

Sepher Yoseph (Luke)

Chapter 11

יָצָא מִן־הַמָּקוֹם אֲשֶׁר הָיָה וְהָיָה לְמַדְּרֵי יְהוֹחָנָן אֲשֶׁר־תְּלַמְּדוּן אֶת־תְּלַמְּדָיו
Luke 11:1
וְכַכֵּלְתָּ וְיֹאמֶר אֲלֵינוּ אֶחָד מִתְּלַמְּדָיו אֲדֹנָי לְמַדְּנָנוּ לְהַתְּפַלֵּל
כַּאֲשֶׁר לְמַדְּ גַם־יְהוֹחָנָן אֶת־תְּלַמְּדָיו

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.

Luke 11:1 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 tō einai auton en topō tini proseuchomenon, hōs epausato, and it came about while He was in a certain place praying, as He stopped, eipen tis tōn mathētōn autou pros auton, Kyrie, said a certain one of His disciples to Him, “Master, didaxon hēmas proseuchesthai, kathōs kai Iōannēs edidaxen tous mathētas autou. teach us to pray, just as also John taught his disciples.”

וְכַכֵּלְתָּ וְיֹאמֶר אֲלֵיהֶם כִּי תִתְפַּלְלוּ אֲמָרוּ אָבִינוּ (שְׁבַשְׁמַיִם) יְתִקְדֶּשׁ שְׁמֶךָ תְּבוֹא מְלְכוּתְךָ (יְעֲשֶׂה רְצוֹנְךָ כְּמוֹ בְּשָׁמַיִם כֵּן בָּאָרֶץ):

2. wayo'mer 'aleyhem ki thith'palalu 'im'ru 'Abinu (shebashamayim) yith'qadash sh'meak tabo' mal'kuthaek (ye'aseh r'tson'ak k'mo bashamayim ken ba'arets).

Luke 11:2 He said to them, “When you pray, say, ‘Our Father {who is in the heavens}, may Your name be sanctified. Your kingdom come. {as Your will be done in the heavens, so in earth}.”

<2> εἶπεν δὲ αὐτοῖς, Ὄταν 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.”

ג אֶת-לֶחֶם הַחֵנוּי תֵּן-לָנוּ יוֹם יוֹם: 3
לְחֶמֶת-יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ 3

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.”

וְאֵל-תְּבַיְאֵנוּ לַיְדֵי נִסְיוֹן (כִּי אִם-הִצִּיגְנוּ מִן-הַרְעָה):
דּוֹמְחֵל-נָא עַל-חַטָּאתֵינוּ כִּי מִחֲלָיִם גַּם-אֶנְחָנוּ לְכֹל הַחֲתִיב לָנוּ 4
לְחֶמֶת-יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ 4
:יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ 4

4. um'chal-na' `al-chato'thenu ki moch'lim gam-'anach'nu l'kol hachayab lanu w'al-t'bi'enu lidey 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 ρύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

4 kai apfes hēmin tas hamartias hēmōn,

“and forgive us our sins,

kai gar autoi aphiomēn panti ophēilonti 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.”

הַיְאֹמֵר אֶלְיָהֶם מִי בָכֶם אֶשְׁר-לוֹ אֶהֱב וְהָלַךְ וּבָא אֵלָיו
בְּחֲצוֹת הַלַּיְלָה וְאָמַר אֵלָיו יְהִי־הִלְוֵנִי שְׁלֹשֶׁת כֶּבֶד־לֶחֶם:
יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ 5
:יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ יְמֵינוּ יוֹם-יְמֵינוּ 5

5. wayo'mer 'aleyhem mi bakem 'asher-lo 'oheb w'hala'k uba' 'elayu bachatsoth halay'lah w'amar 'elayu y'didi hal'weni sh'lisheth kik'roth-lachem.

Luke11:5 He said to them, “Which of you shall have a friend who would 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 ἔξει φίλον καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπη αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

5 Kai eipen pros autous, Tis ex hymōn hexei philon

and he said to them, “Who among you shall have a friend
 kai poreusetai pros auton mesonyktiou kai eipē autō,
 and shall come to him at midnight and say to him,
 Phile, chrēson moi treis artous,
 friend, lend to me three loaves,”

6: יְצַדֵּק לִי אֶת-שְׁלוֹשׁ לֶחֶם לְפָנָיו:
 וְכִי-אֶהְיֶה בָּא אֵלַי מִן-הַדָּרֶךְ וְלִי אֵין-כֹּל לְשׁוֹם לְפָנָיו:

6. ki-‘ohabi ba’ ‘elay min-hadare’k w’li ‘eyn-kol lasoom l’phanayu.

Luke11:6 “because my friend has come to me from a road,
 and I do not have enough to offer in the presence of him.”

<6> ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

6 epeidē philos mou paregeneto ex hodou pros me

“because my friend arrived from a journey to me

kai ouk echō ho parathēsō autō;

and I do not have what I shall set before him.”

7: וְהָיָא מִבֵּית יַעֲנָה וַיֹּאמֶר אֶל-תּוֹגִיעֲנִי כִּי-כָבֵד נִסְגְּרָה הַדֶּלֶת
 וַיִּלְדִּי שׁוֹכְבִים עִמָּדִי בַמֶּטֶח לֹא-אֹכֵל לְקוּם וְלָתֵת לָךְ:

7. w’hu’ mibayith ya`aneh w’yo’mar ‘al-togi`eni ki-k’bar nis’g’rah hadeleth
 wiladay shok’bim `imadi bamitah lo’-‘ukal laqum w’latheth l’ak.

Luke11:7 “But from the house he would answer and say,
 ‘Do not make me move, because the door is already closed
 and my children are lying with me in bed. I am not able to get up and to give it to you.’”

<7> κάκεινος ἔσωθεν ἀποκριθεὶς εἶπη, Μή μοι κόπους πάρεχε·

ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδιά 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: אֶהְיֶה בַעֲבוּר עֲזוּת פָּנָיו וַיִּתֶּן-לוֹ כֹּכַל-צָרְפוֹ:
 ח: אֹמֶר אָנִי לָכֶם גַּם כִּי לֹא-יָקוּם לָתֵת-לוֹ עַל-הַיּוֹתוֹ
 אֶהְיֶה יָקוּם בַּעֲבוּר עֲזוּת פָּנָיו וַיִּתֶּן-לוֹ כֹּכַל-צָרְפוֹ:

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, on account of insolence he shall get up and give him everything he needs.”

<8> λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆζει.

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.”

יְשַׁלַּח אֵלָיְכֶם מִן הַבַּיִת וְהָיָה לָכֶם כֹּחַ וְיִתְּנֶה לָכֶם הַדְּרוֹשׁ
וְהַמְצָא יִפְתָּח לָכֶם:
טוֹגְמֵ-אַנִּי אֹמֵר לָכֶם שְׂאֵלוֹ וְיִתְּנֶנָּה לָכֶם הַדְּרוֹשׁ
וְהַמְצָא יִפְתָּח 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> ἀγὼ ὑμῖν λέγω, αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησετε, κρούετε καὶ ἀνοιγήσεται ὑμῖν·

9 kagō hymin legō, aiteite kai dothēsetai hymin, zēteite kai heurēsete,

and I tell you, ask, and it shall be given to you, seek, and you shall find,

krouete kai anoigēsetai hymin;

knock and it shall be opened to you.

יְכִי כָל-הַשְּׂאֵל יִקְבַּל וְהַדְּרוֹשׁ יִמְצָא וְהַמְצָא יִפְתָּח-לוֹ:
יִשַׁלַּח אֵלָיְכֶם מִן הַבַּיִת וְהָיָה לָכֶם כֹּחַ וְיִתְּנֶה לָכֶם הַדְּרוֹשׁ
וְהַמְצָא יִפְתָּח לָכֶם:

10. ki kal-hashho'el y'qabel w'hadoresh yim'tsa' w'hadopheq yipathach-lo.

Luke11:10 “For everyone who asks shall receive. One who seeks, shall find. One who knocks, it shall be opened for him.”

<10> πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοίγ[ησ]εται.

10 pas gar ho aitōn lambanei kai ho zētōn heuriskei

“for everyone asking, receives and the one seeking, finds

kai tō krouonti anoig[ēs]etai.

and to the one knocking it shall be opened.”

יִשַׁלַּח אֵלָיְכֶם מִן הַבַּיִת וְהָיָה לָכֶם כֹּחַ וְיִתְּנֶה לָכֶם הַדְּרוֹשׁ
וְהַמְצָא יִפְתָּח לָכֶם:
יִשַׁלַּח אֵלָיְכֶם מִן הַבַּיִת וְהָיָה לָכֶם כֹּחַ וְיִתְּנֶה לָכֶם הַדְּרוֹשׁ
וְהַמְצָא יִפְתָּח לָכֶם:
יִשַׁלַּח אֵלָיְכֶם מִן הַבַּיִת וְהָיָה לָכֶם כֹּחַ וְיִתְּנֶה לָכֶם הַדְּרוֹשׁ
וְהַמְצָא יִפְתָּח לָכֶם:

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 the 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 ἰχθύον,
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?”

:990 זל-גזא ארזג זלכזז-זז זכ 12
יב אז כִּי-יִשְׁאַלְנוּ בְּיַצָּח הַיְתָן-לוֹ עֶקְרָב:

12. 'o ki-yish'alenu beytsah hayiten-lo `aq'rab.

Luke11:12 “Or if he asks him for an egg, would give him a scorpion?”

<12> ἢ καὶ αἰτήσει ὄον, ἐπιδώσει αὐτῷ σκορπίον;

12 ē kai aitēsei ōon, epidōsei autō skorpion?
“or even if he shall ask for an egg, shall he give to him a scorpion?”

זזזגזז זזג⊗ זזזזז זזז זזזזז זזזזז זזזזז 13
:זזזז זזזזז זזזזז זזזזז זזזזז זזזזז זזזזז זזזזז
יג הן-אתם הרעים ידעים לתת מתנות טובות לבניכם
אף-כי האב מן-השמים יתן את-רוח הקודש לשאלים מאתו:

13. hen-'atem 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 children. Even more so the Father of the heavens shall give the Holy Spirit to those who ask of Him?”

<13> εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτούσιν αὐτόν.

13 ei oun hymeis ponēroi hyparchontes oidate domata agatha didonai tois teknois hymōn,
“if therefore you, being evil ones know good gifts to give to your children,
posō mallon ho patēr [ho] ex ouranou
how much more the father from the heavens
dōsei pneuma hagion tois aitousin auton.
shall give the Holy Spirit to the ones asking Him.”

זזז זזזז 9999 זזז זזזז 99 זזזזז זזזזז זזזזז 14
:זזז זזזזז זזזזז 99999
יד ויהי היום ויגרש נשד ויהי פאשר יצא הנשד
וידבר האלם ויתמהו העם:

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 ethaumasān hoi ochloi.

and were amazed the crowds.

כַּיְהִי כְאֲשֶׁר יֵצֵא אֶשֶׁת הַדְּבָרִים הָאֵלֶּם וַיִּתֵּן מִהוּ הָאָם 15
:מִשְׁכֵּחַ-אֶת הַדְּבָרִים
טו וַיֵּשׁ מֵהֶם אֲשֶׁר אָמְרוּ בְּבַעַל-זְבוּל שֵׁר הַדְּבָרִים הָאֵלֶּם
מִגֵּרֵשׁ אֶת-הַדְּבָרִים:

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 Βεελζεβούλ τῷ ἀρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

15 tines de ex autōn eipon, En Beelzeboul tō archonti tōn daimoniōn

but some of them said, “By Beelzeboul the ruler of the demons

ekballei ta daimonia;

He casts out the demons.”

מִשְׁכֵּחַ-אֶת הַדְּבָרִים אֲשֶׁר אָמְרוּ בְּבַעַל-זְבוּל שֵׁר הַדְּבָרִים הָאֵלֶּם 16
:טו וַיֵּשׁ מֵהֶם אֲשֶׁר נִסּוּהוּ וַיִּשְׁאַלּוּ מִמֶּנּוּ אֹת מִן-הַשָּׁמַיִם:

16. w'yesh 'asher nisuhu wayish'alu mimenu 'oth min-hashamayim.

Luke11:16 There were some who tested Him and asked Him for a sign from the heavens.

<16> ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτησαν 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.

יִזְוְהוּא יִדַע אֶת-מַחְשְׁבוֹתָם וַיֵּאמֶר אֲלֵיהֶם 17
:כָּל-מַמְלָכָה הַנִּחְלָקָה עַל-עַצְמָהּ תִּחָרֵב וּבַיִת עַל-בַּיִת יִפֹּל:
יִזְוְהוּא יִדַע אֶת-מַחְשְׁבוֹתָם וַיֵּאמֶר אֲלֵיהֶם 17
:כָּל-מַמְלָכָה הַנִּחְלָקָה עַל-עַצְמָהּ תִּחָרֵב 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 dianōēmata 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."

יְחִי וְיָגַם-הַשָּׁטָן אֶם-נִחְלַק עַל-עַצְמוֹ אֵיכָכָה תִּכּוֹן מַמְלַכְתּוֹ
כִּי אָמַרְתֶּם שֶׁבַבְעַל-זְבוּל מְגַרֵּשׁ אֶנִּי אֶת-הַשְּׂדֵיִם:
יְחִי וְיָגַם-הַשָּׁטָן אֶם-נִחְלַק עַל-עַצְמוֹ אֵיכָכָה תִּכּוֹן מַמְלַכְתּוֹ
כִּי אָמַרְתֶּם שֶׁבַבְעַל-זְבוּל מְגַרֵּשׁ אֶנִּי אֶת-הַשְּׂדֵיִם:

18. w'gam-hasatan 'im-nechelaq `al-`ats'mo 'eykakah tikon mam'lak'to
ki 'amar'tem sheb'Ba'al-Z'bul m'garesh 'ani 'eth-hashedim.

Luke11:18 "Even if the satan is divided against himself, how then shall his kingdom remain firm? For you say that by Baal Zebul I drive out the demons."

<18> εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;
ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

18 ei de kai ho Satanas eph' heauton diemeristhē, pōs stathēsetai hē basileia autou?
"and if also Satan against himself was divided, how shall stand his kingdom?
hoti legete en Beelzeboul ekballein me ta daimonia.
because you say by Beelzeboul that I cast out the demons."

יִטּוּאֵם-אֲנִי מְגַרֵּשׁ אֶת-הַשְּׂדֵיִם בְּבַעַל-זְבוּל בְּנִיכֶם בְּמִי
הֵם מְגַרֵּשִׁים אֶתְּם עַל-כֵּן הֵמָּה יִהְיוּ שֹׁפְטֵיכֶם:
יִטּוּאֵם-אֲנִי מְגַרֵּשׁ אֶת-הַשְּׂדֵיִם בְּבַעַל-זְבוּל בְּנִיכֶם בְּמִי
הֵם מְגַרֵּשִׁים אֶתְּם 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 Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

19 ei de egō en Beelzeboul ekballō ta daimonia, hoi huioi hymōn
"but if I by Beelzeboul cast out the demons, your sons
en tini ekballousin? dia touto autoi hymōn kritai esontai.
by whom do they cast them out? Therefore they your judges shall be."

מְזַדְמָזֵם-אֶת זְמַזְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה 20
:מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה
כִּוְאֵם-בְּאַצְבָּע אֱלֹהִים מְזַדְמָה אֲנִי אֶת-הַשְּׂדֵיִם
הַנֶּה הַגִּיעָה אֵלֵיכֶם מְלֻכּוֹת 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.

:זְמַזְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה 21
כִּאֲכִשְׁהַגְבוֹר שְׂמֵר אֶת-חֲצֵרוֹ וְנִשְׁקוּ 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 φυλάσσει τὴν ἑαυτοῦ αὐλήν,
ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·

21 hotan ho ischyros kathōplismenos phylassē tēn heautou aulēn,
“when the strong one having been well equipped, guards the palace of himself
en eirēnē estin ta hyparchonta autou;
in peace are his possessions.”

זְמַזְמָה-אֶת זְמַזְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה 22
:מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה מְזַדְמָה

כִּבְּוְאֵם-יְבוֹא עָלָיו חֶזֶק מִמֶּנּוּ וְתִקְפוּ יָשָׁא מִמֶּנּוּ אֶת-נִשְׁקוֹ
אֲשֶׁר בְּטַח-בּוֹ וְאֶת-מְלֻכְחוֹ יַחְלֵק:

**22. w'im-yabo' `alayu chazaq mimenu uth'qapho yisa' mimenu 'eth-nish'qo
'asher batlach-bo w'eth-mal'qocho y'chaleq.**

Luke11:22 “But when someone stronger than him comes against him and overpowers him,
He shall take his weapon that he trusted in from him and divide his spoils.”

<22> ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει
ἐφ' ἧ ἐπεποίθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

22 epan de ischyroteros autou epelthōn nikēsē auton,
but when a stronger one than him having come overcomes him,
tēn panoplian autou airei eph' hē epepoithe kai ta skylla autou diadidōsin.
his armor he takes, on which he had depended and his spoils he distributes.

23 כָּל־אֲשֶׁר־אֵינָנוּ אִתּוֹ הוּא לְנִגְדֵי וְאֲשֶׁר־אֵינָנוּ מְכִינִים אִתּוֹ הוּא מְפִיזֵר׃
23 כָּל־אֲשֶׁר־אֵינָנוּ אִתּוֹ הוּא לְנִגְדֵי וְאֲשֶׁר־אֵינָנוּ מְכִינִים אִתּוֹ הוּא מְפִיזֵר׃

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 ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

23 **ho mē ōn met' emou kat' emou estin,**
“the one not being with Me against Me is,

kai **ho mē synagōn met' emou skorpizei.**
and the one not gathering with Me scatters.”

24 כִּדְהָרוּחַ הַטְּמֵאָה אַחֲרַי צֵאָתָה מִן־הָאָדָם תְּשׁוּטֵט בְּמִקְוֹת צִיָּה לְבִקְשׁ-לָהּ מְנוּחַ וְלֹא תִמְצָא אֶז תֹּאמֶר אֲשׁוּבָה-נָא אֶל־בֵּיתִי אֲשֶׁר יָצָאתִי מִשָּׁם׃
24 כִּדְהָרוּחַ הַטְּמֵאָה אַחֲרַי צֵאָתָה מִן־הָאָדָם תְּשׁוּטֵט בְּמִקְוֹת צִיָּה לְבִקְשׁ-לָהּ מְנוּחַ וְלֹא תִמְצָא אֶז תֹּאמֶר אֲשׁוּבָה-נָא אֶל־בֵּיתִי אֲשֶׁר יָצָאתִי מִשָּׁם׃

24. **haruach hat'me'ah 'acharey tse'thah min-ha'adam t'shotet bim'qomoth tsiah l'baqesh-lah manoach w'lo' thim'tsa' 'az to'mar 'ashubah-na' 'el-beythi 'asher yatsa'thi misham.**

Luke11:24 “the impure spirit, after it goes out from a man, wanders through dry places seeking a place to rest but it does not finding one. Then it says, ‘Let me return to my house where I came from there.’”

<24> Ὄταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον· [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.’”

25 כַּה וְיִבְבּוֹאָהָ תִמְצָא אֹתוֹ מְטֹאטָא וּמְהַדָּר׃
25 כַּה וְיִבְבּוֹאָהָ תִמְצָא אֹתוֹ מְטֹאטָא וּמְהַדָּר׃

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 ἔλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

25 kai elthon heuriskei sesarōmenon kai kekosmēmenon.

“and having come it finds it having been swept and having been put in order.”

אָמַר אַחַר כֵּן וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה
כִּי וְאֵחָר תִּלְךָ וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה

וּבְאֵי וְשָׁכְנוּ שָׁם וְהִיְתָה אַחֵרִית הָאָדָם הַהוּא רָעָה מֵרֵאשִׁיתוֹ:

26. w'achar tele'k w'laq'chah sheba` ruchoth 'acheroth ra`oth mimenah uba'u w'shak'nu sham w'hay'thah 'acharith ha'adam hahu' ra`ah mere'shitho.

Luke11:26 “After it goes, it takes with it seven other spirits more evil than itself, and they come and live there, and the end of that man is worse than his beginning.”

<26> τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπὶ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ.

καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

26 tote poreuetai kai paralambanei hetera pneumata ponērotera heautou hepta

“then it goes and takes other spirits more evil than itself, seven,

kai eiselhonta katoikei ekei; kai ginetai ta eschata tou anthrōpou ekeinou

and having entered it dwells there. And becomes the last condition of that man

cheirona tōn prōtōn.

worse than the first.”

כִּי וְאֵחָר תִּלְךָ וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה
כִּי וְאֵחָר תִּלְךָ וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה
:אָמַר אַחַר כֵּן וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה

כִּי וְאֵחָר תִּלְךָ וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה
כִּי וְאֵחָר תִּלְךָ וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה
וְאֵחָר תִּלְךָ וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה
וְאֵחָר תִּלְךָ וְלִקְחָהּ שִׁבְעַת רוּחֹת אַחֵרוֹת רָעוֹת מִמֶּנָּה

27. way'hi k'dab'ro 'eth-had'barim ha'eleh w'ishah 'achath min-ha'am nas'ah 'eth-qolah wato'mer 'elayu 'ash'rey habeten 'asher n'sa'ath'ak w'ash'rey hashadayim 'asher yanaq'at.

Luke11:27 And it came to pass, as He said these things, a certain woman from the people lifted her voice and said to Him, “Blessed is the womb that bore You! and blessed are the breasts at which You nursed!”

<27> Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνήν γυνή ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἢ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας.

27 Egeneto de en tō legein auton tauta

And it came about while He says these things,

eparasa tis phōnēn gynē ek tou ochlou eipen autō,

having lifted up a certain her voice woman from the crowd said to Him,

Makaria hē koilia hē bastasasa se kai mastoi hous ethēlasas.

“Blessed is the womb having carried You and the breasts which You sucked.”

28 מְשַׁמְּחִים אֶת הַבָּר אֲשֶׁר שָׁמַע אֶת דְּבַר הָאֱלֹהִים
 כַּחֲוָהּ אֲמַר וְאֵף כִּי-אֲשֶׁרֵי הַשְׁמָעִים
 וְהַשְׁמָרִים 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 the Elohim.”

<28> αὐτὸς δὲ εἶπεν,
 Μενούν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

28 autos de eipen, Menoun

But he said, “On the contrary

makarioi hoi akouontes ton logon tou theou kai phylassontes.

blessed are the ones hearing the Word of the Elohim and observing it.”

29 וְכִּי הָיָה רַב וְיִפְתָּח פִּי
 וְיֹאמַר הַדּוֹר הַזֶּה הֲוֹיָה הֲוֹיָה אֹת הֲוֹיָה
 וְיֹאמַר לֹא יִנְתֶּן-לּוֹ בְּלִתֵּי אִם-אֹת יוֹנָה (הַנְּבִיא):

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 ἐπαθροίζομένων 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.”

30 לְכִי כְאֲשֶׁר הָיָה יוֹנָה לְאֲנָשֵׁי נִינְוָה לְאֹת כֵּן יִהְיֶה
 אֲנִי אֲמַר וְאֵף כִּי-אֲשֶׁרֵי הַשְׁמָעִים

30. ki ka'asher hayah Yonah P'an'shey Nin'weh P'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 geneā tautē.
so shall be also the Son of Man to this generation.”

אָדָם לְדוֹר הַזֶּה לְמַשְׁפָּט עִם-אֲנָשֵׁי הַדּוֹר הַזֶּה
 כַּיְהוֹיָהוּ אֲשֶׁר הָיָה יוֹנָתָן בֶּן-נִחוּם לְעַמּוּד הַדּוֹר הַזֶּה
 כְּכִי יִהְיֶה בֶן-אָדָם לְעַמּוּד הַדּוֹר הַזֶּה

לְמַשְׁפָּט עִם-אֲנָשֵׁי הַדּוֹר הַזֶּה
 וְהָרְשִׁיעָה אוֹתָם כִּי בָאָה מְקַצֹּת הָאָרֶץ לְשִׁמְעַ
 אֶת-חֻמַּת שְׁלֹמֹה וְהִנֵּה יֵשׁ-פִּה גָדוֹל מִשְׁלֹמֹה:

31. mal'kath Teyman ta'amod lamish'pat im-'an'shey hador hazeh w'hir'shi'ah 'otham ki ba'ah miq'tsoth ha'arets lish'mo'a 'eth-chak'math Sh'lomoh w'hinneh yesh-poh gadol miSh'lomoh.

Luke11:31 “The Queen of Teyman shall stand in judgment of the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Shelomoh. But behold! There is one greater than Shelomoh here.”

<31> βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλείον Σολομῶνος ὦδε.

31 basilissa notou egerthēsetai en tē krisei
“the Queen of the south shall be raised at the judgment
meta tōn andrōn tēs geneas tautēs kai katakrinei autous,
with the men of this generation and she shall condemn them,
hoti elthen 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.”

אָדָם לְדוֹר הַזֶּה לְמַשְׁפָּט עִם-אֲנָשֵׁי הַדּוֹר הַזֶּה
 כַּיְהוֹיָהוּ אֲשֶׁר הָיָה יוֹנָתָן בֶּן-נִחוּם לְעַמּוּד הַדּוֹר הַזֶּה
 כְּכִי יִהְיֶה בֶן-אָדָם לְעַמּוּד הַדּוֹר הַזֶּה

לְמַשְׁפָּט עִם-אֲנָשֵׁי הַדּוֹר הַזֶּה וְהָרְשִׁיעָהוּ
 כִּי יָבֹאוּ בְקָרְיַאת יוֹנָה וְהִנֵּה יֵשׁ-פִּה גָדוֹל מִיוֹנָה:

32. 'an'shey Nin'weh ya'am'du lamish'pat im-hador hazeh w'hir'shi'uhu

ki hem shabu biq'ri'ath Yonah w'hinneh yesh-poh gadol miYonah.

Luke11:32 “The men of Nineweh shall stand in judgment of this generation and condemn it, because they repented at the preaching of Yonah. Behold, there is something greater than Yonah here.”

<32> ἄνδρες Νινευίται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινούσιν 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.”

אָן אַין מִדְּלִיק־נֵר לְשׁוֹם בְּסֵתֶר אֶזְ-תַּחַת הַאִיפָה
:יָרָא יְרֵאָהוּ עַל הַמְּנוֹרָה לְמַעַן יִרְאוּ בְּאֵי הַבַּיִת אֶת־אִוְרוֹ:

33. 'eyn mad'liq-ner lasom basether 'o-thachath ha'eyphah
ki y'simehu `al ham'norah l'ma`an yir'u ba'ey habayith 'eth-'oro.

Luke11:33 “One does not kindle a lamp, puts it away in a cellar nor under a bushel measure. But one places it on the lampstand, so that those who come into the house may see its light.”

<33> Οὐδεὶς λύχνον ἄψας εἰς κρύπτην τίθησιν [οὐδὲ ὑπὸ τὸν μόδιον] ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν.

33 Oudeis lychnon hapsas eis kryptēn tithēsīn

“No one having lit a lamp in a hidden place puts it,

[oude hypo ton modion]

neither under the measuring bucket,

all' epi tēn lychnian, hina hoi eisporeuomenoi to phōs blepōsin.

but on the lampstand, in order that the ones entering the light may see.”

לֵד נֵר הַגּוֹיָה הוּא הָעֵינַן לְכֵן עֵינֶיךָ כִּי־תִהְיֶה תְּמִימָה גַם
:כָּל־גּוֹפֶיךָ יֵאָזֵר וּבְהִיּוֹתָהּ רְעָה וְהָשֵׁף גַם־גּוֹפֶיךָ:

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 ἀπλοῦς 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.”

35 :לַח עַל-כֵּן הַנִּשְׁמָר-לָךְ פֶּן-יִחְשַׁךְ הָאֹר אֲשֶׁר בְּקִרְבְּךָ:

לַח עַל-כֵּן הַנִּשְׁמָר-לָךְ פֶּן-יִחְשַׁךְ הָאֹר אֲשֶׁר בְּקִרְבְּךָ:

35. `al-ken hishmer-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> σκοπεί 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.”

36 :לֹא יִהְיֶה אֵם-גּוּפְךָ כִּלּוֹ אֹר וְאֵין בּוֹ כָּל-דְּבַר-חֲשֵׁךְ

לֹא יִהְיֶה אֵם-גּוּפְךָ כִּלּוֹ אֹר וְאֵין בּוֹ כָּל-דְּבַר-חֲשֵׁךְ

אֲזַ יֵאָדָר כִּלּוֹ כְּאֵלּוֹ יֵאָדָר לָךְ תִּנָּר בְּבִרְק נִגְהוּ:

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 τῆ ἀστραπῆ φωτίζη 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.”

37 :וַיְבֹא הַבִּיתָה וַיִּסֵּב:

וַיְבֹא הַבִּיתָה וַיִּסֵּב:

וַיְבֹא הַבִּיתָה וַיִּסֵּב:

37. way'hi b'dab'ro way'baqesh mimenu Parush 'echad le'ekol 'ito lachem wayabo' habay'thah wayaseb.

Luke11:37 And it came to pass when He was speaking, a certain Parush asked Him to eat bread with him. So He came to the house and reclined.

<37> Ἐν δὲ τῷ λαλήσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

37 En de tō lalēsai erōtā auton Pharisaïos 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.

אָשְׁר לֹא-נָטַל יָדָיו הָאֲשׁוּנָה לְפָנָי הַסְּעוּדָה:
לַח וַיִּקְרָא הַפָּרוּשׁ וַיִּתְמָה
אָשְׁר לֹא-נָטַל יָדָיו הָאֲשׁוּנָה לְפָנָי הַסְּעוּדָה: 38

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 Pharisaïos 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.

לֹט וַיֹּאמֶר אֱלִיֹּהִי הָאֲדוֹן הֵן עַתָּה הַפָּרוּשִׁים מְטַהְרִים אֶתָּם
אֶת-הַכּוֹס וְהַקְּעָרָה מַחוּץ וְקִרְבָּכֶם מְלֵא גִזְל וְרָשָׁע:
אָשְׁר לֹט וַיֹּאמֶר אֱלִיֹּהִי הָאֲדוֹן הֵן עַתָּה הַפָּרוּשִׁים מְטַהְרִים אֶתָּם
אֶת-הַכּוֹס וְהַקְּעָרָה מַחוּץ וְקִרְבָּכֶם מְלֵא גִזְל וְרָשָׁע: 39

39. wayo'mer 'elayu ha'Adon hen `atah haP'rushim m'taharim 'atem 'eth-hakos
w'haq`arah michuts w'qir'b'kem male' gazel warasha`.

Luke11:39 The Adon (Master) said to him, "See now, you the Prushim purify the cup
and the dish on the outside, but your insides are full of robbery and wickedness."

<39> εἶπεν δὲ ὁ κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου
καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.

39 eipen de ho kyrios pros auton, Nyn hymeis hoi Pharisaïoi 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.

מִהַכֹּסִיָּלִים הֲלֹא עֲשִׂיהָ חוּצוֹ שֶׁל דְּבַר גַּם-עֲשִׂיהָ אֶת-תּוֹכוֹ:
אָשְׁר לֹט וַיֹּאמֶר אֱלִיֹּהִי הָאֲדוֹן הֵן עַתָּה הַפָּרוּשִׁים מְטַהְרִים אֶתָּם
אֶת-הַכּוֹס וְהַקְּעָרָה מַחוּץ וְקִרְבָּכֶם מְלֵא גִזְל וְרָשָׁע: 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 aphones, ouch ho poiēsas to exōthen kai to esōthen epoiēsen?

Fools, did not the one having made the outside also the inside make?

מא אב־ל־תְּנוּ לִצְדָקָה אֵת אֲשֶׁר-בָּם וְהִנֵּה הַכֹּל טָהוֹר לָכֶם:

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 ἴδου πάντα καθαρὰ ὑμῖν ἐστίν.

41 plēn ta enonta dote eleēmosynēn, kai idou panta kathara hymin estin.

But the things being inside give as alms, and behold everything clean to you is.

מב־אֵוִי לָכֶם הַפְּרוּשִׁים הַמְעַשְׂרִים אֵת-הַמִּנְתָּא וְאֵת-הַפִּיגָם
וְאֵת כָּל-הַיֶּרֶק וּמִנִּיחִים אֵת-הַמִּשְׁפָּט וְאֵת אֲהַבַת אֱלֹהִים
וְעַלְיֵכֶם לַעֲשׂוֹת אֵת-אֵלֶּה וְלֹא לְהַנִּיחַ גַּם אֵת-אֵלֶּה:

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 πῆγανον καὶ πᾶν λάχανον καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει ποιῆσαι κάκεῖνα 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."

מִגִּישׁוֹת וְשִׁישְׂאָלוֹ בְּשִׁלּוּמְכֶם בְּשׂוֹקִים:

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 the greetings 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.

וְאֵשֶׁר אֵינָם נִכְרָיִם וּבְנֵי הָאָדָם מִתְהַלְכִים עָלֵיהֶם וְלֹא יָדְעוּ׃
מִדְּאֵי לָכֶם (הַסּוֹפְרִים וְהַפְּרוֹשִׁים הַחֲנֻפִים) כִּי אַתֶּם כְּקִבְרִים
44 וְאֵשֶׁר אֵינָם נִכְרָיִם וּבְנֵי הָאָדָם מִתְהַלְכִים עָלֵיהֶם וְלֹא יָדְעוּ׃

44. ‘oy lakem (hasoph’rim w’haP’rushim hachanephim) ki ‘atem kaq’barim ‘asher ‘eynam nikarim ub’ney ha’adam mith’hal’kim `aleyhem w’lo’ yadda`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 οἶδασιν.

44 ouai hymin, [grammateis kai Pharisaioi. upokritai,]
“Woe to you scribes and Pharisees, hypocrites!
hoti este hōs ta mnēmeia ta adēla,
For you are like the graves unmarked,
kai hoi anthrōpoi [hoi] peripatountes epanō ouk oidasin.
and men, the ones walking over have not known it.”

מִדְּאֵי לָכֶם (הַסּוֹפְרִים וְהַפְּרוֹשִׁים הַחֲנֻפִים) כִּי אַתֶּם כְּקִבְרִים
וְאֵשֶׁר אֵינָם נִכְרָיִם וּבְנֵי הָאָדָם מִתְהַלְכִים עָלֵיהֶם וְלֹא יָדְעוּ׃
45 מִדְּאֵי לָכֶם (הַסּוֹפְרִים וְהַפְּרוֹשִׁים הַחֲנֻפִים) כִּי אַתֶּם כְּקִבְרִים
וְאֵשֶׁר אֵינָם נִכְרָיִם וּבְנֵי הָאָדָם מִתְהַלְכִים עָלֵיהֶם וְלֹא יָדְעוּ׃

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.”

וְאֵשֶׁר אֵינָם נִכְרָיִם וּבְנֵי הָאָדָם מִתְהַלְכִים עָלֵיהֶם וְלֹא יָדְעוּ׃
46 וְאֵשֶׁר אֵינָם נִכְרָיִם וּבְנֵי הָאָדָם מִתְהַלְכִים עָלֵיהֶם וְלֹא יָדְעוּ׃

לְגַדְלֵי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי
מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי
מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי
מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי

כִּי עֲמָסִים אַתֶּם עַל־בְּנֵי הָאָדָם מִשְׂאוֹת כְּבִדִים מִסְבֵּל
וְאַתֶּם בְּעֵצְמְכֶם אֵינְכֶם נֹגְעִים בְּמִשְׂאוֹת גַּם־בְּאַחַת מֵאֲצְבָעוֹתֵיכֶם:

46. wayo'mer 'oy lakem chak'mey haTorah gam 'atem
ki `om'sim 'atem `al-b'ney ha'adam masa'oth k'bedim mis'bol
w'atem 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 ἐνὶ 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 prospauete tois phortiois.
and yourselves with one of your fingers you do not touch the loads.”

מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי
מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי
מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי

מִזְאוֹי לְכֶם כִּי־בֹנִים אַתֶּם נִפְשׁוֹת עַל־קְבָרוֹת הַנְּבִיאִים
וְאַבּוֹתֵיכֶם הִרְגוּ אוֹתָם:

47. 'oy lakem ki-bonim 'atem 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> οὐαί 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.”

מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי
מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי
מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי מִשְׁפָּחָי

מִחַ וּבְכֵן עֲדִים אַתֶּם וְרוֹצִים בְּמַעֲשֵׂי אַבּוֹתֵיכֶם
כִּי הִמָּה הִרְגוּ אוֹתָם וְאַתֶּם בֹּנִים אֶת־קְבָרֵיהֶם:

48. ub'ken `edim 'atem w'rotsim b'ma`asey 'abotheykem

ki hemah har'gu 'otham w'atem 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.”

48 אֵלֶיְהֵם נְבִיאִים וְשְׁלִיחִים וַיְמַהֵם וַיְהַרְגוּ וַיִּבְנוּ
מַטְבְּעֵיבֹר זֹאת גַּם-אֶמְרָהּ הַכְּמַת הָאֱלֹהִים אֲשֶׁלַח
אֵלֶיְהֵם נְבִיאִים וְשְׁלִיחִים וַיְמַהֵם וַיְהַרְגוּ וַיִּבְנוּ

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 the 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 ἕξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν,

49 dia touto kai hē sophia tou theou eipen, Apostelō eis autous prophētas

“Therefore, also the wisdom of the 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,”

50 אֲשֶׁר נִשְׁפַּךְ לְמַן-הַיּוֹסֵד הָאָרֶץ
נִלְמַעַן יִהְיֶה מִן-הַדּוֹר הַזֶּה הֵם כָּל-הַנְּבִיאִים

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,”

חֲסֵדָא דְּזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן וְזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן
 חֲסֵדָא דְּזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן וְזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן
 נֹא מִדָּם־הַבֵּל עַד־הֵם זְכַרְיָהוּ אֲשֶׁר נִהְרַג בֵּין הַמִּזְבֵּחַ
 וּלְבַיִת אָכֵן אָמַר אֲנִי לָכֶם דְּרוּשׁ יְדַרְשׁ 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 μεταξύ 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.’”

חֲסֵדָא דְּזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן וְזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן
 חֲסֵדָא דְּזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן וְזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן
 נֹב אֹי לָכֶם חֲכָמֵי הַתּוֹרָה כִּי־הִסִּירְתֶּם אֶת־מִפְתַּח הַדְּעִית
 אַתֶּם לֹא־בִאתֶם וְאֶת־הַבָּאִים מְנַעְתֶּם׃

52. 'oy lakem chak'mey haTorah ki-hasirothem 'eth-maph'tech hada`ath 'atem 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.”

חֲסֵדָא דְּזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן וְזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן
 חֲסֵדָא דְּזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן וְזַכְרֵי יְהוֹשֻׁעַ בֶּן־נִחָנְיָן
 נִגְוִיָּהִי כְּתַבְּרוּ לָהֶם אֶת־הַדְּבָרִים הָאֵלֶּה וַיַּחֲלוּ הַסּוֹפְרִים
 וְהַפְּרוּשִׁים לְצַרֵּר אוֹתוֹ מְאֹד וַיִּלְקַשְׁוּת לוֹ דְּבָרִים הַרְבֵּה׃

53. way'hi k'dab'ro lahem 'eth-had'barim ha'eleh wayachelu hasoph'rim w'haPrushim 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> Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς
καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλείονων,

53 Kakeithen exelthontos autou ērxanto hoi grammateis kai hoi Pharisaioi
and from there he having gone forth, began the scribes and the Pharisees
deinōs enechain kai apostomatizein auton peri pleionōn,
to be hostile terribly and to question closely him about many things,

כָּעָלָה וְהֵרְחוּקוּ מִמֶּנּוּ וְהֵרְחוּקוּ מִמֶּנּוּ 54
:וְהֵרְחוּקוּ מִמֶּנּוּ וְהֵרְחוּקוּ מִמֶּנּוּ

נִדְוֵי־אָרְבוּ לוֹ לְלַכֹּד דְּבַר מִפִּיהוּ לְמַעַן יִמְצְאוּ עָלָיו
עֲלִילֹת דְּבָרִים:

54. waye'er'bu lo lil'kod dabar mipihu l'ma`an yim'ts'u `alayu `aliloth d'barim.

Luke11:54 They waited in ambush for Him to catch a word from His mouth
so that they might find wrongly words to hold against Him.

<54> ἐνεδρεύοντες αὐτὸν θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ.

54 enedreuontes auton thēreusai ti ek tou stomatos autou.
plotting to catch Him in something from his mouth.