ת ׳ו׳ע׳ו-׳ל׳ו ׳ק׳ר׳ו׳ב׳ה ׳ש׳ו׳ע׳ה ׳ע׳ל ׳ש׳ו׳ר׳ש ה׳ע׳צ׳ים
:׳ו׳כ׳ל ׳ע׳ץ ׳א׳ש׳ר ׳א׳י׳נ׳נ׳ו ׳ע׳ש׳ה ׳פ׳ר׳י ט׳ו׳ב ׳י׳ג׳ד׳ע ו׳ה׳ש׳ל׳ך ב׳א׳ש׳

ט וּכְבָר הוּשַׂם הַגַּרְזֶן עַל־שֹׁרֶשׁ הָעֵצִים
וְהִנֵּה כָּל־עֵץ אֲשֶׁר אֵינֶנּוּ עֹשֶׂה פְּרִי טוֹב יְגֻדַּע וְהֻשְׁלַךְ בָּאֵשׁ׃

**9. uk'bar husam hagar'zen `al-shoresh ha`etsim**
**w'hinneh 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·
πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

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."

---

:אֵשׁ יָבֹא אֹתָם אֲשֶׁר עֹשִׂים פְּרִי טוֹב לֹא טוֹב וְכָרוּת וְנִשְׁלָךְ 10

י וַיִּשְׁאֲלֻהוּ הֲמוֹן הָעָם לֵאמֹר מָה אֵפוֹא נַעֲשֶׂה׃

**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?"

---

יְיָבֹא אֹתָם אֲשֶׁר־לוֹ כְּתָנוֹת שְׁתַּיִם יִתֵּן לַאֲשֶׁר אֵין־לוֹ וּמִי אֲשֶׁר־לוֹ מָזוֹן כֵּן יַעֲשֶׂה גַּם־הוּא׃ 11

יא וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם מִי אֲשֶׁר־לוֹ כְּתָנוֹת שְׁתַּיִם

**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 μεταδότω 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."

---

:אֵשׁ־אֵין אֲשֶׁר עֹשִׂים פְּרִי טוֹב לְהִטָּבֵל וַיֹּאמְרוּ אֵלָיו מוֹרֶה מַה־נַּעֲשֶׂה 12

יב וַיָּבֹאוּ גַּם־מוֹכְסִים לְהִטָּבֵל וַיֹּאמְרוּ אֵלָיו מוֹרֶה 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?"

---

:יָיָדַם אֲשֶׁר אֵין־לָהֶם אַל תַּכֶּה עֹשֶׁק וְאַל תִּגְזֹל וְשָׂכָר תַּסְפִּיק 13

יג וַיֹּאמֶר אֲלֵיהֶם אַל־תִּגְבּוּ יוֹתֵר מֵחֻקְּכֶם׃

**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."

---

14 ‏ועלו גם־אנשי צבא לאמר ואנחנו מה־נעשה ויאמר
׃אליהם אל־תועזעו איש ואל־תעשקו ורי לכם בשכרכם

**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 αὐτὸν καὶ στρατευόμενοι λέγοντες,
Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς,
Μηδένα διασείσητε 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."

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15 ‏ועלי העם חכה והכלם חשבים בלבם לאמר
׃אולי יהוחנן הוא המשיח

**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,

---

16 וַיַּעַן יָהוּחָנָן וַיֹּאמֶר לְכֻלָּם הֵן־אֲנִי טוֹבֵל אֶתְכֶם בַּמָּיִם
אֲבָל בּוֹא יָבוֹא הֶחָזָק מִמֶּנִּי אֲשֶׁר קָטֹנְתִּי מֵהַתִּיר
אֶת־שְׂרוֹךְ נְעָלָיו הוּא יִטְבֹּל אֶתְכֶם בְּרוּחַ הַקֹּדֶשׁ וּבָאֵשׁ׃

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'`alayu
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 λῦσαι τὸν ἱμάντα
τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

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;"

---

17 וּבְיָדוֹ הַמִּזְרֶה לְהָבֵר אֶת־גָּרְנוֹ וְיֶאֱסֹף אֶת־הֶגֶנוֹ אֶל־אוֹצָרוֹ
וְאֶת־הַמֹּץ יִשְׂרְפֶנּוּ בָּאֵשׁ 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 ἅλωνα αὐτοῦ καὶ συναγαγεῖν
τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

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.

---

:ַהָּעָם־אֶת וַיְבַשֵּׂר הוֹכִיחַ הָרְבֵּה אֲחֵרִים בְּדָבָרִים וְכֵן יח 18

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.

---

:הֵרוֹדְיָה אֵשֶׁת אָחִיו פִּילִפּוֹס עַל־דְּבַר הוֹרוֹדְיָה עַל־יָדוֹ הוֹכַח אֲשֶׁר רַבַּע הַמְּדִינָה שַׂר־הוֹרְדוֹס יט וְעַל־כָּל־הָרָע אֲשֶׁר עָשָׂה הוֹרְדוֹס 19

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 Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης,

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,

---

:אֶת־יָהוּחָנָן בְּמִשְׁמָר וַיַּסְגֵּר זֹאת־אֶלֶּה־כָּל־עַל הוֹסִיף כ 20

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.

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:יְהוֹשֻׁעַ יָשַׁב וַיְהִי כְּבֶן־שְׁלֹשִׁים שָׁנָה 23

כג וְיֵשׁוּעַ הֵחֵל מַעֲשֵׂהוּ וְהוּא כְּבֶן־שְׁלֹשִׁים שָׁנָה
וְהוּא נֶחְשָׁב לִבֶן־יוֹסֵף בֶּן־עֵלִי׃

**23. w'Yahushuà hechel ma`asehu w'hu' k'ben-sh'lshim shanah**
**w'hu' nech'shab l'ben-Yoseph ben-`Eli.**

**Luke3:23** And יהושע 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 ὡσεὶ ἐτῶν τριάκοντα,

---

:יְהוֹשֻׁעַ יָשַׁב וַיְהִי כְּבֶן־שְׁלֹשִׁים שָׁנָה 22

כב וַיֵּרֶד עָלָיו רוּחַ הַקֹּדֶשׁ בִּדְמוּת גּוּף כְּיוֹנָה
וַיְהִי־קוֹל מִן־הַשָּׁמַיִם לֵאמֹר אַתָּה בְנִי 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 σωματικῷ εἴδει ὡς περιστερὰν ἐπ' αὐτόν,
καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

---

ὢν υἱός, ὡς ἐνομίζετο, Ἰωσὴφ τοῦ Ἡλὶ

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,**

---

:יַנַּי־בֶּן יוֹסֵף־בֶּן מַתִּתְיָה־בֶּן אָמוֹץ־בֶּן נַחוּם־בֶּן חֶסְלִי־בֶּן נַגָּי 24

כד בֶּן־מַתַּת בֶּן־לֵוִי בֶּן־מַלְכִּי בֶּן־יַנַּי 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 Μαθθὰτ τοῦ Λευὶ τοῦ Μελχὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ

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,**

---

:נַגַּי־בֶּן חֶסְלִי־בֶּן נַחוּם־בֶּן אָמוֹץ־בֶּן מַתִּתְיָה־בֶּן מַתִּתְיָה 25

כה בֶּן־מַתִּתְיָה בֶּן־אָמוֹץ בֶּן־נַחוּם בֶּן־חֶסְלִי בֶּן־נַגָּי׃

**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 Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ 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,**

---

:נַגַּי־בֶּן חֶסְלִי־בֶּן נַחוּם־בֶּן אָמוֹץ־בֶּן מַתִּתְיָה־בֶּן מַעַת 26

כו בֶּן־מַעַת בֶּן־מַתִּתְיָה בֶּן־שִׁמְעִי בֶּן־יוֹסֵף בֶּן־יוּדָה׃

**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 Ματταθίου τοῦ Σεμεΐν τοῦ Ἰωσὴχ τοῦ Ἰωδὰ

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,**

---

:יוֹדָה־בֶּן יוֹסֵף־בֶּן שִׁמְעִי־בֶּן מַתִּתְיָה־בֶּן מַעַת 27

כז בֶּן־יְהוּדָה בֶּן־רֵישָׁא בֶּן־זְרֻבָּבֶל בֶּן־שַׁאַלְתִּיאֵל בֶּן־נֵרִי׃

**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 Ῥησὰ τοῦ Ζοροβαβὲλ τοῦ Σαλαθιὴλ τοῦ Νηρὶ

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,

---

28 :קֹ֣ורְנַ־ן֗בּ לַ֭אְתַלְשׁ־ן֗בּ יִ֣רְמַ־ן֗בּ יִ֣דַּא־ן֗בּ יִ֣כְלַמ־ן֗בּ

כח בֶּן־מַלְכִּי בֶּן־אַדִּי בֶּן־קוֹסָם בֶּן־אֶלְמָדָן בֶּן־עֵר׃

**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 Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἤρ

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,

---

29 :רֵעְ־ן֗בּ סָתַּמ־ן֗בּ רִימֹי־ן֗בּ רֶזְעֶלִי־ן֗בּ עוּשֵׁי־ן֗בּ

כט בֶּן־יְהוֹשֻׁעַ בֶּן־אֱלִיעֶזֶר בֶּן־יוֹרִים בֶּן־מַתָּת בֶּן־לֵוִי׃

**29. ben-Yahushuà 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 Ἰωρὶμ τοῦ Μαθθὰτ τοῦ Λευὶ

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,

---

30 :קִיקְלַא־ן֗בּ סֵפוֹי־ן֗בּ הָנָנְי־ן֗בּ הָדּוּהְי־ן֗בּ ן֗וֹעְמִשׁ־ן֗בּ

ל בֶּן־שִׁמְעוֹן בֶּן־יְהוּדָה בֶּן־יוֹסֵף בֶּן־יוֹנָם בֶּן־אֶלְיָקִים׃

**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 Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλιακὶμ

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,

:דָּוִד־בֶּן נָתָן־בֶּן מַתַּתָּה־בֶּן מַנָּא־בֶּן מַלְאָה־בֶּן 31

לא בֶּן־מַלְאָה בֶּן־מַנָּא בֶּן־מַתַּתָּה בֶּן־נָתָן בֶּן־דָּוִד׃

**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 Ναθὰμ τοῦ Δαυὶδ

31 tou Melea tou Menna tou Mattatha
**the son of Melea, the son of Menna, the son of Mattatha,**

tou Natham tou Dauid
**the son of Nathan, the son of David,**

---

:נַחְשׁוֹן־בֶּן שַׂלְמוֹן־בֶּן בֹּעַז־בֶּן עוֹבֵד־בֶּן יִשַׁי־בֶּן 32

לב בֶּן־יִשַׁי בֶּן־עוֹבֵד בֶּן־בֹּעַז בֶּן־שַׂלְמוֹן בֶּן־נַחְשׁוֹן׃

**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 Ἰωβὴδ τοῦ Βόος τοῦ Σαλὰ τοῦ Ναασσὼν

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,**

---

:אַמִּינָדָב־בֶּן אַרְנִי־בֶּן חֶצְרוֹן־בֶּן פֶּרֶץ־בֶּן יְהוּדָה 33

לג בֶּן עַמִּינָדָב בֶּן־אַרְנִי בֶּן־חֶצְרוֹן בֶּן־פֶּרֶץ בֶּן־יְהוּדָה׃

**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 Ἀμιναδὰβ τοῦ Ἀδμὶν τοῦ Ἀρνὶ τοῦ Ἑσρὼμ 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,**

---

:נָחוֹר־בֶּן תֶּרַח־בֶּן אַבְרָהָם־בֶּן יִצְחָק בֶּן יַעֲקֹב 34

לד בֶּן־יַעֲקֹב בֶּן יִצְחָק בֶּן־אַבְרָהָם בֶּן־תֶּרַח בֶּן־נָחוֹר׃

**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 Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὼρ

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,

---

:אַבְרָהָם־בֶּן אֲשֶׁר־בֶּן יִצְחָק־בֶּן יַעֲקֹב־בֶּן 35

לה בֶּן־שְׂרוּג בֶּן־רְעוּ בֶּן־פֶּלֶג בֶּן־עֵבֶר בֶּן־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 Σερουὲχ τοῦ Ῥαγαὺ τοῦ Φάλεκ τοῦ Ἔβερ 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,

---

:שֶׁלַח־בֶּן קֵינָן־בֶּן אַרְפַּכְשַׁד־בֶּן שֵׁם־בֶּן נֹחַ־בֶּן 36

לו בֶּן־קֵינָן בֶּן־אַרְפַּכְשַׁד בֶּן־שֵׁם בֶּן־נֹחַ בֶּן־לֶמֶךְ׃

**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 Σὴμ 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,

---

:קֵינָן־בֶּן לֶאֱלְלְאֵל־בֶּן יֶרֶד־בֶּן חֲנוֹךְ־בֶּן מְתוּשֶׁלַח־בֶּן 37

לז בֶּן־מְתוּשֶׁלַח בֶּן־חֲנוֹךְ בֶּן־יֶרֶד בֶּן־מַהֲלַלְאֵל בֶּן־קֵינָן׃

**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 Μαθουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μαλελεὴλ 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,

---

:מַהֲלַלְאֵל־בֶּן קֵינָן־בֶּן אֱנוֹשׁ־בֶּן שֵׁת־בֶּן אָדָם 38

לח בֶּן־אֱנוֹשׁ 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 Σὴθ 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.

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# Chapter 4

Shavua Reading Schedule (13th sidrot) - Luke 4 - 8

1 וְיָהוֹשֻׁעַ שָׁב מִן־הַיַּרְדֵּן וְהוּא מָלֵא רוּחַ הַקֹּדֶשׁ

וַיִּשָּׂאֵהוּ הָרוּחַ הַמִּדְבָּרָה׃

**1. w'Yahushuà shab min-haYar'den w'hu' male' Ruach haQodesh wayisa'ehu haRuach hamid'barah.**

**Luke4:1** Οψ returned from the Yarden, and He was filled with the Holy Spirit. The Spirit carried Him in the wilderness.

‹4:1› Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου

καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

1 Iēsous de plērēs pneumatos hagiou hypestrepsen 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

---

2 וַיְנַסֵּהוּ הַשָּׂטָן אַרְבָּעִים יוֹם וְלֹא אָכַל מְאוּמָה בַּיָּמִים הָהֵם

וְאַחֲרֵי אֲשֶׁר־תַּמּוּ וַיִּרְעָב׃

**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 τεσσεράκοντα 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 ekeinais

And He did not eat anything in those days

kai syntelestheisōn autōn epeinasen.

and they (the days) having been completed He hungred.

---

3

ג וַיֹּאמֶר אֵלָיו הַשָּׂטָן אִם בֶּן־הָאֱלֹהִים אַתָּה דַּבֵּר
אֶל־הָאֶבֶן הַזֹּאת וּתְהִי לְלָחֶם׃

**3. wayo'mer 'elayu hasatan 'im ben-ha'Elohim 'attah
daber 'el-ha'eben hazo'th 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."

---

4 ⟨ענה⟩ ויען אליו ישוע ויאמר כתוב הוא לא על־הלחם לבדו יחיה האדם
(כי על־כל־מוצא פי־יהוה׃)

ד וַיַּעַן אֹתוֹ יְהוֹשֻׁעַ הֵן כָּתוּב
כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם
(כִּי עַל־כָּל־מוֹצָא פִי־יְהוָה)׃

**4. waya`an 'otho Yahushuà hen kathub ki lo' `al-halechem l'bado yich'yeh ha'adam
(ki `al-kal-motsa' phi-Yahúwah).**

**Luke4:4** And ⟨ענה⟩ answered him,
"See, it is written that, 'Man does not live on bread alone,'
{but by everything that comes out of the mouth of יהוה.}"

‹4› καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς,
Γέγραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος,
ἀλλ' ἐπι 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.'"

---

5 ויבא אתו השטן על־הר גבוה
ויראהו ברגע אחד את כל־ממלכות תבל׃

ה וַיַּעֲלֵהוּ הַשָּׂטָן עַל־הַר גָּבֹהַּ
וַיַּרְאֵהוּ בְּרֶגַע אֶחָד אֵת כָּל־מַמְלְכוֹת תֵּבֵל׃

**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 στιγμῇ χρόνου

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;

---

6 וַיֹּאמֶר אֵלָיו הַשָּׂטָן לְךָ אֶתֵּן אֶת־כָּל־הַמֶּמְשָׁלָה הַזֹּאת
וְאֶת־כְּבוֹדָן כִּי־נִמְסְרָה בְיָדִי וְנֹתֵתִיהָ לַאֲשֶׁר אֶחְפָּץ׃

**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."

---

7 וְעַתָּה אִם־תִּשְׁתַּחֲוֶה לְפָנַי הַכֹּל יִהְיֶה־לָּךְ׃

**7. w'`attah 'im-tish'tachaweh l'phanay hakol yih'yeh-l'ak.**

**Luke4:7** "Now if You bown down before me, everything shall be Yours."

‹7› σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα.

7 sy oun ean proskynēsēs enōpion emou, estai sou pasa.
"You therefore if bow down in worship before me, shall be Yours everything."

---

8 וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו (סוּר מִמֶּנִּי הַשָּׂטָן כִּי) כָתוּב
לַיהוָה אֱלֹהֶיךָ תִּשְׁתַּחֲוֶה וְאֹתוֹ לְבַדּוֹ תַּעֲבֹד׃

**8. waya`an Yahushuà wayo'mer 'elayu (sur mimeni hasatan ki) kathub**
**laYahúwah 'Eloheyak tish'tachaweh w'otho l'bado ta`abod.**

**Luke4:8** Yahushuà answered and said to him, "{Depart from Me, the satan!
For} it is written, 'You shall bow down to Yahúwah your El, and you shall serve Him only.'"

‹8› καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὕπαγε ὀπισω 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."

---

9 וַיְבִיאֵהוּ יְרוּשָׁלַיִם וַיַּעֲמִידֵהוּ עַל־כְּנַף גַּג בֵּית־הַמִּקְדָּשׁ
וַיֹּאמֶר אֵלָיו אִם בֶּן־הָאֱלֹהִים אַתָּה נְפֹל מִזֶּה מָטָּה׃

**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› Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ 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;"

---

10 כִּי כָתוּב כִּי־מַלְאָכָיו יְצַוֶּה־לָּךְ לְשָׁמְרֶךָ׃

**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,"

---

11 וְכִי עַל־כַּפַּיִם יִשָּׂאוּנְךָ פֶּן־תִּגֹּף בָּאֶבֶן רַגְלֶךָ׃

**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 ἀροῦσίν 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.”

---

ענה יהושע ויאמר אליו הן נאמר 12
:לא תנסה את יהוה אלהיך

יב וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו הֵן נֶאֱמַר
לֹא תְנַסֶּה אֵת יְהוָה אֱלֹהֶיךָ׃

12. waya`an Yahushuà wayo'mer 'elayu hen ne'emar
lo' th'naseh 'eth Yahúwah 'Eloheyak.

Luke4:12 Ουτος answered and said to him, “Indeed it is said,
‘You shall not test Ελωι 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.’”

---

:כל-זאת עשה השטן כל-מסה וילך ממנו עד-עת 13

יג וְכַכְלוֹת הַשָּׂטָן כָּל־מַסָּה וַיֵּרֶף מִמֶּנּוּ עַד־עֵת׃

13. uk'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.

---

וישב יהושע בגבורת הרוח אל-הגליל 14
:ויצא שמעו בכל-הכפר

יד וַיָּשָׁב יְהוֹשֻׁעַ בִּגְבוּרַת הָרוּחַ אֶל־הַגָּלִיל
וַיֵּצֵא שָׁמְעוֹ בְּכָל־הַכִּכָּר׃

14. wayashab Yahushuà big'burath haRuach 'el-haGalil
wayetse' sham'`o b'kal-hakikar.

Luke4:14 Ουτος 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 pneumatos 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.**

---

:ישראל ובכנסיותיהם ויהללוהו כלם 15

טו וְהוּא מְלַמֵּד בְּכִנְסִיּוֹתֵיהֶם וַיְהַלְלֻהוּ כֻלָּם׃

**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.**

---

עִמּוֹ־הָאָב אֲשֶׁר גִּדַּל־בָּהּ וַיָּבֹא כְּמִשְׁפָּטוֹ בְּיוֹם הַשַּׁבָּת אֶל־בֵּית הַכְּנֶסֶת וַיָּקָם לִקְרֹא בַּסֵּפֶר׃ 16

טז וַיָּבֹא אֶל־נְצֶרֶת אֲשֶׁר גֻּדַּל־שָׁם

וַיֵּלֶךְ כְּמִשְׁפָּטוֹ בְּיוֹם הַשַּׁבָּת אֶל־בֵּית הַכְּנֶסֶת וַיָּקָם לִקְרֹא בַּסֵּפֶר׃

**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 εἰσῆλθεν 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 hēmeraˌ 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.**

---

ויתן־לו סֵפֶר יְשַׁעְיָהוּ הַנָּבִיא וַיִּפְתַּח אֶת־הַסֵּפֶר וַיִּמְצָא אֶת־הַמָּקוֹם אֲשֶׁר הָיָה־כָתוּב בּוֹ׃ 17

יז וַיִּתֶּן־לוֹ סֵפֶר יְשַׁעְיָהוּ הַנָּבִיא וַיִּפְתַּח אֶת־הַסֵּפֶר

וַיִּמְצָא אֶת־הַמָּקוֹם אֲשֶׁר הָיָה־כָתוּב 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 Ἡσαΐου
καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,
17 kai epedothē autō biblion tou prophētou Ēsaiou
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,

---

18 :יהוה עָלַי יַעַן מָשַׁח אֹתִי לְבַשֵּׂר עֲנָוִים יחרוּחַ

**18. Ruach Yahúwah `alay ya`an mashach 'othi l'baser `anawim.**

**Luke4:18** "The Spirit of יהוה is upon Me in order to anoint Me
to bring good news to the humble."

‹18› Πνεῦμα κυρίου ἐπ' ἐμὲ 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 oppresed into freedom,"

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19 שְׁלָחַנִי לַחֲבֹשׁ לִנְשְׁבְּרֵי־לֵב לִקְרֹא לִשְׁבוּיִם דְּרוֹר
וּלְעִוְרִים פְּקַח־קוֹחַ לְשַׁלַּח רְצוּצִים חָפְשִׁים
לִקְרֹא שְׁנַת־רָצוֹן 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 יהוה."
‹19› κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.
19 kēryxai eniauton kyriou dekton.
"To preach the year of YHWH's favor."

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ꞩwꞸꞵ ꞩXBꞷ-ꝉꞩ ꞵꞷꞩꞸwꞸꞵ ꞶJꞷ-Xꞩ ꝉꝊ ꞶwꞩꞸ Ꞹꞵꞷꞵ 20
:ꞸꞸꝉꞩ Xꞵꞩwꞩ XꞷJꞩꞸ XꞸꞩꞩ Ꞷwꞩ-ꝉꞸ ꞸꞩꞸO ꞸꞩꞸO

כוַיְהִי כַּאֲשֶׁר גָּלַל אֶת־הַסֵּפֶר וַיְשִׁיבֵהוּ אֶל־הַחַזָּן וַיֵּשֶׁב
וְעֵינֵי כָל־אֲשֶׁר בְּבֵית הַכְּנֶסֶת נְשֻׂאוֹת 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.

---

:ꞸJꞸꞸꞶꞩꝉꞩ ꞷXꞷ ꞩꞶXJꞷ ꝉꝇꞸXꞶ ꞸꞶꞸꞷ ꞸꞷꞶꞸꝉ ꞶJꝉꞸ ꝇꞷꞸꞸ 21

כאוַיָּחֶל וַיֹּאמֶר אֲלֵיהֶם הַיּוֹם נִתְמַלֵּא הַכָּתוּב 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.

---

ꞸꞷꞸJꞸ ꞸꞸꞩꞸꞸꞷ ꞶB ꞸꞶꞶꝇ-ꝉO ꞸꞷꞸꞸX ꞸꞷꝇꞩꞸꞸO ꞸꞸꝉJ 22
:JꞸꞸꞶ-Ꞷꝇ ꞩꞸꞸꞷ ꞷJ-ꞩꝉꞷ ꞷꞸꞶꞩꞸꞸ

כבוְכֻלָּם הֵעִידֻהוּ וְתָמְהוּ עַל־דִּבְרֵי חֵן הַיֹּצְאִים מִפִּיהוּ
וַיֹּאמְרוּ הֲלֹא־זֶה הוּא בֶּן־יוֹסֵף׃

**22. w'kulam he`iduhu w'tham'hu `al-dib'rey 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 υἱός ἐστιν Ἰωσὴφ 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?"

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:ﻫﺬﺍ ﻳﻮﺳﻒ ﺍﺑﻦ ﻟﻴﺲ ﺍﻟﻴﺲ ﻭﻗﺎﻟﻮﺍ ﻭﺍﻟﻨﻌﻤﺔ ﻛﻠﻤﺎﺕ ﻣﻦ ﺍﻟﺨﺎﺭﺟﺔ ﻓﻲ ﺍﻟﺸﻬﺎﺩﺓ ﻟﻪ ﻭﺍﻋﻄﻰ 22

כב וַיָּעִידוּ לוֹ כֻּלָּם וַיִּתְמְהוּ עַל דִּבְרֵי הַחֵן הַיּוֹצְאִים מִפִּיו וַיֹּאמְרוּ הֲלֹא בֶן־יוֹסֵף הוּא׃

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.'"

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:ﻫﺬﺍ ﻳﻮﺳﻒ ﺍﺑﻦ ﻟﻴﺲ ﺍﻟﻴﺲ ﻭﻗﺎﻟﻮﺍ ﻭﺍﻟﻨﻌﻤﺔ ﻛﻠﻤﺎﺕ ﻣﻦ ﺍﻟﺨﺎﺭﺟﺔ ﻓﻲ ﺍﻟﺸﻬﺎﺩﺓ ﻟﻪ ﻭﺍﻋﻄﻰ 24

כג וַיֹּאמֶר אֲלֵיהֶם הֵן תֹּאמְרוּ לִי אֶת־הַמָּשָׁל הַזֶּה רֹפֵא
רְפָא אֶת־עַצְמֶךָ וּכְכֹל אֲשֶׁר שָׁמַעְנוּ שֶׁנַּעֲשָׂה בִּכְפַר־נַחוּם
עֲשֵׂה־כֵן גַּם־פֹּה בְּעִיר מוֹלַדְתֶּךָ׃

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.'"

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ﻭﺍﻟﻨﻌﻤﺔ ﺍﻟﺘﻲ ﺧﺮﺟﺖ ﻣﻦ ﻓﻤﻪ ﺗﺠﺐ ﻋﺠﺒﺎ ﻭﻗﺎﻟﻮﺍ ﺍﻟﻴﺲ ﻫﺬﺍ ﺍﺑﻦ ﻳﻮﺳﻒ 25
ﻭﻗﺎﻝ ﻟﻬﻢ ﺍﻟﺒﺘﺔ ﺳﺘﻘﻮﻟﻮﻥ ﻟﻲ ﻫﺬﺍ ﺍﻟﻤﺜﻞ ﻳﺎ ﺍﻟﻄﺒﻴﺐ ﺍﺷﻒ ﻧﻔﺴﻚ
:ﻭﻛﻞ ﻣﺎ ﺳﻤﻌﻨﺎ ﺑﺄﻧﻪ ﺻﻨﻊ ﻓﻲ ﻛﻔﺮﻧﺎﺣﻮﻡ ﺍﻓﻌﻞ ﻫﻬﻨﺎ ﺃﻳﻀﺎ ﻓﻲ ﻭﻃﻨﻚ

כד וַיֹּאמֶר אָמֵן אֹמֵר אֲנִי לָכֶם אֵין־נָבִיא רָצוּי בְּאַרְצוֹ מוֹלַדְתּוֹ׃

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.'"

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ﻭﺍﻟﻨﻌﻤﺔ ﺍﻟﺘﻲ ﺧﺮﺟﺖ ﻣﻦ ﻓﻤﻪ ﺗﺠﺐ ﻋﺠﺒﺎ ﻭﻗﺎﻟﻮﺍ ﺍﻟﻴﺲ ﻫﺬﺍ ﺍﺑﻦ ﻳﻮﺳﻒ 25
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:ﻭﻛﻞ ﻣﺎ ﺳﻤﻌﻨﺎ ﺑﺄﻧﻪ ﺻﻨﻊ ﻓﻲ ﻛﻔﺮﻧﺎﺣﻮﻡ ﺍﻓﻌﻞ ﻫﻬﻨﺎ ﺃﻳﻀﺎ ﻓﻲ ﻭﻃﻨﻚ

כה וְאֱמֶת אַגִּיד לָכֶם אַלְמָנוֹת רַבּוֹת הָיוּ בְיִשְׂרָאֵל בִּימֵי

אֵלִיָּהוּ בְּהֵעָצֵר הַשָּׁמַיִם שָׁלֹשׁ שָׁנִים וְשִׁשָּׁה חֳדָשִׁים
וַיְהִי רָעָב גָּדוֹל בְּכָל־הָאָרֶץ׃

**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, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία
καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν 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,"

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ⲎⲬⲖⲀⲒ ⲀⲬⲈⲒⲀ ⲎⲘⲎⲒ ⲬⲂⲀⲔ-ⲈⲔ ⲂⲈⲨⲘⲨ-ⲀⲔ ⲢⲎⲀⲀⲒⲀⲔⲀ 26
:ⲎⲘⲘⲈⲔ ⲎⲨⲀⲔ-ⲈⲔ ⲘⲀⲈⲀⲀⲘⲈ ⲘⲀⲨⲀ

כו וְאֵלִיָּהוּ לֹא־נִשְׁלַח אֶל־אַחַת מֵהֵנָּה זוּלָתִי צָרְפַתָה
אֲשֶׁר לְצִידוֹן אֶל־אִשָּׁה אַלְמָנָה׃

**26. w'EliYahu 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 Ἠλίας
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."

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ⲀⲀⲄⲄⲎ ⲞⲨⲀⲀⲒⲀ ⲀⲘⲘⲀⲄ ⲒⲀⲀⲨⲀⲄ ⲎⲘⲎ ⲘⲘⲀⲄ ⲘⲘⲞⲎⲘⲘⲎ 27
:ⲀⲘⲘⲎⲀⲀⲎ ⲄⲘⲞⲄ ⲀⲬⲈⲒⲀ ⲘⲎⲘ ⲈⲂⲀⲔ ⲎⲎⲞ ⲀⲈⲒⲎ

כז וּמְצֹרָעִים רַבִּים הָיוּ בְיִשְׂרָאֵל בִּימֵי אֱלִישָׁע הַנָּבִיא
וְלֹא טֹהַר אֶחָד מֵהֶם זוּלָתִי נַעֲמָן הָאֲרַמִּי׃

**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 ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου,
καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος.

27 kai polloi leproi ēsan en tō Israēl epi Elisaiou 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."

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28 כחוְכֹל֙ אֲשֶׁ֣ר בְּבֵ֣ית הַכְּנֶ֔סֶת כְּשָׁמְעָ֖ם אֶת־הַדְּבָרִ֣ים הָאֵ֑לֶּה
וַיִּמָּלְא֥וּ חֵמָֽה׃

**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

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29 כטוַיָּקוּמוּ וַיַּדִּיחֻ֗הוּ אוֹתוֹ֙ אֶל־מִח֣וּץ לָעִ֔יר וַיְבִיאֻ֥הוּ עַד־גַּ֖ב הָהָ֑ר
אֲשֶׁ֣ר נִבְנְתָ֤ה עִירָם֙ עָלָ֔יו לְמַ֥עַן הַשְׁלִיכוֹ֖ מָטָֽה׃

**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 ὀφρύος
τοῦ ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο 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.

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30 לאַךְ־הוּא֙ עָבַ֣ר בְּתוֹכָ֔ם וַיֵּ֖לֶךְ לְדַרְכּֽוֹ׃

**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.

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:אזאאגשג שבשיאז יאיזאז אשס שזאבע-אבע-יא דבזאז 31

לא וַיֵּרֶד אֶל־כְּפַר־נַחוּם עִיר הַגָּלִיל וַיְלַמְּדֵם 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 Shabbats.

‹31› Καὶ κατῆλθεν 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.

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:זבדא יזחשוממו עבל-תורתו כי דבר שלטון דברו 32

לב וַיִּשְׁתּוֹמְמוּ עַל־תּוֹרָתוֹ כִּי דְבָר שִׁלְטוֹן דְּבָרוֹ׃

**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 διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

32 kai exeplēssonto epi tē didachē autou,

And they were amazed at His teaching,

hoti en exousią ēn ho logos autou.

because with authority was His word.

---

כשח בש בזבז זבז שיא אבא יחבבא יאזבב 33
:בשכז ידבד ידזפ פוכיז

לג וּבְבֵית הַכְּנֶסֶת הָיָה אִישׁ וּבוֹ רוּחַ שֵׁד 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 phōnē megalē,

and he cried out with a loud voice,

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זאבגא ownבאי גזז שזב-אש באא 34

:ישוע הנצרי אתה מי קדוש האלהים אבדנו לנו מה אהה

לד אַהָהּ מַה־לָּנוּ וָלָךְ יְהוֹשֻׁעַ הַנָּצְרִי
כִּי־בָאתָ לְהַאֲבִידֵנוּ יָדַעְתִּיךָ מִי אַתָּה קְדוֹשׁ הָאֱלֹהִים׃

**34. ‘ahah mah-lanu wal’ak Yahushuà 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, Yahushuà the Natsri?
Have You come to destroy us? I know who You are: the Holy One of Elohim!”

‹34› Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες 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.”

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ישוע אמר לו גער־בו יהושע לאמר הֵאָלֵם וְצֵא מִמֶּנּוּ 35
:מן ופל את מן הרע ממנו ויצא בתוכם השד ויפילהו

לה וַיִּגְעַר־בּוֹ יְהוֹשֻׁעַ לֵאמֹר הֵאָלֵם וְצֵא מִמֶּנּוּ
וַיַּפִּילֵהוּ הַשֵּׁד בְּתוֹכָם וַיֵּצֵא מִמֶּנּוּ לֹא הֵרַע לוֹ׃

**35. wayig’`ar-bo Yahushuà le’mor he’alem w’tse’ mimenu**
**wayapilehu hashed b’thokam wayetse’ mimenu lo’ hera` lo.**

**Luke4:35** Yahushuà 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 ἐξῆλθεν 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

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עמד תמה־לב ויאמרו איש אל־רעהו לאמר 36
אמרי־פי בשלטון וגבורה מצוה לרוחות הטמאה והמה יצאים׃

לו וַתִּפֹּל אֵימָה עַל־כֻּלָּם וַיְדַבְּרוּ אִישׁ אֶל־רֵעֵהוּ לֵאמֹר
מָה הַדָּבָר הַזֶּה כִּי־בְשָׁלְטָן וּבִגְבוּרָה מְצַוֶּה לְרוּחוֹת

**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 exousią
what is this word, for with authority
kai dynamei epitassei tois akathartois pneumasin kai exerchontai?
and power he commands the unclean spirits and they come out?

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:ׁלַיָּיְׁא ׁכְׁשָׁפָׁיו־ׁלְׁיַׁע ׁיְׁלִׁיׁא ׁהָׁמָׁוְׁע 37

לז וְׁשָׁמְׁעוֹ הוֹלֵׁךְ בְׁכָׁל־מְׁקֹׁמוֹת הַׁכִּׁכָּׁר׃

**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.

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ׁהָׁמָׁוְׁע ׁאְׁרָׁק ׁכְׁשָׁפָׁיו ׁלָׁיַׁע ׁהָׁמָׁוְׁע 38
:ׁלָׁדְׁג ׁיִׁכ ׁהָׁבְׁיַׁח ׁאְׁרָׁק ׁבְׁא ׁהָׁמָׁוְׁע ׁכְׁשָׁפָׁיו

לח וַׁיָּׁקָׁם מִׁבֵּׁית הַׁכְּׁנֶׁסֶׁת וַׁיָּׁבֹׁא בֵּׁיתָׁה שִׁׁמְׁעוֹן
וְׁחֹׁתֶׁנֶׁת שִׁׁמְׁעוֹן אֲׁחָׁזָׁתָׁה קַׁדַּׁחַׁת רָׁעָׁה וַׁיִּׁפְׁגְׁעוּ בוֹ בַׁעֲׁדָׁהּ׃

**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 συνεχομένη 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 pyretǫ megalǫ
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.

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ׁהָׁמָׁוְׁע ׁדָׁמְׁע ׁלָׁיַׁע ׁבְׁאָׁרְׁק ׁלוֹׁלְׁח ׁהָׁמָׁוְׁע ׁהָׁיְׁהַׁו 39

:ערב עמדה ותשרת אותם

לטוַיִּתְיַצֵּב עָלֶיהָ וַיִּגְעַר בַּקַּדַּחַת וַתִּרֶף מִמֶּנָּה
וַתָּקָם מְהֵרָה וַתְּשָׁרֵת אֹתָם׃

**39. wayith'yatseb `aleyah wayig'`ar baqadachath watireph mimenah watoqam 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.

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40 ברא כל אשר להם חלים חלים שונים ויביאום אליו
בוא השמש וישם את־ידיו על־כל־אחד מהם וירפא אותם׃

**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 ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

40 Dynontos de tou hēliou hapantes hosoi eichon asthenountas nosois 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.

---

41 יצאו שדים מרבים קראים ואמרים אתה
הוא (המשיח) בן־האלהים ויגער־בם ולא נתנם לדבר
כי ידעו אשר הוא המשיח׃

**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 εἴα 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 Christos 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.

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וְעַתָּה 42 וְהִנֵּה־כְבָר יָצָא מִמְּקוֹמוֹ וְהָלַךְ לוֹ אֶל־מָקוֹם שׁוֹמֵם
וְהֶמוֹן הָעָם בִּקְשֻׁהוּ וַיָּבֹאוּ עָדָיו וַיִּפְצְרוּ־בוֹ לְבִלְתִּי סוּר 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 ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ
καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
42 Genomenēs de hēmeras exelthōn eporeuthē eis erēmon 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.

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וַיֹּאמֶר 43 לָהֶם הֵן עָלַי לְבַשֵּׂר גַּם־לָעָרִים הָאֲחֵרוֹת
אֶת־בְּשׂוֹרַת מַלְכוּת הָאֱלֹהִים כִּי לָזֹאת שֻׁלַּחְתִּי׃

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 εὐαγγελίσασθαί 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 apestalēn.
it is necessary the kingdom of Elohim, because for this purpose I was sent.

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:ּגְלִיל בַּתֵּי כְּנֵסִיוֹת שֶׁבַּ קוֹרֵא וַיְהִי מד 44

**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.

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## Chapter 5

:עַם הָ לִשְׁמֹעַ אֶת־דְּבַר הָאֱלֹהִים חֲמוֹן הָ דָּחַק כַּאֲשֶׁר וַיְהִי א 1
וְהוּא עֹמֵד עַל־יַד יָם־גִּנֵּיסָר:

**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 ἑστὼς 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,

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:דָּיִם עַל־יַד עֹמְדוֹת אֳנִיּוֹת שְׁתֵּי וַיַּרְא ב 2
וְהַדַּיָּגִים יָצְאוּ מֵהֶן וְהֵם מְכַבְּסִים אֶת הַמִּכְמֹרוֹת:

**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 ἑστῶτα 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.

---

3 ׳ל ׳ל־׳חת מן־האניות אשר היא לשמעון
׳ל הים וישב׃ ויבקש ממנו להעביר מעט מן־הביה אל־הים וילמד את־העם מתוך האניה׃

**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 ploiōn, 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.

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4 ׳ל־׳מר אל־שמעון
׳ל־עמק הים והורידו את־מכמרותיכם לצוד׃

**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› ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα,

’Επανάγαγε 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.”**

---

5 ׳ענ ׳מעון ׳מר ׳ליו מורה כל־הלילה יגענו
׳חזנו מאומה אך על־פיך אורד את־המכמרת׃

**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, ’Επιστάτα, 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.”**

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6 ׳עשו־כן ויל׳דו דגים הרבה מאד ותקרע מכמרתם׃

**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 πολύ, διερρήσσετο 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.**

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7 ׳נ׳פו יד אל־חבריהם אשר בא׳ניה השניה לבוא אליהם
ו׳לעזרם ויבאו וימל׳או את־שתי הא׳ניות עד־לשקע׃

**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 ἐλθόντας συλλαβέσθαι
αὐτοῖς· καὶ ἦλθον καὶ ἔπλησαν ἀμφότερα 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 ēlthon kai eplēsan amphotera ta ploia hōste bythizesthai auta.
And they came and they filled both boats so as to be sinking them.

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8 ּכְּרָאוֹת שִׁמְעוֹן פֶּטְרוֹס אֶת־זֹאת וַיִּפֹּל לִבְרְכֵּי יָהוּשֻׁעַ
וַיֹּאמַר אֲדֹנִי צֵא־נָא מֵעָלַי כִּי־אִישׁ חוֹטֵא אָנֹכִי׃

**8. way'hi kir'oth Shim'`on Pet'ros 'eth-zo'th wayipol l'bir'key Yahushuà**
**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 ּכְּרָאוֹת 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 ἁμαρτωλός 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."

---

9 כִּי שַׁמָּה הֶחֱזִיקָה אוֹתוֹ וְאֶת־כֹּל אֲשֶׁר עִמּוֹ
עַל־צֵיד הַדָּגִים אֲשֶׁר צָדוּ׃

**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 ἄγρᾳ τῶν ἰχθύων ὧν συνέλαβον,
9 thambos gar perieschen auton
For astonishment seized him
kai pantas tous syn autō epi tē agrą tōn ichthyōn hōn synelabon,
and all the ones with Him on account of the catch of fish which they took,

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אֶחָיו אַחֲרֵי־כֵן עָזְבוּ אֶת־הַכֹּל וַיֵּלְכוּ אַחֲרָיו׃

וְכֵן גַּם אֶת־יַעֲקֹב וְאֶת־יְהוּחָנָן בְּנֵי זַבְדַּי אֲשֶׁר הִתְחַבְּרוּ
עִם־שִׁמְעוֹן וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־שִׁמְעוֹן אַל־תִּירָא מֵעַתָּה
צוֹד תָּצוּד אֲנָשִׁים׃

**10. w'ken gam 'eth-Ya`aqob w'eth-Yahuchanan b'ney Zab'day 'asher hith'chab'ru `im-Shim'`on wayo'mer Yahushuà '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 Ywtsy said to Shimeon,
"Do not fear. From now on you shall surely catch men."

‹10› ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου,
οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ·
ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

10 homoiōs de kai Iakōbon kai Iōannēn huious 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.

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וַיּוֹלִיכוּ אֶת־הָאֳנִיוֹת אֶל־הַיַּבָּשָׁה 11
וַיַּעַזְבוּ אֶת־הַכֹּל וַיֵּלְכוּ אַחֲרָיו׃

**11. wayoliku 'eth-ha'anioth 'el-hayabashah**
**waya`az'bu 'eth-hakol wayel'ku 'acharayu.**

**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.

---

וְהִנֵּה אִישׁ כֻּלּוֹ צָרוּעַ בְּאַחַת הֶעָרִים וַיִּרְאֶה אֶת־יְהוֹשֻׁעַ וַיִּפֹּל עַל־פָּנָיו 12
וַיִּתְחַנֵּן־לוֹ לֵאמֹר אֲדֹנִי אִם־תִּרְצֶה תּוּכַל לְטַהֲרֵנִי׃

יב וַיְהִי בִּהְיוֹתוֹ בְּאַחַת הֶעָרִים וְהִנֵּה־אִישׁ כֻּלּוֹ צָרוּעַ
וַיַּרְא אֶת־יְהוֹשֻׁעַ וַיִּפֹּל עַל־פָּנָיו

וַיְהִ֤י בִּֽהְיוֹתוֹ֙ בְּאַחַ֣ת הֶֽעָרִ֔ים וְהִנֵּה־אִ֖ישׁ מָלֵ֣א צָרָ֑עַת וַיַּ֤רְא אֶת־יֵשׁוּעַ֙ וַיִּפֹּ֣ל עַל־פָּנָ֔יו וַיִּתְחַנֵּ֥ן אֵלָ֖יו לֵאמֹ֑ר אֲדֹנִי֙ אִם־תַּחְפֹּ֣ץ תּוּכַ֔ל לְטַהֲרֵ֖נִי׃

**12. way'hi bih'yotho b'achath he`arim w'hinneh-'ish kulo tsaru`a wayar' 'eth-Yahushuà 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 Ownership 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 tō̧ einai auton en mią 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."**

---

וַיִּשְׁלַ֤ח אֶת־יָדוֹ֙ וַיִּגַּ֣ע־בּ֔וֹ וַיֹּ֖אמֶר חָפֵ֣ץ אֲנֹכִ֑י טֳהָ֔ר וּפִתְאֹ֕ם סָ֖רָה מִמֶּ֥נּוּ הַצָּרָעַֽת׃

**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.**

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וְהוּא־צִוָּ֣ה לוֹ֮ לְאִישׁ֒ כִּ֣י אִם־לֵ֗ךְ וְהֵרָאֵה֙ אֶל־הַכֹּהֵ֔ן וְהַקְרֵ֥ב קָרְבָּ֖ן עַל־טָהֳרָתְךָ֑ כַּאֲשֶׁ֥ר צִוָּ֛ה מֹשֶׁ֖ה לְעֵדוּת֥ לָהֶֽם׃

**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 δεῖξον σεαυτὸν τῷ ἱερεῖ 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 apelthōn deixon seauton tō hierei 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."

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טו וְשָׁמְעוּ הוֹלֵךְ הָלוֹךְ וְגָדֵל וַיִּקָּבְצוּ עַם רַב לִשְׁמוֹעַ
וּלְהֵרָפֵא 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.

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טז וְהוּא 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 וְהוּא מְלַמֵּד וּפְרוּשִׁים

וּמוֹרֵי הַתּוֹרָה אֲשֶׁר בָּאוּ מִכָּל־כְּפָרֵי הַגָּלִיל וּמִיָּהוּדָה
וִירוּשָׁלַם יֹשְׁבִים שָׁם וַתְּהִי־בוֹ גְּבוּרַת יָהוָה לִרְפּוֹא׃

**17. way'hi hayom w'hu' m'lamed uPh'rushim**
**umorey haTorah 'asher ba'u mikal-k'pharey haGalil**
**umiYahudah wiYrushalam ysh'bim 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 ✡✡✡✡ was with Him to heal.

‹17› Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,
καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν ἐληλυθότες
ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ·
καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν.

**17 Kai egeneto en mią 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.**

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✡✡✡✡ ✡✡✡ ✡✡✡✡ ✡✡✡✡ ✡✡✡ ✡✡✡✡✡ ✡✡✡✡✡ ✡✡✡✡ 18
✡✡✡✡✡ ✡✡✡✡ ✡✡✡✡ ✡✡✡✡ ✡✡✡✡-✡✡ ✡✡✡✡✡✡ ✡✡✡✡✡✡ ✡✡✡✡✡✡ ׃

יח וְהִנֵּה אֲנָשִׁים נוֹשְׂאִים אִישׁ בַּמִּטָּה וְהוּא נְכֵה אֲבָרִים
וַיְבַקְּשׁוּ לַהֲבִיאוֹ אֶל־תּוֹךְ הַבַּיִת וְלָשׂוּם לְפָנָיו׃

**18. w'hinneh '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 [αὐτὸν] 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.**

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✡✡✡✡ ✡✡✡✡ ✡✡✡ ✡✡✡ ✡✡✡✡✡✡ ✡✡✡ ✡✡✡✡ ✡✡✡✡✡-✡✡ 19
✡✡✡✡✡ ✡✡✡✡ ✡✡✡✡ ✡✡✡✡ ✡✡✡✡✡✡ ✡✡✡ ✡✡✡✡-✡✡ ✡✡✡✡✡✡✡✡ ׃

יט וְלֹא־מָצְאוּ דֶּרֶךְ לְהַכְנִיסוֹ מֵרֹב הָעָם וַיַּעֲלוּ הַגַּגָּה
וַיּוֹרִידֻהוּ עַל־עַרְשׂוֹ בֵּין הָרַעֲפִים לְתוֹךְ הַבַּיִת לִפְנֵי 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 Yahushuà.**

**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 ꝏ.

‹19› καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

**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 tō 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.**

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כ וַיַּרְא אֶת־אֱמוּנָתָם
וַיֹּאמֶר אֵלָיו בֶּן־אָדָם נִסְלְחוּ־לְךָ 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."**

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כא וַיָּחֵלּוּ הַסּוֹפְרִים וְהַפְּרוּשִׁים לַחֲשֹׁב מַחֲשָׁבוֹת
לֵאמֹר מִי הוּא זֶה הַמְדַבֵּר גִּדּוּפִים מִי יוּכַל
לִסְלֹחַ לַחֲטָאִים בִּלְתִּי 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 ἐστιν 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 blasphēmias?**
**"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?"

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יֹודֵעַ יְהוֹשֻׁעַ אֶת־מַחְשְׁבוֹתָם וַיַּעַן 22
:יֵשׁ־לָכֶם בִּלְבַבְכֶם חֹשְׁבִים אַתֶּם מָה אֲלֵיהֶם וַיֹּאמֶר

כב וַיֵּדַע יָהוּשֻׁעַ אֶת־מַחְשְׁבוֹתָם וַיַּעַן
וַיֹּאמֶר אֲלֵיהֶם מָה אַתֶּם חֹשְׁבִים בִּלְבַבְכֶם:

22. wayeda` Yahushuà 'eth-mach'sh'botham waya`an
wayo'mer 'aleyhem mah 'attem chsh'bim bil'bab'kem.

Luke5:22 Ὁ 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?

---

מָה הַנָּקֵל הֵאָמֹר נִסְלְחוּ־לְךָ חַטֹּאתֶיךָ אִם־אָמֹר קוּם 23
:וְהִתְהַלֵּךְ

כג מָה הַנָּקֵל הֵאָמֹר נִסְלְחוּ־לְךָ חַטֹּאתֶיךָ אִם־אָמֹר קוּם
וְהִתְהַלֵּךְ:

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 ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου,
ἢ εἰπεῖν, Ἔγειρε 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?'"

---

וּלְמַעַן תֵּדְעוּן כִּי בֶן־הָאָדָם יֵשׁ־לוֹ הַשָּׁלְטָן בָּאָרֶץ 24
לְסַלֵּחַ לַחֲטָאִים וַיֹּאמֶר אֶל־נְכֵה הָאֲבָרִים אֹמֵר אֲנִי אֵלֶיךָ
קוּם וְשָׂא אֶת־עַרְשְׂךָ וְלֵךְ אֶל־בֵּיתֶךָ:

כד אַךְ לְמַעַן תֵּדְעוּן כִּי בֶן־הָאָדָם יֵשׁ־לוֹ הַשָּׁלְטָן בָּאָרֶץ
לְסַלֵּחַ לַחֲטָאִים וַיֹּאמֶר אֶל־נְכֵה הָאֲבָרִים אֹמֵר אֲנִי אֵלֶיךָ
קוּם וְשָׂא אֶת־עַרְשְׂךָ וְלֵךְ אֶל־בֵּיתֶךָ:

**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’ebarim ‘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 ἆρας 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.

---

כה וַיְמַהֵר וַיָּקָם לְעֵינֵיהֶם וַיִּשָּׂא אֵת מִשְׁכָּבוֹ
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, ἆρας 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.

---

כו וְשַׁמָּה הֶחֱזִיקָה אֶת־כֻּלָּם וַיְבָרְכוּ אֶת־הָאֱלֹהִים
וַיִּמָּלְאוּ יִרְאָה וַיֹּאמְרוּ כִּי נִפְלָאוֹת 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 Εἴδομεν 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.**

---

כזוַיְהִי אַחֲרֵי כֵן וַיֵּצֵא וַיַּרְא מוֹכֵס אֶחָד וּשְׁמוֹ לֵוִי
וְהוּא יוֹשֵׁב בְּבֵית הַמֶּכֶס 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 Λευὶν καθήμενον
ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει 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, Akolouthei moi.
**in the tax office, and He said to him, "Follow Me."**

---

כחוַיַּעֲזֹב אֶת־הַכֹּל וַיָּקָם וַיֵּלֶךְ אַחֲרָיו׃

**28. waya`azob 'eth-hakol wayaqam wayele'k 'acharayu.**

**Luke5:28** He left everything, and arose and followed after Him.

‹28› καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ.

28 kai katalipōn panta anastas ēkolouthei autō.
**And having left behind everything and having arisen he was following Him.**

---

כטוַיַּעַשׂ־לוֹ לֵוִי מִשְׁתֶּה גָּדוֹל בְּבֵיתוֹ
וְעַם־רַב מִן־הַמּוֹכְסִים וַאֲנָשִׁים 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 Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ,
καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.

29 Kai epoiēsen dochēn megalēn Leuis autō en tē oikią 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.

---

ל וַיִּלֹּונוּ הַסּוֹפְרִים אֲשֶׁר בָּהֶם וְהַפְּרוּשִׁים עַל־תַּלְמִידָיו
וַיֹּאמְרוּ מַדּוּעַ אַתֶּם אֹכְלִים וְשֹׁתִים עִם־הַמֹּכְסִים וְהַחַטָּאִים׃

**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?"

---

לא וַיַּעַן יָהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם הַבְּרִיאִים אֵינָם צְרִיכִים לְרֹפֵא
כִּי אִם־הַחֹלִים׃

**31. waya`an Yahushuà wayo'mer 'aleyhem hab'ri'im 'eynam ts'rikim l'rophe'**
**ki 'im-hacholim.**

**Luke5:31** ΟΥ̓ΗΣΥ̓ 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 χρείαν 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."

---

לב לֹא בָאתִי לִקְרוֹא הַצַּדִּיקִים לַתְּשׁוּבָה כִּי אִם־הַחַטָּאִים׃

**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 dikaious alla hamartōlous eis metanoian.

"I have not come to call the righteous but sinners to repentance."

---

לג וַיֹּאמְרוּ אֵלָיו הֵן תַּלְמִידֵי יָהוּחָנָן מַרְבִּים לָצוּם
וְאֹמְרִים תְּחִנּוֹת וְגַם תַּלְמִידֵי הַפְּרוּשִׁים עֹשִׂים כֵּן
וְתַלְמִידֶיךָ אֹכְלִים וְשֹׁתִים׃

**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.

---

לד וַיֹּאמֶר אֲלֵיהֶם הֲתוּכְלוּ אַנְשֵׁי בְנֵי הַחֻפָּה לָצוּם
וְהֶחָתָן עוֹדֶנּוּ 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 ἐστιν ποιῆσαι νηστεῦσαι;

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?"

---

לה וְאוּלָם יָמִים בָּאִים

וְלֻקַּח מֵאִתָּם הֶחָתָן אָז יָצוּמוּ בַּיָּמִים הָהֵמָּה׃

**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 νηστεύσουσιν 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 ekeinais tais hēmerais.
then they shall fast in those days."

---

36 וַיְדַבֵּר אֲלֵיהֶם גַּם אֶת־הַמָּשָׁל הַזֶּה אֵין אִישׁ מַעֲלֶה
מַטְלִית שֶׁל־בֶּגֶד חָדָשׁ עַל־בֶּגֶד בָּלוּי כִּי אִם־כֵּן גַּם
הֶחָדָשׁ יִקָּרַע וְגַם לֹא־תִשָּׁוֶה מַטְלִית הֶחָדָשׁ לַבָּלוּי׃

**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› Ἔλεγεν 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.

---

37 וְאֵין אִישׁ נֹתֵן יַיִן חָדָשׁ בִּנְאֹדוֹת בָּלִים כִּי אִם־כֵּן הַיַּיִן
הֶחָדָשׁ יְבַקַּע אֶת־הַנְּאֹדוֹת וְהוּא יִשָּׁפֵךְ וְהַנְּאֹדוֹת יֹאבֵדוּ׃

**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."

---

38 ׃ושמרו יחדו ישמרו׃ ושניהם יין החדש בנאדות חדשים יתן אבל לח

**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 ἀσκοὺς καινοὺς βλητέον.
38 alla oinon neon eis askous kainous blēteon.
"Rather, new wine into new wineskins must be put."

---

39 ׃ממנו נעים הישן כי יאמר ישן עוד ביין חדש שתה יין ישן אין ואשר לט

**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 πιὼν παλαιὸν θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστιν.
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.

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## Chapter 6

1 ׃ושבלת קמה ידיו ויפרכו ויאכלו ויקטפו השבת בשני ויהי א

א וַיְהִי בְּיוֹם הַשַּׁבָּת הַשֵּׁנִית לִסְפִירַת הָעֹמֶר
עָבַר בֵּין הַשָּׂדוֹת וְיִקְטְפוּ תַלְמִידָיו מְלִילוֹת
וְיָפְרְכוּ 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 στάχυας ψώχοντες 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.

---

ב וַאֲנָשִׁים מִן־הַפְּרוּשִׁים אָמְרוּ אֲלֵיהֶם לָמָּה אַתֶּם עֹשִׂים אֵת
אֲשֶׁר לֹא יֵעָשֶׂה בַּשַּׁבָּת׃

**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 dong what is not permissible on the sabbaths?"

---

ג וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם הֲלֹא קְרָאתֶם אֵת
אֲשֶׁר עָשָׂה דָּוִד בְּהִוָּתוֹ רָעֵב הוּא וַאֲשֶׁר הָיוּ אִתּוֹ׃

**3. waya`an Yahushuà wayo'mer 'aleyhem halo' q'ra'them 'eth 'asher `asah Dawid bih'yotho ra`eb hu' wa'asher hayu 'ito.**

**Luke6:3** Yahushuà 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 [ὄντες],

3 kai apokritheis pros autous eipen ho Iēsous,
And having answered to them said Yahushua,

Oude touto anegnōte ho epoiēsen Dauid 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 אֲשֶׁר בָּא אֶל־בֵּית הָאֱלֹהִים וַיִּקַּח אֶת־לֶחֶם הַפָּנִים
וַיֹּאכַל וְגַם־נָתַן לַאֲנָשָׁיו אֵת אֲשֶׁר לֹא נָכוֹן לְאָכְלוֹ
כִּי אִם־לַכֹּהֲנִים לְבַדָּם׃

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› [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως
λαβὼν ἔφαγεν καὶ ἔδωκεν τοῖς μετ’ αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν
εἰ μὴ μόνους τοὺς ἱερεῖς;

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 hiereis?
with him, which is not permissible to eat except only the priests?

---

ה וַיֹּאמֶר אֲלֵיהֶם כִּי בֶן־הָאָדָם גַּם־אֲדוֹן הַשַּׁבָּת הוּא׃

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.”

---

ו וַיְהִי בְּשַׁבָּת אַחֶרֶת וַיָּבֹא אֶל־בֵּית הַכְּנֶסֶת וַיְלַמֵּד

וְשָׁם אִישׁ אֲשֶׁר יָבְשָׁה יָדוֹ הַיְמָנִית׃

**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 heter�due sabbat�due 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.

---

זַיְיֶאֱרְבוּ־לוֹ הַסּוֹפְרִים וְהַפְּרוּשִׁים לִרְאוֹת אִם־יִרְפָּא
בַּשַּׁבָּת לְמַעַן יִמְצְאוּ עָלָיו עֲלִילַת 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 t�due sabbat�due 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.

---

חוְהוּא יָדַע אֶת־מַחְשְׁבוֹתָם וַיֹּאמֶר אֶל־הָאִישׁ
אֲשֶׁר יָבְשָׁה יָדוֹ קוּם וַעֲמוֹד בַּתָּוֶךְ וַיָּקָם 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, Ἔγειρε καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη.

8 autos de ēdei tous dialogismous autōn, eipen de tῡ andri tῡ 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.

“Rise and stand in the midst.” And having arisen he stood.

---

ט וַיֹּאמֶר אֲלֵיהֶם יְהוֹשֻׁעַ אֶשְׁאֲלָה אֶתְכֶם דָּבָר מַה־הַנָּכוֹן
בַּשַּׁבָּת הַלְהֵיטִיב אִם לְהָרַע לְהַצִּיל נֶפֶשׁ אִם־לְאַבֵּד׃

**9. wayo’mer ‘aleyhem Yahushuà ‘esh’alah ‘eth’kem dabar mah-hanakon
baShabbat hal’heytib ‘im l’hare`a l’hatsil nephesh ‘im-l’abed.**

**Luke6:9** OWHY 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?”

---

י וַיַּבֵּט סָבִיב אֶל־כֻּלָּם וַיֹּאמֶר לָאִישׁ פְּשֹׁט אֶת־יָדֶךָ
וַיַּעַשׂ כֵּן וַתְּרָפֵא יָדוֹ וַתָּשָׁב 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 αὐτοὺς εἶπεν αὐτῷ, Ἔκτεινον 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.

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יא וְהֵמָּה נִמְלְאוּ חֵמָה וַיִּוָּסְדוּ יַחַד מַה־לַּעֲשׂוֹת לִיהוֹשֻׁעַ׃

**11. w’hemah nim’l’u chemah wayiuas’du yachad mah-la`asoth l’Yahushuà.**

**Luke6:11** And they were filled with anger and took counsel together
about what they to do to OWHY.

‹11› αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας
καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

11 autoi de eplēsthēsan anoias
But they were filled with fury
kai dielaloun pros allēlous ti an poiēsaien tō Iēsou.
and they were discussing with one another what they might do to Yahushua.

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יב וַיְהִי בַּיָּמִים הָהֵם וַיֵּצֵא הָהָרָה לְהִתְפַּלֵּל
וַיַּעֲמֹד כָּל־הַלַּיְלָה בִּתְפִלָּה לֵאלֹהִים׃

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 dianyktereuōn en tē proseuchē tou theou.
and he was spending the whole night in prayer to Elohim,

---

יג וּבִהְיֹת הַבֹּקֶר אָסַף אֵלָיו אֶת־תַּלְמִידָיו
וַיִּבְחַר מֵהֶם שְׁנֵים עָשָׂר 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־שִׁמְעוֹן אֲשֶׁר גַּם־קָרָאוֹ פֶּטְרוֹס וְאֶת־אַנְדְּרֵי אָחִיו
אֶת־יַעֲקֹב וְאֶת יְהוּחָנָן אֶת פִּילִפּוֹס וְאֶת בַּר־תַּלְמָי׃

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

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ואת מתתיהו ואת־תומא ואת־יעקב בן־חלפי 15
ואת־שמעון אשר יקרא לו הקנא׃

**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 Ματθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου
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,

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ויהודה בן־יעקב ואת־יהודה איש־קריות 16
והוא אשר היה למוסר׃

**16. 'eth-Yahudah ben-Ya`aqob w'eth-Yahudah 'Ish-Q'rioth w'hu' 'asher hayah l'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.

---

ויבד אתם וישם במקום מישור הוא והמון תלמידיו 17
וקהל עם רב מכל־יהודה וירושלים ומחוף ים־צור

וְצִידוֹן אֲשֶׁר בָּאוּ לִשְׁמֹעַ אֹתוֹ וּלְהֵרָפֵא מֵחֳלָיֵיהֶם׃

**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 ul'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 Ἰερουσαλὴμ 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 multititude 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,

---

יח וְגַם־הַמְעֻנִּים בְּרוּחוֹת טְמֵאוֹת וַיֵּרָפֵאוּ׃

**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› οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·
καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο,

18 hoi ēlthon 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־הֲהָמוֹן מְבַקְשִׁים לָגַעַת בּוֹ כִּי גְבוּרָה יָצְאָה מֵאִתּוֹ
וְרָפְאָה אֶת־כֻּלָּם׃

**19. w'kal-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 ἰᾶτο 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.

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20 ׳ע־ל׳ע־ל׳ע ׳ע׳ע׳ע־ח׳ ׳ע׳ע׳ע־ח׳ ׳ח׳ע ׳ח׳ע׳ע
׳ע׳ע׳ע׳ח׳ ח׳ע׳ח׳ע ׳ע׳ח־ע׳ ׳ע׳ע׳ע׳ח׳ ׳ע׳ח׳ ׳ע׳ע׳ע׳ח׳ ׳ע׳ח׳ע׳

כ וְהוּא נָשָׂא אֶת־עֵינָיו אֶל־תַּלְמִידָיו
וַיֹּאמַר אַשְׁרֵיכֶם 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,
Makarioi hoi ptōchoi, hoti hymetera estin hē basileia tou theou.
"Blessed are the poor, for yours is the kingdom of Elohim."

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׳ע׳ע׳ח ׳ע׳ע׳ח׳ע׳ח ׳ע׳ח׳ע ׳ע׳ע׳ע׳ח׳ע 21
׳ח׳ע׳ע׳ח׳ע ׳ע׳ע׳ע׳ח׳ ׳ע׳ע׳ע׳ח׳ ׳ע׳ע׳ע׳ח׳ע ׳ע׳ע׳ע׳ח׳ע ׳ע׳ע׳

כא אַשְׁרֵיכֶם אַתֶּם הָרְעֵבִים הַיּוֹם
כִּי תִשְׂבָּעוּ אַשְׁרֵיכֶם הַבֹּכִים הַיּוֹם כִּי תִשְׂחָקוּ׃

**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 makarioi 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."

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׳ע׳ח׳ע ׳ח׳ע׳ע־׳ע׳ח ׳ע׳ח׳ע׳ח׳ ׳ע׳ע׳ח׳ע ׳ח׳ע׳ע׳ח־׳ע׳ ׳ע׳ע׳ע׳ח׳ע 22
׳ח׳ע׳ח־׳ע׳ ׳ח׳ע׳ע׳ ׳ח׳ע׳ ׳ע׳ע׳ע־׳ח׳ ׳ח׳ע׳ח׳ע׳ ׳ח׳ע׳ח׳ע׳

כב אַשְׁרֵיכֶם אִם־יִשְׂנְאוּ אֶתְכֶם הָאֲנָשִׁים וְאִם־יְנַדּוּ אֶתְכֶם
וְחֵרְפוּ וְיָצָאוּ אֶת־שִׁמְכֶם כְּשֵׁם 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› μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι
καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν
καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·

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."

---

23 ‏שִׂמְחוּ בַּיּוֹם הַהוּא וּרְקֹדוּ כִּי הִנֵּה שְׂכַרְכֶם רַב בַּשָּׁמָיִם
כִּי־כַדָּבָר הַזֶּה עָשׂוּ אֲבֹתֵיהֶם לַנְּבִיאִים׃

**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› χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς
ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

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 epoioun tois prophētais hoi pateres autōn.
According to the same things for were doing to the prophets their fathers."

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24 ‏אַךְ־אוֹי לָכֶם הָעֲשִׁירִים כִּי־כְבָר לְקַחְתֶּם אֶת נֶחָמַתְכֶם׃

**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 paraklēsin hymōn.
"But woe to you the rich ones, for you are receiving in full your comfort."

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25 ‏הוֹי לָכֶם הַשְּׂבֵעִים כִּי תִרְעָבוּ הוֹי לָכֶם הַשְּׂחֲקִים הַיּוֹם
כִּי תִתְאַבְּלוּ וְתִבְכּוּ׃

**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 klausete.
Woe, the ones laughing now, for you shall mourn and weep.”

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כו אוֹי לָכֶם אִם כָּל־הָאֲנָשִׁים מְשַׁבְּחִים אֶתְכֶם
כִּי כַּדָּבָר הַזֶּה עָשׂוּ אֲבוֹתֵיהֶם לִנְבִיאֵי 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 ἐποίουν 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.”

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כז אֲבָל אַתֶּם הַשֹּׁמְעִים אֲלֵיכֶם אֲנִי אֹמֵר אֱהֲבוּ
אֶת־אֹיְבֵיכֶם הֵיטִיבוּ לְשׂנְאֵיכֶם׃

**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, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

27 Alla hymin legō tois akouousin, agapate tous echthrous 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.”

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כח בָּרֲכוּ אֶת־מְקַלְלֵיכֶם וְהִתְפַּלְלוּ בְּעַד מַכְלִימֵיכֶם׃

**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 ἐπηρεαζόντων ὑμᾶς.

28 eulogeite tous katarōmenous hymas, proseuchesthe peri tōn epēreazontōn hymas.

“Bless the ones cursing you, pray for the ones mistreating you.”

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29 :עֹרֶךְ־אַף מִמֶּנּוּ גַּם כֻּתָּנְתְּךָ אַל־תִּמְנַע וְהַלְקֵחַ אֶת־מְעִילְךָ אַל־תִּמְנַע מִמֶּנּוּ גַּם אֶת־הָאַחֶרֶת הַמַּכֶּה אֹתְךָ עַל־הַלְחִי הַטֵּה־לוֹ גַּם כט

**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’teak.**

**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 αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς.

29 tǭ 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.”

---

30 :תִּתְבַּע מֵאִתּוֹ אַל־לָךְ אֲשֶׁר אֶת וְהַלְקֵחַ תְּנֵ֥ה־לוֹ מִמְּךָ שֹׁאֵל וְכָל־ ל

**30. w’kal-hasho’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 αἴροντος 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.”

---

31 :אַתֶּם־גַּם לָהֶם־עֲשׂוּ תַּעֲשׂוּ־לָכֶם בְּנֵי הָאָדָם כֵּן יַעֲשׂוּ שֶׁיַּעֲשׂוּ לָכֶם תִּרְצוּ אֲשֶׁר וְכַאֲשֶׁר לא

**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."

---

32 וְאִם־תְּאֲהֲבוּ אֶת־אֹהֲבֵיכֶם מֶה חַסְדְּכֶם
כִּי גַּם־חַטָּאִים אֹהֲבִים אֶת־אֹהֲבֵיהֶם׃

**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."

---

33 וְאִם תֵּיטִיבוּ לְמֵטִיבֵיכֶם מֶה חַסְדְּכֶם גַּם־חַטָּאִים 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 ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.

33 kai [gar] ean agathopoiēte tous agathopoiountas 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."

---

34 וְאִם־תַּלְווּ אֶת־הָאֲנָשִׁים אֲשֶׁר תְּקַווּ לְקַבֵּל מֵהֶם מֶה חַסְדְּכֶם
גַּם חַטָּאִים מַלְוִים אֶת־חַטָּאִים לְמַעַן יוּשַׁב לָהֶם הַמְּלוָה׃

**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.”

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35 וְאַל־תְּשַׁפְּטוּ וְלֹא תִשָּׁפְטוּ אַל־תַּחֲיִבוּ וְלֹא תֶחָיֵבוּ נַקּוּ וְתִנָּקוּ׃
35 w’al-t’tsapu w’lo thishaptu al-tachayibu w’lo techayevu naqqu w’thinaqqu:

לה וְאַל תִּצַּפּוּ לְתַשְׁלוּם וִיהִי שְׂכַרְכֶם רַב וְהֱיִיתֶם בְּנֵי עֶלְיוֹן
כִּי טוֹב הוּא גַּם־לִכְפוּיֵי 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› πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε
καὶ δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς,
καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

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 huuistou,
“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.”

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36 כו׃ וְאַל־תִּצַּפּוּ לְתַשְׁלוּם וְלֹא תִשָּׁפְטוּ אַל־תַּחֲיִבוּ וְלֹא תֶחָיֵבוּ נַקּוּ וְתִנָּקוּ׃
36 w’al-t’tsapu l’thash’lum w’lo thishaptu al-tachayibu w’lo techayevu naqqu w’thinaqqu:

לו לָכֵן הֱיוּ רַחֲמָנִים כַּאֲשֶׁר גַּם־אֲבִיכֶם רַחוּם 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 πατὴρ ὑμῶν οἰκτίρμων ἐστίν.

36 Ginesthe oiktirmones kathōs [kai] ho patēr hymōn oiktirmōn estin.
“Be compassionate just as also your Father is copassionate.”

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37 כז׃ וְאַל־תִּשָּׁפְטוּ וְלֹא תִשָּׁפְטוּ אַל־תַּחֲיִבוּ וְלֹא תֶחָיֵבוּ נַקּוּ וְתִנָּקוּ׃

לז וְאַל־תִּשְׁפְּטוּ וְלֹא תִשָּׁפְטוּ אַל־תַּחֲיִבוּ וְלֹא תֶחָיֵבוּ נַקּוּ 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."

---

38 ׃יָשִׁיבוּ אֶל־חֵיקְכֶם כִּי בַּמִּדָּה אֲשֶׁר אַתֶּם מוֹדְדִים יִמַּד לָכֶם׃ יָשִׁיבוּ אֶל־חֵיקְכֶם כִּי בַּמִּדָּה אֲשֶׁר אַתֶּם מוֹדְדִים יִמַּד לָכֶם׃ וּמְשֻׁפְעָה וּגְדוּשָׁה הְחוּקָה יָפָה וּמִדָּה תְּנוּ וְתִנָּתֵן לָכֶם׃ לח

**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› δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον
ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν·
ᾧ 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.
hō̧ gar metrō̧ metreite antimetrēthēsetai hymin.
For by what measure you measure it shall be mesured in return to you."

---

39 ׃הֲבוֹא־נָפַל שְׁנֵיהֶם אֶל־הַשָּׁחַת׃ יִפְּלוּ שְׁנֵיהֶם אֶל־הַשָּׁחַת׃ הֲלֹא יִפְּלוּ שְׁנֵיהֶם אֶל־הַשָּׁחַת׃ אֶת־הָעִוֵּר הֲלֹא יִפְּלוּ שְׁנֵיהֶם אֶל־הַשָּׁחַת׃ לט וַיִּשָּׂא מְשָׁלוֹ וַיֹּאמֶר אֲלֵיהֶם הֲיוּכַל עִוֵּר לְהַדְרִיךְ

**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 ἀμφότεροι 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 amphoteroi eis bothynon empesountai?
Shall not both into a pit fall in?"

---

מ אֵין תַּלְמִיד נַעֲלֶה עַל־מוֹרֵהוּ
וְדַיּוֹ לְכָל־תַּלְמִיד שֶׁלֵּם לִהְיוֹת כְּמוֹרֵהוּ׃

**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 μαθητὴς ὑπὲρ τὸν διδάσκαλον·
κατηρτισμένος 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.

---

מא וְלָמָּה זֶּה אַתָּה רֹאֶה אֶת־הַקֶּסֶם אֲשֶׁר בְּעֵין אָחִיךָ
וְאֶת־הַקּוֹרָה בְּעֵינְךָ לֹא תַבִּיט׃

**41. w'lamah zeh 'attah ro'eh 'eth-haqesem 'asher b'`eyn 'achiak
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 karphos 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 katanoeis?
but the log in your own eye you do not notice?"

---

מב וְאֵיךְ תֹּאמַר אֶל־אָחִיךָ אָחִי הַנִּיחָה לִי וְאָסִיר אֶת־הַקֶּסֶם
אֲשֶׁר בְּעֵינֶךָ וְאֵינְךָ רֹאֶה אֶת־הַקּוֹרָה
אֲשֶׁר בְּעֵינֶךָ הֶחָנֵף הָסֵר בָּרִאשׁוֹנָה אֶת־הַקּוֹרָה מֵעֵינֶךָ

וְאַחֲרֵי־כֵן רָאֹה תִרְאֶה לְהָסִיר אֶת־הַקֶּסֶם אֲשֶׁר בְּעֵין אָחִיךָ׃

**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;
ὑποκριτά, ἔκβαλε 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 karphos 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,
Hypocdrite, remove first the log from your eye,
kai tote diablepseis to karphos 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.

---

כִּי־עֵץ טוֹב אֵינֶנּוּ עֹשֶׂה פְּרִי נִשְׁחָת
וְעֵץ נִשְׁחָת אֵינֶנּוּ עֹשֶׂה פְּרִי 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 σαπρὸν 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.

---

כִּי כָל־עֵץ נִכָּר בְּפִרְיוֹ כִּי אֵין אֹסְפִים תְּאֵנִים
מִן־הַקֹּצִים אַף אֵין־בֹּצְרִים עֵנָב מִן־הַסְּנֶה׃

**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 אִישׁ טוֹב מֵאוֹצַר לִבּוֹ הַטּוֹב מֵפִיק אֶת־הַטּוֹב
וְאִישׁ רַע מֵאוֹצַר לִבּוֹ הָרַע מֵפִיק אֶת־הָרָע
כִּי־מִשִּׁפְעַת לֵב אִישׁ יְמַלֵּל פִּיהוּ׃

**45. 'ish tob me'otsar libo hatob mephiq 'eth-hatob**
**w'ish ra` me'otsar libo hara` mephiq '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."

---

מו וְלָמָּה זֶּה אַתֶּם קֹרְאִים לִי אֲדֹנִי אֲדֹנִי
וְאֵינְכֶם עֹשִׂים אֵת אֲשֶׁר־אֲנִי אֹמֵר׃

**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 ἃ 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?

---

47 כָּל־הַבָּא אֵלַי וְשׁוֹמֵעַ אֶת־דְּבָרַי
וְעֹשֶׂה אֹתָם אַגִּיד לָכֶם לְמִי הוּא דוֹמֶה׃

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 πρός 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.

---

48 דּוֹמֶה הוּא לְאִישׁ בֹּנֶה־בַּיִת אֲשֶׁר הֶעְמִיק לַחְפֹּר
וַיְיַסֵּדוֹ עַל־הַצּוּר וּכְבוֹא הַשֶּׁטֶף פָּרַץ הַנַּחַל בַּבַּיִת הַהוּא
וְלֹא יָכֹל לַהֲנִיעוֹ כִּי־טוֹב מִבְנֵהוּ׃

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 strem broke forth
against that house but it was not able to move it because its structure was good."

‹48› ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν
καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν·
πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.

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 oikią 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.

---

וְאֲשֶׁר שָׁמַע וְלֹא עָשָׂה דּוֹמֶה לְאִישׁ 49
אֲשֶׁר בָּנָה בַּיִת עַל־הַקַּרְקַע וְאֵין לוֹ יְסוֹד
וַיִּפָּרֵץ־בּוֹ הַנַּחַל וַיִּפֹּל פִּתְאֹם וַיִּגְדַּל שֶׁבֶר הַבַּיִת 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 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν
καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

49 ho de akousas kai mē poiēsas homoios estin anthrōpō oikodomēsanti oikian
epi tēn gēn chōris themeliou, hē proserēxen ho potamos,
kai euthys synepesen kai egeneto to hrēgma tēs oikias ekeinēs mega.

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## Chapter 7

וַיְהִי אַחֲרֵי כַלּוֹתוֹ לְדַבֵּר אֶת־כָּל־דְּבָרָיו בְּאָזְנֵי הָעָם 1
וַיָּבֹא אֶל־כְּפַר־נַחוּם׃

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,
eisēlthen eis Kapharnaoum.

---

אֲשֶׁר שָׁמַע עָלָיו וַיִּשְׁלַח אֵלָיו זְקֵנֵי הַיְהוּדִים 2
לְבַקֵּשׁ מִמֶּנּוּ לָבוֹא וְלַהֲצִיל אֶת־עַבְדּוֹ׃

ב וְעֶבֶד לְאֶחָד מִשָּׂרֵי הַמֵּאוֹת 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› Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν τελευτᾶν,
ὃς ἦν αὐτῷ ἔντιμος.

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.

---

ג וַיִּשְׁמַע אֶת־שֶׁמַע יְהוֹשֻׁעַ וַיִּשְׁלַח אֵלָיו אֲנָשִׁים מִזִּקְנֵי הַיְּהוּדִים
וַיִּשְׁאַל מֵאִתּוֹ לָבוֹא וּלְהוֹשִׁיעַ אֶת־עַבְדּוֹ׃

**3. wayish'ma` 'eth-shema` Yahushuà wayish'lach 'elayu 'anashim
miziq'ney haYahudim wayish'al me'ito labo' ul'hoshi`a 'eth-`ab'do.**

**Luke7:3** He heard the news of OWYHY, 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 apesteilen 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.

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ד וַיָּבֹאוּ אֶל־יְהוֹשֻׁעַ וַיִּתְחַנְּנוּ־לוֹ מְאֹד
וַיֹּאמְרוּ רָאוּי הוּא אֲשֶׁר תַּעֲשֶׂה בַּקָּשָׁתוֹ׃

**4. wayabo'u 'el-Yahushuà wayith'chan'nu-lo m'od
wayo'm'ru ra'uy hu' 'asher ta`aseh baqashatho.**

**Luke7:4** They came to OWYHY 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."

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:אֶת־בֵּית הַכְּנֶסֶת לָנוּ בָּנָה־הוּא וְהוּא עַמֵּנוּ אֹהֵב כִּי ה5

ה כִּי אֹהֵב עַמֵּנוּ 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 ᾠκοδόμησεν ἡμῖν.

5 agapą gar to ethnos hēmōn kai tēn synagōgēn autos ǭkodomēsen hēmin.

For He loves our nation and the synagogue He built for us."

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אֲלֵיהֶם יָחוּשָׁעַ וַיֵּלֶךְ׃ עִמּוֹ הוּא וְהוּא עַמֵּנוּ אֹהֵב כִּי־אֲשֶׁר6

וַיִּשְׁלַח אֵלָיו שַׂר־הַמֵּאָה אֶת־רֵעָיו לֵאמֹר לוֹ בִּי אֲדֹנִי

אַל־נָא תִּטְרַח כִּי־נְקַלְתִּי מֵאֲשֶׁר תָּבוֹא בְּצֵל קוֹרָתִי׃

ו וַיֵּלֶךְ אִתָּם יָחוּשָׁעַ וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַבַּיִת

וַיִּשְׁלַח אֵלָיו שַׂר־הַמֵּאָה אֶת־רֵעָיו לֵאמֹר לוֹ בִּי אֲדֹנִי

אַל־נָא תִּטְרַח כִּי־נְקַלְתִּי מֵאֲשֶׁר תָּבוֹא בְּצֵל קוֹרָתִי׃

**6. wayele'k 'itam Yahushuà 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** Yahushua 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 ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων αὐτῷ,
Κύριε, μὴ σκύλλου, οὐ γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

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 autῳ,
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."

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:אֵלֶיךָ לָבוֹא חָשַׁבְתִּי רָאוּי לֹא עַצְמִי־אֶת־גַּם זֹאת בַּעֲבוּר ז7

אַךְ דָּבָר־נָא וְיֵרָפֵא נַעֲרִי׃

ז וּבַעֲבוּר זֹאת גַּם־אֶת־עַצְמִי לֹא חָשַׁבְתִּי רָאוּי לָבוֹא אֵלֶיךָ

אַךְ דַּבֶּר־נָא דָּבָר וְיֵרָפֵא 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 ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ 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."

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8 כִּי גַם־אָנֹכִי אִישׁ נָתוּן תַּחַת הַמֶּמְשָׁלָה
וְיֶשׁ־תַּחַת יָדִי אַנְשֵׁי צָבָא וְאָמַרְתִּי לָזֶה לֵךְ וְהָלַךְ
וְלָזֶה בוֹא וּבָא וּלְעַבְדִּי עֲשֵׂה־זֹאת וְעָשָׂה׃

**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."

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9 וַיִּשְׁמַע יְהוֹשֻׁעַ אֶת־דְּבָרָיו וַיִּתְמַהּ עָלָיו וַיִּפֶן
וַיֹּאמֶר אֶל־הֲמוֹן הַהֹלֵךְ אַחֲרָיו אֹמֵר אֲנִי לָכֶם
גַּם־בְּיִשְׂרָאֵל לֹא־מָצָאתִי אֱמוּנָה גְּדוֹלָה כָּזֹאת׃

**9. wayish'ma` Yahushuà '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** οὗτος heard his words and was amazed by them. He turned and said to the crowd following after Him, "I say to you, even in Yisra'El

I have not found faith as great as this."

‹9› ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ 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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10 וַיָּשׁוּבוּ הַשְּׁלוּחִים אֶל־הַבָּיִת וַיִּמְצְאוּ אֶת־הָעֶבֶד הַחֹלֶה וְהִנֵּה נִרְפָּא׃

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.

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11 וַיְהִי מִמָּחֳרָת וַיֵּלֶךְ אֶל־עִיר וּשְׁמָהּ נָעִים וְרַבִּים מִתַּלְמִידָיו הֹלְכִים אִתּוֹ וְהָמוֹן עַם רָב׃

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 Ναΐν
καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ ὄχλος πολύς.

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.

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12 כְּנִגְּשׁוֹ לַשָּׁעַר וְהִנֵּה נוֹשְׂאִים מֵת בֵּן־יָחִיד לְאִמּוֹ וְהִיא אַלְמָנָה וְעַם רַב מֵעִיר עִמָּהּ הֹלֵךְ׃

יב הוּא קָרַב אֶל־שַׁעַר הָעִיר וְהִנֵּה מוֹצִיאִים מֵת בֶּן יָחִיד
לְאִמּוֹ וְהִיא אַלְמָנָה וְעִמָּהּ 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› ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς
υἱὸς τῇ μητρὶ αὐτοῦ καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

**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.**

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יג וְכִרְאוֹת אֹתָהּ הָאָדוֹן נִכְמְרוּ רַחֲמָיו עָלֶיהָ
וַיֹּאמֶר לָהּ אַל־תִּבְכִּי׃

**13. w'kir'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 κλαῖε.

**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."**

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יד וַיִּגַּשׁ וַיִּגַּע בַּמִּטָּה וַיַּעַמְדוּ הַנֹּשְׂאִים וַיֹּאמַר נַעַר אֹמֵר
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."

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:קמֹוּ לְךָ אֹמֵר עֹמֵד וַיֹּאמֶר הַמֵּת וַיֵּשֶׁב וַיָּחֶל לְדַבֵּר וַיִּתְּנֵהוּ לְאִמּוֹ 15

טו וַיִּתְעוֹדֵד הַמֵּת וַיָּחֶל לְדַבֵּר וַיִּתְּנֵהוּ 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 anekathisen ho nekros kai ērxato lalein,
And sat up the dead man and he began to speak,

kai edōken auton tę mētri autou.
and He gave him to his mother.

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:קָמוּ עַל־כֵּן עֹמֵד נָבִיא גָּדוֹל קָם בְּקִרְבֵּנוּ וְהָאֱלֹהִים פָּקַד אֶת־עַמּוֹ 16

טז וְרִעָדָה אָחֲזָה כֻלָּם וַיְשַׁבְּחוּ אֶת־הָאֱלֹהִים

וַיֹּאמְרוּ נָבִיא גָּדוֹל 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 ἠγέρθη 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.

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:הַיְּהוּדָה־כָּל וּבְכָל הַיְּהוּדָה־כָּל עָלָיו זֶה דָּבָר וַיֵּצֵא 17

יז וַיֵּצֵא הַדָּבָר הַזֶּה עָלָיו בְּכָל־יְהוּדָה וּבְכָל־הַכִּכָּר׃

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 holę tę Ioudaią peri autou
and went out this report in all Judea about Him

kai pasę tę perichōrǫ.
and in all the surrounding countryside.

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:הַכֹּל־עַל וְעַל הַתַּלְמִידָיו כָּל וַיַּגִּידוּ הַזֹּאת הַשְּׁמוּעָה כָּל־אֵת 18

יח וַתַּלְמִידֵי יָהוּחָנָן הִגִּידוּ 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 Iōannē̱ 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

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יט וַיִּקְרָא אֵלָיו יָהוּחָנָן שְׁנַיִם מִתַּלְמִידָיו וַיִּשְׁלָחֵם
אֶל־יָהוּשֻׁעַ לֵאמֹר לוֹ הַאַתָּה הוּא הַבָּא אִם־נְחַכֶּה 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 Yahushuà, 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?"

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כ וַיָּבֹאוּ אֵלָיו הָאֲנָשִׁים וַיֹּאמְרוּ יָהוּחָנָן הַמַּטְבִּיל שְׁלָחָנוּ
אֵלֶיךָ לֵאמֹר הַאַתָּה הוּא הַבָּא אִם־נְחַכֶּה לְאַחֵר׃

**20. wayabo'u 'elayu ha'anashim wayo'm'ru Yahuchanan haMat'bil sh'lachanu 'eleyak**
**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 σὲ 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?"

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:ּבְּעֵינָיו עִוְרִים רַבִּים נָתַן רְאוֹת

כא וְהוּא רָפָא בָּעֵת הַהִיא רַבִּים מֵחֳלָיִים וּמִנְּגָעִים וּמֵרוּחוֹת
רָעוֹת וּלְעִוְרִים רַבִּים נָתַן רְאוֹת 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 hōrą 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.

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כב וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם לְכוּ וְהַגִּידוּ לְיָהוּחָנָן אֵת
אֲשֶׁר רְאִיתֶם וַאֲשֶׁר שְׁמַעְתֶּם עִוְרִים רֹאִים וּפִסְחִים מְהַלְּכִים
וּמְצֹרָעִים מְטֻהָרִים וְחֵרְשִׁים שׁוֹמְעִים
וּמֵתִים קָמִים וַעֲנִיִּים מְתְבַּשְּׂרִים׃

**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 Ow7Z3Y 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 ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε
καὶ ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται
καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

22 kai apokritheis eipen autois, Poreuthentes apaggeilate 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."

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:וְלָהֶם אַשְׁרֵי אֲשֶׁר לֹא יִכָּשְׁלוּ בִי׃ 23

כג וְאַשְׁרֵי הָאִישׁ אֲשֶׁר 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."

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ׁשלחו יחנן ׁשאל ׁשר ׁשא ׁשה ׁשלכו ׁשלוחי יחנן 24
ׁשמע ׁשאל ׁשר ׁשא ׁשה ׁשלכו ׁשלוחי יחנן
׃ׁשבר ׁשוט ׁשמע ׁשר ׁשא ׁשה ׁשלכו ׁשלוחי יחנן

כד וַיְהִי כַּאֲשֶׁר הָלְכוּ שְׁלוּחֵי יָהוּחָנָן
וַיָּחֶל לְדַבֵּר אֶל־הֲמוֹן הָעָם עַל־אֹדוֹת יָהוּחָנָן
וַיֹּאמַר מַה־זֶּה יְצָאתֶם הַמִּדְבָּרָה לִרְאוֹת הֲקָנֶה אֲשֶׁר יְנוֹעַ 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 widerness to see?
kalamon hypo anemou saleuomenon?
A reed by the wind being shaken?"

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ׁשעלו ׁשלוש ׁשלג ׁשעצ ׁשלצ ׁשעלו ׁשא־ׁשע 25
׃ׁשעצ ׁשעלוצ ׁשלבש ׁשעלוסצ ׁשלכ ׁשלוש ׁשעגלוצ ׁשעצ

כה אוֹ מַה־זֶּה יְצָאתֶם לִרְאוֹת הָאִישׁ לָבוּשׁ בִּגְדֵי עֲדָנִים
הִנֵּה הַמְלֻבָּשִׁים בִּגְדֵי תִפְאֶרֶת וְהַמְעֻנָּגִים בְּחַצְרוֹת הַמְלָכִים הֵמָּה׃

**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 ἠμφιεσμένον;
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."

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כו וְעַתָּה מַה־זֶּה יְצָאתֶם לִרְאוֹת אִם־לִרְאוֹת אִישׁ נָבִיא
הֵן אֲנִי אֹמֵר לָכֶם אַף־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 περισσότερον 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."

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כז זֶה הוּא אֲשֶׁר כָּתוּב עָלָיו הִנְנִי שֹׁלֵחַ מַלְאָכִי לְפָנֶיךָ
וּפִנָּה דַרְכְּךָ לְפָנֶיךָ׃

**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, Ἰδοὺ 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.'"

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כח כִּי אֹמֵר אֲנִי לָכֶם אֵין אִישׁ בִּילוּדֵי אִשָּׁה גָּדוֹל מִיָּהוֹחָנָן
(הַמַּטְבִּיל) וְהַקָּטֹן 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 οὐδείς ἐστιν·
ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστιν.

28 legō hymin, meizōn en gennētois gynaikōn Iōannou [tou Baptiostou]
"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 basileiạ tou theou meizōn autou estin.
in the kingdom of Elohim greater than him is.'"

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וְכָל־הָעָם הַשֹּׁמְעִים וְהַמֹּכְסִים הִצְדִּיקוּ אֶת־הָאֱלֹהִים 29
וַיִּטָּבְלוּ בְּטְבִילַת יָהוּחָנָן׃

**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.

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וְהַפְּרוּשִׁים וְהַחֲכָמִים הֵפֵרוּ אֶת־עֲצַת הָאֱלֹהִים עַל־נַפְשָׁם 30
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.

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אֲבָל פְּרוּשִׁים וְסוֹפְרִים עֲצַת אֱלֹהִים הֵנִיאוּ מֵעֲלֵיהֶם 31

:ּתְּתָּא ּתַּ אְּתַּ־רֹאדְּ

לאוַיֹּאמֶר הָאָדוֹן עַתָּה אֶל־מִי אֲדַמֶּה אֶת־אַנְשֵׁי הַדּוֹר הַזֶּה
וְאֶל־מִי הֵם דֹּמִים׃

**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 homoioi?
and to what are they like?"

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ּתֹּwּ ּתַּּwתַּּ ּתַּדֹרתַּ ּתַּתַּּ 32
ּתַּרתַּרּ ּתַּ תַּתַּרּ ּתַּתַּאְּ אְּ־רֹא אְּא ּתַּאְּתְּ
:ּתַּאתַּ תַּּ אֹרְּ אְּתַּתְּ ּתַּ תַּתַּתְּ ּתַּאדְּתְּ אֹרְּ

לבדֹּמִים הֵם לַיְלָדִים הַיּשְׁבִים בַּשּׁוּק
וְקוֹרְאִים זֶה אֶל־זֶה וְאֹמְרִים חִלַּלְנוּ לָכֶם בַּחֲלִילִים
וְלֹא רִקַּדְתֶּם קוֹנַנּוּ 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, Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

32 homoioi eisin paidiois tois en agorą kathēmenois 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.

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אְּXw־אֹרְּ ּתַּתַּּ רְּתַּ־אֹרְּ ּתַּבְּרְּ רְּתַּגּתַּ ּתַּתַּבתַּתַּ אֹגְּ תַּ 33
:תַּגְּ אַּw ּתַּאדְּתַּ

לגכִּי בָא יָהוּחָנָן הַמַּטְבִּיל לֶחֶם לֹא־אָכַל וְיַיִן לֹא־שָׁתָה
וַאֲמַרְתֶּם שֵׁד בּוֹ׃

**33. ki ba' Yahuchanan haMat'bil lechem lo'-'akal w'yayin lo'-shathah 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 βαπτιστὴς 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.’”

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34 :ܗܘ ܓܒܝܐ ܘܐܡܪ ܠܟܘܢ ܫܠܝܛ ܒܗ ܓܒܝܐ ܘܫܬܐ ܠܚܡܐ ܘܠܐ ܫܬܐ ܚܡܪܐ ܘܐܡܪ ܠܟܘܢ ܫܠܝܛ ܒܗ

לד וּבָא בֶן־הָאָדָם וְהוּא אֹכֵל וְשֹׁתֶה
וַאֲמַרְתֶּם הִנֵּה זוֹלֵל וְסֹבֵא וְרֵעַ לְמוֹכְסִים וּלְחַטָּאִים׃

**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.’”

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35 :ܙܕܩܬ ܚܟܡܬܐ ܡܢ ܟܠ ܒܢܝܗ

לה וְהַחָכְמָה נִצְדְּקָה בְּכָל־בָּנֶיהָ׃

**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.”

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36 :ܕܦܪܝܫ ܥܡ ܗܘ ܠܡܣܥܘܕ ܥܡܗ ܘܥܠ ܒܝܬ ܦܪܝܫܐ ܘܣܡܟ

לו וְאֶחָד מִן־הַפְּרוּשִׁים בִּקֵּשׁ מִמֶּנּוּ לֶאֱכֹל אִתּוֹ לָחֶם
וַיָּבֹא אֶל־בֵּית הַפָּרוּשׁ וַיֵּסֶב׃

**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› Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ’ αὐτοῦ,
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη.
36 Ērōta de tis auton tōn Pharisaiōn 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.

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:ךתפמ-תי ערקמ ותבא פך-הוא יכי
לז והנה אשה אחת בעיר אשר היתה חטאת כשמעה

**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 γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται
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 oikią tou Pharisaiou,
and having known that He reclines at table in the house of the Pharisee,
komisasa alabastron myrou
having brought an alabaster jar of perfume.

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:ךתפמ תעב ותשק את-רגליו ותנגב אתן בשער ראשה ותשק את-רגליו ותסך אתן במרקחת
לח ותעמד לרגליו מאחריו ותבך ותורד דמעות על-רגליו

**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 θριξὶν 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 tō̧ myrō̧.
and was kissing His feet and was anointing them with the perfume.

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39 וַיַּרְא הַפָּרוּשׁ אֲשֶׁר קָרָא אֹתוֹ וַיֹּאמֶר בְּלִבּוֹ אִלּוּ הָיָה זֶה
נָבִיא כִּי־עַתָּה יָדַע יָדַע מִי־הִיא זֹאת
וְאֵי־זוֹ הִיא הַנֹּגַעַת 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 ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ,
ὅτι ἁμαρτωλός ἐστιν.

39 idōn de ho Pharisaios ho kalesas auton eipen en heautō̧ 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."

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40 וַיַּעַן יָהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו שִׁמְעוֹן דָּבָר־לִי אֵלֶיךָ
וַיֹּאמֶר מוֹרֶה דַּבֵּר׃

**40. waya`an Yahushuà wayo'mer 'elayu Shim'`on dabar-li 'eleyak**
**wayo'mer Moreh daber.**

**Luke7:40** Ow‫ג‬ג‫ו‬ 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, φησίν.

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."**

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41 אֶחָד הָיוּ שְׁנֵי בַעֲלֵי־חוֹבוֹת הָאֶחָד חַיָּב לוֹ
מא לְנשֶׁה אֶחָד הָיוּ שְׁנֵי בַּעֲלֵי־חוֹבוֹת הָאֶחָד חַיָּב לוֹ
חֲמֵשׁ מֵאוֹת וְהָאַחֵר חֲמִשִּׁים:
הֵינָרִים הֵינָרִים

**41. l'nsheh 'echad hayu sh'ney ba`aley-choboth ha'echad chayab lo chamesh me'oth dinarim w'ha'acher chamishim dinarim.**

**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 ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

41 duo chreopheiletai ēsan danistę 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."

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42 וּמִפְּנֵי שֶׁלֹּא הָיָה לָהֶם לְפָרֹעַ מָחַל לִשְׁנֵיהֶם
מב וּמִפְּנֵי שֶׁלֹּא הָיָה לָהֶם לְפָרֹעַ מָחַל לִשְׁנֵיהֶם
וְעַתָּה אֱמָר־נָא מִי מִשְּׁנֵיהֶם יְחַבֵּב אוֹתוֹ יוֹתֵר:
הֵינָרִים

**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 ἐχόντων 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?"

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43 וַיַּעַן שִׁמְעוֹן וַיֹּאמַר כְּמִדָּמֶה אֲנִי זֶה שֶׁמָּחַל לוֹ יוֹתֵר
מג וַיַּעַן שִׁמְעוֹן וַיֹּאמַר כְּמִדָּמֶה אֲנִי זֶה שֶׁמָּחַל לוֹ יוֹתֵר
וַיֹּאמֶר אֵלָיו יָפָה דַּנְתָּ:
הֵינָרִים

**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 ᾧ τὸ πλεῖον ἐχαρίσατο.

ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς 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."**

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וְאֵשֶׁת־זֹאת רְאֵה־אֹתָהּ 44
אֶל־בֵּיתֶךָ בָּאתִי מַיִם עַל־רַגְלַי לֹא נָתָתָה
וְהִיא הוֹרִידָה דְמָעוֹת עַל־רַגְלַי וַתְּנַגֵּב בְּשַׂעְרָהּ׃

מד וַיִּפֶן אֶל־הָאִשָּׁה וַיֹּאמֶר אֶל־שִׁמְעוֹן הֲרָאִיתָ אֶת־הָאִשָּׁה
הַזֹּאת הִנֵּה בָאתִי אֶל־בֵּיתֶךָ וּמַיִם עַל־רַגְלַי לֹא נָתָתָ
וְהִיא הוֹרִידָה דְמָעוֹת עַל־רַגְלַי וַתְּנַגֵּב בְּשַׂעְרָהּ׃

**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;
εἰσῆλθόν 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."**

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אֲשֶׁר אַתָּה לֹא נָשַׁקְתַּנִי נְשִׁיקָה אֶחָת 45
וְהִיא מֵאָז בָּאתִי לֹא חָדְלָה לְנַשֵּׁק אֶת־רַגְלָי׃

מה אַתָּה לֹא נָשַׁקְתַּנִי נְשִׁיקָה אֶחָת
וְהִיא מֵאָז בָּאתִי לֹא חָדְלָה לְנַשֵּׁק אֶת־רַגְלָי׃

**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› φίλημά 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.**

מו אַתָּה בְּשֶׁמֶן לֹא סַכְתָּ אֶת־רֹאשִׁי
וְהִיא בְּמִרְקַחַת סָכָה אֶת־רַגְלָי׃

**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 κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν 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.

מז לָכֵן אֹמֵר אֲנִי אֵלַיִךְ נִסְלְחוּ לָהּ חַטֹּאתֶיהָ הָרַבּוֹת
כִּי הַרְבֵּה אָהֲבָה וַאֲשֶׁר נִסְלַח־לוֹ מְעַט הוּא אֹהֵב מְעָט׃

**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› οὗ χάριν λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,
ὅτι ἠγάπησεν πολύ· ᾧ 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 agapa.

for she loved much. But to whom little is forgiven, he loves little.”

מח וַיֹּאמֶר אֵלֶיהָ נִסְלְחוּ־לָךְ חַטֹּאתָיִךְ׃

**48. wayo’mer ‘eleyah nis’l’chu-l’ak chato’thayi’k.**

**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.”

מט וַיָּחֵלּוּ הַמְסֻבִּים עִמּוֹ לֵאמֹר בְּלִבָּם מִי הוּא זֶה אֲשֶׁר
גַּם־יִסְלַח לַחֲטָאִים׃

**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 synanakeimenoi legein en heautois,
And began the ones reclining with Him to say among themselves,
Tis houtos estin hos kai hamartias aphiēsin?
"Who is this who even forgive sins?"

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:ענקשו עמל על אמונתך הושיעה לך לכי לשלום 50

נ וַיֹּאמֶר אֶל־הָאִשָּׁה אֱמוּנָתֵךְ הוֹשִׁיעָה לָךְ 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."

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## Chapter 8

ואחרי־כן ויעבר מעיר אל־עיר ומכפר אל־כפר 1
:קורא ומבשר את־מלכות האלהים ושנים העשר אתו

א וַיְהִי אַחֲרֵי־כֵן וַיַּעֲבֹר מֵעִיר אֶל־עִיר וּמִכְּפָר אֶל־כְּפָר
קוֹרֵא וּמְבַשֵּׂר אֶת־מַלְכוּת הָאֱלֹהִים וּשְׁנֵים הֶעָשָׂר אִתּוֹ׃

**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,

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ונשים אשר נרפאו מרוחות רעות ומחלים 2
:מגדלית שבע שדים יצאו ממנה ומריאנה אשת כוזא פקיד הורדוס

ב וְנָשִׁים אֲשֶׁר נִרְפְּאוּ מֵרוּחוֹת רָעוֹת וּמֵחֳלָיִים

מִרְיָם הַנִּקְרָאָה מַגְדָּלִית אֲשֶׁר גֹּרְשׁוּ מִמֶּנָּה שִׁבְעָה שֵׁדִים׃

**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 αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ
ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,

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,
Mary the one being called Magdalene, from whom seven demons had gone out,

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וְיוֹחָנָה אֵשֶׁת כּוּזָא סוֹכֵן הוֹרְדוֹס
וְשׁוֹשַׁנָּה וַאֲחֵרוֹת רַבּוֹת אֲשֶׁר שֵׁרְתָה מִנְּכָסֵיהֶן׃

**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 Ἡρῴδου 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.

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וַיְהִי בְּהִתְאַסֵּף הֲמוֹן עַם־רָב אֲשֶׁר יָצְאוּ אֵלָיו מִכָּל־עִיר
וָעִיר וַיְדַבֵּר בְּמָשָׁל׃

**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,

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5 הַזּוֹרֵעַ יָצָא לִזְרֹעַ אֶת־זַרְעוֹ וּבְזָרְעוֹ נָפַל מִן־הַזֶּרַע
עַל־יַד הַדֶּרֶךְ וַיֵּרָמֵס וַיֹּאכְלֵהוּ עוֹף הַשָּׁמָיִם׃

**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 σπεῖραι τὸν σπόρον αὐτοῦ.
καὶ ἐν τῷ σπείρειν αὐτὸν ὃ 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 tō̧ 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."

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6 וְיֵשׁ אֲשֶׁר נָפַל עַל־הַסֶּלַע וַיִּצְמַח
וַיִּיבַשׁ כִּי לֹא הָיְתָה־לּוֹ לֵחָה׃

**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 φυὲν 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."

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7 וְיֵשׁ אֲשֶׁר נָפַל בְּתוֹךְ הַקֹּצִים וַיִּצְמְחוּ הַקֹּצִים עִמּוֹ וַיְמַעֲכֻהוּ׃

**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 συμφυεῖσαι 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.

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8 וְאַחֵר נָפַל עַל־הָאֲדָמָה הַטּוֹבָה וַיִּצְמַח וַיַּעַשׂ פְּרִי מֵאָה
:שְׁעָרִים וַיְכַל לְדַבֵּר וַיִּקְרָא מִי אֲשֶׁר אָזְנַיִם לוֹ לִשְׁמֹעַ יִשְׁמָע

**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 φυὲν 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 epoiēsen 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."

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9 וַיִּשְׁאֲלֻהוּ תַלְמִידָיו 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› 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.

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10 וַיֹּאמַר לָכֶם נִתַּן לָדַעַת אֶת־סוֹדוֹת מַלְכוּת הָאֱלֹהִים
וְלָאֲחֵרִים בִּמְשָׁלִים לְמַעַן בִּרְאֹתָם לֹא יִרְאוּ וּבְשָׁמְעָם לֹא יָבִינוּ׃

**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› 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."

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:ִיַּבִּינוּ־לֹא וְלֹא יִרְאוּ רְאוֹת וְלֹא יֵדְעוּ 11

יא וְזֶה הוּא הַמָּשָׁל הַזֶּרַע 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› 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."

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ֶּפֶן־יַאֲמִינוּ וְנוֹשָׁעוּ: 12 ְוַיָּבֹא הַשָּׂטָן וְיִקַּח אֶת־הַדָּבָר מִלִּבָּם

יב וַאֲשֶׁר עַל־יַד הַדֶּרֶךְ הֵם הַשֹּׁמְעִים וְאַחַר־כֵּן בָּא הַשָּׂטָן
וְנִשָּׂא אֶת־הַדָּבָר מִלִּבָּם פֶּן־יַאֲמִינוּ וְנוֹשָׁעוּ:

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› οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος
καὶ αἴρει 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."

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ִיַּבִּינוּ־לֹא וְלֹא יִרְאוּ רְאוֹת וְלֹא יֵדְעוּ 13 ְוַיָּבֹא הַשָּׂטָן וְיִקַּח אֶת־הַדָּבָר מִלִּבָּם פֶּן־יַאֲמִינוּ וְנוֹשָׁעוּ:

יג וַאֲשֶׁר עַל־הַסֶּלַע הֵם הַשֹּׁמְעִים אֶת־הַדָּבָר
וּמְקַבְּלִים בְּשִׂמְחָה וְשֹׁרֶשׁ אֵין לָהֶם רַק לְשָׁעָה מַאֲמִינִים

וּבְעֵת הַנִּסָּיוֹן יִסֹּגוּ אָחוֹר׃

**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 οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον,
καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ 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."

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ורַבָּנִין דְּאִינּוּן בֵּינָא דְּקוֹצִין אִינּוּן דְּשָׁמְעִין וְאָזְלִין
וְאִתְמַכְּכָן מִן בְּנֵי עָלְמָא וְעָבְדִין וְאִתְעַבְּדָן בְּהוֹן
וּפֵרְיָא לָא אַפְרְשִׁין לְמֶעְבַּד׃

**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."

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ורַבָּנִין דְּאִינּוּן בְּאַרְעָא טָבָתָא אִינּוּן דְּשָׁמְעִין
יָת פִּתְגָמָא וְנָטְרִין לֵיהּ בְּלֵב טָב וְדַכְיָא וְעָבְדִין פֵּרְיָא בְּסִבְלָנוּתָא׃

**15. wa'asher ba'adamah hatobah hem hashom'rim 'eth-hadabar**
**'asher sham'`u b'leb tob w'tahor w'`osim p'ri b'thochaleth.**

**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 kardią 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."

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16 וְלֹא יְשִׁימֵהוּ תַּחַת הַמִּטָּה כִּי עַל־הַמְּנוֹרָה יַעֲלֵהוּ
וְאֵין־אִישׁ מַדְלִיק נֵר וּמְכַסֶּה אוֹתוֹ בִּכְלִי
לְמַעַן יִרְאוּ כָּל־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 ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν,
ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.
16 Oudeis de lychnon hapsas kalyptei 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."

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17 כִּי אֵין־דָּבָר סָתוּם אֲשֶׁר לֹא יִגָּלֶה
וְאֵין גָּנוּז אֲשֶׁר לֹא יִוָּדַע וְיֵצֵא לָאוֹר׃

**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 κρυπτὸν ὃ οὐ φανερὸν γενήσεται
οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν 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."

יחלָכֵן רְאוּ אֵיךְ תִּשְׁמָעוּן כִּי כָּל־אֲשֶׁר יֵשׁ־לוֹ נָתוֹן יִנָּתֵן
לוֹ וְכָל־אֲשֶׁר אֵין יֵשׁ־לוֹ גַּם אֶת־אֲשֶׁר הוּא חֹשֵׁב לִהְיוֹת
לוֹ יִקַּח מִמֶּנּוּ׃

**18. laken r'u 'ey'k tish'ma`un ki 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· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ·
καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

**18 blepete oun pōs akouete; hos an gar echē, dothēsetai autē,**
**"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."**

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יטוַיָּבֹאוּ אֵלָיו אִמּוֹ וְאֶחָיו וְלֹא יָכְלוּ לָגֶשֶׁת אֵלָיו 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 autē dia ton ochlon.**
**and they were not able to join Him because of the crowd.**

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כוַיֻּגַּד־לוֹ לֵאמֹר אִמְּךָ וְאַחֶיךָ עֹמְדִים בַּחוּץ
וְהֵם חֲפֵצִים לִרְאוֹתֶךָ׃

**20. wayugad-lo le'mor 'im'ak w'acheyak `om'dim bachuts**
**w'hem chaphetsim lir'otheak.**

**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 ἑστήκασιν 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."

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כאוַיַּעַן וַיֹּאמֶר אֲלֵיהֶם אִמִּי הֵם אֵלֶּה
וְאֶחַי הַשֹּׁמְעִים 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."

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כבוַיְהִי הַיּוֹם וַיֵּרֶד אֶל־אֳנִיָּה הוּא וְתַלְמִידָיו
וַיֹּאמֶר אֲלֵיהֶם נַעְבְּרָה אֶל־עֵבֶר הַיָּם וַיָּשׁוּטוּ הַיָּמָּה׃

**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 miạ 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."

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כגוַיְהִי בְּהַפְלִגָם הוּא יָשָׁן
וַיֵּרֶד סוּפַת רוּחַ עַל־הַיָּם וַיִּתְמַלְאוּ מַיִם וַיִּהְיוּ בְסַכָּנָה׃

כגוַיְהִי בְּלֶכְתָּם בָּאֳנִיָּה וַיִּישָׁכַב וַיִּישָׁן וְרוּחַ סְעָרָה יָרְדָה
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 λαῖλαψ 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.

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כדוַיִּגְּשׁוּ וַיָּעִירוּ אוֹתוֹ וַיֹּאמְרוּ מוֹרֶה מוֹרֶה אָבָדְנוּ
וַיֵּעוֹר וַיִּגְעַר בָּרוּחַ וּבְמִשְׁבְּרֵי־יָם וַיִּשְׁתְּקוּ וַתְּהִי דְמָמָה׃

**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.

---

כהוַיֹּאמֶר אֲלֵיהֶם אַיֵּה אֱמוּנַתְכֶם וַיִּירְאוּ וַיִּתְמְהוּ וַיֹּאמְרוּ
אִישׁ אֶל־רֵעֵהוּ מִי אֶפּוֹא הוּא הַמְצֻוֶּה גַּם־אֶת־הָרוּחוֹת
וְאֶת־הַמַּיִם וְשָׁמְעוּ לוֹ׃

**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 ethaumasan 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?"

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:ארבה ארמי ואת ישראלה ירד־ארצ ארגמנ ארגלונ 26

כו וַיַּעַבְרוּ וַיָּבֹאוּ אֶל־אֶרֶץ הַגַּדְרִיִּים אֲשֶׁר מִמּוּל הַגָּלִיל׃

**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.

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ארוז ית אבשה ויפגשה איש יצא מן הער 27
אשר שדים בו מימים רבים ובגד לא לבש
ובבית לא ישב כי אם־בקברים׃

כז וַיַּעַל אֶל־הַיַּבָּשָׁה וַיִּפְגְּשֵׁהוּ אִישׁ יֹצֵא מִן הָעִיר
אֲשֶׁר שֵׁדִים בּוֹ מֵימִים רַבִּים וּבֶגֶד לֹא לָבַשׁ
וּבְבַיִת לֹא יָשַׁב כִּי אִם־בַּקְּבָרִים׃

**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 ἀνήρ τις
ἐκ τῆς πόλεως ἔχων δαιμόνια καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον
καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.

27 exelthonti de autō epi tēn gēn hypēntēsen 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 oikią ouk emenen all' en tois mnēmasin.
and in a house he was not living but among the tombs.

---

כח וַיַּרְא אֶת־יָהוֹשֻׁעַ וַיִּפֹּל לְפָנָיו וַיִּקְרָא בְּקוֹל גָּדוֹל מַה־לִּי
וָלָךְ יָהוֹשֻׁעַ בֶּן־אֵל עֶלְיוֹן מְבַקֵּשׁ אֲנִי מִמְּךָ אֲשֶׁר לֹא תְעַנֵּנִי׃

**28. wayar' 'eth-Yahushuà wayipol l'phanayu wayiq'ra' b'qol gadol mah-li**
**wal'ak Yahushuà ben-'El `El'yon m'baqesh 'ani mim'ak 'asher lo' th'`aneni.**

**Luke8:28** He saw ⲟⲩⲏⲓⲏ and fell before Him and called with a loud voice,
"What do I have to do with you, ⲟⲩⲏⲓⲏ, 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, μή 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."

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כט כִּי הוּא צִוָּה אֶת־הָרוּחַ הַטָּמֵא לָצֵאת מִן־הָאִישׁ
כִּי יָמִים רַבִּים תָּפַשׂ בּוֹ וַיֶּאָסֵר בַּזִּיקִים וַיִּשָּׁמֵר בַּכְּבָלִים
וְהָיָה כִּי יְנַתֵּק אֶת־הַמּוֹסֵרוֹת וְנִדַּח בְּיַד הַשֵּׁד אֶל־הַמִּדְבָּרוֹת׃

**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 ἁλύσεσιν
καὶ πέδαις φυλασσόμενος καὶ διαρρήσσων τὰ δεσμὰ ἠλαύνετο 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 halysesin
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.

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30 יֵשׁוּעַ־אֹתוֹ יְהוֹשֻׁעַ לֵאמֹר מַה־שִּׁמְךָ
וַיֹּאמֶר לִגְיוֹן שְׁמִי כִּי־שֵׁדִים רַבִּים נִכְנְסוּ בוֹ׃

30. wayish'al 'otho Yahushuà le'mor mah-sh'meak
wayo'mer Lig'yon sh'mi ki-shedim rabbim nik'n'su bo.

Luke8:30 Ows asked him, saying "What is your name?"
And he said, "Ligyon is my name," for many demons had entered him.

‹30› ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς, Τί σοι ὄνομά ἐστιν;
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.

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31 :יֵרֵדוּ־לֹא אֹתָם צִוּוֹת תִּתְחַנֵּנוּ לוֹ לְבִלְתִּי שָׁאֲלוּ אֹתוֹ כִּי

לאוַיִּתְחַנֵּנוּ לוֹ לְבִלְתִּי צַוּוֹת 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.

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32 :יֵרֵדוּ בָּהֶם לָהֶם יִתֵּן וַיַּנִּיחֵם בְּתוֹכָם לָבוֹא לוֹ יִתְחַנֵּנוּ וַיְבַקְּשׁוּ

לבוְשָׁם עֵדֶר חֲזִירִים רַבִּים רֹעֶה בָּהָר
וַיִּתְחַנֵּנוּ לוֹ לְהַנִּיחַ לָהֶם לָבוֹא בְּתוֹכָם וַיַּנַּח 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› 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 epetrepsen autois.
And He permitted them.

---

לג וַיֵּצְאוּ הַשֵּׁדִים מִן־הָאָדָם הַהוּא וַיָּבֹאוּ בַּחֲזִירִים
וַיִּשְׁתָּעֵר הָעֵדֶר מִן־הַמּוֹרָד אֶל־הַיָּם וַיִּטְבָּע׃

**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› ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους,
καὶ ὥρμησεν 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 krēmnou eis tēn limnēn kai apepnigē.
and rushed the herd down the bank into the sea and were drowned.

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לד וְהָרֹעִים רָאוּ אֵת אֲשֶׁר נַעֲשָׂה וַיָּנוּסוּ
וַיַּגִּידוּ הַדָּבָר בָּעִיר וּבַכְּפָרִים׃

**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› ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονὸς 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.

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לה וַיֵּצְאוּ לִרְאוֹת אֵת אֲשֶׁר נַעֲשָׂה וַיָּבֹאוּ אֶל־יָהוֹשֻׁעַ
וַיִּמְצְאוּ־שָׁם אֶת־הָאָדָם אֲשֶׁר יָצְאוּ מִמֶּנּוּ הַשֵּׁדִים וְהוּא
יֹשֵׁב לְרַגְלֵי יָהוֹשֻׁעַ מְלֻבָּשׁ בְּגָדִים וְטוֹב־שֵׂכֶל וַיִּירָאוּ׃

**35. wayets'u lir'oth 'eth 'asher na`asah wayabo'u 'el-Yahushuà**
**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 ⟨Yahushuà⟩,
and found the man there from whom the demons went out of him and he sat down
at the feet of ⟨Yahushuà⟩, 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.**

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36 :וְגַם הָרֹאִים סִפְּרוּ לָהֶם אֵיךְ נִרְפָּא מֻחְזַק הַשֵּׁדִים

לו וַיַּגִּידוּ לָהֶם הָרֹאִים אֵיךְ נִרְפָּא אָחוּז הַשֵּׁדִים׃

**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.**

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37 :כִּי־גְדוֹלָה נָפְלָה עֲלֵיהֶם וַיֵּרֶד בָּאֳנִיָּה וַיָּשׁוֹב וַיְבַקְּשׁוּ מִמֶּנּוּ כָּל־הֲמוֹן חֶבֶל הַגַּדְרִיִּים לָלֶכֶת מֵאִתָּם

לז וַיְבַקְּשׁוּ מִמֶּנּוּ כָּל־הֲמוֹן חֶבֶל הַגַּדְרִיִּים לָלֶכֶת מֵאִתָּם
כִּי־אֵימָה גְדוֹלָה נָפְלָה עֲלֵיהֶם וַיֵּרֶד בָּאֳנִיָּה וַיָּשׁוֹב׃

**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 φόβῳ μεγάλῳ 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.

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38 :ישׁוּעַ וַיֹּאמַר׃ אֹתוֹ יְהוֹשֻׁעַ וַיְשַׁלַּח אֹתוֹ הָאִישׁ אֲשֶׁר יָצְאוּ מִמֶּנּוּ הַשֵּׁדִים לְשָׁבֶת אִתּוֹ וַיְבַקֵּשׁ מִמֶּנּוּ הָאִישׁ אֲשֶׁר יָצְאוּ מִמֶּנּוּ הַשֵּׁדִים לְשָׁבֶת אִתּוֹ לח

**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 Yahushuà sent him away and said,

‹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,

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39 :יְהוֹשֻׁעַ לוֹ וַיִּשְׁמַע בְּכָל־הָעִיר אֶת־הַגְּדֹלוֹת אֲשֶׁר עָשָׂה־לוֹ הָאֱלֹהִים וַיֵּלֶךְ לְבֵיתֶךָ וְסַפֵּר הַגְּדֹלוֹת אֲשֶׁר עָשָׂה־לְךָ הָאֱלֹהִים וַיֵּלֶךְ לט שׁוּב

**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 Yahushuà.**

**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 Yahushuà had done for him.

‹39› Ὑπόστρεφε εἰς τὸν οἶκόν σου καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός.
καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

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.

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40 :הָעָם אֹתוֹ וַיְקַבֵּל יְהוֹשֻׁעַ בְּשׁוּב וַיְהִי מ

כִּי כֻלָּם הָיוּ מְחַכִּים לוֹ׃

**40. way'hi b'shub Yahushuà way'qabel 'otho ha`am ki kulam hayu m'chakim lo.**

**Luke8:40** And it came to pass when ⟨illegible⟩ returned,
the people welcomed Him because they all had been waiting for Him.

‹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.**

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⟨illegible⟩ 41
׃⟨illegible⟩

מא וְהִנֵּה אִישׁ וּשְׁמוֹ יָאִיר וְהוּא רֹאשׁ הַכְּנֶסֶת וַיָּבֹא
וַיִּפֹּל לְרַגְלֵי יָהוֹשֻׁעַ וַיִּתְחַנֵּן־לוֹ לָבוֹא אֶתּוֹ אֶל־בֵּיתוֹ׃

**41. w'hinneh 'ish ush'mo Ya'ir w'hu' ro'sh hak'neseth wayabo' wayipol l'rag'ley Yahushuà 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 ⟨illegible⟩,
and begged Him to come with Him to his house.

‹41› καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάϊρος 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,**

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⟨illegible⟩ 42
׃⟨illegible⟩

מב כִּי בַת יְחִידָה לוֹ כִּבַת שְׁתֵּים־עֶשְׂרֵה שָׁנָה
וְהִיא נָטְתָה לָמוּת וַיְהִי בְּלֶכְתּוֹ שָׁמָּה וַיִּדְחָקֻהוּ הֲמוֹן הָעָם׃

**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 daugther 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 μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνῃσκεν.
Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν.

42 hoti thygatēr monogenēs ēn autō hōs etōn dōdeka kai autē apethnēsken.
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.

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43 וְאִשָּׁה זָבַת דָּם שְׁתֵּים עֶשְׂרֵה שָׁנָה אֲשֶׁר הוֹצִיאָה
כָּל־מִחְיָתָהּ לָרֹפְאִים וְאֵין אִישׁ יָכֹל לִרְפֹּאתָהּ׃

**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 amd no one was able to heal her.

‹43› καὶ γυνὴ 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,

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44 הִיא קָרְבָה מֵאַחֲרָיו וַתִּגַּע בִּכְנַף בִּגְדוֹ
וַיַּעֲמֹד זוֹב דָּמֶיהָ פִּתְאֹם׃

**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 ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
καὶ παραχρῆμα ἔστη 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.

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45 וַיֹּאמֶר יְהוֹשֻׁעַ מִי־זֶה נָגַע־בִּי וַיְכַחֲשׁוּ כֻלָּם

וַיֹּאמֶר פֶּטְרוֹס וְהָעֹמְדִים אֶצְלוֹ מוֹרֶה הֲמוֹן הָעָם דּוֹחֲקִים
וְלוֹחֲצִים אוֹתָךְ וְאַתָּה תֹּאמַר מִי נָגַע בִּי׃

**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** Ow"f"y 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 ἁψάμενός μου; ἀρνουμένων 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."**

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y"xo"dy y"y hd"k y"g o"l ow"f"y d"hk"y 46
:f"r"gb y"hhh f"k"r"y dw"k

מו וַיֹּאמֶר יְהוּשֻׁעַ נָגַע בִּי אָדָם כִּי יָדַעְתִּי
אֲשֶׁר יָצְאָה מִמֶּנִּי גְּבוּרָה׃

**46. wayo'mer Yahushuà naga` bi 'adam ki yada`'ti 'asher yats'ah mimeni g'burah.**

**Luke8:46** But Ow"f"y said, "Someone touched Me.
for I know that power has gone forth from Me."

‹46› ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό 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."**

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f"q"bg wbx"y y"h"h f"y"x"g-x"l y"y f"w"x"f x"q"x"y 47
y"g f"o"y f"h-l"o hp"f-l"y y"h"c"x"g q"bx"y y"w"h"l l"j"x"y
:hd"x"j f"k"j"q dw"k x"x"y

מז וַתֵּרֶא הָאִשָּׁה כִּי לֹא־נִסְתְּרָה מִמֶּנּוּ וַתִּגַּשׁ בַּחֲרָדָה
וַתִּפֹּל לִפָנָיו וַתַּגֵּד בְּאָזְנֵי כָל־הָעָם עַל־מֶה נָגְעָה 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 ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα.

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.

---

48 :ענ֣ת ויא֣מר אליה (חזקי) בתי אמונתך הושיעה לך לכי לשלום׃

מח וַיֹּ֣אמֶר אֵלֶ֔יהָ (חִזְקִי) בִּתִּי֙ אֱמוּנָתֵ֣ךְ הוֹשִׁיעָ֔ה לֵ֖ךְ לְכִ֥י לְשָׁלֽוֹם׃

**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."

---

49 :ענ֣ת עודנו מדבר ויאיש בא מבית ר֭אש הכנסת
וַיֹּ֣אמֶר מֻתָּ֔ה בִּתְּךָ֖ אַל־תַּטְרִ֥יחַ אֶת־הַמּוֹרֶֽה׃

**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› Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί 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."

---

50 :ושוע אמנ֣ך׃

נוַיִּשְׁמַע יָהוּשֻׁעַ וַיַּעַן וַיֹּאמֶר לוֹ אַל־תִּירָא רַק־הַאֲמֵן
וְהִיא תִּוָּשֵׁעַ׃

**50. wayish'ma` Yahushuà waya`an wayo'mer lo 'al-tira' raq-ha'amen**
**w'hi' thiuashe`a.**

**Luke8:50** OwSYEV 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."

---

ƎSAOJC YXCG SXX XSGC wYXC BVYƎ-XCS ƎXVGƎ XGVS 51
:ƎYXCS ƎQCVƎ VGXCS GYBSƎVCS GPOVCS

נאוַיָּבֹא הַבַּיְתָה וְלֹא־הִנִּיחַ לְאִישׁ לָבוֹא אִתּוֹ בִּלְתִּי לְפֶטְרוֹס
וּלְיַעֲקֹב וּלְיָהוּחָנָן וְלַאֲבִי הַיַּלְדָּה וּלְאִמָּהּ׃

**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.

---

ƎC SYVJFY SYYG SCJY 52
:XVƎ ƎGwY-YX ƎXS XC VY YJGX-CX YSXVY

נבוְכֻלָּם בֹּכִים וְסֹפְדִים לָהּ
וַיֹּאמֶר אַל־תִּבְכּוּ כִּי לֹא מֵתָה אַךְ־יְשֵׁנָה 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."

---

:אֲכָ֖לָה כִּ֥י לֹ֣א מֵ֑תָה כִּ֥י יָשֵׁ֖ן הִ֥וא 53

נג וַיִּשְׂחֲקוּ עָלָיו בַּאֲשֶׁר יָדְעוּ כִּי־מֵתָה׃

**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.

---

:וַתָּ֣קָם מִיָּ֑ד וַיְצַ֥ו לָתֵ֖ת לָ֥הּ לֶאֱכֽוֹל 54

נד וְהוּא אָחַז בְּיָדָהּ וַיִּקְרָא וַיֹּאמַר הַיַּלְדָּה 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."

---

:וְתָשָׁב רוּחָהּ וַתָּקָם פִּתְאֹם וַיְצַו לָתֵת־לָהּ לֶאֱכוֹל 55

נה וְתָשָׁב רוּחָהּ וַתָּקָם פִּתְאֹם וַיְצַו לָתֵת־לָהּ לֶאֱכוֹל׃

**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 ἀνέστη 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.

---

56

:אֲשֶׁר נַעֲשָׂה אֵת לְאִישׁ הַגִּיד לְבִלְתִּי עֲלֵיהֶם וַיְצַו

נו וַיִּתְמְהוּ אָבִיהָ וְאִמָּהּ
וַיְצַו עֲלֵיהֶם לְבִלְתִּי הַגִּיד לְאִישׁ אֵת אֲשֶׁר נַעֲשָׂה׃

**56. wayith'm'hu 'abiah w'imah**
**way'tsaw `aleyhem l'bil'ti hagid 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

1 ויזעק אל שנים עשר ויתן להם גבורה
ושלטן על כל השדים ולרפא חלים׃

1. wayiq'ra' 'el-sh'neym he`asar wayiten lahem g'burah
w'shal'tan `al kal-hashedim w'lir'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

---

2 וישלחם לקרא את־מלכות האלהים ולרפא את־החלים׃

2. wayish'lachem liq'ro' 'eth-mal'kuth ha'Elohim w'lir'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,

---

3 ויאמר להם אל־תקחו מאומה לדרך לא מטות ולא תרמיל
ולא־לחם ולא־כסף ואל־יהיה לאיש מכם שתי כתנות׃

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 [ἀνὰ] δύο χιτῶνας ἔχειν.
3 kai eipen pros autous, Mēden airete eis tēn hodon, mēte hrabdon
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.

---

:ישׁם שׁבוּ־לכם ומשׁם צאוּ 4

ד וְהַבַּיִת אֲשֶׁר תָּבֹאוּ בוֹ שָׁם שְׁבוּ־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 εἰσέλθητε, 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.

---

:שׁמע לא־יקבּלוּ אתכם צאוּ מן־העיר ההיא 5

ה וְכֹל אֲשֶׁר לֹא־יְקַבְּלוּ אֶתְכֶם צְאוּ מִן־הָעִיר הַהִיא
וְנַעֲרוּ אֶת־הֶעָפָר מֵעַל רַגְלֵיכֶם לְעֵדוּת 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** "Anywhere 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.

---

:ויצאוּ ויעברוּ בכפרים מבשׂרים את־הבּשׂרה 6
:ומרפּאים בּכל־מקוֹם

ו וַיֵּצְאוּ וַיַּעַבְרוּ בַכְּפָרִים מְבַשְּׂרִים אֶת־הַבְּשׂוֹרָה
וּמְרַפְּאִים 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.

---

7 שָׁמַע הוֹרְדוֹס שַׂר הָרֹבַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה (עַל־יָדוֹ)
וַתִּפְעֶם רוּחוֹ כִּי־יֵשׁ אֲשֶׁר אָמְרוּ יָהוּחָנָן נֵעוֹר 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› Ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης τὰ γινόμενα πάντα
καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἠγέρθη 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,

---

8 וְיֵשׁ אֲשֶׁר אָמְרוּ אֵלִיָּהוּ נִרְאָה
וַאֲחֵרִים אָמְרוּ קָם נָבִיא אֶחָד מִן־הַנְּבִיאִים הַקַּדְמוֹנִים׃

**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 Ἠλίας 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.

---

9 וַיֹּאמֶר הוֹרְדוֹס הֵן אָנֹכִי נָשָׂאתִי אֶת־רֹאשׁ יָהוּחָנָן מֵעָלָיו
וּמִי־זֶה אֲשֶׁר אֲנִי שֹׁמֵעַ עָלָיו כַּדְּבָרִים הָאֵלֶּה וַיְבַקֵּשׁ 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 Ἡρῴδης, 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.

---

10 וְיָשׁוּבוּ הַשְּׁלִיחִים וַיְסַפְּרוּ־לוֹ אֶת־כָּל־אֲשֶׁר עָשׂוּ
וַיִּקַּח אֹתָם וַיָּסַר עִמָּהֶם לְבַדָּם אֶל־מָקוֹם שׁוֹמֵם
אֲשֶׁר לָעִיר הַנִּקְרָאָה בֵּית־צַיְדָה׃

**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.

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11 וַהֲמוֹן הָעָם יָדְעוּ וַיֵּלְכוּ אַחֲרָיו וַיְקַבֵּלֵם וַיְדַבֵּר אֲלֵיהֶם
עַל־מַלְכוּת הָאֱלֹהִים וַיִּרְפָּא אֶת־הַצְּרִיכִים לִרְפוּאָה׃

**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 χρείαν ἔχοντας θεραπείας ἰᾶτο.

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.

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יב וְהַיּוֹם רָפָה לַעֲרֹב וּשְׁנֵים הֶעָשָׂר נִגְּשׁוּ וַיֹּאמְרוּ אֵלָיו
שַׁלַּח־נָא אֶת־הָעָם וְיֵלְכוּ אֶל־הַכְּפָרִים וְהַחֲצֵרִים אֲשֶׁר
סְבִיבוֹתֵינוּ לָלוּן וְלִמְצֹא מָזוֹן כִּי־פֹה בְּמָקוֹם שׁוֹמֵם אֲנָחְנוּ׃

**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 autǭ,
Now the day began to decline. And having approached the twelve said to Him,
Apolyson ton ochlon, hina poreuthentes eis tas kyklǭ kōmas
"Send away the crowd, so that having gone into the surrounding villages
kai agrous katalysōsin kai heurōsin episitismon,
and farms, they may find lodging and may find provisions,
hoti hōde en erēmǭ topǭ esmen.
for here in a desolate place we are."

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יג וַיֹּאמֶר אֲלֵיהֶם תְּנוּ־אַתֶּם לָהֶם לֶאֱכֹל וַיֹּאמְרוּ אֵין לָנוּ
כִּי אִם־חֲמִשֶּׁת כִּכְּרוֹת־לֶחֶם וְדָגִים שְׁנַיִם בִּלְתִּי אִם־נֵלֵךְ
וְנִקְנֶה־אֹכֶל 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."

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14 כִּי הָיוּ כַּחֲמֵשֶׁת אַלְפֵי־אִישׁ וַיֹּאמֶר אֶל־תַּלְמִידָיו
הוֹשִׁיבוּ אֹתָם שׁוּרוֹת שׁוּרוֹת חֲמִשִּׁים אִישׁ הַשּׁוּרָה הָאֶחָת׃

**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 ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ,
Κατακλίνατε αὐτοὺς κλισίας [ὡσεὶ] 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,
Kataklinate autous klisias [hōsei] ana pentēkonta.
make lie down them in groups about five each.

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15 וַיַּעֲשׂוּ־כֵן וַיּוֹשִׁיבוּ אֶת־כֻּלָּם׃

**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.

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16 וַיִּקַּח אֶת־חֲמֵשֶׁת כִּכְּרוֹת הַלֶּחֶם וְאֶת־שְׁנֵי הַדָּגִים
וַיִּשָּׂא עֵינָיו הַשָּׁמַיְמָה וַיְבָרֶךְ עֲלֵיהֶם וַיְפָרֵס
וַיִּתֵּן לְתַלְמִידָיו לָשׂוּם לִפְנֵי הָעָם׃

**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.

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17 :יַשְׂבְּעוּ כֻלָּם וַיִּשְׂאוּ מִן־הַפְּתוֹתִים הַנּוֹתָרִים לָהֶם מְלֹא שְׁנֵים עָשָׂר סַלִּים

יז וַיֹּאכְלוּ כֻלָּם וַיִּשְׂבְּעוּ
וַיִּשְׂאוּ מִן־הַפְּתוֹתִים הַנּוֹתָרִים לָהֶם מְלֹא שְׁנֵים עָשָׂר סַלִּים׃

**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.

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18 :וַיְהִי הוּא מִתְפַּלֵּל לְבַדּוֹ וַיֶּאָסְפוּ אֵלָיו תַּלְמִידָיו וַיִּשְׁאַל אֹתָם לֵאמֹר הֲמוֹן הָעָם מָה־אֹמְרִים לִי מִי־אָנִי׃

יח וַיְהִי הוּא מִתְפַּלֵּל לְבַדּוֹ וַיֶּאָסְפוּ אֵלָיו תַּלְמִידָיו
וַיִּשְׁאַל אֹתָם לֵאמֹר הֲמוֹן 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?

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19 וְהֵמָּה עָנוּ וַיֹּאמְרוּ יוֹחָנָן הַמַּטְבִּיל וְיֵשׁ אֹמְרִים אֵלִיָּהוּ
וְאֲחֵרִים אֹמְרִים קָם נָבִיא אֶחָד מִן־הַנְּבִיאִים הַקַּדְמוֹנִים׃

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."

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20 וַיֹּאמֶר אֲלֵיהֶם וְאַתֶּם מַה־תֹּאמְרוּ לִי מִי־אָנִי
וַיַּעַן פֶּטְרוֹס וַיֹּאמֶר מְשִׁיחַ הָאֱלֹהִים אָתָּה׃

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."

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21 וְהוּא הֵעִיד בָּם וַיְצַוֵּם לְבִלְתִּי הַגִּיד לְאִישׁ אֶת־הַדָּבָר הַזֶּה׃

21. w'hu' he`id bam way'tsauem l'bil'ti hagid l'ish 'eth-hadabar hazeh.

Luke9:21 He charged them and commanded them not to tell this word to anyone.

‹21› Ὁ δὲ ἐπιτιμήσας 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

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22 וְעַתָּה אֲנִי אֹמֵר לָכֶם כִּי בֶּן־הָאָדָם יִסְבֹּל רַבּוֹת וְיִמָּאֵס מִן־הַזְּקֵנִים וּמִן־הַכֹּהֲנִים הָרָאשִׁים וּמִן־הַסּוֹפְרִים וְיֵהָרֵג וּבַיּוֹם הַשְּׁלִישִׁי יָקוּם׃

**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 hēmerą egerthēnai.
and scribes and to be killed and on the third day to be raised."

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23 וַיֹּאמֶר אֶל־כֻּלָּם אָמַר אִישׁ כִּי־יַחְפֹּץ לָלֶכֶת אַחֲרַי יְכַחֵשׁ בְּנַפְשׁוֹ וְנָשָׂא אֶת־צְלוּבוֹ יוֹם יוֹם וְהָלַךְ אַחֲרָי׃

**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'k '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› Ἔλεγεν 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 akoloutheitō moi.
Let him deny himself and lift up his cross daily and let him follow Me."

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24 כִּי מִי אֲשֶׁר יַחְפֹּץ לְהוֹשִׁיעַ אֶת־נַפְשׁוֹ יְאַבְּדֶנָּה וּמִי אֲשֶׁר יְאַבֵּד אֶת־נַפְשׁוֹ בַּעֲבוּרִי הוּא יְמַצְּאֶנָּה׃

כד כִּי הֶחָפֵץ לְהַצִּיל אֶת־נַפְשׁוֹ תֹּאבַד נַפְשׁוֹ מִמֶּנּוּ
וְהַמְאַבֵּד אֶת־נַפְשׁוֹ לְמַעֲנִי הוּא יַצִּילֶנָּה׃

**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› ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν·
ὃς 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."

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כה כִּי מַה־יּוֹעִיל הָאָדָם שֶׁיִּקְנֶה אֶת כָּל־הָעוֹלָם
וְאִבַּד 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› τί γὰρ ὠφελεῖται 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?"

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כו כִּי הָאִישׁ אֲשֶׁר הָיִיתִי אֲנִי וּדְבָרַי לוֹ לְחֶרְפָּה
הוּא יִהְיֶה לְחֶרְפָּה לִבֶּן־הָאָדָם כַּאֲשֶׁר יָבֹא בִּכְבוֹדוֹ
וּבִכְבוֹד הָאָב וְהַמַּלְאָכִים הַקְּדוֹשִׁים׃

**26. ki 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› ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους,
τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ
καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

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."

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כז וּבֶאֱמֶת אֲנִי אֹמֵר לָכֶם יֵשׁ מִן־הָעֹמְדִים פֹּה
אֲשֶׁר לֹא־יִטְעֲמוּ מָוֶת 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, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων
οἳ οὐ μὴ γεύσωνται 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.

---

כח וַיְהִי כְּשִׁמֹנָה יָמִים אַחֲרֵי הַדְּבָרִים הָאֵלֶּה
וַיִּקַּח אֶת־פֶּטְרוֹס וְאֶת־יָהוֹחָנָן וְאֶת־יַעֲקֹב
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 ὡσεὶ 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] paralabōn 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.

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:תְּפִלָּתֵן הֲוָת מְשַׁנְּיָא אַפּוֹהִי וּלְבוּשֵׁהּ חִוָּר וְנָהִיר 29

כט וַיְהִי בְּהִתְפַּלְלוֹ וַיִּשְׁתַּנּוּ פָּנָיו וּלְבוּשׁוֹ הִלְבִּין וְהִבְרִיק׃

**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.

---

:וְהָא תְּרֵין גֻּבְרִין מְמַלְּלִין עִמֵּהּ וְאִנּוּן מֹשֶׁה וְאֵלִיָּה 30

ל וְהִנֵּה שְׁנֵי אֲנָשִׁים מִדַּבְּרִים אִתּוֹ מֹשֶׁה וְאֵלִיָּהוּ׃

**30. w'hinneh 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,

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:וְאִתְחֲזָן בְּיֵקָרָא וַאֲמָרִין עַל מוֹתֵהּ דְּעָתִיד לְמִשְׁלַם בִּירוּשְׁלֶם 31

לא הֵמָּה נִרְאוּ בְכָבוֹד וְהִגִּידוּ אֶת־אַחֲרִיתוֹ
אֲשֶׁר יְמַלְּאֶנָּה 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 fulflled at Yerushalam.

‹31› οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ,
ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ.

31 hoi ophthentes en doxē elegon tēn exodon autou,
who having appeared in glory were speaking of His exodus,
hēn ēmellen plēroun en Ierousalēm.
which He was about to fulfill in Jerusalem.

---

:וְשִׁמְעוֹן וּמָן דְּעִמֵּהּ מְתְכַּבְּדִין בְּשִׁנְתָא וְכַד אִתְעָרוּ חֲזוֹ יָת יְקָרֵהּ 32

לב וּפֶטְרוֹס וַאֲשֶׁר אִתּוֹ נִרְדָּמִים וַיָּקִיצוּ וַיִּרְאוּ אֶת־כְּבוֹדוֹ

וְאֶת־שְׁנֵי הָאֲנָשִׁים הָעֹמְדִים עָלָיו׃

**32. uPhet'ros wa'asher 'ito nir'damim wayaqitsu**
**wayir'u 'eth-k'bodo w'eth-sh'ney ha'anashim ha`om'dim `alayu.**

**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.

---

לג וַיְהִי כְּהִפָּרְדָם מֵעִמּוֹ וַיֹּאמֶר פֶּטְרוֹס אֶל־יְהוֹשֻׁעַ מוֹרֶה
טוֹב לָנוּ לִהְיוֹת פֹּה נַעֲשֶׂה־נָּא שָׁלֹשׁ סֻכּוֹת לְךָ אַחַת
וּלְמֹשֶׁה אַחַת וּלְאֵלְיָהוּ אַחַת וְלֹא יָדַע מַה־דִּבֵּר׃

**33. way'hi k'hipar'dam me`imo wayo'mer Pet'ros 'el-Yahushuà**
**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 Owfhy,
"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, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν
σκηνὰς 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 Ēlią, mē eidōs ho legei.
and one for Moses and one for Elijah, not having known what he said."

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לד עוֹד הוּא מְדַבֵּר כְּזֹאת וְהִנֵּה עָנָן סָכַךְ עֲלֵיהֶם
וּכְבוֹאָם בְּתוֹךְ הֶעָנָן וַיִּיָּחֲדוּ׃

**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·
ἐφοβήθησαν 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.

---

:ישמעון תשמעו אליו ידידי בני־זה אמר הענן מן־קול והנה לה 35

**35. w'hinneh 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 ἐκλελεγμένος, 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.

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ומצא נשמע הקול בהשמע 36
:ראו אשר מכל ההמה בימים לאיש דבר ולא־הגידו

**36. ub'hishama` haqol nim'tsa' Yahushuà l'bado w'hemah hecheshu**
**w'lo'-higidu dabar l'ish bayamim hahem mikol 'asher ra'u.**

**Luke9:36** When the voice was heard, 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 τῷ γενέσθαι τὴν φωνὴν εὑρέθη 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 ekeinais tais hēmerais ouden hōn heōrakan.
in those days anything of what they have seen.

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:ראתה־לך ידע־מה אחד־גוי שמעך אחרי־כן ויהי 37

לז וַיְהִי מִמָּחֳרָת בְּרִדְתָּם מִן־הָהָר וַיֵּצֵא עַם־רַב לִקְרָאתוֹ׃

**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 πολύς.
37 Egeneto de tē hexēs hēmerą 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.

---

38 וְהִנֵּה אִישׁ אֶחָד מִן־הָעָם זֹעֵק לֵאמֹר אָנָּא מוֹרֶה
פְּנֵה־נָא אֶל־בְּנִי כִּי יָחִיד הוּא לִי׃

**38. w'hinneh '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 μονογενής 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."

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39 וְהִנֵּה כִּי אָחַז בּוֹ רוּחַ הוּא מְצַעֵק פִּתְאֹם וְהָרוּחַ מְרוֹצֵץ
אֹתוֹ בְּהוֹרִיד רִירוֹ וּמַקְשֶׁה לָסוּר מִמֶּנּוּ וִידַכְּאֶנּוּ 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 μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον 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.

:ךלמתיך להגרשו ולא יכלו 40 ואבקש מתלמידיך

**40. wa'abaqesh mital'mideyak l'garasho w'lo' yakolu.**

**Luke9:40** I asked 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.**

:אלי יען-לא אגיד עמכם ואשא אתכם הבא את-בנך הנה 41 ויען יהושע ויאמר הוי דור חסר אמונה ופתלתל עד-מתי אהיה עמכם

**41. waya`an Yahushuà 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** ὁ answered and said, "Alas, crooked generation that lacks faith! 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 ὧδε 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.**

:אלהים ויתן לאביו 42 ויהי אך הקריב לבוא השד וירוצצהו וישבהו ויגער בּרוח הטמא וירפּא את-הנער

**42. way'hi 'a'k hiq'rib labo' hipilo hashed way'rotsatseehu w'Yahushuà 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. ὁ 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.

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מָרְפֵּא וַיִּגְעַר יֵשׁוּעַ בָּרוּחַ הַטֻּמְאָה וַיִּרְפָּא אֶת־הַנָּעַר וַיָּשֶׁב אֹתוֹ אֶל־אָבִיו׃ 43

מג וַיִּשְׁתּוֹמְמוּ כֻלָּם עַל־גְּדֻלַּת הָאֱלֹהִים וַיְהִי בְּתָמְהָם כֻּלָּם עַל־כֹּל אֲשֶׁר עָשָׂה וַיֹּאמֶר יֵשׁוּעַ אֶל־תַּלְמִידָיו׃

**43. wayish'tomamu kulam `al-g'dulath ha'Elohim**
**way'hi b'tham'ham kulam `al-kol 'asher `asah wayo'mer Yahushuà '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,
OwrxY 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.

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שִׂימוּ אַתֶּם בְּאָזְנֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה כִּי עָתִיד בֶּן־הָאָדָם לְהִמָּסֵר בִּידֵי בְנֵי־אָדָם׃ 44

מד שִׂימוּ אַתֶּם בְּאָזְנֵיכֶם אֶת־הַדְּבָרִים הָאֵלֶּה כִּי עָתִיד בֶּן־הָאָדָם לְהִמָּסֵר בִּידֵי בְנֵי־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 Thesthe 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."

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וְהֵמָּה לֹא הֵבִינוּ אֶת־הַמַּאֲמָר הַזֶּה וַיְהִי נֶעְלָם מִדַּעְתָּם וַיִּירְאוּ לִשְׁאֹל אֹתוֹ עַל־הַמַּאֲמָר הַזֶּה׃ 45

מה וְהֵמָּה לֹא הֵבִינוּ אֶת־הַמַּאֲמָר הַזֶּה וַיְהִי נֶעְלָם מִדַּעְתָּם וַיִּירְאוּ לִשְׁאֹל אֹתוֹ עַל־הַמַּאֲמָר הַזֶּה׃

**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 ἠγνόουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ’ αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

45 hoi de ēgnooun 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.

---

:מֵהֶם הַגָּדוֹל יִהְיֶה מִי לַחֲשׁוֹב לִבָּם־עַל וַיַּעַל 46

מו וַיַּעַל עַל־לִבָּם לַחֲשׁוֹב מִי הַגָּדוֹל בָּהֶם׃

**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› Εἰσῆλθεν 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.

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:מִמֶּנּוּ גָּדוֹל הוּא כִּי לְיָדוֹ יֶלֶד יִקַּח וַיַּעֲמִידֵהוּ אֶצְלוֹ 47

מז וַיֵּדַע יָהוּשֻׁעַ אֶת־מַחֲשֶׁבֶת לִבָּם וַיִּקַּח יֶלֶד וַיַּעֲמִידֵהוּ אֶצְלוֹ׃

**47. wayeda` Yahushà ‘eth-machashebeth libam wayiqach yeled waya`amidehu ‘ets’lo.**

**Luke9:47** He 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’ ἑαυτῷ

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

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:הַקָּטֹן בְּכֻלְּכֶם הוּא יִהְיֶה הַגָּדוֹל כִּי אֹתִי הוּא מְקַבֵּל וְהַמְקַבֵּל אֹתִי הוּא מְקַבֵּל אֶת אֲשֶׁר שְׁלָחָנִי אֹתִי הוּא מְקַבֵּל הַזֶּה לִשְׁמִי אוֹתִי הוּא 48

מח וַיֹּאמֶר אֲלֵיהֶם הַמְקַבֵּל אֶת־הַיֶּלֶד הַזֶּה לִשְׁמִי אוֹתִי הוּא
מְקַבֵּל וְהַמְקַבֵּל אוֹתִי הוּא מְקַבֵּל אֶת אֲשֶׁר שְׁלָחָנִי
כִּי הַקָּטֹן בְּכֻלְּכֶם הוּא יִהְיֶה הַגָּדוֹל׃

**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, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου,
ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με·
ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.

48 kai eipen autois, Hos ean dexētai touto to paidion epi tῷ onomati mou, eme dechetai;
and He said to them, “Whoever receives this child in My name, receive Me.
kai hos an eme dexētai, 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.”

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49 ܝܘܚܢܢ ܥܢܐ ܘܐܡܪ ܘܐܡܪ ܠܗ ܡܪܝ ܚܙܝܢ ܐܢܚܢ ܓܒܪܐ ܕܫܡܟ ܒܫܡܐ ܕܫܕܝܢ ܘܡܥܟܪܝܢ ܠܗ
:ܕܠܐ ܗܘ ܒܥܩܒܢ ܐܢܚܢ ܠܐ ܗܠܟ ܥܡܢ

מט וַיַּעַן יָהוּחָנָן וַיֹּאמַר מוֹרֶה רָאִינוּ אִישׁ מְגָרֵשׁ שֵׁדִים בִּשְׁמֶךָ
וַנִּכְלָא אוֹתוֹ כִּי אֵינֶנּוּ הוֹלֵךְ עִמָּנוּ׃

**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, εἴδομέν 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 tῷ onomati sou ekballonta daimonia
we saw someone in Your name casting out demons
kai ekōluomen auton, hoti ouk akolouthei meth’ hēmōn.
and we were trying to stop him, because he is not following with us.”

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50 ܘܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܬܟܠܘܢܝܗ ܡܛܠ ܕܡܢ ܕܠܐ ܥܠܝܢ ܐܢܘܢ ܥܡܢ ܐܢܘܢ ܗܘ׃

נ וַיֹּאמֶר יָהוֹשֻׁעַ אֵלָיו אַל־תִּכְלָאוּ
כִּי כֹל אֲשֶׁר אֵינֶנּוּ לְצָרֵינוּ לָנוּ הוּא׃

**50. wayo’mer Yahushuà ‘elayu ‘al-tik’la’u ki kol ‘asher ‘eynenu l’tsareynu lanu hu’.**

**Luke9:50** Yahushuà said to him,
“Do not prevent him, because all who are not our opponents are for us.”

‹50› εἶπεν δὲ πρὸς αὐτὸν 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."

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51 :ישלחם אתפניו ללכת ירושלם

נא וַיְהִי כַּאֲשֶׁר קָרְבוּ יְמֵי הֵעָלוֹתוֹ
וַיָּשֶׂם אֶת־פָּנָיו לָלֶכֶת יְרוּשָׁלַם׃

**51. way'hi ka'asher qar'bu y'mey he`alotho**
**wayasem 'eth-panayu 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 ἀναλήμψεως αὐτοῦ
καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ.
51 Egeneto de en tō̧ 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.

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52 :ישלחים למלאכים לפניו וילכו

נב וַיִּשְׁלַח מַלְאָכִים לְפָנָיו וַיֵּלְכוּ
וַיָּבֹאוּ אֶל־אֶחָד מִכְּפָרֵי הַשֹּׁמְרוֹנִים לְהָכִין 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 ὡς ἑτοιμάσαι 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 autō̧;
into a village of Samaritans in order to make arrangements for Him.

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53 :ישלחם אין קבלהו כי פניו הלכים ירושלם

נג וְלֹא קִבְּלֻהוּ כִּי פָנָיו הֹלְכִים 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 ἐδέξαντο αὐτόν,
ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
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.

---

54 וּכְרָאוּ תַלְמִידָיו שֶׁל יַעֲקֹב וְיוֹחָנָן וְאָמְרוּ לְאֲדֹנֵינוּ הֲתִרְצֶה
(כַּאֲשֶׁר עָשָׂה אֵלִיָּהוּ) וְנֹאמַר שֶׁתֵּרֵד אֵשׁ מִן־הַשָּׁמַיִם וְתֹאכְלֵם:

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 εἴπωμεν
πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς, ὡς 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 epoiēse;
to consume them, [as also Elijah did?"]

---

55 וַיִּפֶן וַיִּגְעַר־בָּם
(וַיֹּאמַר הֲלֹא יְדַעְתֶּם בְּנֵי רוּחוֹ שֶׁל מִי אַתֶּם:

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 οἵου 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."

---

56 (כִּי לֹא בָא בֶן־הָאָדָם לְהַשְׁחִית נַפְשׁוֹת 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 υἱος 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.

---

57 ‏וַיְהִי בְּלֶכְתָּם בַּדֶּרֶךְ
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."

---

58 ‏וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ לַשּׁוּעָלִים יֵשׁ מְאוּרוֹת
וּלְעוֹף הַשָּׁמַיִם קִנִּים וּבֶן־הָאָדָם אֵין־לוֹ מָקוֹם לְהָנִיחַ רֹאשׁוֹ׃

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 Οwϟϡϒ 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 κλίνῃ.

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.

---

59 ‏וְאֶל־זֶה אָמַר אֵלָיו לֵךְ אַחֲרָי וַיֹּאמֶר אֲדֹנִי הַנִּיחָה לִי לָלֶכֶת וְלִקְבֹּר אֶת־אָבִי׃

נט וְאֶל־אִישׁ אַחֵר אָמַר לֵךְ אַחֲרָי וְהוּא אָמַר אֲדֹנִי תֶּן־לִי
וְאֵלְכָה בָרִאשׁוֹנָה לִקְבֹּר 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."

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ס וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ הַנַּח לַמֵּתִים לִקְבֹּר אֶת־מֵתֵיהֶם
וְאַתָּה לֵךְ הוֹדַע 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** He 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 וַיֹּאמֶר עוֹד אִישׁ אַחֵר אֶלְכָה אַחֲרֶיךָ אֲדֹנִי רַק
הַנִּיחָה־לִי בָרִאשׁוֹנָה לְהִפָּטֵר 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."

---

62 וַיֹּאמֶר יָהוֹשֻׁעַ הַשָּׂם יָדוֹ עַל־הַמַּחֲרֵשָׁה
וּמַבִּיט אַחֲרָיו לֹא יִכְשַׁר לְמַלְכוּת הָאֱלֹהִים׃

62. wayo'mer Yahushuà hasam yado `al-hamachareshah
umabit 'acharayu lo' yik'shar l'mal'kuth ha'Elohim.

Luke9:62 And Οwϒ϶϶Ψ 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 εὔθετός ἐστιν 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 basileią tou theou.
and looking to the things behind is fit for the kingdom of Elohim.

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## Chapter 10

1 וְאַחֲרֵי הַדְּבָרִים הָאֵלֶּה הִבְדִּיל הָאָדוֹן עוֹד שִׁבְעִים
אֲחֵרִים וַיִּשְׁלָחֵם לְפָנָיו שְׁנַיִם שְׁנַיִם אֶל־כָּל־עִיר
וּמָקוֹם אֲשֶׁר בִּקֵּשׁ 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 apesteilen 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.

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:הַעֲבֹדָה שֶׁלּוֹ בְּקָצִיר שְׁלָחוֹ לְמַעַן

ב וַיֹּאמֶר לָהֶם הֵן הַקָּצִיר רַב וְהַפֹּעֲלִים מְעַטִּים
לָכֵן הִתְחַנְנוּ אֶל־אֲדוֹן הַקָּצִיר וְיִשְׁלַח פֹּעֲלִים לִקְצִירוֹ׃

**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 πολύς, 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."

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:שֶׁלְּחוֹ כְּבָשִׂים בְּתוֹךְ זְאֵבִים

ג לְכוּ־נָא הִנֵּה אָנֹכִי שֹׁלֵחַ אֶתְכֶם כִּשְׁלֹחַ כְּבָשִׂים בְּתוֹךְ 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 ἄρνας 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."

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שְׁלָחוֹ אַל תִּשְׂאוּ כִיס וְלֹא תַרְמִיל וְלֹא נְעָלִים
:וְאַל־תִּשְׁאֲלוּ לְשָׁלוֹם־אִישׁ בַּדָּרֶךְ

ד אַל־תִּשְׂאוּ כִיס וְלֹא תַרְמִיל וְלֹא נְעָלִים
וְאַל־תִּשְׁאֲלוּ לְשָׁלוֹם־אִישׁ בַּדָּרֶךְ׃

**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 ἀσπάσησθε.

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 aspasēsthe.
and no one along the way greet."

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:בַּיִת שָׁלוֹם תְּחִלָּה אִמְרוּ בְּכָל־

ה וּלְכָל־בַּיִת אֲשֶׁר תָּבֹאוּ שָׁם אִמְרוּ בָרִאשׁוֹנָה שָׁלוֹם לַבַּיִת 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 εἰσέλθητε 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.'"**

---

6 ׃ַעֲלֵיכֶם יָשׁוּב וְאִם־לֹא עָלָיו שְׁלוֹמְכֶם

ו וְהָיָה כִּי יִהְיֶה־שָּׁם בֶּן־שָׁלוֹם וְנָח

**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 ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μή γε, ἐφ' ὑμᾶς ἀνακάμψει.

**6 kai ean ekei ē huios eirēnēs, epanapaēsetai ep' auton hē eirēnē hymōn; ei de mē ge, eph' hymas anakampsei.**

**"and if there there is a son of peace, shall rest upon him your peace. Otherwise, on you it shall return."**

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7 ׃כִּי רָאוּי הַפּוֹעֵל לִשְׂכָּרוֹ אַל־תִּסְעוּ מִבַּיִת לְבָיִת

ז וּבַבַּיִת הַהוּא תֵּשְׁבוּ וְתֹאכְלוּ וְתִשְׁתּוּ מֵאֲשֶׁר יִנָּתֵן לָכֶם

**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 ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

**7 en autē de tē oikia menete esthiontes kai pinontes ta par' autōn; axios gar ho ergatēs tou misthou autou. mē metabainete ex oikias eis oikian.**

**"In same and the house remain eating and drinking the things with them. For worthy is the worker of his wage. Do not move from house to house."**

---

8 ׃יֹאכְלוּ הַמֻּנָּח לִפְנֵיכֶם אֶת־כָּל וְאִכְלוּ

ח וְכָל־עִיר אֲשֶׁר תָּבֹאוּ בָּהּ

וְקִבְּלוּ אֶתְכֶם אִכְלוּ אֶת־אֲשֶׁר יָשִׂימוּ לִפְנֵיכֶם׃

**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"

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וְרִפְאוּ אֶת־הַחוֹלִים אֲשֶׁר בְּקִרְבָּהּ
וְאִמְרוּ לָהֶם קָרְבָה 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, Ἤγγικεν 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."

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וְכָל־עִיר אֲשֶׁר תָּבֹאוּ בָהּ וְלֹא יְקַבְּלוּ אֶתְכֶם
וְיִצְאתֶם אֶל־רְחוֹבוֹתֶיהָ וַאֲמַרְתֶּם׃

**10. w'kal-`ir 'asher tabo'u bah w'lo' y'qab'lu 'eth'kem
witsa'them 'el-r'chobotheyah 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 εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς,
ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε,

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,"

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:ⲯⲱⲉⲗⲭⲉ ⲭⲏⲩⲗⲙ ⲉⲃⲏⲣ ⲛⲩ ⲏⲟⲗⲭ ⲟⲗⲱ ⲣⲏ

יא אַף אֶת־עֲפַר עִירְכֶם אֲשֶׁר בִּרַגְלֵינוּ נְנַעֲרֵהוּ לָכֶם
רַק יָדֹעַ תֵּדְעוּ כִּי קָרְבָה 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 ἤγγικεν 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.

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:ⲁⲣⲱⲉⲓ ⲣⲱⲟⲓ-ⲅⲙ ⲁⲣⲱⲓⲓ ⲙⲣⲱⲣⲍ ⲥⲣⲱ ⲙⲣⲣⲁⲫⲥ ⲙⲅⲥ ⲱⲅⲁ ⲣⲙⲁ 12

יב אֹמֵר אֲנִי לָכֶם לִסְדוֹם יִקַּל בַּיּוֹם הַהוּא מִן־הָעִיר הַהִיא׃

**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 hēmerą 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.

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ⲍⲁⲣⲣ-ⲭⲣⲍ ⲩⲉ ⲣⲣⲁ ⲅⲣⲓⲁⲣⲩ ⲩⲉ ⲣⲣⲁ 13
ⲁⲣⲣⲍ ⲣⲱⲟⲩ ⲣⲉⲁ ⲅⲩⲍⲁⲣⲍ ⲣⲱⲟⲩ ⲁⲱⲁ ⲭⲣⲣⲁⲣⲃⲏ ⲣⲩ
:ⲣⲍⲱⲣ ⲁⲓⲁⲣ ⲫⲱⲍ ⲣⲍⲱⲣ ⲁⲍⲩ ⲁⲉⲏ ⲅⲣⲁⲣⲣⲍⲣ

יג אוֹי לָךְ כּוֹרָזִין אוֹי לָךְ בֵּית־צָיְדָה
כִּי הַגְּבוּרוֹת אֲשֶׁר נַעֲשׂוּ בְקִרְבְּכֶן אִלּוּ נַעֲשׂוּ בְּצוֹר
וּבְצִידוֹן הֲלֹא כְבָר יָשְׁבוּ בְּשַׂק וָאֵפֶר וָשָׁבוּ׃

**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, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ

καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι 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."

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:יַצִּיבוּ לָהֶם 14 יַעַן כָּפַר נַחוּם וְאַתְּ כְּפַר־נַחוּם

יד אָכֵן לְצוֹר וְצִידוֹן יֵקַל בַּדִּין 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"

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:אֲשֶׁר עַד־הַשָּׁמַיִם הִתְרוֹמַמְתְּ אֶל־שְׁאוֹל תּוּרָדִי 15

טו וְאַתְּ כְּפַר־נַחוּם

אֲשֶׁר עַד־הַשָּׁמַיִם הִתְרוֹמַמְתְּ אֶל־שְׁאוֹל תּוּרָדִי:

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 ᾅδου καταβήσῃ.

15 kai sy, Kapharnaoum, mē heōs ouranou huyōthēsē?
"and you Capernaum, surely not up to the heavens shall you be exalted?
heōs tou hadou katabēsē.
To Hades you shall come down."

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:שֹׁמֵעַ אֹתִי שֹׁמֵעַ אֶת־אֲשֶׁר שְׁלָחָנִי 16 הַשֹּׁמֵעַ אֲלֵיכֶם אֲלַי הוּא שֹׁמֵעַ וְהַבּוֹזֶה אֶתְכֶם אוֹתִי בּוֹזֶה וְהַבּוֹזֶה אוֹתִי הוּא בּוֹזֶה אֶת־אֲשֶׁר

טז הַשֹּׁמֵעַ אֲלֵיכֶם אֲלַי הוּא שֹׁמֵעַ וְהַבּוֹזֶה אֶתְכֶם אוֹתִי
הוּא בּוֹזֶה וְהַבּוֹזֶה אוֹתִי הוּא בּוֹזֶה אֶת־אֲשֶׁר שְׁלָחָנִי:

16. hashome`a 'aleykem 'elay hu' shome`a w'habozeh 'eth'kem 'othi hu' bozeh
w'habozeh 'othi hu' bozeh '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."

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17 יז וַיָּשׁוּבוּ הַשִּׁבְעִים בְּשִׂמְחָה
וַיֹּאמְרוּ אֲדֹנֵינוּ גַּם־הַשֵּׁדִים נִכְנָעִים תַּחְתֵּינוּ בְּשִׁמְךָ׃

17. wayashubu hashib'`im b'sim'chah
wayo'm'ru 'Adoneynu gam-hashedim 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."

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18 יח וַיֹּאמֶר אֲלֵיהֶם רָאִיתִי אֶת־הַשָּׂטָן נֹפֵל כַּבָּרָק מִן־הַשָּׁמָיִם׃

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."

---

19 יט הִנֵּה הִשְׁלַטְתִּי אֶתְכֶם לִדְרֹךְ עַל־נְחָשִׁים וְעַקְרַבִּים
וְעַל כָּל־גְּבוּרַת הָאוֹיֵב 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 ὄφεων 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."

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20 :וְעַל־כָּל־חֵיל הָאוֹיֵב וְלֹא־יַעֲבֹר לָכֶם מְאוּמָה כ אַךְ בְּזֹאת אַל־תִּשְׂמְחוּ אֲשֶׁר־נִכְנָעִים תַּחְתֵּיכֶם הָרוּחוֹת
כִּי אִם־שִׂמְחוּ עַל אֲשֶׁר־נִכְתְּבוּ שְׁמוֹתֵיכֶם בַּשָּׁמָיִם:

**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 toutǭ 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."

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21 :בְּעֵינֶיךָ כֵּן הָיָה רָצוֹן מִלְּפָנֶיךָ כא בַּשָּׁעָה הַהִיא עָלַץ יְהוֹשֻׁעַ בְּרוּחַ הַקֹּדֶשׁ
וַיֹּאמַר אוֹדְךָ אָבִי אֲדוֹן הַשָּׁמַיִם וְהָאָרֶץ כִּי הִסְתַּרְתָּ
אֶת־אֵלֶּה מִן־הַחֲכָמִים וְהַנְּבוֹנִים וְגִלִּיתָם לָעֹלְלִים הֵן אָבִי
כִּי־כֵן הָיָה רָצוֹן 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 ὥρᾳ 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 ἠγαλλιάσατο [ἐν] τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν,
Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς,
ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις·
ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

21 En autē tē hōrą ēgalliasato [en] tǭ pneumati tǭ hagiǭ
"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."

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כב הַכֹּל נִמְסַר־לִי מֵאֵת אָבִי וְאֵין יוֹדֵעַ מִי הַבֵּן בִּלְתִּי הָאָב
וּמִי הָאָב בִּלְתִּי הַבֵּן וַאֲשֶׁר יַחְפֹּץ הַבֵּן לְגַלּוֹת 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 ἐστιν
ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς
καὶ ᾧ 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."

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כג וַיִּפֶן אֶל־תַּלְמִידָיו לְבַדָּם
וַיֹּאמַר אַשְׁרֵי הָעֵינַיִם הָרֹאוֹת אֶת 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.
"Blessed are the eyes seeing what you see."

כד כִּי אֹמֵר אֲנִי לָכֶם נְבִיאִים וּמְלָכִים רַבִּים חָשְׁקוּ לִרְאוֹת אֶת
אֲשֶׁר אַתֶּם רֹאִים וְלֹא רָאוּ וְלִשְׁמֹעַ אֶת
אֲשֶׁר אַתֶּם שֹׁמְעִים וְלֹא שָׁמְעוּ׃

**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."**

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כה וְהִנֵּה חָכָם אֶחָד קָם לְנַסּוֹתוֹ וַיֹּאמַר מוֹרֶה מָה־אֶעֱשֶׂה
וְאִירַשׁ חַיֵּי עוֹלָם׃

**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 ἰδοὺ 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?"**

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כו וַיֹּאמֶר אֵלָיו מַה־כָּתוּב בַּתּוֹרָה אֵיךְ אַתָּה קוֹרֵא׃

**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?"

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ישעיה יסד-ארץ יהוה אלהיך בכל-לבבך 27
:ישעי יסד-ארץ יסדי-לבי יסדי-לבי יסדי-לבי

כז וַיַּעַן וַיֹּאמַר וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ בְּכָל־לְבָבְךָ
וּבְכָל־נַפְשֶׁךָ וּבְכָל־מְאֹדֶךָ וּבְכָל־מַדָּעֶךָ וְאֶת־רֵעֲךָ כָּמוֹךָ׃

**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 יהוה 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 dianoią sou, kai ton plēsion sou hōs seauton.
and with all your mind, and your neighbor as yourself."

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:יהוה אחד-יהו אחדות יי את יהוה אלהי 28

כח וַיֹּאמֶר אֵלָיו כֵּן הֶשִׁיבוֹתָ עֲשֵׂה־זֹאת וְחְיֵה׃

**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, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει 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."

---

:ישע יאיה אתה יי את-ארץ אלהי 29

כט וְהוּא חָפֵץ לְהִצְטַדֵּק וַיֹּאמֶר אֶל־יְהוֹשֻׁעַ וּמִי הוּא רֵעִי׃

**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 יהוה, who is my neighbor?"

‹29›"And ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν 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?"

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וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמַר אִישׁ אֶחָד יָרַד מִירוּשָׁלַיִם לִיְרִיחוֹ
וְנָפַל בִּידֵי שׁוֹדְדִים וְהֵם הִפְשִׁיטֻהוּ וְגַם־פִּצָּעֻהוּ
וַיַּעַזְבוּ אוֹתוֹ וְהוּא עוֹמֵד בֵּין־מָוֶת לַחַיִּים וַיֵּלְכוּ לָהֶם׃

**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** Ὁ δὲ ἀποκριθεὶς **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 Ἰερουσαλὴμ
εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν
καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.

**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.**"

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וְגַם־כֹּהֵן אֶחָד יָרַד בַּדֶּרֶךְ הַהוּא 31
וַיַּרְא אֹתוֹ 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 ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ
καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν·

**31 kata sygkyrian de hiereus 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.**"

---

וְכֵן גַּם־אִישׁ לֵוִי נִקְרָה בַּמָּקוֹם וַיִּגַּשׁ 32
וַיַּרְא אֹתוֹ וַיַּעֲבֹר מֵעָלָיו׃

לב וְכֵן גַּם־אִישׁ לֵוִי נִקְרָה בַּמָּקוֹם וַיִּגַּשׁ

וַיַּרְא אֹתוֹ 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 ἀντιπαρῆλθεν.

32 homoiōs de kai Leuitēs [genomenos] kata ton topon elthōn kai idōn antiparēlthen.

"and likewise also a Levite having happened upon the place, having come and having seen, he passed by on the other side."

---

ולג וְהִנֵּה שֹׁמְרוֹנִי הֹלֵךְ בַּדֶּרֶךְ וַיָּבֹא עָלָיו וַיַּרְא אֹתוֹ וַיֶּחֱמוּ 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 kai idōn esplagchnisthē

"Samaritan but a certain traveling came upon him and having seen him, he was filled with compassion,"

---

לד וַיִּגַּשׁ אֵלָיו וַיֶּחְבַּשׁ אֶת־פְּצָעָיו וַיָּסֹךְ בְּשֶׁמֶן וָיָיִן וַיַּרְכִּיבֵהוּ עַל־בְּהֶמְתּוֹ וַיּוֹלִיכֵהוּ אֶל־הַמָּלוֹן וַיְכַלְכְּלֵהוּ׃

**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, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.

34 kai proselthōn katedēsen ta traumata autou epicheōn elaion kai oinon, epibibasas de auton epi to idion ktēnos ēgagen auton

"and having approached he bandaged his wounds pouring over them oil and wine, and having placed him upon his own animal, he brought him

eis pandocheion kai epemelēthē autou.
to an inn and cared for him."

---

35 וּבְמָחֳרָת בְּנָסְעוֹ הוֹצִיא שְׁנֵי דִינָרִים וַיִּתְּנֵם לְבַעַל הַמָּלוֹן
וַיֹּאמַר כַּלְכֵּל אוֹתוֹ וְאֵת אֲשֶׁר תּוֹסִיף עוֹד לְהוֹצִיא עָלָיו
אֲנִי בְּשׁוּבִי אֲשַׁלְּמֶנּוּ 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 pandochei
"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."

---

36 עַתָּה מִי מִן־הַשְּׁלֹשָׁה הָיָה בְעֵינֶיךָ רֵעַ לַנֹּפֵל בְּיִדֵי הַשֹּׁדְדִים׃

**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 λῃστάς;

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?"

---

37 וַיֹּאמֶר הָעֹשֶׂה עִמּוֹ אֶת־הֶחָסֶד וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ לֵךְ
וַעֲשֵׂה־כֵן גַּם־אָתָּה׃

**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."
OwYHY 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."

---

38 ‏וַיְהִי בְנָסְעָם וַיָּבֹא אֶל־כְּפָר אֶחָד וְאִשָּׁה אַחַת
וּשְׁמָהּ מָרְתָּא אָסְפָה 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·
γυνὴ 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.

---

39 ‏וְלָהּ אָחוֹת וּשְׁמָהּ מִרְיָם
אֲשֶׁר יָשְׁבָה לְרַגְלֵי יְהוֹשֻׁעַ לִשְׁמֹעַ 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 OwYHY
to listen to His word.

‹39› καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, [ἡ]
καὶ παρακαθεσθεῖσα 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.

---

40 ‏וּמַרְתָּא טָרְדָה בְּכָל־מִינֵי שִׁמּוּשׁ וְעָמְדָה עָלָיו וְאָמְרָה

ׁעַל־כֵּן אָמְרָה אֵלָיו וְתֹאמֶר אֲדֹנָי הֲלֹא תָשִׂים
עַל־לִבְּךָ אֲדֹנִי אֲשֶׁר אֲחוֹתִי עֲזָבַתְנִי לְשָׁרֵת לְבַדִּי
אֱמָר־נָא אֵלֶיהָ 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; εἰπὲ 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."

---

אֲחָיָּה אֲחָיָּה אֵלָיו וַיֹּאמֶר מָרְתָא מָרְתָא 41
אַתְּ דְּאָגַת וּמְבֻהֶלֶת לְדִבָרִים הַרְבֵּה׃

**41. waya`an Yahushuà wayo'mer lah Mar'tha' Mar'tha'
'at' do'egeth um'boheleth lid'barim har'beh.**

**Luke10:41** ΟΥΤΟΣ 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,
merimnąs kai thorybazē peri polla,
you are worried and troubled about many things,"

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וְרַק אַחַת הִיא הַנְּחוּצָה וּמִרְיָם בָּחֲרָה בַּחֵלֶק הַטּוֹב 42
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› ἑνὸς δέ ἐστιν χρεία·
Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο ἥτις 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.

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## Chapter 11

א וַיְהִי הוּא מִתְפַּלֵּל בְּמָקוֹם אֶחָד וּכְכַלֹּתוֹ
וַיֹּאמֶר אֵלָיו אֶחָד מִתַּלְמִידָיו אֲדֹנִי לַמְּדֵנוּ לְהִתְפַּלֵּל
כַּאֲשֶׁר לִמֵּד גַּם־יְהוֹחָנָן אֶת־תַּלְמִידָיו׃

**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,
ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, δίδαξον
ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ.
1 Kai egeneto en tō̧ einai auton en topō̧ 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."

---

ב וַיֹּאמֶר אֲלֵיהֶם כִּי תִתְפַּלְלוּ אִמְרוּ אָבִינוּ (שֶׁבַּשָּׁמַיִם) יִתְקַדַּשׁ
שִׁמְךָ תָּבוֹא מַלְכוּתְךָ (יֵעָשֶׂה רְצוֹנְךָ כְּמוֹ בַשָּׁמַיִם 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, Ὅταν προσεύχησθε λέγετε,
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου·
γενηθήτω τὸ θέλημά σου, ὡς 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."

---

3 :יוֹם יוֹם לָנוּ־תֵּן חָקְנוּ לֶחֶם־אֶת ג

**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."

---

4 וְאַל־תְּבִיאֵנוּ לִידֵי נִסָּיוֹן (כִּי אִם־הַצִּילֵנוּ מִן־הָרָע):
וּמְחַל־נָא עַל־חַטֹּאתֵנוּ כִּי מוֹחֲלִים גַּם־אֲנַחְנוּ לְכָל הַחַיָּב לָנוּ ד

**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 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.
4 kai aphes hēmin tas hamartias hēmōn,
"and forgive us our sins,
kai gar autoi aphiomen 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."

---

5 :מִי־אֲשֶׁר־לוֹ אֹהֵב וְהָלַךְ וּבָא אֵלָיו וַיֹּאמֶר אֲלֵיהֶם מִי בָכֶם ה

בַּחֲצוֹת הַלַּיְלָה וְאָמַר אֵלָיו יְדִידִי הַלְוֵנִי שְׁלֹשֶׁת כִּכְּרוֹת־לָחֶם׃

**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'lsheth 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 αὐτούς, Τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ 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,"

---

כִּי־אֹהֵבִי בָּא אֵלַי מִן־הַדָּרֶךְ וְלִי אֵין־כֹּל לָשׂוּם לְפָנָיו׃ 6

**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 πρός 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."

---

וְהוּא מִבַּיִת יַעֲנֶה וְיֹאמַר אַל־תּוֹגִיעֵנִי כִּי־כְבָר נִסְגְּרָה הַדֶּלֶת וִילָדַי שׁוֹכְבִים עִמָּדִי בַּמִּטָּה לֹא־אוּכַל לָקוּם וְלָתֶת לָךְ׃ 7

**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› κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

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.

---

8 ‏אֹמַר אֲנִי לָכֶם גַּם כִּי לֹא־יָקוּם לָתֶת־לוֹ עַל־הֱיוֹתוֹ
אֹהֵב יָקוּם בַּעֲבוּר עַזּוּת פָּנָיו וְיִתֶּן־לוֹ כְּכָל־צָרְכּוֹ׃

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,
διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

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.”

---

9 ‏וְגַם־אֲנִי אֹמֵר לָכֶם שַׁאֲלוּ וְיִנָּתֵן לָכֶם דִּרְשׁוּ
וְתִמְצְאוּ דִּפְקוּ וְיִפָּתַח לָכֶם׃

9. w’gam-‘ani ‘omer lakem sha’alu w’yinathen 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› κἀγὼ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε
καὶ εὑρήσετε, 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.

---

10 ‏כִּי כָל־הַשֹּׁאֵל יְקַבֵּל וְהַדֹּרֵשׁ יִמְצָא וְהַדֹּפֵק יִפָּתַח־לוֹ׃

10. ki kal-hasho’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 εὑρίσκει καὶ τῷ κρούοντι ἀνοιγ[ήσ]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."

---

יא וּמִי בָּכֶם הָאָב אֲשֶׁר יִשְׁאַל מִמֶּנּוּ בְּנוֹ לֶחֶם וְנָתַן־לוֹ אָבֶן
וְאִם־דָּג הֲיִתֵּן־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 αἰτήσει 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?"

---

יב אוֹ כִּי־יִשְׁאָלֶנּוּ בֵיצָה הֲיִתֵּן־לוֹ עַקְרָב׃

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 αἰτήσει ᾠόν, 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?"

---

יג הֵן־אַתֶּם הָרָעִים יֹדְעִים לָתֵת מַתָּנוֹת טוֹבוֹת לִבְנֵיכֶם
אַף־כִּי הָאָב מִן־הַשָּׁמַיִם יִתֵּן אֶת־רוּחַ הַקֹּדֶשׁ לְשֹׁאֲלִים מֵאִתּוֹ׃

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, πόσῳ μᾶλλον ὁ πατὴρ [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,
posō̧ 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."

---

ךְאָבָה אֲשֶׁר שְׁאֵלָיו וַיְהִי בְּצֵאת הַשֵּׁד וַיְדַבֵּר הָאִלֵּם וַיִּתְמְהוּ הָעָם׃ 14

יד וַיְהִי הַיּוֹם וַיְגָרֶשׁ שֵׁד וְהוּא אִלֵּם וַיְהִי כַּאֲשֶׁר יָצָא הַשֵּׁד
וַיְדַבֵּר הָאִלֵּם וַיִּתְמְהוּ הָעָם׃

**14. way'hi hayom way'garesh 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 ethaumasan hoi ochloi.
and were amazed the crowds.

---

:שֵׁדִים הוּא שַׂר בְּבַעַל־זְבוּל אָמְרוּ אֲשֶׁר מֵהֶם וְיֵשׁ טו 15

מְגָרֵשׁ אֶת־הַשֵּׁדִים׃

**15. w'yesh mehem 'asher 'am'ru b'Ba`al-Z'bul sar hashedim hu'**
**m'garesh '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 Βεελζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·
15 tines de ex autōn eipon, En Beelzeboul tō̧ archonti tōn daimoniōn
but some of them said, "By Beelzeboul the ruler of the demons
ekballei ta daimonia;
He casts out the demons."

---

:שָׁמַיִם מִן־אוֹת מִמֶּנּוּ וְלַחֲפֹץ 16

טז וְיֵשׁ אֲשֶׁר נִסּוּהוּ וַיְבַקְשׁוּ מִמֶּנּוּ אוֹת מִן־הַשָּׁמָיִם׃

**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 σημεῖον 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.

---

יז וְהוּא יָדַע אֶת־מַחְשְׁבוֹתָם וַיֹּאמֶר אֲלֵיהֶם
כָּל־מַמְלָכָה הַנֶּחֱלָקָה עַל־עַצְמָהּ תֵּחָרֵב וּבַיִת עַל־בַּיִת 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
diameristheisa erēmoutai kai oikos epi oikon piptei.
having been divided is laid waste and a house divided against a house falls."

---

יח וְגַם־הַשָּׂטָן אִם־נֶחְלַק עַל־עַצְמוֹ אֵיכָכָה תִּכּוֹן מַמְלַכְתּוֹ
כִּי אֲמַרְתֶּם שֶׁבְּבַעַל־זְבוּל מְגָרֵשׁ אֲנִי אֶת־הַשֵּׁדִים׃

**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 διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
ὅτι λέγετε ἐν Βεελζεβοὺλ 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."

---

יט וְאִם־בְּבַעַל־זְבוּל אֲנִי מְגָרֵשׁ אֶת־הַשֵּׁדִים
בָּנֶיכֶם בְּמִי מְגָרְשִׁים לָכֵן הֵם יִהְיוּ שֹׁפְטֵיכֶם׃

19

יט וְאִם־אֲנִי מְגָרֵשׁ אֶת־הַשֵּׁדִים בְּבַעַל־זְבוּל בְּנֵיכֶם בְּמִי
הֵם מְגָרְשִׁים אֹתָם עַל־כֵּן הֵמָּה יִהְיוּ שֹׁפְטֵיכֶם׃

**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 Βεελζεβοὺλ 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."**

---

כ וְאִם־בְּאֶצְבַּע אֱלֹהִים מְגָרֵשׁ אֲנִי אֶת־הַשֵּׁדִים
הִנֵּה הִגִּיעָה אֲלֵיכֶם מַלְכוּת 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.**

---

כא כְּשֶׁהַגִּבּוֹר שֹׁמֵר אֶת־חֲצֵרוֹ וְנִשְׁקוֹ עָלָיו שָׁלוֹם 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 φυλάσσῃ 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."**

---

:קִבָּעוֹ שֶׁהִקִּישׁוּ־אֹתוֹ עַל־הַסַּף שָׁם

כב וְאִם־יָבוֹא עָלָיו חָזָק מִמֶּנּוּ וּתְקָפוֹ יִשָּׂא מִמֶּנּוּ אֶת־נִשְׁקוֹ
אֲשֶׁר בָּטַח־בּוֹ וְאֶת־מַלְקוֹחוֹ יְחַלֵּק׃

**22. w'im-yabo' `alayu chazaq mimenu uth'qapho yisa' mimenu 'eth-nish'qo 'asher batach-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 αἴρει ἐφ' ᾗ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.
22 epan de ischyroteros autou epelthōn nikēsȩ̄ auton,
but when a stronger one than him having come overcomes him,
tēn panoplian autou airei eph' hȩ̄ epepoithei kai ta skyla autou diadidōsin.
his armor he takes, on which he had depended and his spoils he distributes.

---

כג כֹּל אֲשֶׁר אֵינֶנּוּ אִתִּי הוּא לְנֶגְדִּי
וַאֲשֶׁר אֵינֶנּוּ מְכַנֵּס אִתִּי הוּא מְפַזֵּר׃

**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 ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, 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 הַטְּמֵאָה אַחֲרֵי צֵאתָהּ מִן־הָאָדָם תְּשׁוֹטֵט בְּמִקְמוֹת
צִיָּה לְבַקֵּשׁ־לָהּ מָנוֹחַ וְלֹא תִמְצָא אָז תֹּאמַר אָשׁוּבָה־נָּא
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 εὑρίσκον·
[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.’”

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:מְטֻאטָא וּמְהֻדָּר 25

כה וּבְבוֹאָהּ תִּמְצָא אֹתוֹ מְטֻאטָא 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 ἐλθὸν εὑρίσκει 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.”

---

:מִמֶּנָּה רָעוֹת אַחֵרוֹת שִׁבְעָה רוּחוֹת עִמּוֹ וְיִקְחָה וְתֵלֵךְ 26

כו וְאַחַר תֵּלֵךְ וְלָקְחָה שִׁבְעָה רוּחוֹת אֲחֵרוֹת רָעוֹת מִמֶּנָּה
וּבָאוּ וְשָׁכְנוּ שָׁם וְהָיְתָה אַחֲרִית הָאָדָם הַהוּא רָעָה מֵרִאשִׁיתוֹ׃

**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 eiselthonta 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.”

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:אָמַר אֵלָיו אַשְׁרֵי הַבֶּטֶן אֲשֶׁר נְשָׂאַתְךְ 27

כז וַיְהִי כְּדַבְּרוֹ אֶת־הַדְּבָרִים הָאֵלֶּה וְאִשָּׁה אַחַת מִן־הָעָם
נָשְׂאָה אֶת־קוֹלָהּ וַתֹּאמֶר אֵלָיו אַשְׁרֵי הַבֶּטֶן אֲשֶׁר נְשָׂאַתְךְ

וְאַשְׁרֵי הַשָּׁדַיִם אֲשֶׁר יָנַקְתָּ׃

**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 φωνὴν γυνὴ 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, Makaria hē koilia hē bastasasa se kai mastoi hous ethēlasas.
having lifted up a certain her voice woman from the crowd said to Him, "Blessed is the womb having carried You and the breasts which You sucked."

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‹28› αὐτὸς δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

28 autos de eipen, Menoun makarioi hoi akouontes ton logon tou theou kai phylassontes.
But he said, "On the contrary blessed are the ones hearing the Word of Elohim and observing it."

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כח וְהוּא אָמַר וְאַף כִּי־אַשְׁרֵי הַשֹּׁמְעִים
וְהַשֹּׁמְרִים אֶת דְּבַר הָאֱלֹהִים׃

**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."

‹29› Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστιν· σημεῖον ζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

כט וּבְהִקָּבֵץ עַם־רַב וַיִּפְתַּח פִּיו
וַיֹּאמַר הַדּוֹר הַזֶּה דּוֹר רָע הוּא אוֹת הוּא מְבַקֵּשׁ
וְאוֹת לֹא יִנָּתֵן־לוֹ בִּלְתִּי אֵם־אוֹת 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 ἐπαθροιζομένων 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."

---

כִּי כַּאֲשֶׁר הָיָה יוֹנָה לְאַנְשֵׁי נִינְוֵה לְאוֹת 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 Νινευίταις 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 geneą tautē.
so shall be also the Son of Man to this generation."

---

מַלְכַּת תֵּימָן תַּעֲמֹד לַמִּשְׁפָּט עִם־אַנְשֵׁי הַדּוֹר הַזֶּה
וְהִרְשִׁיעָה אוֹתָם כִּי בָאָה מִקְצוֹת הָאָרֶץ לִשְׁמֹעַ
אֶת־חָכְמַת שְׁלֹמֹה וְהִנֵּה יֶשׁ־פֹּה גָּדוֹל מִשְּׁלֹמֹה׃
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 ὧδε.

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."

---

32 לב אַנְשֵׁי נִינְוֵה יַעַמְדוּ לַמִּשְׁפָּט עִם־הַדּוֹר הַזֶּה וְהִרְשִׁיעֻהוּ
כִּי הֵם שָׁבוּ בְּקִרְיַאת יוֹנָה וְהִנֵּה יֶשׁ־פֹּה גָּדוֹל 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 κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,
καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

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."

---

33 לג אֵין מַדְלִיק־נֵר לָשׂוּם בַּסֵּתֶר אוֹ־תַחַת הָאֵיפָה
כִּי יְשִׂמֻהוּ עַל הַמְּנוֹרָה לְמַעַן יִרְאוּ בָּאֵי 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 ἅψας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον]
ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

33 Oudeis lychnon hapsas eis kryptēn tithēsin
"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 eisporeuomenoi to phōs blepōsin.
but on the lampstand, in order that the ones entering the light may see."

---

34 :יִהְיֶה־מָּלֵא כֻלּוֹ גַּם־נְהִיר כְּנֵר בְּזִיקוֹ אֹתְךָ

לד נֵר הַגּוּף הוּא הָעַיִן לָכֵן עֵינְךָ כִּי־תִהְיֶה תְּמִימָה
גַּם כָּל־גּוּפְךָ יֵאוֹר וּבִהְיוֹתָהּ רָעָה וְחָשַׁךְ גַּם־גּוּפֶךָ׃

**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 σώματός ἐστιν ὁ ὀφθαλμός σου.
ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν·
ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

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."

---

:חֲשֵׁכָה כָּל־גּוּפֶךָ כְּנֵר בְּזִיקוֹ אֹתְךָ 35

לה עַל־כֵּן הִשָּׁמֶר־לְךָ פֶּן־יֶחְשַׁךְ הָאוֹר אֲשֶׁר בְּקִרְבֶּךָ׃

**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› σκόπει 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."

---

:אֵינֶנּוּ חֹשֶׁךְ כָּל־עִקָּר כְּנֵר בְּזִיקוֹ יָאִיר לְךָ 36

לו וְהִנֵּה אִם־גּוּפְךָ כֻּלּוֹ אוֹר וְאֵין בּוֹ כָּל־דְּבַר־חֹשֶׁךְ
אָז יֵאוֹר כֻּלּוֹ כְּאִלּוּ יָאִיר לְךָ הַנֵּר בְּבִרְקָ נָגְהוֹ׃

**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,

ἔσται 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."

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37 :בֵּיתוֹ אִישׁ־פָּרוּשׁ אֹתוֹ וַיַּזְמֵן מִמֶּנּוּ פָּרוּשׁ אֶחָד לֶאֱכֹל אֹתוֹ לָחֶם

לז וַיְהִי בְדַבְּרוֹ וַיְבַקֵּשׁ מִמֶּנּוּ פָּרוּשׁ אֶחָד לֶאֱכֹל אֹתוֹ לָחֶם

וַיָּבֹא הַבַּיְתָה וַיֵּסֶב׃

**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 erōtą 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.

---

38 :לֹא־נָטַל יָדָיו רִאשׁוֹנָה לִפְנֵי הַסְעוּדָה

לח וַיַּרְא הַפָּרוּשׁ וַיִּתְמַהּ

אֲשֶׁר לֹא־נָטַל יָדָיו רִאשׁוֹנָה לִפְנֵי הַסְעוּדָה׃

**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.

---

39 :עֹשֵׂה אֶת־הַכּוֹס וְהַקְּעָרָה מְחוּץ וְקִרְבְּכֶם מָלְאוּ גָזֵל וָרֶשַׁע׃

לט וַיֹּאמֶר אֵלָיו הָאָדוֹן הֵן עַתָּה הַפְּרוּשִׁים מְטַהֲרִים אַתֶּם

אֶת־הַכּוֹס וְהַקְּעָרָה מִחוּץ וְקִרְבְּכֶם מָלְאוּ גָזֵל וָרֶשַׁע׃

**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 ἁρπαγῆς 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.

---

:תּוֹכוֹ אֶת־ עָשָׂה גַּם־ דָּבָר שֶׁל עֹשֵׂה חוּצוֹ הֲלֹא הַכְּסִילִים מ 40

**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?

---

:לָכֶם טָהוֹר הִנֵּה וְ הַכֹּל לִצְדָקָה אֵת אֲשֶׁר־ בָּם תְּנוּ אֶבֶל־ מא 41

**41. 'abal-t'nu lits'daqah 'eth 'asher-bam w'hinneh 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 καθαρὰ ὑμῖν ἐστιν.
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.

---

וְאֵת כָּל־ הַיָּרָק וּמַנִּיחִים אֶת־ הַמִּשְׁפָּט וְאֵת אַהֲבַת אֱלֹהִים
וַעֲלֵיכֶם לַעֲשׂוֹת אֶת־ אֵלֶּה וְלֹא לְהַנִּיחַ גַּם אֶת־ אֵלֶּה:

מב אוֹי לָכֶם הַפְּרוּשִׁים הַמְעַשְּׂרִים אֶת־ הַמִּנְתָּא וְאֶת־ הַפִּיגָם

**42. 'oy lakem haP'rushim ham'`as'rim 'eth-hamin'ta' w'eth-hapigam**
**w'eth kal-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 πήγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν

καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι.

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."

---

43 :וַיְהִי־בְּ ב֣וֹא יְשׁוּעַ֗ בֵּ֚ית אַחַ֣ד מִן־הַפְּרוּשִׁ֔ים לֶאֱכֹ֖ל לֶ֑חֶם וְהֵ֖מָּה שָׁמְרִֽים׃

מג אוֹי לָכֶם הַפְּרוּשִׁים כִּי תְאֱהֲבוּ לָשֶׁבֶת רִאשׁוֹנִים בְּבָתֵּי
כְנֵסִיוֹת וְשֶׁיִּשָּׁאֲלוּ בִשְׁלוֹמְכֶם בַּשְּׁוָקִים׃

**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.

---

44 :וְאַתֶּ֣ם כַּקְּבָרִ֔ים אֲשֶׁ֥ר אֵינָ֖ם נִכָּרִ֑ים וְהָאָדָ֥ם מִתְהַלְּכִ֖ים עֲלֵיהֶ֥ם וְלֹ֥א יָדָֽעוּ׃

מד אוֹי לָכֶם (הַסּוֹפְרִים וְהַפְּרוּשִׁים הַחֲנֵפִים) כִּי אַתֶּם כַּקְּבָרִים
אֲשֶׁר אֵינָם נִכָּרִים וּבְנֵי הָאָדָם מִתְהַלְּכִים עֲלֵיהֶם וְלֹא יָדָעוּ׃

**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 ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα,
καὶ οἱ ἄνθρωποι [οἱ] περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

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."

---

45 :וַיַּעַן־בְּ אַחַ֣ד מִן־הָעוֹרְכִ֣ים דָּתָ֔ם וַיֹּ֥אמֶר אֵלָ֖יו רַבִּ֑י בְּדַבֶּרְךָ֥ זֹ֛את גַּם־אֹתָ֖נוּ אַתָּ֥ה מְחָרֵֽף׃

מה וַיַּעַן אֶחָד מֵחַכְמֵי הַתּוֹרָה וַיֹּאמֶר אֵלָיו
מוֹרֶה בְּדִבָּרֶיךָ אֵלֶּה תַּחֲרֵף גַּם־אוֹתָנוּ׃

**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."

---

46 ויאמר אוי לכם חכמי התורה גם אתם
כי עמסים אתם על־בני האדם משאות כבדים מסבל
ואתם בעצמכם אינכם נוגעים במשאות גם־באחת מאצבעותיכם׃

מו וַיֹּאמֶר אוֹי לָכֶם חַכְמֵי הַתּוֹרָה גַּם אַתֶּם
כִּי עֹמְסִים אַתֶּם עַל־בְּנֵי הָאָדָם מַשָּׂאוֹת כְּבֵדִים מִסְּבֹל
וְאַתֶּם בְּעַצְמְכֶם אֵינְכֶם נֹגְעִים בַּמַּשָּׂאוֹת גַּם־בְּאַחַת מֵאֶצְבְּעוֹתֵיכֶם׃

**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 οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε 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."

---

47 אוי לכם כי־בונים אתם נפשות על־קברות הנביאים
ואבותיכם הרגו אותם׃

מז אוֹי לָכֶם כִּי־בוֹנִים אַתֶּם נְפָשׁוֹת עַל־קִבְרוֹת הַנְּבִיאִים
וַאֲבוֹתֵיכֶם 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."

---

מח וּבְכֵן עֵדִים אַתֶּם וְרוֹצִים בְּמַעֲשֵׂי אֲבוֹתֵיכֶם
כִּי הֵמָּה הָרְגוּ אוֹתָם וְאַתֶּם בּוֹנִים אֶת־קִבְרֵיהֶם׃

**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."

---

מט בַּעֲבוּר זֹאת גַּם־אָמְרָה חָכְמַת הָאֱלֹהִים אֶשְׁלַח
אֲלֵיהֶם נְבִיאִים וּשְׁלִיחִים וּמֵהֶם יַהַרְגוּ וְיִרְדֹּפוּ׃

**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 προφήτας
καὶ ἀποστόλους, καὶ ἐξ 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,'"

---

:יְרוּשָׁלַיִם הַדּוֹר־הַזֶּה יִשָּׁעֵן

נ לְמַעַן יִדָּרֵשׁ מִן־הַדּוֹר הַזֶּה דַּם כָּל־הַנְּבִיאִים
אֲשֶׁר נִשְׁפַּךְ לְמִן־הִוָּסֵד 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,"

---

51 :זְכַרְיָהוּ וְעַד־דַּם הֶבֶל מִדַּם הַנִּשְׁפָּךְ בֵּין הַמִּזְבֵּחַ וְהַבָּיִת
אָכֵן אֹמֵר אֲנִי לָכֶם דָּרוֹשׁ יִדָּרֵשׁ מִן־הַדּוֹר הַזֶּה׃

נא מִדַּם־הֶבֶל עַד־דַּם זְכַרְיָהוּ אֲשֶׁר נֶהֱרַג בֵּין הַמִּזְבֵּחַ
וְלַבָּיִת אָכֵן אֹמֵר אֲנִי לָכֶם דָּרוֹשׁ יִדָּרֵשׁ 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.'"

---

52 :אַתֶּם לֹא־בָאתֶם וְאֶת־הַבָּאִים מְנַעְתֶּם׃

נב אוֹי לָכֶם חַכְמֵי הַתּוֹרָה כִּי־הֲסִירֹתֶם אֶת־מַפְתֵּחַ הַדָּעַת

**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 ἐκωλύσατε.

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."

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ויהי כדברו להם את־הדברים האלה ויחלו הסופרים
והפרושים לצרר אותו מאד ולהקשות לו דברים הרבה׃

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 enechein kai apostomatizein auton peri pleionōn,
to be hostile terribly and to question closely Him about many things,

---

ויארבו לו ללכד דבר מפיהו למען ימצאו עליו
עלילת דברים׃

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 θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

54 enedreuontes auton thēreusai ti ek tou stomatos autou.
plotting to catch Him in something from his mouth.

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## Chapter 12

Shavua Reading Schedule (15th sidrot) - Luke 12 - 16

בא יום אחד נאספו אלפים רבים עד כי דרכו
יבוסו איש את רעהו ויחל ישוע לדבר אל תלמידיו ראשונה

א וַיְהִי עַד־כֹּה בְּהִתְאַסֵּף רִבֻּבוֹת עָם עַד

כְּי־לָחֲצוּ אִישׁ אֶת־רֵעֵהוּ וַיָּחֶל לְדַבֵּר אֶל־תַּלְמִידָיו לֵאמֹר
בָּרִאשׁוֹנָה הִשָּׁמְרוּ לְנַפְשׁוֹתֵיכֶם מִשְּׂאוֹר 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'shotheykem 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› Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου,
ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον,
Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν ὑπόκρισις, τῶν Φαρισαίων.

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 Pharisaiōn.
Pay attention to yourselves from the leaven which is hypocrisy of the Pharisees.

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:ⲟⲁⲣⲩ ⲁⲗ ⲏⲱⲁ ⲯⲣⲩⲭⲫ ⲁⲗⲏ ⲍⲗⲃⲩ ⲁⲗ ⲏⲱⲁ ⲍⲫⲉⲯⲯ ⲏⲋⲁ ⲯⲩⲁⲏ 2

ב וְאֵין דָּבָר מְכֻסֶּה אֲשֶׁר לֹא יִגָּלֶה וְלֹא סָתוּם אֲשֶׁר לֹא יִוָּדֵעַ׃

**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 κρυπτὸν 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.

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ⲟⲯⲱⲩ ⲏⲏⲭⲋ ⲯⲱⲃⲋ ⲯⲭⲏⲋⲋ ⲏⲱⲁ-ⲗⲯ ⲩⲯⲗ 3
:ⲭⲏⲃⲃⲍ-ⲗⲟⲯ ⲭⲏⲫⲩ ⲭⲏⲫ ⲯⲩⲏⲇⲃⲋ ⲯⲭⲱⲃⲗ ⲏⲱⲁ-ⲭⲭⲏ

ג לָכֵן כָּל־אֲשֶׁר דִּבַּרְתֶּם בַּחֹשֶׁךְ בָּאוֹר יִשָּׁמֵעַ
וְאֵת־אֲשֶׁר לְחַשְׁתֶּם בַּחֲדָרִים קָרֹא יִקָּרֵא מֵעַל־הַגַּגּוֹת׃

**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 εἴπατε ἐν τῷ φωτὶ ἀκουσθήσεται,

καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων.

3 anth' hōn hosa en tē skotia 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."

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4 וְאֲחֵרֵי־כֵן אֵין־לְאֵל יָדָם לְהָרַע עוֹד׃ מִן־הַמְמִיתִים אֶת־הַגּוּף אֲנִי אֹמֵר לָכֶם יְדִידַי אַל־תִּירְאוּ

**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› Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα
καὶ μετὰ ταῦτα μὴ ἐχόντων 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."

---

5 אֲבָל אוֹרֶה אֶתְכֶם אֵת אֲשֶׁר תִּירָאוּ יִרְאוּ
אֶת־אֲשֶׁר בְּיָדוֹ לְהָמִית וְאַחַר לְהַשְׁלִיךְ אֶל־גֵּיהִנֹּם
אָכֵן אֲנִי אֹמֵר לָכֶם אוֹתוֹ תִּירָאוּן׃

**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›‘ ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι 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.

ו הֲלֹא תִמָּכַרְנָה חָמֵשׁ צִפֳּרִים בְּשְׁנֵי אִסָּרִים
וְאֵין־אַחַת מֵהֶן נִשְׁכַּחַת לִפְנֵי 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› οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο;
καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ.

6 ouchi pente strouthia pōlountai 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."

---

ז וְאַתֶּם גַּם־שַׂעֲרוֹת רֹאשְׁכֶם נִמְנוֹת כֻּלָּן לָכֵן אַל־תִּירָאוּ
יְקַרְתֶּם מִצִּפֳּרִים רַבּוֹת׃

**7. w'attem gam-sa`aroth 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 ἠρίθμηνται.
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."

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ח וַאֲנִי אֹמֵר לָכֶם כֹּל אֲשֶׁר יוֹדֶה בִי לִפְנֵי הָאָדָם
גַּם בֶּן־הָאָדָם יוֹדֶה בּוֹ לִפְנֵי מַלְאֲכֵי 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."**

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:שֶׁיּוֹדֶה בִּי לִפְנֵי בְּנֵי הָאָדָם יוֹדֶה גַּם בֶּן־הָאָדָם לִפְנֵי מַלְאֲכֵי אֱלֹהִים 9

ט וְהַמְכַחֵשׁ בִּי לִפְנֵי הָאָדָם הוּא יְכֻחַשׁ לִפְנֵי מַלְאֲכֵי אֱלֹהִים׃

**9. w'ham'kachesh 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."**

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10 וְכָל אֲשֶׁר יְדַבֵּר חֶרְפָּה עַל־בֶּן־הָאָדָם יְסֻלַּח לוֹ
וְהַמְגַדֵּף אֶת־רוּחַ הַקֹּדֶשׁ לֹא יְסֻלַּח 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 blasphēmēsanti ouk aphethēsetai.
**But the one against the Holy Spirit having blasphemed shall not be forgiven.**

---

11 כְּשֶׁיָּבִיאוּ אֶתְכֶם אֶל־בָּתֵּי כְנֵסִיּוֹת
וְלִפְנֵי הָרָשֻׁיוֹת וְהַשַּׁלִּיטִים אַל־תִּדְאֲגוּ אֵיךְ תִּצְטַדְּקוּ
וּבַמֶּה תִּצְטַדְּקוּ וּמַה־תְּדַבְּרוּ׃

**11. w'ka'asher yabi'u 'eth'kem 'el-batey k'nesioth w'liph'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."

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יב כִּי־רוּחַ הַקֹּדֶשׁ הוּא יוֹרֶה אֶתְכֶם בַּשָּׁעָה הַהִוא
אֶת־הַנָּכוֹן לְדַבֵּר׃

**12. ki-Ruach haQodesh hu' yoreh 'eth'kem basha`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 didaxei hymas en autē tē hōra ha dei eipein.
"For the Holy Spirit shall teach you in the same hour what it is necessary to say."

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יג וַיֹּאמֶר אֵלָיו אֶחָד מִן־הָעָם מוֹרֶה אֱמָר־נָא אֶל־אָחִי
וְיַחֲלֹק אִתִּי אֶת־הַיְרֻשָּׁה׃

**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,
εἰπὲ 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."

---

יד וַיֹּאמֶר אֵלָיו בֶּן־אָדָם מִי שָׂמַנִי עֲלֵיכֶם לְשֹׁפֵט וְלִמְחַלֵּק׃

**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, Ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

14 ho de eipen autō, Anthrōpe, tis me katestēsen kritēn ē meristēn eph' hymas?

But He said to him, "Man, who appointed Me a judge or arbitrator over you?"

---

טו וַיֹּאמֶר אֲלֵיהֶם רְאוּ וְהִשָּׁמְרוּ לָכֶם מִבְּצַע בָּצַע כִּי חַיֵּי 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 τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτῷ.

15 eipen de pros autous, Horate kai phylassesthe apo pasēs pleonexias, hoti ouk en tō perisseuein tini hē zōē autou estin ek tōn hyparchontōn autō.

And he said to them, "Take care and be on guard from all greediness, because not in the abounding to anyone his life is from the possessions belonging to him."

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טז וַיְשָׂא מְשָׁלוֹ וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר שְׂדֵה אִישׁ עָשִׁיר 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, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

16 Eipen de parabolēn pros autous legōn, Anthrōpou tinos plousiou euphorēsen hē chōra.

And He spoke a parable to them saying, "Man of a certain rich produced a good crop the farm."

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יז וַיִּתְיַעֵץ בְּלִבּוֹ לֵאמֹר מַה אֶעֱשֶׂה כִּי אֵין לִי מָקוֹם לְקַבֵּץ אֶת תְּבוּאָתִי׃

יז וַיַּחְשֹׁב בְּלִבּוֹ לֵאמֹר מָה־אֶעֱשֶׂה
כִּי אֵין־לִי מָקוֹם לֶאֱסוֹף 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?"

---

יח וַיֹּאמֶר אֶת־זֹאת אֶעֱשֶׂה הָרֹס אֲסָמַי וּבָנֹה גְּדוֹלִים מֵהֶם
וְאֶכְנְסָה שָּׁמָּה 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 ἀγαθά 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."

---

יט וְאֹמַר לְנַפְשִׁי נַפְשִׁי יֶשׁ־לָךְ טוֹבָה הַרְבֵּה לִשְׁנִים רַבּוֹת
הָנַפְשִׁי אִכְלִי שְׁתִי וְשִׂרְשִׂי׃

**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, Ψυχή, 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.”

---

:אַחַי אַלְמָנָה יָשְׁבָה אֵצֶל אָבִיהָ אַחַי לָהּ עַד שֶׁתִּגְדַּל שֵׁלָה בְּנִי גַּם הוּא כַּאֲחֵיהֶם וַתֵּלֶךְ תָּמָר וַתֵּשֶׁב בֵּית אָבִיהָ 20

כוַיהוָֹאֱלֹהִים אָמַר לוֹ אַתָּה הַכְּסִיל בְּעֶצֶם הַלַּיְלָה הַזֶּה
יִדְרְשׁוּ מִמְּךָ אֶת־נַפְשֶׁךָ וַאֲשֶׁר הֲכִינוֹתָ לְךָ 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 ψυχήν 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?”

---

:וְלֹא הָיָה לָהֶם בֵּן וַיִּקַּח אֶת־נַחֲלָתָם לְבֵית אֲבִי אֲחֵיהֶם 21

כאזֶה חֵלֶק הָאוֹצֵר לוֹ אוֹצָרוֹת וְלֹא יַעֲשִׁיר בֵּאלֹהִים׃

**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 ὁ θησαυρίζων 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.”

---

:וְאַל־תִּדְאֲגוּ לְנַפְשְׁכֶם מַה־תֹּאכְלוּ וְלֹא לִגוּפְכֶם מַה־תִּלְבָּשׁוּ 22

כבוַיֹּאמֶר אֶל־תַּלְמִידָיו לָכֵן אֲנִי אֹמֵר לָכֶם אַל־תִּדְאֲגוּ

**22. wayo’mer ‘el-tal’midayu laken ‘ani ‘omer lakem ‘al-tid’agu l’naph’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 ἐνδύσησθε.

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.”

:שֶׁלָּכֶם־לָמָּה 23 וְהַגּוּף יָקָר מִן־הַמַּלְבּוּשׁ הַנֶּפֶשׁ יְקָרָה הִיא מִן־הַמָּזוֹן

כג הַנֶּפֶשׁ יְקָרָה הִיא מִן־הַמָּזוֹן וְהַגּוּף יָקָר מִן־הַמַּלְבּוּשׁ:

**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 πλεῖόν ἐστιν 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."

---

:כִּי־אִם־אַתֶּם מַה־יְקָרִים מִן־הָעוֹף וּמַה־יִּקְרוּ וְגַם־אֵין לָהֶם מְגוּרָה וְאוֹצָר וְהָאֱלֹהִים מְכַלְכֵּל אוֹתָם 24 הִתְבּוֹנְנוּ אֶל־הָעֹרְבִים אֲשֶׁר לֹא יִזְרְעוּ וְלֹא יִקְצֹרוּ

כד הִתְבּוֹנְנוּ אֶל־הָעֹרְבִים אֲשֶׁר לֹא יִזְרְעוּ וְלֹא יִקְצֹרוּ
וְגַם־אֵין לָהֶם מְגוּרָה וְאוֹצָר וְהָאֱלֹהִים מְכַלְכֵּל אוֹתָם
וּמַה־יְּקָרִים 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.
posō̃ mallon hymeis diapherete tōn peteinōn.
How much more you are worth than the birds."

---

:מִדָּתוֹ־עַל 25 וּמִי־זֶה מִכֶּם אֲשֶׁר בִּדְאָגָתוֹ יוּכַל לְהוֹסִיף אַמָּה אַחַת

כה וּמִי־זֶה מִכֶּם אֲשֶׁר בִּדְאָגָתוֹ יוּכַל לְהוֹסִיף אַמָּה אַחַת
עַל־קוֹמָתוֹ:

**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 πῆχυν;

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?"

---

:הֲלֹא־אַתֶּם עֲלֵיהֶן יְכֹלִים לְהַגִּיעַ כו

וְעַתָּה הֵן־מְעַט מִזְעָר לַעֲשׂוֹת לֹא תוּכָלוּ וְלַיּוֹתֵר מַה־תִּדְאָגוּ׃ כו

**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?"

---

:הִתְבּוֹנְנוּ נָא אֶת־הַשּׁוֹשַׁנִּים הַצֹּמְחוֹת וְאֵינָן טוֹוֹת כז

וְאֵינָן אֹרְגוֹת וַאֲנִי אֹמֵר לָכֶם גַּם־שְׁלֹמֹה בְּכָל־הֲדָרוֹ 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 ὡς ἓν τούτων.

**27 katanoēsate ta krina pōs auxanei; ou kopią oude nēthei;**
"Consider the lilies how it grows. It does not labor nor spin."
**legō de hymin, oude Solomōn en pasę̄ tę̄ doxę̄ autou periebaleto**
But I say to you 'Not even Solomon in all his glory clothed himself
**hōs hen toutōn.**
like one of these.'"

---

וְאִם־כָּכָה יַלְבִּישׁ אֱלֹהִים אֶת־חֲצִיר הַשָּׂדֶה אֲשֶׁר הַיּוֹם יֶשְׁנוֹ כח

וּמָחָר יֻשְׁלַךְ לְתוֹךְ הַתַּנּוּר אַף כִּי־אֶתְכֶם קְטַנֵּי אֱמוּנָה׃

**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 ἀμφιέζει, πόσῳ 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."

---

29 אַתֶּם אַל־תְּבַקְּשׁוּ מַה־תֹּאכְלוּ וּמַה־תִּשְׁתּוּ
וְאַל־תְּהַלְכוּ בְּגִדְלוּת׃

**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."

---

30 כִּי אֶת־כָּל־אֵלֶּה מְבַקְּשִׁים גּוֹיֵי הָאָרֶץ
וַאֲבִיכֶם הוּא יוֹדֵעַ כִּי־צְרִיכִים אַתֶּם לָאֵלֶּה׃

**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,
ὑμῶν 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."

---

31 אַךְ דִּרְשׁוּ אֶת־מַלְכוּת הָאֱלֹהִים וְנוֹסַף לָכֶם כָּל־אֵלֶּה׃

**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."

---

לב אַל־תִּירָא הָעֵדֶר הַקָּטָן
כִּי רָצָה אֲבִיכֶם לָתֶת לָכֶם אֶת הַמַּלְכוּת׃

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 ποίμνιον,
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."

---

לג מִכְרוּ אֶת־אֲשֶׁר לָכֶם וּתְנוּ צְדָקָה עֲשׂוּ לָכֶם כִּיסִים
אֲשֶׁר לֹא יִבְלוּ וְאוֹצָר בַּשָּׁמַיִם אֲשֶׁר לֹא יִגָּרַע לְעוֹלָם
אֲשֶׁר גַּנָּב לֹא־יִקְרַב אֵלָיו וְסָס 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 κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει·
33 Pōlēsate 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."

---

:לד כִּי אֲשֶׁר אוֹצָרְכֶם שָׁם לִבְּכֶם יִהְיֶה גַּם־הוּא

לד כִּי־בְמָקוֹם אוֹצַרְכֶם 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."**

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:ܫܥܪܟ ܟܬܝܒ ܫܥܬܐ ܬܗܘܝܢ ܙܝܢ ܫܚܪܝܢ 35

לה מָתְנֵיכֶם יִהְיוּ חֲגוּרִים וְהַנֵּרוֹת דֹּלְקִים׃

**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 περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι·

**35 Estōsan hymōn hai osphues periezōsmenai kai hoi lychnoi kaiomenoi;**

**"Let your waists having been girded and the lamps burning."**

---

ܕܟܘܬ ܐܟܡ ܫܒܝܩܝܢ ܫܥܒܕܐ ܫܥܘܕܐ ܫܥܫܐ ܟܬܝ ܫܟܒ 36
:ܡܪܝ ܡܢ־ܡܒܟܝܢ ܩܛܠ ܟܟܕܥ ܕܫܒ ܒܝܬܗ־ܕܫ

לו וְאַתֶּם הֱיוּ דֹמִים לָאֲנָשִׁים הַמְחַכִּים לַאֲדֹנֵיהֶם מָתַי יָשׁוּב
מִן־הַחֲתֻנָּה וְכַאֲשֶׁר יָבוֹא וְדָפַק יִפְתְּחוּ־לוֹ כְּרֶגַע׃

**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."**

---

ܫܥܠܦ ܫܟܪܫܥ ܟܟܟܓ ܕܟܠܟܬ ܠܡܐ ܫܒܬ ܫܥܠܓܘܬ ܥܠܡܐ 37
:ܫܟܟܐ ܟܠܡܟ ܫܕܒܟ ܫܓܥܡܟܥܟ ܠܟܟܟܥ ܥܫ ܫܫܕ ܥܥܕ ܠܫܐ ܫܫܐ

לז אַשְׁרֵי הָעֲבָדִים הָהֵם אֲשֶׁר הָאָדוֹן בְּבוֹאוֹ יִמְצָאֵם שֹׁקְדִים
אָמֵן אֹמֵר אֲנִי לָכֶם כִּי יְתַאַזֵּר וְיוֹשִׁיבֵם וְהָלַךְ וְשֵׁרֵת 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 εὑρήσει 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."

---

38 וְאִם־יָבוֹא בָּאַשְׁמֹרָה הַשֵּׁנִית אוֹ בָּאַשְׁמֹרָה הַשְּׁלִישִׁית
וְיִמְצָא כֵן אַשְׁרֵי הָעֲבָדִים 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› κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ
καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

38 kan en tē deuterą 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."

---

39 וְזֹאת דְּעוּ כִּי אִלּוּ יָדַע בַּעַל הַבַּיִת בְּאֵי־זוֹ שָׁעָה יָבוֹא הַגַּנָּב
כִּי־עַתָּה שָׁקַד וְלֹא־נָתַן לַחְתֹּר 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 ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται,
οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

39 touto de ginōskete hoti ei ędei ho oikodespotēs
"But this know that if had known the master of the house

poią hōrą 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."

---

מ לָכֵן גַּם־אַתֶּם הֱיוּ נְכוֹנִים כִּי בְשָׁעָה
אֲשֶׁר לֹא פִלַּלְתֶּם יָבוֹא בֶּן־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 ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
40 kai hymeis ginesthe hetoimoi, hoti hē hōrą ou dokeite
"And you be prepared, because in what hour you do not think,
ho huios tou anthrōpou erchetai.
the Son of Man comes."

---

מא וַיֹּאמֶר פֶּטְרוֹס אֲדֹנֵינוּ הֲלָנוּ אַתָּה אֹמֵר אֶת־הַמָּשָׁל 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?"

---

מב וַיֹּאמֶר הָאָדוֹן מִי־הוּא אֶפוֹא הַסֹּכֵן הַנֶּאֱמָן וְהַנָּבוֹן
אֲשֶׁר יַפְקִידֵהוּ הָאָדוֹן עַל־עֲבָדָיו לָתֵת אֶת־אֲרֻחָתָם בְּעִתּוֹ׃

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."

---

43 אַשְׁרֵי הָעֶבֶד הַהוּא אֲשֶׁר יָבֹא אֲדֹנָיו וְיִמְצָאֵהוּ 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 εὑρήσει 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."

---

44 אֱמֶת אַגִּיד לָכֶם כִּי עַל־כֹּל אֲשֶׁר־יֵשׁ־לוֹ יַפְקִידֵהוּ׃
**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."

---

45 וְהָעֶבֶד הַהוּא אִם־יֹאמַר בְּלִבּוֹ מְאַחֵר אֲדֹנִי לָבוֹא וְהֵחֵל
לְהַכּוֹת אֶת־הָעֲבָדִים וְאֶת־הַשְּׁפָחוֹת וְלֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׁכֹּר׃
**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› ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,
Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας
καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,
45 ean de eipē ho doulos ekeinos en tē kardia 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."

---

מו בּוֹא יָבוֹא אֲדֹנֵי הָעֶבֶד הַהוּא בְּיוֹם לֹא־יְצַפֶּה
וּבְשָׁעָה לֹא יֵדָע וִישַׁסֵּף אוֹתוֹ וְשָׂם אֶת־חֶלְקוֹ עִם־הַסּוֹרְרִים׃

**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 ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

46 hēxei ho kyrios tou doulou ekeinou en hēmerą hē ou prosdoką
"Shall come the Master of that servant on a day which he does not expect
kai en hōrą 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."

---

מז וְהָעֶבֶד הַהוּא אֲשֶׁר יָדַע אֶת־רְצוֹן אֲדֹנָיו וְלֹא הֵכִין
וְלֹא־עָשָׂה כִּרְצוֹנוֹ יֻכֶּה מַכּוֹת 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 strucken with many blows,"

‹47› ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ
καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·

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."

---

מח וְהָאִישׁ אֲשֶׁר לֹא יָדַע וַיַּעַשׂ דְּבָרִים רְאוּיִם לְמַכּוֹת יֻכֶּה מְעַט
כִּי כָל־אֲשֶׁר נִתַּן לוֹ הַרְבֵּה יִדָּרֵשׁ מִמֶּנּוּ וְאֲשֶׁר הִפְקִידוּ בְיָדוֹ הַרְבֵּה יִשְׁאֲלוּ מִמֶּנּוּ׃

מחוַאֲשֶׁר לֹא־יָדַע וְעָשָׂה דְּבָרִים אֲשֶׁר הוּא חַיָּב
עֲלֵיהֶם מַכּוֹת לֹא־יֻכֶּה כִּי אִם־מְעָט כִּי כָל־אִישׁ
אֲשֶׁר נִתַּן־לוֹ הַרְבֵּה דָּרוֹשׁ יִדָּרֵשׁ מִמֶּנּוּ הַרְבֵּה
וַאֲשֶׁר הִפְקִידוּ בְיָדוֹ הַרְבֵּה יִשְׁאֲלוּ מֵאִתּוֹ 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 πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ,
καὶ ᾧ παρέθεντο πολύ, 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."**

---

:אֵשׁ לְהַשְׁלִיךְ בָּאתִי אֲנִי וּמַה־אֶחְפָּץ כִּי כְבָר בָּעֲרָה 49

מטאֲנִי בָּאתִי לְשַׁלַּח אֵשׁ בָּאָרֶץ וּמַה־חָפַצְתִּי כִּי כְבָר בָּעֲרָה׃

**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 ἦλθον 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."**

---

:אֲלֵיהֶם־עַד כַּמָּה וְאֵיךְ אֶחָת טְבִילָה לִי וְיֵשׁ 50

נוְיֵשׁ לִי לְהִטָּבֵל טְבִילָה אֶחָת וּמַה־יֵּצֶר לִי עַד כִּי־תִכָּלֶה׃

**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."

---

51 אֲהַלְמִרִים אַתֶּם שֶׁבָּאתִי לָתֵת שָׁלוֹם בָּאָרֶץ אֲנִי אֹמֵר לָכֶם לֹא
כִּי אִם־מַחֲלֹקֶת׃

**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."

---

52 כִּי מֵעַתָּה חֲמִשָּׁה בְּבַיִת אֶחָד יֵחָלְקוּ שְׁלֹשָׁה עַל־שְׁנַיִם
וּשְׁנַיִם עַל־שְׁלֹשָׁה׃

**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 ἑνὶ οἴκῳ διαμεμερισμένοι,
τρεῖς 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."

---

53 הָאָב יֵחָלֵק עַל־הַבֵּן וְהַבֵּן עַל־הָאָב הָאֵם עַל־הַבַּת
וְהַבַּת עַל־הָאֵם הֶחָמוֹת עַל־הַכַּלָּה וְהַכַּלָּה עַל־הֶחָמוֹת׃

**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 πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί,
μήτηρ ἐπὶ τὴν θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα,
πενθερὰ 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.

---

54 וַיֹּאמֶר גַּם אֶל־הֲמוֹן הָעָם כִּרְאֹתְכֶם אֶת־הֶעָב עֹלֶה בַּמַּעֲרָב
וַאֲמַרְתֶּם 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› Ἔλεγεν δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε [τὴν] νεφέλην ἀνατέλλουσαν
ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι Ὄμβρος 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."

---

55 וְאִם־נָשָׁבָה רוּחַ הַנֶּגֶב תֹּאמְרוּ הִנֵּה חֹם בָּא וְגַם יָבוֹא׃

**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."

---

נו הַחֲנֵפִים יֹדְעִים אַתֶּם לִבְחֹן אֶת־פְּנֵי הָאָרֶץ וְהַשָּׁמַיִם
וְאֶת־הָעֵת הַזֹּאת אֵיךְ לֹא תִבְחֲנוּ 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?"

---

׃אֶת זֹאת הָעֵת וְאֵיךְ לֹא תִבְחֲנוּ אֹתָהּ 57

נז מַדּוּעַ מֵעַצְמְכֶם אֵינְכֶם דָּנִים דִּין אֱמֶת׃

**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 ἀφ' 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?"

---

׃אֶת זֹּאת הָעֵת־לָךְ יָשְׁרוּ עַל־עַצְמָם לָמָּה אֵינָם שָׁפְטִים עַל־הַנָּכוֹן 58
עִם־אִישׁ רִיבְךָ בַּדֶּרֶךְ פֶּן־יִסְחַב אוֹתְךָ אֶל־הַשֹּׁפֵט וְהַשֹּׁפֵט
יִמְסָרְךָ אֶל־הַשּׁוֹטֵר וְהַשּׁוֹטֵר יַשְׁלִיכְךָ אֶל־בֵּית הַכֶּלֶא׃

נח כִּי בְּלֶכְתְּךָ אֶל־הַשַּׁר עִם־אִישׁ רִיבֶךָ הִשְׁתַּדֵּל לְהִנָּצֵל
מִמֶּנּוּ בְּעוֹדְךָ בַדֶּרֶךְ פֶּן־יִסְחַב אוֹתְךָ אֶל־הַשֹּׁפֵט וְהַשֹּׁפֵט
יִמְסָרְךָ אֶל־הַשּׁוֹטֵר וְהַשּׁוֹטֵר יַשְׁלִיכְךָ אֶל־בֵּית הַכֶּלֶא׃

**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› ὡς 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 φυλακήν.

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."

---

59 ‏ש֣וּ֗ע ׳אֲנִי֙ אֹמֵ֣ר לְךָ֔ לֹ֥א תֵצֵ֖א מִשָּׁ֑ם
:עַ֚ד אִם־שִׁלַּ֣מְתָּ גַּ֔ם אֶת־הַפְּרוּטָ֖ה הָאַחֲרוֹנָֽה׃ 59

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."

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## Chapter 13

א ‏בָּעֵ֣ת הַהִ֗יא וַיִּגִּ֤ידוּ לוֹ֙ אֶת־דְּבַ֔ר
:הַגְּלִילִ֑ים אֲשֶׁ֣ר עֵרַ֥ב פִּילָטוֹס דָּמָ֖ם עִם־זִבְחֵיהֶֽם׃ 1

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› Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ
περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πιλᾶτος 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.

---

ב ‏וַיַּ֣עַן יֵשׁ֗וּעַ וַיֹּ֤אמֶר אֲלֵהֶם֙ הֲתַחְשְׁב֣וּן
אַתֶּ֔ם כִּ֣י הַגְּלִילִ֔ים הָיוּ֙ חַטָּאִ֣ים יוֹתֵ֔ר מִכָּל־הַגְּלִילִ֖ים
:כִּ֥י כָ֖כָה סָבְלוּ׃ 2

ב וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם הַאֹמְרִים אַתֶּם שֶׁהַגְּלִילִים
הָאֵלֶּה הָיוּ חַטָּאִים מִכָּל־אַנְשֵׁי הַגָּלִיל כִּי מִצְאָם 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** Ow answered and said to them, "Are you saying that these Galileans were worse sinners than all Galilean men because they suffered like this matter?"

‹2› καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ
παρὰ 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?"

---

3 ׃אָבַדְתֶּם כֻּלְּכֶם כֵּן אִם־לֹא תָּשׁוּבוּ גַּם־אַתֶּם כֻּלְּכֶם אֹמֵר אֲנִי לָכֶם אִם־לֹא 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 μετανοῆτε πάντες ὁμοίως ἀπολεῖσθε.

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."

---

4 ׃יְרוּשָׁלַם בִּישְׁבֵי הָאֲנָשִׁים מִכָּל־אֲשֵׁמִים הָיוּ שָׁהֵם אֹמְרִים אַתֶּם הַעֹמְדִים עַל־הַגָּדֹל בְּשִׁלֹחַ וַיְמִיתֵם
עֲלֵיהֶם הַמִּגְדָּל נָפַל אֲשֶׁר הָהֵם שִׁמְנָה הֶעָשָׂר אֵלֶּה אוֹ ד

**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 Ἰερουσαλήμ;

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 opheiletai egenonto
do you think that they were sinners
para pantas tous anthrōpous tous katoikountas Ierousalēm?
above all the men living in Jerusalem?"

---

5 ׃אָבַדְתֶּם כֻּלְּכֶם כֵּן אִם־לֹא תָּשׁוּבוּ גַּם־אַתֶּם כֻּלְּכֶם אֹמֵר אֲנִי לָכֶם אִם־לֹא ה

:תֹאבֵדוּ כֻּלְּכֶם גַּם־אַתֶּם תָּשׁוּבוּ אִם־לֹא

ה לֹא כִּי־אֹמֵר אֲנִי לָכֶם

אִם־לֹא תָּשׁוּבוּ גַּם־אַתֶּם כֻּלְּכֶם תֹּאבֵדוּ׃

**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 μετανοῆτε πάντες ὡσαύτως ἀπολεῖσθε.

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."

---

:אֹתוֹ אֹבֵד הִנֵּה שָׁלֹשׁ־שָׁנִים זֶה בָּאתִי וּפְרִי לֹא־מָצָאתִי בְּתוֹךְ־גַּפְנוֹ נְטוּעָה תְאֵנָה אֶחָד אִישׁ לוֹ הָיְתָה־זֹּאת וַיֹּאמֶר מְשָׁלוֹ וַיִּשָּׂא ו

וַיָּבֹא לְבַקֵּשׁ־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› Ἔλεγεν δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.

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."

---

:אֹתָהּ לָמָּה־זֶּה תַּשְׁחִית אֶת הָאֲדָמָה׃ז וַיֹּאמֶר אֶל־הַכֹּרֵם הִנֵּה־זֶה שָׁלֹשׁ שָׁנִים אָנֹכִי בָּא לְבַקֵּשׁ

פְּרִי בְּתְאֵנָה הַזֹּאת וְלֹא מָצָאתִי כְּרֹת אוֹתָהּ לָמָּה־זֶּה

**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, Ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον [οὖν] αὐτήν, ἱνατί 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?'"

---

8 ויען ויאמר אליו אדני הניחה אתה עוד השנה הזאת
עד אשר־אעזקתיה ושמתי דמן לה׃

**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 αὐτὴν καὶ τοῦτο τὸ ἔτος,
ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια,

8 ho de apokritheis legei autō, Kyrie, aphes 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."

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9 ואולי תעשה פרי ואם־לא תעשה וכרתה אתה בשנה האחרת׃

**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› κἂν 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."

---

10 ויהי הוא מלמד ביום השבת בבית כנסת אחד׃

**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 σάββασιν.

10 Ēn de didaskōn en mią tōn synagōgōn en tois sabbasin.
Now He was teachding in one of the synagogues on the Sabbath.

---

11 והנה אשה אשר־היתה לה רוח חלי שמנה עשרה שנה והיתה כפופה
ולא יכלה להזקף למעלה׃

יא וְהִנֵּה אִשָּׁה אֲשֶׁר בָּהּ רוּחַ־חֳלִי כִּשְׁמֹנֶה עֶשְׂרֵה שָׁנָה
וְהִיא כְּפוּפָה 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 γυνὴ 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 sygkyptousa kai mē dynamenē anakuuai eis to panteles.
and she was being bent double and not being able to stand upright completely.

---

:ʸʷʳᶜᴮʸ ʸʷʳᶜᴮᶟ ᶟwᶜ ᶟᶜ ᵠʸᶜʸᵠ ᶟʷʳᶜ ᶜᵠᵠʷᵠ ᵒwᵠᶟʷ ᶜᵠʷᵠ 12

יב וַיַּרְא יְהוֹשֻׁעַ וַיִּקְרָא אֵלֶיהָ וַיֹּאמֶר לָהּ אִשָּׁה הֻחָלְצִי מֵחֳלְיֵךְ׃

**12. wayar' Yahushuà wayiq'ra' 'eleyah wayo'mer lah 'ishah hechal'tsi mechal'ye'k.**

**Luke13:12** ᵒwᵠᶟʷ saw and called to her. He said to her,
"Woman, be freed from your disease."

‹12› ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ,
Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου,

12 idōn de autēn ho Iēsous prosephōnēsen kai eipen autē̜,
having seen her, Yahushua called out and said to her,
Gynai, apolelysai tēs astheneias sou,
"Woman, you have been set free from your illness,"

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ᶟᵠᵠ ᵒᵠᵠʸᵠ ᶟʷᶜᵒ ᵠʷᶜᵠʷ ᵠʷᵠᵠʷ 13
:ʸʷᶟᶜᵠᶟ-ᵡᵡ ᴮᵠwᵡᵠ ᵠᵠᵠᵒᵡᵡᵠ

יג וַיָּשֶׂם יָדָיו עָלֶיהָ וּכְרֶגַע קָמָה
וַתְּעוֹדֵד וַתְּשַׁבַּח 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 autē̜ 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.

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ʸoᵠʸ ᵡgwg ᵒwᵠᶟʷ ᵡᶨᵠ ᵠwᵡ-ᶜo ᵡᶠʸᶨᶟ wᵡᵠ ᶠoʸʸ 14

ויכעס ראש הכנסת על־אשר רפא יהושע בשבת ויען
ויאמר אל־העם ששת ימים הם אשר תעשה בהם מלאכה
באלה באו והרפאו ולא ביום השבת׃

**14. wayik'`as ro'sh hak'neseth `al-'asher ripa' Yahushuà 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 ΟΥΗΣΥ 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 Ἓξ 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 hēmerą tou sabbatou.
**On them therefore coming, be healed and not on the day of the Sabbath."**

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ישיב ויאמר אדני אליו החנף הלא יתיר איש מכם
בשבת את־שורו או את־חמרו מן־האבוס ויוליכהו להשקותו׃

**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?**

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אי ואת יהושע ויען ויאמר־אל העם ואמר אליהם

:ϗgwϡ ϯϮϬϤ ϡϬϫϮϤϡϮϯ ϤXX ϗϚϡ ϡϯw ϡϤwo ϡϯϯw

טז וְזֹאת אֲשֶׁר הִיא בַּת־אַבְרָהָם וַאֲשֶׁר הַשָּׂטָן אָסָרָה זֶה
שְׁמֹנֶה עֶשְׂרֵה שָׁנָה הֲלֹא תֻּתַּר מִמּוֹסְרוֹתֶיהָ בְּיוֹם 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 hēmerą tou sabbatou?
from this bond on the day of the sabbath?

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ϤϡϯϤΦXϯ־ϚϠ ϤϯϚϠϠ ϡϚϗϡ ϯϡϤϬϗϬϡ־Xϗ ϤϤϯϗϠ ϡϗϡϤ 17
:ϤϬϡ־ϚϿ XϤwoϚϡ XϤϗϚϚϚϡ־ϚϠ־ϚϿ ϯoϡ־ϚϠ ϦϯwϡϤ

יז וַיְהִי כְּאָמְרוֹ אֶת־הַדְּבָרִים הָאֵלֶּה נִכְלְמוּ כָּל־מִתְקוֹמְמָיו
וַיִּשְׂמַח כָּל־הָעָם עַל־כָּל־הַנִּפְלָאוֹת הַנַּעֲשׂוֹת 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 κατῃσχύνοντο 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.

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:ϡϯϚwϤϗ ϡϤ־ϚϠ ϤϤϡϚϗϡ XϤϯϚϤ ϡϤϤϠ ϡϤϚ ϠϤϗϠ 18

יח וַיֹּאמֶר לְמָה דּוֹמָה מַלְכוּת הָאֱלֹהִים וְאֶל־מָה אַמְשִׁילֶנָּה׃

**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› Ἔλεγεν οὖν, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ καὶ τίνι ὁμοιώσω αὐτήν;

18 Elegen oun, Tini homoia 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?"

---

:ּוְגַנּוֹ שָׁלַךְ וַיִּגְדַּל וַיְהִי לְעֵץ וַיָּעוֹפוּ עוֹף הַשָּׁמַיִם וַיִּתְקַנְּנוּ בַּעֲנָפָיו 19

יט דּוֹמֶה הִיא לְגַרְגַּר שֶׁל־חַרְדָּל אֲשֶׁר לְקָחוֹ אִישׁ וַיְשִׂימֵהוּ בְגַנּוֹ
וַיְיִצְמַח וַיְהִי לְעֵץ גָּדוֹל וְעוֹף הַשָּׁמַיִם יְקַנְּנוּ בַּעֲנָפָיו׃

**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› ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

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."

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:עוֹד אֶל־מָה אֲדַמֶּה אֶת מַלְכוּת הָאֱלֹהִים 20

כ וַיֹּאמֶר עוֹד אֶל־מָה אֲדַמֶּה 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, Τίνι 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?"

---

:וְכֻלּוֹ הִתְחַמֵּץ עַד אֲשֶׁר־יֶחְמַץ קֶמַח שְׁלֹשׁ סְאִים אֲשֶׁר לְקָחַתּוּ אִשָּׁה 21

כא דּוֹמֶה הִיא לִשְׂאֹר אֲשֶׁר לְקָחַתּוּ אִשָּׁה
וַתִּטְמְנֵהוּ בִּשְׁלֹשׁ סְאִים קֶמַח עַד אֲשֶׁר־יֶחְמַץ כֻּלּוֹ׃

**21. domah hi' lis'or 'asher l'qachatu 'ishah watit'm'nehu bish'lsh 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› ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ [ἐν]έκρυψεν
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 aleurou sata tria heōs hou ezymōthē holon.
in wheat flour three measures until the whole batch was leavened."

---

22 וַיַּעֲבֹר בֶּעָרִים וּבַכְּפָרִים עָבוֹר וְלַמֵּד
וַיֵּלֶךְ לְדַרְכּוֹ לָבוֹא יְרוּשָׁלַיִם׃

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 Ἰεροσόλυμα.

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.

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23 וַיֹּאמֶר אֵלָיו אִישׁ אֲדֹנֵינוּ הַמְעַט הֵם הַנּוֹשָׁעִים׃

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 σῳζόμενοι; 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,

---

24 וַיֹּאמֶר אֲלֵיהֶם הִתְאַמְּצוּ לָבוֹא בַּפֶּתַח הַצָּר
כִּי־אֹמֵר אֲנִי לָכֶם רַבִּים יְבַקְשׁוּ לָבוֹא וְלֹא יוּכָלוּ׃

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."

---

:ׁשָׂאֵל ׁשָׂרָה־אֵת ׁשָׂרָה ׁשָׂחַק ׁשָׂרָה ׁשָׂמַח ׁשָׂכָר ׁשָׂנֵא ׁשָׂלַח 25

כה מִיּוֹם אֲשֶׁר יָקוּם בַּעַל הַבַּיִת וְסָגַר אֶת־הַדֶּלֶת וְתָחֵלּוּ
לַעֲמֹד בַּחוּץ וְלִדְפֹּק עַל־הַדֶּלֶת לֵאמֹר אֲדֹנֵינוּ פְּתַח־לָנוּ
וְעָנָה וְאָמַר אֲלֵיכֶם אֵינֶנִּי יוֹדֵעַ אֶתְכֶם מֵאַיִן אַתֶּם׃

**25. miyom 'asher yaqum ba`al habayith w'sagar 'eth-hadaleth 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 ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, ἄνοιξον 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.

'I do not know you from where you are.'"

---

:ׁשָׂנֵא ׁשָׂרָה־אֵת ׁשָׂתָה ׁשָׂכַר ׁשָׂמַח ׁשָׂחַק ׁשָׂרָה ׁשָׂאֵל 26

כו אָז תָּחֵלּוּ לֵאמֹר הֲלֹא אָכַלְנוּ וְשָׁתִינוּ לְפָנֶיךָ
וּבִרְחֹבוֹתֵינוּ לִמַּדְתָּ׃

**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 ἐδίδαξας·

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."

---

ישׁ יאמר אני אמר לכם איננּי יודע אתכם מאין אתּם 27
סורו ממּני כל־פּעלי האון׃

כז וְיֹאמַר אֲנִי אֹמֵר לָכֶם אֵינֶנִּי יוֹדֵעַ אֶתְכֶם מֵאַיִן אַתֶּם
סוּרוּ מִמֶּנִּי כָּל־פֹּעֲלֵי 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 [ὑμᾶς] πόθεν ἐστέ·
ἀπόστητε 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.'"

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שׁם־אב ישׁק ויעקב כּל־הנּביאים במלכות האלהים 28
ואתּם מגרשׁים החוצה׃

כח וְשָׁם תִּהְיֶה הַיְלָלָה וַחֲרֹק הַשִּׁנַּיִם כַּאֲשֶׁר תִּרְאוּ אֶת־אַבְרָהָם
וְיִצְחָק וְיַעֲקֹב וְאֶת־כָּל־הַנְּבִיאִים בְּמַלְכוּת הָאֱלֹהִים
וְאַתֶּם מְגֹרָשִׁים הַחוּצָה׃

**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 ὄψησθε Ἀβραὰμ
καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
ὑμᾶς 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 basileią tou theou, hymas de ekballomenous exō.
in the Kingdom of Elohim. But you being thrown out outside."

---

ישׁעיהוּ ישׁם ישׁוּ ישׁבי ישׂראל ישׁוּע ישׁ 29
ישׁעיהוּ אחרי־כן׃

כט וְיָבֹאוּ מִמִּזְרָח וּמִמַּעֲרָב וּמִצָּפוֹן וּמִדָּרוֹם
וְיָסֵבּוּ בְּמַלְכוּת 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 anatolōn kai dysmōn kai apo borra kai notou
"And they shall come from east and west and from north and south
kai anaklithēsontai en tē basileią tou theou.
and they shall recline at table in the Kingdom of Elohim."

---

ל וְהִנֵּה יֵשׁ אַחֲרוֹנִים אֲשֶׁר יִהְיוּ רִאשׁוֹנִים
וְרִאשׁוֹנִים אֲשֶׁר יִהְיוּ אַחֲרוֹנִים׃

**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."

---

לא בַּיּוֹם הַהוּא נִגְּשׁוּ מִן־הַפְּרוּשִׁים וַיֹּאמְרוּ אֵלָיו צֵא
וְלֵךְ מִזֶּה כִּי הוֹרְדוֹס מְבַקֵּשׁ לְהָרְגֶךָ׃

**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,
Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι.

31 En autē tē hōrą 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."

לב וַיֹּאמֶר אֲלֵיהֶם לְכוּ וְאִמְרוּ אֶל־הַשּׁוּעָל
הַזֶּה הִנְנִי מְגָרֵשׁ שֵׁדִים 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 εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια 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."

לג אֲבָל הָלוֹךְ אֵלֵךְ הַיּוֹם וּמָחָר וּמִמָּחֳרָתוֹ
כִּי לֹא־יִתָּכֵן אֲשֶׁר יֹאבַד נָבִיא מִחוּץ לִירוּשָׁלַם׃

**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 Ἰερουσαλήμ.

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."

לד יְרוּשָׁלַיִם יְרוּשָׁלַיִם הַהֹרֶגֶת אֶת־הַנְּבִיאִים

וְהַסּוֹקֶלֶת אֶת־הַנִּשְׁלָחִים אֵלֶיהָ כַּמָּה פְּעָמִים חָפַצְתִּי לְקַבֵּץ
אֶת־בָּנַיִךְ כַּאֲשֶׁר תְּקַבֵּץ הַתַּרְנְגֹלֶת אֶת־אֶפְרוֹחֶיהָ תַּחַת כְּנָפֶיהָ
וְאַתֶּם לֹא אֲבִיתֶם׃

**34. Y'rushalayim Y'rushalayim hahoregeth 'eth-han'bi'im**
**w'hasoqeleth 'eth-hanish'lachim 'eleyah kameh ph'`amim chaphats'ti**
**l'qabets 'eth-banayi'k ka'asher t'qabets hatar'n'goleth**
**'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› Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου
ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.
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."

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ꤢꤟꤡ־ꤢꤘ ꤘꤘꤒ ꤡꤘꤟ ꤢꤒꤟꤡ (ꤘꤘw) ꤘꤘꤒ ꤖꤟꤊꤢ ꤘꤘꤟꤢꤖ ꤢꤘꤢ 35
׃ꤢꤢꤢꤢ ꤘwꤖ ꤟꤖꤢ ꤘꤢꤡꤖ ꤡꤡꤘꤟꤟ ꤡwꤟ ꤟꤊꤢ ꤟꤡꤖ־꤇ꤊ ꤢꤒꤡꤟꤡꤟ ꤟꤒ

לה הִנֵּה בֵיתְכֶם יֵעָזֵב לָכֶם (שָׁמֵם) וַאֲנִי אֹמֵר לָכֶם כִּי־רָאֹה
לֹא תִרְאוּנִי עַד־בּוֹא הָעֵת אֲשֶׁר תֹּאמְרוּ בָּרוּךְ 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 ꤢꤘꤢꤢ!'"

‹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.'"

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## Chapter 14

ꤘꤢwꤟꤡꤘꤢ ꤢwꤢꤡꤘ ꤀꤁ꤢ ꤢꤢꤘ־ꤗꤢ ꤢgwꤘ ꤟꤢꤘꤘ ꤢꤢꤘꤟ 1

:לָהֶם לֶאֱכֹל וְהֵמָּה אֹרְבִים לוֹ

א וַיְהִי בְּבֹאוֹ בַשַּׁבָּת אֶל־בֵּית אֶחָד מֵרָאשֵׁי הַפְּרוּשִׁים
לֶאֱכֹל לֶחֶם וְהֵמָּה אֹרְבִים 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
tinos 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.

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:מַיִם מִמְּלֹא גּוּפוֹ צָבָה אֲשֶׁר לְפָנָיו אֶחָד אִישׁ וְהִנֵּה ב

**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 ἄνθρωπός 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.

---

:וַיַּחֲרִישׁוּ אִם־לֹא בַשַּׁבָּת לְרַפֹּא הַמֻּתָּר וַיֹּאמֶר אֶל־הַחֲכָמִים וְאֶל־הַפְּרוּשִׁים לֵאמֹר וַיַּעַן יְהוֹשֻׁעַ ג

**3. waya`an Yahushuà wayo'mer 'el-hachakamim w'el-haP'rushim le'mor hamutar lir'po' baShabbat 'im-lo' wayacharishu.**

**Luke14:3** Οὗτος answered and said to the sages and to the Prushim, saying,
"Is it permitted to heal on the Shabbat, or not?" And they were silent.

‹3› καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων,
Ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ;

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?"

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:וַיְרַפְּאֵהוּ וַיְשַׁלְּחֵהוּ 4 ד וַיֹּאחֶז־בּוֹ

**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 ἡσύχασαν. 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.

---

:חָמֹרוֹ אוֹ שׁוֹרוֹ יִפּוֹל אֶל־הַבְּאֵר וְלֹא־יְמַהֵר לְהַעֲלוֹתוֹ בְּיוֹם הַשַּׁבָּת 5 ה וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם מִי בָכֶם הָאִישׁ אֲשֶׁר

**5. waya`an wayo'mer 'aleyhem mi bakem ha'ish 'asher chamoro 'o shoro yipol 'el-hab'er w'lo'-y'maher l'ha`alotho 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 ἀναspάσει 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 hēmerą tou sabbatou?
and not immediately shall lift out him on the day of the Sabbath?"

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:לְהָשִׁיב דָּבָר 6 ו וְלֹא יָדְעוּ

**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.

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:וַיְשַׁלְּחֵם אֲלֵיהֶם 7 ז וַיִּשָּׂא מְשָׁלוֹ אֶל־הַקְּרוּאִים בִּרְאוֹתוֹ אֶת־אֲשֶׁר בָּחֲרוּ לָהֶם לָשֶׁבֶת בְּרֹאשׁ

**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› Ἔλεγεν 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.

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8 ואתה אל־תשב בראש
פן־יקרא שמה איש נכבד ממך׃

ח כִּי־יִקְרָא אֹתְךָ אִישׁ אֶל־הַחֲתֻנָּה אַל־תֵּסֵב בְּרֹאשׁ
פֶּן־יִקָּרֵא שָׁמָּה אִישׁ נִכְבָּד מִמֶּךָּ׃

**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› Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν,
μήποτε ἐντιμότερός σου ᾖ 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 ē keklēmenos hyp' autou,
lest a more distinguished person than you may have been invited by him."

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9 ובא המקרא לך ולו ואמר אליך פנה מקום לזה
ואז תקום בכלמה לשבת במקום האחרון׃

ט וּבָא הַמְקָרֵא לְךָ וְלוֹ וְאָמַר אֵלֶיךָ פַּנֵּה מָקוֹם לָזֶה
וְאָז תָּקוּם בְּכִלָּמָה לָשֶׁבֶת בַּמָּקוֹם הָאַחֲרוֹן׃

**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 αἰσχύνης 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.'"

יֹלֵךְ אַתָּה אַבָּא יוֹסֵף הַצַּדִּיק שֶׁתִּשְׁמֹר אֶת מִרְיָם אִשְׁתְּךָ שֶׁהֲרֵי הַנִּכְנָס בָּהּ מֵרוּחַ הַקֹּדֶשׁ הוּא׃ 10
וְכִי תִקָּרֵא לְךָ וְהָסֵב בַּמָּקוֹם הָאַחֲרוֹן לְמַעַן יָבֹא הַקּוֹרֵא לְךָ
וְאָמַר אֵלֶיךָ אֲהוּבִי עֲלֵה לְמַעְלָה מִזֶּה
וְהָיָה־לְךָ כָּבוֹד לִפְנֵי הַמְסֻבִּים עִמָּךְ׃

**10. w'ki 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 κεκληκώς 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."

כִּי כָּל־הַמְרוֹמֵם עַצְמוֹ יִשָּׁפֵל וְהַמַּשְׁפִּיל אֶת עַצְמוֹ יְרוֹמָם׃ 11

**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.

וְגַם אֶל־הָאִישׁ אֲשֶׁר קָרָא לוֹ אָמַר כִּי תַעֲשֶׂה סְעוּדַת צָהֳרַיִם 12
אוֹ סְעוּדַת עֶרֶב אַל־תִּקְרָא לְאֹהֲבֶיךָ וּלְאַחֶיךָ וְלִקְרוֹבֶיךָ

וְלִשְׁכֵנֶיךָ הָעֲשִׁירִים פֶּן־יִקְרְאוּךָ גַּם־הֵמָּה וְהָיָה לְךָ לְשִׁלּוּם׃

**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› Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας
πλουσίους, 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 antikalesōsin se kai genētai antapodoma soi.
lest also they should invite in return you and it become repayment to you.

---

יג אֲבָל כִּי־תַעֲשֶׂה מִשְׁתֶּה קְרָא הָעֲנִיִּים וְהַנִּדְכָּאִים
וְהַפִּסְחִים 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 πτωχούς, ἀναπείρους, χωλούς, τυφλούς·

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;

---

יד וְאַשְׁרֶיךָ בַּאֲשֶׁר אֵין־לָהֶם לְשַׁלֵּם־לָךְ
כִּי יְשֻׁלַּם לְךָ בִּתְחִיַּת הַצַּדִּיקִים׃

**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.”

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טו וַיִּשְׁמַע אֶחָד מִן־הַמְּסֻבִּים אֶת־הַדָּבָר הַזֶּה
וַיֹּאמֶר אֵלָיו אַשְׁרֵי הָאוֹכֵל 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 basileiạ tou theou.
“Blessed is he who shall eat bread in the kingdom of Elohim.”

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טז וְהוּא אָמַר אֵלָיו אִישׁ אֶחָד עָשָׂה סְעוּדָה גְּדוֹלָה
וַיִּקְרָא לָרַבִּים׃

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 πολλούς
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,”

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יז וַיִּשְׁלַח אֶת־עֲבָדָיו לְעֵת הַסְּעוּדָה אֶל־הַקְּרוּאִים לֵאמֹר

בֹּאוּ כִּי־הַכֹּל מוּכָן׃

**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 ἕτοιμά ἐστιν.

17 kai apesteilen ton doulon autou tē hōrą tou deipnou eipein
"and he sent his servant at the hour of the dinner to say
tois keklēmenois, Erchesthe, hoti ēdē hetoima estin.
to the ones having been invited, 'Come, because now it is ready."

---

יחוַיָּחֵלּוּ כֻלָּם יַחְדָּו לְהִתְנַצֵּל וַיֹּאמֶר אֵלָיו הָרִאשׁוֹן שָׂדֶה קָנִיתִי
וְהָלֹא אֵצֵא לִרְאוֹתוֹ אֲבַקֶּשׁ מִמְּךָ נַקְנִי׃

**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, Ἀγρὸν ἠγόρασα
καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.

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 parēţēmenon.
I ask you, have me having been excused.'"

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יטוְאַחֵר אָמַר חֲמֻשֶּׁת צִמְדֵי־בָקָר קָנִיתִי
וְאֲנִי הֹלֵךְ לִבְחֹן אוֹתָם אֲבַקֶּשׁ מִמְּךָ נַקְנִי׃

**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 ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά·
ἐρωτῶ σε, ἔχε με παρῃτημένον.

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 parēţēmenon.
I ask you, have me having been excused.

---

:אֲנִי שָׁאֲלֶךָ חָשְׁבֵנִי כִּמְבֻקָּשׁ 20

כ וְאַחֵר אָמַר אִשָּׁה לָקַחְתִּי וּבִגְלַל 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."

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וְיָבֹא הָעֶבֶד וַיַּגֶּד אֶת־הַדְּבָרִים הָאֵלֶּה לַאדֹנָיו וַיִּקְצֹף
בַּעַל הַבַּיִת וַיֹּאמֶר אֶל־עַבְדּוֹ מַהֵר צֵא אֶל־רְחֹבוֹת הָעִיר
וְאֶל־חוּצוֹתֶיהָ וְהָבֵא הֵנָּה אֶת־הָעֲנִיִּים וְאֶת־הַנִּדְכָּאִים
וְאֶת־הָעִוְרִים וְאֶת־הַפִּסְחִים׃ 21

**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,
Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως
καὶ τοὺς πτωχοὺς καὶ ἀναπείρους 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."

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:וַיֹּאמֶר עֲבָדְךָ עָשָׂה כַּאֲשֶׁר צִוִּיתָנִי וְעוֹד יֶשׁ־מָקוֹם 22

כב וַיֹּאמֶר הָעֶבֶד אֲדֹנִי כַּאֲשֶׁר צִוִּיתָ כֵּן נַעֲשָׂה וְיֶשׁ־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."**

---

כג וַיֹּאמֶר הָאָדוֹן אֶל־הָעֶבֶד צֵא אֶל־הַדְּרָכִים וְאֶל־הַגְּדֵרוֹת
וּפְצֹר בָּהֶם לָבוֹא לְמַעַן יִמָּלֵא בֵיתִי׃

**23. wayo'mer ha'adon 'el-ha`abed 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 δοῦλον, Ἔξελθε 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 anagkason eiselthein, hina gemisthē mou ho oikos;**
**and urge them to come in, in order that may be filled my house."**

---

כד כִּי אֲנִי אֹמֵר לָכֶם אֵין אֶחָד מִן־הָאֲנָשִׁים הַקְּרוּאִים הָהֵם
אֲשֶׁר יִטְעַם סְעוּדָתִי׃

**24. ki 'ani 'omer lakem 'eyn 'echad min-ha'anashim haq'ru'im hahem**
**'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 γεύσεταί 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 וַיֵּלְכוּ עִמּוֹ הֲמוֹן עָם וַיִּפֶן וַיֹּאמֶר אֲלֵיהֶם׃

כהוַהֲמוֹן עַם־רַב הֹלְכִים אִתּוֹ וַיִּפֶן 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,

---

26 ‏אִם־יָבוֹא אֵלַי וְלֹא יִשְׂנָא אֶת־אָבִיו וְאֶת־אִמּוֹ
וְאֶת־אִשְׁתּוֹ וְאֶת־בָּנָיו וְאֶת־אֶחָיו וְאֶת־אַחְיֹתָיו
וְאַף גַּם־אֶת־נַפְשׁוֹ לֹא יוּכַל לִהְיוֹת תַּלְמִידִי׃

כו

**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 πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα
καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς ἔτι τε
καὶ τὴν ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί 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 gynaika 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."

---

27 ‏אֲשֶׁר לֹא יִשָּׂא אֶת־צְלוּבוֹ
וּבָא אַחֲרַי לֹא יוּכַל לִהְיוֹת תַּלְמִידִי׃

כז

**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 εἶναί 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."

---

כח כִּי מִי מִכֶּם הֶחָפֵץ לִבְנוֹת מִגְדָּל לֹא יֵשֵׁב רִאשׁוֹנָה
וִיחַשֵּׁב אֶת־הַהוֹצָאוֹת אִם־הַשֵּׂג תַּשִּׂיג 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 οἰκοδομῆσαι
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?"

---

כט פֶּן־יְיַסֵּד וְלֹא־יוּכַל לְכַלֹּתוֹ
וְהָיָה כָּל־רֹאָיו יָקוּמוּ וְלָעֲגוּ־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"

---

ל הָאִישׁ הַזֶּה הֵחֵל לִבְנוֹת וְלֹא יָכֹל 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."

---

אוֹ מִי־הוּא הַמֶּלֶךְ הַקָּם לְהִתְגָּרוֹת מִלְחָמָה בְּמֶלֶךְ אַחֵר
וְלֹא יֵשֵׁב בָּרִאשׁוֹנָה וְיִתְיָעֵץ אִם־יוּכַל לַעֲרֹךְ בַּעֲשֶׂרֶת
אֲלָפִים לִקְרַאת הַבָּא עָלָיו בְּעֶשְׂרִים אָלֶף׃

**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’th 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 ἑτέρῳ βασιλεῖ συμβαλεῖν
εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται 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?”

---

וְאִם־לֹא יוּכַל וְשָׁלַח אֵלָיו מַלְאָכִים בְּעוֹדֶנּוּ מֵרָחוֹק 32
לְבַקֵּשׁ שָׁלוֹם׃

**32. w’im-lo’ yukal w’shalach ‘elayu mal’akim b’`odenu merachoq 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, ἔτι 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
erōtą ta pros eirēnēn.
he asks the terms for peace.”

---

כֵּן כָּל־אִישׁ מִכֶּם אֲשֶׁר לֹא־יַעֲזֹב כָּל־קִנְיָנָיו לֹא יוּכַל 33
לִהְיוֹת תַּלְמִידִי׃

**33. w’ken kal-‘ish mikem ‘asher lo’-ya`azob kal-qin’yanayu lo’ yukal lih’yoth 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 εἶναί 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."

---

:ךָתְלַכֵּת אֹוַה ךָלְמַה לַכְתִּי אֹלְו ךָלְמַה לַכְתִּי ידַ בֹוט 34

לד טוֹב הַמֶּלַח וְאִם הַמֶּלַח הָיָה תָּפֵל בַּמֶּה יְתֻקַּן׃

**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?"

---

:וֹמְשַׁי וֹמְשׁ ךְלֵי אֹלְו עַמְשִׁי עַמְשׁ ׁשֵא רֲשֲא 35
לה גַּם לָאֲדָמָה גַּם לַדֹּמֶן לֹא יִצְלַח הַחוּצָה יַשְׁלִיכֻהוּ
מִי אֲשֶׁר אָזְנַיִם לוֹ לִשְׁמֹעַ יִשְׁמָע׃

**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 εὔθετόν 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."

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## Chapter 15

:וֹעַמְשִׁל תוֹאטַחַהַו תוֹסְכֹמַה־לָכ־לֵא וּשְׁנֹלְו וּאְבָקְנ ׁשֵדֹקְב יהִיַו 1

א וַיְהִי בְּקָרְבּ אֵלָיו כָּל־הַמּוֹכְסִים וְהַחַטָּאִים 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.

---

2 וְיִלֹּונוּ הַפְּרוּשִׁים וְהַסּוֹפְרִים לֵאמֹר הָאִישׁ הַזֶּה מְקַבֵּל
אֶת־הַחַטָּאִים וְאֹכֵל אִתָּם׃

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 οἵ 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 synesthiei autois.
this one welcomes sinners and eats with them.

---

3 וַיִּשָּׂא אֶת־הַמָּשָׁל הַזֶּה וַיֹּאמַר אֲלֵיהֶם׃

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,

---

4 מִי בָכֶם הָאִישׁ אֲשֶׁר־לוֹ מֵאָה כְבָשִׂים וְאָבַד לוֹ אֶחָד מֵהֶם
וְלֹא יִטּוֹשׁ אֶת־הַתִּשְׁעִים וְתִשְׁעָה בַּמִּדְבָּר
וְהָלַךְ אַחֲרֵי הָאֹבֵד עַד כִּי־יִמְצָאֶהוּ׃

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
ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται
ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό;

4 Tis anthrōpos ex hymōn echōn hekaton 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 erēmǭ
is not leaving the ninety-nine in the wilderness
kai poreuetai epi to apolōlos heōs heurę̄ auto?
and goes for the one having been lost until he finds it?"

---

:אֹתוֹ יְשִׂימֵנוּ עַל־כְּתֵפָיו בְּשִׂמְחָה 5

ה וְהָיָה כְּמָצְאוֹ אֹתוֹ יְשִׂימֵנוּ עַל־כְּתֵפָיו בְּשִׂמְחָה׃

**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 εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων

5 kai heurōn epitithēsin epi tous ōmous autou chairōn
"and having found it he puts it on his shoulders rejoicing"

---

:שִׂמְחוּ אִתִּי כִּי מָצָאתִי אֶת־שֵׂיִי הָאֹבֵד 6
וּבָא אֶל־בֵּיתוֹ וְקָרָא לְאֹהֲבָיו וְלִשְׁכֵנָיו יַחַד לֵאמֹר

ו וּבָא אֶל־בֵּיתוֹ וְקָרָא לְאֹהֲבָיו וְלִשְׁכֵנָיו יַחַד לֵאמֹר
שִׂמְחוּ אִתִּי כִּי מָצָאתִי אֶת־שֵׂיִי הָאֹבֵד׃

**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 ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς,
Συγχάρητέ 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.'"

---

:אֹמֵר אֲנִי לָכֶם כֵּן שִׂמְחָה תִּהְיֶה בַּשָּׁמַיִם עַל־חוֹטֵא אֶחָד 7

ז אֹמֵר אֲנִי לָכֶם כֵּן שִׂמְחָה תִּהְיֶה בַּשָּׁמַיִם עַל־חוֹטֵא אֶחָד

אֲשֶׁר שָׁב יוֹתֵר מֵעַל־תִּשְׁעִים וְתִשְׁעָה צַדִּיקִים
אֲשֶׁר לֹא־יִצְטָרְכוּ לִתְשׁוּבָה׃

**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 ἑνὶ ἁμαρτωλῷ μετανοοῦντι
ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν 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 dikaiois hoitines ou chreian echousin metanoias.
than over ninety-nine righteous who no need have of repentence."

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ח אוֹ מִי הָאִשָּׁה אֲשֶׁר־לָהּ עֲשָׂרָה דַרְכְּמוֹנִים
וְאָבַד לָהּ הַדַּרְכְּמוֹן אֶחָד וְלֹא־תַדְלִיק נֵר
וּתְטַאטֵא אֶת־הַבַּיִת וּתְחַפֵּשׂ הֵיטֵב עַד כִּי־תִמְצָאֵהוּ׃

**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› Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα ἐὰν ἀπολέσῃ δραχμὴν μίαν,
οὐχὶ ἅπτει 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 haptei 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?"

---

ט וְהָיָה כְּמָצְאָהּ אוֹתוֹ תִּקְרָא לְרֵעוֹתֶיהָ וְלִשְׁכֵנוֹתֶיהָ לֵאמֹר
שִׂמְחָנָה אִתִּי כִּי מָצָאתִי אֶת הַדַּרְכְּמוֹן אֲשֶׁר אָבַד לִי׃

**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 εὑροῦσα συγκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα,
Συγχάρητέ 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."

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:ענקתיה עמי-שכנתי אשר-אבדתי עד אשר תמצאנה 10
כֵּן אֲנִי אֹמֵר לָכֶם תִּהְיֶה שִׂמְחָה לִפְנֵי מַלְאֲכֵי אֱלֹהִים
עַל־חוֹטֵא אֶחָד אֲשֶׁר־שָׁב מֵחַטָּאתוֹ׃

**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 ἑνὶ 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."

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:שנים בנים לו היו אחד איש ויאמר 11
יא וַיֹּאמַר אִישׁ אֶחָד הָיוּ לוֹ שְׁנֵי בָנִים׃

**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."

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:אבדתי-כא אבי-אל ויאמר 12
יב וַיֹּאמֶר הַצָּעִיר אֶל־אָבִיו אָבִי תְּנָה־לִי אֶת־חֵלֶק הַנְּכָסִים
אֲשֶׁר יִפֹּל לִי וַיְחַלֵּק לָהֶם אֶת־הַנַּחֲלָה׃

**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 tō̧ 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."

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יגוַיְהִי מִקֵּץ יָמִים וַיֶּאֱסֹף הַבֵּן הַצָּעִיר אֶת־הַכֹּל
וַיֵּלֶךְ אֶל־אֶרֶץ רְחוֹקָה וַיְהִי זוֹלֵל וְסֹבֵא וַיְפַזֵּר 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 μακρὰν 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 huios 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."

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יד וְאַחֲרֵי כַלּוֹתוֹ אֶת־הַכֹּל הָיָה רָעָב חָזָק בָּאָרֶץ הַהִיא
וַיָּחֶל לִהְיוֹת חֲסַר־לָחֶם׃

**14. w'acharey kalotho 'eth-hakol hayah ra`ab chazaq ba'arets hahi'**
**wayachel lih'yoth 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."

---

טוַיֵּלֶךְ וַיִּדְבַּק בְּאֶחָד מִבְּנֵי הַמְּדִינָה בָּאָרֶץ הַהִיא

וַיִּשְׁלַח אוֹתוֹ אֶל־שְׂדוֹתָיו לִרְעוֹת 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 ἑνὶ 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,"**

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וְתִתְאָו לְמַלְּא בִטְנוֹ מֵהַחֲרוּבִים
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 epethymei 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."**

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וַיָּשָׁב אֶל־לִבּוֹ וַיֹּאמַר מָה־רַבּוּ שְׂכִירֵי אָבִי
אֲשֶׁר יֶשׁ לָהֶם לֶאֱכֹל דַּיָּם וְהוֹתֵר וַאֲנִי אֹבֵד בָּרָעָב׃

**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 ὧδε 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־נָּא וְאֵלְכָה אֶל־אָבִי
וְאֹמַר אֵלָיו אָבִי חָטָאתִי גַּם לִשְׁמַיִם 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, ἥμαρτον 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 וְנִקְלֵיתִי מֵהִקָּרֵא עוֹד בְּנֶךָ שִׂימֵנִי 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 εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα 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.”

כ וַיָּקָם וַיָּבֹא אֶל־אָבִיו עוֹדֶנּוּ מֵרָחוֹק
וְאָבִיו רָאָהוּ וַיֶּחֱמֹ מֵעָיו וַיָּרָץ וַיִּפֹּל עַל־צַוְּארָיו וַיִּשָּׁקֵהוּ׃

**20. wayaqam wayabo’ ‘el-‘abiu `odenu merachoq**
**w’abiu ra’ahu wayehemu me`ayu wayarats wayipol `al-tsaua’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 πατὴρ 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."

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:יַשְׁקֵהוּ וַיְנַשְּׁקֵהוּ אָבִיו 21 וַיֹּאמֶר אֵלָיו הַבֵּן אָבִי חָטָאתִי גַּם לְשָׁמַיִם גַּם לְפָנֶיךָ

כא וַיֹּאמֶר אֵלָיו הַבֵּן אָבִי חָטָאתִי גַּם לְשָׁמַיִם גַּם לְפָנֶיךָ
וְאֵינִי נִקְרָאתִי מֵהִקָּרֵא עוֹד בְּנֶךָ׃

**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, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
οὐκέτι εἰμὶ 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.'"

---

:וְהַלְבִּישֻׁהוּ וּתְנוּ טַבַּעַת עַל־יָדוֹ וּנְעָלִים בְּרַגְלָיו 22 וַיֹּאמֶר הָאָב אֶל־עֲבָדָיו הָבִיאוּ אֶת־הַשִּׂמְלָה הַיָּפָה

כב וַיֹּאמֶר הָאָב אֶל־עֲבָדָיו הָבִיאוּ אֶת־הַשִּׂמְלָה הַיָּפָה
וְהַלְבִּישֻׁהוּ וּתְנוּ טַבַּעַת עַל־יָדוֹ וּנְעָלִים בְּרַגְלָיו׃

**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,'"

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:וְנִשְׂמָחָה וְנֹאכְלָה וְטִבְחוּ אֹתוֹ עֵגֶל הַמְרֻבֵּק וְהָבִיאוּ 23

כג וְהָבִיאוּ עֵגֶל הַמְרֻבֵּק וְטִבְחוּ אֹתוֹ וְנֹאכְלָה וְנִשְׂמָחָה׃

**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,

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:אֲשׁמֵחָ֖ וַיָּחֵ֥לּוּ לְשַׂמֵּֽחַ׃ 24

כד כִּ֣י ׀ זֶה־בְּנִ֣י הָיָ֣ה מֵ֗ת וַיֶּחִי֙ וְאָבֵ֔ד וַיִּמָּצֵ֑א וַיָּחֵ֖לּוּ לְשַׂמֵּֽחַ׃

**24.** ki 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 εὑρέθη.
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."

---

:וַיִּשְׁמַ֖ע קוֹל֥ זְמָרָ֖ה וּמְחֹלֽוֹת׃ 25

כה וּבְנ֣וֹ הַגָּד֗וֹל בַּשָּׂדֶה֮ וַיְהִי֒ בְּשׁוּבוֹ֙ כַּאֲשֶׁ֣ר קָרַ֔ב אֶל־הַבַּ֖יִת

**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› Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ·
καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

25 Ēn de ho huios autou ho presbyteros en agrō̧;
"but was his son, the older, in the field.
kai hōs erchomenos ēggisen tȩ̄ oikią, ēkousen symphōnias kai chorōn,
And as coming he drew near to the house, he heard music and dancing,"

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:מַה־הַדָּבָֽר׃ 26

כו וַיִּקְרָ֣א אֶל־אַחַ֔ד הַנְּעָרִ֖ים וַיִּשְׁאַ֣ל לָדַ֑עַת מַה־הַדָּבָֽר׃

**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 ἕνα τῶν παίδων 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."

---

יַעֲנֶה אֵלָיו אָחִיךָ וַיִּזְבַּח אָבִיךָ עֵגֶל הַמַּרְבֵּק כִּי־קִבֵּל אֹתוֹ שָׁלֵם׃ 27

כז וַיֹּאמֶר אֵלָיו כִּי־בָא אָחִיךָ
וַיִּטְבַּח אָבִיךָ עֵגֶל הַמַּרְבֵּק עַל־אֲשֶׁר שָׁב אֵלָיו בְּשָׁלוֹם׃

**27. wayo'mer 'elayu ki-ba' 'achiak**
**wayit'bach 'abiak `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 ἥκει,
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."

---

וְלֹא אָבָה לָבוֹא וַיֵּצֵא אָבִיו וַיְדַבֵּר עַל־לִבּוֹ׃ 28

כח וַיִּחַר לוֹ וַיָּאֵן לָבוֹא הַבָּיְתָה וַיֵּצֵא אָבִיו וַיְדַבֵּר עַל־לִבּוֹ׃

**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 πατὴρ 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."

---

הִנֵּה זֶה שָׁנִים רַבּוֹת אָנֹכִי עֹבֵד אוֹתָךְ וּמִימַי לֹא עָבַרְתִּי אֶת־מִצְוָתֶךָ וְאַתָּה מִימַי לֹא־נָתַתָּ לִי גְּדִי לְמַעַן אֶשְׂמַח עִם־רֵעָי׃ 29

כט וַיַּעַן וַיֹּאמֶר אֶל־אָבִיו הִנֵּה זֶה שָׁנִים רַבּוֹת אָנֹכִי עֹבֵד אוֹתָךְ
וּמִימַי לֹא עָבַרְתִּי אֶת־מִצְוָתֶךָ וְאַתָּה מִימַי לֹא־נָתַתָּ לִי גְּדִי
לְמַעַן אֶשְׂמַח עִם־רֵעָי׃

**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'-nathaat 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, Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι
καὶ οὐδέποτε ἐντολήν σου παρῆλθον, 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 tosauta 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.'"

---

:ךָיחִמְשׂ־תֶא־יִתְחַמְשׂ יכִּ ,הָזֶה ךָיחִא אָבָּ רֶשֲׁא ,ךָנְבִּ אָבָּ הָזֹאְכּ ךָל־הָיְהַיְו 30

לוְעַתָּה בָּא בִנְךָ־זֶה אֲשֶׁר בִּלַּע אֶת־נַחֲלָתְךָ עִם־הַזֹּנוֹת
וַתִּזְבַּח־לוֹ אֶת־עֵגֶל הַמַּרְבֵּק׃

**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 υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν,
ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

30 hote de ho huios 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."

---

:אָבָּ הָיְהַיְו ,יִלּ הָיְהָי ךָּלָכּ־רֶשֲׁא יִלּ ךָּלָכּ יִתָּא הָמִיד יִתָּא יִנְבִּ הָתָּא לוֹלְיַא רַמֹאַיַו 31

לא וַיֹּאמֶר אֵלָיו בְּנִי אַתָּה 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 σά ἐστιν·

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."

---

:אֲרַמִּית עִבְרִית יְוָנִית

לב אֲבָל אָחִיךָ הַזֶּה רָאוּי לָשׂוּשׂ וְלִשְׂמֹחַ עָלָיו כִּי הָיָה מֵת
וַיֶּחִי וְאֹבֵד 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 εὑρέθη.

**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

א וַגַּם אֶל־תַּלְמִידָיו אָמַר אִישׁ עָשִׁיר הָיָה וְלוֹ סֹכֵן עַל־בֵּיתוֹ
וַיַּלְשִׁינֻהוּ אֵלָיו כִּי־מְפַזֵּר 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› Ἔλεγεν 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.**

---

ב וַיִּקְרָא אֵלָיו וַיֹּאמַר מַה־זֹּאת שָׁמַעְתִּי עָלֶיךָ
תֵּן חֶשְׁבּוֹן פְּקֻדָּתֶךָ כִּי לֹא תוּכַל לִהְיוֹת עוֹד סֹכֵן לִי׃

**2. wayiq'ra' 'elayu wayo'mar mah-zo'th shama`'ti `aleyak**

ten chesh'bon p'qudath'ak ki lo' thukal lih'yoth `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
beecause you shall not be able to be my manager any longer.'"

‹2› καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ;
ἀπόδος τὸν λόγον τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ 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.'"

---

3 אעכ ׳ׁשׂעמ ׳ׁשׂפא בקע־׳ׁש ׳ׁשwoא ׳ׁשמ ׳ׁשׁלׁש ׁשׂשׂ׳ׁשׁ ׁשׂשׂ׳ׁשׁ
:wׁשׁש ׳ׁשׂפא ׳ׁשׂשׂבאׁשׁ־׳ׁשׁ ׁשׂ׳ׁשׁבׁשׁ ׁשׁשׂ׳ׁשׁ־אׁש ׁשׁפoׁש ׳ׁשׁפׁשׁ

ג וַיֹּאמֶר הַסּוֹכֵן בְּלִבּוֹ מָה אֶעֱשֶׂה כִּי־יִקַּח אֲדֹנִי מִמֶּנִּי אֶת
הַפְּקֻדָּה לַעֲדֹר לֹא־אוּכַל וְלַחֲזוֹר עַל־הַפְּתָחִים אֲנִי בוֹשׁ׃

**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, ἐπαιτεῖν 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, epaitein aischynomai.
To dig, I am not strong enough to beg I am ashamed."

---

4 ׳ׁשׂ׳ׁשׁבׁשׁ׳ׁש ׁשׂoׁשׂ׳ׁש ׳ׁשwoא ׳ׁשמ ׳ׁשׂאoאׁש׳ׁש
:׳ׁשׂאאפׁשׁמ ׳ׁשׂאאבׁשׁ׳ׁש ׁשׂא אoפ ׁשׂ׳ׁשׂאׁש־׳ׁש

ד יָדַעְתִּי מָה אֶעֱשֶׂה לְמַעַן יַאַסְפוּנִי
אֶל־בָּתֵּיהֶם בְּעֵת אִם הוּסַרְתִּי מִפְּקֻדָּתִי׃

**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 μεταστα θῶ
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."

---

5 וַיִּקְרָא אֶל־כָּל־אֶחָד מֵהָאֲנָשִׁים אֲשֶׁר־נָשָׁה בָהֶם אֲדֹנָיו
וַיֹּאמֶר אֶל־הָרִאשׁוֹן כַּמָּה אַתָּה חַיָּב לַאדֹנִי׃

**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?'"

---

6 וַיֹּאמֶר מֵאָה־בַת שֶׁמֶן וַיֹּאמֶר אֵלָיו קַח אֶת־שְׁטָרֶךָ
וּמַהֵר שֵׁב וְכָתְבָה 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."

---

7 וְאֶל־אַחֵר אָמַר כַּמָּה אַתָּה חַיָּב
וַיֹּאמֶר מְאַת כֹּר חִטִּים וַיֹּאמֶר קַח אֶת־שְׁטָרֶךָ וּכְתֹב 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."

---

8 וַיְשַׁבַּח הָאָדוֹן אֶת־סֹכֵן הָעַוְלָה עַל־אֲשֶׁר הֶעֱרִים לַעֲשׂוֹת
כִּי בְנֵי הָעוֹלָם הַזֶּה עֲרוּמִים הֵם בְּדוֹרָם מִבְּנֵי הָאוֹר׃

**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 ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν·
ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς
εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

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."

---

9 וְגַם־אֲנִי אֹמֵר לָכֶם קְנוּ לָכֶם אֹהֲבִים בְּמָמוֹנָה שֶׁל־עַוְלָה
לְמַעַן יַאַסְפוּ אֶתְכֶם בְּעֵת כְּלֹתוֹ אֶל־מִשְׁכְּנוֹת 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 ἐκλίπῃ 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 eklipȩ̄ dexōntai hymas eis tas aiōnious skēnas.
that when it fails they may welcome you into the eternal tents.”

---

הַנֶּאֱמָן בִּמְעַט מְזֻעָר נֶאֱמָן גַּם־בְּהַרְבֵּה 10
וְהַמְעַוֶּל בִּמְעַט מְזֻעָר מְעַוֶּל גַּם־בְּהַרְבֵּה׃

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 πιστός ἐστιν,
καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

10 ho pistos en elachistō̧ kai en pollō̧ pistos estin,
“the one faithful in little, also in much is faithful,
kai ho en elachistō̧ adikos kai en pollō̧ adikos estin.
and the one being in little unrighteous also in much is unrighteous.”

---

וְלָכֵן אִם־בְּמָמוֹנָה שֶׁל־עַוְלָה לֹא הֱיִיתֶם נֶאֱמָנִים 11
אֶת הָאֲמִתִּי מִי יַפְקִידֵנוּ בְּיֶדְכֶם׃

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 tō̧ adikō̧ mamōnā̧ pistoi ouk egenesthe,
“if then with unrighteous wealth faithful you were not,
to alēthinon tis hymin pisteusei?
true riches who to you shall entrust?”

---

וְאִם־בַּדָּבָר אֲשֶׁר לַאֲחֵרִים לֹא הֱיִיתֶם נֶאֱמָנִים אֵת 12
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 ἀλλοτρίῳ 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?"

---

יג אֵין עֶבֶד יָכֹל לַעֲבֹד שְׁנֵי אֲדֹנִים כִּי יִשְׂנָא אֶת־הָאֶחָד
וְיֶאֱהַב אֶת־הָאַחֵר אוֹ יִדְבַּק בְּאֶחָד
וְאֶת־הָאַחֵר יִבְזֶה לֹא תוּכְלוּ עֲבֹד אֶת־הָאֱלֹהִים וְאֶת 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 ἕνα μισήσει
καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται 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 theǭ douleuein kai mamōną.
and the other he shall despise. You are not able to serve Elohim and wealth."

---

יד וַיִּשְׁמְעוּ כָּל־הַדְּבָרִים הָאֵלֶּה גַּם־הַפְּרוּשִׁים
אֲשֶׁר הֵם אֹהֲבֵי כֶסֶף וַיַּלְעִיגוּ 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› Ἤκουον 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.

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טו וַיֹּ֣אמֶר אֲלֵיהֶ֗ם אַתֶּם֙ הַמְצַטַּדְּקִ֣ים לִפְנֵ֣י הָאָדָ֔ם
וֵאלֹהִ֖ים יוֹדֵ֣עַ אֶת־לִבַּבְכֶ֑ם
כִּ֣י הַגָּבֹ֤הַּ בְּאָדָם֙ תּוֹעֵבָ֣ה הוּא֔ לִפְנֵ֖י הָאֱלֹהִֽים׃

**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."

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טז הַתּוֹרָה וְהַנְּבִיאִים נִתְּנוּ עַד־יְהוֹחָנָן וּמִן־אָז וָהָלְאָה
בְּשׂוֹרַת מַלְכוּת הָאֱלֹהִים וְכָל־אִישׁ בְּיָד חֲזָקָה יָבוֹא בָהּ׃

**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."

ךלוה ירחא תיבה־תא חקל־אלו ץראל־תא תבזעל ימשה־לא הוהי רמאיו 17
:הרותה־ןמ דחא קוק לפיל רבעל ץראלו ימשל אבל קל יז

אֲבָל נָקֵל לַשָּׁמַיִם וְלָאָרֶץ לַעֲבֹר
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.”

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הנשא תחקל־לכו ותשא רחא הנא־תא חקלה־לכ 18
:הנשא תחקל ותשא רחא הנא־תא חקלה

כָּל־הַמְשַׁלֵּחַ אֶת־אִשְׁתּוֹ וְנִשֵּׂא אַחֶרֶת נֹאֵף הוּא
וְכָל־הַנִּשֵּׂא אֶת־הַגְּרוּשָׁה מֵאִישָׁהּ 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** “Anyyone 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.

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הנעתיו שש ומדי־לכ שמתיו רמגראל שבל רישא שיא היה 19
:ומע ומע שבלתמו ורוא

יט אִישׁ עָשִׁיר הָיָה וְהוּא לָבוּשׁ אַרְגָּמָן
וְשֵׁשׁ 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.”

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כוְאִישׁ אֶבְיוֹן וּשְׁמוֹ לַעְזָר מֻשְׁכָּב פֶּתַח שַׁעַר בֵּיתוֹ
וְהוּא מָלֵא אֲבַעְבֻּעוֹת׃

**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”

---

כאוַיִּתְאָו לִשְׂבֹּעַ מִן־הַפְּרוּרִים הַנֹּפְלִים מֵעַל שֻׁלְחַן הֶעָשִׁיר
וְגַם הַכְּלָבִים בָּאוּ וַיָּלֹקּוּ אֲבַעְבֻּעוֹתָיו׃

**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.”

---

כבוַיְהִי כַּאֲשֶׁר מֵת הָאֶבְיוֹן
וַיִּשָּׂאוּהוּ הַמַּלְאָכִים אֶל־חֵיק אַבְרָהָם וְגַם־הֶעָשִׁיר מֵת וַיִּקָּבֵר׃

**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."

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וַיְהִי בִשְׁאוֹל וּכְאֵבוֹ גָּדוֹל מְאֹד וַיִּשָּׂא אֶת־עֵינָיו כג
וַיַּרְא אֶת־אַבְרָהָם מֵרָחוֹק וְאֶת־לַעְזָר בְּחֵיקוֹ׃

**23. way'hi bi$h'ol uk'ebo gadol m'od wayisa' 'eth-`eynayu wayar' 'eth-'Ab'raham merachoq 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 ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις,
ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

23 kai en tō hądē eparas tous ophthalmous autou, hyparchōn en basanois,
"and in Hades having lifted up his eyes, being in torments,
horą Abraam apo makrothen kai Lazaron en tois kolpois autou.
he sees Abraham from far away and Lazarus in his bosoms."

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וַיִּצְעַק וַיֹּאמֶר אָבִי אַבְרָהָם חָנֵּנִי וּשְׁלַח־נָא אֶת־לַעְזָר כד
וְיִטְבֹּל אֶת־רֹאשׁ אֶצְבָּעוֹ בַּמַּיִם לְקָרֵר אֶת־לְשׁוֹנִי
כִּי נָעֳצַבְתִּי בַּמּוֹקֵד 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 odynōmai en tē phlogi tautē.
and may cool my tongue, because I am suffering in this flame.'"

---

כה וַיֹּ֣אמֶר אַבְרָהָם בְּנִי זְכֹר כִּי־אַתָּה לָקַחְתָּ טוּבְךָ בְּחַיֶּיךָ
וְלַעְזָר לָקַח אֶת־הָרָעוֹת וְעַתָּה הוּא יְנֻחָם וְאַתָּה בְּמַעֲצֻבָה׃

**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 ἀγαθά σου ἐν τῇ ζωῇ σου,
καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

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.'"

---

כו וְלֹא עוֹד אֶלָּא שְׁגִיא גָדוֹל מַפְרִיד בֵּינֵינוּ
וּבֵינֵיכֶם אֲשֶׁר לֹא־יוּכְלוּ לַעֲבוֹר הַחֲפֵצִים לָלֶכֶת מִפֹּה אֲלֵיכֶם
וְגַם לֹא יַעַבְרוּ מִשָּׁם אֲלֵינוּ׃

**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 πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται,
ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται,
μηδὲ ἐκεῖθεν 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."

---

כז וַיֹּאמֶר אִם־כֵּן אָבִי שֹׁאֵל אֲנִי מֵאִתְּךָ לְשַׁלֵּחַ 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 πατρός μου,
27 eipen de, Erōtō se oun, pater,
"and he said, 'I ask you then, father,
hina pempsēs auton eis ton oikon tou patros mou,
that you may send him to the house of my father,'"

---

כח כִּי חֲמִשָּׁה אַחִים לִי וְיָעֵד בָּהֶם
פֶּן־יָבֹאוּ גַם־הֵם אֶל־מְקוֹם הַמַּעֲצֵבָה הַזֹּאת׃

**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."

---

כט וַיֹּאמֶר אַבְרָהָם יֵשׁ לָהֶם מֹשֶׁה וְהַנְּבִיאִים אֲלֵיהֶם יִשְׁמָעוּן׃

**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, Ἔχουσι 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.’”

---

30 וַיֹּאמֶר לֹא־כֵן אַבְרָהָם אָבִי כִּי אִם־יָבֹא אֲלֵיהֶם אֶחָד
מִן־הַמֵּתִים אָז יָשׁוּבוּ׃

**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.’”

---

31 וַיֹּאמֶר אֵלָיו אִם־לֹא יִשְׁמְעוּ אֶל־מֹשֶׁה וְאֶל־הַנְּבִיאִים גַּם
כִּי־יָקוּם אֶחָד מִן־הַמֵּתִים לֹא יַאֲמִינוּ׃

**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 Μωϋσέως 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.’”

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# Chapter 17

Shavua Reading Schedule (16th sidrot) - Luke 17 - 19

א וַיֹּאמֶר אֶל־תַּלְמִידָיו אִי אֶפְשָׁר שֶׁלֹּא־יָבֹאוּ הַמְכַשְׁלִים

אָבָל אוֹי לָאִישׁ אֲשֶׁר עַל־יָדוֹ יָבֹא׃

**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."

---

וְנוֹחַ לוֹ שֶׁיִּתָּלֶה פֶּלַח־רֶכֶב בְּצַוָּארוֹ
וְיֻשְׁלַךְ אֶל־הַיָּם מֵאֲשֶׁר יַכְשִׁיל אֶת־אֶחָד מֵהַקְּטַנִּים 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 σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα.

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."

---

הִשָּׁמְרוּ לְנַפְשׁוֹתֵיכֶם כִּי־יֶחֱטָא לְךָ אָחִיךָ הוֹכַח לוֹ
וְאִם־יִנָּחֵם מְחַל לוֹ׃

**3. hisham'ru l'naph'shotheykem ki-yecheta' l'ak 'achiak 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 ἁμάρτῃ 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."

---

4 ויחטא־יחטאך שבע פעמים ביום
ושב אליך שבע פעמים ביום ואמר נחמתי ומחלת לו׃

ד וְכִי־יֶחֱטָא לְךָ שֶׁבַע פְּעָמִים בַּיּוֹם
וְשָׁב אֵלֶיךָ שֶׁבַע פְּעָמִים בַּיּוֹם וְאָמַר נִחַמְתִּי וּמָחַלְתָּ לוֹ׃

**4. w'ki-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 ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ
καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ.

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."

---

5 ויאמרו השליחים אל־האדון הוסף לנו אמונה׃

ה 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."

---

6 ויאמר האדון לו־היתה לכם אמונה כגרגר
חרדל אז תאמרו אל־השקמה הזאת העקרי
והשתלי בתוך הים ותשמע לכם׃

ו וַיֹּאמֶר הָאָדוֹן לוּ־הָיְתָה לָכֶם אֱמוּנָה כִּגַרְגַּר
חַרְדָּל אָז תֹּאמְרוּ אֶל־הַשִּׁקְמָה הַזֹּאת הֵעָקְרִי
וְהִשָּׁתְלִי 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 θαλάσσῃ· 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], Ekrizōthēti 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."

---

7 מִי בָכֶם אֲשֶׁר לוֹ עֶבֶד חֹרֵשׁ אוֹ רֹעֶה אֲשֶׁר יָבֹא מִן־הַשָּׂדֶה
וְאָמַר אֵלָיו מַהֵר גְּשָׁה־הֵנָּה וְהָסֵב׃

**7. mi bakem 'asher lo `ebed choresh '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 arotriōnta ē poimainonta,
"but who among you having a servant plowing or tending sheep,
hos eiselthonti 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,'"

---

8 הֲלֹא יֹאמַר אֵלָיו הָכֵן לִי אֲרוּחַת הָעֶרֶב וַחֲגֹר מָתְנֶיךָ
וְשָׁרַתְנִי עַד אִם־כִּלִּיתִי לֶאֱכֹל וְלִשְׁתּוֹת וְאַכַלְתָּ וְשָׁתִיתָ גַּם־אָתָּה׃

**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, Ἑτοίμασον 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?'"

---

9 הֲלֹא־לֹא יֹדָה לָעֶבֶד כִּי עָשָׂה אֶת־הַמְצֻוֶּה׃

ט הֲגַם יוֹדֶה לָעֶבֶד עַל־אֲשֶׁר עָשָׂה מִצְוָתוֹ אָמַרְתִּי 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?"

---

10 ‏ כֵּן גַּם־אַתֶּם אַחֲרֵי עֲשׂוֹתְכֶם אֶת כָּל־אֲשֶׁר צֻוִּיתֶם אִמְרוּ

אֲנַחְנוּ עֲבָדִים אֵין־מוֹעִיל בָּם כִּי רַק אֶת־הַמֻּטָּל 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 Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν 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 ōpheilomen poiēsai pepoiēkamen.

say, useless servants we are, what we were obligated to do we have done."

---

11 ‏ וַיְהִי בְּלֶכְתּוֹ יְרוּשָׁלַם וְהוּא עֹבֵר בֵּין שֹׁמְרוֹן 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 Ἰερουσαλὴμ

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.

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12 ‏ וַיָּבֹא אֶל־כְּפַר אֶחָד וְהִנֵּה לִקְרָאתוֹ עֲשָׂרָה אֲנָשִׁים מְצֹרָעִים

וַיַּעַמְדוּ מֵרָחוֹק׃

**12. wayabo' 'el-k'phar 'echad w'hinneh liq'ra'tho `asarah 'anashim m'tsora`im waya`am'du merachoq.**

**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 εἴς τινα κώμην ἀπήντησαν [αὐτῷ] δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν 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**

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:קוֹלָם אֶת־יְהוֹשֻׁעַ מוֹרֵה חָנֵנוּ וַיִּשְׂאוּ 13

יג וַיִּשְׂאוּ אֶת־קוֹלָם וַיִּקְרְאוּ יְהוֹשֻׁעַ מוֹרֵה חָנֵנוּ׃

**13. wayis'u 'eth-qolam wayiq'ra'u Yahushuà Moreh chanenu.**

**Luke17:13** They lifted their voice and called, יהושע! Teacher, have mercy on us!"

‹13› " καὶ αὐτοὶ ἦραν 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."**

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:וַיְהִי בְלֶכְתָּם וַיִּטָּהֲרוּ 14

יד וַיַּרְא אוֹתָם וַיֹּאמֶר אֲלֵיהֶם לְכוּ וְהֵרָאוּ אֶל־הַכֹּהֲנִים

**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 hiereusin.**
**"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.**

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:וְאֶחָד מֵהֶם כִּי רָאָה נִרְפָּא וַיָּשָׁב 15

טו וְאֶחָד מֵהֶם כִּי רָאָה נִרְפָּא וַיָּשָׁב

וַיְשַׁבַּח 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,

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:ܥܡܡܘܗܝ ܫܒܚ ܠܐܠܗܐ ܒܩܠ ܪܡ ܗܘ ܕܐܬܐܣܝ ܕܚܙܐ ܕܐܬܐܣܝ ܗܘ 16

טז וַיִּפֹּל עַל־פָּנָיו לְרַגְלָיו וַיּוֹדֶה לוֹ וְהוּא שֹׁמְרוֹנִי׃

**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.

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:ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܥܣܪܐ ܙܟܝܘ ܗܠܝܢ ܬܫܥ ܐܝܟܐ ܐܝܟܐ ܐܡܪ ܠܗ ܝܫܘܥ 17

יז וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר הֲלֹא הָעֲשָׂרָה טְהָרוּ וְאַיֵּה הַתִּשְׁעָה׃

**17. waya`an Yahushuà wayo'mar halo' ha`asarah toharu w'ayeh hatish'`ah.**

**Luke17:17** Then ܐܡܪ ܠܗ ܝܫܘܥ 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?"

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ܡܬܐܡܪܐ ܕܐܬܐ ܫܘܒ ܠܡܫܒܚ ܠܐ ܐܫܟܚܘ ܐܠܐ ܗܢ ܓܝܪ 18
:ܐܠܗܐ ܠܒܪ ܗܢܟܪ ܗܕܐ

יח הֲכִי לֹא־נִמְצָא מִי שֶׁיָּשׁוּב לָתֵת כָּבוֹד לֵאלֹהִים
זוּלָתִי הַנָּכְרִי 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› οὐχ εὑρέθησαν 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?”

---

:יָלֵךְ הוֹשִׁיעָה אֱמוּנָתֶךָ וְקוּם אֵלָיו וַיֹּאמֶר יט

יט וַיֹּאמֶר אֵלָיו קוּם וָלֵךְ אֱמוּנָתְךָ הוֹשִׁיעָה לָךְ׃

**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.”

---

:מַלְכוּת אֱלֹהִים לֹא תָבוֹא בְּמַרְאֵה עֵינָיִם וַיֹּאמֶר אֲלֵיהֶם הִנֵּה כ

כ וַיִּשְׁאֲלֵהוּ הַפְּרוּשִׁים לֵאמֹר מָתַי תָּבוֹא מַלְכוּת הָאֱלֹהִים

וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם מַלְכוּת הָאֱלֹהִים לֹא תָבוֹא בְּמַרְאֵה עֵינָיִם׃

**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 Pharisaiōn 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,”

---

:מַלְכוּת הָאֱלֹהִים הִנֵּה בְּקִרְבְּכֶם כִּי כא

כא וְלֹא יֹאמְרוּ הִנֵּה־פֹה אוֹ הִנֵּה־שָׁם

**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 ἤ, Ἐκεῖ,
ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστιν.
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.”

---

כב וַיֹּאמֶר אֶל־הַתַּלְמִידִים יָמִים בָּאִים
וְתִתְאַוּיתֶם לִרְאוֹת יוֹם אֶחָד כִּימֵי בֶן־הָאָדָם וְלֹא תִרְאוּ׃
**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 אַל־תֵּלְכוּ
וְאַל־תָּרוּצוּ 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, [ἤ,] Ἰδοὺ ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε.
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 apelthēte mēde diōxēte.
Do not go out after them nor pursue them.”

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כד כִּי כַבָּרָק אֲשֶׁר יִבְרַק מִקְצֵה הַשָּׁמַיִם

וְיָאִיר עַד־קְצֵה הַשָּׁמַיִם כֵּן־יִהְיֶה 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 tę̄ hēmerą autou].
thus shall be the Son of Man in his day.”

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:אַךְ בָּרִאשׁוֹנָה עָלָיו לִסְבֹּל הַרְבֵּה וְלִהְיוֹת נִמְאָס בַּדּוֹר הַזֶּה׃ כה

**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.”

---

:כַּאֲשֶׁר הָיָה בִּימֵי נֹחַ כֵּן יִהְיֶה בִּימֵי בֶן־הָאָדָם׃ כו

**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.”

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:כָּלוּ וְשָׁתוּ נָשִׂאוּ נָשִׁים וְהָיוּ לַאֲנָשִׁים עַד־הַיּוֹם כז

אֲשֶׁר־בָּא נֹחַ אֶל־הַתֵּבָה וַיָּבֹא הַמַּבּוּל וַיְשַׁחֵת אֶת־כֻּלָּם׃

**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.”

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:ʒʏɡʔ oⵈɣ ʔʏɣʔ ʒʏᵽ ʒxwʔ ɾʏʌ ⵈʔɾ ʏɣɣɡ ʒʏʒ ʔwʌʏʔ 28

כחוְכַאֲשֶׁר הָיָה בִּימֵי לוֹט אָכְלוּ וְשָׁתוּ קָנוּ וּמָכְרוּ נָטְעוּ וּבָנוּ׃

**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·
ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

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.”

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wʌ ʔⵈɣʔ ɣʔʌᵽɣ ⵈʔɾ ʌʏʔ-ʔwʌ ɣʔʔɡ ʏʒʔ 29
:ɣɾʏ-ʌʌ xⵊwʏʔ ɣʏɣwʒ-ʔɣ xʏʔʃʔ

כטוַיְהִי בַּיּוֹם אֲשֶׁר־יָצָא לוֹט מִסְּדוֹם וַיַּמְטֵר אֵשׁ
וְגָפְרִית מִן־הַשָּׁמַיִם וַיְשַׁחֵת אֶת־כֻּלָּם׃

**29. way’hi bayom ‘asher-yatsa’ Lot miS’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› ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ
καὶ θεῖον ἀπ’ οὐρανοῦ καὶ ἀπώλεσεν πάντας.

29 hē de hēmerą 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.”

---

:ɣʌʒ-ɣɡ ʒⵊⵊʏ ʔwʌ ɣʔʏɡ ʒʏʒʏ ɣʏ 30

כֵּן יִהְיֶה בַּיּוֹם 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 ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

30 kata ta auta estai
"according to the same things it shall be
hē hēmerą ho huios tou anthrōpou apokalyptetai.
on which day the Son of Man is revealed."

---

ׁשַׁבְיָה לֹא־יֵרֵד לָקַחַת אֹתָם וְאִישׁ אֲשֶׁר בַּשָּׂדֶה אַל־יָשׁוּב לְאָחוֹר׃ 31
ׁשַׁבְיָה לֹא אִישׁ כִּי יִהְיֶה בַּיּוֹם הַהוּא עַל־הַגָּג וְכֵלָיו בַּבָּיִת

אַל־יֵרֵד לָשֵׂאת אֹתָם וְאִישׁ אֲשֶׁר בַּשָּׂדֶה אַל־יָשׁוּב לְאָחוֹר׃

**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 ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,
μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

31 en ekeinē tē hēmerą hos estai epi tou dōmatos kai ta skeuē autou en tē oikią,
"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
homoiōs mē epistrepsatō eis ta opisō.
likewise let him not turn back to the things behind."

---

׃זָכְרוּ אֵת־אֵשֶׁת לוֹט 32

לב זִכְרוּ אֵת־אֵשֶׁת לוֹט׃

**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."

---

׃יְחַיֶּה יְאַבְּדֶנָּה וַאֲשֶׁר יְאַבֵּד אֹתָהּ יְחַיֶּנָּה נַפְשׁוֹ אֶת־יְמַלֵּט לְהֶחָפֵץ 33

לג הֶחָפֵץ לְמַלֵּט אֶת־נַפְשׁוֹ יְאַבְּדֶנָּה וַאֲשֶׁר יְאַבֵּד אֹתָהּ יְחַיֶּנָּה׃

**33. hechaphets l'mallet 'eth-naph'sho y'ab'denah wa'asher y'abed 'othah y'chayeah.**

**Luke17:33** "One who desires to save his life shall lose it,
and whoever loses it shall stay alive."

‹33› ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει αὐτήν,
ὃς δ’ ἂν ἀπολέσῃ ζῳογονήσει αὐτήν.

33 hos ean zētēsē tēn psychēn autou peripoiēsasthai apolesei autēn,
“whoever seeks his life to preserve shall lose it,
hos d’ an apolesē zōogonēsei autēn.
but whoever loses it, shall preserve it.”

---

:אֹתוֹ תְּאַבֵּד תְּאַבֵּד וְאֵלֶּה תְּשַׁמֵּר תְּשַׁמֵּר לְחַיֵּי עוֹלָם 34

לד אֲנִי אֹמֵר לָכֶם בַּלַּיְלָה הַהוּא יִהְיוּ שְׁנַיִם בְּמִטָּה אֶחָת
וְיֵאָסֵף 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.”

---

:אֹתוֹ תְּאַבֵּד תְּאַבֵּד וְאֵלֶּה תְּשַׁמֵּר תְּשַׁמֵּר לְחַיֵּי עוֹלָם 35

לה שְׁתַּיִם תִּהְיֶינָה טוֹחֲנוֹת יָחַד אַחַת תֵּאָסֵף וְאַחַת תֵּעָזֵב׃

**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 ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται,
ἡ 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.”

---

:אֹתוֹ תְּאַבֵּד תְּאַבֵּד וְאֵלֶּה תְּשַׁמֵּר תְּשַׁמֵּר לְחַיֵּי עוֹלָם 36

לו שְׁנַיִם יִהְיוּ בַּשָּׂדֶה וְנֶאֱסַף 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 εἷς 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."]

---

וַיַּעֲנוּ וַיֹּאמְרוּ אֵלָיו אֵיפֹה תִּהְיֶה זֹאת אֲדֹנֵינוּ
וַיֹּאמֶר אֲלֵיהֶם בַּאֲשֶׁר הַפֶּגֶר שָׁם יִקָּבְצוּ הַנְּשָׁרִים׃

**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, Ὅπου 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

:אֲלֵיהֶם לְהִתְפַּלֵּל תָּמִיד וְלֹא לְהִתְרַפּוֹת 1

א וַיְדַבֵּר מָשָׁל 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› Ἔλεγεν 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,

---

:אָדָם פְּנֵי נָשָׂא־לֹא וְאָדָם אֱלֹהִים יָרֵא לֹא אֲשֶׁר אֶחָת בְּעִיר הָיָה שׁוֹפֵט לֵאמֹר וַיֹּאמֶר 2

ב וַיֹּאמֶר שׁוֹפֵט הָיָה בְּעִיר אֶחָת אֲשֶׁר לֹא יָרֵא אֶת־הָאֱלֹהִים
וְלֹא־נָשָׂא פְּנֵי 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, Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος
καὶ ἄνθρωπον μὴ ἐντρεπόμενος.

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."

---

3 ךָיֵנִד־תֶא הָנָלְמַא הָיְהָת בָּעִר הַהִוּא וַתָּבֹא אֵלָיו לֵאמֹר׃ ג
:ךָיבִירִמ יִנִיד

ג וְאַלְמָנָה הָיְתָה בָּעִיר הַהִוא וַתָּבֹא אֵלָיו לֵאמֹר
הִינָה אֶת־דִּינִי 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,
Ἐκδίκησόν 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."

---

4 ךָיֵנִד־תֶא הָנָלְמַא הָאְרִי־אֹל יִנִא־ַגַם שֶׁפְנַּב וֹל רַמָא םִיָמִי וְחַקֵּץ וֹל־וּא ם יוֹיָו יוֹי וַיְמָאֵן ד
:ָדָאְל הָיִנָפ וֹל־אְשָׂא־אֹל הָיִהֱלֹא־תֶא אְרָי

ד וַיְמָאֵן יוֹם וָיוֹם וּמִקֵּץ יָמִים אָמַר בְּנַפְשׁוֹ גַּם־כִּי לֹא
אִירָא אֶת־הָאֱלֹהִים וְלֹא־אֶשָּׂא פָּנִים 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 ἤθελεν 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,'"

---

5 יִתֹוא הָאֹבְתַּנ־ַפֶּן תָמִיד וְדִכְּאַתְנִי בְּמִלִּים׃
:יִתֹוא הָנָלְמַאָה הַזֹּאת עַל־הַלְאוֹתָהּ אֹתִי

ה אֶעֱשֶׂה אֶת־מִשְׁפַּט הָאַלְמָנָה הַזֹּאת עַל־הַלְאוֹתָהּ אֹתִי
פֶּן־תָּבוֹא תָמִיד וְדִכְּאַתְנִי 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› διά 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."

---

6 :אָמַר הָאָדוֹן שִׁמְעוּ אֶת־אֲשֶׁר אֹמֵר הַיַּן הָעַוְלָה׃ ו וַיֹּ

**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:"

---

7 :יָמָם וְלַיְלָה וַאֲלֵיהֶם יִתְאַפַּק׃ ז וְהָאֱלֹהִים הֲהוּא לֹא יַעֲשֶׂה מִשְׁפַּט בְּחִירָיו הַקֹּרְאִים אֵלָיו

**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 makrothymei ep' autois?
of him crying out to Him, day and night, and He has patience with them?"

---

8 :בָּאָרֶץ׃ אַךְ בֶּן־הָאָדָם בְּבֹאוֹ הֲיִמְצָא אֱמוּנָה ח אֲנִי אֹמֵר לָכֶם כִּי־עָשׂוֹ יַעֲשֶׂה אֶת־מִשְׁפָּטָם בִּמְהֵרָה

**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 ἐλθὼν ἆρα εὑρήσει 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?"

---

ט וַיּוֹסֶף וַיְשָׁא מְשָׁלוֹ אֶל־אֲנָשִׁים בֹּטְחִים בְּנַפְשָׁם
כִּי צַדִּיקִים הֵמָּה וְאֶחֵרִים נִבְזִים בְּעֵינֵיהֶם וַיֹּאמַר׃
**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 πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι
καὶ ἐξουθενοῦντας 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."

---

י שְׁנֵי אֲנָשִׁים 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."

---

יא וַיִּתְיַצַּב הַפָּרוּשׁ לְבַדּוֹ וַיִּתְפַּלֵּל לֵאמֹר אוֹדְךָ אֱלֹהִים
עַל כִּי אֵינֶנִּי כְּיֶתֶר הָאָדָם הַגֹּזְלִים וְהָעֹשְׁקִים וְהַנֹּאֲפִים

וְגַם־לֹא כַּמֹּכֶס 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 προσηύχετο,
Ὁ θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων,
ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς 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."

---

יב אֲנִי צָם פַּעֲמַיִם בַּשָּׁבוּעַ אֲנִי מְעַשֵּׂר אֵת כָּל־אֲשֶׁר אֲנִי קוֹנֶה׃

**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 δὶς 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."

---

יג וְהַמֹּכֶס עָמַד מֵרָחוֹק וְלֹא אָבָה לָשֵׂאת אֶת־עֵינָיו הַשָּׁמַיְמָה
וְתוֹפֵף עַל־לִבּוֹ וַיֹּאמַר אֱלֹהִים סְלַח־לִי אֲנִי הַחוֹטֵא׃

**13. w'hamokes `amad merachoq w'lo' 'abah lase'th '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 ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς
ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος 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."

---

אמ"ר לכ"ם כי־ירד זה לביתו נצדק מזה 14
:משלו אלוהים ואשר ישפיל עצמו ישפל־לו ישלם

יד אֲנִי אֹמֵר לָכֶם כִּי־יָרַד זֶה לְבֵיתוֹ נִצְדָּק מִזֶּה
כִּי כָּל־הַמֵּרִים נַפְשׁוֹ יִשָּׁפֵל וַאֲשֶׁר יַשְׁפִּילָה יְרוֹמָם׃

**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 δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον·
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."

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ויביאו אליו גם את־הילדים למען יגע בהם 15
:ויראו התלמידים ויגערו בם

טו וַיָּבִיאוּ אֵלָיו גַּם אֶת־הַיְלָדִים לְמַעַן יִגַּע בָּהֶם
וַיִּרְאוּ הַתַּלְמִידִים וַיִּגְעֲרוּ 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.

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ויקרא אתם ישוע אליו ויאמר הניחו לילדים לבוא אלי 16
:ואל־תמנעום כי לאלה מלכות האלהים

טז וַיִּקְרָא אֹתָם יְהוֹשֻׁעַ אֵלָיו וַיֹּאמַר הַנִּיחוּ לַיְלָדִים לָבוֹא אֵלָי
וְאַל־תִּמְנָעוּם כִּי לְאֵלֶּה מַלְכוּת הָאֱלֹהִים׃

**16. wayiq'ra' 'otham Yahushuà 'elayu wayo'mar hanichu lay'ladim labo' 'elay**
**w'al-tim'na`um ki l'eleh mal'kuth ha'Elohim.**

**Luke18:16** Ow'ZY called them to Him and said, "Permit the children to come to Me and do not withhold them, because theirs is the kingdom of Elohim."

‹16› ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

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."

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17 X'YJW-XX JGPY XJ 'WX JY WYJ VYX 'MX YWX
:ZG XGY-XJ X'ZZ XJVY WVZXZ

יז אָמֵן אֹמֵר אֲנִי לָכֶם כֹּל אֲשֶׁר לֹא יְקַבֵּל אֶת־מַלְכוּת
הָאֱלֹהִים כַּיֶּלֶד הוּא 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› ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, 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 eiselthē eis autēn.
as a child, may by no means enter into it."

---

18 WOX-ZY GYFZ ZYYY 'MXJ DBX GYPP YZJXWYZ
:YJYO YVB WYVXZ

יח וַיִּשְׁאָלֵהוּ קָצִין אֶחָד לֵאמֹר מוֹרֶה הַטּוֹב מָה־אֶעֱשֶׂה
וְאִירַשׁ חַיֵּי 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?"

---

GYO VJ XXYP OYDW OW'ZY YVJX 'MXVZ
:WVZXZ XZZZ DBX-WX VY GYO YVX

יט וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ מַדּוּעַ קָרָאתָ לִי טוֹב

אֵין טוֹב כִּי אִם־אֶחָד וְהוּא הָאֱלֹהִים׃

**19. wayo'mer 'elayu Yahushuà madu`a qara'tah li tob 'eyn tob ki 'im-'echad w'hu' ha'Elohim.**

**Luke18:19** And ΟωϤϢϠ said to him, "Why did you call Me good?

‹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."
There is no one is good but one, which is the Elohim."

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ϩϭϠϧ ϰϾ ϦΡϤϧ ϰϾ ϳϰϬϧ ϰϾ ΟϤϤϢ Ϣϧϰ ϫϤΡϢϢϢ־ϫϰ 20
׃ϢϢϰ־ϫϰϤ ϢϢϬϰ־ϫϰ ϤϬϬ ϤϷω ϤΟ ϢϢΟϫ־ϰϾ

כ אֶת־הַמִּצְוֹת אַתָּה יוֹדֵעַ לֹא תִנְאָף לֹא תִרְצָח לֹא תִגְנֹב
לֹא־תַעֲנֶה עֵד שָׁקֶר כַּבֵּד אֶת־אָבִיךָ וְאֶת־אִמֶּךָ׃

**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 μοιχεύσῃς, Μὴ φονεύσῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσῃς, 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."

---

׃ϢΑϤΟϫϢ ϢΧΑϢω ϮϹϰ־ϾϬ־ϫϰ ϤϢϰϢΑϤ 21

כא וַיֹּאמַר אֶת־כָּל־אֵלֶּה שָׁמַרְתִּי מִנְּעוּרָי׃

**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."

---

ϾϬ־ϫϰ ϤϫϢ ϫΑϦΒ ϫΒϰ ΔϤΟ ϤϢϰϢΑϤ ΟωϤϢϠ ΟϢωΑϤ 22
ϢΑϢωϩ ϤΡϤϰ ϫϾ ΑϮϤΑ ϢΑΑϤϤΟϾ ΡΟΒϤ ϫϾ־Ϥωϰ
׃ΑϤΒϰ ϫϾϤ ϰϤϤϤ

כב וַיִּשְׁמַע יֵהוּשֻׁעַ וַיֹּאמֶר עוֹד אַחַת חָסַרְתָּ מִכֹּר אֶת־כֹּל
אֲשֶׁר־לְךָ וְחַלֵּק לָעֲנִיִּים וִיהִי לְךָ אוֹצָר בַּשָּׁמָיִם

וּבוֹא וְלֵךְ אַחֲרָי׃

**22. wayish'ma` Yahushuà 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** OWYHY 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, Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις 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 akolouthei moi.
and you shall have treasure in the heavens, and come follow me."

---

:מְאֹד כִּי־עָשִׁיר גָּדוֹל הָיָה לוֹ׃ 23

כגוַיְהִי כְּשָׁמְעוֹ אֶת־זֹאת וַיֵּעָצֵב

**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.

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:מַלְכוּת הָאֱלֹהִים׃ 24 OWYHY רָאָה כִּי נֶעֱצָב

כדוַיַּרְא יְהוֹשֻׁעַ כִּי נֶעֱצָב

וַיֹּאמַר כַּמָּה יִקָּשֶׁה לְבַעֲלֵי נְכָסִים לָבוֹא אֶל־מַלְכוּת הָאֱלֹהִים׃

**24. wayar' Yahushuà ki ne`etsab**
**wayo'mar kamah yiq'sheh l'ba`aley n'kasim labo' 'el-mal'kuth ha'Elohim.**

**Luke18:24** And OWYHY 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,
Πῶς 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.'"

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:שֶׁיִּכָּנֵס גָּמָל בְּחֻדֵּי הַמַּחַט מֵעָשִׁיר בְּמַלְכוּת הָאֱלֹהִים

כה כִּי נָקֵל לַגָּמָל עֲבֹר בְּתוֹךְ־נְקֵב הַמַּחַט מִבּוֹא עָשִׁיר
אֶל־מַלְכוּת הָאֱלֹהִים׃

**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 γάρ ἐστιν 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."

---

:וְשֶׁיִּוָּשֵׁעַ מִי יוּכַל לְהוֹשִׁיעַ 26

כו וַיֹּאמְרוּ הַשֹּׁמְעִים וּמִי יוּכַל לְהִוָּשֵׁעַ׃

**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?"

---

:מֵאֱלֹהִים יֵעָשֶׂה לֹא אֲשֶׁר לְבָנֵי אָדָם לֹא יֵעָשֶׂה אֲשֶׁר 27

כז וַיֹּאמֶר אֲשֶׁר יִפָּלֵא מִבְּנֵי אָדָם לֹא יִפָּלֵא 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 ἐστιν.

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.'"

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:אֲנַחְנוּ עָזַבְנוּ אֶת־הַכֹּל וְנֵלֵךְ אַחֲרֶיךָ 28

כח וַיֹּאמֶר פֶּטְרוֹס הֵן אֲנַחְנוּ עָזַבְנוּ אֶת־הַכֹּל וְנֵלֵךְ 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, Ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι.

28 Eipen de ho Petros, Idou hēmeis aphentes ta idia ēkolouthēsamen soi.
and said Peter, "Behold we having left our own followed you."

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29

ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,
ē gynaika ē adelphous ē goneis ē tekna heneken tēs basileias tou theou,
ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα ἕνεκεν τῆς βασιλείας τοῦ θεοῦ,
aphēken oikian ē gynaika ē adelphous ē goneis ē tekna heneken tēs basileias tou theou,
ὃς οὐχὶ μὴ [ἀπο]λάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ
hos ouchi mē [apo]labē pollaplasiona en tō kairō toutō
καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.
kai en tō aiōni tō erchomenō zōēn aiōnion.
וְיִרוּשָׁלַיִם וְכָל־הַכָּתוּב בִּידֵי הַנְּבִיאִים עַל בֶּן־הָאָדָם יִמָּלֵא׃
Y'rushalay'mah w'kal-haKathub bidey han'bi'im `al Ben-ha'Adam yimale'.
וַיִּקַּח אֵלָיו אֶת־שְׁנֵים הֶעָשָׂר וַיֹּאמֶר לָהֶם הִנֵּנוּ עֹלִים
wayiqach 'elayu 'eth-sh'neym he`asar wayo'mer lahem hin'nu `olim
וְכָל־הַכָּתוּב בִּידֵי הַנְּבִיאִים עַל בֶּן־הָאָדָם יִמָּלֵא׃
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,
Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, 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."

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:ישמעיהו עליו השלום ספר על הנביאים 32

לב כִּי יִמָּסֵר לַגּוֹיִם וְהֻתַּל בּוֹ וְהוּתְעַלְלוּ וְיָרְקוּ בְּפָנָיו׃

**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 ἐμπαιχθήσεται
καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται

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

---

:ישעיהו עליו השלום ספר על הנביאים 33

לג וְהִכְּוּהוּ בַשּׁוֹטִים וְהֵמִיתוּהוּ וּבַיּוֹם הַשְּׁלִישִׁי קוֹם יָקוּם׃

**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 hēmeraą tē tritē anastēsetai.
and on the day third He shall rise again."

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ישעיה 53:1 מי האמין לשמועתנו ולמי נגלתה זרוע יהוה׃ 34

לד וְהֵם לֹא הֵבִינוּ דָּבָר מִכָּל־אֵלֶּה וַיְהִי הַדָּבָר הַזֶּה נֶעְלָם מֵהֶם
וְלֹא יָדְעוּ אֶת־אֲשֶׁר הִבֶּר אֲלֵיהֶם׃

**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 understood 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 ēn 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.

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35 וַיְהִי בְּקָרְבוֹ אֶל־יְרִיחוֹ
וְהִנֵּה־אִישׁ עִוֵּר יֹשֵׁב עַל־יַד הַדֶּרֶךְ לִשְׁאֹל צְדָקָה׃

**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 Ἰεριχὼ τυφλός 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.

---

36 וַיִּשְׁמַע אֶת־קוֹל הָעָם הָעֹבֵר וַיִּדְרֹשׁ לָדַעַת 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.”

---

37 וַיַּגִּידוּ לוֹ כִּי־יֵהוֹשֻׁעַ הַנָּצְרִי עֹבֵר׃

**37. wayagidu lo ki-Yahushuà haNats’ri `ober.**

**Luke18:37** They told him that Owthy 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.

:ישוע בן-דוד חנני 38

לחוַיִּזְעַק לֵאמֹר יֵהוֹשֻׁעַ בֶּן־דָּוִד חָנֵּנִי׃

**38. wayiz'`aq le'mor Yahushuà ben-Dawid chaneni.**

**Luke18:38** He cried out, saying, "ישוע, Son of Dawid, Have compassion on me!"

‹38› καὶ ἐβόησεν λέγων, Ἰησοῦ υἱὲ Δαυίδ, ἐλέησόν με.

38 kai eboēsen legōn, Iēsou huie Dauid, eleēson me.
and he cried out saying, "Yahushua, son of David, have mercy on me."

ישוע בן-דוד חנני ישוע עמד ויצו להביאו אליו ויהי כאשר קרב 39
:ישוע בן-דוד חנני

לטוְהַהֹלְכִים לְפָנָיו גָּעֲרוּ־בוֹ לְהַחֲשִׁתּוֹ
וְהוּא הִרְבָּה עוֹד לִזְעֹק יֵהוֹשֻׁעַ בֶּן־דָּוִד חָנֵּנִי׃

**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, "ישוע Son of Dawid, Have compassion on me!"

‹39› καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ,
αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ 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 Dauid, eleēson me.
but he much more was crying out, "Son of David, have mercy on me."

עמד ויצו להביאו אליו ויהי כאשר קרב ישוע ויצו להביאו אליו ויהי כאשר קרב 40
:ישוע

מוַיַּעֲמֹד יֵהוֹשֻׁעַ וַיְצַו לְהָבִיאוֹ אֵלָיו וַיְהִי כַּאֲשֶׁר קָרַב
וַיִּשְׁאָלֵהוּ לֵאמֹר׃

**40. waya`amod Yahushuà way'tsaw lahabi'o 'elayu way'hi ka'asher qarab**
**wayish'alehu le'mor.**

**Luke18:40** And ישוע 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,

:ישוע מה־אתה רוצה שאעשה לך 41

מא מַה־תִּרְצֶה שֶּׁאֶעֱשֶׂה־לָּךְ וַיֹּאמֶר אֲדֹנִי אֲשֶׁר תִּפָּקַחְנָה עֵינָי׃

**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."**

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:ע֗ל ֠אוֹרשׁ ֠עקיצ ֠עיניו ֠אלי ֠אמר ֠ויאמר 42

מב וַיֹּאמֶר אֵלָיו תִּפָּקַחְנָה עֵינֶיךָ אֱמוּנָתְךָ 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."**

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בגשׁ ֠עלז ֠עקבוֹ ֠עיניו ֠אלי ֠אמר ֠ויאמר 43
:֠עקבוֹ־לע ֠אחרי ֠אזל ֠ויאזלא־אכ

מג וּפִתְאֹם נִפְקְחוּ עֵינָיו וַיֵּלֶךְ אַחֲרָיו הָלַךְ וְשַׁבֵּחַ
אֶת־הָאֱלֹהִים וְכָל־הָעָם רָאוּ וַיּוֹדוּ לֵאלֹהִים׃

**43. uphith'om niph'q'chu `eynayu wayele'k 'acharayu 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.**

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## Chapter 19

:֠ביריחו ֠עבר ֠ויעבר ֠ויבוא 1

א וַיָּבוֹא 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.

---

2 ׃ַעְיוֹרְי ְוהוּא ִמְרָאשֵׁי ַהֹּמְכִסים ְוָעִׁשיר ְוִהֵּנה־ִאיׁש ַזַּכי ְׁשמוֹ

ב וְהִנֵּה־אִישׁ זַכַּי שְׁמוֹ וְהוּא מֵרָאשֵׁי הַמּוֹכְסִים וְעָשִׁיר׃

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.

---

3 ׃ַעְיוֹרְי ְׁשִפַּל־ִכי ָהָיה ָקוְמ ְוֹלא ָיכֹל ֵמִפּני ָהָעם ְוִיַּבֵּקׁש ִלְרוֹת ֶאת־ְיהוׁשַֻע ִמי הוא

ג וַיְבַקֵּשׁ לִרְאוֹת אֶת־יְהוֹשֻׁעַ מִי הוּא וְלֹא יָכֹל מִפְּנֵי הָעָם
כִּי־שְׁפַל קוֹמָה הָיָה׃

3. way'baqesh lir'oth 'eth-Yahushuà mi hu' w'lo' yakol mip'ney ha`am
ki-sh'phal qomah hayah.

Luke19:3 He tried to see who ׃ַעְיוֹרְי was, but he could not on account of the crowd,
for he was of lowly stature.

‹3› καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν 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 tę hēlikią mikros ēn.
because in stature he was short.

---

4 ׃ָהּנ־ָעַבר ֶׁשֲאֶׁשר ַיַעְבֵרי־ָבּה ְוִיַּקֵּדם ַוָיֶּרץ ַוִיַּעל ַעל־ְׁשִקָמה ַאַחת ְלַמַען ְרוֹת ֹאתוֹ

ד וַיְקַדֵּם וַיָּרָץ וַיַּעַל עַל־שִׁקְמָה אַחַת לְמַעַן רְאוֹת אֹתוֹ
כִּי־שָׁם הַדֶּרֶךְ אֲשֶׁר יַעֲבָר־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 idē̱ auton hoti ekeinēs ēmellen dierchesthai.
that he might see Him because by that way he was about to pass by.

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5 :ענֵיהוּ ויִרְאֵהוּ ויֹאמֶר אֵלָיו זַכַּי רֵד מַהֵר כִּי־הַיּוֹם אֵשֵׁב בְּבֵיתֶךָ

ה וַיְהִי כַּאֲשֶׁר בָּא יָהוֹשֻׁעַ אֶל־הַמָּקוֹם הַהוּא וַיִּשָּׂא אֶת־עֵינָיו

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 ΟΥ֝֗Ι 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 κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

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 tē̱ oikē̱ sou dei me meinai.
for today in your house it is necessary for Me to remain."

---

6 :וַיְמַהֵר וַיֵּרֶד וַיְאַסְפֵהוּ בְּשִׂמְחָה

ו וַיְמַהֵר וַיֵּרֶד וַיְאַסְפֵהוּ 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.

---

7 :אִישׁ חוֹטֵא בָּא לָלוּן בְּבֵית לֵאמֹר הָרֹאִים כָּל־וילונו

ז וַיִּלּוֹנוּ כָּל־הָרֹאִים לֵאמֹר בָּא לָלוּן בְּבֵית אִישׁ חוֹטֵא:

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
Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.

7 kai idontes pantes diegoggyzon legontes hoti
And all having seen this were complaining saying,
Para hamartōlō̱ andri eisēlthen katalysai.

"with a sinful man He entered to rest."

---

8 ויעמד זכי ויאמר אל־האדון הנני אדני את־מחצית נכסי
אני נתן לעניים ואם־עשקתי איש אשיב לו ארבעתים׃

**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,
Ἰδοὺ τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι,
καὶ εἴ τινός τι 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."

---

9 ויאמר אליו ישוע היום היתה תשועה לבית הזה
באשר בן־אברהם גם־הוא׃

**9. wayo'mer 'elayu Yahushuà hayom hay'thah th'shu`ah labayith hazeh ba'asher ben-'Ab'raham gam-hu'.**

**Luke19:9** And ישוע 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 ἐστιν·
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 huios Abraam estin;
because also he a son of Abraham is."

---

10 כי בא בן־האדם לבקש ולהושיע את־האבד׃

**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 huios tou anthrōpou zētēsai kai sōsai to apolōlos.
“for came the Son of Man to seek and to save the lost.”

---

יא וַיְהִי כְּשָׁמְעָם אֶת־זֹאת וַיֹּסֶף וַיְדַבֵּר מָשָׁל כִּי קָרֹב לִירוּשָׁלַיִם
וְהֵמָּה חֹשְׁבִים אֲשֶׁר בִּמְהֵרָה תִּגָּלֶה מַלְכוּת 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› Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν
διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ 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.

---

יב וַיֹּאמֶר אִישׁ אֶחָד מִן־הָאֲצִילִים הָלַךְ אֶל־אֶרֶץ רְחוֹקָה
לָקַחַת־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 εὐγενὴς 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.”

---

יג וַיִּקְרָא אֶל־עֲשָׂרָה מֵעֲבָדָיו וַיִּתֵּן לָהֶם עֲשָׂרָה מָנִים

וַיֹּ֣אמֶר לָהֶ֔ם סַחֲרוּ בָהֶ֖ם עַד בֹּאִֽי׃

**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."

---

וְ֠בְנֵי עִירוֹ שֹׂנְאִ֨ים אוֹת֜וֹ וַיִּשְׁלְח֣וּ מַלְאָכִ֗ים אַחֲרָיו֙ לֵאמֹ֔ר
מָאַ֥סְנוּ אוֹת֖וֹ הָאִ֣ישׁ מִמְּלֹ֥ךְ עָלֵֽינוּ׃

**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."

---

וַיְהִ֗י אַחֲרֵי֙ קַחְתּ֣וֹ אֶת־הַמְּלֻכָּ֔ה וַיָּ֖שָׁב
וַיְצַ֣ו לִקְרֹ֣א אֶת־הָעֲבָדִ֣ים הָהֵ֗ם אֲשֶׁ֨ר נָתַ֤ן לָהֶם֙
אֶת־הַכֶּ֔סֶף לְמַ֣עַן יֵדַ֔ע מָה־הִרְוִ֖יחַ כָּל־אֶ֥חָד 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 tē epanelthein auton labonta tēn basileian
“and it came about while he returned having received the kingdom
kai eipen phōnēthēnai autē 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.”

---

:מָנִים עָשְׂרֶת הֵבִיא שִׁלְּךָ מָנֶה אֲדֹנִי אָמַר וַיֹּאמֶר הָרִאשׁוֹן וַיָּבֹא 16

טז וַיָּבֹא הָרִאשׁוֹן וַיֹּאמַר אֲדֹנִי מָנֶה שִׁלְּךָ הֵבִיא עֲשֶׂרֶת 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.”

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:מָנִים עֲשָׂר עָרִים עַל־עֶשֶׂר שַׁלִּיט הֱיֵה מִזְעָר בִּמְעַט נֶאֱמָן הָיִיתָ אֲשֶׁר תַּחַת הַטּוֹב הָעֶבֶד לַעֲשׂוֹת הֲטִיבוֹתָ אֵלָיו אָמַר וַיֹּאמֶר 17

יז וַיֹּאמֶר אֵלָיו הֲטִיבוֹתָ לַעֲשׂוֹת הָעֶבֶד הַטּוֹב
תַּחַת אֲשֶׁר הָיִיתָ נֶאֱמָן בִּמְעַט מִזְעָר הֱיֵה שַׁלִּיט עַל־עֶשֶׂר 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, Εὖγε, ἀγαθὲ δοῦλε,
ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

17 kai eipen autē, Euge, agathe doule,
and he said to him, “Excellent, good servant,
hoti en elachistē pistos egenou,
because in the smallest thing you were faithful,
isthi exousian echōn epanō deka poleōn.
be having authority over ten cities.”

---

:מָנִים חֲמֵשֶׁת עָשָׂה אֲדֹנִי אָמַר שִׁלְּךָ מָנֶה אֲדֹנִי אָמַר וַיֹּאמֶר הַשֵּׁנִי וַיָּבֹא 18

יח וַיָּבֹא הַשֵּׁנִי וַיֹּאמַר אֲדֹנִי מָנֶה שִׁלְּךָ עָשָׂה חֲמֵשֶׁת מָנִים׃

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 deuteros legōn, Hē mna sou, kyrie, epoiēsen pente mnas.
and came the second saying, “Your mina, Master, made five minas.”

:עָרִים חָמֵשׁ עַל־תְּהִיֶה אַתָּה־אַף לָזֶה גַּם־וַיֹּאמֶר יט 19

**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.

:תְּסוּדָר בְּצָרוּר שֶׁלְּךָ מָנֶה הִנֵּה־לְךָ וַיֹּאמַר הָאַחֵר וַיָּבֹא כ 20
אֲשֶׁר־הָיָה אֶצְלִי

**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.'"

:תִּזְרָע לֹא אֲשֶׁר־אֶת וְקֹצֵר הִנַּחְתָּ לֹא אֲשֶׁר־אֶת אִישׁ קָשֶׁה אַתָּה כִּי אֹתְךָ יָרֵאתִי מִכִּי כא 21

**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 ἔθηκας 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."

:ערוץ אל אשר־לא זרעתי ואקוצר

כב וַיֹּ֥אמֶר אֵלָ֖יו עַל־פִּ֣יךָ אֶשְׁפָּטְךָ֣ הָעֶבֶד֮ הָרָע֒ אַתָּה֙ יָדַ֣עְתָּ

כִּֽי־אֲנִ֤י אִישׁ֙ קָשֶׁ֔ה לֹקֵ֕חַ אֶת־אֲשֶׁ֥ר לֹא־הִנַּ֖חְתִּי

וְקוֹצֵ֕ר אֶת־אֲשֶׁ֥ר לֹא־זָרַ֖עְתִּי׃

**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 diffucult 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.

ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός 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!"

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:ערוץ אל אשר־לא זרעתי ואקוצר 23

כג וְלָמָה֩ לֹא־נָתַ֨תָּ אֶת־כַּסְפִּ֜י לַשֻּׁלְחָנִ֗י

וַאֲנִי֙ בְּבוֹאִ֣י הָיִ֔יתִי תּוֹבֵ֥עַ אוֹת֖וֹ בְּמַרְבִּֽית׃

**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 ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν;

κἀγὼ 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."

---

:ערוץ אל אשר־לא זרעתי ואקוצר 24

כד וַיֹּ֥אמֶר אֶל־הָעֹמְדִ֖ים שָׁ֑ם שְׂא֤וּ מִמֶּנּוּ֙ אֶת־הַמָּנֶ֔ה

וּתְנוּ֖ אֶל־אֲשֶׁר־לוֹ֙ עֲשֶׂ֣רֶת הַמָּנִֽים׃

**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 παρεστῶσιν 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’”

---

:ּמָנִים עֲשֶׂרֶת לוֹ־יֵשׁ אֲדֹנֵינוּ אֵלָיו אָמְרוּ וַיֹּ כה 25

כה וַיֹּאמְרוּ אֵלָיו אֲדֹנֵינוּ יֵשׁ־לוֹ עֲשֶׂרֶת מָנִים׃

**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”

---

:לוֹ יִנָּתֵן לֹא אֲשֶׁר וְ כו 26
כו הֵן אֲנִי אֹמֵר לָכֶם כִּי כָּל־אִישׁ שֶׁיֵּשׁ־לוֹ יִנָּתֵן לוֹ
וַאֲשֶׁר אֵין לוֹ יֻקַּח מִמֶּנּוּ גַּם אֶת־אֲשֶׁר־לוֹ׃

**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.”

---

:לְפָנָי אֹתָם וְהִרְגוּ הֵנָּה אֹתָם עֲלֵיהֶם הָבִיאוּ אֹתָם לְמָלְכִי עָלֵינוּ מֹשְׁלוּ לֹא אֲשֶׁר אוֹיְבַי הָהֵם אֶת־אֲבָל כז 27

כז אֲבָל אֶת־אוֹיְבַי הָהֵם אֲשֶׁר מְאָסוּנִי מִמְּלֹךְ
עֲלֵיהֶם הָבִיאוּ אֹתָם הֵנָּה וְהִרְגוּ אֹתָם לְפָנָי׃

**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 ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς
ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν 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."

---

:ܫܠܘܫܝܡ ܠܘܬ ܫܒܝܠܐ ܥܒܘܪ ܥܒܕ ܘܐܙܠ ܫܪܥܒܕ ܥܕܐ ܟܝ ܟܗ 28

כחוַיְכַל לְדַבֵּר הַדְּבָרִים הָאֵלֶּה וַיַּעֲבֹר לִפְנֵיהֶם וַיַּעַל יְרוּשָׁלָם׃

**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 Ἰεροσόλυμα.

28 Kai eipōn tauta eporeueto emprosthen anabainōn eis Hierosolyma.
and having said these things He was traveling ahead going up to Jerusalem.

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ܐܠܝܬܐ ܥܡ-ܟܐ ܥܝܥܡ-ܟܥܓܝ ܥܒܝ-ܟܥܓ-ܟܐ ܝܓܝܦ ܥܡܥܝ 29
:ܫܐܟܠ ܫܥܠܥܫܟܐ ܫܥܫw ܒܟܘܥܝ ܫܥܟܥܟܡ ܥܡ

כטוַיְהִי בְּקָרְבוֹ אֶל־בֵּית־פַּגֵי וּבֵית־הִינִי אֶל־הַר הַנִּקְרָא
הַר הַזֵּיתִים וַיְשַׁלַּח שְׁנַיִם מִתַּלְמִידָיו לֵאמֹר׃

**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

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ܐܡw ܫܝܟܪܓܒ ܐܥܐ ܟܝܪܟܫܫ ܩwܟ ܩܝܫܐ-ܟܟ ܟܝܒ 30
ܫܒܟ ܟܥܟo ܒܝܒ-ܟܟ ܟܥܫܝܫ ܩwܟ ܩܟܐܟ ܩܥo ܫܟܟܫܫ
:ܟܟܥܓܐ ܟܟܟ ܟܩܥܟ

ללְכוּ אֶל־הַכְּפָר אֲשֶׁר מִמּוּלְנוּ וְהָיָה בְּבוֹאֲכֶם שָׁמָּה
וּמְצָאתֶם עַיִר אָסוּר אֲשֶׁר מִיָּמָיו לֹא־רָכַב עָלָיו אָדָם
הַתִּירוּ אֹתוֹ 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 εὑρήσετε 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.

---

וְאִם־יֹאמַר אֲלֵיכֶם אִישׁ לָמָּה תַתִּירֻהוּ כֹּה תֹאמְרוּ אֵלָיו 31
יַעַן כִּי הָאָדוֹן צָרִיךְ לוֹ׃

**31. w'ki-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 erōtą, 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.

---

וַיֵּלְכוּ הַשְּׁלוּחִים וַיִּמְצְאוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם׃ 32

**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.

---

וַיַּתִּירוּ אֶת־הָעַיִר וַיֹּאמְרוּ אֲלֵיהֶם בְּעָלָיו 33
לָמָּה זֶּה אַתֶּם מַתִּירִים אֶת־הָעַיִר׃

**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?"

---

34 :אָֽתֹנוֹ׃ יֹשְׁבִ֣ים עָלָ֔יו בַּעֲלֵ֖י הַ֥

לד וַיֹּ֣אמְרוּ֮ הָאָדוֹן֒ צָרִ֥יךְ לֽוֹ׃

**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."

---

35 :עָלָיו אֶת־יֵשׁוּעַ׃ וַיַּרְכִּיבוּ עַל־הָעַיִר׃ וַיַּשְׁלִיכוּ אֶת־בִּגְדֵיהֶם עַל־הָאָתֹן׃ וַיַּבִיאוּ אֶל־יֵשׁוּעַ

לה וַיְבִיאֻהוּ אֶל־יֵשׁוּעַ וַיַּשְׁלִיכוּ אֶת־בִּגְדֵיהֶם עַל־הָעַיִר
וַיַּרְכִּיבוּ עָלָיו אֶת־יֵשׁוּעַ׃

**35. way'bi'uhu 'el-Yahushuà wayash'liku 'eth-big'deyhem `al-ha`ayir wayar'kibu `alayu 'eth-Yahushuà.**

**Luke19:35** They brought it to OWTAV and threw their garments on the donkey colt and had OWTAV ride on it.

‹35› καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρίψαντες 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.

---

36 :דַּרְכָּֽם׃ בִּגְדֵיהֶם עַל־הַדָּרֶךְ׃ וּבְלֶכְתּוֹ הִצִּיעוּ אֶת־

לו וּבְלֶכְתּוֹ הִצִּיעוּ אֶת־בִּגְדֵיהֶם עַל־הַדָּרֶךְ׃

**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 ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

36 poreuomenou de autou hypestrōnnuon ta himatia autōn en tē hodō.
and while going He, they were spreading out their garments on the road.

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ויקרב אל־מורד הר הזיתים 37
והחלו כל־המון התלמידים לשבח את־האלהים בשמחה
ובקול גדול על כל־הגבורות אשר ראו לאמר׃

לז וַיִּקְרַב אֶל־מוֹרַד הַר הַזֵּיתִים
וַיָּחֵלּוּ כָּל־הֲמוֹן הַתַּלְמִידִים לְשַׁבֵּחַ אֶת־הָאֱלֹהִים בְּשִׂמְחָה
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 dynameōn,
with a loud voice about all which they say the miracles,

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ברוך המלך הבא בשם יהוה שלום בשמים וכבוד במרומים׃ 38

לח בָּרוּךְ הַמֶּלֶךְ הַבָּא בְּשֵׁם יְהוָה שָׁלוֹם בַּשָּׁמַיִם וְכָבוֹד בַּמְּרוֹמִים׃

**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 יהוה!
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 huuistois.
the king in the name of YHWH; in the heavens peace and glory in the highest."

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ויאמרו אליו מורה גער בתלמידיך׃ 39

ואנשים מן הפרושים אשר בתוך העם אמרו אליו מורה גער בתלמידיך׃

לט וַאֲנָשִׁים מִן הַפְּרוּשִׁים אֲשֶׁר בְּתוֹךְ הָעָם אָמְרוּ אֵלָיו מוֹרֶה גְּעַר בְּתַלְמִידֶיךָ׃

**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› καί 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.”

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:ܐܡܪ ܠܗ ܡܪܝ ܐܝܟܐ ܕܬܫܬܘܩ ܠܗ ܗܫܐ ܐܡܪ ܐܢܐ ܠܟ ܐܢ ܐܠܝܢ ܢܫܬܘܩܘܢ ܐܒܢܐ ܢܩܥܘܢ 40

מוַיַּעַן וַיֹּאמַר אֲנִי אֹמֵר לָכֶם אִם־אֵלֶּה יֶחֱשׁוּ הָאֲבָנִים תִּזְעָקְנָה׃

**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.”

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:ܐܡܪ ܠܗ ܐܝܟ ܕܩܪܒ ܚܙܐ ܠܩܪܬܐ ܘܒܟܐ ܥܠܝܗ 41

מאוַיְהִי כַּאֲשֶׁר קָרַב וַיַּרְא אֶת־הָעִיר וַיֵּבְךְּ עָלֶיהָ וַיֹּאמַר׃

**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’ αὐτὴν

41 Kai hōs ēggisen idōn tēn polin eklausen ep’ autēn
and as he came near, having seen the city, he cried over it

---

ܐܝܟ ܕܐܦ ܐܢܬ ܒܗܕ ܝܘܡܟ ܕܝܢ ܠܫܠܡܟ ܐܠܐ ܗܫܐ ܐܬܟܣܝ ܡܢ ܥܝܢܝܟ 42
:ܐܬܟܣܝ ܡܢ ܥܝܢܝܟ

מבלוּ יָדַעַתְּ גַּם־אַתְּ בְּעוֹד יוֹמֵךְ הַזֶּה אֶת־דֶּרֶךְ שְׁלוֹמֵךְ
וְעַתָּה נִסְתַּר מֵעֵינָיִךְ׃

**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·
νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου.

42 legōn hoti Ei egnōs en tē hēmerą tautē kai sy ta pros eirēnēn;
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."

---

כִּי הִנֵּה יָמִים בָּאִים עָלָיִךְ וְשָׁפְכוּ אֹיְבַיִךְ סוֹלְלָה סְבִיבָיִךְ 43
וְהִקִּיפוּךְ וְצָרוּ עָלַיִךְ מִכָּל־עֵבָרָיִךְ׃

**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 σὲ καὶ παρεμβαλοῦσιν 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,"**

---

וְהָרְסוּ עַד־לָאָרֶץ אוֹתָךְ וְאֶת־בָּנַיִךְ בְּקִרְבֵּךְ וְלֹא־יַשְׁאִירוּ 44
בָךְ אֶבֶן עַל־אָבֶן עֵקֶב אֲשֶׁר־לֹא יָדַעַתְּ עֵת פְּקֻדָּתֵךְ׃

**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."**

---

וַיָּבֹא אֶל־הַמִּקְדָּשׁ וַיָּחֶל לְגָרֵשׁ מִשָּׁם אֶת הַמֹּכְרִים 45

וְאֵת הַקֹּנִים 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,

---

:ּמְעָרַת פָּרִיצִים אוֹתוֹ עֲשִׂיתֶם וְאַתֶּם תְּפִלָּה־בֵּית בֵּיתִי כָּתוּב הֵן אֲלֵיהֶם וַיֹּאמֶר מו

**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,
ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

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."

---

:הָעָם בִּקְשׁוּ לְאַבְּדוֹ׃ וְגַם־רָאשֵׁי וְהַסּוֹפְרִים הַכֹּהֲנִים וְרָאשֵׁי יוֹם יוֹם בַּמִּקְדָּשׁ מְלַמֵּד וַיְהִי מז

**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,

---

48 כְּשֶׁכֵּן־הָיָה לֹא מָצְאוּ מַה־לַּעֲשׂוֹת
:כִּי כָל־הָעָם דָּבְקוּ אַחֲרָיו לִשְׁמֹעַ אֹתוֹ

מח וְלֹא מָצְאוּ מַה־לַּעֲשׂוֹת
כִּי כָל־הָעָם דָּבְקוּ אַחֲרָיו לִשְׁמֹעַ אֹתוֹ׃

**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 εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

**48 kai ouch heuriskon to ti poiēsōsin,**
**and they were not finding what they might do,**
**ho laos gar hapas exekremato autou akouōn.**
**the people for all hung upon Him listening.**

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# Chapter 20

Shavua Reading Schedule (17th sidrot) - Luke 20 - 22

1 וַיְהִי בְּאַחַד הַיָּמִים וְהוּא מְלַמֵּד אֶת־הָעָם בַּמִּקְדָּשׁ
וּמְבַשֵּׂר וַיִּגְּשׁוּ הַכֹּהֲנִים וְהַסּוֹפְרִים עִם־הַזְּקֵנִים׃

**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 mią 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**

---

2 וַיֹּאמְרוּ אֵלָיו אֱמָר־נָא לָנוּ בְּאֵי־זוֹ רְשׁוּת אַתָּה
עֹשֶׂה אֶת־אֵלֶּה וּמִי הוּא הַנֹּתֵן לְךָ אֶת־הָרְשׁוּת הַזֹּאת׃

**2. wayo'm'ru 'elayu 'emar-na' lanu b'ey-zo r'shuth 'attah `oseh 'eth-'eleh**
**umi hu' hanothen 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 poią exousią 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?"

---

:אֲלֵיהֶם אַף־אֲנִי אֶשְׁאָלְכֶם דָּבָר וְאִמְרוּ לִי 3

ג וַיַּעַן וַיֹּאמֶר אֲלֵיהֶם אַף־אֲנִי אֶשְׁאָלְכֶם דָּבָר וְאִמְרוּ 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 κἀγὼ λόγον, καὶ εἴπατέ μοι·

3 apokritheis de eipen pros autous,
And having answered He said to them,
Erōtēsō hymas kagō logon, kai eipate moi;
"shall question you I also a word, and you tell Me."

---

:מִבְּנֵי אָדָם 4

ד טְבִילַת יָהוּחָנָן הֲמִשָּׁמַיִם הָיְתָה אִם־מִבְּנֵי אָדָם׃

**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 ἦν ἢ ἐξ ἀνθρώπων;

4 To baptisma Iōannou ex ouranou ēn ē ex anthrōpōn?
"The baptism of John from the heavens was it or from men?"

---

וְאָמַר לָמָּה זֶּה לֹא הֶאֱמַנְתֶּם בּוֹ׃ 5
:אֵלָיו אִם־נֹאמַר מִן־הַשָּׁמַיִם אֵלֵינוּ

ה וַיִּוָּעֲצוּ יַחְדָּו לֵאמֹר אִם־נֹאמַר מִן־הַשָּׁמַיִם
וְאָמַר לָמָּה זֶּה לֹא הֶאֱמַנְתֶּם בּוֹ׃

**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
Ἐὰν εἴπωμεν, Ἐξ 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?"

6 ישׂרׄאל-לׄי אמׄרים אדׄם מבׄני ואם-נׄאמׄר
נביא שׄיהוׄחנן כי-בׄרוׄר להׄם היׄה׃

ו וְאִם־נֹאמַר מִבְּנֵי אָדָם וּסְקָלֻנוּ כָּל־הָעָם
כִּי־בָרוּר לָהֶם שֶׁיְּהוּחָנָן נָבִיא הָיָה׃

**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› ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς,
πεπεισμένος γάρ ἐστιν 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."

---

7 ידׄעו לׄא אמׄרו ויׄענו׃

ז וַיַּעֲנוּ לֹא יָדַעְנוּ מֵאַיִן׃

**7. waya`anu lo' yada`'nu me'ayin.**

**Luke20:7** They answered, "We did not know where it was from."

‹7› καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

7 kai apekrithēsan mē eidenai pothen.
And they answered not to know from where it came.

---

8 אמׄר להׄם ישוׄע ויׄ-גׄם-אׄני לׄא אמׄר להׄם באי-זׄו
רשׄות אׄני עׄשׄה אׄלה׃

ח וַיֹּאמֶר יְהוֹשֻׁעַ אֲלֵיהֶם גַּם־אֲנִי לֹא אֹמַר לָכֶם בְּאֵי־זוֹ
רְשׁוּת אֲנִי עֹשֶׂה אֵלֶּה׃

**8. wayo'mer Yahushuà 'aleyhem
gam-'ani lo' 'omar lakem b'ey-zo r'shuth 'ani `oseh 'eleh.**

**Luke20:8** And οωׄיׄ 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 poią exousią tauta poiō.
"Neither I am telling you by what authority I do these things."

---

9 ׄאחׄר ׄאדׄם ׄנטׄע ׄכרׄם ׄמשׄל-אׄל ׄעׄם ׄויׄ-ׄחׄל
ׄוׄיׄ-ׄשׄלׄח ׄזׄמׄן ׄבׄעׄלי ׄכׄרׄמׄו ׄעׄבׄדׄים ׄאׄל

ט וַיָּעַן וַיְדַבֵּר אֶל־הָעָם אֶת־הַמָּשָׁל הַזֶּה אִישׁ אֶחָד נָטַע כֶּרֶם
וַיִּתְּנֵהוּ בְּיַד כֹּרְמִים וַיֵּלֶךְ בְּדֶרֶךְ מֶרָחוֹק 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 merachoq 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› Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός [τις]
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."

---

י וְלַמּוֹעֵד שָׁלַח עֶבֶד אֶל־הַכֹּרְמִים לָתֵת־לוֹ מִפְּרִי הַכָּרֶם
וְהַכֹּרְמִים הִכֻּהוּ וַיְשַׁלְּחֻהוּ 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 δοῦλον
ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ·
οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.

10 kai kairō apesteilen 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."

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יא וַיֹּסֶף שָׁלַח עֶבֶד אַחֵר וַיַּכּוּ גַם־אֹתוֹ
וַיְבֻזֻּהוּ וַיְשַׁלְּחֻהוּ 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 δοῦλον·
οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

11 kai prosetheto heteron pempsai 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."

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:אֵרֵיקָם וַיְשַׁלְּחוּהוּ וַיְבַזּוּהוּ וַיַּכּוּהוּ גַּם־אֹתוֹ וַיְגָרְשֻׁהוּ וַיְחַפְּדֻהוּ חוּצָה 12

יב וַיֹּסֶף לִשְׁלֹחַ שְׁלִישִׁי וְגַם־אֹתוֹ פָּצְעוּ וַיְגָרְשֻׁהוּ וַיְחַפְּדֻהוּ חוּצָה׃

**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 pempsai;
"And he proceeded a third time to send someone.
hoi de kai touton traumatisantes exebalon.
And also this one having wounded they threw out."

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:אֶת־יְדִידִי אוּלַי יִרְאוּ אֹתוֹ וְיִירְאוּ מִפָּנָיו 13
אֶת־יְדִידִי אוּלַי יִרְאוּ אֹתוֹ וְיִירְאוּ מִפָּנָיו׃

יג וַיֹּאמֶר בַּעַל־הַכֶּרֶם מָה־אֶעֱשֶׂה אֶשְׁלְחָה אֶת־בְּנִי

**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?
pempsō ton huion mou ton agapēton; isōs touton entrapēsontai.
I shall send my son beloved. Perhaps this one they shall respect."

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:אֵרֵיקָם וַיְשַׁלְּחוּהוּ וַיְבַזּוּהוּ וַיַּכּוּהוּ גַּם־אֹתוֹ וַיְגָרְשֻׁהוּ וַיְחַפְּדֻהוּ חוּצָה 14

יד וְכִרְאוֹת אֹתוֹ הַכֹּרְמִים נוֹעֲצוּ יַחְדָּו לֵאמֹר

זֶה הוּא הַיּוֹרֵשׁ לְכוּ וְנַהַרְגֵהוּ וּתְהִי־לָנוּ הַיְרֻשָּׁה׃

**14. w'kir'oth 'otho hakor'mim no`atsu yach'daw le'mor**

**zeh hu' hayoresh 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 dielogizonto 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.'"**

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15 וַיְגָרְשׁוּ אוֹתוֹ אֶל־מִחוּץ לַכֶּרֶם וַיַּהַרְגֻהוּ
וְעַתָּה מַה־יַּעֲשֶׂה לָהֶם בַּעַל־הַכָּרֶם׃

**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?"**

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16 יָבוֹא וְיַאֲבֵד אֶת־הַכֹּרְמִים הָהֵם וְיִתֵּן אֶת־הַכֶּרֶם
לַאֲחֵרִים וַיְהִי כְּשָׁמְעָם וַיֹּאמְרוּ חָלִילָה׃

**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.'"**

וּמָה הוּא זֶה הַכָּתוּב אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה 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 ἐστιν 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?"**

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וְאֵת אֲשֶׁר תִּפֹּל עָלָיו תְּשְׁחָקֵהוּ׃

**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."**

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וַיְבַקְשׁוּ רָאשֵׁי הַכֹּהֲנִים וְהַסּוֹפְרִים לִשְׁלֹחַ־יָדָם
בּוֹ בָּעֵת הַהִיא וַיִּירְאוּ מִפְּנֵי הָעָם כִּי יָדְעוּ
אֲשֶׁר עֲלֵיהֶם 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’ αὐτὸν 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 hōrą, 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.

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כ וַיְיַאְרְבוּ־לוֹ וַיִּשְׁלְחוּ מְאָרְבִים מִתְחַפְּשִׂים כְּהֹלְכֵי תֹם לְמַעַן
יִלְכְּדוּ אוֹתוֹ בְּדָבָר לְהַסְגִּירוֹ אֶל־הַשְּׁרָרָה 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 disguishing 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
δικαίους 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 exousią tou hēgemonos.
so as to deliver Him to the ruler and the authority of the governer.”

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כא וַיִּשְׁאֲלֻהוּ לֵאמֹר מוֹרֶה יָדַעְנוּ כִּי נְכוֹנָה תְּדַבֵּר וּתְלַמֵּד
וְלֹא־תִשָּׂא פָּנִים כִּי בֶאֱמֶת מוֹרֶה אַתָּה אֶת־דֶּרֶךְ 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, οἴδαμεν 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."

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:אֹמֶר־מִי וַיַּעֲנוּ וַיֹּאמְרוּ לוֹ שֶׁל־קֵיסָר 22

כב הַמֻּתָּר לָנוּ לָתֵת־מַס לְקֵיסָר אִם־לֹא׃

22. hamutar lanu latheth-mas l'Qeysar 'im-lo'.

Luke20:22 "Is it permitted for us to give taxes to Qeysar, or not?"

‹22› ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ;

22 exestin hēmas Kaisari phoron dounai ē ou?
"Is it permissible for us to Caesar to pay a tax or not?"

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:מֵרְמָתָם וַיֹּאמֶר לָהֶם 23

כג וַיֵּדַע אֶת־נִכְלֵיהֶם

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,

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:קֵיסָר־לְמִי וַיַּעֲנוּ וַיֹּאמְרוּ שֶׁל וְהַמִּכְתָּב 24

כד מַה־תְּנַסּוּנִי הַרְאוּנִי דִּינָר הַצּוּרָה

אֲשֶׁר עָלָיו שֶׁל־מִי הֵם וַיַּעֲנוּ וַיֹּאמְרוּ שֶׁל־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 dēnarion; 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."

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:קֵיסָר־לְמִי וַיֹּאמְרוּ שֶׁל 25

כה וַיֹּאמֶר אֲלֵיהֶם לָכֵן תְּנוּ לְקֵיסַר אֶת־אֲשֶׁר לְקֵיסָר
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, Τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

25 ho de eipen pros autous, Toinyn 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."

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כו וְלֹא יָכְלוּ לְלָכְדוֹ בְּדָבָר לִפְנֵי הָעָם
וַיִּתְמְהוּ עַל־מַעֲנֵהוּ וַיַּחֲרִישׁוּ׃

**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 ἐπιλαβέσθαι 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.

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כז וַיִּקְרְבוּ אֲנָשִׁים מִן־הַצְּדוּקִים הָאֹמְרִים אֵין תְּחִיַּת הַמֵּתִים
וַיִּשְׁאֲלֻהוּ 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

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כח מוֹרֶה מֹשֶׁה כָּתַב לָנוּ כִּי יָמוּת אָח בַּעַל אִשָּׁה וּבָנִים אֵין־לוֹ
וְלָקַח אָחִיו אֶת־אִשְׁתּוֹ וְהֵקִים זֶרַע 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."

---

כט וְהִנֵּה הָיוּ שִׁבְעָה אַחִים וְהָרִאשׁוֹן 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› 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."

---

ל וַיִּקַּח אֹתָהּ הַשֵּׁנִי 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› καὶ ὁ δεύτερος

30 kai ho deuteros

“And the second”

---

31 ויקח אתה השלישי וכדבר הזה עשו אף־השבעה
:ולא־הניחו בנים וימותו

**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› 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.”

---

32 :אשה־גם אחרונה מתה ובאחרונה

לב וּבָאַחֲרוֹנָה מֵתָה גַּם־הָאִשָּׁה׃

**32. uba’acharonah methah gam-ha’ishah.**

**Luke20:32** “At last, the woman also died.”

‹32› ὕστερον καὶ ἡ γυνὴ ἀπέθανεν.

32 hysteron kai hē gynē apethanen.

“And finally the woman died.”

---

33 אשה לי יהיה תהיה המתים בתחית בזה והנה
:אשה לשבעה היתה כי־אשה לו

לג וְהִנֵּה בִּתְחִיַּת הַמֵּתִים לְמִי מֵהֶם תִּהְיֶה לְאִשָּׁה
כִּי־הָיְתָה לַשִּׁבְעָה לְאִשָּׁה׃

**33. w’hinneh bith’chiath hamethim l’mi mehem tih’yeh l’ishah ki-hay’thah 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› ἡ 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 gynaika.
For seven had her as wife."

---

ויאמר אליהם בני העולם הזה ישאו נשים 34
ותנשאנה׃

לד וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם בְּנֵי הָעוֹלָם הַזֶּה יִשְׂאוּ נָשִׁים
וְתִנָּשֵׂאנָה׃

**34. waya`an Yahushuà wayo'mer 'aleyhem b'ney ha`olam haazeh yis'u nashim w'thinase'nah.**

**Luke20:34** ΟΩΥΤΩΣ 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,"

---

ויאמר אליהם בני העולם הזה ולא־ישאו נשים 35
ולא תנשאנה׃

לה וְהַזֹּכִים לָעוֹלָם הַבָּא וְלִתְחִית הַמֵּתִים לֹא־יִשְׂאוּ נָשִׁים
וְלֹא תִנָּשֵׂאנָה׃

**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."

---

כי לא־יוכלו למות עוד כי שָׁוִים הֵם לַמַּלְאָכִים 36
ובני אלהים המה בהיותם בני התקומה׃

לו כִּי לֹא־יוּכְלוּ לָמוּת עוֹד כִּי שָׁוִים הֵם לַמַּלְאָכִים
וּבְנֵי אֱלֹהִים הֵמָּה בִּהְיוֹתָם 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 γάρ εἰσιν
καὶ υἱοί 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 huioi eisin theou tēs anastaseōs huioi ontes.
and sons of Elohim they are, of the resurrection sons being."

---

37 ‫וְגַם־מֹשֶׁה רָמַז בַּסְּנֶה שֶׁיְּקוּמוּ הַמֵּתִים בְּקָרְאוֹ‬
‫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, "YHWH the El of Abraham, and the El of Yitschaq, and the El of Ya'aqob."

‹37› ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν 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."

---

38 ‫וְהָאֱלֹהִים 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.

---

39 ‫וַיַּעֲנוּ אֲנָשִׁים מִן־הַסּוֹפְרִים מוֹרֶה יָפֶה דִּבַּרְתָּ׃‬

**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."

:ϟϱϠ ϟϫϟϫ ϲϫwϲ ϳϱϲ-ϫϫ ϠϟϿ ϟϫϷϳ-ϫϲϟ 40

מ וְלֹא־מָצְאוּ עוֹד אֶת־לִבָּם לִשְׁאֹל אוֹתוֹ דָּבָר׃

**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.

:ϠϟϠ-ϱϱ ϫϟϷw Ϧϟwϳϲ ϟϟϳϫϟ ϳϟϫ ϳϷϟϲϫ ϟϳϫϟ 41

מא וַיֹּאמֶר אֲלֵיהֶם אֵיךְ יֹאמְרוּ לַמָּשִׁיחַ שֶׁהוּא בֶּן־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 Dauid huion?

And he said to them "How do they say the Anointed One to be David's son?"

ϷϟϷϟ-ϳϫϱ ϳϟϲϷϫ ϟϫϷ ϟϳϫ ϟϳϳοϱ ϠϟϠϟ 42
:ϟϱϟϳϟϲ ϱw ϟϱϠϫϲ

מב וְדָוִד בְּעַצְמוֹ אָמַר בְּסֵפֶר תְּהִלִּים נְאֻם־יְהוָה
לַאדֹנִי שֵׁב לִימִינִי׃

**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,
ϷϟϷϟ 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 Dauid 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,"

:ϱϱϲϟϱ ϱϠϷ ϱϱϱϱϫ ϫϱwϫ-ΔϿ 43

מג עַד־אָשִׁית אֹיְבֶיךָ הֲדֹם לְרַגְלֶיךָ׃

**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."

:הָאָדוֹן וְאֵיךְ הוּא בְּנוֹ 44

מד הִנֵּה דָּוִד קֹרֵא לוֹ אָדוֹן וְאֵיךְ הוּא בְּנוֹ׃

**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 Dauid oun kyrion auton kalei, kai pōs autou huios estin?

"Therefore David YHWH calls Him, and how His son is he?"

---

:שֹׁמְעָיו 45

מה וַיֹּאמֶר אֶל־תַּלְמִידָיו בְּאָזְנֵי כָּל־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,

---

46 הִזָּהֲרוּ מִן־הַסּוֹפְרִים הַחֲפֵצִים לְהִתְהַלֵּךְ עֲטוּפֵי טַלִּית
וְאֹהֲבִים שֶׁיִּשְׁאֲלוּ בִשְׁלוֹמָם בַּשְּׁוָקִים
וְלַשֶּׁבֶת רִאשֹׁנִים בְּבָתֵּי כְנֵסִיוֹת וּלְהֶסֵּב רִאשֹׁנִים בַּסְּעוּדוֹת׃

**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 φιλούντων 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,

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:וְאָרְכָה תְּפִלָּתָם 47

מז הַבֹּלְעִים אֶת־בָּתֵּי הָאַלְמָנוֹת וּמַאֲרִיכִים בִּתְפִלָּתָם
לְמַרְאֵה עֵינַיִם הֵמָּה מִשְׁפָּט גָּדוֹל יֶתֶר מְאֹד יִשָּׁפְטוּ׃

**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› οἳ 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

1 ויבט ויראה את־העשירים משימים
את־נדבותם בארון האוצר׃

**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.

---

2 וירא גם־אלמנה עניה נתנת בו שתי פרוטות׃

**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,

---

3 ויאמר אמן אמר אני לכם כי האלמנה העניה הזאת
יותר מכל הנתנים נתנה׃

ג וַיֹּאמַר אֱמֶת אַגִּיד לָכֶם
כִּי הָאַלְמָנָה הָעֲנִיָּה הַזֹּאת נָתְנָה יוֹתֵר מִכֻּלָּם׃

**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 ἡ πτωχὴ πλεῖον πάντων ἔβαλεν·

3 kai eipen, Alēthōs legō hymin hoti hē chēra hautē hē ptochē pleion pantōn ebalen;

and He said, "Truly I say to you that this widow poor more than everyone put in."

---

ד כִּי כָּל־אֵלֶּה הִתְנַדְּבוּ לֵאלֹהִים מֵהָעֹדֶף שֶׁלָּהֶם
וְהִיא מִמַּחְסוֹרָהּ נָתְנָה אֶת־כָּל־אֲשֶׁר הָיָה לָהּ לְמִחְיָהּ׃

**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 hysterēmatos autēs panta ton bion hon eichen ebalen.

but this widow out of her need, all the means which she had she put in.

---

ה וַיְהִי בְּאָמְרָם לַמִּקְדָּשׁ שֶׁהוּא מְהֻדָּר בַּאֲבָנִים יָפוֹת
וּבְמַתָּנוֹת וַיֹּאמַר׃

**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 kekosmētai eipen,

and with sacred gifts it has been decorated He said,

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:ܦܩܝܟܐ ܐܠ ܩܘܐ ܝܘܡ-ܠܐ ܝܘܡ ܕܐܬܘ ܐܠܝ

וְאֵת אֲשֶׁר אַתֶּם רֹאִים הַנֵּה יָמִים בָּאִים
וְלֹא תִשָּׁאֵר 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.”

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ܟܠܟ ܫܝܫܟ ܟܬܝܟ ܘܟܫ ܫܬܬ ܩܫܟܐ ܬܫܐܟܘܘܬ 7
:ܫܟܬܘܫ ܟܘܐ ܟܬܟܫ ܟܬܫ ܫܫܬ

זוַיִּשְׁאֲלֻהוּ לֵאמֹר מוֹרֶה מָתַי אֵפוֹא תִּהְיֶה זֹּאת
וּמַה הוּא הָאוֹת לְעֵת תֶּיוֹתָהּ׃

**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?”

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ܘܡܘܓ ܫܟܓܘ ܫܘܓܩ ܘܝ ܫܝܟܟ ܫܠܟܘ-ܓܝ ܫܟܩ ܩܫܟܘܫ 8
:ܫܓܘܩܒܟ ܫܝܟ-ܪܟ ܫܟܟܫ ܓܩܫܩ ܟܠܓ ܘܓܟ ܫܟܫ

חוַיֹּאמֶר רְאוּ פֶּן־יַתְעוּ אֶתְכֶם כִּי רַבִּים יָבֹאוּ בִּשְׁמִי
וְאָמְרוּ אֲנִי הוּא וְהָעֵת קְרוֹבָה וְאַתֶּם אַל־תֵּלְכוּ 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 πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου
λέγοντες, Ἐγώ εἰμι, καί, Ὁ καιρὸς ἤγγικεν. μὴ πορευθῆτε 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.'"

---

9 אַל־תִּבָּהֲלוּ כִּי־אֶת־אֵלֶּה הָיוֹ עָתִיד לִהְיוֹת בָּרִאשׁוֹנָה אַךְ־לֹא מִיָּד הַקֵּץ׃

ט וּבְשָׁמְעֲכֶם מִלְחָמוֹת וּמְהוּמוֹת אַל־תִּבָּהֲלוּ
כִּי הָיוֹ תִהְיֶה־זֹּאת לָרִאשׁוֹנָה אַךְ־עוֹד קֵץ לַמּוֹעֵד׃

**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."

---

10 וַיֹּאמֶר אֲלֵיהֶם לֵאמֹר גּוֹי עַל־גּוֹי יָקוּם
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,"

---

11 וְהָיָה רַעַשׁ גָּדוֹל כֹּה וָכֹה וְרָעָב וָדֶבֶר
וְגַם־מוֹרָאִים וְאֹתוֹת גְּדֹלוֹת מִן־הַשָּׁמָיִם׃

**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."

---

יב וְלִפְנֵי כָל־אֵלֶּה יִשְׁלְחוּ בָכֶם אֶת־יְדֵיהֶם וְיִרְדְּפוּ
וְיִמְסְרוּ אֶתְכֶם לְבָתֵּי כְנֻסִיּוֹת וְאֶל־בָּתֵּי כְלָאִים
וְתוּבְאוּ לִפְנֵי מְלָכִים וּנְגִידִים לְמַעַן שְׁמִי׃

**12. w'liph'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,
παραδιδόντες 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."

---

יג וְהָיְתָה־זֹּאת 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."

---

יד עַל־כֵּן שִׂימוּ בְלִבְּכֶם לְבִלְתִּי הֱיוֹת דְּאָגִים בַּמֶּה תִּצְטַדָּקוּ׃

**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."**

---

15 אֲנִי אֶתֵּן לָכֶם פֶּה וְחָכְמָה אֲשֶׁר לֹא־יוּכְלוּ לַעֲמֹד לְפָנֶיהָ
וּלְדַבֵּר נֶגְדָּהּ כָּל־מִתְקוֹמְמֵיכֶם׃

**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
ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν 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."**

---

16 וְגַם־תִּמָּסְרוּ עַל־יְדֵי יוֹלְדֵיכֶם וַאֲחֵיכֶם וּקְרוֹבֵיכֶם
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,"**

---

17 וְאַתֶּם שְׂנוּאִים לְכָל־אָדָם לְמַעַן שְׁמִי׃

יז

**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."

---

:אַרְצָה שַׂעֲרַת רֹאשְׁכֶם לֹא־יִפֹּל אַךְ יח

**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 θρὶξ 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."

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:נַפְשֹׁתֵיכֶם קְנוּ לָכֶם אֵת בְּתוֹחַלְתְּכֶם יט

**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."

---

:וְיָדַעְתֶּם כִּי קָרַב חָרְבָּנָהּ כ וְכַאֲשֶׁר תִּרְאוּ מַחֲנוֹת סוֹבְבִים אֶת־יְרוּשָׁלַם יָדֹעַ תֵּדְעוּ

**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 ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

20 Hotan de idēte kykloumenēn hypo stratopedōn Ierousalēm, tote gnōte hoti ēggiken hē erēmōsis autēs.

"But when you see being surrounded by armies Jerusalem, then know that has drawn near its devastation."

---

:וְכֹל בְּתוֹכָהּ־עָלַיִךְ יָצָאוּ אַל־יָבֹאוּ עָלַיִךְ יָשִׁיבוּ כא

כא אָז֙ יְנוּסוּ֙ אַנְשֵׁ֣י יְהוּדָ֔ה אֶל־הֶהָרִ֖ים וַאֲשֶׁ֣ר הֵ֑ם בְּתוֹכָ֥הּ יֵצֵ֖אוּ
וַאֲשֶׁר־בַּפְּרָז֥וֹת אַל־יָבוֹ֖אוּ בָּֽהּ׃

**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 ἐκχωρείτωσαν καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,

21 tote hoi en tē Ioudaią 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,”

---

כב כִּֽי־יְמֵי֙ נָקָ֣ם הֵ֔מָּה לְמַלֹּ֖את כָּל־הַכָּתֽוּב׃

**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 αὗταί 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.”

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כג וְאוֹי֙ לָֽהָרוֹת֙ וְלַמֵּינִיקוֹת֙ בַּיָּמִ֣ים הָהֵ֔ם
כִּֽי־תִהְיֶ֥ה צָרָ֛ה גְּדוֹלָ֖ה בָּאָ֑רֶץ וְקֶ֥צֶף עַל־הָעָ֖ם הַזֶּֽה׃

**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 ekeinais 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,”

---

24

:יִשְׂרָאֵל אַרְצוֹ־עַל גַּם יִשְׂרָאֵל שֵׁמֶשׁ יִזְרַח עֵת אָז

כד וְנָפְלוּ לְפִי־חֶרֶב וְהָגְלוּ אֶל־כָּל־הַגּוֹיִם
וְהָיְתָה יְרוּשָׁלַם מִרְמָס לַגּוֹיִם עַד אֲשֶׁר־יִמְלְאוּ עִתּוֹת הַגּוֹיִם׃

**24. w'naph'lu l'phi-chereb 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 Ἰερουσαλὴμ 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."**

---

:יָרֵחַ וּבַכּוֹכָבִים וּבַיָּרֵחַ בַּשֶּׁמֶשׁ אֹתוֹת וְהָיוּ 25
וְעַל־הָאָרֶץ מְצוּקָה לַגּוֹיִם וּמְבוּכָה מְהֻמַּת הַיָּם וּמִשְׁבָּרָיו׃

כה

**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 ἄστροις,
καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου,

**25 Kai esontai sēmeia en hēliǭ kai selēnē̜ 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 aporią ēchous thalassēs kai salou,**
**in perplexity at the sound of the sea and the surf,"**

---

:הַשָּׁמָיִם יִתְמוֹטָטוּ כִּי־חֵילֵי הָאָרֶץ עַל־כָּל־הַבָּאוֹת וּמֵחֲרָדַת מֵאֵימָה הָאָדָם בְּנֵי וְיָמוֹגוּ כו 26

**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 dynameis tōn ouranōn saleuthēsontai.
for the powers of the heavens shall be shaken.”

---

:ﬠ٦ ﬠ٦ﬠﬠ٦ ﬠ٦٦ﬠ٦ﬠ٦ ٦٦ﬠﬠ ﬠﬠ ﬠ٦ﬠ٦-ﬠﬠ-٦٦ ٦ﬠ٦٦ ﬠﬠ٦ 27

כז וְאָז יִרְאוּ אֶת־בֶּן־הָאָדָם בָּא בֶּעָנָן בִּגְבוּרָה 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 dynameōs kai doxēs pollēs.
with power and great glory.”

---

٦ﬠﬠ٦ﬠﬠ٦ ﬠ٦٦ﬠ ﬠ٦ﬠ٦ ٦٦٦ﬠﬠ٦ ﬠ٦٦٦ 28
:٦٦ﬠ٦ﬠ٦ ٦ﬠﬠ٦-٦٦ ٦٦٦٦ﬠ٦ ٦ﬠ٦٦

כח וְכַהֲחֵל הַדְּבָרִים הָאֵלֶּה לָבוֹא הִתְעוֹדָדוּ
וּשְׂאוּ רָאשֵׁיכֶם כִּי־קִרְבָה 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.”

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٦٦ﬠﬠ٦-ﬠﬠ ٦ﬠ٦ ٦٦ﬠ٦ ٦٦٦٦ ٦٦٦٦ﬠ٦ ٦٦٦٦ 29
:٦٦٦٦٦٦-٦٦ ﬠﬠ٦

כט וַיְדַבֵּר אֲלֵיהֶם בְּמָשָׁל לֵאמֹר רְאוּ אֶת־הַתְּאֵנָה
וְאֶת כָּל־הָעֵצִים׃

**29. way’daber ‘aleyhem b’mashal le’mor r’u ‘eth-hat’enah 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."

---

ל כִּי־תִרְאוּ אֹתָם מוֹצִיאִים אֶת־פִּרְחָם הֲלֹא יְדַעְתֶּם
כִּי קָרֹב 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."

---

לא כֵּן גַּם־אַתֶּם בִּהְיוֹת אֵלֶּה לְנֶגְדְּכֶם דְּעוּ
כִּי קְרוֹבָה מַלְכוּת הָאֱלֹהִים׃

**31. ken gam-'attem bih'yoth 'eleh l'neg'd'kem 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 ἐγγύς ἐστιν 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."

---

לב אָמֵן אֹמֵר אֲנִי לָכֶם לֹא יַעֲבֹר הַדּוֹר הַזֶּה
עַד כִּי־יִהְיוּ כָּל־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› ἀμὴν 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."

---

:יִהְיוּ כָּל־אֵלֶּה עַד דּוֹר יַעֲבֹר דּוֹר אַחֵר 33

לג הַשָּׁמַיִם וְהָאָרֶץ יַעֲבֹרוּ וּדְבָרַי 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."

---

:יִהְיוּ לִבַּבְכֶם כָּבֵד בְּסִבָּא וּבְשִׁכָּרוּת וּבִדְאָגוֹת הַמִּחְיָה וּבָא עֲלֵיכֶם הַיּוֹם הַהוּא פִּתְאֹם 34

לד רַק הִשָּׁמְרוּ לָכֶם פֶּן־יִכְבַּד לִבַּבְכֶם בְּמִשְׁתֶּה וּבְשִׁכָּרוֹן
וּבְדַאֲגוֹת הַמִּחְיָה וּבָא עֲלֵיכֶם הַיּוֹם הַהוּא פִּתְאֹם׃

**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 βαρηθῶσιν 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"

---

:כִּי כְּמוֹ־פַח יָבוֹא עַל כָּל־הַיֹּשְׁבִים עַל־פְּנֵי כָל־הָאָרֶץ 35

לה כִּי כְּמוֹ־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› ὡς 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."

---

לוּ לָכֵן שִׁקְדוּ בְּכָל־עֵת וְהִתְפַּלָּלוּ לְמַעַן תַּעַצְרוּ־כֹחַ
לְהִמָּלֵט מִכָּל־אֵלֶּה הָעֲתִידוֹת לָבוֹא וְהִתְיַצַּבְתֶּם לִפְנֵי בֶּן־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."

---

לזוַיְהִי מְלַמֵּד יוֹמָם בַּמִּקְדָּשׁ
וּבַלַּיְלָה יָצָא אֶל־הָהָר הוּא הַר הַזֵּיתִים לָלוּן׃

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 ηὐλίζετο 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.

---

לחוְכָל־הָעָם הִשְׁכִּימוּ לָבוֹא אֵלָיו בַּמִּקְדָּשׁ לִשְׁמֹעַ אוֹתוֹ׃

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 ὤρθριζεν 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 tō̱ hierō̱ akouein autou.
in the temple to hear Him.

---

## Chapter 22

:הַפֶּסַח 1 ‏ ‏ ‏

**And entered Satan into Judas, the one being called Iscariot,**

onta ek tou arithmou tōn dōdeka;

**being of the number of the twelve.**

---

4 וַיֵּלֶךְ וַיִּוָּעַץ עִם־רָאשֵׁי הַכֹּהֲנִים
וְהַשָּׂרִים אֵיךְ יִמְסְרֶנּוּ בְּיָדָם׃

**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 παραδῷ αὐτόν.

**4 kai apelthōn synelalēsen tois archiereusin**
**And having departed he spoke with the chief priests**
**kai stratēgois to pōs autois paradō̱ auton.**
**and captains of the temple how he might hand over to them Him.**

---

5 וַיִּשְׂמָחוּ וַיֹּאתוּ לָתֵת־לוֹ כָּסֶף׃

**5. wayis'machu waye'othu latheth-lo kaseph.**

**Luke22:5 They rejoiced and agreed to give him money.**

‹5› καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ̣ ἀργύριον δοῦναι.

**5 kai echarēsan kai synethento autō̱ argyrion dounai.**
**And they rejoiced and they agreed him money to pay.**

---

6 וַיִּבְטַח אֹתָם וַיְבַקֵּשׁ תּוֹאֲנָה לְמָסְרוֹ אֲלֵיהֶם בְּסֵתֶר
וְלֹא־בְפְנֵי הֲמוֹן׃

**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 ἐζήτει 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.**

---

:הַפֶּסַח 7 זָבַח־בּוֹ אֲשֶׁר יוֹם הַמַּצּוֹת יוֹם וַיָּבֹא ז

**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 Ēlthen 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.

---

:הָכִינוּ לָנוּ וְנֹאכְלָה הַפֶּסַח־אֶת לְכוּ וְהָכִינוּ לֵאמֹר יוֹחָנָן־וְאֶת פֶּטְרוֹס־אֶת וַיִּשְׁלַח ח 8 אֶל־הַבַּיִת אֲשֶׁר יָבוֹא בוֹ: אִישׁ נֹשֵׂא צַפַּחַת מַיִם לְכוּ אַחֲרָיו

**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, Ἰδοὺ εἰσελθόντων ὑμῶν
εἰς τὴν πόλιν συναντήσει 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 eisporeuetai
into the house into which he enters."

---

יא וְאֲמַרְתֶּם אֶל־בַּעַל הַבַּיִת כֹּה אָמַר־לְךָ הָרַב אַיֵּה הַמָּלוֹן
אֲשֶׁר אֹכְלָה־שָּׁם אֶת־הַפֶּסַח עִם־תַּלְמִידָי׃

**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 ἐστιν 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?"

---

יב וְהוּא יַרְאֶה אֶתְכֶם עֲלִיָּה גְדוֹלָה מֻצָּעָה שָׁם תָּכִינוּ׃

**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› κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.

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."

---

יג וַיֵּלְכוּ וַיִּמְצְאוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם וַיָּכִינוּ אֶת־הַפָּסַח׃

**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 εἰρήκει αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.

13 apelthontes 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.

---

14 אֲשֶׁר כַּאֲשֶׁר הִגִּיעָה הַשָּׁעָה וַיֵּסֶב הוּא
וּשְׁנֵים־עָשָׂר הַשְּׁלִיחִים אִתּוֹ׃

14. way'hi ka'asher higi`ah hasha`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."

---

15 וַיֹּאמֶר אֲלֵיהֶם נִכְסֹף נִכְסַפְתִּי לֶאֱכֹל אִתְּכֶם
אֶת־הַפֶּסַח הַזֶּה לִפְנֵי עֻנּוֹתִי׃

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,
Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

15 kai eipen pros autous,
And He said to them,
Epithymią 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."

---

16 כִּי־אֹמֵר אֲנִי לָכֶם לֹא אֹכַל אוֹתוֹ עוֹד
עַד כִּי־יִמָּלֵא בְּמַלְכוּת הָאֱלֹהִים׃

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 basileią tou theou.
until it is fulfilled in the kingdom of Elohim."

---

:עִמָּכֶם זֹאת עֲשׂוּ לְזִכְרִי 17

יז וַיִּקַּח אֶת־הַכּוֹס וַיְבָרֶךְ וַיֹּאמֶר קְחוּ אֹתָהּ וַחֲלֹקוּ׃

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."

---

:עַד כִּי־תָבוֹא מַלְכוּת הָאֱלֹהִים 18

יח כִּי־אֹמֵר אֲנִי לָכֶם שָׁתֹה לֹא אֶשְׁתֶּה מֵעַתָּה מִפְּרִי הַגָּפֶן

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 πίω 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.

---

:עֲשׂוּ לְזִכְרִי 19

יט וַיִּקַּח אֶת־הַלֶּחֶם וַיְבָרֶךְ וַיִּבְצַע וַיִּתֶּן לָהֶם
וַיֹּאמַר זֶה גוּפִי הַנִּתָּן בַּעַדְכֶם 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 arton 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."

---

ּכְּוְ֣כֵ֗ן גַּם־אֶת־הַכּוֹס֙ אַחַ֣ר הַסְּעוּדָ֔ה לֵאמֹ֖ר זֹ֣ו הַכּ֑וֹס הִ֣יא
הַבְּרִ֣ית הַחֲדָשָׁ֔ה בְּדָמִ֖י הַנִּשְׁפָּ֥ךְ בַּעַדְכֶֽם׃

**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."

---

כא אַ֣ךְ הִנֵּ֗ה יַד־הַמֹּסֵר֙ אוֹתִ֣י אִתִּ֔י עַל־הַשֻּׁלְחָֽן׃

**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 כִּ֣י הֵן בֶּן־הָאָדָ֗ם הֹלֵךְ֙ כַּאֲשֶׁ֣ר נֶחֱרָ֣ץ עָלָ֔יו אֲבָ֖ל אֽוֹי
לָאִ֥ישׁ הַה֖וּא אֲשֶׁ֥ר עַל־יָדֹ֖ו יִמָּסֵֽר׃

**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 ὡρισμένον 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 הֵחֵלּוּ לַחֲקֹר 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'th.**

**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 יֶחְשַׁב הַגָּדוֹל בָּהֶם׃

**24. w'gam-m'ribah hay'thah 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› 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 וַיֹּאמֶר אֲלֵיהֶם מַלְכֵי הַגּוֹיִם רֹדִים בָּהֶם
וְשַׁלִּיטֵיהֶם עֹשֵׂי חֶסֶד יִקָּרֵא 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› 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."

---

:כוwשׁ ׳ש׳ש׳ש׳ש ׳ש׳ש׳ש ׳ש׳ש׳ש 

**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."

---

:ארגז ארצחבתך קשבך אשריתך ישיאך ובחרתי ארצך ושבך 29

כט לָכֵן אֲנִי מַנְחִיל אֶתְכֶם הַמַּלְכוּת כַּאֲשֶׁר הִנְחִילַנִי אָבִי:

**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› κἀγὼ διατίθεμαι 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."

---

ארשתיך ארצw-לו קשוטך קלשתך שוש 30
:לאקשך ארסגw קשו שערw-אא סלשו אשאחיך-לו שאסגwרך

ל לְמַעַן תֹּאכְלוּ וְתִשְׁתּוּ עַל־שֻׁלְחָנִי בְּמַלְכוּתִי

וְיֹשַׁבְתֶּם עַל־כִּסְאוֹת לִשְׁפֹּט אֶת־שְׁנֵים עָשָׂר שִׁבְטֵי יִשְׂרָאֵל:

**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 Ἰσραήλ.

30 hina esthēte kai pinēte epi tēs trapezēs mou en tē basileią 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."

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שאשך לו לאw אלך אלך קשלך קשלך קשלאך שמעך 31
:שערבך שסאך אשלאו

לא וַיֹּאמֶר הָאָדוֹן שִׁמְעוֹן שִׁמְעוֹן הִנֵּה שָׂאַל לוֹ הַשָּׂטָן

לִזְרוֹת אֶתְכֶם כַּחִטִּים:

**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 ἐξῃτήσατο 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."

ׁשֶאַתָּה כַּאֲשֶׁר תָּשׁוּב בִּתְשׁוּבָה חַזֵּק אֶת־אָחֶיךָ׃ 32
:ׁשֶאַתָּה־כַּאֲשֶׁר תָּשׁוּב בִּתְשׁוּבָה חַזֵּק אֶת־אָחֶיךָ

לבוַאֲנִי הִתְפַּלַּלְתִּי בַעַדְךָ אֲשֶׁר לֹא־תִכְלֶה אֱמוּנָתֶךָ
וְאַתָּה כַּאֲשֶׁר תָּשׁוּב בִּתְשׁוּבָה חַזֵּק אֶת־אָחֶיךָ׃

**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› ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλίπῃ ἡ πίστις σου·
καὶ σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου.

32 egō de edeēthēn peri sou hina mē eklipē 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."

---

ׁשֶׁהַ יֹּאמֶר אֵלָיו אֲדֹנִי הִנְנִי נָכוֹן לָלֶכֶת אִתְּךָ גַּם 33
:לְבֵית הָאֲסוּרִים גַּם לַמָּוֶת׃

לגוַיֹּאמֶר אֵלָיו אֲדֹנִי הִנְנִי נָכוֹן לָלֶכֶת אִתְּךָ גַּם
לְבֵית הָאֲסוּרִים גַּם לַמָּוֶת׃

**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› ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός 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."

---

ׁשֶׁהַ רְוַיַּאמֶר אֲדֹנָי אֵינֶנִּי אֹמֵר לְךָ פֶּטְרוֹס לֹא־יִקְרָא תַרְנְגֹל הַיּוֹם 34
:ׁשֶׁהַ עַד כִּי־כְחַשְׁתָּ בִּי שָׁלֹשׁ פְּעָמִים לֵאמֹר לֹא יְדַעְתִּיו׃

לדוַיֹּאמַר אֲנִי אֹמֵר לְךָ פֶּטְרוֹס לֹא־יִקְרָא תַרְנְגֹל הַיּוֹם
עַד כִּי־כְחַשְׁתָּ בִּי שָׁלֹשׁ פְּעָמִים לֵאמֹר לֹא יְדַעְתִּיו׃

**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› 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."

---

35 לה וַיֹּאמֶר אֲלֵיהֶם כַּאֲשֶׁר שְׁלַחְתִּי אֶתְכֶם בְּלִי־כִיס וְתַרְמִיל
וּנְעָלִים הַחֲסַרְתֶּם דָּבָר וַיֹּאמְרוּ לֹא חָסַרְנוּ כֹל׃

**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 hypodēmatōn, mē tinos hysterēsate? hoi de eipan, Outhenos.
and sandals, not anything were you in need?" And they said, "Nothing."

---

36 לו וַיֹּאמֶר אֲלֵיהֶם אָכֵן עַתָּה אֲשֶׁר־לוֹ כִיס יִשָּׂאֵהוּ
וְכֵן גַּם־אֶת־הַתַּרְמִיל וַאֲשֶׁר אֵין־לוֹ הוּא יִמְכֹּר אֶת־בִּגְדוֹ
וְיִקְנֶה חָרֶב׃

**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'yiq'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."

---

37 אֲשֶׁר כָּתוּב עָלַי וְעוֹד בָּזֶה לָמוֹ יִשָּׁלֵם כִּי־גַם־אֲשֶׁר כָּתוּב עָלַי
כָּלָה׃

לז כִּי־אֹמֵר אֲנִי לָכֶם שֶׁצָּרִיךְ עוֹד שֶׁיִּמָּלֵא בִי הַכָּתוּב הַזֶּה
וְאֶת־פֹּשְׁעִים נִמְנָה כִּי גַם־הַכָּתוּב 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."**

---

:עכ שֵׁנִי־חֲרָבוֹת אֲדֹנֵינוּ הִנֵּה־פֹה שְׁתֵּי חֲרָבוֹת וַיֹּאמֶר אֲלֵיהֶם דָּיָ 38

לח וַיֹּאמְרוּ אֲדֹנֵינוּ הִנֵּה־פֹה שְׁתֵּי חֲרָבוֹת וַיֹּאמֶר אֲלֵיהֶם דָּיָ׃

**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, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν 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."**

---

שׁוּבוּ־לָכֶם שָׁם בַּיּוֹם הַזֶּה וְהוּא יוֹם שְׁלִישִׁי בָּא וְהָיָה לְכֶם לְמוֹפֵת 39
:שֶׁלֹּא תָמוּתוּ כִּי אִם־יָבוֹא בְּנוֹ שֶׁל־אָדָם בְּכָבוֹד אָבִיו

לט וַיֵּצֵא וַיֵּלֶךְ כְּיוֹם בְּיוֹם אֶל־הַר הַזֵּיתִים
וַיֵּלְכוּ 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,
ἠκολούθησαν 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.

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40 ויבא אל־המקום
:ויאמר אליהם התפללו שלא תבאו לידי נסיון

מ וַיָּבֹא אֶל־הַמָּקוֹם
וַיֹּאמֶר אֲלֵיהֶם הִתְפַּלְלוּ שֶׁלֹּא תָבֹאוּ לִידֵי נִסָּיוֹן׃

**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"

---

41 והוא נפרד מהם הרחק כקלע אבן ויכרע על־ברכיו
:ויתפלל לאמר

מא וְהוּא נִפְרַד מֵהֶם הַרְחֵק כְּקֹלַע אָבֶן וַיִּכְרַע עַל־בִּרְכָּיו
וַיִּתְפַּלֵּל לֵאמֹר׃

**41. w'hu' niph'rad mehem har'cheq kiq'loa` 'aben wayik'ra` `al-bir'kayu**
**wayith'palel 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 ὡσεὶ λίθου βολὴν
καὶ θεὶς τὰ γόνατα προσηύχετο

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

---

42 אבי אם־תרצה להעביר מעלי את־הכוס הזאת
:אך אל־יהי כרצוני כי אם־כרצונך

מב אָבִי אִם־תִּרְצֶה לְהַעֲבִיר מֵעָלַי אֶת־הַכּוֹס הַזֹּאת
אַךְ אַל־יְהִי כִרְצוֹנִי כִּי אִם־כִּרְצוֹנְךָ׃

**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.”

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:ךָיתֹוצְרִכ ולֹא יתִוצְרִ קַּרַ 43

מג וַיֵּרָא אֵלָיו מַלְאָךְ מִן־הַשָּׁמַיִם וַיְחַזְּקֵהוּ׃

**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.

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:ומָדָ־לַעַ ויֹלָעָ ויִהְיַ ךְֹפֹשׁ־יֵרְמְכִּ ויֹתָחַשְׂ 44
:ץֶרֶאָה־לַעַ ויִדָרְיֹ ויֹתָעַזְ ךְֹפֹשׁ־יֵמִדְכְּ

מד וְחֶבְלֵי־מָוֶת בָּאוּ עָלָיו וַיּוֹסֶף לְהִתְפַּלֵּל בְּחָזְקָה
וַתְּהִי זֵעָתוֹ כִּנְטִפֵּי 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 προσηύχετο·
καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.]]

44 kai genomenos en agōnią ektenesteron prosēucheto;
And having been in agony, He was praying more fervently;
kai egeneto ho hidrōs autou hōsei thromboi haimatos katabainontos epi tēn gēn.P̄
and became His sweat as drops of blood falling down upon the ground.

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:ומָיגוֹנ ויֹשְׁנִ יֵרְמְכִּ ויֹנָהָ אָרָוַ 45
:ומָדָ־לַעַ ויִמיִדְלַתַּ־לֶאֶ אוֹבָוַ ומָקָיַוַ

מה וַיָּקָם מֵהִתְפַּלֵּל וַיָּבֹא אֶל־הַתַּלְמִידִים
וַיַּרְא וְהִנָּם יְשֵׁנִים 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,

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46 ܐܡܪ ܠܗܘܢ ܡܕܝܢ ܕܝܢܝܡܘܢ ܩܘܡܘ ܨܠܘ ܕܠܐ ܬܥܠܘܢ ܠܢܣܝܘܢ׃

מו וַיֹּאמֶר אֲלֵיהֶם לָמָּה תִישָׁנוּ קוּמוּ
וְהִתְפַּלְלוּ שֶׁלֹּא תָבֹאוּ לִידֵי נִסָּיוֹן׃

**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 eiselthēte eis peirasmon.
lest you enter into temptation."

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47 ܥܕܢܐ ܡܡܠܠ ܗܘ ܗܐ ܚܕ ܡܢ ܬܪܥܣܪ ܗܘ ܕܡܬܩܪܐ ܝܗܘܕܐ ܗܠܟ ܩܕܡܝܗܘܢ ܘܩܪܒ ܠܘܬ ܝܫܘܥ ܠܢܫܩܘ׃

מז עוֹדֶנּוּ מְדַבֵּר וְהִנֵּה הֲמוֹן עָם וְאֶחָד מִשְּׁנֵים הֶעָשָׂר
הַנִּקְרָא יְהוּדָה הֹלֵךְ לִפְנֵיהֶם וַיִּקְרַב אֶל־יְהוֹשֻׁעַ לְנָשְׁקוֹ׃

**47. `odenu m'daber w'hinneh hamon `am w'echad mish'neym he`asar haniq'ra'**
**Yahudah hole'k liph'neyhem wayiq'rab 'el-Yahushuà 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 Yahushuà to kiss Him.

‹47› Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας
εἷς τῶν δώδεκα προήρχετο αὐτοὺς καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν.
47 Eti autou lalountos idou ochlos,
Yet Him speaking, behold a crowd,
kai ho legomenos Ioudas heis tōn dōdeka proērcheto 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.

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48 ܝܫܘܥ ܐܡܪ ܠܗ ܝܗܘܕܐ ܐܢܬ ܒܢܫܩܐ ܡܫܠܡ ܐܢܬ ܠܒܪ ܐܢܫܐ׃

מח וַיֹּאמֶר אֵלָיו יְהוֹשֻׁעַ
יְהוּדָה הֲבִנְשִׁיקָה אַתָּה מוֹסֵר אֶת־בֶּן־הָאָדָם׃

**48. wayo'mer 'elayu Yahushuà**
**Yahudah habin'shiqah 'attah moser 'eth-Ben-ha'Adam.**

**Luke22:48** But ΟωϒϢϠ 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?"

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ϢϠϢϠ ϥwϰ ϰϰ ϥϰϥ ϥϰϰ ϥwϰ ϿϠwϿϰϢϥ 49
:ϥϥΒϥ ϢϿϿϢ ϥϿϿϥϽϰ ϥϠϠϰ ϥϥϿϰϠϥ

מט וְהָאֲנָשִׁים אֲשֶׁר אִתּוֹ רָאוּ אֵת אֲשֶׁר יִהְיֶה
וַיֹּאמְרוּ אֵלָיו אֲדֹנֵינוּ הֲנַכֶּה בֶחָרֶב׃

**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?"

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ϾϥΔΒϢ ϤϢϤϢ ΔϿο-ϰϰ ϿϢϿ ΔΒϰ ϿϠϥ 50
:ϰϠϤϿϠϢ ϥϤϷϰ-ϰϰ ϽϥϥϽϥ

נ וַיַּךְ אֶחָד מֵהֶם אֶת־עֶבֶד הַכֹּהֵן הַגָּדוֹל
וַיְקַצֵּץ אֶת־אָזְנוֹ הַיְמָנִית׃

**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 εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον
καὶ ἀφεῖλεν 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.

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:ϥϰϰϽϠϠϢ ϥϤϷϰϿ ΟΒϢϠ ϥϽϠϥ ϰϰΟ Ͽϥ ϤϢϰϢϠ ΟωϒϢϠ ϾοϢϠ 51

נא וַיַּעַן יְהוֹשֻׁעַ וַיֹּאמֶר רַב עַתָּה הַרְפּוּ וְיִגַּע בְּאָזְנוֹ וַיִּרְפָּאֵהוּ׃

**51. waya`an Yahushuà wayo'mer rab `attah har'pu wayiga` b'az'no wayir'pa'ehu.**

**Luke22:51** ΟωϒϢϠ answered and said, "Enough! Now desist!"

And He touched his ear and healed it.

‹51› ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου·
καὶ ἁψάμενος 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.

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ויאמר יהושע אל ראשי הכהנים
ושרי המקדש והזקנים אשר באו עליו לאמר
כאצא על־פריץ יצאתם עלי בחרבות ובמקלות׃

52. wayo'mer Yahushuà '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 ויאמר 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 στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους,
Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν 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 lęstēn exēlthate meta machairōn kai xylōn?
"As against a thief did you come out with swords and clubs?"

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בהיותי־עמכם במקדש יום יום ולא־שלחתם
ידכם בי ואולם זאת שעתכם וזה שלטון החשך׃

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 ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ,
ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

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."

---

54 וַיִּתְפְּשׂוּ אוֹתוֹ וַיּוֹלִיכֻהוּ וַיְבִיאֻהוּ בֵּית הַכֹּהֵן הַגָּדוֹל
וּפֶטְרוֹס הֹלֵךְ אַחֲרָיו מֵרָחוֹק׃

**54. wayith'p'so 'otho wayolikuhu way'bi'uhu beyth hakohen hagadol
uPhet'ros hole'k 'acharayu merachoq.**

**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.

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55 וַיְהִי כִּי־בְעֲרוּ אֵשׁ בְּתוֹךְ הֶחָצֵר וַיֵּשְׁבוּ יַחְדָּו
וַיֵּשֶׁב גַּם־פְּטְרוֹס בְּתוֹכָם׃

**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› περιαψάντων 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 sygkathisantōn ekathēto ho Petros mesos autōn.
and having sat down together, was sitting Peter in the middle of them.

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56 וַתִּרְאֵהוּ שִׁפְחָה אַחַת יוֹשֵׁב נֶגֶד הָאוֹר וַתַּבֵּט־בּוֹ
וַתֹּאמֶר גַּם־זֶה הָיָה עִמּוֹ׃

**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."

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:ܗܘܟܘܕܝ ܐܠ ܐܡܪ ܠܗ ܒܥܕܝܢ ܚܕ-ܒܪܬܐ 57

נז וַיְכַחֵשׁ־בּוֹ וַיֹּאמַר אִשָּׁה לֹא יְדַעְתִּיו׃

**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 ἠρνήσατο 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."

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ܗܝ ܐܡܪ-ܠܗ ܒܥܕܝܢ ܐܦ ܥܡ ܗܘ ܡܢ ⊗ܘܗ ܗܘ 58
:ܐ ܝܕܥ ܗܝ ܐܠ ܗܘ-ܓܒ ܫܡܥܘܢ ܒܥܕܝܢ

נח וְעוֹד מְעַט וַיִּרְאֵהוּ אִישׁ אַחֵר וַיֹּאמֶר גַּם־אַתָּה מֵהֶם
וַיֹּאמֶר פְּטְרוֹס בֶּן־אָדָם לֹא מֵהֶם אָנֹכִי׃

**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."

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ܥܕܝܢ ܐܠ ܐܡܪ ⊗ܘܗ ܐܚܪ ⊗ܘܝ ܐܓܘ ܐܝܬ 59
:ܐܝܬ-ܠܗ ܐܝܟ ܕܝܢ ⊗ܝ ܐܦ ⊗ܝ-ܠܗ ܥܡ

נט וְאַחֲרֵי עֲבֹר כְּשָׁעָה אַחַת טָעַן אִישׁ אַחֵר לֵאמֹר
אָמְנָם גַּם־זֶה הָיָה עִמּוֹ כִּי־גְלִילִי גַּם־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 ὡσεὶ ὥρας μιᾶς ἄλλος τις διϊσχυρίζετο 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."

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60 ‏וַיֹּאמֶר פֶּטְרוֹס בֶּן־אָדָם לֹא יָדַעְתִּי מָה אַתָּה אֹמֵר
וְעוֹדֶנּוּ מְדַבֵּר וְהַתַּרְנְגוֹל 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.

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61 ‏וַיִּפֶן הָאָדוֹן וַיַּבֵּט אֶל־פֶּטְרוֹס וַיִּזְכֹּר פֶּטְרוֹס אֶת־דְּבַר הָאָדוֹן
אֲשֶׁר דִּבֶּר אֵלָיו לֵאמֹר בְּטֶרֶם יִקְרָא הַתַּרְנְגֹל
תְּכַחֵשׁ־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."

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סב וַיֵּצֵא פֶּטְרוֹס הַחוּצָה וַיִּמָּרֵר בַּבֶּכִי׃

**62. wayetse' Phet'ros hachutsah way'marer 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.

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63 ׃ׁשֶׁיִּתְעַלְּלוּ בוֹ וַיַּכֻּהוּ אֲנָשִׁים אֲשֶׁר אָחֲזוּ אֶת־יְהוֹשֻׁעַ הִתְ

סג וְהָאֲנָשִׁים אֲשֶׁר אָחֲזוּ אֶת־יְהוֹשֻׁעַ הִתְעַלְּלוּ בוֹ וַיַּכֻּהוּ׃

**63. w'ha'anashim 'asher 'achazu 'eth-Yahushuà hith'`al'lu bo wayakuhu.**

**Luke22:63** The men that had seized Yahushua 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.

---

64 ׃ׁשֶׁיִּכֶּנְךָ מִי הוּא הַמַּכֶּה אוֹתָךְ הִנָּבֵא לֵאמֹר וַיִּשְׁאֲלֻהוּ

64 וַיְחַפּוּ אֶת־רֹאשׁוֹ וַיַּכֻּהוּ עַל־פָּנָיו

**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, "Prophesy! Who is the one that struck You?"

‹64› καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες,

Προφήτευσον, τίς ἐστιν ὁ παίσας σε;

64 kai perikaluuantes auton epērōtōn legontes,

And having blindfolded Him they were questioning Him saying,

Prophēteuson, tis estin ho paisas se?

"Prophesy, who is the one having hit You?"

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65 ׃ׁשֶׁיְּגַדֻּפוּם אֲחֵרִים הִרְבּוּ עָלָיו׃

סה וְעוֹד גִּדּוּפִים אֲחֵרִים 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 blasphēmountes elegon eis auton.

And many other things blaspheming they were speaking against Him.

וּבְהִית הַבֹּקֶר נִקְהֲלוּ זִקְנֵי הָעָם וְרָאשֵׁי הַכֹּהֲנִים
וְהַסוֹפְרִים וַיַּעֲלֻהוּ לִפְנֵי סַנְהֶדְרִין שֶׁלָּהֶם
וַיֹּאמְרוּ אִם הַמָּשִׁיחַ אַתָּה הַגֶּד־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 apēgagon auton eis to synedrion autōn
and they led away Him to their council

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וַיֹּאמֶר אֲלֵיהֶם אִם־אַגִּיד לָכֶם לֹא תַאֲמִינוּ׃

**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,
Ἐὰν 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."

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וְאִם־אֶשְׁאַל לֹא־תָשִׁיבוּ דָבָר וְלֹא תְשַׁלְּחוּנִי׃

**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› ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε.

68 ean de erōtēsō, ou mē apokrithēte.
"And if I question you, you shall by no means answer."

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:ישראל אלהים בן־האדם ישב לימין גבורת האלהים 69

סט אבל מעתה יהיה בן־האדם ישב לימין גבורת האלהים:

**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
ek dexiōn tēs dynameōs tou theou.

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ישראל־לא אלף אלוף אמרו כלם אתה הוא בן־האלהים 70
:אלף ילד־לי שאלו שאר שמעו אמרתם כי־אני הוא

ע ויאמרו כלם אתה הוא בן־האלהים
ויאמר אליהם אתם אמרתם כי־אני הוא:

**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 ἐγώ 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."

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ראשנים אלף שאל wפל לעד מה־לנו עוד לבקש עדים הלא באזנינו 71
:שמעתיו אשמעוהו

עא ויאמרו מה־לנו עוד לבקש עדים הלא באזנינו
שמענוהו מפיו:

**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 χρείαν;
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

1 ‏וַיָּקֻם כָּל־קְהָלָם וַיּוֹלִיכֻהוּ 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 Πιλᾶτον.

1 Kai anastan hapan to plēthos autōn ēgagon auton epi ton Pilaton.

And having arisen the whole multitude of them led Him before Pilate.

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2 ‏וַיָּחֵלּוּ לְדַבֵּר עָלָיו שִׂטְנָה לֵאמֹר אֶת־זֶה מָצָאנוּ
מֵסִית אֶת־הָעָם וּמֵנִיעַ אוֹתוֹ מִתֵּת מַס לְקֵיסַר בְּאָמְרוֹ
כִּי הוּא מֶלֶךְ הַמָּשִׁיחַ׃

**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 Mashiyach."

‹2› ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες,
Τοῦτον εὕραμεν 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."

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3 ‏וַיִּשְׁאָלֵהוּ פִּילָטוֹס לֵאמֹר הַאַתָּה מֶלֶךְ הַיְהוּדִים וַיַּעַן
וַיֹּאמֶר אַתָּה אָמָרְתָּ׃

**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 Πιλᾶτος 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."

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4 ויאמר פילטוס אל־הראשי הכהנים
ואל־המון העם לא־מצאתי אשמה באיש הזה׃

**4. wayo'mer Pilatos 'el-ra'shey hakohanim**
**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 Πιλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους,
Οὐδὲν εὑρίσκω 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."

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5 והם התאמצו לדבר מדיח הוא את־העם בכל־יהודה החל מן־הגליל ועד־הנה׃

**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 Ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης τῆς Ἰουδαίας,
καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

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."

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6 וישמע פילטוס ויאמר הגלילי הוא׃

ו וַיְהִי כְּשָׁמְעַ פִּילָטוֹס אֶת־שֵׁם הַגָּלִיל
וַיִּשְׁאַל אִם־הוּא אִישׁ גְּלִילִי׃

**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› Πιλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν,

6 Pilatos de akousas epērōtēsen ei ho anthrōpos Galilaios estin,
and Pilate having heard questioned if the man is a Galilean,

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ז וְכַאֲשֶׁר יָדַע כִּי־מִמֶּמְשֶׁלֶת הוֹרְדוֹס הוּא שְׁלָחוֹ אֶל־הוֹרְדוֹס
אֲשֶׁר הָיָה גַּם־הוּא בִּירוּשָׁלַיִם 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 Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην,
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.

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ח וַיִּשְׂמַח הוֹרְדוֹס עַד־מְאֹד כִּרְאוֹתוֹ אֶת־יְהוֹשֻׁעַ
כִּי מְיָמִים רַבִּים הִתְאַוָּה לִרְאֹת אֹתוֹ כִּי־שָׁמַע אֶת־שָׁמְעוֹ
וַיְקַו לִרְאֹת אוֹת אֲשֶׁר יַעֲשֶׂה׃

**8. wayis'mach Hor'dos `ad-m'od kir'otho 'eth-Yahushuà 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 ΟΨΤΑΥ, 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 Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν,
ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν
διὰ τὸ ἀκούειν περὶ αὐτοῦ καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

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.

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:ךָלָּ֑ ךָתֹ֖א ךָיֵ֥וְּשׁ־לַ֛ע ךָ֥אוּהְו ךָ֖תֹא ךָ֥לֹאְשׁ ךָ֖יֵרְבְו 9

ט וַיְ֖רֶב לִשְׁאֹ֣ל אוֹת֑וֹ וְה֥וּא לֹֽא־הֵשִׁ֖יב אֹת֥וֹ דָּבָֽר׃

**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.

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ךָלָּ֑ ךָ֣ירֵ֔וְּשׁ ךָ֖ינֵהֹכַּ֥הַ ךָ֛שֵׁאָר ךָ֥דְמְעַיַּו 10
:ךָ֔יֵלָע ךָ֖דַּבְל ךָ֥קֵזְחִתַּיִו ךָ֖הָנָטְשׂ

י וַיַּעַמְד֣וּ רָאשֵׁ֣י הַכֹּהֲנִ֔ים וְהַסּוֹפְרִ֖ים
וַיִּתְחַזְּק֥וּ לְדַבֵּ֖ר עָלָ֑יו שִׂטְנָֽה׃

**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› εἱστήκεισαν 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.

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ךָלָּ֑ ךָ֣ירֵ֔וְּשׁ־לַ֖ע ךָ֥אוּהְו ךָ֖תֹא ךָ֥לֹאְשׁ ךָ֖יֵרְבְו 11
:ךָ֔יֵלָע־לֶ֖א ךָ֥חֵלְשִׁיַּו ךָ֖הָנָלְבַּ֥הַ ךָ֛שֵׁבְל ךָ֥שֵׁבְלַיַּו

יא וַיְבֶ֣ז אֹת֣וֹ הוֹרְד֣וֹס הוּא֮ וְצִבְאוֹתָיו֒ וַיְהָתֶ֣ל־בּ֔וֹ
וַיַּלְבֵּ֥שׁ אוֹת֖וֹ בֶּ֣גֶד זְהוֹרִ֑ית וַיְשַׁלְּחֵ֖הוּ אֶל־פִּילָטֽוֹס׃

**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 Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ
καὶ ἐμπαίξας περιβαλὼν ἐσθῆτα 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 בַּיּוֹם הַהוּא נַעֲשׂוּ פִּילָטוֹס וְהוֹרְדוֹס אֹהֲבִים זֶה לָזֶה
כִּי לְפָנִים אֵיבָה בֵּינֵיהֶם׃

**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 ὅ τε Ἡρῴδης καὶ ὁ Πιλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων·
προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

**12 egenonto de philoi ho te Hērōdēs kai ho Pilatos en autę tę hēmerą met' allēlōn;**
**and became friends both Herod and Pilate on this very day with one another.**
**proupērchon gar en echthrą ontes pros autous.**
**For they were previously at enmity being towards themselves.**

יג וַיִּקְרָא פִּילָטוֹס אֶת־רָאשֵׁי הַכֹּהֲנִים וְאֶת־הַשָּׂרִים וְאֶת־הָעָם׃

**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› Πιλᾶτος 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 וַיֹּאמֶר אֲלֵיהֶם הֲבֵאתֶם לְפָנַי אֶת־הָאִישׁ הַזֶּה כְּמֵסִית אֶת־הָעָם
וְהִנֵּה אָנֹכִי חֲקַרְתִּיו לְעֵינֵיכֶם וְלֹא מָצָאתִי בָּאִישׁ הַזֶּה
כָּל־אַשְׁמָה מִן־הַדְּבָרִים אֲשֶׁר אַתֶּם טוֹעֲנִים אֹתוֹ׃

**14. wayo'mer 'aleyhem habe'them l'phanay 'eth-ha'ish hazeh k'mesith 'eth-ha`am**
**w'hinneh '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, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον
ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον

ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ.

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 tǭ anthrōpǭ toutǭ aition hōn katēgoreite kat' autou.
in this man of the crime of which you make accusations against Him."

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15 :אֲשֶׁר תִּשְׂמְעוּן מִמֶּנּוּ הִנֵּה אֲנִי לְפָנֵיכֶם בָּחַנְתִּי וְלֹא מָצָאתִי בָּאִישׁ הַזֶּה

טו וְגַם־הוֹרְדוֹס לֹא מָצָא כִּי הֶשִׁיבוֹ אֵלֵינוּ
וְהִנֵּה אֵין־חֵטְא מָוֶת לָאִישׁ 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 Ἡρῴδης, ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς,
καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ·

15 all' oude Hērǭdēs, anepempsen gar auton pros hēmas,
and neither did Herod, for he sent back Him to us,

kai idou ouden axion thanatou estin pepragmenon autǭ;
and behold nothing worthy of death has been done by Him.

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16 :וְהִנֵּה לֹא עָשָׂה דָּבָר רָאוּי לַמָּוֶת׃

טז עַל־כֵּן אֲיַסְּרֵנוּ 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."

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17 :וְהָיָה לוֹ לְהַתִּיר לָהֶם חָבוּשׁ אֶחָד בְּיֹמֵי הֶחָג׃

יז וְלוֹ הָיָה לְהַתִּיר לָהֶם חָבוּשׁ אֶחָד בִּימֵי הֶחָג׃

**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 ἑορτὴν ἕνα·

17 anagkēn de eichen apoluein autois kata heortēn hena.
[Now he had need to release to them one at the festival.]

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18 :כִּי־כֻלָּם צָעֲקוּ יַחַד לֵאמֹר הָרֵג אֶת־זֶה וְשַׁלַּח לָנוּ אֶת־בַּרַבָּא׃

יחוַיִּצְעֲקוּ כָּל־הֲמוֹנָם וַיֹּאמְרוּ הָסֵר אֶת־זֶה
וְהַתֵּר לָנוּ אֶת בַּר־אַבָּא׃

**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 παμπληθεὶ λέγοντες,
Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·

18 anekragon de pamplēthei legontes, Aire touton,
But they cried out all together saying, "Take away this one,
apolyson de hēmin ton Barabban;
and release to us Barabbas."

---

ידבְּעִיר וְעַל־רֶצַח׃ אֲשֶׁר־נִהְיָה בָּעִיר וְעַל־רֶצַח׃

יטוְהוּא הָיָה אָסוּר בֵּית הַכֶּלֶא עַל־דְּבַר מֶרֶד

**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 occured 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.

---

כוַיֹּאמֶר פִּילָטוֹס וַיְדַבֵּר אֲלֵיהֶם כִּי חָפֵץ לְהַתִּיר אֶת־יְהוֹשֻׁעַ׃

**20. wayoseph Pilatos way'daber 'aleyhem ki chaphets l'hatir 'eth-Yahushuà.**

**Luke23:20** Pilatos spoke to them once more, because he desired to release Yahushuà.

‹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.

---

כאוְהֵמָּה קָרְאוּ לֵאמֹר הַצְלֵב אוֹתוֹ הַצְלֵב׃

**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."

---

22 ויאמר אליהם פעם שלישית מה עשה זה רעה
כל־משפט מות לא־מצאתי בו על־כן אעיסרנו ואתירנו׃

**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 αἴτιον 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."

---

23 ויפצרו בו בקול גדול וישבקשו אשר יצלב
ויחזק קולם וקול ראשי הכהנים׃

**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.

---

24 ופילטוס עשה אשר תעשה בקשתם׃

**24. wayig'zor Pilatos 'asher te`aseh baqashatham.**

**Luke23:24** And Pilatos decreed that their request would be carried out.

‹24› καὶ Πιλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν·

24 kai Pilatos epekrinen genesthai to aitēma autōn;
and Pilate decided to be done their demand.

---

כה וַיַּתֵּר לָהֶם אֶת־הַנָּתוּן בְּבֵית הָאֲסוּרִים עַל־דְּבָר־מֶרֶד
וְרֶצַח אֵת אֲשֶׁר שָׁאֲלוּ וְאֶת־יְהוֹשֻׁעַ נָתַן לָהֶם לַעֲשׂוֹת בּוֹ כִּרְצוֹנָם׃

**25. wayater lahem ‘eth-hanathun b’beyth ha’asurim `al-d’bar-mered**
**waretsach ‘eth ‘asher sha’alu w’eth-Yahushuà 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 ⟨owyhy⟩ to them to do with Him what they wanted.

‹25› ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν ὃν ᾐτοῦντο,
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 ētounto,
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.

---

כו וְכַאֲשֶׁר הוֹלִיכֻהוּ מִשָּׁם
וַיַּחֲזִיקוּ בְּאִישׁ אֶחָד הַבָּא מִן־הַשָּׂדֶה וּשְׁמוֹ שִׁמְעוֹן אִישׁ קוּרִינִי
וַיָּשִׂימוּ עָלָיו אֶת־הַצְּלוּב לָשֵׂאת אַחֲרֵי יָהוֹשֻׁעַ׃

**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 Yahushuà.**

**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 ⟨owyhy⟩.

‹26› Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον
ἀπ’ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν 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.

---

כז וַיָּעָם רַב־הָעָם אַחֲרָיו וְנָשִׁים מִתְאַבְּלוֹת וּמְקוֹנְנוֹת עָלָיו׃

**27. wayaam rab-ha`am acharayu w’nashim mith’abelowth umq’onenowth `alayu.**

כזוַיֵּלְכוּ אַחֲרָיו הֲמוֹן עַם־רָב וַהֲמוֹן נָשִׁים
וְהֵנָּה סֹפְדוֹת וּמְקוֹנְנוֹת 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 αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.

27 Ēkolouthei 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.

---

כחוַיִּפֶן יָהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶן בְּנוֹת יְרוּשָׁלַיִם
אַל־תִּבְכֶּינָה עָלַי כִּי־עַל־נַפְשְׁכֶן בְּכֶינָה וְעַל־בְּנֵיכֶן׃

**28. wayiphen Yahushuà wayo'mer 'aleyhen b'noth Y'rushalayim**
**'al-tib'keynah `alay ki-`al-naph'sh'ken b'keynah w'`al-b'neyken.**

**Luke23:28** ΟΝ֤ turned and said to them, "Daughters of Yerushalayim!
Do not weep for Me, but weep for yourselves and for your sons!"

‹28› στραφεὶς δὲ πρὸς αὐτὰς [ὁ] Ἰησοῦς εἶπεν, Θυγατέρες Ἰερουσαλήμ,
μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτὰς 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,"

---

כטכִּי הִנֵּה יָמִים בָּאִים וְאָמְרוּ אַשְׁרֵי הָעֲקָרוֹת
וְאַשְׁרֵי הַמֵּעִים אֲשֶׁר לֹא יָלָדוּ וְאַשְׁרֵי הַשָּׁדַיִם אֲשֶׁר לֹא הֵינִיקוּ׃

**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' heyniqu.**

**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 αἳ οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν.

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.’”

---

:ילדו לא ואשר בטן לא אשר הנה ימים באים אשר יאמרו 30

ל אָז יֹאמְרוּ אֶל־הֶהָרִים נִפְלוּ עָלֵינוּ וְאֶל־הַגְּבָעוֹת כַּסּוּנוּ׃

**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.

---

:עשו ביובש מה־יעשה בעץ הלח כי אם־ככה יעשו 31

לא כִּי אִם־כָּכָה יַעֲשׂוּ בָּעֵץ הַלֵּחַ מַה־יֵּעָשֶׂה בַּיָּבֵשׁ׃

**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 poiousin,
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?

---

:אחר אחד משמאלו ויצלבו אתו שם ואת־אנשי הרשע 32

לב וְגַם־שְׁנַיִם אֲחֵרִים אַנְשֵׁי רֶשַׁע מוּצָאִים לָמוּת אִתּוֹ׃

**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› 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.

---

:ויהי כאשר באו אל־המקום הנקרא גלגלתא 33

לג וַיְהִי כַּאֲשֶׁר בָּאוּ אֶל־הַמָּקוֹם הַנִּקְרָא גֻּלְגָּלְתָּא
וַיִּצְלְבוּ אֹתוֹ שָׁם וְאֶת־אַנְשֵׁי הָרֶשַׁע אֶחָד מִימִינוֹ וְאֶחָד מִשְּׂמֹאלוֹ׃

**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 Gulgalta (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 κακούργους, 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.

---

ויאמר יהושע אבי סלח להם כי איננם יודעים מה הם עשים
ויחלקו בגדיו להם ויפילו גורל׃ 34

וַיֹּאמֶר יֵהוֹשֻׁעַ אָבִי סְלַח לָהֶם כִּי אֵינָם יוֹדְעִים מָה הֵם עֹשִׂים
וַיְחַלְּקוּ בְגָדָיו לָהֶם וַיַּפִּילוּ גוֹרָל׃

**34. wayo'mer Yahushuà 'Abi s'lach lahem ki 'eynam yod'`im mah hem `osim
way'chal'qu b'gadayu lahem wayapilu goral.**

**Luke23:34** Yahushua 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 οἴδασιν τί ποιοῦσιν.]]
διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους.

34 Ho de Iēsous elegen, Pater, aphes autois,
but Yahushua was saying, "Father, forgive them,
ou gar oidasin ti poiousin.P
not for they know what they are doing."
diamerizomenoi de ta himatia autou ebalon klērous.
And dividing up his garments, they cast lots.

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והעם עמד וראה ויליעיגו־לו השרים לאמר את־אחרים
הושיע יושע־נא נפשו אם־הוא המשיח בחיר האלהים׃ 35

וְהָעָם עֹמֵד וְרֹאֶה וַיַּלְעִיגוּ־לוֹ הַשָּׂרִים לֵאמֹר אֶת־אֲחֵרִים
הוֹשִׁיעַ יוֹשַׁע־נָא נַפְשׁוֹ 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 εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες,
Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, 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."

---

36 :יֹשִׁיעַ הוּא אִם־מְשִׁיחַ אֱלֹהִים בְּחִירוֹ זֶה

לוַיְהַתְּלוּ בוֹ אַנְשֵׁי הַצָּבָא וַיִּגְּשׁוּ וַיָּבִיאוּ לוֹ חֹמֶץ׃

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, ὄξος προσφέροντες αὐτῷ

36 enepaixan de autō kai hoi stratiōtai proserchomenoi, oxos prospherontes autō
and ridiculed Him also the soldiers approaching, offering wine vinegar to Him

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37 :יְהוּדִים הוֹשַׁע נַפְשֶׁךָ

לזוַיֹּאמְרוּ אִם־אַתָּה הוּא מֶלֶךְ הַיְהוּדִים הוֹשַׁע נַפְשֶׁךָ׃

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 σεαυτόν.

37 kai legontes, Ei sy ei ho basileus tōn Ioudaiōn, sōson seauton.
and saying, if You are the King of the Jews, save Yourself.

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38 וְרוֹמִי וְעִבְרִי זֶה הוּא מֶלֶךְ הַיְהוּדִים׃
:יְוָנִי בִּכְתָב מִמַּעַל לוֹ מִכְתָּב הָיָה

לחוְגַם־מִכְתָּב הָיָה מִמַּעַל לוֹ בִּכְתָב יְוָנִי

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."

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39 :אֶת־עַצְמְךָ הוֹשַׁע אִם־אַתָּה מְשִׁיחַ אֱלֹהִים

לטוְאֶחָד מֵאַנְשֵׁי הָרֶשַׁע הַתְּלוּיִם גִּדֵּף אוֹתוֹ לֵאמֹר

הֲלֹא אַתָּה הַמָּשִׁיחַ הוֹשַׁע עַצְמְךָ וְאוֹתָנוּ׃

**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 Mashiyach? Save Yourself and us!"

‹39› Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων,
Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.

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."

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ענה האחר ויגער־בו לאמר הלא תירא את־האלהים
כי עונש עונשך׃

**40. waya`an ha'acher wayig'`ar-bo le'mor**
**halo' thira' 'eth-ha'Elohim ki `an'sho `an'shek.**

**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 φοβῇ 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?"

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ואנחנו כמשפט כי לקחנו כגמול ידינו
והאיש הזה לא־עשה מאומה רע׃

**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, ἄξια 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.

:ישוע אדני בבואך במלכותך 42

מב וַיֹּאמֶר אֶל־יְהוֹשֻׁעַ זָכְרֵנִי־נָא אֲדֹנִי בְּבֹאֲךָ בְּמַלְכוּתֶךָ׃

**42. wayo'mer 'el-Yahushuà zak'reni-na' 'Adoni b'bo'aak b'mal'kutheak.**

**Luke23:42** He said to ישוע, "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 elthēş eis tēn basileian sou.**
**when You come into Your kingdom."**

אמן אני לך היום תהיה עמדי בגן־עדן 43
:גאולה ידעתי אתה חיי ואתה

מג וַיֹּאמֶר יְהוֹשֻׁעַ אֵלָיו אָמֵן אֹמֵר אֲנִי לְךָ
כִּי הַיּוֹם תִּהְיֶה עִמָּדִי בְּגַן־עֵדֶן׃

**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, Ἀμήν 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."**

ישוע ויהי כשעה השישית 44
:וחשך על־כל־הארץ עד השעה התשיעית

מד וַיְהִי כְּשָׁעָה הַשִּׁשִּׁית
וְחֹשֶׁךְ עַל־כָּל־הָאָרֶץ עַד הַשָּׁעָה הַתְּשִׁיעִית׃

**44. way'hi kasha`ah hashishith**
**w'hinneh-chshe'k `al-kal-ha'arets `ad hasha`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 ἤδη ὡσεὶ ὥρα ἕκτη
καὶ σκότος 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,**

:ויקרע ויקרא אמן ויאמר 45

מה וַיֵּחָשֵׁךְ הַשֶּׁמֶשׁ וּפָרֹכֶת הַהֵיכָל נִקְרְעָה לִשְׁנַיִם קְרָעִים׃

**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.**

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46 ܘܩܪܐ ܝܫܘܥ ܒܩܠ ܪܡ ܘܐܡܪ ܐܒܐ ܒܝܕܟ ܐܦܩܕ ܪܘܚܝ ܘܟܕ ܗܢܐ ܐܡܪ ܢܦܩ ܪܘܚܗ׃

מו וַיִּקְרָא יָהוֹשֻׁעַ בְּקוֹל גָּדוֹל וַיֹּאמֶר אָבִי בְּיָדְךָ
אַפְקִיד רוּחִי וַיְהִי כְּכַלּוֹתוֹ לְדַבֵּר וַיִּפַּח נַפְשׁוֹ׃

**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 ܝܫܘܥ 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 παρατίθεμαι 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.**

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47 ܚܙܐ ܕܗܘܐ ܓܝܪ ܣܟܪ ܐܡܪ ܐܢ ܫܪܝܪ ܗܘ ܐܢܫ ܗܢܐ ܙܕܝܩ ܗܘܐ׃

מז וַיַּרְא שַׂר־הַמֵּאָה אֵת אֲשֶׁר נִהְיָתָה וַיִּתֵּן כָּבוֹד לֵאלֹהִים
וַיֹּאמַר 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,
Ὄντως 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.**

---

48 ܟܠ ܟܢܫܐ ܕܐܬܘ ܠܗܘ ܠܚܙܝܘܬܐ ܗܢܐ ܕܚܙܘ ܕܗܘܐ ܩܪܝ ܘܡܬܘ׃

:הַנִּשְׁאָרִים מִן־הָעָם וַיִּרְאוּ אֶת־הַנַּעֲשֶׂה וַיָּשֻׁבוּ

מח וְכָל־הֲמוֹן הָעָם אֲשֶׁר הִתְאַסְּפוּ לִרְאוֹת הַמַּרְאֶה הַזֶּה
בְּהַבִּיטָם אֶל־כָּל־אֲשֶׁר נַעֲשָׂה תּוֹפְפוּ עַל־לִבָּם וַיָּשׁוּבוּ׃

**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.

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:אֲשֶׁר הָלְכוּ אִתּוֹ מִן־הַגָּלִיל וְעֵינֵיהֶן רֹאוֹת אֶת־אֵלֶּה 49

מט וְכָל־מְיֻדָּעָיו עָמְדוּ מֵרָחוֹק וְגַם־הַנָּשִׁים
אֲשֶׁר הָלְכוּ אִתּוֹ מִן־הַגָּלִיל וְעֵינֵיהֶן רֹאוֹת אֶת־אֵלֶּה׃

**49. w'kal-m'yuda`ayu `am'du merachoq 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› εἱστήκεισαν 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 gynaikes hai synakolouthousai autō apo tēs Galilaias, horōsai tauta.
and the women, the ones following Him from Galilee, seeing these things.

---

:מִן־הָרָמָתַיִם עִיר הַיְּהוּדִים וְצַדִּיק אִישׁ טוֹב וְהִנֵּה־אִישׁ וּשְׁמוֹ יוֹסֵף וְהוּא מִן־הַיְּעָצִים 50

נ וְהִנֵּה־אִישׁ וּשְׁמוֹ יוֹסֵף וְהוּא מִן־הַיְּעָצִים אִישׁ טוֹב
וְצַדִּיק מִן־הָרָמָתַיִם 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 ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς 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

---

51 ּוְהוּא֙ מְחַכֶּ֣ה לְמַלְכ֔וּת הָאֱלֹהִ֑ים׃ נא אֲשֶׁ֥ר לֹא־נָטָ֛ה אַחֲרֵ֥י עֲצָתָ֖ם וּפָעֳלָֽם

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 Ἁριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ,

51 - houtos ouk ēn sygkatatetheimenos tē boulē kai tē praxei 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,

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52 וַיִּגַּ֖שׁ אֶל־פִּילָ֑טוֹס וַיִּשְׁאַ֣ל מִמֶּ֔נּוּ אֶת גְּוִיַּ֖ת יָהוֹשֻׁעַ׃

52. wayigash 'el-Pilatos wayish'al mimenu 'eth g'wiath Yahushuà.

Luke23:52 He approached Pilatos and asked him for the body of יהושע.

‹52› οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο 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

---

53 וַיּוֹרֶד֙ אֹתָ֔הּ וַיְכָרְכָ֖הּ בְּסָדִינִ֑ים וַיְשִׂימֶ֣הָ בְקֶ֔בֶר חָצ֖וּב בַּסָּלַ֑ע אֲשֶׁ֥ר עֵדֶ֛ן לֹא הוּשַׁם־בּ֥וֹ אָדָֽם׃ נג

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 οὔπω 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.

---

:אֲחֲרָיו לֹא־הָיָה אִישׁ עוֹד שָׁם מֻנָּח עֲדַיִן 54

נד וְהַיּוֹם עֶרֶב שַׁבָּת וְהַשַּׁבָּת הִגִּיעָה׃

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.

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:אֲחֲרָיו אֲשֶׁר בָּאוּ אִתּוֹ מִן־הַגָּלִיל הֹלְכוֹת אַחֲרָיו 55
:וְאֵת אֲשֶׁר הוּשַׂם־בּוֹ גְּוִיָּתוֹ

נה וּמִן־הַנָּשִׁים אֲשֶׁר בָּאוּ אִתּוֹ מִן־הַגָּלִיל הֹלְכוֹת אַחֲרָיו
וַתִּרְאֶינָה אֶת־הַקֶּבֶר וְאֵת אֲשֶׁר הוּשַׂם־בּוֹ גְּוִיָּתוֹ׃

55. umin-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 συνεληλυθυῖαι
ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,

55 Katakolouthēsasai de hai gynaikes, haitines ēsan synelēlythuiai ek tēs Galilaias autō,
and having followed after, the women who had come out of Galilee with Him,

etheasanto to mnēmeion kai hōs etethē to sōma autou,
saw the tomb and how was laid His body,

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:וְשָׁבוּ וְהֵכִינוּ בְּשָׂמִים וּמְרָקָחוֹת וּבַשַּׁבָּת שָׁבְתוּ כַּמִּצְוָה׃ 56

נו וַתָּשֻׁבְנָה וַיָּכִינוּ סַמִּים וּמְרָקָחוֹת 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 ἡσύχασαν 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.

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## Chapter 24

:אֲחֲרָיו בְּיוֹם רִאשׁוֹן לַשָּׁבוּעַ עוֹד מֻקְדָּם 1

א וּבְאֶחָד בַּשַּׁבָּתוֹת לִפְנֵי עֲלוֹת הַשַּׁחַר בָּאוּ אֶל־הַקֶּבֶר
וַתְּבִיאֶינָה אֶת־הַסַּמִּים אֲשֶׁר הֵכִינוּ וְעִמָּהֶן נָשִׁים אֲחֵרוֹת׃

**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 μνῆμα ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα.

1 tȩ̄ de mią 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.

---

:ⲁⲅⲫⲉ-ⲅⲅ ⲉⲣⲙⲣⲃⲁ ⲅⲁⲕⲉ ⲉⲩⲉⲙ ⲉⲩⲣⲕⲁⲕⲙ 2

ב וַתִּרְאֶינָה וְהִנֵּה הָאֶבֶן גְּלוּלָה מִן־הַקֶּבֶר׃

**2. watir'eynah w'hinneh ha'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 apokekylismenon apo tou mnēmeiou,
But they found the stone having been rolled away from the tomb,

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:ⲟⲩⲣⲉⲓⲟ ⲅⲙⲁⲕⲉ ⲭⲣⲙⲃⲉ-ⲭⲕ ⲙⲁⲣⲡⲅ ⲕⲉⲛ ⲙⲩⲙⲭ-ⲓⲕ ⲉⲩⲕⲅⲭⲙ 3

ג וַתָּבֹאנָה אֶל־תּוֹכוֹ וְלֹא מָצְאוּ אֶת־גְּוִיַּת הָאָדוֹן יָהוֹשֻׁעַ׃

**3. watabo'nah 'el-toko w'lo' mats'u 'eth-g'wiath ha'Adon Yahushuà.**

**Luke24:3 They went into its midst,**
**they did not find the body of the Adon (Master) ⲟⲩⲣⲉⲓⲟ.**

‹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.

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ⲉⲭⲉ ⲁⲅⲕⲉ-ⲓⲟ ⲭⲙⲩⲅⲅ ⲉⲩⲉ ⲩⲉⲙⲩ 4
:ⲙⲩⲣⲁⲩⲉⲓⲣ ⲙⲉⲩⲣⲙⲁⲅⲓⲙ ⲅⲉⲙⲩⲓⲟ ⲙⲁⲣⲟ ⲙⲩⲣⲙⲩⲕ ⲩⲅⲙ ⲉⲩⲉⲙ

ד וַיְהִי הֵנָּה נְבֻכוֹת עַל־הַדָּבָר הַזֶּה
וְהִנֵּה שְׁנֵי אֲנָשִׁים עָמְדוּ עֲלֵיהֶן וּלְבוּשֵׁיהֶם מַזְהִירִים׃

**4. way'hi henah n'bukoth `al-hadabar hazeh**
**w'hinneh 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 τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου

καὶ ἰδοὺ ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ.

4 kai egeneto en tō̧ aporeisthai autas peri toutou
**And it came about while they were uncertain about this**
kai idou andres duo epestēsan autais en esthēti astraptousȩ̄.
**and behold two men stood by them in dazzling clothing.**

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5 ויהי פחד עליהן ותשתחוינה פניהן ארצה
:ויאמרו אליהן מה־תבקשנה את־החי בין המתים

ה וַיִּפֹּל פַּחַד עֲלֵיהֶן וַתִּשְׁתַּחֲוֶינָה פְּנֵיהֶן אָרְצָה
וַיֹּאמְרוּ אֲלֵיהֶן מַה־תְּבַקְּשָׁנָה 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› ἐμφόβων 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?"**

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6 אינם פה כי קם זכרנה את
:אשר־דבר אליכן בעודנו בגליל לאמר

ו אֵינֶנּוּ פֹּה כִּי קָם זִכְרְנָה אֵת
אֲשֶׁר־דִּבֶּר אֲלֵיכֶן בְּעוֹדֶנּוּ בַגָּלִיל 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 ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ

6 ouk estin hōde, alla ēgerthē.
**"He is not here, but was raised,**
mnēsthēte hōs elalēsen hymin eti ōn en tȩ̄ Galilaią
**remember how He spoke to you while being in Galilee"**

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7 כי צריך בן־האדם להמסר ליד אנשים חטאים
:ולהצלב וביום השלישי קום יקום

ז כִּי צָרִיךְ בֶּן־הָאָדָם לְהִמָּסֵר לְיִדֵי 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 hēmerą anastēnai.
of sinful men and to be crucified and on the third day to rise again."

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8 :ܗܘܝܢ ܕܐܡܪ ܥܠ ܡܠܝܗܝ ܕܝܫܘܥ

ח וַתִּזְכֹּרְנָה 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.

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9 ܘܗܦܟܘ ܡܢ ܥܠ ܩܒܪܐ ܘܐܚܘܘ ܟܠ ܗܠܝܢ ܕܥܣܪܐ
:ܘܠܟܠ ܫܪܝܢ ܕܐܚܪܢ

ט וַתָּשֹׁבְנָה מִן־הַקֶּבֶר וַתַּגֵּדְנָה אֶת כָּל־הַדְּבָרִים הָאֵלֶּה
לְעַשְׁתֵּי עָשָׂר וּלְכָל־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 ἕνδεκα
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.

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10 :ܡܪܝܡ ܡܓܕܠܝܬܐ ܘܝܘܚܢܢܐ ܘܡܪܝܡ ܐܡ ܕܝܥܩܘܒ ܘܫܪܝܢ ܕܥܡܗܝܢ

י וְאֵלֶּה הֵן אֲשֶׁר הִגִּידוּ אֶל־הַשְּׁלִיחִים אֶת־הַדְּבָרִים
הָאֵלֶּה מִרְיָם הַמַּגְדָּלִית וְיָהוּחָנָה וּמִרְיָם אֵם יַעֲקֹב וְהָאֲחֵרוֹת׃

**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,

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:ךיא ךיעיניהם ךיק־ריבדי ויהו כדברי ויהדבריהן יא

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 ὡσεὶ λῆρος τὰ ῥήματα ταῦτα,
καὶ ἠπίστουν αὐταῖς.

11 kai ephanēsan enōpion autōn hōsei lēros ta hrēmata tauta,
and appeared before them as nosense these words,

kai ēpistoun autais.
and they were disbelieving them.

---

יב ךיעשקף וישכב ךיבקם פטרוס וירץ אל־ההקבר וילא־ראה
כי אם־ההתכריכים מנחים שם וישב למקומו משתומם
על־אשר נהיה:

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 ἀπῆλθεν 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 וְהִנֵּה שְׁנַיִם מֵהֶם הָיוּ הוֹלְכִים בְּעֶצֶם הַיּוֹם הַזֶּה אֶל־כְּפָר
אֶחָד הַרְחֵק מִירוּשָׁלַיִם כְּשִׁשִּׁים רִיס וּשְׁמוֹ עַמָּאוּס׃

**13. w'hinneh 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 Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,

13 Kai idou duo ex autōn en autē tē hēmeraˌ 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,

---

׃אֵלֶּה הַדְּבָרִים כָּל־עַל אִישׁ אֶל־רֵעֵהוּ נִדְבְּרוּ הֵם וְהֵם יד

**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.

---

׃עִמָּהֶם יֵשׁוּעַ הוּא וְגַם נִגַּשׁ עַצְמוֹ יֵשׁוּעַ וְהִנֵּה מִתְוַכְּחִים יָחַד מְדַבְּרִים הֵם טו וַיְהִי

**15. way'hi hem m'dab'rim umith'wak'chim yachad**
**w'hinneh Yahushuà `ats'mo nigash wayele'k 'itam.**

**Luke24:15** And it came to pass that they were speaking and arguing together, behold, Owתאיו 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,

---

׃אֹתָם מַכִּירִים אֵינָם כִּי אֲחוּזוֹת וְעֵינֵיהֶם טז

**Luke24:16**

**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 ekratounto tou mē epignōnai auton.

but their eyes were held not to recognize Him.

---

17 :שָׁעֵי תֹאבַכְעַו ׃ךְרַדְבַּה ׃ויֵחְיַו ׃ויֵנְתְנִים ׃הֶלֵּא ׃הֶתַּא ׃רֶשֲׁא ׃הָלֶּאֵה ׃הָרֵבְדַּה ׃הַמ ׃ויֵלֵהֶא ׃רַמאֹיַו

יז וַיֹּאמֶר אֲלֵיהֶם מָה הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אַתֶּם נֹשְׂאִים
וְנֹתְנִים בָּהֶם יַחְדָּו בַּדָּרֶךְ וַיַּעַמְדוּ וּפְנֵיהֶם זֹעֲפִים׃

**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.

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18 :הָלֵּא ׃תֹמָיַּב ׃הָלַחְרִי ׃ַבְּ ׃בֹשֵׁי ׃רֶשֲׁא ׃הָוֹלְבִּ ׃הָשָׂעֲנ ׃רֶשֲׁא־תֶא ׃עַדֵּת ׃אֹלְו ׃תָּה ׃הָרֵבְדַּה ׃ויֵלֵא ׃רַמאֹיַו ׃סֵפְלוֹקְ ׃ומְשְׁו ׃דָחֶא ׃ַעָיַו

יח וַיַּעַן אֶחָד מֵהֶם וּשְׁמוֹ קְלֵיוֹפָס וַיֹּאמֶר אֵלָיו הַאַתָּה לְבַדְּךָ
גָּר בִּירוּשָׁלַיִם וְלֹא יָדַעְתָּ אֶת־אֲשֶׁר נַעֲשָׂה בְתוֹכָהּ בַּיָּמִים 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 Qeleophas 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 εἷς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν, Σὺ μόνος παροικεῖς
Ἰερουσαλὴμ 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?"

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19 :ַעָשׁ־ָלכ ׃ַעָשׁ ׃ַעָשׁ ׃ַעָשׁ

יטוַיֹּ֣אמֶר אֲלֵיהֶ֗ם וּמָ֣ה הִיא֮ וַיַּגִּ֣ידוּ אֵלָיו֒ מַעֲשֵׂ֣ה יָהוֹשֻׁעַ
הַנָּצְרִ֗י אֲשֶׁ֤ר הָיָה֙ אִ֣ישׁ נָבִ֔יא גִּבּ֥וֹר בְּפֹעַ֖ל
וּבְאֹ֑מֶר לִפְנֵ֣י הָאֱלֹהִ֔ים וְלִפְנֵ֖י כָּל־הָעָֽם׃

**19. wayo'mer 'aleyhem umah hi' wayagidu 'elayu ma`aseh Yahushuà haNats'ri**
**'asher hayah 'ish nabi' gibor 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 ΟΨϞΫΫ 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 autō̧,
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 ergō̧ kai logō̧ enantion tou theou kai pantos tou laou,
in deed and word before Elohim and all the people,"

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כוְכֹהֲנֵינוּ הַגְּדוֹלִים וּזְקֵנֵינוּ הִסְגִּירֻהוּ לְמִשְׁפַּט־מָוֶת וַיִּצְלְבֻהוּ׃ 20

**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.

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כאוַאֲנַחְנוּ קִוִּינוּ כִּי זֶה־הוּא הֶעָתִיד לִגְאֹל אֶת־יִשְׂרָאֵל 21
וְעַתָּה זֶה שְׁלִשֶׁת יָמִים הַיּוֹם מֵאָז נַעֲשׂוּ אֵלֶּה׃

**21. wa'anach'nu qiuinu ki zeh-hu' he`athid lig'ol 'eth-Yis'ra'El**
**w'`attah zeh sh'lsheth 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 ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ·

ἀλλά 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.

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ישראל לגאול היה מדבר הוא כי ואנחנו 22
:אלה כל נעשו היום שלישי

כב אֲלָא שֶׁגַּם־נָשִׁים מִקִּרְבֵּנוּ הֶחֱרִידֻנוּ
אֲשֶׁר־קִדְּמוּ בַבֹּקֶר לָבֹא אֶל־הַקָּבֶר׃

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.

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ויאמרו אמרו כי גם ראו חזון מלאכים אשר אמרים כי חי הוא 23
:ישראל לגאול היה מדבר הוא כי ואנחנו

כג וְלֹא מָצְאוּ אֶת־גְּוִיָּתוֹ וַתָּבֹאנָה וַתַּגֵּדְנָה
כִּי רָאוּ גַּם־מַרְאֵה מַלְאָכִים הָאֹמְרִים כִּי־חוּא חָי׃

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 εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι
καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ 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.

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אלה כל נעשו היום שלישי 24
:ישראל לגאול היה מדבר הוא כי ואנחנו

כד וַיֵּלְכוּ אֲנָשִׁים מִשְּׁלָנוּ אֶל־הַקָּבֶר

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 ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον
καὶ εὗρον 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 gynaikes eipon, auton de ouk eidon.
and they found it so, just as also the women said, but Him they did not see.

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כה וַיֹּאמֶר אֲלֵיהֶם הוֹי חַסְרֵי דַעַת
וְכִבְדֵי לֵב מֵהַאֲמִין בְּכֹל אֲשֶׁר־דִּבְּרוּ הַנְּבִיאִים׃

**25. wayo'mer 'aleyhem**
**hoy chas'rey da`ath w'kib'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 αὐτούς, Ὦ ἀνόητοι
καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·

25 kai autos eipen pros autous, Ō anoētoi
And He said to them, "O foolish ones
kai bradeis tē kardią tou pisteuein epi pasin hois elalēsan hoi prophētai;
and slow in heart to believe in all which spoke the prophets."

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כו הֲלֹא עַל־הַמָּשִׁיחַ הָיָה לִסְבֹּל אֶת־כָּל־זֹאת וּלְהִכָּנֵס בִּכְבוֹדוֹ׃

**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?"

---

כז וַיָּחֶל מִמֹּשֶׁה וּמִכָּל־הַנְּבִיאִים

וַיְבַאֵר לָהֶם אֶת־כָּל־הַכְּתוּבִים 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.

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28 וְיָקְרְבוּ אֶל־הַכְּפָר אֲשֶׁר־הֵם הוֹלְכִים שָׁמָּה
וַיָּשֶׂם פָּנָיו וַיְהִי כְּהוֹלֵךְ 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 προσεποιήσατο 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.

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29 וַיִּפְצְרוּ־בוֹ לֵאמֹר שְׁבָה אִתָּנוּ כִּי עֶת־עֶרֶב הִגִּיעַ
וְנָטָה הַיּוֹם וַיָּבֹא הַבַּיְתָה לָשֶׁבֶת 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, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν
καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς.

29 kai parebiasanto auton legontes, Meinon meth' hēmōn, hoti pros hesperan
And they strongly urged Him saying, "Stay with us, because towards evening
estin kai kekliken ēdē hē hēmera. kai eisēlthen tou meinai syn autois.
it is and has declined already the day." And He entered to stay with them.

וַיְהִי כַּאֲשֶׁר הֵסֵב עִמָּהֶם וַיִּקַּח אֶת־הַלֶּחֶם 30
וַיְבָרֶךְ וַיִּבְצַע 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 ἐπεδίδου αὐτοῖς,

30 kai egeneto en tō̧ kataklithēnai auton met' autōn
And it came about while He was reclining at table with them
labōn ton arton eulogēsen
having taken the bread He blessed it
kai klasas epedidou autois;
and having broken it He was giving it to them.

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וַתִּפָּקַחְנָה עֵינֵיהֶם וַיַּכִּירֻהוּ וְהוּא חָמַק עָבַר מֵעֵינֵיהֶם׃ 31

**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 διηνοίχθησαν 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.

---

וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הֲלֹא בֹעֵר הָיָה לְבָבֵנוּ בְּקִרְבֵּנוּ 32
בְּדַבְּרוֹ אֵלֵינוּ בַּדֶּרֶךְ וַיְפַתַּר־לָנוּ אֵת הַכְּתוּבִים׃

**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 καρδία 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."

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לגוַיָּקוּמוּ בַּשָּׁעָה הַהִיא וַיָּשׁוּבוּ יְרוּשָׁלַם
וַיִּמְצְאוּ אֶת־עַשְׁתֵּי הֶעָשָׂר וְאֶת־אֲשֶׁר אִתָּם וְהֵם נִקְהָלִים יָחַד׃

**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 Ἰερουσαλὴμ
καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,
33 kai anastantes autē tē hōrą 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,

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לדוְאֹמְרִים אָכֵן קָם הָאָדוֹן מִן־הַמֵּתִים וְנִרְאָה אֶל־שִׁמְעוֹן׃

**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 ἠγέρθη 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."

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להוַיְסַפְּרוּ גַּם־הֵם אֵת אֲשֶׁר קָרָם בַּדָּרֶךְ
וְאֵת אֲשֶׁר הִכִּירֻהוּ בִּבְצִיעַת הַלָּחֶם׃

**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 ὡς 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.

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36 ׃יִשׂרָאֵל בְּנֵי לְכָל שָׁלוֹם לָכֶם וַיֹּאמֶר בְּתוֹכָם עָמַד וְיֵשׁוּעַ עַצְמוֹ הָאֵלֶּה כַּדְּבָרִים מְדַבְּרִים עוֹדָם לו

וַיֹּאמֶר אֲלֵיהֶם שָׁלוֹם 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 Yeshua Himself stood in their midst. He said to them, "Peace to you!"

‹36› Ταῦτα δὲ αὐτῶν λαλούντων 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."

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37 ׃יִרְאִים רוּחַ הֵם כִּי־רוּחַ יִרְאוּ וַיַּחְשְׁבוּ וְנִבְעָתוּ חָתוּ וְהֵמָּה לז

**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."

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38 ׃בִּלְבַבְכֶם מַחֲשָׁבוֹת תַּעֲלֶינָה וְלָמָּה לָכֶם כִּי תִבָּהֲלוּ מַה־אֵלֶּה אֲלֵיהֶם וַיֹּאמֶר לח

**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 ἐστὲ
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 dialogismoi anabainousin en tē kardią hymōn?
and why do doubts arise in your hearts?"

---

39 ׳ע ׳ע׳ש׳ת ׳ת׳ש׳ת ׳ש ׳ת׳ל׳ע-׳ת׳ת׳ע ׳ת׳ע-׳ת׳ת ׳ע׳ת׳ע

׳ת׳ש׳ת׳ע ׳ת׳ת ׳ע׳ש׳ת׳ת׳ע ׳ע׳ש׳ת׳ע ׳ת׳ש׳ת׳ת׳ע׳ע ׳ת׳ש׳ת׳ע׳ת׳ע׳ת׳ת׳ע׳ע׳ת׳ת׳ע׳ת׳ת׳ע׳ת׳ת

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?"

---

42 :(wgd jnr ⊗oy) rkwr ld xyrxb rz rykxrk

מב וַיִּתְּנוּ לוֹ חֲתִיכַת דָּג צָלוּי (וּמְעַט 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.

---

43 :ykrwyrzo rykxrk bqyrk

מג וַיִּקַּח 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.

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rxqgd qwx ykrqgdq yk ekx ykrzx cykxrk 44
gkxyk-zy xzyrw xzyk rzy yyo rxkrk dkog yyrzx
:yrzkxgk ykxrgygk kwy xkkxg rzo

מד וַיֹּאמֶר אֲלֵיהֶם אֵלֶּה הֵם הַדְּבָרִים אֲשֶׁר דִּבַּרְתִּי
אֲלֵיכֶם בְּעוֹד הָיוֹתִי עִמָּכֶם כִּי הַמָּלֵא יִמָּלֵא כָּל־הַכָּתוּב
עָלַי בְּתוֹרַת מֹשֶׁה וּבַנְּבִיאִים וּבַתְּהִלִּים:

**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."**

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:מזמורים-אל ותורת-משה ונביאים 45

מה אָז פָּתַח אֶת־לִבָּם לְהָבִין 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.**

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ויאמר אליהם כך כתוב וכך נגזר אשר יעמד המשיח 46
:ויקום מן-המתים ביום השלישי

מו וַיֹּאמֶר אֲלֵיהֶם כֵּן כָּתוּב וְכֵן נִגְזָר אֲשֶׁר יַעֲמֹד הַמָּשִׁיחַ
וְיָקוּם מִן־הַמֵּתִים בַּיּוֹם הַשְּׁלִישִׁי׃

**46. wayo'mer 'aleyhem ken kathub w'ken nig'zar 'asher ya`'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 beeen written to suffer the Anointed One**
kai anastēnai ek nekrōn tē tritē hēmerą,
**and to rise again from the dead on the third day,"**

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ושנאשר תקרא בשמו תשובה 47
:וסליחת החטאים בכל-הגוים החל מירושלם

מז וַאֲשֶׁר תִּקָּרֵא בִשְׁמוֹ תְּשׁוּבָה
וּסְלִיחַת הַחַטָּאִים בְּכָל־הַגּוֹיִם הָחֵל 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 ἄφεσιν ἁμαρτιῶν
εἰς πάντα τὰ ἔθνη. ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ
47 kai kērychthēnai epi 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."

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48 :הָאֵלֶּה דְּבָרִים עֵדֵי אַתֶּם וְמח

**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."

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49 :מָרוֹם עֹז תִּלְבְּשׁוּ עַד יְרוּשָׁלַיִם בָּעִיר שְׁבוּ וְאַתֶּם אֲבִי הַבְטָחַת אֶת עֲלֵיכֶם שֹׁלֵחַ הִנְנִי וְמט

**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 [ἰδοὺ] ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς·
ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

49 kai [idou] egō apostellō tēn epaggelian 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."

---

50 :יָדָיו וַיְבָרֲכֵם וַיִּשָּׂא אֶת־ עַד־בֵּית הִינִי לָעִיר עַד־ מִחוּץ אֶל־ וַיּוֹצִיאֵם נ

**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.

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51 :וַיֵּרָמֵם בָּרְכָם בְּשֶׁעוֹדֶנּוּ וַיְהִי

נאוַיְהִי בְּבָרְכוֹ אֹתָם וַיִּפָּרֵד מֵעֲלֵיהֶם וַיִּנָּשֵׂא הַשָּׁמָיְמָה׃

**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.

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52 ׃ֵאלֵהֶם וַיָּשׁוּבוּ לִירוּשָׁלַיִם בְּשִׂמְחָה גְּדוֹלָה

נבוְהֵם הִשְׁתַּחֲווּ־לוֹ וַיָּשׁוּבוּ לִירוּשָׁלַיִם בְּשִׂמְחָה גְּדוֹלָה׃

**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 Ἰερουσαλὴμ 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

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53 ׃ָמֵן אָ

נגוַיִהְיוּ תָמִיד בַּמִּקְדָּשׁ מְהַלְלִים 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 ἦσαν 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.