

Sepher Menachem (Mark)

Chapter 12

אָהאַט װאַס אַװאָל װאַלװאַס װאַלװאַס אַװאַל ןאַװאַל Mark12:1
ןאַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל
אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל

אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל
אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל
אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל

1. wayachel l'daber 'aleyhem bim'shalim le'mor 'ish 'echad nata`kerem
waya`as gader sabib wayach'tsob yeqeb wayiben mig'dal
wayit'nehu 'el-kor'mim wayele'k l'mer'chaqim.

Mark12:1 He began to speak to them in parables, saying, “A man planted a vineyard.
He made a fence around it, hewed out a winepress and built a tower.
And He gave it to vinedressers and went to faraway places.”

<12:1> Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν, Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν
καὶ περιέθηκεν φραγμὸν καὶ ὠρυξεν ὑπολήνιον καὶ ὠκοδόμησεν πύργον
καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.

1 Kai ērxato autois en parabolais lalein, Ampelōna anthrōpos ephyteusen
And He began to speak to them in parables, “A vineyard a man planted
kai periethēken phragmon kai ōryxen hypolēnion kai ōkodomēsen pyrgon
and he put around it a fence and dug a trough and built a tower
kai exedeto auton geōrgois kai apedēmēsen.
And he leased it to farmers and he went on a journey.”

אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל
אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל

בְּװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל
אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל

2. w'lamo`ed shalach `ebed 'el-hakor'mim laqachath me'eth hakor'mim
mip'ri hakarem.

Mark12:2 “At the appointed time, he sent a servant to the vinedressers,
to take some of the produce from the vinedressers.”

<2> καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δούλον ἵνα παρὰ τῶν γεωργῶν
λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος·

2 kai apesteilen pros tous geōrgous tō kairō doulon hina
“And he sent to the farmers in the season of harvest a servant in order that
para tōn geōrgōn labē apo tōn karpōn tou ampelōnos;
from the farmers he might receive from the fruits of the vineyard.”

אָװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל אַװאַל 3

גוי אֶתְּזָהוּ וַיַּכְהוּ וַיִּשְׁלְּחֵהוּ רֵיקָם:

3. wayo'chazuhu wayakuhu way'shal'chuhu reyqam.

Mark12:3 "They seized him, and struck him and sent him away empty-handed."

<3> καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.

3 kai labontes auton edeiran kai apesteilan kenon.

"And having taken him they beat him and sent him away empty."

4 (י זכגגגג יזפפ) יזכז גחג גגו זאזזזז חזזז זפזז 4
:אגגג יאחזזזז זזזז זזזז

ד וַיִּסֹּף לְשַׁלַּח אֲלֵיהֶם עֶבֶד אַחֵר וְאֵתוֹ (סָקְלוּ בְּאֲבָנִים וּ)
מִחֲצוֹ רֵאשׁוֹ וַיִּשְׁלְּחֵהוּ בְּחַרְפָּה:

4. wayoseph lish'loach 'aleyhem `ebed 'acher w'otho (saq'lu ba'abanim u) machatsu ro'sho way'shal'chuhu b'cher'pah.

Mark12:4 "Once more, he sent another servant to them, but him {they cast stones with stones, and} they wounded his head, and sent him away in disgrace."

<4> καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον·
κάκεινον λιθοβολήσαντες ἐκεφαλίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.

4 kai palin apesteilan pros autous allon doulon. kakeinon lithobolēsantes

"And again he sent to them another servant; [that one having stoned]

ekephaliōsan kai apesteilan ētimōmenon.

they struck on the head, and sent him away, insulting him."

זכגגגג יזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז 5
:זזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז

ה וַיִּסֹּף וַיִּשְׁלַח אַחֵר וְגַם-אֵתוֹ הִרְגוּ וְכֵן עָשׂוּ לְרַבִּים
אַחֵרִים מֵהֶם הַכּוּ וּמָהֶם הִרְגוּ:

5. wayoseph wayish'lach 'acher w'gam-'otho haragu w'ken `asu l'rabbim 'acherim mehem hiku umehem haragu.

Mark12:5 "Once more, he sent another, but him also they actually killed. They did the same to many others; they struck some of them and they killed some of them."

<5> καὶ πάλιν ἄλλον ἀπέστειλεν· κάκεινον ἀπέκτειναν,
καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.

5 kai palin allon apesteilan; kakeinon apekteinan,

"And again he sent another; and that one they killed,

kai pollous allous, hous men derontes, hous de apoktennontes.

And many others, some beating and others killing."

זאזזזז יזזז-זזז חזזזז זזזז זזזז זזזז זזזז זזזז זזזז 6
:זזזזזז זזזז זזזז זזזז זזזז זזזז זזזז זזזז

ו וְלוֹ עוֹד בֵּן יְחִיד אֲשֶׁר אֶהְבּוּ וַיִּשְׁלַח גַּם-אֵתוֹ אֲלֵיהֶם

בְּאַחֲרָנָה כִּי-אָמַר מִפְּנֵי בְּנֵי יַגוּרוֹ:

6. w'lo `od ben yachid 'asher 'ahebo wayish'lach gam-'otho 'aleyhem ba'acharonah
ki-'amar mip'ney b'ni yaguru.

Mark12:6 “He still had an only son, whom he loved, and even he finally sent him to them, for he said, ‘They shall respect in the presence of my son.’”

<6> ἔτι ἓνα εἶχεν υἷὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται τὸν υἷόν μου.

6 eti hena eichen huion agapēton; apesteilen auton eschaton pros autous legōn
“Still he had one beloved son. He sent him finally to them saying
hoti Entrapēsontai ton huion mou.
‘They shall respect my son.’”

כַּזָּא אַפְּ-אַיָּא יָאָוֹן-לְכָּ וְכַכּ יָאָיָּא מְאַא מְכַמְאַיָּא 7
:יָוֹל אַכְאַא אַמְאַכְאַיָּא יָאָוֹן-לְכָּ יָוֹל מְאַיָּא
זֶהְכֹּרְמִים הָהֵם אָמְרוּ אֵישׁ אֶל-רַעְיָהוּ הַנֶּה-זֶה הוּא
הַיֹּרֵשׁ לְכֹוּ וְנִהְרְגָהוּ וְהִירְשָׁה תְהִיָּה לָנוּ:

7. w'hakor'mim hahem 'am'ru 'ish 'el-re`ehu hinneh-zeh hu' hayoresh
l'ku w'nahar'gehu w'hay'rushah tih'yeh lanu.

Mark12:7 “But those vinedressers said to each other, ‘Behold, this one is the heir!’
Come, let us kill him, and the inheritance shall be ours!”

<7> ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός ἐστιν ὁ κληρονόμος·
δεῦτε ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

7 ekeinoi de hoi geōrgoi pros heautous eipan hoti Houtos estin ho klēronomos;
“But those farmers to themselves said this one is the heir.
deute apokteinōmen auton, kai hēmōn estai hē klēronomia.
Come let us kill him, and ours shall be the inheritance.”

מְאַיָּל חַזְמִי-לְכָּ יָאָיָּא-לְכָּ וְכַכּ יָאָיָּא יָאָוֹן-לְכָּ יָאָוֹן-לְכָּ 8
חַוִּיאַחְזָהוּ וַיְהַרְגוּ אֹתוֹ וַיִּשְׁלִיכֵהוּ אֶל-מְחוּץ לְכַרְם:

8. wayo'chazuhu wayahar'gu 'otho wayash'likuhu 'el-michuts lakarem.

Mark12:8 “They seized him, and killed him and threw him outside of the vineyard.”

<8> καὶ λαβόντες ἀπέκτειναν αὐτὸν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.

8 kai labontes apekteinan auton
“And having seized him they killed him
kai exebalon auton exō tou ampelōnos.
and threw out him outside of the vineyard.”

כַּזָּא כְּלָא מְאַיָּא לְכָּ אַמְאַכְאַיָּא אַמְאַכְאַיָּא 9
:מְכַמְאַיָּא-לְכָּ מְאַיָּא-לְכָּ מְאַיָּא מְכַמְאַיָּא-לְכָּ אַמְאַכְאַיָּא
טוֹעַתָּה מִהַ-יַּעֲשֶׂה בְּעַל הַכַּרְם הָלֵא יְבוּא
וַיֹּאבֵד אֶת-הַכַּרְמִים הָהֵם וְנָתַן אֶת-הַכַּרְם לְאַחֲרִים:

ya`an `asher-hebinu ki `aleyhem diber `eth-hamashal hazeh wayanichuhu wayeleku.

Mark12:12 And they sought to capture Him, but they were afraid of the presence of the people. For they understood that He spoke this parable about them. So they left Him and went away.

<12> Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ ἀφέντες αὐτὸν ἀπήλθον.

12 Kai ezētoun auton kratēsai, kai ephobēthēsan ton ochlon,
And they were seeking to seize Him, and they were afraid of the crowd,
egnōsan gar hoti pros autous tēn parabolēn eipen.
for they knew that to them the parable he told.

kai apentes auton apēlthon.
And leaving Him they went away.

יגוֹבִישׁ לְחַוּ אֱלִיוֹ אַנְשִׁים מִן־הַפְּרוּשִׁים
וּמֵאֲנָשֵׁי הַחֶרְדִּים לְתַפֵּשׂ אֹתוֹ בְּדַבְרֵוֹ׃
13

**13. wayish'l'chu `elayu `anashim min-haP'rushim
ume'an'shey Hor'dos lith'pos `otho bid'baro.**

Mark12:13 They sent to Him some men of the Prushim and some men of Hordos to catch Him in His word.

<13> Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.

13 Kai apostellousin pros auton tinas tōn Pharisaiōn
And they sent to Him some of the Pharisees
kai tōn Hērōdianōn hina auton agreusōsin logō.
and the Herodians in order that they might catch Him in a word.

יָד וַיִּבְאוּ וַיֹּאמְרוּ אֵלָיו מוֹרְהָ יְדִעְנָהּ כִּי־אִישׁ אֲמַת אֲתָהּ
וְלֹא־תִגּוֹר מִפְּנֵי אִישׁ כִּי לֹא תִשָּׂא פְּנֵי אִישׁ
וּבְאֲמַת מוֹרְהָ אֲתָהּ אֶת־דִּבְרֵךְ הָאֱלֹהִים הַנִּכּוֹן לְתֵת מַס
אֶל־קִיסָר אִם־לֹא הַנִּתֵּן אִם־לֹא נִתֵּן׃
14

**14. wayabo'u wayo'm'ru `elayu Moreh yada`nu ki-'ish `emeth `atah
w'lo'-thagur mip'ney 'ish ki lo' tisa' p'ney 'ish ube'emeth moreh `atah
'eth-dere'k ha'Elohim hanakon latheth mas 'el-Qeysar 'im-lo' haniten 'im-lo' niten.**

Mark12:14 They came up and said to Him, “Teacher, we know that You are a man of truth. You are not intimidated by the presence of anyone

because You do not show favoritism to the presence of anyone, and You teach the way of the Elohim in truth. Is it correct to give a tax to Qeysar or not? Is it to be given or not to be given? ”

<14> καὶ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ’ ἐπ’ ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; δῶμεν ἢ μὴ δῶμεν;

14 kai elthontes legousin autō, Didaskale, oidamen hoti alēthēs ei

And having come they said to Him, “Teacher, we know that you are truthful kai ou melei soi peri oudenos;

And without a concern to you about anyone.

ou gar blepeis eis prosōpon anthrōpōn,

For you do not look at the appearance of men,

all’ ep’ alētheias tēn hodon tou theou didaskeis;

“but rather on the basis of truth the way of the Elohim you teach.

exestin dounai kēnson Kaisari ē ou?

Is it permissible to give a poll tax to Caesar or not?

dōmen ē mē dōmen?

Should we give or should we not give?”

טו וְהוּא יָדַע אֶת־הַנִּפְתָּם
וַיֹּאמֶר אֲלֵיהֶם מִה־תִּנְסוּנִי הַבִּיאוּ אֵלַי הַיָּנָר וְאֶרְאֶה:
15 16

15. w’hu’ yada` ‘eth-chanupatham wayo’mer ‘aleyhem mah-t’nasuni habi’u ‘elay dinar w’er’eh.

Mark12:15 But He knowing their hypocrisy and said to them, “Why are you testing Me? Bring Me a dinar and I shall see it.”

<15> ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω.

15 ho de eidōs autōn tēn hypokrisin eipen autois, Ti me peirazete?

“But He having seen their hypocrisy said to them, Why are you testing Me?

pherete moi dēnarium hina idō.

Bring Me a denarius that I may look at it.”

טו וַיִּבְיֵאוּ וַיֹּאמֶר אֲלֵיהֶם הַצּוּרָה הַזֹּאת וְהַמִּכְתָּב אֲשֶׁר עָלָיו שְׁלֵל־מִי הֵם וַיֹּאמְרוּ אֵלָיו שְׁלֵל־קֵיסָר:
16 15

16. wayabi’u wayo’mer ‘aleyhem hatsurah hazo’t’h w’hamik’tab ‘asher `alayu shel-mi hem wayo’m’ru ‘elayu shel-Qeysar.

Mark12:16 And they brought it, and He said to them, “This image and the inscription that is over it--whose are they?” And they replied to Him, “That is Qeysar’s.”

<16> οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;
οἱ δὲ εἶπαν αὐτῷ, Καίσαρος.

16 hoi de ēnegkan. kai legei autois,
And they brought one. And He said to them,

Tinos hē eikōn hautē kai hē epigraphē?
“Whose image is this and whose inscription?”

hoi de eipan autō, Kaisaros.
And they said to Him, “Caesar’s”

16 הֵנֶגְכָּן יְנִיחַ הֵנֶגְכָּן הַמֶּלֶךְ הַיָּבֵיט הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל 17
:הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל
יִזְבְּעוּן יְהוֹשֻׁעַ וַיֹּאמֶר אֲלֵיהֶם אַתְּ אֲשֶׁר לְקַיְסָר תִּנּוּ לְקַיְסָר
וְאַתְּ אֲשֶׁר לְאֱלֹהִים תִּנּוּ לְאֱלֹהִים וַיִּתְמָהוּ עָלֵיוּ:

17. waya`an Yahushua wayo`mer `aleyhem `eth `asher l`Qeysar t`nu l`Qeysar
w`eth `asher l`Elohim t`nu l`Elohim wayith`m`hu `alayu.

Mark12:17 And OW answered and said to them,
“Give to Caesar what belongs to Caesar, and give to Elohim what belongs to Elohim.”
And they were amazed at Him.

<17> ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὰ Καίσαρος ἀπόδοτε Καίσαρι
καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ’ αὐτῷ.

17 ho de Iēsous eipen autois, Ta Kaisaros apodote Kaisari
And Yahushua said to them, “The things of Caesar give to Caesar

kai ta tou theou tō theō. kai exethaumazon ep’ autō.
and the things of Elohim give to Elohim.” And they were amazed at Him.

17 מְשַׁבְּחֵי אֱלֹהִים אֲמָרִים אֵין תְּחִיבֵי הַמֶּלֶךְ
וַיִּשְׁאַלְהוּ לֵאמֹר:
18 הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל
:הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל
יַחַד וַיִּבְּאוּ אֵלָיו מִן־הַצְּדֻקִּים הָאֹמְרִים אֵין תְּחִיבֵי הַמֶּלֶךְ
וַיִּשְׁאַלְהוּ לֵאמֹר:

18. wayabo`u `elayu min-haTs`dduqim ha`om`rim `eyn t`chiath hamethim
wayish`aluhu le`mor.

Mark12:18 Some of the Tsedduqim came to Him,
who said that there is no resurrection of the dead. They questioned Him, saying,

<18> Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι,
καὶ ἐπηρώτων αὐτὸν λέγοντες,

18 Kai erchontai Saddoukaioi pros auton, hoitines legousin anastasin mē einai,
And the Sadducees came to Him, who say a resurrection is not to be,

kai epērōtōn auton legontes,
and they were questioning Him saying,

18 אֲמָרִים אֵין תְּחִיבֵי הַמֶּלֶךְ אֲמָרִים אֵין תְּחִיבֵי הַמֶּלֶךְ אֲמָרִים אֵין תְּחִיבֵי הַמֶּלֶךְ
:הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל
19 הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל
:הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל הַמִּשְׁכָּל

יט מורה משה כתב לנו כי ימות אחי-איש והניח אשה
ובנים אין לו ולקח אחיו את-אשתו והקים זרע לאחיו:

19. Moreh Mosheh kathab lanu ki yamuth 'achi-'ish w'hiniach 'ishah
ubanim 'eyn lo w'laqach 'achiu 'eth-'ish'to w'heqim zera` l'achiu.

Mark12:19 “Teacher, Mosheh wrote for us that if a man’s brother dies
and leaves behind a wife and has no child, his brother should take his wife
and raise up offspring for his brother.”

<19> Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν ὅτι εἰάν τινος ἀδελφὸς ἀποθάνῃ
καὶ καταλίπη γυναῖκα καὶ μὴ ἀφῆ τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

19 Didaskale, Mōusēs egrapsen hēmin hoti ean tinos adelphos apothanē

“Teacher, Moses wrote to us that if of someone a brother should die
kai katalipē gynaika kai mē aphēteknon, hina labē ho adelphos autou tēn gynaika
and leave behind a wife and not leave a child, that may take his brother the wife
kai exanastēsē sperma tō adelphō autou.
and may raise up seed for his brother.”

כ וְהִנֵּה שִׁבְעָה אָחִים וַיִּקַּח הָרִאשׁוֹן אִשָּׁה וַיָּמָת
וְלֹא-הִנְשִׂאִיר אַחֲרָיו זָרַע:

20. w'hinneh shib`ah 'achim wayiqach hari'shon 'ishah wayamath
w'lo'-hish'ir 'acharay zara`.

Mark12:20 “But behold, there were seven brothers; and the first one took a wife and died,
but he did not leave offspring after him.”

<20> ἐπτά ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα
καὶ ἀποθνήσκων οὐκ ἀφῆκεν σπέρμα·

20 hepta adelphoi ēsan; kai ho prōtos elaben gynaika

“Seven brothers there were. And the first took a wife
kai apothnēskōn ouk aphēken sperma;
and dying did not leave a descendant.”

כא וַיִּקַּח אֶתְהָּ הַשֵּׁנִי וַיָּמָת וְכֵן גַּם הַשְּׁלִישִׁי:
כא וַיִּקַּח אֶתְהָּ הַשֵּׁנִי וַיָּמָת וְכֵן גַּם הַשְּׁלִישִׁי:

21. wayiqach 'othah hasheni wayamath w'lo'-hiniach zara` w'ken gam hash'lishi.

Mark12:21 “The second one took her, and died, but he did not leave offspring,
and the third one did so too.”

<21> καὶ ὁ δεῦτερος ἔλαβεν αὐτήν καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα·
καὶ ὁ τρίτος ὡσαύτως·

21 kai ho deuterios elaben autēn kai apethanen mē katalipōn sperma;

“And the second took her and he died not having left behind a descendant.

kai ho tritos hōsautōs;
And the third likewise.”

22 וְכָל־שִׁבְעָה לָקְחוּ אֹתָהּ וְלֹא־הָשִׂיירוּ אַחֲרֵיהֶם זָרַע
וְאַחֲרָנָה לְכָל־ם מָתָה גַם הָאִשָּׁה:

22. wayiqachuah kal-hashib`ah w'lo'-hish'iru 'achareyhem zara`
w'acharonah l'kulam methah gam ha'ishah.

Mark12:22 “All seven took her, but they did not leave offspring after them,
and last of all, the woman also died.”

<22> καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα. ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν.

22 kai hoi hepta ouk aphēkan sperma. eschaton pantōn kai hē gynē apethanen.

“And the seven did not leave a descendant. Last of all also the woman died.”

23 כִּי וְעַתָּה בְּתַחֲיַת הַמֵּתִים כְּשִׁיקוּמוֹ לְמִי מֵהֶם תִּהְיֶה לְאִשָּׁה
כִּי לְשִׁבְעָה הָיְתָה לְאִשָּׁה:

23. w`atah bith'chiath hamethim k'sheyaqumu l'mi mehem tih'yeh l'ishah
ki lashib`ah hay'thah l'ishah.

Mark12:23 “Now, at the resurrection of the dead, when they rise,
whose wife of them shall she be? For she had been the wife of all seven.”

<23> ἐν τῇ ἀναστάσει [ὅταν ἀναστῶσιν] τίνος αὐτῶν ἔσται γυνή;

οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

23 en tē anastasei [hotan anastōsin] tinos autōn estai gynē?

“In the resurrection when they are raised of which of them shall she be the wife?

hoi gar hepta eschon autēn gynaika.

For seven had her as wife.”

24 כִּדְוִי־אָמַר יְהוֹשֻׁעַ אֲלֵיהֶם הֲלֹא טַעִים אַתֶּם
בְּאָשֶׁר לֹא יָדַעְתֶּם אֶת־הַכְּתוּבִים וְלֹא אֶת־גְּבוּרַת הָאֱלֹהִים:

24. wayo'mer Yahushuà 'aleyhem halo' to'im 'atem
ba'asher lo' y'da'tem 'eth-hak'thubim w'lo' 'eth-g'burath ha'Elohim.

Mark12:24 Owayyaf said to them, “Have you not erred,
in that you do not understand the Scriptures nor the power of the Elohim?”

<24> ἔφη αὐτοῖς ὁ Ἰησοῦς,

Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ;

24 ephē autois ho Iēsous, Ou dia touto planasthe

said to them Yahushua “Is is not for this reason that you are mistaken
mē eidotes tas graphas mēde tēn dynamin tou theou?
not having known the Scriptures nor the power of the Elohim?”

אָפּוּר אַלְמַתִּים מִן־הַמֵּתִים לֹא יִשְׂאוּ נָשִׁים וְלֹא תִנְשְׂאָנָה
כִּי־יִהְיוּ כְּמַלְאַכֵי הַשָּׁמַיִם:

25. ki b`eth qumam min-hamethim lo' yis'u nashim w'lo' tinase'nah
ki-yih'yu k'mal'akey hashamayim.

Mark12:25 “For at the time their rising from the dead, they shall not marry women,
and they shall not be married, because they shall be like the messengers of the heavens.”

<25> ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν οὕτε γαμοῦσιν οὕτε γαμίζονται,
ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς.

25 hotan gar ek nekrōn anastōsin oute gamousin

“For when from the dead they rise they do not marry
oute gamizontai, all' eisin hōs aggeloi en tois ouranois.
nor are they give in marriage, but they are like angels in the heavens.”

אֲנִי אֱלֹהֵי אַבְרָהָם אֲנִי אֱלֹהֵי יִצְחָק וְאֲנִי אֱלֹהֵי יַעֲקֹב
כֹּו וְעַל־דִּבְרֵי הַמֵּתִים שֶׁיִּקְוִמוּ הֲלֹא קִרְאתֶם בְּסֵפֶר מֹשֶׁה
בְּסֻפְרָה אֵת אֲשֶׁר־דִּבֶּר אֵלָיו הָאֱלֹהִים לֵאמֹר אֲנִי אֱלֹהֵי
אַבְרָהָם וְאֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב:

26. w'al-d'bar hamethim sheyaqumu halo' q'ra'them b'sepher Mosheh
bas'neh 'eth 'asher-diber 'elayu ha'Elohim le'mor 'anoki 'Elohey 'Ab'raham
w'Elohey Yits'chaq w'Elohey Ya'aqob.

Mark12:26 “But on the matter of the dead, that rise, have you not read in the scroll
of Mosheh, in the bush, what the Elohim spoke to him? He said,
'I am the El of Abraham, and the El of Yitschaq, and the El of Yaaqob.'”

<26> περὶ δὲ τῶν νεκρῶν ὅτι ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσεώς
ἐπὶ τοῦ βάλτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων, Ἐγὼ ὁ θεὸς Ἀβραὰμ
καὶ [ὁ] θεὸς Ἰσαὰκ καὶ [ὁ] θεὸς Ἰακώβ;

26 peri de tōn nekrōn hoti egeirontai ouk anegnōte

“But concerning the dead that they are raised have you not read
en tē biblō Mōuseōs epi tou batou pōs eipen autō ho theos legōn,
in the scroll of Moses at the thorn bush and spoke to him the Elohim saying,
Egō ho theos Abraam kai [ho] theos Isaak kai [ho] theos Iakōb?
I am the El of Abraham and the El of Isaac and the El of Jacob?”

אֲנִי אֱלֹהֵי אַבְרָהָם אֲנִי אֱלֹהֵי יִצְחָק וְאֲנִי אֱלֹהֵי יַעֲקֹב 27

אָלֹהִים אֵינְנוּ אֱלֹהֵי הַמֵּתִים כִּי אִם-אֱלֹהֵי הַחַיִּים לְכֹן
טוֹעִים אַתֶּם הַרְבֵּה:

אָלֹהִים אֵינְנוּ אֱלֹהֵי הַמֵּתִים כִּי אִם-אֱלֹהֵי הַחַיִּים לְכֹן
טוֹעִים אַתֶּם הַרְבֵּה:

**27. Ha'Elohim 'eynenu 'Elohey hamethim
ki 'im-'Elohey hachayim laken to'im 'atem har'beh.**

Mark12:27 “The Elohim is not the El of the dead, but the El of the living!
Therefore you, then, go greatly astray.”

<27> οὐκ ἔστιν θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

27 ouk estin theos nekrōn alla zōntōn; poly planasthe.

“He is not the El of dead persons but of living ones. You are mistaken greatly.”

אָלֹהִים אֵינְנוּ אֱלֹהֵי הַמֵּתִים כִּי אִם-אֱלֹהֵי הַחַיִּים לְכֹן
טוֹעִים אַתֶּם הַרְבֵּה:

כַּחַ וְאַחַד מִן-הַסּוֹפְרִים שָׁמַע אֹתָם מִתּוֹכָהֶם
וַיִּקְרַב אֲלֵיהֶם וַיִּרְאֵם כִּי הֵיטֵב הֵשִׁיבָם
וַיִּשְׁאַלְהֶם מַה-הִיא הַרְאֵשְׁנָה לְכָל-הַמִּצְוֹת:

**28. w'echad min-hasoph'rim shama` 'otham mith'wak'chim wayiq'rab 'aleyhem
wayar' ki heyteb heshibam wayish'alehu mah-hi' hari'shonah l'kal-hamits'oth.**

Mark12:28 One of the scribes heard them arguing and drew near to them.
He saw that He had answered them well, and he asked Him,
“What is the first of all the commandments?”

<28> Καὶ προσελθὼν εἰς τῶν γραμματέων ἀκούσας αὐτῶν συζητούντων, ἰδὼν ὅτι
καλῶς ἀπεκρίθη αὐτοῖς ἐπηρώτησεν αὐτόν, Ποία ἐστὶν ἐντολὴ πρώτη πάντων;

28 Kai proselthōn heis tōn grammateōn akousas autōn syzētountōn,

And having approached one of the scribes having heard him debating,

idōn hoti kalōs apekrithē autois epērōtēsen auton,

having seen that well He answered them asked Him,

Poia estin entolē prōtē pantōn?

“Which is the first commandment of all?”

אָלֹהִים אֵינְנוּ אֱלֹהֵי הַמֵּתִים כִּי אִם-אֱלֹהֵי הַחַיִּים לְכֹן
טוֹעִים אַתֶּם הַרְבֵּה:

כַּחַ וְאַחַד מִן-הַסּוֹפְרִים שָׁמַע אֹתָם מִתּוֹכָהֶם
וַיִּקְרַב אֲלֵיהֶם וַיִּרְאֵם כִּי הֵיטֵב הֵשִׁיבָם
וַיִּשְׁאַלְהֶם מַה-הִיא הַרְאֵשְׁנָה לְכָל-הַמִּצְוֹת:

**29. waya`an 'otho Yahushua`
hari'shonah l'kal-hamits'oth sh'ma` Yis'ra'El Yahúwah 'Eloheynu Yahúwah 'echad.**

Mark12:29 **וַיָּעֹבֵד** answered him,
“The first of all the commandments is: ‘Hear, O Yisra’El! **וְיְהוָה אֱלֹהֵינוּ יְהוָה** is one.”

<29> ἀπεκρίθη ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν,

Ἄκουε, Ἰσραὴλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν,

29 apekrithē ho Iēsous hoti Prōtē estin, Akoue, Israēl,

Answered Yahushua the first is, Hear O Israel,

kyrios ho theos hēmōn kyrios heis estin,

YHWH our El, one YHWH is,

יְהוָה-יְהוָה יְהוָה-יְהוָה יְהוָה אֶחָד אֵל אֶחָד 30

:אֶחָד אֵל אֶחָד יְהוָה אֶחָד אֵל אֶחָד יְהוָה-יְהוָה יְהוָה-יְהוָה

לְוָאֲהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ

וּבְכָל-מַדְעֶךָ וּבְכָל-מְאֹדְךָ זֹאת הִיא הַמִּצְוָה הָרִאשׁוֹנָה:

30. w'ahab'at 'eth Yahúwah 'Eloheyak b'kal-l'bab'ak ub'kal-naph'sh'ak
ub'kal-mada'aak ub'kal-m'odeak zo'th hi' hamits'wah hari'shonah.

Mark12:30 “And you shall love אֶחָד your El with all your heart, and with all your soul, and with all your knowledge, and with all your strength. This is the first commandment.”

<30> καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου.

30 kai agapēseis kyrion ton theon sou ex holēs tēs kardias sou and you shall love YHWH our El from all your heart

kai ex holēs tēs psychēs sou kai ex holēs tēs dianoiās sou kai ex holēs tēs ischuos sou. and from all your soul and from all your mind and from all your strength.

יְהוָה אֶחָד אֵל אֶחָד אֶחָד אֶחָד אֶחָד 31

:אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד

לֹא וְהַשְׁנִיתָ הַדְּמָה לָהּ וְאֲהַבְתָּ לְרַעֲךָ כָּמוֹךָ

וְאֵין מִצְוָה גְּדוֹלָה מֵאֵלֶּהּ:

31. w'hashenith hadomah lah w'ahab'at l're'aak kamoak
w'eyn mits'wah g'dolah me'eleh.

Mark12:31 “Now The second is similar to it: ‘You shall love your neighbor as yourself.’ There is no commandment greater than these.”

<31> δευτέρα αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστιν.

31 deuterā hautē, Agapēseis ton plēsion sou hōs seauton.

“The second is this, You shall love your neighbor as yourself.

meizōn toutōn allē entolē ouk estin.

Greater than these another commandment there is not.”

אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד 32

:אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד אֶחָד

לֵב וַיֹּאמֶר אֱלֹהֵי הַסּוֹפֵר אֲמַנָּם מוֹרָה יִפָּה דְבַרְתָּ

כִּי אֱלֹהִים אֶחָד הוּא וְאֵין עוֹד מְלַבְּדוֹ:

32. wayo'mer 'elayu hasopher 'am'nam Moreh yapheh dibar'at

ki 'Elohim 'echad hu' w'eyn `od mil'bado.

Mark12:32 The scribe said to Him, Truly, Teacher;
You have spoken well, for Elohim is one, and there is none else besides Him;

<32> καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε,
ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·

32 kai eipen autō ho grammateus, Kalōs, didaskale, ep' alētheias eipes
and said to him the scribe, "Well, Teacher, on the basis of truth to say
hoti heis estin kai ouk estin allos plēn autou;
that there is one and there is not another except Him."

אֱלֹהִים-אֶחָד הוּא וְעַיִן אֵין מִלְּבָדוֹ 33
לֹא אֶחָד אֲחֵר מִבְּדֹלָה הִיא מִכָּל-עֹלֹת וְזִבְחִים:
לְגַדְלָהּ אֶת-הָרֵעַ כְּגַדְלָהּ אֶת-הָאָהֳבָה אֹתוֹ בְּכָל-לֵבָב וּבְכָל-מְדָע וּבְכָל-נְפֶשׁ וּבְכָל-מְאֹד
וּלְאֶחָד אֲחֵר מִבְּדֹלָה הִיא מִכָּל-עֹלֹת וְזִבְחִים:

33. ul'ahabah 'otho b'kal-lebab ub'kal-meda` ub'kal-nephesh ub'kal-m'od
ul'ahabah 'eth-hare`a k'naph'sh'ak g'dolah hi' mikal-`oloth uz'bachim.

Mark12:33 And to love Him with all the heart, and with all the knowledge,
and all the soul, and with all the strength, and to love the neighbor like your own life.
This is greater than all burnt offerings and sacrifices.

<33> καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως
καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν
περισσότερόν ἐστιν πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν.

33 kai to agapan auton ex holēs tēs kardias kai ex holēs tēs syneseōs
"And to love Him from all the heart and from all the intelligence
kai ex holēs tēs ischuos kai to agapan ton plēsion
and from all the strength and to love the neighbor
hōs heauton perissoteron estin pantōn tōn holokautōmatōn kai thysiōn.
as himself is greater than all of the burnt offerings and sacrifices."

וַיֹּאמֶר אֵלָיו לֹא-רְחוֹק אֶתָּה מִמְּלְכוּת הָאֱלֹהִים
וְאִישׁ לֹא-עָרַב עוֹד אֶת-לְבָבוֹ לְשֹׂאֵל אֹתוֹ שְׂאֵלָה:
לֹד וַיִּרְא יְהוֹשֻׁעַ כִּי-עָנָה בְּדַעַת
וַיֹּאמֶר אֵלָיו לֹא-רְחוֹק אֶתָּה מִמְּלְכוּת הָאֱלֹהִים
וְאִישׁ לֹא-עָרַב עוֹד אֶת-לְבָבוֹ לְשֹׂאֵל אֹתוֹ שְׂאֵלָה:

34. wayar' Yahushua` ki-'anah b'da`ath wayo'mer 'elayu lo'-rachoq 'atah mimal'kuth
ha'Elohim w'ish lo'-`arab `od 'eth-libo lish'ol 'otho sh'elah.

Mark12:34 And Owayahushua` saw that he had answered with knowledge, and He said to him,
"You are not far from the kingdom of the Elohim."
And no one else dared of his heart to ask Him a question.

<34> καὶ ὁ Ἰησοῦς ἰδὼν [αὐτὸν] ὅτι νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ, Οὐ μακρὰν

εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ. καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

34 kai ho Iēsous idōn [auton] hoti nounechōs apekrithē eipen autō,

And Yahushua having seen him that He answered wisely said to him,

Ou makran ei apo tēs basileias tou theou.

“Not far you are from the kingdom of the Elohim.”

kai oudeis ouketi etolma auton eperōtēsai.

And no one any longer was daring to question Him.

35 וַיְהִי כִּי יָשָׁא אֶת־פִּי וַיֹּאמֶר אֵלָיו וְיִהְיֶה שֵׁעַר מַלְמַד בְּמִקְדָּשׁ וַיַּעַן וַיֹּאמֶר
:כַּיֵּן אַתָּה אֵלֶּי וְגַם אֲנִי אֶתְּרָא אֵלֶיךָ וְגַם אֲנִי אֶתְּרָא אֵלֶיךָ

לֵאמֹר וַיֹּאמְרוּ הַסּוֹפְרִים כִּי הַמָּשִׁיחַ בֶּן־דָּוִד הוּא:

אֵיךְ יֹאמְרוּ הַסּוֹפְרִים כִּי הַמָּשִׁיחַ בֶּן־דָּוִד הוּא:

35. w'Yahushua m'lamed baMiq'dash waya`an wayo'mar
'ey'k yo'm'ru hasoph'rim ki haMashiyach ben-Dawid hu'.

Mark12:35 And OWYAA was teaching in the Temple and answered and said,
“How can the scribes say that the Mashiyach is the Son of Dawid?”

<35> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ,
Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυὶδ ἐστίν;

35 Kai apokritheis ho Iēsous elegen didaskōn en tō hierō,

And having answered Yahushua was saying when teaching in the temple,

Pōs legousin hoi grammateis hoti ho Christos huios Dawid estin?

“How say the scribes that the Messiah the Son of David is?”

36 וַיֹּאמֶר אֵלָיו אֵתְּרָא אֵלַי וְיָשָׁא אֶת־פִּי וַיֹּאמֶר אֵלַי וְיָשָׁא אֶת־פִּי
:וְיָשָׁא אֶת־פִּי וַיֹּאמֶר אֵלַי וְיָשָׁא אֶת־פִּי

לֵאמֹר הֲלֹא דָּוִד אָמַר בְּרוּחַ הַקֹּדֶשׁ נֹאֵם יְהוָה לְאַדְוִי נֵב
לִימִינִי עַד־אֲנֻשִׁית אֲנִי־בְיָהּ הַדָּם לְרַגְלָיָהּ:

36. halo' Dawid 'amar b'Ruach haQodesh n'um Yahúwah la'Adoni sheb limini
'ad-'ashith 'oy'beyak hadom l'rag'leyak.

Mark12:36 “Did not Dawid said by the Holy Spirit, YAA said to My Adon (Master),
‘Sit at my right hand, until I put your enemies a footstool for your feet.’”

<36> αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Εἶπεν κύριος τῷ κυρίῳ μου,
Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου.

36 autos Dawid eipen en tō pneumati tō hagiō, Eipen kyrios tō kyriō mou,

David himself said by the spirit holy, YHWH said to My Master,

Kathou ek dexiōn mou, heōs an thō tous echthrous sou hypokatō tōn podōn sou.

“Sit at my right, until I put your enemies under your feet.”

37 וַיֹּאמֶר אֵלָיו וְיָשָׁא אֶת־פִּי וַיֹּאמֶר אֵלַי וְיָשָׁא אֶת־פִּי
:וְיָשָׁא אֶת־פִּי וַיֹּאמֶר אֵלַי וְיָשָׁא אֶת־פִּי

לֵאמֹר הֲלֹא הִנֵּה־דָּוִד בְּעֵצְמוֹ קָרָא לּוֹ אֲדוֹן וַיֹּאמֶר הוּא בְּנִי

וַיֵּאָהֵב רַב הָעָם לְשָׁמַע אֹתוֹ:

37. hinneh-Dawid b`ats'mo qore'-lo 'Adon w'ey'k hu' b'no
way'ehab rob ha`am lish'mo`a 'otho.

Mark12:37 “Behold, Dawid himself calls Him ‘Adon (Master)’, so how can he be His son?”
And the large multitude of people loved to listen to Him.

<37> αὐτὸς Δαυὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός;
καὶ [ὁ] πολὺς ὄχλος ἤκουεν αὐτοῦ ἠδέως.

37 autos Dawid legei auton kyrion, kai pothen autou estin huios?
“David himself calls Him Master, and how is he His son?”

kai [ho] polys ochlos ekouen autou hēdeōs.
And the huge crowd was listening Him gladly.

לַח וַיֵּאָמֶר אֲלֵיהֶם בְּלִמֹּד אַתֶּם הַנְּשָׂמְרוּ מִן-הַסּוֹפְרִים
הַאֲהָבִים לְהַתְהַלֵּךְ עֲטוּפֵי טְלִית וְנִשְׁשָׂאֵלוּ בְּשׁוּקִים:

38. wayo'mer 'aleyhem b'lated 'otham hisham'ru min-hasoph'rim ha'ohabim
l'hith'hale'k `atuphey tallith w'sheyish'alu bish'lomam bash'waqim.

Mark12:38 And He said to them as He taught them,
“Beware of the scribes who love to walk around wrapped in tallith,
and for the people to ask in their peace in the marketplaces,”

<38> Καὶ ἐν τῇ διδασκίᾳ αὐτοῦ ἔλεγεν, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν
στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς

38 Kai en tē didachē autou elegen, Blepete apo tōn grammateōn tōn thelontōn
And in His teaching He was saying, “Beware of the scribes, the ones desiring
en stolais peripatein kai aspasmous en tais agorais
in long robes to walk about and greetings in the marketplaces”

לֹט וְלִשְׁבֹּת רֵאשֹׁנִים בְּבֵתִי כְּנִסְיֹת וּלְהִסָּב רֵאשֹׁנִים בְּסֻעוֹדוֹת:
39. w'lashebeth ri'shonim b'bathey k'nesioth ul'haseb ri'shonim bas'`udoth.

Mark12:39 “and to sit first in the house of synagogues and to recline first at meals,”

<39> καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις,

39 kai prōtokathedrias en tais synagōgais kai prōtoklisias en tois deipnois
“And chief seats in the synagogues and places of honor at the banquets,”

מֵהַבְּלָעִים אֶת-בֵּיתִי הַאֲלֻמְנוֹת וּמֵאֲרִיכִים בְּתַפְּלָה לְמֵרֵאָה
עֵינָיִם הִמָּה מְשַׁטְט גְּדוֹל יֵתֵר מְאֹד וְנִשְׁפָּטוּ:

40. habol'im 'eth-batey ha'al'manoth uma'aridikim bat'philah l'mar'eh `eynayim hemah mish'pat gadol yether m'od yishaphetu.

Mark12:40 “who swallow up the houses of the widows while prolonging the prayer for the appearance of the eyes. They shall be judged with a much greater judgment.”

<40> οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήμψονται περισσότερον κρίμα.

40 hoi katesthiontes tas oikias tōn chērōn kai prophasei makra proseuchomenoi;
the ones devouring the houses of the widows and for show praying long prayers.
houtoi lēmpsontai perissoteron krima.
These ones shall receive greater judgment.

מֵאֲרוֹן הָאֲרוֹן וְהוּא רֹאֶה אֶת-הָעַם
מְשִׁימִים מְעוֹת בְּאֲרוֹן הָאֲרוֹן וְעֹשִׂי רַבִּים נְתַנּוּ הַרְבֵּה׃

41. w'Yahushua yashab mimul 'aron ha'otsar w'hu' ro'eh 'eth-ha'am m'simim ma'oth ba'aron ha'otsar wa`ashirim rabbim nath'nu har'beh.

Mark12:41 And **OW** sat facing the treasury box, and He was watching the people placing money into the treasury box; and many rich people gave much.

<41> Καὶ καθίσας κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλὰ.

41 Kai kathisas katenanti tou gazophylakiou etheōrei
And having sat down opposite the treasury He was observing
pōs ho ochlos ballei chalkon eis to gazophylakion.
how the crowd threw copper coins into the treasury.
kai polloi plousioi eballon polla;
And many rich people were throwing in much.

מִבַּיְתֵי אֲלֻמָּנָה עֹנֶיָה וַתִּתֵּן שְׁתֵּי פְרוּטוֹת אֲשֶׁר הֵן רֶבַע אֶפֶס׃

42. watabo' 'al'manah `aniah watiten sh'tey ph'rutoth 'asher hen reba` 'isar.

Mark12:42 A poor widow came and gave two small coins, which amount to a quarter.

<42> καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὃ ἐστὶν κοδραντῆς.

42 kai elthousa mia chēra ptōchē ebalen leptā duo, ho estin kodrantēs.
And having come one poor widow, she threw in two leptas, which is a kodrantes.

מִגְּוִיִּקְרָא אֶל-תְּלַמִּידָיו וַיֹּאמֶר אֲלֵיהֶם אֲמֵן אָמֵן אָמֵן לָכֶם
כִּי הָאֲלֻמָּנָה הָעֹנֶיָה הַזֹּאת נְתַנָּה יוֹתֵר מִכָּל-הַנּוֹתְנִים׃

43. wayiq'ra' 'el-tal'midayu wayo'mer 'aleyhem 'Amen 'omer 'ani lakem ki ha'al'manah ha`aniah hazo'th nath'nah yother mikal-hanoth'nim 'el-'aron ha'otsar.

Mark12:43 And He called to His disciples and said to them, “Truly, I say to you that this poor widow has given more than all those giving to the treasury box.”

<43> καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἢ πτωχὴ πλείον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·

43 kai proskalesamenos tous mathētas autou eipen autois,

And having summoned his disciples he said to them,

Amēn legō hymin hoti hē chēra hautē hē ptōchē pleion pantōn

“Truly I say to you that this poor widow more than all.

ebalen tōn ballontōn eis to gazophylakion;

threw in the ones throwing into the treasury.”

אֶל-אֲרוֹן הַאֲצָרָה הִיאָ נָתְנָה מִכָּל-אֲשֶׁר-לָהּ אֶת-כָּל-חַיֶּיהָ 44
:אֶל-אֲרוֹן הַאֲצָרָה הִיאָ נָתְנָה מִכָּל-אֲשֶׁר-לָהּ אֶת-כָּל-חַיֶּיהָ

מִדְּכָל-אֲשֶׁר-לָהּ אֶת-כָּל-חַיֶּיהָ הִיאָ נָתְנָה מִכָּל-אֲשֶׁר-לָהּ אֶת-כָּל-חַיֶּיהָ
כָּל-אֲשֶׁר-לָהּ אֶת-כָּל-חַיֶּיהָ:

44. ki kulam nath'nu min-ha`odeph shelahem w'hi' mimach'sorah nath'nah kal-'asher-lah 'eth kal-mich'yathah.

Mark12:44 “For all of them gave of the surplus that were to them, and she, out of her lack, has given all that she had, all her living!”

<44> πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν ὅλον τὸν βίον αὐτῆς.

44 pantes gar ek tou perisseuontos autois ebalon, hautē de ek tēs husterēseōs autēs

“For everyone from the abounding to them threw in but this widow from her need

panta hosa eichen ebalen holon ton bion autēs.

everything as much as she had she put in all her living.”