

**GREEK
BYZANTINE
MANUSCRIPTS**



**ENGLISH
TRANSLITERATION**

The New Covenant

A.D.

Anno Domini

(Annual of the Lord)

Judaic-Messianic Law

Of the Old Testament you have heard,
An eye for an eye
and a tooth for a tooth
and a life for a life:
but the Lord God gives you a New Law,
Care for your enemies.



The Witness by MATTHEW

Matthew records the lineage of Joseph's father Jacob, which traces back to David, and back to Judas and his brothers, which begins with Abraham. Matthew witnessed Jesus's nativity on December 25, 5 B.C., and he wrote down the details of the Messiah's birth when he was an adolescent in 5 B.C. Then after thirty years, which was during the time of John the Baptist in 26 A.D., he resumed again to record the beginning of Jesus's ministry in chapter three. Matthew was a Jew and a contemporary of Jesus, for Jesus called him "brother". Matthew finished documenting his witness in 28 A.D.

CHAPTER 1

Biblos geneseos Iesou Christou, uiou Daud, uiou Abraam.

¹ Book of generation of Iesou Christos, son of David, son of Abraham.

Abraam egennese ton Isaak. Isaak de egennese ton Iakob. Iakob de

² Abraham sired him Isaac. Isaac then sired him Iacob. Iacob then egennese ton Ioudan kai tous adelphous autou. Ioudas de egennese ton

sired him Iudas and them brothers his. ³ Iudas then sired him

Phares kai ton Zara ek tes Thamar. Phares de egennese ton Esrom.

Phares and him Zaram of that Thamar. Phares then sired him Esrom.

Esrom de egennese ton Aram. Aram de egennese ton Aminadab.

Esrom then sired him Aram. ⁴ Aram then sired him Aminadab.

Aminadab de egennese ton Naasson. Naasson de egennese ton Salmon.

Aminadab then sired him Naasson. Naasson then sired him Salmon.

Salmon de egennese ton Booz ek tes Rachab. Booz de egennese ton Obed

⁵ Salmon then sired him Boaz of that Rahab. Boaz then sired him Obed ek tes Routh. Obed de egennese ton Iessai. Iessai de egennese ton Daud

of that Ruth. Obed then sired him Iesse. ⁶ Iesse then sired him David ton Basilea. Daud de o Basileus egennese ton Solomona, ek tes tou Ouriou.

the King. David then the King sired him Solomon, of her of Urias.

Solomon de egennese ton Roboam. Roboam de egennese ton Abia. Abia

⁷ Solomon then sired him Roboam. Roboam then sired him Abia. Abia

de egennese ton Asa. Asa de egennese ton Iosaphat. Iosaphat de

then sired him Asa. ⁸ Asa then sired him Iosaphat. Iosaphat then

egennese ton Ioram. Ioram de egennese ton Ozian. Ozias de egennese

sired him Ioram. Ioram then sired him Ozias. ⁹ Ozias then sired

ton Ioatham. Ioatham de egennese ton Achaz. Achaz de egennese ton

him Ioatham. Ioatham then sired him Achaz. Achaz then sired him

Ezekian. Ezekias de egennese ton Manasses. Manasses de egennese ton Ezechias. ¹⁰ Ezechias then sired him Manasses. Manasses then sired him Amon. Amon de egennese ton Iosian. Iosias de egennese ton Iechonian Amon. Amon then sired him Iosias. ¹¹ Iosias then sired him Iechonias kai tous adelphous autou, epi tes metoikesias Babulonon. Meta de and them brothers his, upon that removal to Babylon. ¹² After thereupon ten metoikesian Babulonon, Iechonias egennese ton Salathiel. Salathiel de the removal to Babylon, Iechonias sired him Salathiel. Salathiel then egennese ton Zorobabel. Zorobabel de egennese ton Abioud. Abioud sired him Zorobabel. ¹³ Zorobabel then sired him Abiud. Abiud de egennese ton Eliakeim. Eliakeim de egennese ton Azor. Azor de then sired him Eliachim. Eliachim then sired him Azor. ¹⁴ Azor then egennese ton Sadok. Sadok de egennese ton Acheim. Acheim de egennese sired him Sadoc. Sadoc then sired him Achim. Achim then sired ton Elioud. Elioud de egennese ton Eleazar. Eleazar de egennese ton him Eliud. ¹⁵ Eliud then sired him Eleazar. Eleazar then sired him Matthan. Matthan de egennese ton Iakob. Iakob de egennese ton Ioseph Matthan. Matthan then sired him Iakob. ¹⁶ Iakob then sired him Ioseph ton andra Marias, ex es egennethe Iesus, o legomenos Christos. Pasai the husband of Maria, of to be was born Iesus, that called Christ. ¹⁷ All oun ai geneai apo Abraam eos David, geneai therefore the generations from Abraham until David, generations are dekatessares. Kai apo David eos tes metoikesias Babulonon, geneai fourteen. And from David until that removal to Babylon, generations are dekatessares. Kai apo tes metoikesias Babulonon eos tou Christou, geneai fourteen. And from that removal to Babylon until to Christ, generations are dekatessares. fourteen.

Tou de Iesu Christou e genesis outos en: mnesteutheises, gar tes

¹⁸ Now the birth of Iesus Christos being this: engaged, to be that metros autou, Marias to Ioseph, prin e synelthein autous mother of him, Maria to Ioseph, before the coupling of them eurethe en gastri exousa ek Pneumatos Agiou. Ioseph de o she was found in womb carrying by Holy Spirit. ¹⁹ Ioseph thereupon the aner autes, dikaios on kai me thelon auten paradeigmatissai, eboulethe husband of her, righteous being and not willing her to example, advises

lathra apolusai auten. Tauta de autou enthumethentos, idou aggelos secretly a dismissal of her. ²⁰ These things when he thought, here angel Kuriou kat onar ephane auto, legon, Ioseph uios David, Me phobethes of Lord in dream appeared to him, saying, Ioseph son of David, fear not paralabein Mariam ten gynaika sou, to gar en aute gennethen ek receiving Mariam that wife yours, for that in her born of Pneumatos estin Agiou: texetai de uion, kai kaleseis to onoma autou Spirit is Holy: ²¹ thereupon bear a son, and call the name of him Iesoun: autos gar Sosei ton laon autou apo twon amartion auton. Touto Iesus: for Save he the people of him from the sins of them. ²² Now de olon gegonen ina plerothe to rethen upo tou Kuriou dia tou prophetou, this all facts that be fulfilled which spoken from the Lord by the prophet, legontos, Idou e parthenos en gastri exei kai texetai uion, kai saying, ²³ Here a virgin in womb will have and bear a son, and kalesousi to onoma autou Emmanouel, o esti methermeneuomenon, they will call the name of him Emmanuel, which being interpreted, Meth emon o Theos. Diegertheis de o Ioseph apo tou upnou, epoiesen os With us the God. ²⁴ Excited thereupon he Ioseph from his sleep, did as prosetaxen auto o aggelos Kuriou, kai parelabe ten gynaika autou, kai commanded him the angel of Lord, and received that wife his, ²⁵ and ouk eginosken auten eos ou eteke ton Uion, kai ekalese to onoma autou not coited her until she bore the Son, and called the name of him Iesoun. Iesus.

CHAPTER 2

Tou de Iesu gennethentos en Bethleem tes Ioudaias, en emerais

¹ During when Iesus was born at Bethlehem of Iudea, in the days Hrodou tou basileos, idou, Magoi apo anatolon paregenonto eis of Herod the king, here, Oraclists from east arrived in Ierosoluma, legontes, Pou estin o tektheis Basileus ton Ioudaion? Ierusalem, ² saying, Where is he born King of the Jews? eidomen gar autou ton astera en te anatole, kai elthomen proskunesai for we saw of him the star in the east, and came to worship

auto. Akousas de, Hrodes o basileus etarachthe, kai pasa lerosoluma him. ³ Hearing thereupon, Herod the king was troubled, and all Ierusalem met autou. Kai synagagon pantas tous archiereis kai grammateis tou laou, with him. ⁴ And gathering all the chief priests and scribes of the people, epunthaneto par auton pou o Christos gennatai. oi De eipon auto, he asked of them where the Christ would be born. ⁵ And they said to him, En Bethleem tes loudaias, outo gar gegraptai dia tou prophetou, Kai su, In Bethlehem of Iudea, thus as written by the prophet, ⁶ **And you, Bethleem ge louda, oudamos elachiste ei en tois Egemosin louda. Bethleem land of Iuda, not at all least are you among the Princes of Iuda. Ek sou gar exeleusetai Egoumenos, ostis poimanei ton laon mou, ton Out of you even come out the Head, that shepherd the people of me, of Israel. Tote Hrodes lathra kalesas tous Magous, ekribose par Israel.** ⁷ Then Herod secretly called the Oraclists, devoutly inquiring from auton ton chronon tou phainomenou asteros, kai pempsas autous eis them the time of the divine star, ⁸ and sending them to Bethleem, eipe, Poreuthentes, akribos exetasate peri tou paidiou, epan Bethlehem, said, Get along, accurately investigate about the infant, when de eurete, apageilate moi, opos kago elthon proskuneso auto. thereupon you find, report to me, that I also come worship him. Oi de akousantes tou basileos, eporeuthesan. Kai idou o aster on eidon ⁹ They when heard the king, departed. Then here the star which seen en te anatole proegen autous, eos elthon este epano ou en to in the east preceded them, till came standing above where being the paidiou. idontes De ton astera echaesan charan, megalen sphodra. infant. ¹⁰ And seeing the star they cheered joy, fiercely great. Kai elthontes eis ten oikian, euron to paidion meta Marias ¹¹ And coming into the lodging, they found the infant with Maria tes metros autou, kai pesontes prosekunesan auto. Kai anoixantes the mother of him, and kneeling down they worshipped him. And opening tous thesaurus, auton prosenegkan auto dora: chruson, kai their treasures, each of them offered to him a gift: of amber, and libanon, kai smyrnan. Kai chrematisthentes kat onar of black bakhour, and of sweet myrrh. ¹² And being cautioned in a dream me anakampsai pros Hroden, di alles odou anechoresan eis ten choran not to return to Herod, by another way they departed into the country

auton. anachoresanton De auton, idou aggelos Kuriou phainetai of them. ¹³ When that they departed of them, here angel of Lord appears kat onar to Ioseph, legon, Egertheis, paralabe to paidion kai ten metera in a dream to Ioseph, saying, Arise, take the infant and the mother autou, kai pheuge eis Aigypton, kai isthi ekei eos an eipo soi: mellei gar of him, and rush into Egypt, and stay there until I will speak to you: for Hrodes zetein to paidion tou apolesai auto. O de egertheis parelabe to Herod will seek the infant to destroy him. ¹⁴ He at that arose taking the paidon kai ten metera autou nuktos, kai anechoresen eis Aigypton, infant and the mother of him by night, and they departed into Egypt, kai en ekei eos tes teleutes Hrodou: ina plerothe to rethen upo ¹⁵ and was there until the death of Herod: thus be fulfilled that spoken by Kuriou dia tou prophetou, legontos, Ex Aigyptou ekalesa ton Uion mou. Lord through the prophet, saying, **Out of Egypt have I called the Son of me.** Tote Hrodes, idon oti enepaichthe upo ton Magon, ethumothē ¹⁶ Then Herod, seeing that he was mocked by the Oraclists, he angered lian: kai aposteilas aneile pantas tous paidas, tous en Bethlehem kai en much: and sending terminated all the childings, them in Bethlehem and in pasi tois opiois autes, apo dietous kai katotero, kata ton chronon all the borders of it, of two years old and under, because of the time on ekribose para ton Magon. Tote eplerothe to which he exactly asked from the Oraclists. ¹⁷ Then was fulfilled that rethen upo Ieremiou tou prophetou, legontos, Phone en Rama ekousthe, spoken by Ieremy the prophet, saying, ¹⁸ **A voice in Rama was heard, threnos kai klauthmos kai odurmos polus, Rachel klaioussa ta tekna mourning and weeping and crying great, Rachel weeping the children autes, kai ouk ethele paraklethenai, oti ouk eisi. of her, and not would be comforted, because they are not.**

Teleutesantos de tou Hrodou, idou, aggelos Kuriou kat onar phainetai ¹⁹ Dead when that Herod, here, angel of Lord in a dream appeared to Ioseph en Aigyptō, legon, Egertheis, paralabe to paidion kai ten metera to Ioseph in Egypt, ²⁰ saying, Arise, take the infant and the mother autou, kai poreuou eis gen Israel, tethnekasi gar oi zetountes ten psychen of him, and go into land Israel, for dead they are which seeking the life tou paidiou. O de egertheis parelabe to paidion kai ten metera autou, of infant. ²¹ He thereupon arose taking the infant and the mother of him,

kai elthen eis gen Israel. Akousas De oti Archelaos basileuei epi and came into land Israel. ²² But hearing that Archelaus reigns over tes loudaias anti Hrodou tou patros autou, ephobethe ekei apelthein. that Iudea instead of Herod the father of him, he feared there to go. chrematistheis De kat onar, anechoresen eis ta mere tes Galilaias, kai But cautioned in a dream, he departed into the parts of Galilee, ²³ and elthon katokesen eis polin legomenen Nazaret: opos plerothe to went dwelling in a city called Nazareth: in order that be fulfilled that rethen dia ton propheton, Oti Nazoraios kletthesetai. spoken by the prophets, **That a Nazarite he will be called.**

CHAPTER 3

en De tais emerais ekeinai paraginetai Ioannes o Baptistes, kerusson en

¹ Then that in those days came Iohann the Baptist, preaching in te eremo tes loudaias, kai legon, Metanoete! eggike gar e the wilderness of Iudea, ² and saying, **Righten! for approaches the basileia ton ouranon. outos Gar estin o, retheis upo Esaiou tou prophetou, kingdom from the heavens.** ³ For this is he, uttered by Isaiah the prophet, legontos, Phone boontos en te eremo, Etoimasate ten odon Kuriou, saying, **A voice crying in the wilderness, Prepare the way of Lord,** eutheias poiete tas tribous autou. autos De o Ioannes eiche to enduma **make straight the paths of him.** ⁴ And he who's Iohann had the garment autou apo trichon kamelou kai zonen dermatinen peri ten osphun autou. of him from camel hair and girdle of a hide around the loins of him. e De trofe autou en akrides kai meli agrion. Tote exeporeueto pros auton And the food of him was locusts and wild honey. ⁵ Then went out to him Ierosolyma kai pasa e loudaia kai pasa e perichopos tou Iordanou, kai Ierusalem and all the Iudea and all the regions of Iordan, ⁶ and ebaptizonto en to Iordan up autou, exomologoumenoi tas amartias auton. were baptized in the Iordan by him, confessing the sins of them.

idon De pollous ton pharisaion kai saddoukaion erchomenous epi to ⁷ When seeing many of the pharisees and sadducees coming up to the baptisma autou, eipen autois, Gennemata echidnon, tis upedeixen umin baptism of him, he said to them, Offspring of vipers, who taught you

fugein apo tes mellouses orges? Poiesate oun karpon axion tes to flee from the future wrath? ⁸ Produce therefore fruit demanding of metanoias. Kai me doxete legein en eautois, Patera echomen ton repentance. ⁹ And think not to say in yourselves, Father we have who's Abraam: lego Gar umin, oti dunatai o Theos ek ton lithon touton Abraham: For say I to you, that God he able from these the stones egeirai tekna to Abraam. ede de Kai e axine pros ten rizan to raise up children to Abraham. ¹⁰ And already now the axe to the root ton dendron keitai: pan oun dendron me poioun karpon kalon ekkoptetai, of the trees is laid: therefore every tree not producing good fruit is cut off, kai eis pur balletai. Ego men baptizo umas en udati eis metanoian: and into fire is thrown. ¹¹ I indeed baptize you in water onto repentance: o de opiso mou erchomenos ischuroteros mou estin, ou ouk eimi ikanos but he after me comes is mightier than me, of whom I am not matched ta upodemata bastasai, autos umas baptisei en Pneumati Agio: ou to ptuon to bear his shoes, he will baptize you with Holy Ghost: ¹² wherein his fan en te cheiri autou, kai diakathariei ten alona autou, kai sunaxei in the hand of him, and will thoroughly purify the floor of him, and gather ton siton autou eis ten apotheken, to de achuron katakausei puri the wheat of him into his barn, but the chaff will burn with fire asbesto. unquenchable.

Tote paraginetai o Iesous apo tes Galilaias epi ton Iordanen, pros ton

¹³ Then arrived he Iesous from the Galilee up to the Iordan, to him Ioannen, tou baptisthenai up autou. O de Ioannes diekoluen auton, Iohann, to be baptized by him. ¹⁴ Which thereupon Iohann hindered him, legon, Ego chreian echo upo sou baptisthenai, kai su erche pros me? saying, I have need by you to be baptized, but you come to me? apokritheis De o Iesous eipe pros auton, Afes arti, outo gar prepon estin ¹⁵ And he Iesous answering said to him, **Let now, for thus it befits** emin plerosai pasan dikaiosunen. Tote afiesin auton. Kai baptistheis, **to us to fulfill all righteousness.** Then he let him. ¹⁶ And being baptized, o Iesous anebe euthus apo tou udatos, kai idou, aneochthesan auto he Iesous went up at once from the water, and here were opened to him oi ouranoi, kai eide to Pneuma tou Theou katabainon osei peristeran, kai the heavens, and was seen the Spirit of God descending like as a dove, and

erchomenon ep auton. Kai idou, phone ek ton ouranon legousa, Outos estin lighting upon him. ¹⁷ And here, a voice out of the heavens saying, **This is o Uios mou, o agapetos, en o eudokesa.**
the Son of me, the beloved, in whom I am well pleased.

CHAPTER 4

Tote o Iesous anechthe eis ten eremon upo tou Pneumatos,
¹ Then Iesous he took up into the wilderness by his Spirit, peirasthenai upo tou diabolou. Kai nesteusas emepas tessarakonta kai that temptations would be from the devil. ² And fasting days forty and knuktas tessarakonta, usteron epeinase. Kai proselthon auto o peirazon nights forty, afterward he hungered. ³ And coming to him the tempter eipen, Ei uios ei tou Theou, eipe ina oi lithoi outoi, said, If Son are you from God, speak so that the stones wherein these, artoi genontai. O de apokritheis eipe, Gegraptai, Ouk bread they become. ⁴ He thereupon answering said, **Truly it written, Not ep arto mono zesetai anthropos, all epi panti remati ekporeuomeno dia stomatos Theou. Tote paralambanei auton o diabolos eis ten again polin, the mouth of God.** ⁵ Then the devil took him into the holy city, kai istesin auton epi to pterugion tou ierou, kai legei auto, Ei uios ei tou and stands him upon the wing of the temple, ⁶ and said he, If Son are you Theou, bale seauton kato, gegraptai gar, Oti tois aggelois autou from God, throw yourself down, for truly it written, That the angels of Him enteleitai peri sou, kai epi cheiron arousi se, mepote proskopses He will give charge over you, and on hands they carry you, else dash you pros lithon ton poda sou. Ephe auto o Iesous, Palin against a stone the foot of you. ⁷ Said to him he Iesous, **Also** gegraptai, Ouk ekpeiraseis Kurion ton Theon sou. Palin paralambanel auton **truly it written, Not tempt will you the Lord your God.** ⁸ Again took Him o diabolos eis oros upsilon lian, kai deiknusin auto pasas tas basileias tou the devil up to a great high mountain, and shows him all the kingdoms of kosmou kai ten doxan auton, kai legei auto, Tauta panta soi the world and the glory of them; ⁹ and said to him, These all to you

doso, ean peson proskuneses moi. Tote legei auto o Iesous, give I you, if falling down you worship me. ¹⁰ Then said to him he Iesous, Upage Satana: gegraptai gar, Kurion ton Theon sou proskuneseis, kai auto **Go Satan: for truly it written, The Lord your God you will worship, and him mono latreuseis. Tote aphiesin auton o diabolos, kai idou, aggeloi only you will serve.** ¹¹ Then left him the devil, and here, angels proselthon kai diekonoun auto. came and ministered to him.

Akousas de o Iesous oti Ioannes paredothe, anechoresen eis ten
¹² When he Iesous had heard that Iohann was taken, departed he into Galilaian. Kai katalipon ten Nazaret, elthon, katokesen eis Galilee. ¹³ And leaving behind that Nazareth, he came along, set house in Kapernaoum, ten parathalassain, en oriois Zaboulon kai Nephthaleim, Capernaum, that beside the sea in borders of Zebulon and Nephthalim, ina plerothe to rethen dia Hsaiou tou prophetou, legontos, Ge
¹⁴ so that be fulfilled that spoken by Isaiah the prophet, saying, ¹⁵ **Land Zaboulon kai ge Nephthaleim, odon thalasses peran tou Iordanou, Galilaia of Zebulon and land of Nephthalim, way of sea beyond the Iordan, Galilee ton ethnon, o laos o kathemenos en skotei eide phos mega: kai of the gentiles, ¹⁶ the people which sat in darkness saw great light: and tois kathemenois en chora kai skia thanatou, phos aneteilen to those setting in a region and shadow of death, light is begun to shine autois.**
to them.

Apo tote erxato o Iesous kersusein, kai legein, Metanoete!
¹⁷ From then began he Iesous to preach, and to say, **Righten!** eggike gar e basileia ton ouranon. Peripaton de o Iesous **for approaches the kingdom from the heavens.** ¹⁸ Walking then Iesous para ten thalassan tes Galilaias eide duo adelphous, Simona ton beside the sea of Galilee he saw two brothers, Simon which legomenon Petron, kai Andrean ton adelphon autou, ballontas was called Peter, and Andrew the brother of him, casting amphiblestron eis ten thalassan, esan gar alieis. Kai legei autois, Deute a net into the sea, for they were fishers. ¹⁹ And said he to them, **Come opiso mou, kai poieso umas alieis anthropon. Oi follow me, and I will make you fishers well-known among man.** ²⁰ They

de eutheos aphentes ta diktua, ekolouthesan auto. Kai probas then at once leaving the nets, followed him. ²¹ And going forward ekeithen, eiden allous duo adelphous, Iakobon ton tou Zebedaïou kai from there, saw he other two brothers, Iacob who's of Zebedee and Ioannen ton adelphon autou, en to ploio meta Zebedaïou tou patros auton, Iohann who's his brother, in the ship with Zebedee who's their father, katartizontas ta diktua auton, kai ekalesen autous. Oi de eutheos mending the nets of them, and he called them. ²² They then straightway aphentes to ploion kai ton patera auton, ekolouthesan auto. leaving the ship and the father of them, followed him.

Kai periegen olen ten Galilaian o Iesus, didaskon en tais

²³ Now went around all the Galilee he Iesus, teaching in the synagogaïs auton, kai kerusson to euaggelion tes basileias, kai therapeuon synagogues of them, and preaching the gospel of the kingdom, and healing pasan noson kai pasan malakian en to lao.

all whatsoever disease and all whatsoever sicknesses among the people. Kai apelthen e akoe autou eis olen ten Syrian: kai prosenegkan auto

²⁴ And departed the fame of him into all of Syria: and they brought to him pantas tous kakos, echontas poikilais nosoïs kai basanoïs sunechomenous, all their maladies, having different diseases and torments oppressed, kai daimonizomenous, kai seleniazomenous, kai paralutikous, kai and demon-possessed, and lunatics, and paralytics, and etherapeusen autous. he healed them.

Kai ekolouthesan auto okloi polloi apo tes Galilaias,

²⁵ And followed him great crowds from the Galilee, kai Dekapoleos, kai Ierosolumon, kai Ioudaias, kai peran tou Iordanou. and Decapolis, and Ierusalem, and Iudea, and beyond the Iordan.

CHAPTER 5

Idon de tous oklous, anebe eis to oros: kai kathisantos

¹ Seeing then the crowds, he went into the mountain: and when set autou, proselthon auto oi mathetai autou. Kai anoixas to stoma autou, himself, came to him they his disciples. ² And opening he his mouth, edidasken autous, legon, Makarioi oi ptochoi to pneumatî, oti auton estin he taught them, saying, ³ Blessed who humble of spirit, for that theirs is

e basileia ton ouranon. Makarioi oi penthountes, oti autoi the kingdom of the heavens. ⁴ Blessed they that mourn, for they paraklethesontai. Makarioi oi praeis, oti autoi kleronomesousi ten gen. will be comforted. ⁵ Blessed who mild, for they will master the earth. Makarioi oi peinentes kai dipsontes ten dikaiosunen, oti autoi ⁶ Blessed they that hunger and thirst for justice, for they chortasthesontai. Makarioi oi eleemones, oti autoi eleethesontai. Makarioi will be filled full. ⁷ Blessed who merciful, for they will get pity. ⁸ Blessed oi katharoi te cardia, oti autoi ton Theon opsontai. Makarioi oi eirenopoioi, they of clean heart, for they will see who's God. ⁹ Blessed who peaceable, oti autoi ui oi Theou klethesontai. Makarioi oi dediogmenoi for they will be called sons of God. ¹⁰ Blessed they that suffer persecution eneken dikaiosunes, oti auton estin e basileia ton ouranon. Makarioi for righteousness, for theirs is the kingdom of the heavens. ¹¹ Blessed este otan oneidisosin umas, kai dioxosi kai eiposi pan poneron be you all when they malign you, and will persecute and say every evil rema kath umon, pseudomenoi, eneken emou: Chairete kai word against you, lying falsely, on account of me: ¹² Rejoice and agallias the, oti o misthos umon polys en tois ouranois; outo gar raise high, that the bonus plentiful yours in the heavens; for so edioxan tous prophetas, tous pro umon. Umeis este to alas they persecuted the prophets, them before you. ¹³ You all being the salt tes ges, ean de to alas moranthe, en tini alisthesetai? of the earth, if then the salt dim, to what can be salted therewith? Eis ouden ischuei eti, ei me blethenai exo kai katapateisthai upo To no thing is it worth more, except to be thrown out and be trampled by ton anthropon. Umeis este to phos tou kosmou, ou dunatai polis the people. ¹⁴ You all being the light to the world, cannot a city krubenai, epano orous keimene: oude kaïousi luchnon kai titheasin auton be hid, that sets upon a hill: ¹⁵ nor also light they a candle and puts it upo ton modion, all epi ten luchnian kai lampei pasi tois en te under the bushel, but on a candlestick that it give light to all them in the oikia. Outo lampsato to phos umon emprosthen ton anthropon, opos house. ¹⁶ Thus let shine that your light in the sight of persons, that idosin umon ta Kala Erga, kai doxasosi ton Patera umon ton they may see of you all the Good Works, and glorify he your Father who's

en tois ouranois. me Nomisete oti elthon katalusai ton nomon e tous
in the heavens. ¹⁷ Think not that I came to undo the law or the
prophetas: ouk elthon katalusai, alla plerosai. Amne, gar lego umin,
prophets: not I came to undo, but to fulfill. ¹⁸ Truly, truly say I to you,
eos an parelthe o ouranos kai e ge, iota en
till whensoever pass away the heavens and the earth, one detail
e mia keraia ou me parelthe apo tou nomou, eos an panta genetai.
or one point not ever will pass away from the law, until all happen.
Os ean ouran luse mian ton entolon touton ton elachiston,
¹⁹ Who if so lessens one of the commandments of these from the least,
kai didoxe outo tous anthropous, elachistos klethesetai en te basileia
and teaches thus the people, is called the least in the kingdom
ton ouranon; os d an poise kai didaxn, outos megas klethesetai en te
of the heavens; but who if does and teaches, this is called great in the
basileia ton ouranon. Lego gar umin, oti ean me perisseuse e
kingdom of the heavens. ²⁰ I say therefore to you, that if not surpass the
dikaiosune umon pleion ton grammateon kai
righteousness of you all to be more plentiful than the scribes and
pharisaion, ou me eiselthete eis ten basileian ton ouranon.
pharisees, not ever will you enter into the kingdom of the heavens.

Ekousate oti errethe tois archaiois, Ou

²¹ You all have heard that it was said to them from the beginning, Not
phoneuseis, os d an phoneuse enochos estai te krisei: Ego de lego umin oti
slay, who then if slays will be guilty to judgment: ²² I now say to you that
pas o orgizomenos to adelpho autou eike enochos estai te
each one who is furious at his brother without purpose will be guilty to
krisei: os d an eipe to adelpho autou, Raka, enochos estai to
judgment: who then if says to his brother, Futile, will be guilty to the
sunedrio, os d an eipe, More, enochos estai eis ten geennan tou puros. Ean
council, who then if says, Fool, will be guilty onto the fire of hell. ²³ If
oun prospereis to doron sou epi to thusiasterion, kakei mnesthes oti
therefore offering your gift at the altar, and there remember that
o adelphos sou echei ti kata sou, Aphes ekei to doron sou
your brother has somewhat against you, ²⁴ Leave there your gift
emprosthen tou thusiasteriou, kai upage proton diallagethi to adelpho sou,
by the altar, and go first to be reconciled to your brother,

kai tote elthon prosphere to doron sou. Isthi eunoon to antidiko sou tachu,
and then come offer your gift. ²⁵ Agree you with your adversary at once,
eos otou ei en te odo met autou, mepote se parado o antidikos to
while you are in the way with him, else you send off that adversary to the
krite, kai o krites se parado to uperete, kai eis phulaken
judge, and the judge commit you to the officer, and into prison
blethese. Amen lego soi, ou me exelthes ekeithen eos
you be thrown. ²⁶ Truly I say to you, not ever will you exit from there until
an apodos ton eschaton kodranten.
whensoever you pay the last half penny.

Ekousate oti errethe tois archaiois, Ou

²⁷ You all have heard that it was said to them from the beginning, Not
moicheuseis: Ego de lego umin oti pas o blepon gynaika pros to
will you do adultery: ²⁸ I now say to you that each one viewing a woman to
epithumesai autes, ede emoicheusen auten en te cardia autou.
crave about her, already he has done that adultery to her in his heart.
ei De o ophthalmos sou o dexios skandalizei se, Exele auton kai bale apo
²⁹ So if your right eye makes you stumble, Pull that one out and eject from
sou. sympherei gar soi ina apoletai ev ton melon sou, kai me olon
you, it avails for you that perish one of your members, than not all
to soma sou blethe eis geennan. Kai ei e dexia sou cheir
your body be offensive onto hell. ³⁰ And if your right hand
skandalizei se, ekkopson auten kai bale apo sou, sympherei gar
causes you disgrace, Chop that one off and throw from you, it avails for
soi ina apoletai en ton melon sou, kai me olon to soma sou blethe
you that perish one of your members, than not all your body be offensive
eis geennan. Errethe de, os an apoluse ten gynaika autou, doto aute
onto hell. ³¹ It was said also, whoever leaves his wife, give he her
apostasion: Ego de lego umin oti os an apoluse ten gynaika autou,
a statement of departure: ³² I now say to you that whoever leaves his wife,
parektos logou porneias, poiei auten moichasthai; kai os ean
except the cause of whoredom, causes her to do adultery; and who if
apolelumenen gamese, moichatai.
that left one he marries, they do adultery.

Palin ekousate oti errethe tois archaiois,

³³ Again you all have heard that it was said to them from the beginning,

Ouk epiorkeseis, apodoseis de to Kurio tous orkous sou. Ego
 Not will you counterswear, but you will fulfill to the Lord your oaths. ³⁴ I
 de lego umin, Me omosai olos: mete en to ourano, oti
 now say to you, Not swear you altogether: neither by heaven, for that
 thronos esti tou Theou, mete en te ge, oti upopodion esti ton
 being the throne of God, ³⁵ neither by earth, for that being the pedestal of
 podon autou; mete eis lerosoluma, oti polis esti tou megalou basileos.
 his feet; neither by Ierusalem, for that city being of the great king.
 mete en te kephale sou omoses, oti ou dunasai
³⁶ neither by your head swear you, for that not of your power
 mian tricha leuken e melainan poiesai. Esto de o logos umon ,
 to make you one hair white nor black. ³⁷ Be you therefore your word,
 Nai nai; ou ou: to de perisson touton ek tou ponerou estin.
 Yea, yea; No, no: and that which more than these is from evil.
 Ekousate oti errethe, Ophthalmon anti ophthalmou, kai odonta
³⁸ You all have heard that it was said, An eye for an eye, and a tooth
 anti odontos: ego de lego umin, me Antistenai to ponero, all ostis
 for the tooth: ³⁹ I now say to you, Revenge not whom bad, but if anyone
 se rapisei epi ten dexian sou siagona, strepson auto kai ten allen. Kai
 strike you on your right cheek, turn to whom also your other. ⁴⁰ And
 to thelonti soi krithenai, kai ton chitona sou labein, Aphes
 to whom strives with you in judgment, and take away your caftan, Leave
 auto kai to imation. Kai ostis se aggareusei milion en, Upage
 to whom also shawl. ⁴¹ And whoever constrains you to go one mile, Go
 met autou duo. to aitounti se Didou, kai ton thelonta apo
 with whom double. ⁴² Give to whom asks of you, and whom wanting from
 sou daneisasthai me apostraphes.
 you to borrow turn not away.
 Ekousate oti errethe, Agapeseis ton plesion sou, kai
⁴³ You all have heard that it was said, You will love your neighbor, and
 miseseis ton echthron sou. Ego de lego umin, agapate tous
 you will hate your enemy. ⁴⁴ I now say to you, Care for
 echthrous umon, eulogeite tous kataromenous umas, kalos poieite tous
 your enemies, bless those cursing you, do well to those
 misountas umas, kai proseuchesthe uper ton epereazonton umas kai
 hating you, and pray over them that quarrel against you and

diokonton umas: opos genesthe uioui tou Patros umon tou en ouranois,
 persecute you: ⁴⁵ thus being the children of your Father who's in heavens,
 oti ton elion autou anatelelei epi ponerous kai agathous, kai brechei epi
 because his sun he makes to rise up on evil ones and good, and rains on
 dikaios kai adikous: ean gar agapesete tous agapontas
 the righteous and sinuous: ⁴⁶ if then you all care for those caring for
 umas, tina misthon echete? ouchi kai oi telonai to auto poiousoi? Kai
 you, what reward have you all? What worldly ones also do not this? ⁴⁷ And
 ean aspastes the tous adelphous umon monon, ti perisson poieite? Ouchi
 if you greet your kin only, what more do you all? Nor
 kai oi telonai outo poiousoi? Esethe Oun umeis Teleioi, osper
 even the worldly ones so do this? ⁴⁸ Therefore you all Be Perfect, even as
 o pater umon o en tois ouraois Teleios Esti.
 your Father he in the heavens Is Perfect.

CHAPTER 6

Prosechete ten eleemosunen umon me poiein emprosthen ton anthropon,
¹ Attend to the charity of you all not to do in the sight of men,
 pros to theathenai autois; ei de, mege misthon ouk echete para
 to show it to them; if so, then no reward not have you all from
 to Patri umon to en tois ouranois. Otan oun poies eleemosunen,
 the Father of you whom in the heavens. ² When therefore you give charity,
 me salpises emprosthen sou, osper oi ypokritai poiousoi en tais
 never sound a trumpet ahead of you, as the hypocrites do in the
 synagogais kai en tais rumais, opos doxasthosin upo ton anthropon. Amen
 synagogues and in the streets, so that to be praised of men. Truly
 lego umin, apechousi ton misthon auton. Sou de poiountos eleemosunen,
 say I to you, they have their reward. ³ You then doing charity,
 me gnoto e aristera sou ti poiei e dexia sou, opos e sou e
 let not know your left hand what your right hand does, ⁴ so that your
 eleemosune en to crypto: kai o Pater sou o bleton en to crypto apodosei
 charities in secret: and your Father who sees in secret will give
 soi.
 to you.

Kai otan proseuche, ouk ese osper oi ypokritai, oti philousin en
⁵ And when praying, not will you be as the hypocrites, that love in
 tais synagogais kai en tais goniais ton plateion estotes
 the synagogues and in the corners of the streets standing
 proseuchesthai, opos phanosi tois anthropois. Amen lego umin,
 to pray, so that obvious they to people. Truly say I to you,
 apechousi ton misthon auton. Su de otan proseuche, eiselthe eis to
 they have their reward. ⁶ You then when praying, enter into
 tamieion sou, kai kleisas ten thuran sou proseuxai to Patri sou to en to
 your chamber, and closing your door pray to your Father to whom in
 crypto: kai o Pater sou o blepon en to crypto, apodosei soi.
 secret: and your Father who sees in secret, will give to you.
 Proseuchomenoi de, me battologesete osper oi ethnikai, dokousi gar
⁷ When praying then, not do heavily speak as the heathen, for they think
 oti en te polulogia auton eisakousthesontai. Me oun omoiothete
 that in their much speech they would be heard. ⁸ Not therefore be like
 autois; oide gar o Pater umon on chreian echete pro tou
 to them; your Father knows indeed what things you all have need of before
 umas aitesai auton. Outos oun proseuchesthe umeis. Pater emon o en
 you all ask him.
 Outos oun proseuchesthe umeis: Pater emon o en tois ouranois,
⁹ In this manner therefore pray you all: Our Father who in the heavens,
 agiastheto to onoma sou. eltheto e basileia sou, genetheto to thelema sou
 sacred be your name. ¹⁰ Let come your kingdom, let be done your will
 os en ourano, kai epi tes ges. ton arton Emon ton epiouision dos emin
 as in heaven, also upon the earth. ¹¹ Our bread of tomorrow give us
 semeron. Kai aphen emin ta opheilenmata emon, os kai emeis aphiemen
 today. ¹² And relieve us our debts, as even we relieve
 tois opheiletais emon. Kai me eisenegkes emas eis peirasmon, alla rusai
 our debtors. ¹³ And not let us enter into temptation, but keep
 emas apo tou ponerou: oti sou estin e basileia kai e dunamis kai e doxa eis
 us from evil: for yours is the kingdom and the power and the glory onto
 tous aionas. Amen.
 eternity. Amen.

Ean gar aphete tois anthropois ta paraptomata auton,

¹⁴ If therefore you all will let go people their falling aside,

aphesei kai umin o Pater umon o ouranios. Ean de me aphete tois
 your Father the heavenly will let yours also. ¹⁵ If then you all not let go
 anthropois ta paraptomata auton, oude o Pater umon aphesei ta
 people their falling aside, neither will your Father let
 paraptomata umon.
 your falling aside.

otan De nesteuete, me ginesthe osper oi ypokritai skuthropoi,

¹⁶ Moreover when you all fast, be not gloomy as the hypocrites,
 aphanizousi gar ta prosopa auton, opos phanosi tois anthropois
 for they disfigure their faces so that they obvious to people
 nesteuontes. Su de, nesteuon, aleipsai sou ten kephalen kai to
 fasting. ¹⁷ You then, fasting, anoint your head and
 prosopon sou nipsai opos me phanes tois anthropois nesteuon, alla to
 wash your face ¹⁸ so that you not obvious to people fasting, but up to
 Patri sou to en to crypto: kai o Pater sou o blepon en to crypto apodosei
 your Father to whom in secret: and your Father who sees in secret will give
 soi en to phanero.
 to you in the open.

Me thesaurizete umin thesaurus epi tes ges, opou ses kai

¹⁹ Deny yourselves treasuring treasures on the earth, where moth and
 brosis aphanizei, kai opou kleptai diorussousi kai kleptousi.
 rust obscure, and where thieves hack through and steal.
 thesaurizete De umin thesaurus en ourano, opou oute ses oute
²⁰ But treasure yourselves treasures in heaven, where neither moth nor
 brosis aphanizei, kai opou kleptai ou diorussousin oude kleptousin.
 rust obscure, and where thieves do not hack through nor steal.
 opou Gar estin o thesaurus umon, ekei estai kai e cardia umon. O
²¹ For wheresoever your treasure is, there will be also your heart. ²² The
 luxnos tou somatos estin o ophthalmos: ean oun o ophthalmos sou
 light of the body is the eye: therefore if your eye
 aplous e, olon to soma sou photeinon estai. ean De o ophthalmos sou
 be faultless, all your body will be full of light. ²³ But if your eye
 ponerous e, olon to soma sou skoteinon estai. Ei oun to
 be turned aside, all your body will be full of darkness. If therefore the
 phos to en soi skotos esti: to skotos poson! Oudeis dunatai
 light, it in you, be darkness: how great the darkness! ²⁴ No one can

dusi kuriois douleuein, e Gar ton ena misesei, kai ton eteron
 serve two masters, for either the one he will hate, and the other
 agapesei; e enos anthexetai, kai tou eterou kataphronesi:
 he will love; or one he will lean to, and the other he will despise:
 ou dunasthe Theo douleuein kai mammona.
 you all cannot serve God and riches.

Dia touto lego umin, me merimnate te psyche umon, ti
²⁵ With this say I to you, be not worried for your life, what
 phagete, kai ti piete, mede to somati umon, ti
 you all will eat, and what you all will drink, nor even for your body, what
 endusesthe: Ouchi e psyche pleon Esti tes trophes, kai to soma tou
 you all will put on: Is not the life more than for meat, and the body for
 endumatos? emblepsate eis ta peteina tou ouranou, oti ou speirousin,
 wearment? ²⁶ Note concerning the fowls of the air: that they sow not,
 oude therizousin, oude sunagousin eis apothekas, kai o Pater umon o
 neither reap, neither gather into barns, yet your Father the
 ouranios trephei auta: Ouch umeis mallon diapherete auton? Tis
 heavenly feeds them: Are not you all more important than they? ²⁷ Which
 de ex umon merimnon, dunatai prostheinai epi ten elikian autou
 then of you by giving mind, could add to his stature
 pechun ena? Kai peri endumatos ti merimnate? Katamathete
 one and one half foot? ²⁸ And about wearment why mind you all? Consider
 ta krina tou agrou, pos auchanei: ou kopia, oude nethei, lego
 the lilies of the field, how they grow: they labor not, neither spin, ²⁹ say I
 de umin, oti oude Solomon en pase te doxe autou periebaletō os
 therefore to you, that not even Solomon in all his royalty was arrayed as
 en touton. ei De ton chorton tou agrou, semeron onta, kai
 one of these. ³⁰ And if the grass of the field, which today is, then
 aurion eis klibanon ballomenon, o Theos outos amphiennusin: ou pollo
 tomorrow into the oven be thrown indeed, God does so clothe: how much
 mallon umas, oligopistoi? me Oun merimnesete, legontes, Ti
 more you, o of little faith? ³¹ Be not therefore mindful, saying, What
 phagomen, e ti piomen, e ti peribalometha? panta Gar
 will we eat, or what will we drink, or what will we be clothed? ³² For all
 tauta ta ethne epizetei: oide gar o Pater umon o ouranios
 these things the worldly seek after: for knows your Father the heavenly

oti chrezete touton apanton. zeteite De proton ten
 that you all have need of all these things. ³³ But seek you all first the
 basileian tou Theou kai ten dikaiousunen autou, kai tauta panta
 kingdom of God and the righteousness of him, and all these things
 prosthesetai umin. me Oun merimnesete eis ten aurion, e gar
 will be added onto you. ³⁴ Be not therefore mindful for the morrow,
 e gar aurion merimnesei ta eautes: arketon te emera e kakia autes.
 for the morrow will be a mindful in itself: sufficient to the day the trouble
 autes.
 of it.

CHAPTER 7

me Krinete, ina me krithete. en o Gar krimati
¹ Misjudge not, that you all be not misjudged. ² For with what judgment
 krinete, krithesesthe. Kai en o metro metreite,
 you all judge, you all be judged. And with what measure you all measure,
 antimetretesetai umin. ti De blepeis to karphos, to en to
 it will be measured again to you. ³ And why see you the straw, it in the
 ophthalmo tou adelphou sou, ten de en to so ophthalmo dokon ou
 eye of your brother, but the beam in your eye not
 katanoeis? e pos ereis to adelpho sou, aphes ekbalo to karphos
 perceive? ⁴ Or how say you to your brother, Allow me to get the straw
 apo tou ophthalmou sou, kai idou e dokos en to ophthalmo sou. Ypokrita,
 out of your eye, and here the beam in your eye. ⁵ Hypocrite,
 ekbale proton ten dokon ek tou ophthalmou sou, kai tote diablepseis
 get out first the beam out of your eye, and then will you see clearly
 ekbalein to karphos ek tou ophthalmou tou adelphou sou.
 to get out the straw out of the eye of your brother.

me Dote to agion tois kusi, mede balete tous margaritas umon

⁶ Give not the holy to the dogs, neither set your pearls
 emprosthen ton choiron, mepote katapatesosin autous en tois posin auton,
 in front of swine, else happens they trample them under their feet,
 kai straphentes rexosin umas.
 and having turned solely to rip you.

Aiteite kai dothesetai umin; zeteite kai euresete; krouete kai
⁷ Ask and it will be given you; seek and you all will find; knock and
 anoigesetai umin: pas Gar o aiton, lambanei; kai o
 it will be opened to you: ⁸ For everyone who asks, receives; and who
 zeton, euriskei; kai to krouonti, anoigesetai. E tis estin ex
 seeks, finds; and to whom knocks, it will be opened. ⁹ Or who stands of
 umon anthropos, on ean aiteso o uios autou arton, me lithon epidosei
 you people, who if his son asks you only bread, may a stone give you over
 auto? Kai ean ichthun aiteso, me ophin epidosei auto?
 to him? ¹⁰ And if asks a fish, may a serpent give you over to him?
 Ei oun umeis poneroi, ontes iodate domata agatha didonai tois
¹¹ Pretend therefore you all err, really knowing good gifts to give to
 teknois umon, poso mallon o Pater umon o en tois ouranois dosei
 your children, how much more your Father who in the heavens will give
 agatha tois aitousin auton? Panta oun osa an
 good things to them that ask him? ¹² All things therefore whatever
 thelete ina poiosin umin oi anthropoid, outo kai umeis poieite
 you all desire that people would do they to you, so also do you all
 autois: outos gar estin o Nomos kai oi Prophetai.
 to them: for this is the Law and the Prophets.

Eiselthete dia tes stenes pules, oti plateia e pule kai euruchoros e odos
¹³ Enter in at the narrow gate, for wide the gate and broad the way
 e apagousa eis ten apoleian, kai polloi eisin oi eiserchomenoi di autes: Oti
 that leads to destruction, and many be who enter through it: ¹⁴ How
 stene e pule, kai tethlimmene e odos e apagousa eis ten zoen,
 narrow the gate, and righteous-abiding the way that leads to life,
 kai oligoi eisin oi euriskontes auten.
 and few be who find it.

Prosechete De apo ton pseudopropheton oitines erchontai pros umas
¹⁵ And beware of false prophets which come to you
 en endumasi probation, esothern de eisi lukoi arpages. Apo ton karpon
 in sheep's clothing, but inwardly are ravening wolves. ¹⁶ By their fruits
 auton epignosesthe autous. Meti sullegousin apo akanthon staphulen? e
 you all will know them. Are gathered from thorns a bunch of grapes? or
 apo tribolon, suka? Outo pan dendron agathon karpous kalous poiei, to de
 from briars, figs? ¹⁷ So every good tree yields good fruit, but a

sapron dendron karpous poneros poiei. ou dunatai dendron Agathon
 corrupt tree yields bad fruit. ¹⁸ A good tree cannot
 karpous poneros poiein, oude dendron sapron karpous kalous poiein. Pan
 yield bad fruit, neither a corrupt tree yield good fruit. ¹⁹ Every
 dendron me poioun karpon kalon, ekkoptetai kai eis pur balletai.
 tree not yielding good fruit, will be cut down and thrown into the fire.
 Arage apo ton karpon auton epignosesthe autous.

²⁰ Therefore by their fruits you all will know them.

Ou pas o legon moi, Kurie, Kurie, eiseleusetai eis ten basileian
²¹ Not all they that say to me, Lord, Lord, will enter into the kingdom
 ton ouranon: all o poion to thelema tou Patros mou tou
 of heaven: rather the one that does the commands of Father of me which
 en ouranois. Polloi erousi moi en ekeine te emera, Kurie, Kurie, ou to so
 is in heaven. ²² Many will say to me in that day, Lord, Lord, have we not
 onomati proepheusamen? kai to so onomati daimonia exebalomen? kai to
 in your name prophesied? and in your name demons outcast? and in
 so onomati dunameis pollas epoiesamen? Kai tote omologeso autois,
 your name have done many miracles? ²³ And then will I profess to them,
 Oti oudepote egnon umas: Apochoreite ap emou, oi ergazomenoi ten
 Yet never knew I you: Depart you all from me, who work for
 anomian.
 sinuousness.

Pas oun ostis akouei mou tous logous toutous, kai poiei autous,
²⁴ All therefore whosoever hears these my words, and does them,
 omoios auton andri phronimo ostis okodomese ten oikian autou epi Ten
 I will liken that one to a wise person which built their house upon The
 Petran: kai katebe e broche, kai elthon oi potamoi, kai epneusan oi
 Rock: ²⁵ and down came the rain, and came the floods, and blew the
 anemoi, kai prosepeson te oikia ekeine, kai ouk epese tethmelioto gar
 winds, and rushed against that house, thereat it fell not for it was founded
 epi Ten Petran. Kai pas o akouon mou tous logous toutous, kai me poion
 on The Rock. ²⁶ And everyone who hears these my words, and does not
 autous, omoiothesetai andri moro, ostis okodomese ten oikian autou epi
 them, will be likened to a foolish person which built their house upon
 ten ammon: kai katebe e broche, kai elthon oi potamoi, kai epneusan oi
 the sand: ²⁷ and down came the rain, and came the floods, and blew the

anemoi, kai prosekopsan te oikia ekeine, kai epese, kai en e ptosis autes **winds, and hurled against that house, thereat it fell, and the falling of it** megale. Kai egeneto ote sunetelesen o lesous tous logous toutous, **was great.** ²⁸ And came about when finished lesous these sayings, exeplessonto oi okloi epi te didache autou, en gar were astonished the crowds over the teaching of him, for he clearly didaskon autous os exousian echon, kai ouch os oi grammateis. taught them as one having power, and not as the teachers.

CHAPTER 8

Katabanti de auto apo tou orous, ekolouthesan auto

¹ Having come down thereupon he from the mount, followed him okloi polloi. Kai idou lepros elthon, prosekunei auto legon, great crowds. ² And here a leper having come, worshipped him saying, Kurie, ean theles, dunasai me katharisai. Kai ekteinas ten cheira, Lord, if you will, you are able me to cleanse. ³ And stretching the hand, epsato autou o lesous, legon, thelo, katharistheti, kai eutheos lesous touched him, saying, **I will, be cleansed,** and at once ekatharisthe autou e lepra. Kai legei auto o lesous, Ora medeni eipes, alla was cleansed his leprosy. ⁴ And lesous says to him, **See you tell no one, but** upage seauton deixon to ierei, kai prosenegke to doron o prosetaxe Moses, **go show yourself to the priest, and offer the gift which foreordered Moses,** eis martyrion autois. **in witnessing to them.**

Eiselthonti de auto eis Kapernaoum, proselthen auto

⁵ Having entered now him into Capernaum, came near to him ekatontarchos, parakalon auton kai legon, Kurie, o pais mou bebletai en a centurion, pleading him ⁶ and saying, Lord, my young man lies in te oikia paralytikos, deinos basanizomenos. Kai legei auto o lesous, Ego the house with paralysis, ill being tormented. ⁷ And lesous says to him, **I** elthon therapeuso auton. Kai apokritheis, o ekatontarchos ephe, Kurie, ouk **will come heal him.** ⁸ But answering, the centurion said, Lord, not eimi ikanos ina mou upo ten stegen eiselthes, alla monon eipe, am I worthy that under my roof you would enter in, but only told,

logo kai iathesetai o pais mou. kai Gar ego anthropos eimi by reason of this will be healed my young man. ⁹ For I also am a man upo exousian, echon up emauton startiotas, kai lego touto: Poreutheti, kai founded in power, having soldiers under me, and I say to one: Go, and poreuetai; kai allo, Erchou, kai erchetai; kai to doulo mou, Poeson touto, he goes; and to another, Come, and he comes; and to my servant, Do this, kai poiei. Akousas de, o lesous ethaumase kai eipe tois and he does. ¹⁰ Hearing thereupon, lesous marveled and said to them akolouthousin, Amen lego umin, Oude en to Israel tosauten pistin euron. following, **Truly I say to you, Not yet in this Israel such faith have I found.** Lego de umin, oti polloi apo anatolon kai dusmon exousi, kai **¹¹ I say therefore to you, that many from the east and west will come, and** anaklithesontai meta Abraam kai Isaak kai Iakob, en te basileia ton **will rest with Abraham and Isaac and Iacob, in the kingdom of** ouranon: oi de ui oi tes basileias ekblethesontai eis to **heaven: ¹² and the sons which in the kingdom will be thrown out into the** skotos to exoteron, ekei estai o klauthmos kai o brugmos ton odonton. Kai **outer darkness, there will be weeping and gnashing of teeth.** ¹³ Then eipen o lesous to ekatontarche, Upage, kai os episteusas, genetheto soi. said lesous to the centurion, **Go, and as you believed, be it to you.** Kai iathe o pais autou en te ora ekeine.

And was healed his young man in that selfsame hour.

Kai elthon o lesous eis ten oikian Petrou, eide ten pentheran autou

¹⁴ And having come lesous into Peter's house, he saw his wife's mother beblemenen kai puresousan, kai epsato tes cheiros autes, kai apheken laid and sick with fever, ¹⁵ and he touched her hand, thereupon left auten o puretos, kai egerthe kai diekonei auto. her the fever, and she arose and accommodated them.

opsias De genomenes, prosenegkan auto

¹⁶ When the evening had come, they brought to him daimonizomenous pollous: kai exebale ta pneumata logo, kai pantas tous many demon-possessed: and he expelled the spirits due, and all them kakos echontas etherapeusen, opos plerothe to rethen dia Esaïou tou having ills he healed, ¹⁷ to fulfill that spoken by Isaiah the prophetou, legontos, Autos tas astheneias emon elabe, kai prophet, saying, **He took of us whatever ailments, and**

tas nosous ebastasen.

bore whatever diseases.

idon De o lesous pollous oklous peri auton, ekeleusen apelthein

¹⁸ When lesous saw great crowds around him, he commanded to depart eis to peran. Kai proselthon eis grammateus eipen auto,

towards the other side. ¹⁹ And came forward a teacher that said to him,

Didaskale, akoloutheso soi opou ean aperche. Kai legei auto o lesous,

Master, I will follow you to wheresoever you go. ²⁰ And lesous says to him,

Ai alopekes pholeous echousi, kai ta peteina tou ouranou kataskenoseis,

The foxes have holes, and the birds of the air nests,

o De Uios tou anthropou ouk echei pou ten kephalen kline.

But the Son of man has no where so much as his head to lay.

eteros De ton matheton autou eipen auto, Kurie, epitrepson moi proton

²¹ Then another of his disciples said to him, Lord, allow me first

apelthein kai thapsai ton patera mou. o De lesous eipen auto, Akolouthei

to depart and bury my father. ²² But lesous said to him, Follow

moi, kai aphes tous nekrous thapsai tous eauton nekrous. Kai embanti auto

me, and let the dead bury their own dead. ²³ And he entered

eis to ploion, ekolouthesan auto oi mathetai autou. Kai idou seismos megas

into the boat, and followed him his diciples. ²⁴ And here a great tempest

egeneto en te thalasse, oste to ploion kaluptesthai upo ton kumaton

arose in the sea, so that the boat was covered by the waves,

autos de ekatheude. Kai proselthontes oi mathetai egeiran auton legontes,

but he slept. ²⁵ So came near his disciples and awoke him saying,

Kurie, soson emas, apollumetha. Kai legei autois, Ti deiloi este,

Lord, save us, we perish. ²⁶ And he says to them, Why are you all fearful,

oligopistoi? Tote egertheis, epetimese tois anemois kai te thalasse, kai

little-faiths? Then he arose, and scolded the winds and the sea, and

egeneto galena megale. oi De anthropoid ethaumasas legontes,

there was a great calm. ²⁷ Thereupon the men marveled saying,

Potapos estin outos, oti kai oi anemoi kai e thalassa upakouousin auto?

Who can this be, that even the winds and the sea obey him?

Kai elthonti auto eis to peran, eis ten choran ton

²⁸ And when he did come to the other side, into the country of

Gadarenon, upentesan auto duo daimonizomenoi ek ton mnemeion

Gadarenon, met him a doubly demon-possessed out of the tombs

exerchomenoi, chalepoi lian, oste me ischuein tina parelthein dia tes

coming forward, very hostile, so that not was able any to pass by

odou ekeines. Kai idou ekraخان legontes, Ti emin? kai soi lesou

that way. ²⁹ And here they cried out saying, What to us? and you lesous

Uie tou Theou, elthes ode pro kairou basanisaï emas? en De

Son from God, come you here before the time to torment us? ³⁰ And was

makran ap auton ageln choiron pollon boskomene. oi De

at a distance from them a herd of many pigs feeding. ³¹ Thereupon the

daimones parekaloun auton legontes, Ei ekballeis emas, epitrepson emin

demons pleaded him saying, If you expel us, allow us

apelthein eis ten agelen ton choiron. Kaieipen autois, Upagete. oi De

to be sent into the herd of pigs. ³² And he said to them, Go. And who

exelthontes, apelthon eis ten agelen ton choiron. Kai idou ormesa pasa e

coming out, went away into the herd of pigs. And here in a blast all the

agele ton choiron kata tou kremnou eis ten thalassan, kai apethanon en

herd of pigs went headlong into the sea, and died in

tois udasin. oi De boskontes ephugon kai apelthontes eis ten

the waters. ³³ Then the herdmen rushed away and having come into the

polin, apeggeilan panta, kai ta ton daimonizomenon. Kai idou pasa e

city, told all things, and what of the demon-possessed. ³⁴ And here all the

polis exelthen eis sunantesin to lesou. Kai idontes auton, parekalesan opos

city went out to meet that lesous. And seeing him, they pleaded that

metabe apo ton opion auton.

he pass from their coasts.

CHAPTER 9

Kai embas eis to ploion, dieperase kai elthen eis ten idian polin.

¹ Then entering into a boat, he passed over and came into his own city.

Kai idou, prosepheron auto paralytikon epi klines beblemenon. Kai

² And here, they brought to him a paralysis one lying upon a bed. And

idon o lesous ten pistin auton, eipe to paralytiko,

which lesous seeing the faith of them, said to whom had the paralysis,

Tharsei teknon, apheontai soi ai amartiai sou. Kai idou tines ton

Have trust son, to you be forgiven your sins. ³ Then here certain of the

grammateon eipon en eautois, Outos blasphemei. Kai idon o lesous teachers said within themselves, This blasphemes. ⁴ And he lesous seeing tas enthumeseis auton, eipen, ina Ti umeis enthumeisthe ponera en tais their thoughts, he said, **What for think all you that evil in kardiais umon? ti Gar estin eukopoteran eipein, Apheontai sou ai amartiai, your hearts?** ⁵ **For which stands less difficult to say, Forgiven be your sins, e eipein, Egeire kai peripatei? ina De eidete oti exousian echei o or to say, Raise and walk?** ⁶ **But that you all may know that power has the Uios tou anthropou epi tes ges aphienai amartias, tote legei to paralytiko, Son of man on the earth to forgive sins,** then he says to the paralysis, Egertheis, aron sou ten klinen kai upage eis ton oikon sou. Kai egertheis, **Rise up, take of your bed and go onto your house.** ⁷ Thereupon rising up, apelthen eis ton oikon autou. idontes De, oi okloi ethaumasas he departed onto his house. ⁸ And having seen, the crowds were in awe kai edoxasan ton Theon ton donta exousian toiauten tois anthropois. and glorified God which gave such power to mankind.

Kai paragon o lesous ekeithen, eiden anthropon kathemenon epi to ⁹ And passing by lesous from thereat, he saw a man sitting in telonion, Matthaion legomenon, kai legei auto, Akolouthei moi. Kai a taxbooth, named Matthew, and said to him, **Follow me.** Then anastas ekolouthesen auto. Kai egeneto, autou anakeimenou en standing up he followed him. ¹⁰ And it came to pass, he was reclining in te oikia, kai idou polloi telonai kai amartoloi elthontes sunanekeinto the house, also here many worldly ones and immoral ones came reclining to lesous kai tois mathetais autou. Kai idontes oi pharisaioi, eipon tois with lesous and his disciples. ¹¹ When saw the pharisees, said they to mathetais autou, dia Ti meta ton telonon kai amartolon esthieis o his disciples, Why thereby with the worldly and the immoral eats he Didaskalos umon? o De lesous akousas, eipen autois, Ou chreian echousin oi your Master? ¹² When lesous heard, he said, **No need have the ischuontes iatrou, all oi kakos echontes, poreuthentes de mathete ti estin: well of the physician, but the ill has,** ¹³ **but departing learn what stands: Eleon thelo, kai ou thusian. ou Gar elthon kalesai dikaious, all Pity I desire, and not sacrifice. For not I come to call the righteous, but amartolous eis metanoian. the sinuous to repentance.**

Tote proserchontai auto oi mathetai Ioannou legontes, dia Ti emeis kai ¹⁴ Then came to him the disciples of Iohann saying, Why that we and oi pharisaioi nesteuomen polla, oi de mathetai sou ou nesteuousi? Kai the pharisees fast often, but your disciples fast not? ¹⁵ And eipen autois o lesous, Me dunantai oi ui oi tou numphonos penthein ef lesous said to them, **Can indeed the bridegroom's own children mourn if oson met auton estin o numphios? eleusontai De emera i otan as long as be with them the bridegroom? But will come the time when aparthe ap auton o numphios, kai tote nesteuousin. Oudeis de epiballei will be taken from them the bridegroom, and then will they fast.** ¹⁶ **No one de epiballei epiblema rakous agnaphou epi imatio palaio: airei gar to thus puts a piece of stiff cloth into an old garment: for takes away then pleroma autou apo tou imatiou, kai cheiron schism ginetai. Oude of its fullness off the garment, and a worse tear is made.** ¹⁷ **Neither ballousin onion neon eis askous palaious, ei de mege regnuntai oi askoi kai do they put new wine into old vessels, else the vessels break and o oinos ekcheitai, kai oi askoi apolountai: alla ballousin onion neon eis the wine run out, and the vessels be destroyed: but they put new wine into askous kainous, kai sunterountai. new vessels, so are preserved together.**

Tauta autou lalountos autois, idou archon eis prosekuneis auto, ¹⁸ While he spoke to them, here a certain prince worshipped him, legon, oti E thugater mou arti eteleutesen, alla elthon epithe ten saying, Lord though my daughter is now dead, but come put of cheira sou ep auten, kai zesetai. Kai egertheis o lesous, ekolouthesen your hand on her, and she will live. ¹⁹ And rising up lesous, they followed auto kai oi mathetai autou. Kai idou, gyne aimorroousa dodeka him and his disciples. ²⁰ And here, a woman having a hemorrhage twelve ete, proselthousa opisthen epsato tou kraspedou tou imatiou autou: years, came behind touching the bottom corner of his shawl: elege gar en eaute, Ean monon apsomai tou imatiou autou ²¹ for she said within herself, If only I touch the clothing of him othesomai. o De lesous epistropheis kai idon auten eipe, I will be healed. ²² Then lesous turning around and seeing her said, tharsei, Thugater, e pistis sou sesoke se: kai esothe e **Daughter, have trust, your faith has made you well:** and was healed the

gyne apo tes oras ekeines. Kai elthon o Iesous eis ten oikian tou archontos, woman in that hour. ²³ Now came Iesous into the house of the prince, kai idon tous autetas kai oklon thoruboumenon, legei autois, and saw the flute dirgists and the crowd making noise, ²⁴ he said, Anachoreite, ou gar apethane to korasion, alla katheudei. Kai kategelon **Go you away, not is for dead the maid, but sleeps.** At that they scoffed autou. ote De exeblethe o oklos, eiselthon ekratese tes cheiros him. ²⁵ And when were put out the folks, he went in and took up the hand autes, kai egerthe to korasion. Kai exelthen e pheme aute eis olen ten gen of her, and arose the maid. ²⁶ And went out this fame into all that land ekeinen. therefrom.

Kai paragonti ekeithen to Iesous, ekolouthesan auto duo tuphloi ²⁷ And after which gone therefrom Iesous, followed him two blind ones krazontes kai legontes, Eleeson emas, Uie David. elthonti De crying out and pleading, Some mercy to us, Son of David. ²⁸ And coming he eis ten oikian, proselthon auto oi tuphloi, kai legei autois into the house, came forward the blind ones to him, and said to them o Iesous, Pisteuete oti dunamai touto poiesai? Legousin auto, Nai Iesous, **Believe you all that I am able this to do?** They say to him, Yea Kurie. Tote epsato ton ophthalmion auton, legon, Kata ten pistin umon Lord. ²⁹ Then he touched the eyes of them, saying, **By the faith of you** genetheto umin. Kai aneochthesan auton oi ophthalmioi, kai enebrimesato **let it be to you.** ³⁰ Thereupon were opened their eyes, and strictly warned autois o Iesous, legon, Orate, medeis ginosketo. oi De exelthontes them Iesous, saying, **See you, not any one know it.** ³¹ But they went out diephemisan auton en ole te ge ekeine. publishing his fame in all that land therefrom.

auton De exerchomenon, idou, prosenegkan auto ³² Afterward when they were gone out, here, they brought to him anthropon kopon daimonizomenon. Kai eklethentos tou daimoniou, a voiceless man demon-possessed. ³³ And when casted out the demon, elalesen o kopos: kai ethaumasαν oi okloi, legontes, Oudepote ephane spoke the voiceless: then marveled the crowds, saying, Never was seen outos en to Israel. oi De pharisaioi elegon, En to archonti ton daimonion thus in Israel. ³⁴ But the pharisees said, Through the prince of demons

ekballei ta daimonia. Kai periegen o Iesous tas poleis he casts out demons. ³⁵ Thus went around Iesous to the cities pasas kai tas komas, didaskon en tais synagogais auton kai all throughout and to the towns, teaching in their synagogues and kerusson to euaggelion tes basileias, kai pherapeuon pasan noson preaching the gospel of the kingdom, and healing all whatsoever disease kai pasan malakian en to lao. and all whatsoever sickness among the people.

idon De tous oklous, esplagchnisthe peri auton, oti esan

³⁶ And seeing the crowds, he had mercy on them, because they were eskulmenoi kai errimmenoi osei probata me echonta poimena. Tote legei troubled and uncared for as sheep not having a shepherd. ³⁷ Then said he tois mathetais autou, o Men pherismos polus, oi de ergatai oligoi. to his disciples, **Truly the harvest great, but the workers few.** deethete Oun tou Kuriou tou pherismou, opos ekbale

³⁸ Therefore pray you all the Lord of the harvest, that he send forward ergatas eis ton pherismon autou. **workers into his harvest.**

CHAPTER 10

Kai proskalesamenos tous dodeka mathetas autou, edoken autois

¹ And having called together the twelve disciples of his, he gave them exousian pneumatōn akathartōn, oste ekballein auta, kai therapeuein power over spirits unclean, so to cast out them, and to heal pasan noson kai pasan malakian. ton De dodeka apostolon ta onomata esti every disease and every sickness. ² And the twelve apostles names being tauta: protos Simon o legomenos Petros, kai Andreas o adelphos autou, these: first Simon who is called Peter, and Andrew his brother, Iakobos o tou Zebedaiou, kai Ioannes o adelphos autou, Philippos, kai Iacob who is from Zebedee, and Iohn his brother, ³ Philip, and Bartholomaios, Thomas, and Matthaios o telones, Iakobos o tou Bartholomew, Thomas, and Matthew the tax-collector, Iacob who is from Alphaïou, kai Lebbaïos o epikletheis Thaddaios, Simon o Cananites, kai Alpheus, and Lebbeus surnamed Thaddeus, ⁴ Simon of Canaan, and

loudas Iskariotes o kai paradous auton. Toutous tous dodeka apesteilen o Iudas Iscariot who also betrayed him. ⁵ These twelve sent Iesus, parageilas autois legon, Eis odon ethnon me apelthete, Iesus, having commanded them saying, **Into way of the heathens go not, kai eis polin Samareiton me eiselthete. Poreuesthe de mallon pros ta and into a city of Samaritans enter not. ⁶ Go though instead to the probata ta apololota oikou Israel. Poreuomenoi de kerussete, legontes, sheep which fallen belonging to house of Israel. ⁷ Go and preach, saying, Oti eggiken e basileia ton ouranon. Asthenountas therapeuete, leprous That arrives the kingdom from the heavens. ⁸ Sick ones heal, lepers katharizete, daimonia ekballete: dorean Elabete, dorean dote. cleanse, demons cast out: Take free, give free.**

me Ktesesthe chruson, mede arguron, mede chalkon eis tas zonas

⁹ Take not gold, nor silver, nor money in the pouches umon. Me peran eis odon, mede duo kitonas mede upodemata, mede of you. ¹⁰ Nor satchel towards journey, neither two tunics nor sandals, nor pabdous: axios gar o ergates tes trophes autou estin. Eis en d a cane: for the workman stands deserving whatever his vitals. ¹¹ Into an polin e komen eiselthete, exetasate tis en aute axios esti, kakei whatever city or town you all will come, ask who in it is worthy, and there meinate eos an exelthete. eiserchomenoi De eis ten oikian, aspasasthe stay till you all go therefrom. ¹² And when you all come into a house, greet auten. Kai ean men e e oikia axia, eltheto e eirene umon them. ¹³ And if indeed be the household worthy, will come your peace ep auten: ean de me e axia, e eirene umon pros umas epistratheto. upon it: if though it not worthy, then your peace to you will return again. Kai os ean me dexetai umas, mede akouse tous logous umon, ¹⁴ And whoever will not receive you, nor will hear your preaching, exerchomenoi tes oikias e tes poleos ekeines, ektinaxate ton when you all depart from that house or that city therefrom, shake off the koniorton ton podon umon. Amen lego umin, Anektoteron estai dust from your feet. ¹⁵ Truly I say to you, More bearable will be it ge Sodomon kai Gomorron en emera Kriseos, e te polei ekeine. the land of Sodom and of Amorah on day of Judgment, than for that city. Idou, ego apostello umas os probata en meso lukon. Ginesthe ¹⁶ Here, I send forward you as sheep in among wolves. Be you all

oun phronimoi os oi opheis, kai akeraioi os ai peristerai. Prosechete de apo therefore shrewd as serpents, and faultless as doves. ¹⁷ Beware therefore ton anthropon, paradousi gar umas eis sunedria, kai en tais synagogais of persons, for they will betray you to councils, and in the synagogues auton mastigosousin umas. Kai epi egemonas de kai basileis of them they will scourge you. ¹⁸ And onto chiefs also and rulers achthesesthe eneken emou, eis martyrion autois, kai tois you all will be brought for my sake, in witnessing to them, and to the ethnesin. otan De paradidosin umas, me merimnesete tos e ti worldly. ¹⁹ But when they betray you, be not anxious how or what lalesete, dothesetai gar umin en ekeine te ora ti lalesete: you all may say, for it will be given you in that hour what you all may say: ou gar umeis este oi lalountes, alla to Pneuma tou Patros umon to ²⁰ for not to be you all who speak, but the Spirit of your Father which laloun en umin. paradosei De adelphos adelphon eis thanaton, kai speaks in you. ²¹ And will hand over the brother a brother to death, and pater teknon. kai epanastesontai tekna epi goneis, kai father a son. And will rise up children against parents, and thanatosousin autous. kai esesthe misoumenoi upo panton will so cause death of them: ²² and you all will be hated by all dia to Onoma mou, o de upomeinas eis telos, on account of the Name from me, but he that endures up to end, outos sothesetai. will be saved.

Otan de diokosin umas en te polei taute, pheugete

²³ When they persecute you in this city, rush eis ten allen. Amen lego umin, Ou me telesete tas poleis into into another. Truly I say to you, In no way will you all finish the cities tou Israel eos an elthe o Uios tou anthropou. Ouk esti mathetes uper ton of Israel before thereupon be come the Son for mankind. ²⁴ Not is mathetes uper ton Didaskalon, oude doulos uper ton Kurion autou. Arketon the disciple above the Master, nor the servant above his Lord. ²⁵ Enough to mathete ina genetai os o Didaskalos autou, kai o doulos os that the disciple the person be as one's Master, and the servant as o Kurios autou. Ei ton oikoDespoten beelzeboul kalesan, poso one's Lord. If the Lord of the house beelzeboul they called, how much

mallon tous oikiakous autou?

more them of one's household?

Me oun phobethete autous. ouden Gar esti kekalummenon o ouk

²⁶ Not therefore fear you them. For nothing is hid that will not
apokaluphthesetai, kai krupton, o ou gnosthesetai. O lego umin en te
be revealed, and secret, that will not be known. ²⁷ What I tell you in
scotia, eipate en to photi. Kai o eis to ous akouete,
darkness, speak you all in the light. And what in the ear you all hear,
keruxate epi ton domaton. Kai me phobethete apo ton apokteinonton to
preach on the housetops. ²⁸ And not fear you of them which slay the
soma, ten de psychen me dunamenon apokteinai. phobethete De mallon
body, and the mind not be able to slay. But rather respect
ton dunamenon kai ten psychen kai to soma apolesai en gehnne.
him which is able both the mind and the body to destroy in hell.
Ouchi duo strouthia assariou poleitai, kai en ex auton ou peseitai
²⁹ Are not two sparrows for a halfpenny sold, yet one of them will not fall
epi ten gen aneu tou Patros umon? umon de Kai ai triches tes kephales
on the ground without your Father? ³⁰ Even the hairs of your head
pasai epithmemenai eisi. me Oun phobethete:
are all numbered. ³¹ Therefore not fear you all:
pollon strouthion diapherete umeis.
better than many sparrows are you all.

Pas oun ostis omologesei en emoi emprosthen ton anthropon,

³² Whosoever therefore will knowledge me in front of persons,
omologeso kago en auto emprosthen tou Patros mou tou en ouranois.
I also will knowledge that one to the Father of me who's in heaven.
ostis D an arnesetai me emprosthen ton anthropon,

³³ But whosoever will reject me in front of persons,
arnesomai auton kago emprosthen tou Patros mou tou en ouranois.
I also will reject that one in front of the Father of me who's in heaven.
me Nomisete oti elthon balein eirenen epi ten gen. ouk Elthon

³⁴ Think not that I am come to send peace into the earth. I came not
balein eirenen, alla machairan. elthon Gar dichasia anthropon kata
to send peace, but a sword. ³⁵ For I am come to separate a man against
tou patros autou, kai thugatera kata tes metros autes, kai numphen kata
his father, and the daughter against her mother, and the wife against

tes pentheras autes: Kai echthroi tou anthropou, oi

her husband's mother: ³⁶ And enemies of a person, they
oikiakoi autou. O philon patera e metera uper eme, ouk
of one's own household. ³⁷ One that loves father or mother over me, not
esti mou axios. Kai o philon uion e thugatera uper eme, ouk
worthy to be mine. And one that loves son or daughter over me, not
esti mou axios. Kai os ou lambanei ton stauron autou kai akolouthei opiso
worthy to be mine. ³⁸ And one that takes not their cross and follows after
mou, ouk esti mou axios. O euron ten psyche autou, apolesei auten: kai
me, not worthy to be mine. ³⁹ One that finds their life, will lose it: and
o apolesas ten psyche autou eneken emou, euresei auten.
one that loses their life on account of me, will find it.

O dechomenos umas, eme dechetai; kai o eme dechomenos,

⁴⁰ One that receives you, receives me; and one that receives me,
dechetai ton aposteilanta me: O dechomenos propheten eis
receives him that sent me: ⁴¹ One that receives a prophet in
onoma prophetou, misthon prophetou lepsetai. Kai o dechomenos
a prophet's name, will receive a prophet's reward. And one that receives
dikaion eis onoma dikaiou, misthon dikaiou lepsetai.
a holy one in a holy one's name, will receive the reward of a holy one.
Kai os ean potise ena ton mikron touton poterion psuchrou monon,
⁴² And whoever gives to the least one of these a cup of cold drink only,
eis onoma mathetou: Amen lego umin, ou me apolese ton
in the name of a disciple: Truly I say to you, that one will not lose
misthon autou.
his reward.

CHAPTER 11

Kai egeneto ote etelesen o Iesus diatasson tois

¹ And it came to pass when finished Iesus commanding the
dodeka mathetais autou, metebe ekeithen tou didaskein kai kersusein en
twelve disciples of his, he departed therefrom to teach and to preach in
tais polesin auton. o De Iohannes akousas en to desmoterio ta erga tou
their cities. ² When Iohann heard in the prison the works of

Christou, pempas duo ton matheton autou, eipen auto, su Ei Christ, sent he two of his disciples, ³ saying to him, Are you to be o erchomenos, e eteron prosdokomen? Kai apokritheis o lesous eipen who is to come, or look we for another? ⁴ And answering lesous said autois, Poreuthentes apageilate loanne a akouete kai blepete: to them, **Go testify to Iohann what you all have heard and seen:** Tuphloi anablepousi, kai koloi peripatousi, leproi katharizontai, kai kophoi ⁵ **The blind see, the cripples walk, the lepers are cleansed, the deaf akouousi, nekroi egeirontai, kai ptochoi Euaggelizontai. Kai makarios hear, the dead rise again, and the poor are given the Gospel. ⁶ And blessed estin os ean me skandalisthe en emoi. is whoever is not ashamed at me.**

touton De poreuomenon, erxato o lesous legein tois oklois peri ⁷ And as they departed, began lesous to speak to the people of Ioannou, Ti exelthete eis ten eremon theasasthai? kalamon upo Iohann, **What for went you all out into the wilderness to see? a reed by anemou saleuomenon? alla ti exelthete idein? anthropon en malakois wind being shaken? ⁸ or what for went you all out to see? a man in soft imatiois emphiesmenon? Idou, oi ta malaka phorountes, en tois oikois ton robing clothed? Here, they that wear the soft, inside the houses of the basileon eisin. Alla ti exelthete idein? propheten? Nai lego kings are. ⁹ But what for went you all out to see? a prophet? Yea I say umin, kai perissoteron prophetou. Outos gar esti peri ou gegraptai, to you, and more then a prophet. ¹⁰ This indeed is of whom it is written, Idou, ego apostello ton aggelon mou pro prosopou sou, os kataskeuasei Here, I send my messenger ahead of your face, which will prepare ten odon sou emprosthen sou. Amen lego umin, ouk egegertai en gennetois your way ahead of you. ¹¹ Truly I say to you, not rose any born gynaikon meizon Ioannou tou baptistou. O de of a woman greater being Iohann the baptist. Whoever though mikroteros en te basileia ton ouranon meizon autou estin. Apo seen as lesser in the kingdom of heaven stands greater to him. ¹² From de ton emeron Ioannou tou baptistou eos arti, e basileia ton ouranon since the time of Iohann the baptist up to now, the kingdom from heaven biazetai, kai biastai arpazousin auten: pantes gar is mistreated, and them ungodly they ravage it: ¹³ for both whichever**

oi prophetai kai o nomos, eos Ioannou, proepheuteusan; kai ei **the prophets and the law, up till Iohann, they prophesied; ¹⁴ and if thelete dexasthai, autos estin Elias o mellon erchesthai. o echon ota you all will receive it, he is Elias who was to come. ¹⁵ Who has ears akouein, akoueto. to hear, let them hear.**

Tini de omoios ten genean tauten? omoia esti

¹⁶ **To what now will I liken to this generation? It's like being paidariois en agorais kathemenois kai prosphonousi tois etairois auton, kai children sitting at the markets who call aloud to their mates, ¹⁷ and legousin, aulesamen Umin, kai ouk orchesasthe. ethrenesamen Umin, say, To you we piped, and not have you all danced. To you we mourned, kai ouk ekopsasthe. Elthe gar Ioannes mete esthion mete and not did you all sorrow. ¹⁸ Came indeed Iohann neither eating nor pinon, kai legousi, Daimonion echei. Elthen o Uios tou anthropou drinking, and they say, A demon he has. ¹⁹ Came the Son of a human esthion kai pinon, kai legousin, Idou anthropos phagos kai oinopotes, eating and drinking, and they say, Hereon a glutton man and a wino, telonon philos kai amartolon: Kai edikaiothe, e an acquaintance to worldly ones and to sinners: Yet he has discretion, by sophia apo ton teknon autes. the wisdom in the children thereof.**

Tote erxato oneidizein tas poleis, en ais egenonto ai pleistai

²⁰ Then began he to convict the cities, in which he had done the most dunameis autou, oti ou metenoesan: Ouai soi Xorazin, ouai by power of his, because they mended not: ²¹ **Woe to you Korazin, woe soi Bethsaidan, oti ei en Tyre kai Sidony egenonto ai dunameis ai to you Bethsaidan, for if in Tyre and Sidony was done that by power that genomenai en umin, palai an en sakko kai spodo was shown in you, long ago in sackcloth and ashes metenoesan. Plen lego umin, Tyre and Sidoni they would have rightrenewed. ²² Nevertheless I say to you, Tyre and Sidon anektoteron estai en emera Kriseos, e umin. namely more bearable it will be at the day of Judgment, than for you. Kai su Capernaoum, e eos tou ouranou upsothes, eos adou ²³ And you Capernaum, which up to heaven you are lifted up, to hell**

katabibasthese, oti ei en Sodomis egenonto ai dunameis ai
 you will be cast down, for if in Sodom was done that by power that
 genomenai ev soi, emeinan an mechri tes semeron.
 was shown in you, they would have remained up to this day.
 Plen lego umin, oti ge Sodomon anektoteron estai
²⁴ Nevertheless I say to you, for the land of Sodom more bearable it will be
 en emera Kriseos, e soi.
 in the day of Judgment, than for you.

En ekeino to kairo apokritheis o Iesous eipen, Exomologoumai soi

²⁵ At that time answered Iesous and said, I praise you

Pater Kurie tou ouranou kai tes ges, oti apekrupsas tauta apo
 Father Lord of heaven and earth, because you have hid these things from
 sophon kai suneton, kai apekalupsas auta nepiois: nai
 the wise and prudent, and have revealed them to small ones: ²⁶ even so
 o Pater, oti outos egeneto eudokia emprosthen sou. Panta moi paredothe
 Father, for so it was pleasing by you. ²⁷ All things to me are administered
 upo tou Patros mou: kai oudeis epiginoskei ton Uion, ei me o Pater;
 by the Father of me: and no one knows the Son, except the Father;
 oude ton Patera tis epiginoskei, ei me o Uios, kai o ean
 nor does know anyone the Father, except the Son, and to whomever
 bouletai o Uios apokalupsai.
 will the Son reveal it.

Deute pros me pantes oi kopiontes kai pephortismenoi, kago anapauso

²⁸ Come up to me all who labor and are burdened, and I will renew
 umas. Arate ton zugon mou eph umas kai mathete ap emou, oti praos eimi
 you. ²⁹ Take my bonding upon you and learn of me, for I am mild
 kai tapeinos te kardia, kai euresete anapausin tais psychais umon: o gar
 and humble in heart, and you all will find rest to your lives: ³⁰ for
 zugos mou chrestos, kai to phortion mou elaphron estin.
 my bond pleases, and my burden is light.

CHAPTER 12

En ekeino to kairo eporeuthe o Iesous tois sabbasi dia ton sporimon. oi de

¹ At that time passed Iesous on the sabbath by the corn, and the

mathetai autou epeinasan, kai erxanto tillein stachuas kai esthiein.
 disciples of his they hungered, and began to pluck the ears and to eat.
 Oi de pharisaioi idontes, eipon auto, Idou, oi mathetai sou
² And when the pharisees saw, they said to him, Here, your disciples
 poiounsin o ouk exesti poiein en sabbato. O de eipen
 they do which not is allowed to do on the sabbath. ³ He thereupon said
 autois, Ouk anegnoute ti epoiese David, ote epeinase,
 to them, Not ever have you all read what David did, when he hungered,
 kai oi met autou? Pos eiselthen eis ton oikon tou Theou kai tous
 and also they with him? ⁴ How he entered into the house of God and the
 artous tes protheseos ephagen; ous ouk exon en auto phagein,
 loaves there for show he ate; of which not allowed was for him to eat,
 oude tois met autou, ei me tois iereusi monois. E ouk
 neither for them with him, but for those priests only. ⁵ Or not
 anegnoute en to nomo, oti tois sabbasin oi iereis en to
 ever have you all read in the law, that during sabbaths the priests in the
 iero to sabbaton bebelousi, kai anaitioi eisi? lego de
 temple disregard the sabbath, and blameless they are? ⁶ I say though
 umin, oti tou ierou meizon estin ode. Ei de
 to you, that before the temple one greater stands here. ⁷ If now
 egnokeite ti estin, Eleon thelo kai ou thusian, ouk
 you all knew what it means, Mercy I prefer and not sacrifice, never
 an katedikasate tous anaitious:
 would have you all misjudged the innocent:
 Kurios gar esti tou sabbatou O Uios tou anthropou.

⁸ The Son of man is Lord even of the sabbath.

Kai metabas ekeithen, elthen eis ten synagogen auton, kai idou,

⁹ And departing therefrom, he came into their synagogue, ¹⁰ and here,
 anthropos en ten cheira echon xeran. Kai eperotesan auton legontes,
 a man which his hand had withered. And they asked him saying,
 Ei exesti tois sabbasi therapeuein? ina kategoresosin autou.
 Are you all right on the sabbaths to heal? that they might accuse him.
 O de eipen autois, Tis estai ex umon anthropos os exei probation,
¹¹ He thus said to them, Which would it be of you persons who had sheep,
 en kai ean empese touto tois sabbasin eis bothunon, ouchi kratesei
 and one if fallen during the sabbaths into a ditch, will not you take hold

auto kai egerei? Poso oun diapherei anthropos probatou?

of it and lift up? ¹² How much more then is valued a person to sheep?

Oste exesti tois sabbasi kalos poiein. Tote legei to

Therefore it is all right on the sabbaths to do good. ¹³ Then he said to

anthropo, Ekteinon ten cheira sou: kai exeteive, kai

the man, Stretch forward your hand: and he stretched forward, and

apekatestathe ugies os e alle.

it was restored whole like the other.

Oi de pharisaioi sumboulion elabon kat autou exelthontes, opos

¹⁴ Then the pharisees went out and held a counsel against him, how
auton apolesosin. O de lesous gnous, anexoresen ekeithen, kai
him they might destroy. ¹⁵ When lesous knew, he departed therefrom, and
ekolouthesan auto okloi polloi, kai etherapeusen autous pantas, kai
followed him many people, and he healed them all, ¹⁶ and
epetimesen autois, ina me phaneron auton poiesosin: opos

he charged them, that they should uphold not to broadcast him: ¹⁷ to

plerothe to rethen dia Esaiau tou prophetou, legontos, Idou o pais mou on
fulfill that spoken by Isaiah the prophet, saying, ¹⁸ Here my servant whom

eretisa. o agapetos mou, eis on eudokesen e psyche mou. Theso

I have chosen, my beloved, in whom my life delights. I will impart

to Pneuma mou ep auton, kai krisin tois ethnesin apaggelei.

my Spirit upon him, and justice to the gentiles he will bring forward.

Ouk erisei, oude kraugasei, oude akousei tis en tais

¹⁹ Not will he argue, nor speak loud, neither will hear any in the

plateiais ten phonen autou. Kalamon syntetrimmenon ou kateaxe, kai

streets his voice. ²⁰ A reed which is weakened he will crush not, and

linon typhomenon ou sbesei, eos an ekbale eis nikos ten

flax smoking he will quench not, till he bring forward certain victory for

krisin: kai to onomati autou ethne elpiousi.

justice: ²¹ and in his name the nations will trust.

Tote prosenechthe auto daimonizomenos, tuphlos kai

²² Then was brought to him one being demon-possessed, blind and
kophos: kai etherapeusen auton, oste ton tuphlon kai kopon kai
voiceless: and he healed that one, so that the blind and voiceless indeed
lalein kai blepein. Kai existanto pantes oi okloi, kai elegon, Meti outos
spoke and saw. ²³ And were amazed all the people, and said, Would this

estin o uios Daid? Oi de pharisaioi akousantes eipon, Outos

be the son of David? ²⁴ But when the pharisees heard, they said, He thus

ouk ekballei ta daimonia, ei me en to beelzeboul archonti ton daimonion.

casts out not the demons, but by beelzeboul the leader of demons.

Eidos de o lesous tas enthumeseis auton eipen autois, Pasa basileia

²⁵ Knowing then lesous their thoughts, he said to them, Every kingdom

meristheisa kath eantes eremoutai. Kai pasa polis e oikia

divided against itself will become desolate. Likewise any city or house

meristheisa kath eantes, ou stathesetai: Kai ei o satanas ton satanan

divided against itself, will stand not: ²⁶ So if satan the same satan

ekbalei, ef eauton emeristhe, pos oun stathesetai e basileia autou?

cast out, against himself he is divided, how then will stand his kingdom?

Kai ei ego en beelzeboul ekballo ta daimonia, oi ui oi umon en

²⁷ Also if I by beelzeboul cast out the demons, they your children by

tini ekballousi? Dia touto autoi umon esontai kritai. Ei

from whom do they cast out? Therefore they will be your judges. ²⁸ If

de en Pneumati Theou ego ekballo ta daimonia, ara ephthasen ef umas

though by the Spirit of God I cast out the demons, then is come among you

e basileia tou Theou. E pos dunatai tis eiselthein eis ten oikian

the kingdom from God. ²⁹ Or else how can anyone enter into the house

tou Iskurou kai ta skeue autou diarpasai, ean me proton dese ton

of the strong one and their possessions take, except one first bind the

iskuron? kai tote ten oikian autou diarpasei. O me on met emou,

strong one? and then their house dispossess. ³⁰ Who that is not with me,

kat emou esti. Kai o me sunagon met emou, skorpizei: dia

is against me. And whoever not gathering with me, scatters abroad: ³¹ thus

touto lego umin, pasa amartia kai blasphemia aphethesetai tois anthropois,

this I say to you, all sin and profaning will be forgiven to humans,

e de tou pneumatos blasphemia ouk aphethesetai tois anthropois. Kai

but the spirit of desecration not will be forgiven to humans. ³² And

os an eipe logon kata tou Uiou tou anthropou, aphethesetai auto:

whosoever speaks a word against the Son of man, it will be forgiven them:

os d an eipe kata tou Pneumatos tou Agiou, ouk aphethesetai

but whosoever speaks a word against the Holy Ghost, not will be forgiven

auto, oute en to nun aioni, oute en to mellonti. E poiesate to

them, neither in this present age, nor in that to be. ³³ Either make the

dendron kalon kai ton karpon autou kalon, e poiesate to dendron sapron
 tree good and its fruit good, or make the tree rotten
 kai ton karpon autou sapron: ek gar tou karpou to dendron ginosketai.
 and its fruit rotten: for from the fruit the tree is known.
 Gennemata exidnon, pos dunasthe agatha lalein,
³⁴ You offspring of vipers, how can you all speak good things,
 poneroi ontes? Ek gar tou perisseumatos tes cardias to stoma
 when you are evil? Out of what is the fulness of the heart the mouth
 lalei. O agathos anthropos ek tou agathou thesaurou ekballei agatha.
 speaks. ³⁵ A good person out of good treasure brings forward good things.
 Kai o poneros anthropos ek tou ponerou thesaurou ekballei ponera. Lego
 And an evil person out of evil treasure brings forward evil things. ³⁶ I say
 de umin, oti pan rema argon o ean lalesosin oi anthropoi,
 thus to you, that every careless word whatever that humans have spoken,
 apodosousi peri autou logon en emera Kriseos: ek gar ton logon sou
 they will yield account of it at Judgment day: ³⁷ by indeed your words
 dikaiothese, kai ek ton logon sou katadikasthese.
 you will be justified, and by your words you will be denounced.
 Tote apekrithesan tines ton grammateon kai pharisaion, legontes,
³⁸ Then answered some of the scribes and pharisees, saying,
 Didaskale, thelomen apo sou semeion idein. O de apokritheis eipen autois,
 Teacher, we prefer from you a sign to see. ³⁹ He answering said to them,
 genea Ponera kai moichalis semeion epizetei, kai semeion ou
 An evil descendant and a wedlock breaker seeks a sign, but a sign not
 dothesetai aute, ei me to semeion Iona tou prophtou. Osper gar
 will be given to it, except the sign of Iona the prophet. ⁴⁰ Just as indeed
 en Ionas en te koilia tou ketous treis emeras kai treis nyktas, outos
 was Iona in the belly of the giant fish three days and three nights, so
 estai o Uios tou anthropou en te cardia tes ges treis emeras kai treis
 will be the Son of man in the heart of the earth three days and three
 nyktas. Andres, Nineuitai, anastesontai en te Krisei meta
 nights. ⁴¹ Men, the Ninevites, will rise in the Judgment with
 tes geneas tantes kai katakrinousin auten; oti metenoesan eis to
 this generation and they will condemn it; for they repented by the
 kerugma Iona: kai idou pleion Iona ode. Basilissa notou
 preaching of Iona; and see here a greater than Iona. ⁴² Queen of the south

egerthesetai en te Krisei meta tes geneas tantes kai katakrinei auten, oti
 will rise in the Judgment with this generation and will condemn it, for
 elthen ek ton peraton tes ges akousai ten sophian Solomonos: kai
 she came from the ends of the earth to hear the wisdom of Solomon: and
 idou pleion Solomonos ode. Otan de to akatharton pneuma exelthe
 see here a greater than Solomon. ⁴³ When after an unclean spirit goes out
 apo tou anthropou, dierchetai di anudron topon zetoun anapausin, kai
 of a person, it goes through dry places seeking rest, and
 ouch euriskei. Tote legei, Epistrepso eis ton oikon mou othen
 none does find. ⁴⁴ Then it says, I will return into my house from where
 exelthon. Kai elthon euriskei skolazonta, sesaromenon kai
 I came out. And arriving it finds vacant, that being swept clean and
 kekosmemenon. Tote poreuetai kai paralambanei meth eautou epta etera
 that being put in order. ⁴⁵ Then it goes and it takes with itself seven other
 pneumata ponerotera eautou, kai eiselthonta katoikei
 spirits being some worse to itself, and they will enter to mightily inhabit
 ekei, kai ginetai ta eschata tou anthropou ekeinou cheirona
 there, and becomes the last things of that person therefrom worse than
 ton proton: outos estai kai te genea taute, te ponera.
 the first: so it will be also to this generation, the worst.
 Eti de autou lalountos tois oklois, idou e meter kai oi adelphoi autou
⁴⁶ While thus he spoke to the people, here that mother and his brothers
 eistekeisan exo, zetountes auto lalesai. Eipe de tis auto, Idou
 stood outside, seeking to speak to him. ⁴⁷ Said therefore one to him, Here
 e meter sou kai oi adelphoi sou exo estekasi, zetountes soi lalesai.
 the mother of you and the brothers of you outside are standing, seeking
 soi lalesai. O de apokritheis eipe to eiponti auto,
 to speak to you. ⁴⁸ He thereupon answering said to who told that to him,
 Tis estin e meter mou? kai tines eisin oi adelphoi mou? Kai ekteinas ten
 Who is that mother of me? And who are my brothers? ⁴⁹ And extending
 cheira autou epi tous mathetas autou eipen, Idou e meter mou kai oi
 his hand toward his disciples he said, Here the mother of me and the
 adelphoi mou: Ostis gar an poiese to thelema tou Patros mou tou en
 brothers of me: ⁵⁰ Whoever truly does the will of the Father of me who's
 en ouranois, autos mou adelphos kai adelphe kai meter estin.
 in heaven, those my brother and sister and mother are.

CHAPTER 13

En de te emera ekeine exelthon o lesous apo tes oikias ekatheto para ten

¹ On the same day went lesous out of the house and sat down by the thalassan, kai synechthesan pros auton okloi polloi, oste auton eis to seaside, ² and were gathered to him many people, so that he into a ploion embanta kathesthai, kai pas o oklos epi ton aigialon eistekei. Kai boat went on it and sat, and all the people on the shore stood. ³ And elalesen autois polla en parabolais, legon, Idou, exelthen o he spoke to them many things in parables, saying, **Here, went out the speiron tou speirei.** Kai en to speirein auton, a men epese para ten odon, **sower to sow.** ⁴ And while that one sows, some indeed fell by the wayside, kai elthe ta peteina kai katephagen auta. Alla de epesen epi ta petrode, **and came the birds and ate them.** ⁵ Also some fell into the stony places, opou ouk eiche gen pollen, kai eutheos exaneteile dia to **where not was present much earth, and at once it sprung up because it** me echein bathos gen: eliou de anateilantos **had not deepness of earth:** ⁶ the sun thereupon rising over them ekaumatisthe, kai dia to me echein rizan, exeranthe. Alla de **scorched them, and because they had not root they dried up.** ⁷ Also some epesen epi tas akanthas, kai anebesan ai akanthai kai apepnixan auta. Alla **fell among the thorns, and grew up the thorns and smothered them.** ⁸ But de epesen epi ten gen ten kalen, kai edidou karpon: o **others fell into the ground which good, and brought forward fruit: some** men ekaton, o de exekonta, o de triakonta. O echon **indeed a hundredfold, some sixtyfold, some also thirtyfold.** ⁹ Whoever has ota akouein, akoueto. **ears to hear, that one should hear.**

Kai proselthontes oi mathetai eipon auto, Dia, ti

¹⁰ Then coming forward the disciples said to him, For what cause, why en parabolais laleis autois? O de apokritheis eipen autois, Oti in parables you speak to them? ¹¹ He thus answering said to them, **Because** umin dedotai gnonai ta musteria tes basileias ton ouranon, **to you it is given to know the mysteries of the kingdom of heaven,** ekeinois de ou dedotai. Ostis gar echei **though to ones beyond it is given not.** ¹² To one which that one has

dothesetai auto, kai perisseuthesetai. Ostis

it will be given that one, and that one will have abundance. From whoever de ouk echei, kai o echei arthesetai **though that one has not, even what that one has it will be taken away** ap autou. Dia touto en parabolais autois lalo: oti **from that one.** ¹³ Therefore thus in parables I speak to them: for blepontes, ou blepousi: kai akouontes, ouk akouousin, oude suniousi: **they seeing, see not: and they hearing, hear not, neither understand:** kai anapleroutai autois e propheteia Isaïou, e legousa, Akoe ¹⁴ **that be fulfilled by them the prophecy of Isaiah, he saying, With hearing** akousete, kai ou me sunete: kai blepontes **you all will hear, but not ever will you understand: and seeing** blepsete, kai ou me idete. **you all will see, but not ever will you perceive.** Epakunthe gar e cardia tou laou toutou, kai tois ¹⁵ **They have become dense what is the heart of the people, and with their** osi bareos ekousan, kai tous ophthalmous auton ekammusan: mepote idosi **ears heavy they hear, and their eyes they closed: else they see** tois ophthalmois, kai tois osin akousosi, kai te cardia **with their eyes, and with their ears they will hear, and with the heart** suniosi, kai epistrepsosi, kai iasomai autous. **they understand, and they will be converted, then I heal them.** Umon de makarioi oi ophthalmoi, oti blepousi: kai ta ota umon, oti ¹⁶ **Of you all though blessed your eyes, for they see: and your ears, for** akouei. Amen gar lego umin, oti polloi prophetai kai dikaioi **they hear.** ¹⁷ Truly thus I say to you, that many prophets and the righteous epethumesan idein a blepete, kai ouk eidon, kai akousai **they craved to see what you all have seen, and they seen not, and to hear** a akouete, kai ouk ekousan. **what you all hear, and they heard not.**

Umeis oun akousate ten parabolen tou speirontos: Pantos

¹⁸ You therefore hear all you the parable of the sower: ¹⁹ **Anyone** akouontos ton logon tes basileias kai me sunientos, erchetai o poneros kai **hearing the word of the kingdom and understands not, evil comes and** arpazei to esparmenon en te cardia autou, outos estin o **he will take that being sown in one's heart, this is it** para ten odon spareis: o de epi ta petrode spareis, outos estin o **sown by the waysides:** ²⁰ **that also sown over the stony places, this is one**

ton logon akouon kai euthus meta charas lambanon auton,
 who hears the word and at once with joy receives it,
 ouk echei de rizan en eauto, alla proskairos esti,
²¹ yet that one has not root in one's self, but is temporary,
 genomenes de thlipseos e diogmou dia ton logon,
 and when tribulation or persecution is gendered because of the word,
 euthus skandalizetai. O de eis tas akanthas spareis, outos estin o ton
 at once that one is fickle. ²² That also sown in the thorns, this is one who
 logon akouon, kai e merimna tou aionos toutou kai e apate tou ploutou
 hears the word, and the business of this world and the fallacy of riches
 sumprnigei ton logon, kai akarpos ginetai. O
 smother the word, thereupon it comes to be without fruit. ²³ Whoever
 de epi ten gen ten kalen spareis, outos estin o ton logon akouon kai
 though is sown into good ground, this is one who hears the word and
 sunion, os de karpophorei, kai poiei o men o
 understands, that thereupon brings forward fruit, with some makes a
 ekaton, o de exekonta, o de triakonta.
 hundredfold, truly another sixtyfold, and another thirtyfold.

Allen parabolen paretheken autois legon,

²⁴ Another parable put he forward to them saying,
 omoiothe e basileia ton ouranon anthropo speironti kalon sperma en
 the kingdom of heaven is like to a person which sowed good seed in
 to agro autou, en de to katheudein tous anthropous, elthen autou
 his field, ²⁵ while thereupon at the sleeping of the persons, came his
 o echthros kai espeire zizania ana meson tou sitou kai apelthen. Ote
 enemy which sowed darnel in among the wheat and went away. ²⁶ Then
 de eblastesen o chortos kai karpon epoiese, tote ephane kai
 when the sprouts which were growing produced fruit, then appeared also
 ta zizania. Proselthontes de oi douloi tou oikodespotou,
 the darnel. ²⁷ Came forward some of the servants to the mansion owner,
 eipon auto, Kurie ouchi kalon sperma espeiras en to so agro?
 saying to him, Lord did you not good seed have sown into your field?
 pothen oun echei zizania? O de ephe autois, echthros anthropos
 whereof then has it darnel? ²⁸ He said to them, an enemy
 touto epoiesen. Oi de douloi eipon auto, Theleis oun, apelthontes
 has done this. Then the servants said to him, Prefer you then, going out

sullexomen auta? O de ephe, Ou, mepote sullegontes ta zizania
 we gather them? ²⁹ He thus said, No, else gathering the darnel
 ekrizosete ama autois ton siton. Aphete sunauxanesthai, amphotera mechri
 you also uproot with them the wheat. ³⁰ Let both grow together, both until
 tou therismou, kai en kairo tou therismou ero tois theristais, Sullexate
 the reaping, and at time of the harvest I will say to the reapers, Gather
 proton ta zizania, kai desate auta eis desmas pros to katakausai auta; ton
 first the darnel and bind them into bunches for to burn them; of
 de siton sunagagete eis ten apotheken mou.
 the wheat gather into the barn of mine.

Allen parabolen paretheken autois legon,

³¹ Another parable put he forward to them saying,
 omoia estin e basileia ton ouranon kokko sinapeos on labon anthropos
 the kingdom of heaven is like to a grain of kale which a man taking
 espeiren en to agro autou, o mikroteron men esti panton ton spermaton,
 he sowed in his field, ³² which indeed is seen as lesser of all seeds,
 otan de auxethe meizon ton lachanon esti: kai ginetai dendron,
 when after it is grown it is larger than the herbs: and is made a tree,
 oste elthein ta peteina tou ouranou kai kataskenoun en tois kladois autou.
 so that the birds of the air come and shelter in the boughs thereof.

Allen parabolen elalesen autois, omoia estin e basileia ton ouranon

³³ Another parable said he to them, the kingdom of heaven is like to
 zume en labousa gyne enekrupsen eis aleourou sat atria, eos
 leaven which a woman taking she buried in three measures of meal, till
 ou ezumothē olon.
 wherein all be leavened.

Tauta panta elalesen o Iesous en parabolais tois oklois, kai

³⁴ These all what said he Iesous in parables to the people, and
 xoris paraboles ouk elalei autois, opos plerothe to
 without parables spoke he nothing to them, ³⁵ so that was fulfilled that
 pethen dia tou prophetou legontos, Anoixo en parabolais to stoma mou;
 spoken by the prophet saying, I will open my mouth in parables;
 ereuxomai kekrummena apo kataboles cosmou. Tote apheis
 I will utter things hidden from the making of the world. ³⁶ Then releasing
 tous okλους elthen eis ten oikian o Iesous. Kai proselthon auto
 the people Iesous went into the house. And came forward to him
 oi mathetai autou, legontes, Phrason emin ten parabolen ton zizanian tou
 his disciples, saying, Expound to us the parable of the darnel of the

agrou. O de apokritheis eipen autois, O speiron to kalon sperma estin o field. ³⁷ He then answering said to them, **He sowing the good seed is the Uios tou anthropou. O de agros estin o cosmos. To de kalon sperma, Son of man. ³⁸ Whereof the field stands for the world. And the good seed, outoi eisin oi uiOI tes basileias: ta de zizania eisin oi uiOI tou ponerou, these are the sons of the kingdom: but the darnel are the children of evil, o de echthros o speiras auta estin o diabolos. o De therismos ³⁹ and the enemy who sows them is the devil. The harvest sunteleia tou aionos estin: oi de theristai aggeloi eisin. Osper oun means completion of the age: and the reapers are angels. ⁴⁰ For truly such sullegetai ta zizania kai puri katakaietai: outos estai en te is gathered the darnel and they are burnt in fire: so it will be in the sunteleia tou aionos toutou. apostelei O Uios tou anthropou tous aggelous completion of this age. ⁴¹ The Son of man will send the angels autou, kai sullexousin ek tes basileias autou panta ta skandala, kai tous of his, and they will gather out of his realm all that ashames, and those poiountas ten anomian, kai balousin autous eis ten caminon tou puros, who support sin, ⁴² and they will throw them into the furnace of fire, ekei estai o klauthmos kai o brugmos ton odonton: Tote oi to there it will be their crying and their gnashing of teeth: ⁴³ Then dikaioi eklampsousin os o elios en te basileia tou the righteous they will shine radiantly as the sun in the kingdom of Patros auton. O echon ota akouein, akoueto. their Father. Whoever has ears to hear, let that one hear.**

Palin omoia estin e basileia ton ouranon thesauro kekrummeno en to

⁴⁴ Again the kingdom of heaven is like to treasure which was hid in the agro, on euron anthropos ekrupte: kai apo tes charas autou field, which a person finds and keeps secret: and for the joy thereof upagei kai panta osa echei, polei kai agorazei does go and all whatever so much as that one has, that one sells and buys ton agron ekeinon. the field which is there.

Palin omoia estin e basileia ton ouranon anthropo emporo zetounti

⁴⁵ Also the kingdom of heaven is like to a merchant that seeks kalous margaritas, euron de ena polutimon margariten, apelthon peprake good pearls, ⁴⁶ then finding one very precious pearl, went away and sold

panta osa eiche, kai egorasen auton.

all whatever so much as that one has, and bought it.

Palin omoia estin e basileia ton ouranon sagene bletheise eis ten

⁴⁷ Moreover the kingdom of heaven is like to a net thrown into the thalassan, kai ek pantos genous synagagouse: en, ote eplerothe, sea, which of all kinds gathers them together: ⁴⁸ which when it is full, anabibasantes, epi ton aigialon kai kathisantes sunelexan ta kala eis they draw up, and they sitting on the shore select the good into aggeia, ta de sapra exo ebalon. Outos estai en te sunteleia their vessels, but the bad they throw out. ⁴⁹ So it will be in the completion tou aionos. exeusontai Oi aggeloi kai aphorionsi tous ponerous, ek mesou of the age. The angels will go out and will sever the devious, from among ton dikaion, kai balousin autous eis ten caminon tou puros: the righteous, ⁵⁰ and they will throw them into the furnace of fire: ekei estai o klauthmos kai o brugmos ton odonton. to there it will be their crying and their gnashing of teeth.

legei autois o Iesous, Synekate tauta panta?

⁵¹ Iesous said to them, Have you all understood all these things?

Legousin auto, Nai Kurie. O de eipen autois, Dia touto

They said to him, Yes Lord. ⁵² He then said to them, **On account of such pas grammateus matheteutheis eis ten basileian ton ouranon omoios estin every ready scribe taught throughout the kingdom of heaven is like to anthropo oikodespote, ostis ekballei ek tou thesaurou autou kaina kai a house owner, who brings forward out of one's treasure new and palaia. old.**

Kai egeneto ote etelesen o Iesous tas parabolais tautas,

⁵³ And it came to be when Iesous had ended these parables, meteren ekeithen. Kai elthon eis ten patrida autou, he then passed from there. ⁵⁴ And entering into the country of his, edidasken autous en te synagoge auton, oste ekplettesthai autous kai he taught them in the their synagogue, so that they marveled and legein, Pothen touto e sophia aute, kai ai dunameis? Ouch said, From whereat to him this wisdom, and of how he by power? ouch outos Estin o tou tektonos uiOS? ouchi e meter autou legetai

⁵⁵ Stands not this the carpenter's son? is not his mother said to be

Mariam? kai oi adelphoi autou Iakobos kai Ioses kai Simon kai Ioudas? Kai Mariam? and his brothers Iacob and Ioses and Simon and Iudas? ⁵⁶ And ai adelphai autou, ouchi pasai pros emas eisi? Pothen oun touto his sisters, are not they all together with us? From whereat then to him tauta panta? Kai eskandalizonto en auto, O de such all this? ⁵⁷ And so they were disbelieving in him, Thereupon then Iesus eipen autois, Ouk esti Prophetes atimos, ei me en Iesus said to them, **A prophet is not without respect, except in te patridi autou kai en te oikia autou: Kai ouk epoiesen one's own country and in one's own house:** ⁵⁸ Thus he did not ekei dunameis pollas, dia ten apistian auton. much with miracles there, because of the unbelieving from them.

CHAPTER 14

En ekeino to kairo ekousen Erodes o tetrarches ten akouen Iesou, kai ¹ At that time Herod the tetrarch had heard the echoes about Iesus, ² and eipe tois paisin autou, Outos estin Ioannes o Baptistes, autos egerthe apo said to his young men, This is Iohann the Baptist, he is risen from ton nekron, kai dia touto ai dunameis energousin en auto. the dead, and so that is how with power works be that within him.

O gar Erodes kratesas ton Ioannen edesen auton kai etheto en

³ Whereof because Herod arrested Iohann and bound him and put into phulake dia Erodiada, ten gynaika Philippou tou adelphou autou. elege Gar prison because of Herodias, the wife of his brother Philip. ⁴ For said auto o Ioannes, Ouk exesti soi echein auten. Kai thelon Iohann to him, Not is all right for you coupling with her. ⁵ And so delighting auton apokteinai, ephobethe ton oklon, oti os propheten to slay him, except he had feared the crowd, because as a prophet auton eichon. Genesion de agomenon tou Epodou, orchesato they accepted him. ⁶ His birthday though being come for Herod, danced e thugater tes Erodiados en to meso kai erese to Erode. Othen the daughter Herodias in the middle which pleased Herod. ⁷ Therefore meth orkou omologesen aute dounai o ean aitesetai. with an oath he promised to her even to give what soever she will ask.

E de probibastheisa upo tes metros autes, Dos moi, phesin, ode epi ⁸ She thus being urged first by her mother, said, Give me here on pinaki ten kephalen Ioannou tou Baptistou. Kai elupethe o basileus a pan the head of Iohann the Baptist. ⁹ At that was sorrowful the king dia de tous orkous, kai tous synanakeimenous, because of the oath, and also for those was mindful which sat together, ekeleuse dothenai: kai pempsas, apekephalise ton he commanded that to be so given: ¹⁰ thus he sent, and he beheaded Ioannen en te psulake, kai enechthe e kephale autou epi pinaki kai edothe Iohann in the prison, ¹¹ and was brought his head on a pan and given to korasio, kai enegke te metri autes. Kai proselthontes to the girl, and she carried to her mother. ¹² Then came forward oi mathetai autou eran to soma, kai ethapsan auto, kai elthontes his disciples and took his body, and they had buried it, and they came apeggeilan to Iesou. and told Iesus.

Kai akousas o Iesus anexoresen ekeithen en polio eis

¹³ When having heard Iesus, he departed from there in a boat into eremon topon kat idian, kai akousantes oi okloi, a desert place beyond aside, and the crowds when they heard, ekolouthesan auto peze apo ton poleon. Kai exelthon o Iesus eide they followed him on foot from their cities. ¹⁴ And went out Iesus and saw polun oklon, kai esplagchnisthe ep autous kai etherapeuse tous arrostous a great people, and he had mercy on them and healed the sick auton. Opsias de genomenes, proselthon auto oi mathetai autou of them. ¹⁵ Evening now beginning, came forward to him his disciples legontes, Eremos estin o topos kai e ora ede parelthen apoluson tous saying, Desert is this place and the time now gone by, let go the oklous, ina apelthontes eis tas komas agorasosin eautois people, so that going away into the towns they will buy for themselves bromate. O de Iesus eipen autois, Ou chreian echousin their food. ¹⁶ At that then Iesus said to them, **No need they have apelthein, dote autois umeis phagein. Oi de to go away, give away to them you all something to eat.** ¹⁷ But thereupon legousin auto, Ouk echomen ode ei me pente artous kai duo they answered to him, Nothing we have here except five loaves and two

ichthuas. O de eipe, Pherte moi autous ode. Kai fish. ¹⁸ He then said, **You all bring them to me here.** ¹⁹ Then when keleusas tous oklous anaklithenai epi tous chortous, labon tous pente he commanded the people to sit on the grass, he took the five artous kai tous duo ichthuas, anablepsas eis ton ouranon eulogese, kai loaves and the two fish, he looked up into the heavens and blessed, then klasas edoke tois mathetais, tous artous oi de he broke and that gave to the disciples, of the loaves then took mathetai tois oklois. Kai ephagon pantes kai echortasthesan, the disciples to the people. ²⁰ After they all eaten and were filled full, kai eran to perisseuon ton klasmaton, dodeka cofinous plereis. then they took the remainder of broken morsels twelve baskets full. Oi de esthiontes esan andres osei pentakischilioi xoris gynaikon ²¹ And of they that eaten were men about five thousand besides women kai paidion. and childlings.

Kai eutheos enagkasen o Iesous tous mathetas autou embenai eis to

²² Thereafter at once Iesous urged his disciples to go up into a ploion, kai proagein auton eis to peran, eos ou apoluse tous boat, and go ahead of him onto the other side, while he sent away the oklous. Kai apolusas tous oklous, anebe eis to oros kat idian people. ²³ And having departed the people, he went up into a hill whereat idian proseuxasthai; opsias de genomenes, monos en ekei. To de alone to pray; evening now having come, alone he was there. ²⁴ And the ploion ede meson tes thalasses en basanizomenon upo ton kumaton, boat which now in the middle of the sea was tossed by the waves, en gar enantios anemos. Tetarte de psulake tes nuktos, since they were against the wind. ²⁵ In the fourth watch of the night, apelthe pros autous o Iesous peripaton epi tes thalasses. Kai idontes auton Iesous came out to them walking upon the sea. ²⁶ And they seeing him oi mathetai, epi ten thalassan peripatounta, etarachthesan, legontes, Oti of the disciples, on top of the sea walking, they were shaken, saying, That phantasma esti: kai apo tou phobou ekraxan. Eutheos de elalesen a ghost being: thus out of fear they cried. ²⁷ At once thereupon spoke autois o Iesous, legon, Tharseite, EGO EIMI, me phobeisthe. Apokritheis de he Iesous to them, and said, **Have trust, I AM, deny fear you all.**

Apokritheis de auto o Petros, eipe, Kurie, ei su ei, keleuson me ²⁸ Peter answered then to him, and said, Lord, if you are, command me pros se elthein epi ta udata. O de eipen, Elthe: kai to come to you over the waters. ²⁹ He thereupon voiced, **Come you:** and katabas apo tou ploiou o Petros, periepatesen epi ta udata Peter came down from the boat, and he walked on top of the water elthein pros ton Iesoun. Blepon de ton anemon iskuron, ephobethe, to come to Iesous. ³⁰ He seeing though the wind strong, he became afraid, kai archamenos katapontizesthai ekraxe legon, Kurie, soson me. Eutheos and beginning to sink he cried out saying, Lord, save me. ³¹ At once de o Iesous ekteinas ten cheira, epelabeto autou kai legei auto, then Iesous reached his hand, took hold of him and said to him, oligopiste Eis, ti edistasas? Kai embanton auton eis to **You of little faith, why have you doubted?** ³² Then went up they into the ploion, ekopasen o anemos. Oi de en to polio elthontes boat, and ceased the wind. ³³ Of them yet in the boat they came prosekunesan auto legontes, Alethos Theou Uios ei. and worshipped him and said, Truly you are God's Son. Kai diaperasantes elthon eis ten gen Gennesaret. Kai epignontes auton ³⁴ And when they passed over they came to the land of Gennesaret. Kai epignontes auton, oi andres tou topou ekeinou apesteilan eis olen ³⁵ And having knowledge of him, the men of that place they sent into all ten perichoron ekeinen, kai prosenegkan auto pantas tous kakos echontas. the country there, and brought to him all of the sick they had. Kai parekaloun auton ina monon apsontai tou kraspedou tou ³⁶ And they pleaded him that only they may touch the tail of imatiou autou: kai osoi epsanto, diesothesan. his wearment: and whoever touched, became healed.

CHAPTER 15

Tote proserchontai to Iesou oi apo Ierosoloumon grammateis kai

¹ Then came forward to Iesous they from Ierusalem of scribes and pharisaioi, legontes, Dia ti oi mathetai sou parabainousi ten pharisees, and said, ² Because of why your disciples would break the

paradosin ton presbuteron? ou gar niptontai tas cheiras auton, otan arton traditions of the elders? not seeing they wash their hands, when bread esthiosin. O de apokritheis eipen autois, Dia ti kai umeis they eat. ³ He then answered and said to them, **So why also are you all parabainete ten entolen tou Theou dia ten paradosin umon? O gar yet breaking the commandment of God by your traditions? ⁴ Of which as Theos eneteilato legon, Tima sou patera kai ten metera, kai o God has set one saying, Honor your father and mother, and whoever kakologon patera e metera thanato teleutato. Umeis de legete, maligns father or mother will be put to death. ⁵ You all though say, Os an eipe to patri e te metri, doron O ean ex emou Whoever says to one's father or mother, Whatever temple offerings by me ophetheles; kai ou me timese ton patera autou e ten you are made full; yet not at all has pleased that one's father or that metera autou: kai ekurosate ten entolen tou Theou dia one's mother: ⁶ thereupon you all ruled out the commandment of God by ten paradosin umon. Yprokritai, kalos proepheuse peri umon Esaias your traditions. ⁷ Hypocrites, well prophesied of you Isaiah legon, Eggizei moi o laos outos to stomati auton, kai tois saying, ⁸ Draws near to me this people with their mouths, and with their keilesi me tima, e de cardia auton porro apechei ap emou: lips honor me, but yet their heart is separated far from me: maten de sebontai me, didaskontes didaskalias ⁹ with distortings indeed they reverence me, they teach doctrines entalmata anthron. which are the precepts from humans.**

Kai proskalesamenos ton oklon, eipen autois,

¹⁰ And having called together to him the people, he said to them, Akouete kai syniete: ou to eiserchomenon eis to Let all you hear and all you perceive: ¹¹ not what has entered into the stoma koinoi ton anthron, alla to ekporeuomenon ek tou stomatos touto mouth defiles the person, but what has proceeded out from the mouth so koinoi ton anthron. Tote proselthontes oi mathetai autou eipon defiles the person. ¹² Then they came forward the disciples of his and said auto, Oidas oti oi pharisaioi akousantes ton logon, to him, You know that the pharisees when they hear the saying,

eskandalisthesan! O de apokritheis eipe, Pasa phuteia en they will be ashamed! ¹³ At that he answered and said, **Every plant that ouk ephuteusen o Pater mou o ouranios, ekrizothese tai. not were planted by the Father of me of heaven, will be uprooted.** Aphete autous, odegoi eisi typhloi typhlon: typhlos

¹⁴ Tolerate them, they are blind leaders of the blind: the blind de typhlon ean odege, amphoteroi eis bothunon pesountai. Apokritheis if leads when being blind, both will then fall into the ditch. ¹⁵ Answered de o Petros eipen auto, phrason emin ten parabolen tauten. O then Peter and said to him, Expound to us what is the parable of this. ¹⁶ At de Iesus eipen, Akmen kai umeis asunetoi este? Oupo that Iesus said, Still now are you all without insight? ¹⁷ Not yet noeite oti pan to eisporeuomenon eis to stoma have you all understood how everything that has entered into the mouth eis ten coilian chorei, kai eis aphedrona ekballetai? into the colon passes, then onto the relieving site it is expelled? Ta de ekporeuomena ek tou stomatos ek tes cardias

¹⁸ Whatever though is exited out from the mouth out of the heart exerchetai, kakeina koinoi ton anthron. Ek gar tes cardias it begins, and those defile the person. ¹⁹ Out from what is of the heart exerchontai dialogismoi ponerai, fonoi, moicheiai, porneiai, klopai, will dispense evil devisings, death blows, adulteries, whoredoms, thefts, pseudomarturiai, blasphemiai: tauta esti ta koinounta ton false witnessings, blasphemies: ²⁰ these are what truly whereby defile the anthron, to de anipto is chersi phagein ou koinoi ton anthron. person, and though eating with unwashed hands defiles not the person.

Kai exelthon ekeithen o Iesus anexoresen eis ta mere

²¹ Then went out from there Iesus and he withdrew into the coasts Turou kai Sidonos. Kai idou gyne Kananaia apo ton of Tur and of Sidon. ²² And here a woman of Kanaan from out of orion ekeinon exelthousa ekraugasen auto legousa, Eleeson me, Kurie, those coasts came up and cried out to him saying, Have pity to me, Lord, Uie David, e thugater mou kakos daimonizetai. O de Son of David, a daughter of mine is cruelly seized by demons. ²³ He though ouk apekrithe aute logon. Kai proselthontes oi mathetai autou eroton answered her not a word. Thus came forward his disciples praying

auton, legontes, Apoluson auten, oti krazei opisthen emon? O of him, saying, Liberate for her, for will she cry from behind us? ²⁴ He de apokritheis eipen, Ouk Apestalen ei me eis ta probate ta at that answered and said, **Not was I sent except to the sheep which are apololota oikou Israel. E de elthousa**

from all the lost of the house of Israel. ²⁵ She then having come prosekunei auto legousa, Kurie boethei moi. O de apokritheis eipen, worshipped him and said, Lord help me. ²⁶ He then answered and said, ouk Esti kalon labein ton arton ton teknon, kai balein tois kunariois? **Is it good not to take the bread for the children, and throw it to hounds?** E de eipe, Nai Kurie, kai gar ta kunaria esthieie apo ton psichion ton ²⁷ She thus said, Yes Lord, but even the dogs eat of the crumbs those piptonton apo tes trapezes ton Kurion auton. Tote apokritheis o Iesous falling down from her Lord's table. ²⁸ Then answered Iesous eipen aute, O gynai, megale sou e pistis, genetheto soi os and said to her, **O woman, great be your faith, let it be for you as theleis.** Kai iathe e thugater autes apo tes oras ekeines. **you desire.** And was healed her daughter from that same hour.

Kai metabas ekeithen o Iesous, elthe para ten Thalassan tes Galilaias, ²⁹ And he Iesous moving from there, he came beside the Sea of Galilee, kai anabas eis to oros ekatheto ekei. Kai proselthon auto and went up into a mountain and sat there. ³⁰ And came forward to him okloi polloi, echontes meth eauton kolous, typhlous, kopous, much people, and had with them the crippled, the blind, the voiceless, kullous, kai eterous pollous, kai erripsan autous para tous podas the infirmed, and many others, and they released them in front of the feet tou Iesous, kai etherapeusen autous: oste tous oklous thaumasai of Iesous, and he healed them: ³¹ so that the people wondered blepontas kopous lalountas, kullous ugieis, kolous peripantountas, kai seeing the voiceless speaking, the infirmed well, the crippled walking, and typhlous blepontas: kai edoxasan ton Theon Israel. the blind seeing: and they magnified the God of Israel.

o De Iesous proskalesamenos tous mathetas autou eipe, Splagchnizomai

³² Then Iesous having called together his disciples said, **I have pity epi ton oklon, oti ede emeras treis prosmenousi moi kai for the people, because now three days they have stayed with me and**

ouk echousi ti phagosi: kai apolusai autous ensteis ou thelo, **not have they a thing to eat: and to send away them fasting I will not,** mepote ekluthosin en te odo. Kai legousin auto oi mathetai autou, **else they will be falling on the way.** ³³ And his disciples said to him, Pothen emin en eremia artoi tosoutoi, oste chortasai Wherefrom of us in a desert are that many loaves, as to fulfill oklon tosouton? Kai legei autois o Iesous, Posous artous so many people? ³⁴ Then Iesous said to them, **How many loaves echete? Oi de eipon, Epta, kai oliga ichthudia. have you all?** They thereupon said, Seven, and a couple of scant fish. Kai ekeleuse tois oklois anapesein epi ten gen. Kai labon tous ³⁵ Then he commanded the people to sit on the ground. ³⁶ And taking the epta artous kai tous ichthuas, eucharistesas, eklase kai edoke tois seven loaves and the fish, he offered thankings, and broke and gave to mathetais autou, oi de mathetai to oklo. Kai ephagon pantes his disciples, then thereafter the disciples to the people. ³⁷ After all eaten kai echortasthesan, kai eran to perisseuon ton klasmaton and were filled full, then they took that that was left of broken morsels epta spuridas plereis. Oi de esthiontes esan tetrakischilioi andres, seven baskets full. ³⁸ And thus they that eaten were four thousand men, xoris gynaikon kai paidion. Kai apolusas tous oklous, enebe excluding women and childlings. ³⁹ And having left the people, he went on eis to ploion kai elthen eis ta oria Magdala. into a boat and came into the coasts of Magdala.

CHAPTER 16

Kai proselthontes oi pharisaioi kai Saddoukaioi peirazontes,

¹ Then came forward the pharisees and sadducees tempting, eperotesan auton semeion ek tou ouranou epideixai autois. O de and pleaded him for a sign from heaven to show them. ² He thereupon apokritheis eipen autois, Opsias genomenes, legete, answered and said to them, **Evening beginning to arrive, you all say,** Eudia, purrazei gar o ouranos: kai proi, Semeron cheimon, **Clear to be, rosy is the sky: ³ and when the morning, This day tempest,**

purrazei gar stugnazon o ouranos. Ypokritai! to men prosopon tou ouranou
 red and heavy the sky. Hypocrites! that indeed the face of heaven
 ginoskete diakrinein, ta de semeia ton kairon ou dunasthe.
 you all can reckon it, but of the signs of the times you all recognize not.
 Genea ponera kai moichalis semeion epizetei: kai semeion ou dothesetai
 4 A generation sly and adulterous seeks a sign: and a sign not will be given
 aute, ei me to semeion Iona tou prophetou. Kai katalipon autous,
 to it, except the sign of Iona the prophet. And leaving them,
 apelthe.
 he went forward.

Kai elthontes oi mathetai autou eis to peran, epelathonto
 5 Afterwards when came his disciples over the sea, they forgot
 artous labein. O de Iesus eipen autois, Orate kai
 to bring loaves. 6 Thereupon then Iesus said to them, Note you all and
 prosechete apo tes zumes ton pharisaion kai saddoukaion. Oi de
 beware of the leaven of the pharisees and sadducees. 7 At that
 dielogizonto en eautois, legontes, Oti artous
 they thought among themselves, and said, It is because loaves
 ouk elabomen. Gnous de, o Iesus eipen autois, Ti dialogizesthe
 we have brought not. 8 Knowing that, Iesus said to them, What
 dialogizesthe en eautois, oligopistoi, Oti
 do you all think among yourselves, you all of little faith, Is this because
 artous ouk elabete? Oupo noeite, oude
 loaves you all have brought not? 9 Yet not understand you all, neither
 mnemoneuete tous pente artous ton pentakischilion? kai posous cofinous
 have memory of the five loaves for five thousand? and how many baskets
 elabete? Oude tous epta artous ton tetrakischilion, kai
 you all took up? 10 Neither of the seven loaves for four thousand, and
 posas spuridas elabete? Pos ou noeite, oti
 how many baskets you all took up? 11 Why not understand you all, that I
 ou peri arton eipon umin, Prosechein apo tes zumes ton pharisaion kai
 said not to you of bread, Be wary you all of the leaven of pharisees and
 saddoukaion? Tote synekan oti ouk eipe, Prosechein apo tes zumes
 sadducees? 12 Then they understood that he said not, Beware of the leaven
 tou artou, all apo tes didaches ton pharisaion kai saddoukaion.
 of bread, but of the teaching from pharisees and sadducees.

Elthon de o Iesus eis ta mere Kaisareias tes Philippiou, erota tous
 13 Came onward Iesus into the regions of Caesarea Philippi, and asked
 mathetas autou legon, Tina Me, legousin oi anthropoi, einai ton Uion tou
 his disciples saying, Whom indeed I, say they of the people, is the Son of
 anthropou? Oi de eipon, Oi men Ioannen ton Baptisten, alloi de Elian,
 man? 14 They then said, Of some Iohann the Baptist, others affirm Elias,
 eteroi de Ieremian e ena ton propheton. Legei autois, Umeis
 others detect Ieremias or one of the prophets. 15 He said to them, You all
 de, tina Me legete einai? Apokritheis de Simon Petros
 though, whom indeed say you all I am? 16 Answered thereof Simon Peter
 eipe, Su ei o Christos, o Uios tou Theou tou zontos. Kai
 and said, You are the Christ, the Son from God live. 17 At that
 apokritheis o Iesus eipen auto, Makarios ei Simon bar Iona, oti
 answered he Iesus and said to him, Blessed are you Simon son of Iona, for
 sarx kai aima ouk apekalupse soi, all o Pater mou o en tois
 flesh and blood showed not to you, but the Father of me who is in the
 ouranois, kago de soi lego oti, su ei Petros, kai epi
 heavens, 18 and I thus say about that to you, being you Peter, that on
 taute te petra oikodomeso mou ten ekklesian, kai pulai
 that the stone I will build me the commanded ones, and thereat gates
 adou ou katischusousin autes. Kai doso soi
 of hell will not have prevailing power against it. 19 And I will give to all you
 tas klesi tes basileias ton ouranon: kai o ean deses epi tes ges,
 the keys of the kingdom of heaven: and whatever you bind on the earth,
 estai dedemenon en tois ouranois: kai o ean luses epi
 it will be coming bound also in the heavens: and whatever you unbind on
 tes ges, estai lelumenon en tois ouranois. Tote diesteilato tois mathetais
 the earth, it will be coming unbound also in the heavens. 20 Then
 diesteilato tois mathetais autou ina medeni eiposin oti autos estin Iesus o
 he cautioned to his disciples that they tell not anyone that he is Iesus the
 Christos.
 Christ.

Apo tote erxato o Iesus deiknuein tois mathetais autou oti dei
 21 From that time began Iesus to show his disciples that it befitted
 auton apelthein eis Ierosoluma, kai polla pathein apo ton presbuteron kai
 him to go to Ierusalem, and suffer many things of the elders and

archiereon kai grammateon, kai apoktanthenai, kai te trite emera chiefs of priests and of teachers, and be slain, then the third day egerthenai. Kai proslabomenos auton o Petros erxato epitiman auto legon, to rise again. ²² And Peter having pulled at him began scolding him saying, lleos soi Kurie, ou me estai soi touto. O de strapheis Quiet down to you Lord, not ever will it be this to you. ²³ He then turned eipe to Petro, Upage opiso mou satana, skandalon mou ei: oti and said to Peter, **Go off from me satan, you are a shame to me: for ou phroneis ta tou Theou, alla ta ton anthropon. you desire not that what is of God, but that what is of humans.** Tote o lesous eipe tois mathetais autou, Ei tis thelei opiso mou elthein, ²⁴ Upon that lesous said to his disciples, **If anyone will come after me, aparnesastho eauton, kai arato ton stauron autou kai akoloutheito moi: that one must deny them self, and take up their cross and follow me:** os gar an thele ten psychen autou sosai, apolesei auten; os d an ²⁵ **whoever therefore will withhold one's life, will lose it; and whoever apolese ten psychen autou eneken emou, euresei auten. Ti gar ophelitai will lose their life for me, will find it.** ²⁶ **To what good will profit anthropos ean ton cosmon olon kerdese, ten de a person if the whole world that one does win, though psychen autou zemiothe? e ti dosei anthropos anttalagma tes loses their own soul? Or what will give a person in exchange for psyches autou? mellei Gar o Uios tou anthropou erchesthai en te doxe tou their life?** ²⁷ **For is approaching the Son of man to come in the glory of the Patros autou meta ton aggelon autou, kai tote apodosei Father of him with the angels of him, and then he will hand out ekasto kata ten praxin autou. Amen lego umin, eisi tines ode to each one according to their works.** ²⁸ **Truly I say to you, some are here estotes oitines ou me geusontai thanatou, eos an idosi ton Uion tou they be who never will taste of death, till they see the Son of anthropou erchomenon en te basileia autou. man convene in the kingdom of his.**

CHAPTER 17

Kai meth emeras ex paralambanei o lesous ton Petron kai Iakobon, kai ¹ Thus within six days lesous does take him Peter and Iacob, and Ioannan ton adelphon autou, kai anapherei autous eis oros upsilon kat Iohann the kin of his, and brings up of them into a high mountain whereat Idian: kai metamorphothe emprosthen auton, kai elampse to prosopon alone: ² thereat he was transformed in front of them, and shone the face autou os o elios, ta de imatia autou egeneto leuka os to phos. of his as the sun, and also his wearment became white as the brightness. Kai idou ophthesan autois Moses kai Elias, met autou sullalountes. ³ And note appeared to them Moses and Elias, both talking with him. Apokritheis de o Petros eipe to lesou, Kurie kalon estin, emas ode einai. Ei ⁴ Answered then Peter and said to lesous, Lord it is good, us to be here. If theleis, poiesomen ode treis skenas: soi mian, kai Mose you desire, we will make here three havens: for you one, and to Moses mian, kai mian Elia. Eti autou lalountos, idou nephele photeine epeskiasen one, and of one Elias. ⁵ While he spoke, here a bright cloud overshadowed autous, kai idou phone ek tes nepheles legousa, Outos estin o Uios them, and here a voice came out of the cloud that said, **This is the Son mou o agapetos, en o eudokesa autou akouete. from me the beloved, in whom I am well-pleased, hear you all him.** Kai akousantes oi mathetai epeson epi prosopon auton, kai ⁶ Thereupon the disciples heard and fell down on their faces, and ephobethesan sphodra. Kai proselthon o lesous epsato auton, kai were afraid greatly. ⁷ Then came forward lesous and touched them, and eipen, Egerthete, kai me phobeisthe. Eparantes de tous ophthalmous, said, **Rise up, and deny fear.** ⁸ Lifting up then their eyes auton oudena eidon, ei me ton lesoun monon. they saw no one, except lesous alone. Kai katabainonton auton ek tou orous, eneteilato autois ⁹ Then they while coming down from the mountain, instructed to them o lesous legon, medeni Eipete to orama, eos ou o Uios tou anthropou lesous saying, **Tell to no one the vision, till the Son of man ek nekron anaste. Kai eperotesan auton oi mathetai autou, legontes, Ti rise again from death.** ¹⁰ And his disciples asked him, and said, Why oun oi grammateis legousin oti Elias dei elthein proton. O de then that among scribes say that it befits Elias to come first. ¹¹ Whereas

lesous apokritheis eipen autois, Elias men erchetai proton, kai lesous answered and said to them, **Elias indeed comes first, and apokatastesei panta. Lego de umin, oti Elias he will restore all things.** ¹² I say moreover to you, that Elias ede elthe, kai ouk epegnosan auton, all epoiesan en auto osa is come already, and they known him not, but they did to him whatever ethelesan, outo kai o Uios tou anthropou mellei paschein up auton. **they pleased, in such a way also the Son for man will suffer by them.** Tote synekan oi mathetai, oti peri Ioannou tou Baptistou ¹³ Then they understood the disciples that about Iohann the Baptist eipen autois. he spoke to them.

Kai elthonton auton pros ton oklon, proselthen auto anthropos ¹⁴ Now when came they to the people, a man came forward to him gonupeton auto kai legon, Kurie eleeson mou ton uion, and fell down on knees to him ¹⁵ and said, Lord have pity to my son, oti seleniazetai kai kakos paschei, pollakis gar for he is seized by the moon and cruelly suffers, often times purposely piptei eis to pur, kai pollakis eis to udor. Kai prosenegka auton he falls into the fire, and often times into the water. ¹⁶ And I brought him tois mathetais sou, kai ouk edunethesan auton therapeusai. Apokritheis de to your disciples, but they could not heal him. ¹⁷ Answered then o lesous eipen, O genea apistos kai diestrarmene: eos pote esomai he lesous and said, **O generation unbelieving and astray: how long will I be meth umon? eos pote anexomai umon? pherete moi auton ode. Kai with you? how long will I relieve you? bring him here to me.** ¹⁸ At whom epetimesen auto o lesous, kai exelthen ap autou to daimonion, kai lesous scolded him, and went out of him the demon, and etherapeuthe o pais apo tes oras ekeines. Tote proselthontes oi was healed the peasant at that time there. ¹⁹ Then came forward the mathetai to lesou kat idian eipon, Dia ti emeis ouk edunethemen disciples to lesous together privately and said, So why not we be able to ekbalein auto? O de lesous eipen autois, Dia ten apistian umon: cast it out of him? ²⁰ At that lesous said to them, **Because of your unbelief: amen gar lego umin, ean echete pistin os kokkon sinapeos, truly thus I say to you, if you all have faith as a seed of kale,**

ereite to orei touto, Metabethi enteuthen ekei, kai **you all could say to this mountain, Move you from here to there, and metabesetai, kai ouden adunatesei umin. Touto de to it will move, and nothing will be impossible to you.** ²¹ Such though this genos ouk ekporeuetai, ei me en proseuche kai nesteia. **kind it is expelled not, except by prayer and fasting.**

Anastrephomenon de auton en te Galilaia,

²² Being rounded up thereat of them in Galilee, eipen autois o lesous, mellei O Uios tou anthropou paradidosthai eis thereat lesous he said to them, **The Son to mankind will be betrayed into cheiras anthropon, kai apoktenousin auton, kai te trite emera the hands of men,** ²³ **and they will execute him, but with the third day egerthesetai: kai elupethesan sphodra. he will rise again:** at that they lamented deeply.

Elthonton de auton eis Kapernaoum, proselthon

²⁴ They entering onward into Capernaum, came forward oi ta didrachma lambanontes, to Petro kai eipon, O of them whom does half dollars to be yet taking, and to Peter he said, He didaskalos umon ou telei ta didrachma? Legei, Nai. Kai ote your master pays not two quarters? ²⁵ And he said, Yes. And when eiselthen eis ten oikian, proephthasen auton o lesous legon, Ti he entered into the house, having foreseen him lesous said, **What soi dokei, Simon? oi basileis tes ges, apo tinon lambanousi looks to you, Simon? the kings of the earth, from whom do they receive tele e kenson? apo ton uion auton, e apo ton allotrion? Legei toll or taxes? from their own heirs, or from strangers?** ²⁶ And said auto o Petros, Apo ton allotrion. Ephe auto o lesous, Arage eleutheroi eisin Peter to him, From strangers. lesous thus professed to him, **Then free are oi uiioi: Ina de me skandalisomen autous, Poreutheis eis ten thalassan the heirs:** ²⁷ **So that therefore we will shame them not, Go you to the sea bale agkistrion, kai ton anabanta proton ichthun aron, kai and cast an angle, and take the first fish that comes up, and anoixas to stoma autou eureseia statera ekeinon, when you open its mouth you will find an engraved silver dollar there, labon dos autois anti emou kai sou. taking give to them for me and you.**

CHAPTER 18

En ekeine te ora proselthon oi mathetai to lesou, legontes,

¹ In that same hour came forward the disciples to lesous, saying,
Tis ara meizon estin en te basileia ton ouranon? Kai

Whom you reckon is greater in the kingdom of heaven? ² And
proskalesamenos o lesous paidion, estesen auto en meso auton,
lesous having called for a little child, he set him in the middle of them,
kai eipen, Amen lego umin, ean me straphete kai genesthe os

³ and he said, Truly I say to you, Unless you all be abased and be made as
ta paidia, ou me eiseltheite eis ten basileian ton ouranon.

the little children, never will you all enter into the kingdom of heaven.

Ostisoun tapeinose eauton os to paidion touto, outos

⁴ Whoever therefore that will make one's self as the little child here, this
estin o meizon en te basileia ton ouranon. Kai os ean dexetai

is the greater in the kingdom of heaven. ⁵ And whoever receives

paidion toiouton en epi to onomati mou, eme dechetai. Os d an

one such little child in my name, receives me. ⁶ Who though ever

skandalise ena ton mikron touton ton pisteuonton eis eme, sumpherei

troubles one of these who are small which trust in me, it is easier

auto ina kremasthe mulos onikos eis ton trachelon autou,

to that one for a millstone from a donkey be hanged on to that one's neck,

kai katapontisthe en to pelagei tes thalasses. Ouai to kosmo apo

and that one be drowned in the depth of the sea. ⁷ Woe to the world for

ton skandalon, anagke gar estin elthein ta skandala: plen ouai

the troubles, since certain it is to come the troubles: nevertheless woe

to anthropo ekeino di ou to skandalon erchetai. Ei de

to that person by whom a troubling comes. ⁸ Come to be such that

e cheir sou e o pous sou skandalizei se, ekkopson auta kai bale apo

your hand or that your foot disgraces you, cut off that and put away from

sou kalon soi estin eiselthein eis ten zoen kolon e kullon, e duo

you: better for you it is to enter to life impaired or crippled, than two

cheiras e duo podas echonta blethenai eis to pur to aionion. Kai

hands or two feet having to be sent into the fire everlasting. ⁹ And

ei o ophthalmos sou skandalizei se, exele auton kai bale apo

come to be that your eye disgraces you, pull out that and put away from

sou: kalon soi esti monophthalmon eis ten zoen eiselthein, e duo

you: better for you it is with one eye to enter into life, than two

ophthalmous echonta blethenai eis ten geennan tou puros. Orate me

eyes having to be sent into the fire of hell. ¹⁰ And see not

kataphronesete enos ton mikron touton: lego gar umin, oti oi

you all despise one of these who are small: I say truly to you, that the

aggeloi auton en ouranois dia pantos blepousi to prosopon tou Patros mou

angels of them in heaven do always see the face of the Father of me

tou en ouranois. Elthe gar o Uios tou anthropou sosai to

who is in heaven. ¹¹ Is arrived now the Son to man to save his

apololos. Ti umin dokei? Ean genetai tini anthropo

of all the lost. ¹² What will consider you all? If there was to some man

ekaton probate kai planethe en ex auton, ouchi apheis

a hundred sheep and one of them had strayed, would not he rightly leave

ta ennekonta-ennea epi ta ore, poreutheis zetei to planomenon?

the ninety-nine in the mountains, and go and seek that one having strayed?

Kai ean genetai eurein auto, amen lego umin oti chairei

¹³ And if it happens that he find it, truly I say to you that he will rejoice

ep auto mallon, e epi tois ennekonta-ennea tois me peplanemenois.

over it more, than over the ninety-nine that did not also stray.

Outos ouk esti thelema emprosthen tou Patros umon tou en ouranois,

¹⁴ Such is not the will in the presence of your Father who is in heaven,

deina apoletai eis ton mikron touton.

for one of these who are small to die away.

Ean de amartese eis se o adelphos sou, upage kai elegxon auton

¹⁵ If such that your kin sins against you, go and reckon with that one

metaxu sou kai autou monou: ean sou akouse, ekerdesas

between you and that one alone: if that one hears you, you have regained

ton adelphon sou. Ean de me akouse, paralabe meta sou

your kin. ¹⁶ If though that one hears not, take along with you

eti ena e duo, ina epi stomatos duo martyron e trion stathe

one or two more, so that at the mouth of two or three witnesses will stand

pan rema. Ean de parakouse auton, eipe te ekklesia:

every word. ¹⁷ If then that one departs from hearing them, tell the church:

ean de kai tes ekklesias parakouse, esto soi osper

if yet that one departs from hearing even the church, be that one to you as

o ethnikos kai o telones. Amen lego umin, osa ean desete
 the heathen and a worldly one. ¹⁸ Truly I say to you, whatever you all bind
 epi tes ges, estai dedemena en to ourano: kai osa ean lusete epi
 on earth, it will be bound also in heaven: and whatever you all unbind on
 tes ges, estai lelumena en to ourano. Palin amen lego umin oti ean
 earth, it will be unbound also in heaven. ¹⁹ Again truly I say to you that if
 duo umon sumphonesosin epi tes ges peri pantos pragmatos,
 two of you will sanction on the earth concerning any thing of substance,
 ou ean aitesontai, genesetai autois para tou Patros mou
 whatsoever they will ask, it will be done to them by the Father of me
 tou en ouranois. Ou gar eisi duo e treis synegmenoi
 who is in the heavens. ²⁰ Where are agreeing two or three being together
 eis to emon onoma, ekei eimi en meso auton.
 they of my name, there I am in the middle of them.

Tote proselthon auto o Petros eipe, Kurie posakis amartesei

²¹ Then Peter came forward to him and said, Lord how often might sin
 eis eme o adelphos mou, kai apheso auto? eos eptakis?
 my brother against me, and I should forgive him? so up to seven times?
 legei auto o Iesous, ou lego soi eos eptakis, all

²² At that Iesous says to him, I say not to you only seven occasions, but
 eos ebdomekontakis-epta: Dia touto omoiothe e
 even seventy times seven occasions: ²³ Thus therefore is likened to the
 basileia ton ouranon anthropo basilei, os ethelese sunarai logon meta
 kingdom of heaven a man being a king, that would reckon accounts with
 ton doulon autou. archamenou de Autou sunairein, prosenechthe
 those his servants. ²⁴ He having begun thus to reckon, was brought forward
 auto eis opheiletes myrion talanton.
 to him one who owed sixty-two hundred and fifty stater dollars.
 me echontos De autou apodounai, ekeleusen auton

²⁵ Though not had that of him to rightly give back, it was ordered of him
 o kurios autou prathenai, kai ten gynaike autou kai ta tekna; kai panta
 by his chief to be hired, also his wife and his children; as well as all things
 osa eiche, kai apodothenai. Peson oun
 whatsoever able to be had, so as to rightly pay back. ²⁶ Fell down then
 o doulou prosekuneit auto legon, Kurie makrothumeson ep emoi, kai
 that servant and pleaded him and said, Chief have patience with me, and

panta soi apodoso. splagchnistheis De o kurios tou
 all to you I will pay back. ²⁷ Upon that the chief had mercy to
 doulou ekeinou, apelusen auton, kai to daneion apheken auto. Exelthon
 that servant, and freed him, and the debt unbonded to him. ²⁸ Went out
 de o doulou ekeinou euren ena ton syndoulon autou os opheilen
 then he that servant and came upon one of his mate-servants who owed
 auto ekaton denaria, kai kratesas auton,
 him two hundred and fifty stater dollars, and he held him,
 epnige, legon, apodos moi Ei ti opheileis.
 as well as choked him, saying, You will pay back mine what is owed.
 Peson oun o syndoulos autou eis tous podas autou parekalei auton legon,
²⁹ Fell down then his mate-servant at his feet and pleaded him and said,
 Makrothumeson ep emoi, kai apodoso soi. O de
 Have patience with me, and I will pay back to you. ³⁰ Yet at that
 ouk ethelen, alla apelthon ebalen auton eis phulaken eos ou apodo to
 he would not, but went out and put him into prison until he pay back his
 opheilomenon. Idontes de oi syndouloi autou ta genomena,
 present debt. ³¹ And seeing of that his mate-servants what was done,
 elupethesan sphodra, kai elthontes diesaphesan
 they became sorrowful greatly, and they came and professed thoroughly
 to kurio auton panta ta genomena. Tote proskalesamenos auton o
 to their chief all that was done. ³² Then he was called by
 kurios autou legei auto, doule Ponere, pasan ten opheilen ekeinen apheka
 his chief who asked him, Wicked servant, all of your debt that I unbonded
 soi epei parekalesas me: ouk edei kai se
 from you because you pleaded me: ³³ not it befits also that
 eleesai ton syndoulon sou, os kai ego se eleesa?
 you have mercy to your mate-servant, even as I which had mercy on you?
 Kai orgistheis o kurios autou paredoken auton tois basanistais, eos
³⁴ And was furious he his chief and handed over him to the torturers, until
 ou apodo pan to opheilomenon auto. Outo kai o Pater mou o
 he pay back all his present debt to him. ³⁵ So also the Father of me who is
 epouranios poiesei umin ean me aphete ekastos to adelpho autou,
 in the heavens will do to you if you all forgive not every one of their kin,
 apo ton kardion umon ta, paraptomata auton.
 that from out of your hearts of you, whoever falls of them.

CHAPTER 19

Kai egeneto ote etelesen o Iesous tous logous toutous,

¹ And it came to be when he had ended thereat Iesous of these words, meteren apo tes Galilaias kai elthen eis ta oria tes Ioudaias peran tou he left from the Galilee and came into the coasts of Iudea beyond the Iordanou, kai ekolouthesan auto okloi polloi, kai etherapeusen autous Iordan, ² and much people followed him, and he healed them ekei.
there.

Kai proselthon auto oi pharisaioi, peirazontes auton kai legontes

³ And came forward to him the pharisees, tempting him and said auto, Ei exestin anthropo apolusai ten gynaika autou kata pasan aitian? O to him, Would it be lawful to a man to leave his wife for any cause? ⁴ He de apokritheis eipen autois, Ouk anegnote oti o poiesas ap then answering said to them, **Not ever have you all read how he made at arches, arsen kai thelu epoiesen autous? Kai eipen, Eneken toutou the beginning, male and female he had made them?** ⁵ And he said, **For this kataleipsei anthropos ton patera kai ten metera, kai proskollethesetai te a man will leave father and mother, and will be joined to gynaiki autou: kai esontai oi duo eis sarka mian. Oste ouketi eisi duo, his wife: and they will be two in one flesh.** ⁶ So they no longer are two, alla sarx mia: o oun o Theos synezeuchen, anthropos but one flesh: what therefore that God has yoked together, a human me chorizeto. Legousin auto, Ti oun Moses eneteilato seek to separate not. ⁷ They said to him, Why then instructed Moses dounai biblion apostasiou, kai apolusai auten? Legei autois, to give a writ of deserting, and to leave for? ⁸ Then he said to them, Oti Moses, pros ten sclerocardian umon epetrepsen umin apolusai It is because Moses, for the hard-hearted of you he allowed you to leave tas gynaikas umon, ap arches de ou gegonen outo. lego De your wives, from the beginning though it was not so. ⁹ Moreover I say umin oti os an apoluse ten gynaika autou, me epi porneia, kai gamese to you that whoever leaves his wife, not for whoredom, and will marry allen, moichatai: kai o apolelumenen gamesas, another, does whoredom: and he that marries the deserted wife,

moichatai. Legousin auto oi mathetai autou, Ei outos estin e aitia tou

does whoredom. ¹⁰ His disciples said to him, If so is the result of anthropou meta tes gynaikos, ou sumpherei gamesai. O de eipen a man with a wife, it is easier not to be married. ¹¹ At that he said autois, Ou pantes chorousi ton logon touton, all ois dedotai. to them, **Not all will take this word, but to whom it is given.**

eisi Gar eunouchoi, oitines ek koilias metros egennethesan outo;

¹² For there are solitaries, which from the mother's womb were born thus; kai eisin eunouchoi, oitines eunouchisthesan upo ton anthropon; kai eisin and there are singles, that were made single by mankind; and there are eunouchoi, oitines eunouchisan eautous dia ten basileian ton ouranon: o singles, that have abstained themselves for the realm of heaven: he dunamenos chorein choreito. that may take, take he.

Tote prosenechthe auto paidia, ina tas cheiras

¹³ Then was brought to him little children, so that his hands epithe autois kai proseuxetai, oi de mathetai would be placed upon them and would pray, but at that the disciples epetimesan autois. O de Iesous eipen, Aphete ta paidia, scolded them. ¹⁴ But then Iesous said, **You all let be the little children, kai me koluete auta elthein pros me, ton gar toiouton estin e and not you all oppose them to come to me, for indeed of such is the basileia ton ouranon. Kai epitheis autois tas cheiras, kingdom of heaven.** ¹⁵ Then after placed upon them his hands, eporeuthe ekeithen. he departed from there.

Kai idou eis proselthon eipen auto, didaskale Agathe, ti

¹⁶ And here one came forward and said to him, Good Master, which agathon poieso ina echo zoen aionion? O de eipen auto, Ti good should I do to get I life everlasting? ¹⁷ Whereat he said to him, **How me legeis agathon? oudeis agathos ei me eis, o Theos: ei me do you call good? None other good unless throughout, that of God: if de theleis eiselthein eis ten zoen, tereson tas entolas. therefore you do desire to enter in to constant life, do the commands.** Legei auto, Poias? O de Iesous eipe, To ou foneuseis, ou

¹⁸ He said to him, Which? Thus Iesous said, **That not you do mortally, not**

moicheuseis, ou klepseis, ou pseudomartyreseis, tima
 you do adultery, not you do theft, not you give false witnessing, ¹⁹ please
 ton patera kai ten metera, kai agapeseis ton plesion sou os seauton.
 your father and mother, and you do care for your neighbor as yourself.
 legei auto O neaniskos, Panta tauta efulaxamen ek

²⁰ The young man then said to him, All these things I have fulfilled since
 neotetos mou, ti eti usterō? Ephe auto o Iesous, Ei
 my youth, what is yet undone? ²¹ Professed to him thus Iesous, If
 theleis teleios einai, upage poleson sou ta uparchonta kai dos
 you favor to be perfect, go to sell whatever things have you then give to
 ptochois, kai exeis thesauron en ourano, kai deuro akolouthei
 poor ones, thus you lay up thereby treasure in heaven, then come follow
 moi. Akousas de o neaniskos ton logon apelthe
 me. ²² Heard thereupon the young man the words and went away
 lupoumenos en, gar echon ktemata polla. O

he with heartfelt lamenting, because of having many possessions. ²³ At
 de Iesous eipe tois mathetais autou, Amen lego umin, oti duskolos
 that Iesous said to his disciples, Truly I say to you, that with difficulty
 plousios eiseleusetai eis ten basileian ton ouranon. Palin de lego
 a rich one would enter into the kingdom of heaven. ²⁴ Again truly I say
 umin, eucopoterōn esti kamelon dia trupematos raphidos eiselthein,
 to you, it is easier for one coping a rope to insert through a needle's eye,
 e plousion eis ten basileian tou Theou eiselthein. Akousantes de
 than a rich one to enter into the kingdom of God. ²⁵ When heard of such,
 oi mathetai exeplessonto sphodra legontes, Tis ara dunatai sothenai?
 the disciples wondered greatly and said, Who then can be saved?
 Emblepsas de o Iesous eipen autois, Para anthropois touto adunaton esti,
²⁶ Noted at that he Iesous said to them, With people this is impossible,
 para de Theo panta dunata.
 but with God all things are possible.

Tote apokritheis o Petros eipen auto, Idou emeis aphekamen

²⁷ Then Peter answering he said to him, Here we have truly deserted
 panta, kai ekolouthesamen soi, ti ara estai emin? O de
 all things, and we have followed you, what then will be for us? ²⁸ At that
 Iesous eipen autois, Amen lego umin, oti umeis oi akolouthesantes
 Iesous he said to them, Truly I say to you, that all you that have followed

moi, en te paliggenesia, otan kathise o Uios tou anthropou epi thronou
 me, in the regeneration when the Son of man will sit in the throne
 doxes autou, kathisesthe kai umeis epi dodeka thronous krinontes tas
 of his majesty, also you all will sit on twelve thrones judging the
 dodeka phulas tou Israel. Kai pas os apheken oikias, e adelphous e
 twelve tribes of Israel. ²⁹ And all who deserted houses, either brothers or
 adelphas, e patera e metera, e gynaika, e tekna, e agrous, eneken tou
 sisters, a father or mother, a wife, or children, or fields, for the sake of
 Onomatos mou, ekatontaplasiona lepsetai, kai zoen aionion
 my Name, a hundredfold that one will receive, and life everlasting
 kleronomesei. Polloi de esontai protoi eschatoi, kai eschatoi
 will possess. ³⁰ Many though being first will be there the last, and the last
 protoi.
 be first.

CHAPTER 20

Omoia gar estin e basileia ton ouranon anthropo oikodespote,

¹ Like to thus is the kingdom of the heavens a man, an acreage owner,
 ostis exelthen ama proi misthosasthai ergatas eis ton ampelona autou.
 that went out in the morning to hire workmen for the vineyard of his.
 Kai sumphonesas de meta ton ergaton ek denariou ten

² And when agreement was made with the workmen at ten quarters for
 emeran, apesteilen autous eis ton ampelona autou. Kai exelthon peri
 the day, he sent them into his vineyard. ³ Then when he came about
 triten oran, eiden allous estotas en te agora argous, kai
 the third hour, he saw others standing in the market not working, ⁴ and
 ekeinois eipen, Upagete kai umeis eis ton ampelona, kai o ean e
 he said to them, Go also you all into my vineyard, and that what will be
 dikaion doso umin: oi de apelthon. Palin exelthon peri
 rightful I will give to you: and they went forward. ⁵ Again he came about
 ekten kai ennaten oran, epoiesen osautos. Peri de ten
 the sixth and the ninth hour, and he did likewise. ⁶ About at last at
 endekaten oran exelthon euren allous estotas argous, kai
 the eleventh hour he came and found others standing unworking, and

legei autois, Ti ode estekate olen ten emeran argoi? Legousin
 he said to them, Why here all you stand all the day nondoing? ⁷ They said
 auto, Oti oudeis emas emisthosato. Legei autois, Upagete kai
 to him, Because no one has chosen to hire us. He said to them, Go also
 umeis eis ton ampelona, kai o ean e dikaion lepesthe.
 you all into my vineyard, and that what will be rightful you all will receive.
 Opsias de genomenes, legei o kurios tou ampelonos to
⁸ Evening then beginning to arrive, the lord of the vineyard said to
 epitropo autou, Kaleson tous ergatas kai apodos autois ton misthon,
 his caretaker, Call the workmen and give out to them the same merit,
 archamenos apo ton eschaton eos ton proton. Kai elthontes oi peri ten
 beginning at the last up to the first. ⁹ And when came those of the
 endekaten oran elabon ana denarion. Elthontes
 eleventh hour they received every one ten quarters. ¹⁰ Afterwards came
 de oi protoi, enomisan oti pleiona lepsontai; kai
 then of the first ones, and they counted how on more they would get; yet
 elabon kai autoi, ana denarion. Labontes
 they received also the same, every one ten quarters. ¹¹ When received
 de egogguzon kata tou oikodespotou, legontes, Oti outoi oi
 thereof they grudged against the acreage owner, ¹² and said, Why these at
 eschatoi mian oran epoiesan, kai isous emin autous epoiesas
 the end an hour have they done, and those you have made equal to us
 tois bastasasi to baros tes emeras kai ton causona?
 who have indeed endured the burden of the day and also the heat?
 O de apokritheis eipen eni auton, Etaire ouk adiko
¹³ Upon that answering he said to one of them, Partner no wrong I do
 se, ouchi denariou sunephonesas moi? Aron to
 to you, were not ten quarters agreement was made to me? ¹⁴ Take of
 son kai upage, thelo de touto to eschato dounai, os kai
 yours and go, I choose such even to give with it to who is last, as likewise
 soi: e ouk exesti moi poiesai o thelo en tois
 to you: ¹⁵ or not is all right for me to do what I choose with anything that
 emois? E o ophthalmos sou poneros estin oti ego agathos eimi? Outos
 of mine? Or what, your eye is devious because I am good? ¹⁶ So
 esontai oi eschatoi protoi, kai oi protoi eschatoi: polloi gar eisi kletoi,
 will be the last be first, and those being first last: many indeed are called,

oligoi de eklektoi.

few though are chosen.

Kai anabainon o Iesous eis Ierosoluma, parelabe tous dodeka
¹⁷ Now went up thus Iesous to Ierusalem, and took of his twelve
 mathetas kat idian en te odo kai eipen autois, Idou anabainomen eis
 disciples in private on the way and said to them, ¹⁸ Here we go up to
 Ierosoluma, kai o Uios tou anthropou paradothesetai tois
 Ierusalem, at even the Son of man will be forcibly arrested for them
 archiereusi kai grammateusi, kai katakrinousin auton thanato,
 chief of priests and teachers: upon next they will condemn him to death,
 kai paradosousin auton tois ethnesin eis to empaixai kai
¹⁹ and they will hand over him to the worldly ones for which to mock and
 mastigosai kai staurosai kai te trite emera anastesetai.
 to scourge and to crucify: and onto the third day he will rise again to life.
 Tote proselthen auto e meter ton uion Zebedaiou, meta ton uion autes,
²⁰ Then the mother of the sons of Zebedee, came to him with her sons,
 proskounousa kai aitousa ti par autou. O de
 bowing to reverence and desiring something of him. ²¹ Thus thereat
 eipen aute, Ti theleis? Legei auto, Eipe ina
 he said to her, What want you? She said to him, Say that
 kathisosing, outoi oi duo uioi mou, eis ek dexion sou
 they will be accepted, these the two sons of mine, one on your right side
 kai eis ex euonumon sou en te basileia sou. Apokritheis de
 and one off your left side into the kingdom of yours. ²² Answering on that
 o Iesous eipen, ouk oidaTe ti aiteisthe. Dunasthe piein
 thus Iesous he said, You all know not what all you ask of. Can you all drink
 to poterion o ego mello pinein? e to baptisma o ego baptizomai
 the cup that I will drink? and the baptism that I will be immersed with
 baptisthenai? legouSin auto, dunameTha. Kai legei
 will you all be baptized? They said to him, We can. ²³ Then he said
 autois, To men poterion mou piesthe, e to baptisma o ego
 to them, Of my cup truly you all will drink, and the baptism that I
 baptizomai baptisthesesthe: to de
 will be immersed with you all will come to be baptized: of though
 kathisai ek dexion mou kai ex eumnumon mou, ouk estin emon
 who will be accepted at my right side and off my left side, it is not mine
 dounai, all ois etoimastai upo tou Patros mou.
 to pre-award you all, but to whom it will be prepared by the Father of me.

Kai akousantes, oi deka eganaktesan peri ton duo adelphon. O de Iesous
²⁴ And when heard, the ten had envy of the two brothers. ²⁵ At that Iesous
 proskalesamenos autous eipen, Oidate oti oi archontes ton ethnon
 called to them and said, **You all know that the princes of worldly ones**
 katakurieuousin auton, kai oi megaloi katexousiazousin auton. Ouch outos
dominate them, and they that be the greater use power on them. ²⁶ Not so
 estai en umin, all os ean thele en umin megas genesthai,
will it be among you, but whoever will among you to be greater,
 esto umon diakonos; kai os ean thele en umin einai protos,
be that one your minister; ²⁷ **and whoever will among you to be the first,**
 esto umon doulos: osper o Uios tou anthropou ouk elthe
be that one your servant: ²⁸ **even as the Son for mankind came not**
 diakonethenai, alla diakonesai, kai dounai ten psychen autou,
to be only ministered to, but to minister, and to give of his life,
 lutron anti pollon.
a sacrifice for many.

Kai ekporeuomenon auton apo Iericho, ekolouthesen

²⁹ And proceeding they apart from Iericho, thereafter followed with
 auto oklos polus. Kai idou duo typhloi kathemenoi para ten odon,
 him a lot of people. ³⁰ And here two being blind were sat beside the way,
 akousantes oti Iesous paragei, ekrazon legontes, Eleeson
 and they hear that Iesous does pass by, and they cried saying, Have pity
 emas, Kurie, Uios David. O de oklos epetimesen autois, ina
 to us, Lord, Son of David. ³¹ At that people blamed them, that
 siopesosin, oi de meizon ekrazon legontes, Eleeson emas,
 they should be silent, but again they cried more and said, Have pity to us,
 Kurie, Uios David. Kai stas o Iesous ephonesen autous, kai eipe,
 Lord, Son of David. ³² Then stood he Iesous and called them, and said,
 Ti thelete poieso umin? Legousin auto, Kurie,
What will you all that I would do to you? ³³ They answered to him, Lord,
 ina anoixthosin emon oi ophthalmoi. Splagchnistheis de o Iesous epsato
 that may be opened for us our eyes. ³⁴ Iesous having pity he then touched
 ton ophthalmon auton, kai eutheos aneblepsan auton oi ophthalmoi, kai
 them their eyes, and at once they received sight to their eyes, and
 ekolouthesan auto.
 they followed with him.

CHAPTER 21

Kai ote eggisan eis Ierosoluma, kai elthon eis Bethphage pros to oros

¹ And when came near to Ierusalem, and came to Bethphage at the mount
 ton Elaion, tote o Iesous apesteile duo mathetas, legon autois,
 of Olives, then he Iesous sent two disciples, ² and said to them,
 Poreuthete eis ten komen ten apenanti umon, kai eutheos
Go both you all into the one town that's in front of you, and at once
 euresete onon dedemenen, kai polon met autes,
you all will find a donkey there no doubt being tied, and a colt with her,
 lusantes agagete moi. Kai ean tis umin eipe ti,
untie them both and bring them to me. ³ And if any say to you any thing,
 epeite oti o Kurios auton chreian echei, eutheos de apostellei
say you all that the Lord has need of them, at once then he will present
 autous. Touto de olon gegonen ina plerothe to rethen dia
them. ⁴ This such all came to pass that rightly be fulfilled that spoken by
 tou prophetou legontos, Eipate te thugatri Sion, Idou o basileus sou,
 the prophet saying, ⁵ **Tell the daughter of Sion, Here this is your king,**
 erchetai soi praus kai epibebekos epi onon, kai polon
he does come to you meek and sitting upon a donkey, with a colt
 uion upozugiou. Poreuthentes de oi mathetai kai poiesantes kathos
the young of a donkey. ⁶ After went they the disciples and had done as
 prosetaxen autois o Iesous, egagon ten onon kai ton polon, kai
 detailed to them by Iesous, ⁷ brought they so the donkey and the colt, and
 epethekan epano auton ta imatia auton, kai epekathisen epano auton. O
 then laid upon them of their shawls, and he sat on them. ⁸ Of which
 de pleistos oklos estrosan eauton ta imatia en te odo.
 afterward most folks had stretched of their own shawls into the way.
 Alloi de ekopton klados apo ton dendron, kai estronnuon en
 Others moreover had cut branches off of trees, and had spread them into
 te odo. Oi de okloi, oi proagontes kai oi akolouthountes,
 the way. ⁹ And the people, of those going ahead and of those following,
 ekrazon, legontes, Osanna to Uio David! Eulogemenos o
 were crying out, saying, **Hosanna of you Son of David! Blessed he**
 erchomenos en onomati Kuriou; Osanna en tois upsistois! Kai
that comes in the name of the Lord; Hosanna in the highest! ¹⁰ And

eiselthontos autou eis Ierosolyma, eseisthe pasa e polis, legousa, Tis estin when entered he into Ierusalem, was moved all the city, saying, Who is outos? Oi de okloi elegon, Outos estin Iesous o prophetes, o apo this? ¹¹ And the people said, This is Iesous the prophet, who's from Nazaret tes Galilaias.
Nazareth of Galilee.

Kai eiselthen o Iesous eis to Ieron tou Theou, kai exebale pantas

¹² There went in he Iesous into the temple of God, and drove out all tous polountas kai agorazontas en to iero, kai tas those who were selling and who were buying in the sanctuary, and the trapezas ton kollubiston katestrepse kai tas kathedras ton tables of the charge-collectors he overturned as well as the chairs of those polounton tas peristeras, kai legei autois, Gegraptai, who were selling the doves, ¹³ and he said to them, It is truly written, O oikos mou oikos proseuches klethesetai. Umeis de That my house will be called the house of prayer. You all though auton epoiesate spelaion leston. Kai proselthon auto tuphloi kai have made it a den of robbers. ¹⁴ And came forward to him the blind and choloi en to iero, kai etherapeusen autous. Idontes de the crippled in to the sanctuary, and he healed them. ¹⁵ When saw there oi archiereis kai oi grammateis ta thaumasia a epoiese, kai tous paidas the chief priests and the scribes the miracles that he did, and the peasants krazontas en to iero kai legontas, Osanna to Uio David! crying out in the temple thereat saying, Hosanna of you Son of David! eganaktesan, kai eipon auto, Akoueis ti outoi legousin? O they were envious, ¹⁶ and said to him, Do you hear this what they say? At de Iesous legei autois, Nai, oudepote anegnote, Oti ek that Iesous said to them, Yes, never have you all read, That out of stomatos nepion kai thelazonton katertiso ainon? Kai the mouth of small ones and sucklings you have perfected praise? ¹⁷ Then katalipon autous exelthen exo tes poleos eis Bethanian, kai eulisthe he left from them and went out of the city into Bethanian, and he lodged ekei.
there.

Proias de, epanagon eis ten polin,

¹⁸ When morning thereafter, upon his returning into the city,

epeinase. Kai idon suken mian epi tes odou, elthen ep auten, he hungered. ¹⁹ And saw he a fig tree alone by the way, and went to it, kai ouden euren en aute ei me phulla monon; kai legei aute, but nothing found on it except leaves only; therefore he said to it, Meketi ek sou karpos genetai eis ton aion. Kai No more fruit comes to be any from you onto for ever. Thus exeranthe, parachrema e suke. Kai idontes oi it became dried up, rewarding the same to the fig tree. ²⁰ And saw the mathetai, ethaumasas, legontes, Pos parachrema exeranthe disciples, and they marveled, saying, How great with reward it is dried up e suke? Apokritheis de o Iesous eipen autois, Amen lego the fig tree? ²¹ Answering at that he Iesous said to them, Truly I say umin ean echete pistin kai me diakrithete, ou monon to tes sukes to you if you all have faith and no doubt, not only this of the fig tree poiesete, alla kan to orei touto eipete, will you all do, but also if to a mountain will you all say this, Artheti kai Bletheti eis ten thalassan, genesetai. Be you removed and be you sent into the sea, it will come to be. Kai panta osa an aitesete en te proseuche, pisteuontes, ²² Likewise all that so much as whatsoever you all ask in prayer to be, pisteuontes, lepses the. believing, you all will receive.

Kai elthonti auto eis to Ieron, proselthon auto didaskonti oi

²³ And entering he into the temple, came forward to him the doctrinal archiereis kai oi presbuteroi tou laou legontes, En poia exousia chief priests and the elders of the people saying, With what ordination tauta poieis? kai tis soi edoke ten exousian tauten? these things do you? and to you who has given the credentials for this? Apokritheis de o Iesous eipen autois, eroteso umas kago ²⁴ Answering at that he Iesous said to them, I also will ask of you all logon ena, on ean eipete moi, kago umin ero en poia a question, which if you all tell me, to you all I also will tell with what exousia tauta poio. To baptisma Ioannou, pothen en? ordination I do these things. ²⁵ The baptism of Iohann, from whereat en? ex ouranou, e ex anthropon? Oi de dielogizonto par eautois was it? from heaven, or of men? They then reasoned among themselves

legontes, Ean eipomen ex ouranou, erei emin, Dia ti oun saying, If we say from heaven, he will say to us, So why then ouk episteusate auto? ean de eipomen ex anthronon, phoboumetha ton do you all believe him not? ²⁶ If though we say of men, we fear the oklon: pantes gar echousi tou Ioannin os propheten. Kai people: they all no doubt accept that Iohann is a prophet. ²⁷ Therefore apokritheutes to Iesou eipon, ouk Oidamen. Ephe autois they answered to Iesous saying, We know not. Then professed to them kai autos, Oude ego lego umin en poia exousia tauta poio. he also, Neither tell I you with what ordination I do these things.

Ti de umin dokei? Anthronos eiche tekna duo, kai

²⁸ What now would consider you all? A man had two tykes, and proselthon to proto eipe, Teknon, upage semeron ergazou en to ampeloni came forward he said to the first, Son, go today to work in the vineyard mou. O de apokritheutes eipen, Ou thelo: usteron de of mine. ²⁹ He at that answering said, Not likely: afterwards though metameletheis, apelthe. Kai proselthon to etero he changed to care, and went out. ³⁰ Also came forward to the other eipen osautos. O de apokritheutes eipen, Ego, Kurie: kai and he said likewise. He at that answering said, Aye, Lord: but ouk apelthe. Tis ek ton duo epoiese to thelema tou Patros? he went out not. ³¹ Which of them two did the will of the Father? Legousin auto, O protos. legei autois O Iesous, Amen lego umin, oti They said to him, The first. He Iesous said to them, Truly I say to you, that oi telonai kai oi phariseai proagousin umas eis ten basileian the worldly ones and the nonmoral they move before you into the kingdom tou Theou. Elthe gar pros umas Ioannes en odo dikaiosunes, of God. ³² Came likewise to you Iohann in the way of righteousness, kai ouk episteusate auto, oi de telonai kai oi phariseai although not been you all receptive to him, but the worldly ones and the phariseai episteusan auto. Umeis de idontes, nonmoral have yielded to him. You all even seeing them, ou metamelethete usteron tou pisteusai auto. afterwards not would you all convert by also accepting him.

Allen parabolon akousate: Anthronos en oikodespotes

³³ Another parable hear you all: A certain person was a mansion owner ostis ephuteusen ampelona kai phragmon auto perietheke, kai oruxen en who planted a vineyard with a hedge encircling it, and dug within

auto lenon kai okodomese purgon, kai exedoto auton it a winepress at which he had built a tower, and charged out it georgois, kai apedemesen. Ote de eggisen to land managers, and he had gone to a place away. ³⁴ When then arrived o kairos ton karpon, apesteile tous doulous autou pros tous georgous, the time of the fruits, he sent of his servants to the land managers, labein tous karpous autou. Kai labontes oi georgoi to receive the fruits of it. ³⁵ And the land managers laid hold of tous doulous autou, on men edeiran, on de apekteinan, on the servants of his, one in fact they did beat, one did they cut down, one de elithobolesan. Palin apesteilen allous doulous, pleionas ton also they stoned. ³⁶ Again he sent other servants, adding more because of proton, kai epoiesan autois osautos. Usteron de apesteile pros autous, before, and they did to them likewise. ³⁷ Afterwards then he sent to them, ton Uion autou, legon, Entrapesontai ton Uion mou. Oi de even he his own Son, saying, They will well-treat him my Son. ³⁸ But the georgoi idontes ton Uion, eipon en eautois, Outos estin land managers when seeing the Son, they said among themselves, This is o kleronomos; deute, apokteinomen auton, kai kataschomen ten the heir; come, let us execute him, and let us take the kleronomian autou. Kai labontes auton exebalon exo tou inheritance of him. ³⁹ And laying hold of him they took him out of the ampelonos kai apekteinan. Otan oun elthe o Kurios tou ampelonos, vineyard and cut him down. ⁴⁰ When then comes the Lord of the vineyard, ti poiesei tois georgois ekeinois? Legousin auto, Kakous, what will he do to those land managers? ⁴¹ They said to him, Those cruel, kakos apolesei autous, kai ton ampelona ekdosetai allois cruelly he will destroy them, then the vineyard he will charge out to other georgois, oitines apodosousin auto tous karpous en tois kairois land managers, who will come to give back to him the fruits in the seasons auton. of them.

Legei autois o Iesous, Oudepote anegnoute en tais

⁴² Then said to them he Iesous, Not ever have you all read in the graphais, Lithon on apedokimasan oi oikodomountes, outos egenethe eis scriptures, The stone which rejected the builders, the same is become the

kephalen gonias. Para Kuriou egeneto aute, kai esti thaumaste en chief cornerstone. By of the Lord began this, and it is a wonder in ophthalmois emon? Dia touto lego umin, Oti arthesetai aph umon our eyes? ⁴³ Therefore this I say to you, That will be taken from you the basileia tou Theou, kai dothesetai ethnei poiounti tous karpous kingdom that's of God, and it will be given to a nation yielding the fruits autes. Kai o peson epi ton lithon touton sunthlasthesetai, eph on of it. ⁴⁴ Indeed of whom falls on this stone will be broken, of whom d an pese likmesei auton. Kai akousantes oi archiereis on ever it fall it will expire that one. ⁴⁵ And when heard the chief priests kai oi pharisaioi tas parabolais autou, egnoson oti peri auton legei. and the pharisees his parables, they knew that he spoke about them. Kai zetountes auton kratesai ephobethesan tous oklous, epeide ⁴⁶ But when they sought to seize him they feared the crowds, in seeing os propheten auton eichon. they held him to be a prophet.

CHAPTER 22

Kai apokritheis o Iesous palin eipen autois en parabolais, legon,
¹ Then answered he Iesous again and said to them in parables, saying, Omoiothe e basileia ton ouranon anthropo Basilei, ostis epoiese gamous
² The kingdom of heaven is like a certain King who made a wedding feast to Uio autou. Kai apesteile tous doulous autou kalesai tous to the Son of him. ³ And sent he servants of his to call those keklemenous eis tous gamous, kai ouk ethelon elthein. Palin which were invited to the wedding, but not did they want to come. ⁴ Again apesteilen allous doulous, legon, Eipate tois keklemenous, Idou, to he sent other servants, saying, Tell to those which being invited, Note, the ariston mou etoimasa, oi tauroi mou kai ta sitista tethumena, kai supper of me I prepared, my oxen and the fattened cattle are killed, and panta etoima: Deute eis tous gamous. Oi de all this is ready: Come now to the wedding feast. ⁵ But they amelesantes apelthon, o men eis ton idion agron, o de eis yet uncared and went off, one indeed to his acreage, another onward to

ten emporian autou: oi de loipoi kratesantes tous doulous autou, the sellings of his: ⁶ and of those left they seized the servants of his, ubrisan kai apekteinan. Kai akousas o Basileus ekeinos orgisthe, kai bullied, and also cut down. ⁷ When heard the King he became furious, and pempsas ta strateumata autou apolese tous phoneis ekeinous, kai ten sent the armies of his to destroy those the murderers, and the polin auton eneprese. city of theirs have burned up.

Tote legei tois doulois autou, O men gamos etoimos estin,

⁸ Then he said to his servants, Thus indeed the wedding ready stands, oi de keklemenoi ouk esan axioi. Poreuesthe oun but they which were invited not had done worthily. ⁹ Go you all therefore epi tas diexodous ton odon, kai osous an eurete, kalesate eis over the exits that out of ways, and as many as you all will find, invite to tous gamous. Kai exelthontes oi douloi ekeinoi eis tas odous the wedding feast. ¹⁰ So those the servants going out into the ways synegagon pantas osous euron, ponerous te kai gathered all as many as they found, both of the nonmoral and agathous: kai eplesthe o gamos anakeimenon. of the righteous: and was filled the wedding that of every seat.

eiselthon De o Basileus theasasthai tous anakeimenous,

¹¹ Thereat came in the King to meet those there of every seat, eiden ekei anthropon ouk endedumenon enduma gamou. Kai and he sees there a person not being donned in a robe for wedding. ¹² And legei auto, Etaire, pos eiselthes ode me echon enduma he said to that one, Partner, how enter you here not having on a robe gamou? O de ephimothē. Tote eipen o Basileus for wedding? That one thereat became unfessing. ¹³ Then said the King tois diakonois, Desantes autou podas kai cheiras, arate to the officers, Someone bind that one's feet and hands, take away auton kai, ekbalete eis to skotos to exoteron; ekei estai o that one, and away throw out into the utter darkness; there will be the klauthmos kai o brugmos ton odonton. Polloi gar eisi kletoi, oligoi de crying with the chatter of teeth. ¹⁴ Many truly are called, but few eklektoi. chosen.

Tote poreuthentes oi pharisaioi, symboulion elabon opos
¹⁵ Then left the pharisees, and took up a conspiracy on how might
auton pagideusosin en logo. Kai apostellousin auto tous
they could entrap him in dialogue. ¹⁶ And they sent to him the
mathetas auton meta ton erodianon, legontes, Didaskale, oidamen
greater scholars of theirs with the herodians, saying, Teacher, we know
oti alethes ei, kai ten odon tou Theou en aletheia didaskeis, kai ou
that you are true, and the way of God in truth you teach, and not
melei soi peri oudenos, ou gar blepeis eis
is it honorable to you to preaccept any one, for you observe not in
prosopon anthropon. Eipe oun emin ti soi dokei:
the loftiness of persons. ¹⁷ Profess therefore to us what you think:
Exesti dounai kenson Kaisari, e ou? gnous de O Iesous
Is it all right to pay taxes to Caesar, or not? ¹⁸ He Iesous knowing though
ten ponerian auton, eipe, Ti me peirazete,
the deceitfulness of them, he said, **Why do you all challenge me,**
ypokritai? Epideixate moi to nomisma tou kensou. Oi de prosenegkan auto
hypocrites? ¹⁹ Show me the coin of the tax. So they brought to him
denarion. Kai legei autois, Tinos e eikon aute
of the ten quarter. ²⁰ And he says to them, **Of whom is the likeness hereof**
kai e epigraphe? Legousin auto, Kaisaros. Tote legei
and this engraving? ²¹ They answered him, Of Caesar. Then he said
autois, Apodote oun ta Kaisaros Kaisari, kai ta tou
to them, **Deal out then what is of Caesar to Caesar, and what is from**
Theou to Theo. Kai akousantes, ethaumasan, kai
of God up to God. ²² After when heard, they became awestricken, and
aphentes auton apelthon.
leaving him they went away.

En ekeine te emera proselthon auto saddoukaioi, oi
²³ On that same day came forward to him sadducees, which
legontes me einai anastasin, kai eperotesan auton legontes,
they profess there will be no resurrection, and they asked him ²⁴ saying,
Didaskale, Moses eipen, Ean tis apothane me echon tekna,
Teacher, Moses said, If he die not having children,
apigambreusei o adelphos autou ten gynaike autou, kai anastesei sperma
his brother will marry the wife of him, and he will restore offspring

to adelpho auto. Esan de par emin epta adelphoi, kai o protos
for his brother. ²⁵ If were though among us seven brothers, and the first
gamesas eteleutese kai me echon sperma, apheke ten gynaike autou
married and he died but had no offspring, rightly leaving the wife of his
to adelpho autou; omoios kai o deuterios kai o tritos, eos ton
to his brother; ²⁶ likewise also the second and the third, so up to the
epta; usteron de panton apethane kai e gyne. En te oun anastasei,
seventh; ²⁷ last of all died also the wife. ²⁸ In the so-called resurrection,
tinon ton epta estai gyne? pantes Gar eschon auten.
of which of the seven will she be wife? Seeing they all had her.
Apokritheis de o Iesous eipen autois, Planasthe, me eidotes tas
²⁹ Answering at that of Iesous he said to them, **You all err, not knowing the**
graphas, mede ten dunamin tou Theou. En gar te anastasei oute
scriptures, nor the power of God. ³⁰ In truly the resurrection neither
gamousin, oute ekgamizontai, all os aggeloi tou Theou en ourano
they marry, nor will be they marrying off, but as angels of God in heaven
eisi. Peri de tes anastaseos ton nekron, ouk
they are. ³¹ About moreover the resurrection of the dead, not
anegnote to rethen umin upo tou Theou, legontos, Ego eimi
ever have you all read that spoken to you all by thus God, saying, ³² I am
o Theos Abraam, kai o Theos Isaak, kai o Theos Iakob? Ouk estin
the God of Abraham, and the God of Isaac, and the God of Iakob? Not is
o Theos Theos nekron, alla zonton. Kai akousantes, oi
the God God of the dead, but of the living. ³³ After when heard, the
ochloi exeplessonto epi te didache autou.
people became awestricken at his teaching.

Oi de pharisaioi, akousantes oti ephimose tous saddoukaious,
³⁴ But the Pharisees, when heard that he silenced the sadducees,
synechthesan epi to auto: Kai eperotesen eis ex
they gathered together opposing at him: ³⁵ At which questioned one of
auton, nomikos, peirazon auton kai legon, Didaskale, poia
them, a lawyer, challenging him with saying, ³⁶ Teacher, which is
entole megale en to nomo? O de Iesous ephe auto,
the greatest commandment in the law? ³⁷ Whereat Iesous professed
auto, Agapeseis Kurion ton Theon sou, en ole te cardia sou, kai en ole te
to him, **You will love the Lord your God, with all your heart, and with all**

psyche sou, kai en ole te dianoia sou: Aute esti prote kai megale
 your life, and with all your conscience: ³⁸ This is the first and greatest
 entole; deutera de omoia aute, Agapeseis ton
 commandment; ³⁹ the second is also like this, You will love who is
 plesion sou os seauton: En tautais, tais dusin entolais,
 your neighbor even like yourself: ⁴⁰ On these, the two commandments,
 olos o nomos kai oi prophetai kremantai.
 hang all the law and the prophets.

Syngemenon de ton pharisaion, eperotesen autous o Iesous

⁴¹ While gathered together they of the pharisees, he Iesous asked them
 legon, Ti umin dokei peri tou Christou? tinos uios esti; Legousin
⁴² saying, What think you all of Christ? whose son is he? They answered
 auto, Tou Daid. Legei autois, Pos oun Daid en Pneumati
 him, From David. ⁴³ He says to them, Why then David in the Spirit
 Kurion auton kalei, legon, eipen O Kurios to Kurio mou, Kathou ek
 did call him the Lord, saying, ⁴⁴ The Lord said to my Lord, Sit by
 dexion mou, eos An tho tous echthrous sou upopodion ton podon sou? Ei
 my right, until I will lay the enemies of yours a footstool for your feet? ⁴⁵ If
 oun Daid kalei auton Kurion, pos uios autou esti? Kai oudeis
 indeed David did call him the Lord, how is he his son? ⁴⁶ And no one
 edunato auto apokrithenai logon, oude etolmese tis ap ekeines tes emeras
 was able to answer him a word, nor dared anyone from there that day
 eperotesai auton ouketi.
 to question him nothing more.

CHAPTER 23

Tote o Iesous elalese tois ochlois kai tois mathetais autou,

¹ Then there Iesous he lectured to the people and to his disciples,
 legon, Epi tes Moseos kathedras ekathisan oi grammateis kai oi

² saying, Upon that as Moses' chair they do sit the scribes and the
 pharisaioi, panta oun osa an eiposin umin terein, tereite
 pharisees, ³ all that therefore whatever they tell you to observe, observe
 kai poieite: kata de ta erga auton, me poieite, legousi gar kai
 and do: by though their works, not will you all do, indeed they say but

ou poiouisi. Desmeuouisi gar phortia barea kai dusbastakta, kai epititheasin
 they do not. ⁴ They bind what are tough burdens and hard to bear, and put
 epi tous omous ton anthron: to de daktulo auton ou thelousin kinesai
 upon the shoulders of persons: with yet their own finger they will not move
 auta. Panta de ta erga auton, poiouisi pros to
 them. ⁵ All whatever of their works, they do for them
 theathenai tois anthropon. Platanousi de ta phylacteria auton, kai
 to be only visible to the people. They widen their scripture caselets, and
 megalounousi ta kraspeda ton imation auton. Philousi te ten protoklisian en
 enlarge the tails of their shawls. ⁶ And they love the chief bowings at
 tois deipnois, kai tas protokathedrias en tais synagogais, kai tous
 suppers, and the principal chairs in the synagogues, ⁷ and the
 aspasmous en tais agorais, kai kaleisthai upo ton anthron, Rabbi,
 salutations in the markets, and to be called by the people, My Master,
 Rabbi. Umeis de me klethete, Rabbi; eis gar estin umon
 My Master. ⁸ You all though not be called, My Master; one instead is your
 o Kathegetes, o Christos, pantes de umeis adelphoi este. Kai
 Guide, the Christ, and everyone of you all are brothers. ⁹ And
 patera me kalesete umon epi tes ges; eis gar estin
 call none father you all upon the earth; one instead is
 o Pater umon o en tois ouranois. Mede klethete kathegetai; eis
 the Papa of you all, he in the heavens. ¹⁰ Neither be called guides; one
 gar umon estin o Kathegetes, o Christos. O de meizon umon estai
 instead is your Guide, the Christ. ¹¹ But the one greatest among you will be
 umon diakonos. Ostis de uposei eauton tapeinothesetai, kai
 your servant. ¹² Whoever indeed will exalt one's self will be humbled, and
 ostis tapeinosei eauton upsothesetai.
 Whoever will humble one's self will be lifted up.

Ouai de umin, grammateis kai pharisaioi, ypokritai! oti

¹³ Woe rightly to you, scribes and pharisees, hypocrites! for
 katesthiete tas oikias ton cheron, kai prophasei makra proseuchomenoi:
 you all devour the houses of widows, and will for show make prayers long:
 dia touto lepesthe perissoteron krima. Ouai umin, grammateis kai
 therefore you all will receive more abundant judgment. ¹⁴ Woe to you,
 grammateis kai pharisaioi, ypokritai! oti kleiete ten basileian ton
 scribes and pharisees, hypocrites! for you all close the kingdom of the

ouranon emprosthen ton anthropon: umeis gar ouk eiserchesthe, oude tous heavens from persons: you all will not enter, neither those eiserchomenous aphiete eiselthein. Ouai umin, grammateis kai pharasaioi, entering will you all let enter in. ¹⁵ Woe to you, scribes and pharisees, ypokritai! oti periagete ten thalassan kai ten xeran poiesai ena hypocrites! for you all circle around the sea and the desert to make one proselyton, kai otan genetai, poieite auton uion gehennes initiate, and when that one is made, you all make that one a child of hell diploteron umon. doubly surpassing yourselves.

Ouai umin odegoi typhloi, oi legontes, Os an omose en to

¹⁶ Woe to you blind leaders, all you saying, Whoever will swear by the naw ouden estin; os d an omose en to chruso tou temple, it is nothing; who though ever will swear by the gold of the naou, opheilei. Moroi kai typhloi: tis gar meizon estin, temple, must fulfill it. ¹⁷ Mindless ones and blind: which surely is greater, o chrusos, e o naos o agiazon ton chruson? Kai, os ean the gold, or the temple that sanctifies the gold? ¹⁸ And also, whoever omose en to thusiasterio, ouden estin; os d an omose en to will swear by the altar, it is nothing; who though ever will swear by the doron to epano autou, opheilei. Moroi kai typhloi: ti offering which is upon it, must fulfill it. ¹⁹ Mindless ones and blind: what is gar meizon, to doron, e to thusiasterion to agiazon to doron? surely greater, the offering, or the altar that sanctifies the offering? o oun omosas en to thusiasterio omnuei en auto, kai en pasi tois ²⁰ whoever therefore swears by the altar swears by it, and by all which is epano autou. Kai o omosas en to nao omnuei en auto, kai en to upon it. ²¹ And whoever swears by the temple swears by it, and upon katoikesanti auton. Kai o omosas en to ourano omnuei en to him who dwells in it. ²² And whoever swears up to heaven swears by the throno tou Theou, kai en to kathemeno epano autou. throne of God, and upon his presence alone upon it.

Ouai umin grammateis kai pharasaioi, ypokritai! oti

²³ Woe to you scribes and pharisees, hypocrites! because apodekatoute to eduosmon, kai to anethon kai to kuminon: kai you all require tithes of mint, anise and cummin: and

aphekate ta barutera tou nomou, ten krisin kai ton eleon kai left undone the weightier of the law, discernment and mercy and ten pistin, tauta edei poiesai, kakeina me aphienai. obedience, these befits you all to do, and those not to leave undone. Odegoi typhloi, oi diulizontes ton konopa, ten de kamelon ²⁴ Blind guides, you all seek to separate out the gnat, of yet what low katapinontes. Ouai umin grammateis kai pharasaioi, ypokritai! oti you all swallow. ²⁵ Woe to you scribes and pharisees, hypocrites! for katharizete to exothen tou poteriou kai tes paropsidos, esothern de you all clean the outside of the cup and the dish, within though gemousin ex arpages kai adikias. pharisaie Typhle, katharison proton to you all are full of ravaging and wrong. ²⁶ Blind pharisee, cleanse first the entos tou poteriou kai tes paropsidos, ina genetai kai to ektos inside of the cup and the dish, so that will become also the outside auton katharon. Ouai umin grammateis kai pharasaioi, ypokritai! oti of them clean. ²⁷ Woe to you scribes and pharisees, hypocrites! for paromoiazete taphois kekoniamenois, oitines exothern men you all are like tombs which are whitewashed, which outwardly indeed phainontai oraioi, esothern de gemousin osteon nekron kai appear beautiful, inside though they are full of the bones of the dead and pases akatharsias. Outo kai umeis exothern men phainesthe tois anthropois all uncleanness. ²⁸ So also you all outwardly indeed appear to the people dikaioi, esothern de mestoi este ypokriseos kai anomias. as righteous, inside though full are you all of hypocrisy and sinuousness. Ouai umin grammateis kai pharasaioi, ypokritai! oti oikodomeite tous ²⁹ Woe to you scribes and pharisees, hypocrites! because you all amass the taphous ton propheton, kai cosmeite ta mnemeia ton dikaion, kai tombs of the prophets, and order the monuments of the righteous, and legete, Ei emetha en tais emerais ton pateron emon, ouk an emetha ³⁰ say, If we were in the days of the fathers of us, not would we had coinonoi auton en to aimati ton propheton. Oste martyreite eautois oti ui oi este ton you all bear reproof on yourselves that sons you all are of the foneusanton tous prophetas. Kai umeis plerosate to metron ton ones murdering the prophets. ³² Likewise you all fill up the measure of the

pateron umon: Opheis! Gennemata echidnon! pos phugete apo
 fathers of you: ³³ Serpents! Brood of vipers! how can you all escape from
 tes kriseos tes gehennes?
 the judgment of hell?

Dia touto, idou, ego apostello pros umas prophetas kai sophous kai
³⁴ Therefore, note, I send onto you prophets and wise ones and
 grammateis: kai ex auton apokteneite kai staurosete, kai ex auton
 scribes: and of them you all will cut down and crucify, and of them
 mastigoseite en tais synagogais umon, kai dioxete apo poleos eis
 you all will beat in the synagogues of you, and persecute from city to
 polin: opos elthe eph umas pan aima dikaion ekchunomenon
 city: ³⁵ so that comes upon you all the blood of the righteous having spilled
 epi tes ges, apo tou aimatos Abel tou dikaion, eos tou aimatos
 upon the earth, from the blood of Abel the righteous to the blood
 Zachariou uiou Barachiou, on efoneusate metaxu tou naou
 of Zacharias son of Barachias, whom you all had fallen between the temple
 kai tou thusiasteiou. Amen lego umin, oti exei tauta panta epi
 and the altar. ³⁶ Truly I say to you, will be for exhibit all these things upon
 ten genean tauten. Ierousalem, Ierousalem, e apokteinousa
 what is the generation of that. ³⁷ Ierusalem, Ierusalem, which executing
 tous prophetas kai lithobolousa tous apostalmenous pros auten, posakis
 the prophets and stoning those being sent to you all, how much
 ethelesa episyngagein ta tekna sou, on tropou
 I cared for to gather together the tykes of you, in the way
 episunagei ornis ta nossia eautes upo tas pterugas, kai ouk
 a bird gathers together the offspring thereof under the wings, but not
 ethelesate. Idou, aphietai umin o oikos umon eremos.
 you all cared. ³⁸ Note, it is left to you this house of yours unattended.
 Lego gar umin, Ou me me idete ap arti, eos an
³⁹ I say therefore to you, Not ever myself will you all see from here, until
 eipete, Eulogemenos o erchomenos en onomati Kuriou.
 you all say, Blessed be he that comes in the name of the Lord.

CHAPTER 24

Kai exelthon o Iesous eporeueto apo tou ierou: kai

¹ Then going out therefrom Iesous he departed from the temple: and

proselthon oi mathetai autou epideixai auto tas oikodomas tou ierou.
 came forward the disciples of his to show him the buildings of the temple.
 O de Iesous eipen autois, ou Blepete panta tauta? amen lego
² Thereat Iesous said to them, All you see not all of these? truly I say
 umin, Ou me aphethe ode lithos epi lithon, os ou
 to you, Not at all will be left here a stone upon a stone, that not
 kataluthesetai.
 will be leveled.

Kathemenou de autou epi tou orous ton elaion, proselthon auto oi

³ Sitting then he upon the mount of olives, came forward to him the
 mathetai kat idian, legontes, Eipe emin pote tauta estai, kai ti
 disciples by themselves, saying, Tell us when that will be, and what will
 to semeion tes ses parousias, kai tes sunteleias tou aionos? Kai
 the sign of you are coming be, and of the completion of the age? ⁴ And
 apokritheis o Iesous eipen autois, Blepete, me tis umas planese.
 answering that Iesous said to them, Watch that no one will mislead you.
 Polloi gar eleusontai epi to onomati mou, legontes, Ego eimi o Christos,
⁵ Many indeed will come taking the name of me, saying, I am the Christ,
 kai pollous planesousi. Mellese de akouein polemous kai akoas
 and many will they mislead. ⁶ You all will indeed hear of wars and echoes
 polemon. Orate me throeisthe, dei gar panta genesthai,
 of wars. See you all not be in the throes, for it befits all that to begin,
 all oupo esti to telos. Egerthesetai gar ethnos epi ethnos,
 although not yet is the end. ⁷ Will be raised up then nation against nation,
 kai basileia epi basileian, kai esontai limoi kai loimoi kai
 and realm against realm, and there will be starvings and plagues and
 seismoi kata topous. Panta de tauta arche odinon.
 earthquakes in different places. ⁸ All that alone is the start of birth pangs.

Tote paradosousin umas eis thlipsin, kai apoktenousin umas:

⁹ Then they will forcibly arrest you to tribulation, and will execute you:
 kai esesthe misoumenoi upo panton ton ethnon dia to onoma mou.
 and you all will be hated by all them of the nations because of my name.
 Kai tote skandalisthesontai polloi, kai allelous paradosousi, kai
¹⁰ And then many will be ashamed, and will hand over one another, and
 misesousin allelous. Kai polloi pseudoprophetai egerthesontai, kai
 will hate one another. ¹¹ And many false prophets will rise up, and

planesousi pollous. Kai dia to plethunthenai ten anomian,
will mislead many. ¹² And since they will abound at lawlessness,
psusetai e agape ton pollon. O de upomeinas eis
the love of many will grow cold. ¹³ But those who will endure through to
telos, outos sothesetai. Kai keruchthesetai touto to euaggelion
the end, these will be saved. ¹⁴ And will be preached this of the gospel
tes basileias en ole te oikoumene, eis martyrion pasi tois
of the kingdom to the whole entire peoples, for a witness to all the
ethnesi, kai tote exei to telos.
nations, and then will come the end.

Ota oun idete to bdelugma tes eremoseos, to rethen
¹⁵ When therefore you all see the idolatry onto desolation, that spoken
dia Daniel tou prophetou, estos en topo agio (o
by Daniel the prophet, standing in place of the holy (let
anaginoskon, noeito): tote oi en te
whosoever upon hearing, also have this wisdom): ¹⁶ then those in the
loudaia, pheugetosan epi ta ore; o epi tou domatos,
Iudea, let them rush into the mountains; ¹⁷ whosoever upon the housetops,
me katabaineto arai ta ek tes oikias autou; kai o
not let those go down to take whatever out of their house; ¹⁸ and whoever
en to agro, me epistrepsato opiso arai ta imatia autou.
in the field, not let those turn again back to get whatever their wearment.
Ouai de tais en gastri echousais, kai tais
¹⁹ Woe also to them who will be carrying in womb, and to them
thelazousais en ekeinai tais emerais. Proseuchesthe de ina
who will be nursing in those the days. ²⁰ You all should pray therefore that
me genetai e phuge umon cheimonos, mede sabbato:
not will happen to be your flight being in the winter, nor in your rest:
estai gar tote thlipsis megale, oia ou gegonen ap
²¹ it would be indeed then great suffering, such as not has happened since
arches kosmou eos tou nun, oud ou me genetai.
the beginning of the world to the present, nor never will happen.
Kai ei me ekolobothesan ai emerai ekeinai, ouk an esothe
²² Therefore except they were shortened those days, not would be saved
pasa sarx: dia de tous eklektous, kolobothesontai
any flesh: thus for them of those accepted, they will be shortened

ai emerai ekeinai.
those days.

Tote ean tis umin eipe, Idou ode o Christos, e
²³ Such come to be if anyone say to you, Note here the Christ, or
ode: me pisteusete. Egerthesontai gar pseudo-christoi kai
there: that will believe not. ²⁴ Will be arising on earth false christs and
pseudo-prophetai, kai dosousi semeia megala kai terata, oste
false prophets, and they will present great signs and wonders, so that
planesai, ei dunaton, kai tous eklektous. Idou,
might mislead, if possible, even them of those accepted. ²⁵ Note,
proeireka umin. Ean oun eiposin umin, Idou, en te eremo esti:
I have foretold to you. ²⁶ If then they say to you, Note, in the desert he is:
Me exelthete; Idou, en tois tameiois: Me
Not will you all go out; Note, he is in the secret settlements: Not
pisteusete. Osper gar e astrape exerchetai apo anatolon kai
will you all believe. ²⁷ For truly as the lightning comes out of the east and
phainetai eos dusmon, outos estai e parousia tou Uiou tou anthropou.
lightens onto the west, so too will be the coming of the Son for the people.
Opou gar ean e to ptoma, ekei
²⁸ Wheresoever is to whom will be the carcase, to there
synachthesontai oi aetoi.
the eagles will be gathered together.
Eutheos de meta ten thlipsin ton emeron ekeinon, o elios
²⁹ Rises right when after the suffering of those days, the sun
skotisthesetai, kai e selene ou dosei to pheggos autes, kai oi
will be darkened, and the moon not will give its light thereof, and the
asters pesountai apo tou ouranou, kai ai dunameis ton ouranon
stars will fall down from the sky, and the concerted powers of the heavens
saleuthesontai. Kai tote phanetai to semeion tou Uiou tou anthropou
will be shaken. ³⁰ And then will appear the sign of the Son for the people
en to ourano; kai tote kopsontai pasai ai phulai tes ges, kai
in the heaven; and then will wail all of the descendants of the earth, and
opsontai ton Uion tou anthropou erchomenon epi ton nephelon tou
they will see the Son onto mankind coming in the clouds of
ouranou meta dunameos kai doxes polles. Kai apostelei tous aggelous
heaven with having power and great glory. ³¹ And he will send the angels

autou meta salpiggos phones megales, kai episynaxousi tous
of his with a great sound of a trumpet, and they will gather together the
eklektous autou ek ton tessaron anemone, ap akron ouranon eos
accepted of his from the four winds, from one end of heaven onto
akron auton. Apo de tes sukes mathete ten parabolēn: otan
the other end. ³² From of the fig tree learn this parallel counsel: when
ede o klados autes genetai apalos, kai ta phylla ekphue, ginostete
then the branch of it gets refreshed, and the leaves fill out, you all know
oti eggus to theron. Outo kai umeis otan idete panta
that comes the summer. ³³ So likewise you all when you all see all
tauta, ginostete, oti eggus estin epi thurais. Amen lego umin,
these things, know it, that comes it is at the doors. ³⁴ Truly I say to you,
ou me parelthe e genea aute, eos an panta tauta
in no way will pass by the generation of this, until such all these things
genetai. O ouranos kai e ge pareleusontai, oi de
will come to be. ³⁵ The heaven and the earth will pass away, but indeed
logoi mou ou me parelthosi.
the words of mine in no way will pass away.

Peri de tes emeras ekeines kai oras oudeis oiden, oude oi

³⁶ Around now what day thereof and hour none see that, neither the
aggeloi ton ouranon, ei me o Pater mou monos. Osper de ai
angels from the air, except the Father in me alone. ³⁷ For truly as was the
emerai tou Noe, outos estai kai e parousia tou Uiou tou anthropou.
days of Noah, so also will be the coming again of the Son to mankind.
Osper gar esan en tais emerais tais pro tou cataclysmou, trogontes kai
³⁸ For truly as they were in the days before the flood, eating and
pinontes, gamountes kai ekgamizontes, achri es emeras eiselthe Noe
drinking, marrying and busy marrying off, until which day entered Noah
eis ten kiboton, kai ouk egnosan eos elthen o cataclysmos, kai
into the ark, ³⁹ and not so much as did know until came the flood, and
eren apantas, outos estai kai e parousia tou Uiou
took all whatsoever whereby, so also will be the coming again of the Son
tou anthropou. Tote duo esontai en to agro: o eis paralambanetai,
to mankind. ⁴⁰ Then two will be in the field: the one will be taken away,
kai o eis apeithai. Duo alethousai en to muloni: mia
and the other will be left. ⁴¹ Two will be grinding at the mill: one

paralambanetai, kai mia aphietai.

will be taken away, and one will be left.

Gregoreite oun, oti ouk iodate poia ora

⁴² You all do watch therefore, for are not you all careful of what time
o Kurios umon erchetai. Ekeino de ginostete, oti ei edei o
the Lord of yours would come. ⁴³ This therefore know, that if knew the
oikodespotes poia phulake o kleptes erchetai,
house-owner of which time frame the thief would come,
egregoresen an, kai ouk an eiasē
that one would have watched, and not would have suffered
diorugēnai ten oikian autou. Dia touto kai umeis
to be wrecked apart therefore the house thereof. ⁴⁴ So thus also you all
ginesthe etoimoi: oti e ora ou dokeite, o Uios tou anthropou erchetai.
be ready: for the hour you all think not, the Son to mankind will come.

Tis ara estin o pistos doulos kai phronimos, on katestesen

⁴⁵ Who then is the obedient servant and caring, whom has set in charge
o Kurios autou epi tes therapeias autou, tou didonai autois ten trophen
the Lord of that one over the cares of him, to give to them of the rewards
en kairo? Makarios o doulos ekeinos, on elthon o Kurios
in due time? ⁴⁶ Blessed whichever servant thereof, whom comes the Lord
autou euresēi poiounta outos. Amen lego umin, oti epi pasi tois
of that one and will find so doing it. ⁴⁷ Truly I say to you, that over all his
uparchousin autou katastesei auton. Ean de eipe o kakos doulos
goods he will set in charge that one. ⁴⁸ If though will say the cruel servant
ekeinos, en te cardia autou: Chronizei o Kurios mou elthein,
this, in the heart thereof: He will take time the Lord of mine to come,
kai archetai tuptein tous syndoulous autou, esthin de
⁴⁹ then that one starts to torment the mate-servants thereof, also to eat
kai pine meta ton methuonton. Exei o Kurios tou
and to drink with the winos. ⁵⁰ Then will come forward the Lord of
doulou ekeinou en emera e ou prosdoka, kai en ora e ou
that servant in a day when not looking towards, and in a time when not
ginoskei, kai dichotomesei auton, kai to meros autou meta ton
he knows, ⁵¹ and will cut down him, and the portion of his with the
ypokriton thesei; ekei estai o klauthmos kai o brugmos ton odonton.
hypocrites he will put; there will be the crying and the chatter of teeth.

CHAPTER 25

Tote omoiothesetai e basileia ton ouranon deka parthenois aitines

¹ Then the kingdom of heaven will be like ten virgins who labousai tas lampadas auton exelthon eis apantesin tou Numphiou. Pente took the lamps of theirs to go out to meet the Bridegroom. ² Five de esan ex auton phronimoi, kai ai pente morai. Aitines morai there were of them mindful, and of them five mindless. ³ Those careless labousai tas lampadas auton, ouk elabon meth eauton elaion. Ai de took the lamps of theirs, and took not with them oil. ⁴ Of them of those phronimoi elabon elaion en tois aggeiois auton meta ton lampadon auton. mindful they took oil in the reservoirs of them with the lamps of theirs. Chronizontos de tou Numphiou, enustaxan pasai kai ekatheudon. Meses ⁵ Busy prolonging yet the Bridegroom, then nodded all and slept. ⁶ Middle de nyktos krauge gegonen: Idou o Numphios erchetai! exerchesthe of the night a cry truly came to pass: Here the Bridegroom comes! Go out eis apantesin autou! Tote egerthesan pasai ai parthenoi ekeinai, kai to meet him! ⁷ Then rose up all those the virgins, and ecosmesan tas lampadas auton. Ai de morai, tais phronimoiis they fixed the lamps of theirs. ⁸ Of them of those careless, to the mindful eipon: Dote emin ek tou elaiou umon, oti ai lampades emon they said: Give us of the oil of yours, because the lamps of ours sbennuntai. Apekrithesan de ai phronimoi, legousai, Mepote, ou me are going out. ⁹ Answered though the mindful, saying, Not doing, in no way arkese emin kai emin: poreuesthe mallon pros tous polountas, would be lasting for us and for you all: go instead to those who are selling, kai agorasate eautais. Aperchomenon de auton agorasai, and you all buy for yourselves. ¹⁰ While left therefrom of those to buy, elthen o Numphios: kai ai etoimoi eiselthon met autou eis tous gamous, came the Bridegroom: and of them ready went in with him to the wedding, kai ekleisthe e thura. Usteron de erchontai kai and then was closed the entrance. ¹¹ Afterwards then there came also ai loipai parthenoi, legousai, Kurie, Kurie, anoixon emin? of them virgins those being left, asking, Lord, Lord, will you open to us? O de apokritheis eipen, Amen lego umin, ouk oida umas. ¹² He at that answering and said, Truly I say to you all, not I know you all.

Gregoreite oun, oti ouk oidate ten emeran oude ten oran,

¹³ You all do watch therefore, for not you all know the day nor the hour, en e o Uios tou anthropou erchetai. at when the Son for mankind will come.

Osper gar Anthropos apodemon, ekalese tous idious

¹⁴ For truly as the Person going to a place away, and has called his own doulous kai paredoken autois ta uparchonta autou: kai o men edoke servants and hands over to them his belongings: ¹⁵ at which to one he gave pente talanta, o de duo, o de, en; ekasto kata ten five talents, to another two, to another, one; giving each according to idian dunamin, kai apedemesen eutheos. Poreutheis their own abilities, and so he left the people well entrusted. ¹⁶ Going de o ta pente talanta labon eirgasato en autois, kai therefrom he of the five talents took and chose to invest with them, and epoiesen alla pente talanta. Osautos kai o ta duo, he had gained another five talents. ¹⁷ Likewise with he of the two, ekerdese kai autos alla duo. O de to en labon he had gained also he another two. ¹⁸ He though of the one took apelthon, oruxen en te ge, kai apekrupse to argurion tou Kuriou autou. and gone apart, and dug in the earth, and hid the silver of his Lord. Meta de chronon polun erchetai o Kurios ton doulon ekeinon, ¹⁹ After in time much comes the Lord of those servants which are there, kai synairei met auton logon. Kai proselthon o ta and together takes up accounts with them. ²⁰ And came forward he of the pente talanta labon prosenegken alla pente talanta, legon, Kurie, pente five talents received bringing up another five talents, saying, Lord, five talanta moi paredokas: ide, alla pente talanta ekerdesa ep talents to me you handed over: here, another five talents I gained over autois. Ephe auto o Kurios autou: Eu, doule Agathe kai them. ²¹ Professed to him the Lord of him: Well, servant Good and Piste, epi oliga es pistos, epi pollon se katasteso: eiselthe eis Faithful, over a little you were faithful, over a lot you I will set: enter into ten charan tou Kuriou sou. Proselthon de kai o ta duo talanta the joy of the Lord to you. ²² Came forward then also he of the two talents labon eipe, Kurie, duo talanta moi paredokas: ide, alla received and said, Lord, two talents to me you handed over: here, another

duo talanta ekerdesa ep autois. Ephe auto o Kurios autou: Eu, two talents I gained over them. ²³ Professed to him the Lord of him: Well, doule Agathe kai Piste, epi oliga es pistos, epi pollon se servant Good and Faithful, over a little you were faithful, over a lot you katasteso: eiselthe eis ten charan tou Kuriou sou. Proselthon de kai I will set: enter into the joy of the Lord for you. ²⁴ Came forward then also o to en talanton eilephos eipe, Kurie, Egnon se, oti skleros ei he of the one talent taken and said, Lord, I knew you, that hard you are Anthropos, therizon opou ouk espeiras, kai synagon othen ou the Person, reaping where not you sowed, and gathering from where not dieskorpisas. Kai phobetheis, apelthon ekrupsa ta talanton sou en you scattered. ²⁵ At which fearing, went away I hid the talent of yours in te ge: ide, echeis to son. Apokritheis de o Kurios autou the earth: here, you have what is yours. ²⁶ Answered then the Lord to him eipen auto, Ponere doule kai Oknere, edeis oti therizo opou and said to him, Selfish servant and Neglectful, you knew that I reap where ouk espeira kai synago othen ou dieskorpisa: edei oun not I sowed and gather from where not I scattered: ²⁷ would befitting then se balein to argurion mou tois trapezitais, kai elthon you to put the silver of mine which have you to them traders, then coming ego ekomisamen an to emon sun toko. Arate I would indeed receive whatsoever what is mine with interest. ²⁸ Take oun ap autou to talanton, kai dote to echonti ta deka talanta. therefore from him the talent, and give to him having the ten talents. To gar echonti panti dothesetai, kai ²⁹ To whom good having to whom all will be given, and perisseuthesetai: apo de tou me echontos, kai o that one will have over abundance: from such who not had that, even what echei arthesetai ap autou. Kai ton achreion doulon that one has will be taken from that one. ³⁰ And the undone servant ekbalete eis to skotos to exoteron, ekei estai o klauthmos kai you all expel into the darkness that is outer, thereat will be the crying and o brugmos ton odonton. the chatter of teeth.

Otan de elthe o Uios tou anthropou en te doxe autou, kai pantes

³¹ When indeed comes the Son to mankind in the glory of his, and all

oi agioi aggeloi met autou, tote kathisei epi thronou doxes autou, the holy angels with him, then he will sit upon the throne of his glory, kai synachthesetai emprosthen autou panta ta ethne: kai aphoriei ³² and will be gathered in front of him all the nations: and he will separate autous ap allelon, osper o poimen aphorizei ta probate apo ton eriphon. them from one another, as a shepherd divides the sheep from the goats. Kai stesei ta men probate ek dexion autou, ta de eriphia ex ³³ And he will set his own sheep on the right of him, but of the goats onto euonumon. Tote erei o Basileus tois ek dexion autou, Deute the left. ³⁴ Then will say the King to those on the right of him, Come now oi eulogemenoi tou Patros mou, kleronomesate ten all you truly blessed of the Father of me, inherit this etoimasmenen umin basileian apo kataboles cosmou: the kingdom prepared for you since the foundation of the world: Epeinasa gar, kai edokate moi phagein: Edipsesa, kai ³⁵ I was hungry being, and you all gave to me to eat: I was thirsty, and epotisate me: Xenos emen, kai synegagete me: you all gave drink to me: Being a stranger I was, and you all took in me: Gymnos, kai periebalete me: Esthenesa, kai epeskepsasthe me: ³⁶ Being naked, and you all clothed me: I was sick, and you all visited me: En phulake emen, kai elthete pros me. Tote apokrithesontai In prison I was, and you all came to me. ³⁷ Then will ask auto oi Dikaioi, legontes, Kurie, pote se eidomen peinonta, kai the Righteous to him, saying, Lord, when did we see you being hungry, and ethrepsamen? e dipsonta, kai epotisamen? Pote de we fed you? or being thirsty, and we gave drink to you? ³⁸ When also se eidomen xenon, kai synegagomen? e gymnon, kai did we see you being a stranger, and you we took in? or being naked, and periebalomen? Pote de se eidomen asthene, e en phulake, kai you we clothed? ³⁹ When too did we see you sick, or in prison, and elthomen pros se? Kai apokritheis o Basileus erei autois, Amen lego we came to you? ⁴⁰ And answering the King will say to them, Truly I say umin, Eph oson epoiesate eni touton ton adelphon mou, ton to you, As much as you all have done for these the kin of me, from the elachiston, emoi epoiesate. least, you all have done for me.

Tote erei kai tois ex euonumon, Poreuesthe ap emou
⁴¹ Then he will say there to those at the left, Be gone from me
 oi kateramenoi, eis to pur to aionion to etoimasmenon to diabolou kai
 all you cursed, into the fire everlasting that is prepared for the devil and
 tois aggelois autou: Epeinasa gar, kai ouk edokate moi
 the angels with him: ⁴² I was hungry being, and you all gave not to me
 phagein: edipsesa, kai ouk epotisate me: Xenos
 to eat: I was thirsty, and not you all gave drink to me: ⁴³ Being a stranger
 emen, kai ou synegagete me: Gymnos, kai ou periebalete me:
 I was, and not you all took in me: Being naked, and not you all clothed me:
 asthenes, kai en phulake, kai ouk epeskepsasthe me. Tote apokrithesontai
 sick, and in prison, and you all visited not me. ⁴⁴ Then will ask
 kai autoi, legontes, Kurie, pote se eidomen peinonta? e
 there of them, saying, Lord, when did we see you being hungry? or
 dipsonta, e xenon, e gymnon, e asthene, e en phulake, kai
 being thirsty, or being a stranger, or being naked, or sick, or in prison, and
 ou diekonesamen soi? Tote apokrithesetai autois, legon, Amen
 not done worthily we to you? ⁴⁵ Then he will answer to them, saying, Truly
 lego umin, eph' oson Ouk Epoiesate eni touton, ton
 I say to you, As much as you all have Done Nothing for these, from the
 elachiston, Oude emoi Epoiesate. Kai apeleusontai outoi eis
 least, you all have Done Nothing for me. ⁴⁶ And these will go away into
 kolasin aionion, oi de Dikaioi eis zoen aionion.
 everlasting punishment, but the Righteous into life eternal.

CHAPTER 26

Kai egeneto ote etelesen o Iesous pantas tous logous toutous, eipe
¹ And it came to be when he had finished there Iesous all of these his sayings,
 eipe tois mathetais autou, Oidate oti meta duo emeras to
 he said to the disciples of his, ² You all know that within two days then
 Pascha ginetai, kai o Uios tou anthropou paradidotai eis to
 Easter begins, and the Son for mankind will be forcibly arrested onto which
 staurothenai. Tote synechthesan oi archieres kai oi
 to be crucified. ³ Then were assembled the chief priests and those

grammateis kai oi presbuteroi tou laou eis ten aulen tou
 of scribes and the elders of the people to the auditorium of the
 archiereos, tou legomenou Caiapha; kai synebouleusanto
 high priest, who's named Caiaphas; ⁴ thereat they conspired
 ina ton Iesoun kratesosi dolo kai apokteinosin.
 so much as how of Iesous they could arrest by deceit and kill him.
 Elegon de, Me en te eorte, ina me thorubos genetai en to
⁵ They said though, Not on the feast, so that not an outcry arise among the
 lao.
 people.

Tou de Iesou genomenou en Bethania en oikia Simonos tou leproou,

⁶ Then when Iesous was in Bethania inside Simon's house who's leprous,
 proselthen auto gyne alabastron myrou
⁷ came forward to him a woman with an alabaster for noli
 echousa, barutimou, kai katecheen epi ten kephalen autou
 holding, honorably strong, and poured out upon his head
 anakeimenou. Idontes de, oi mathetai autou eganaktesan,
 when he was reclining. ⁸ Seeing that, the disciples of his had aggravation,
 legontes, Eis ti e apoleia aute? edunato gar touto prathenai pollou, kai
 saying, Onto what is the waste of this? ⁹ could have instead this surely sold
 pollou, kai dothenai tois ptochois. Gnous de o, Iesous
 for a lot, and surely given to the poor. ¹⁰ Knowing more thereof, Iesous
 eipen autois, Ti kopous parechete te gynaiki? Ergon gar
 said to them, Why trouble you all conceive against the woman? a Work of
 Kalon Eirgasato eis eme. Pantote gar tous ptochous echete meth
 Good she has Worked upon me. ¹¹ Always of the poor you all will have with
 eauton, eme de ou pantote echete. Balousa gar aute to
 you, me though not always will you all have. ¹² Pouring of her this
 myron touto epi tou somatos mou, pros to entaphiasai me epoiesen.
 of the noli here upon the body of me, onto for entombing me she did it.
 Amen lego umin, opou ean keruchthe to euaggelion
¹³ Truly I say to you, wheresoever will be proclaimed the gospel
 touto en olo to cosmo, lalethesetai kai o Epoiesen aute, eis
 of this in all the world, will be spoken also what is it she Did by her, for
 mnemosunon autes.
 a memorial of her.

Tote poreutheis eis ton dodeka, o legomenos loudas Iskariotes, pros
¹⁴ Then going one of the twelve, which is named Iudas Iscariot, to
 tous archiereis, eipe, Ti thelete moi dounai, kago
 the chief priests, ¹⁵ and said, What will you all to me pre-award, that I
 umin paradoso auton? Oi de estesan auto triakonta arguria.
 to you hand over him? so they presented to him thirty half-talents of silver.
 Kai apo tote ezetei eukairian ina auton parado.

¹⁶ And from that time he seized for a best time in when to betray him.

Te de prote ton azumon, proselthon oi

¹⁷ Come to be on the first of those unleavened, came forward the
 mathetai to lesou, legontes auto, Pou theleis etoimasomen
 disciples of Iesus, saying to him, Where prefer you may we prepare
 soi phagein to Pascha? O de eipen, Upagete eis ten polin pros ton
 for you to eat the Passover? ¹⁸ Whereat he said, **Go into the city to him**
 deina, kai eipate auto: O Didaskalos legei, O Kairos mou eggus esti,
that receives, and say to him: The Master says, The time of me is at hand,
 pros se poio to Pascha meta ton matheton mou. Kai epoiesan oi
I with you keep my Easter with the disciples of mine. ¹⁹ And did the
 mathetai os synetaxen autois o Iesus, kai etoimasan to Pascha.
 disciples as told to them by Iesus, and they prepared the Passover.
 Opsias de genomenes, anekeitō meta ton dodeka. Kai

²⁰ Evening now beginning to arrive, he sat with the twelve. ²¹ And
 esthionton auton eipen, Amen lego umin, oti eis ex umon paradosēi me.
 during eating he said, **Truly I say to you, that one of you will betray me.**
 Kai lupoumenoi sphodra erxanto legein auto, ekastos auton, Meti ego

²² Thereat low-spirited deeply they began to ask him, each of them, Not I
 eimi Kurie? O de apokritheis eipen, O embapsas met
 is it Lord? ²³ He then answered them and said, **He is who dips in matching**
 emou en to trublio ten cheira, outos me paradosēi. O men
me in the dish with his hand, the same will betray me. ²⁴ Thus truly
 Uios tou anthropou upagei, kathos gegraptai peri autou: ouai de to
the Son for man must go, as it is even written about him: woe though to
 anthropo ekeino di ou o Uios tou anthropou paradidotai: kalon en
the man that by whom the Son to man is betrayed: better would be
 auto ei ouk egenethe o anthropos ekeinos. Apokritheis de loudas o
for him if not were born being that man. ²⁵ Answered then Iudas who is

paradidous auton eipe, Meti ego eimi Rabbi? Legei auto, Su eipas.
 betraying him said, Not I is it Rabbi? He said to him, **You have said.**

Esthionton de auton labon o Iesus ton arton kai

²⁶ During eating thereat of them took there Iesus the bread and
 eucharistesas, eklase kai edidou tois mathetais, kai
 offered thanksgiving, then apportioned it and he gave to the disciples, and
 eipe, Labete, phagete touto esti to soma mou. Kai labon to poterion kai
 said, **Do take, do eat, this is the body of mine.** ²⁷ And he took the cup and
 eucharistesas, edoken autois, legon, Piete ex autou
 offered thanksgiving, then gave it to them, and said, **Do drink of this**
 pantes, touto gar esti to aima mou to tes Kaines Diathekes, to
 all, ²⁸ **this meaning is the blood of mine of the New Covenant, which is**
 peri pollon ekchunomenon eis aphenin amartion. Legō de umin, ekeines
for many is shed that leave off from their sins. ²⁹ **Say I truly to you, that**
 ou me pio ap arti ek toutou tou gennematos tes ampelou, eos tes emeras
not at all drink from here I of this the fruit of the vine, until the day
 ekeines otan auto pino meth umon kainon en te basileia tou Patros
that when of it drink meeting with you new in the kingdom of the Father
 mou. Kai umensantes, exelthon eis to oros ton
of me. ³⁰ After they mentioned well of him, they went into the mount of
 elaion.
 olives.

Tote legei autois o Iesus, Pantes umeis skandalisthesesthe

³¹ Then says to them there Iesus, **All you all will become shamed**
 en emoi en te nukti taute, gegraptai gar, Pataxo ton
because of me in the night of this, it is even written to be, I will strike the
 Poimena, kai diaskorpisthesetai ta probate tes poimnes. Meta de
Shepherd, and will be scattered the sheep of the flock. ³² **After that**
 to egerthenai, Me proaxo umas eis ten Galilaian. Apokritheis de
myself rises again, I will go before you in to Galilee. ³³ Answered then
 o Petros eipen auto, Ei pantes skandalisthesontai
 thereupon Peter and said to him, If everyone they would become shamed
 en soi, ego oudepote skandalisthesomai. Ephe auto o
 because of you, I never would have shame. ³⁴ Professed to him thereat
 Iesus, Amen lego soi, oti en taute te nukti, prin alektora phonesai,
 Iesus, **Truly I say to you, that in this the night, before the rooster crow,**

tris aparnese me. Legei auto o Petros, Kan den
three times you will deny me. ³⁵ Said to him on that Peter, Even if befits
 me sun soi apothanein, ou me se aparnesomai. Omoios de kai pantes oi
 me with you to die, never you I would deny. Likewise the same also all the
 mathetai eipon.
 disciples said.

Tote erchetai met auton o Iesous eis chorion legomenon
³⁶ Then coming with them therefrom Iesous to a place called
 Gethsemane, kai legei tois mathetais, Kathisate autou,
 Gethsemane, and there he says to his disciples, **Here sit by yourselves,**
 eos ou apelthon proseuxomai ekei. Kai paralabon ton Petron kai tous
until that I go apart there to pray. ³⁷ And he took with him Peter and the
 duo uious Zebedaiou, erxato lupeisthai kai
 two sons of Zebedee, then began he to be low-spirited and
 ademonein. Tote legei autois o Iesous, Perilupos estin e
 to be lonesome. ³⁸ Then said to them there Iesous, **Very sorrowful is the**
 psyche mou eos thanatou: meinate ode kai gregoreite met emou. Kai
life of me onto death: you all wait here and watch with me. ³⁹ And
 proselthon micron, epesen epi prosopon autou proseuchomenos kai legon,
 going forward a little, he fell down with his face praying and saying,
 Pater mou, ei dunaton esti, pareltheto ap emou to poterion touto: plen
Father of me, if possible to be let pass from me of this cup: even so
 ouch os ego thelo, all os su. Kai erchetai pros tous mathetas, kai euriskei
not as I joy, but as you. ⁴⁰ Then he came to his disciples, and came upon
 autous katheudontas, kai legei to Petro, Outos ouk ischusate mian
 them sleeping, and he says to Peter, **So not could you all might only one**
 oran, gregoresai met emou? Gregoreite kai proseuchesthe, ina me
hour, to watch with me? ⁴¹ **Watch and pray, that not**
 eiselthete eis peirasmon: To men pneuma prothumon, e de sarx
you all enter into peril: The spirit indeed is willing, but the flesh
 asthenes. Palin ek deuteron apelthon proseuxato, legon,
less strong. ⁴² Again therefrom secondly he went apart and prayed, saying,
 Pater mou, ei ou dunatai touto to poterion parelthein ap emou, ean me
Father of me, if not possible for this cup to let pass from me, except
 auto pio, genetheto to thelema sou. Kai elthon euriskei
 it I drink, let it be the appeasing of you. ⁴³ Afterwards he came and found

autous palin katheudontas, esan gar auton oi ophthalmoi bebaremenoi.
 them again sleeping, such were they because their eyes were very heavy.
 Kai apheis autous, apelthon palin, proseuxato ek tritou ton
⁴⁴ And he left them going out again, and prayed therefrom thirdly whereat
 auton logon eipon. Tote erchetai pros tous mathetas autou, kai
 with his words giving upward. ⁴⁵ Then he comes to the disciples of his, and
 legei autois, Katheudete to loipon kai anapauesthe? idou, eggiken e ora
 asks of them, **Sleep here what is left in rest? here, right arrives the hour**
 kai o Uios tou anthropou paradidotai eis cheiras amartolon. Egeiresthe,
when the Son to man is seized by the hands of sinners. ⁴⁶ **Rise,**
 agomen, idou eggiken o paradidous me.
we go, here rightly arrives him who would betray me.

Kai eti autou lalountos, idou loudas eis ton dodeka elthe, kai
⁴⁷ While yet he was speaking, here Iudas one of the twelve came, and
 met autou ochlos polus meta machairon kai xulon apo ton archiereon
 with him a crowd numerous with sabers and canes from the chief priests
 kai presbuteron tou laou. O de paradidous auton edoken autois semeion,
 and elders of the people. ⁴⁸ He there betraying him gave to them a sign,
 legon, On an phileso, autos esti, kratesate auton. Kai
 saying, Whomsoever I will kiss, that one is he, you all seize him. ⁴⁹ And
 eutheos proselthon to Iesou, eipe, Chaire Rabbi,
 fully committed he went forward to Iesous, and said, God bless you Rabbi,
 kai katephilesen auton. O de Iesous eipen auto, Etaire, ef o
 and he kissed him. ⁵⁰ At that Iesous asked him, **Partner, of what you**
 parei? Tote proselthontes epebalon tas cheiras epi ton
being here? Then they came forward and put on their hands upon him
 Iesoun, kai ekratesan auton. Kai idou eis ton meta Iesou,
 Iesous, and they seized him. ⁵¹ And here one of those with Iesous,
 ekteinas ten cheira apespase ten machairan autou, kai pataxas ton
 extending his hand had drawn out a machete of his, and striking the
 doulon tou archiereos apheilen autou to otion. Tote legei auto o
 servant of the high priest took off of him his ear. ⁵² Then said to him by
 Iesous, Apostrepson sou ten machairan eis ton topon autes: pantes gar oi
 Iesous, **Lift back to you your machete into the sheath for it: all of those**
 labontes machairan, en machaira apothanountai. E dokeis oti ou
 saber brandishing, by the saber they will die away. ⁵³ **Or think you that not**

dunamai arti parakalesai ton Patera mou, kai parastesei moi pleious
 am able I here to call for the Father of me, and he will station by me more
 e dodeka legeonas aggelon? pos oun plerothosin ai
 than twelve legions of angels? ⁵⁴ How then would be fulfilled the
 graphai, oti outo dei genesthai? En ekeine te ora eipen o
 scriptures, that afterwards it befits to be? ⁵⁵ In that same hour said there
 lesous tois ochlois, Os epi lesten exelthete meta machairon kai
 lesous to the crowds, Like against a thief you all come out with sabers and
 xulon syllabein me. Kath emeran pros umas ekathezomen didaskon en to
 canes to alike seize me. I sat daily with you, even would sit teaching in the
 iero, kai ouk ekratesate me. Touto de olon gegonen, ina
 temple, and not did you all arrest me. ⁵⁶ This though all was done, that
 plerothosin ai graphai ton propheton. Tote oi mathetai pantes aphentes
 would be fulfilled the scriptures of the prophets. Then the disciples all left
 auton ephugon.
 him running away.

Oi de kratesantes ton lesoun apegagon pros Caiaphan ton

⁵⁷ They that arrested whereat lesous led him away to Caiaphas the
 archiereas, opou oi grammateis kai oi presbuteroi synechthesan. O
 high priest, where they of scribes and they of elders were assembled. ⁵⁸ At
 de Petros ekoloutheti auto apo makrothen, eos tes aules
 that Peter whereat followed him from a great length, onto the auditorium
 tou archiereos, kai eiselthon eso ekatheto meta ton upereton idein to
 of the high priest, and entering in he sat with the delegates to see the
 telos. Oi de archiereis kai oi presbuteroi kai to sunedrion
 charges. ⁵⁹ There united the chief priests and the elders and the sanhedrin
 olon ezetoun pseudomartyrian kata tou lesou, opos
 altogether to exact a false witness against toward lesous, so afterward
 thanatososin auton. Kai ouch euron, kai pollon
 they could issue death to him. ⁶⁰ Yet nothing was found, although many
 pseudomartyron proselthonton ouch euron. Usteron de
 false witnesses came forward nothing was found. Lastly though
 proselthontes duo pseudomartyres, eipon, Outos ephe, Dunamai
 came forward two false witnesses, ⁶¹ saying, This he professed, I am able
 katalusai ton naon tou Theou, kai dia trion emeron oikodomesai auton. Kai
 to level the temple of God, and in three days I will raise up it. ⁶² And

anastas o archiereus, eipen auto, Ouden
 stood up the high priest, and asked of him, Not anything
 apocrine ti outoi sou, katamartyrousin?
 will you comment back to what this of you, of what they witness against?
 O de lesous esiopa. Kai apokritheis, o archiereus
⁶³ But at that lesous kept reserved. So criticizing back, the high priest
 eipen auto: Exorkizo se kata tou Theou tou zontos, ina emin eipes ei
 spoke to him: I order you by whom is the living God, that to us you tell if
 su ei o Christos, o Uios tou Theou. Legei auto o lesous,
 you are the Christ, the Son from God. ⁶⁴ Then relayed to him there lesous,
 Su eipas: Plen lego umin, ap arti opsesthe ton Uion tou
 You have said: Even so I say to you, hereafter you all will see the Son for
 anthropou kathemenon ek dexion tes Dunameos, kai erchomenon epi ton
 mankind come seated onto the right of the All-powerful, and coming in the
 nephelon tou ouranou. Tote o archiereus dierrexe ta imatia
 clouds of heaven. ⁶⁵ Upon that the high priest ripped halfway the caftan
 autou, legon, Oti eblasphemese! Ti eti chreian echomen
 of his, slandering, How his words desecrate! What yet criteria need we
 martyrion? Ide nun ekousate ten blasphemian autou.
 from witnesses? Here now you all have heard the blasphemy from him.
 Ti umin dokei? Oi de apokrithentes
⁶⁶ What to you all discern that to be? There united for that they answered
 eipon, Enochos thanatou esti. Tote eneptusan eis to prosopon autou, kai
 and said, Openly deserving to die he is. ⁶⁷ Then they spat in his face, and
 ekolaphisan auton; oi de errapisan, legontes, Propheteuson
 they punched him; he also was slapped, ⁶⁸ then mocked, Will you prophesy
 emin, Christe, tis estin o paisas se?
 to us, you Christ, who is it that did smack you?
 O de Petros exo ekatheto en te aule, kai
⁶⁹ Whereon Peter being thereby which sat in the auditorium, when
 proselthen auto mia paidiske, legousa, Kai su estha
 came forward to him a mere peasant girl, and she said, Likewise you were
 meta lesou tou Galilaiou. O de ernasato emprosthen auton panton, legon,
 with lesous the Galilean. ⁷⁰ He though denied in front of them all, saying,
 Ouk oida ti legeis. Exelthonta de auton eis ton pulona, eiden auton
 Not I know of whom you say. ⁷¹ Going out then he into the porch, saw him

alle kai legei tois ekei, Kai outos en meta lesou tou another who said to those there, Also this one was with lesous the Nazoraiou. Kai palin ernesato meth orkou oti, Ouk oida ton Nazarene. ⁷² He again denied with an oath concerning him, Not I know the anthropon. Meta micron de proselthontes oi estotes eipon to man. ⁷³ After a little while then came forward those present and said to Petro, Alethos kai su ex auton ei, kai gar e lalia sou delon se Peter, Truly also you of them are, as also by your speech displays that you poiei. Tote erxato katathematizein kai omnuein do. ⁷⁴ Then he began to angrily put down and to swear oti, Ouk oida ton anthropon: kai eutheos alektor having to do with him, Not I know the man: thereupon directly the rooster ephonese. Kai emnesthe o Petros tou rematos tou lesou, eirekotos crowed. ⁷⁵ And remembered there Peter the words of lesous, which he said auto: Oti prin alektora phonesai, tris aparnese me. Kai to him: **That before the rooster crow, three times you will deny me.** And exelthon exo eklause pikros. going off he wept bitterly.

CHAPTER 27

Proias de genomenes, symboulion elabon pantes oi

¹ When morning now had come, an assembly was held of all the archiereis kai oi presbuteroi tou laou kata tou lesou, chief priests and the elders of the people against toward lesous, oste thanatosai auton. Kai desantes auton, intending then to kill him. ² And when they bound hands of his, apegagon kai paredokan auton pontio Pilato to egemoni. he they took away and handed over him to pontiff Pilate the head.

Tote idon loudas o paradidous auton, oti katekrithe,

³ Then seen ludas the betrayer of him, that he was condemned, metameletheis apestrepse ta triakonta arguria had incurred shamefulfulness and returned the thirty half-talents of silver tois archiereusi kai tois presbuterois, legon, Emarton paradous aimas to the chief priests and the elders, ⁴ saying, Maliciously I did betray blood Athoon. Oi de eipon, Ti pros emas? su opse. of the Innocent. But they said, What is such to us? of you a point of view.

Kai ripsas ta arguria en to nao, anexorese,

⁵ Thereafter he flung back the silver halves in the temple, and left, kai apelthon apegchato. Oi de archiereis labontes ta and went apart and hung himself. ⁶ But the chief priests took the arguria, eipon, Ouk exesti balein auta eis ton silver halves, and said, Not is all right to put them into the corbanan, epei time aimatos esti. Symboulion de temple offerings, because the price of blood it is. ⁷ With a meeting they labontes egorasan ex auton ton agron tou cerameos, eis taphen tois took and bought of them the field of the potter, for a cemetery for the xenois. Dio eklethe o agros, Ekeinos agros aimatos, eos tes strangers. ⁸ Thus was called the field, That field of blood, onto which is semeron. Tote eplerothe to rethen dia leremiu tou prophetou, legontos, this day. ⁹ Then was fulfilled that spoken by Ieremias the prophet, saying, Kai elabon ta triakonta arguria, ten timen tou tetimemenou, And I weighed the thirty silver half-talents, the price of the entire pricing, on etimesanto, apo uion Israel: kai which was of his price, in the sight of all the sons of Israel: ¹⁰ and edokan auta eis ton agron tou cerameos, katha synetaxe moi Kurios. I then gave them for the field of the potter, as the Lord had told to me.

O de lesous este emprosthen tou egemonos kai

¹¹ And then lesous stood in front of the head, and eperotesen auton o egemon, legon, Su ei o basileus ton loudaion? O de the head questioned him, asking, You are the king of the Jews? At which lesous ephe auto, Su legeis. Kai en to lesous professed to him, **You allege onto here.** ¹² And when he kategoreisthai auton upo ton archiereon kai ton presbuteron, ouden was accused toward himself by the chief priests and the elders, nothing apekrinato. Tote legei auto o Pilatos, Ouk akoueis posa did he criticize back. ¹³ Then asks him by Pilate, Not do you hear of what sou katamartyrousi? Kai ouk apekrithe auto pros oude they witness against you? ¹⁴ But not was critical back by him to not even en rema, oste thaumazein ton egemona lian. one word, so that was amazed the head a lot.

Kata de eorten eiothei o egemon apoluein ena to oklo

¹⁵ Now during the feast the head would release one to the crowd

desmion, on ethelon. Eichon de tote desmion a prisoner, whom they favor. ¹⁶ They had there then a prisoner episemon, legomenon Barabban. Synegmenon oun auton, eipen notorious, named Barabbas. ¹⁷ While assembled then they, said autois o Pilatos, Tina thelete apoluso umin? to them by Pilate, Whom indeed you all desire that I loose out to you? Barabban, e lesoun ton legomenon Christon? Edei gar oti dia Barabbas, or lesous who is called Christ? ¹⁸ He knew being that from phthonon paredokan auton. jealousy they handed over him.

Kathemenou de, autou epi tou bematos, apesteile pros auton e gyne ¹⁹ Sitting then, he prepared toward judgment, sent to him the wife autou legousa, Meden soi kai to dikaio ekeino, of his saying, Nothing decree from you since he is righteous that one, polla gar epathon semeron kat onar di auton. Oi

many things indeed I suffered this day in a dream because of him. ²⁰ But de archiereis kai oi presbuteroi epeisan tous oklous, ina the chief priests and the elders had persuaded the people, that aitesontai ton Barabban; ton de lesoun, apolesosin. they should ask for Barabbas; and he which is lesous, him destroy. Apokritheis de o egemon eipen autois, Tina

²¹ Informing back thus the head asked of them, Whom indeed thelete apo ton duo apoluso umin? oi de eipon, you all desire of the two that I loose out to you? at which they said, Barabban. Legei autois o Pilatos, Ti oun poieso lesoun, Barabbas. ²² Asks of them there Pilate, What then will do I with lesous, ton legomenon Christon? Legousin auto pantes, whom is called Christ? They proclaimed to him those persons, Staurotheto! O de egemon ephe, Ti? gar kakon Let him be crucified! ²³ But the head professed, Why? what crookedness epoiesen? Oi de perissos ekrazon, legontes, has he done? But they over still cried out, exclaiming, Staurotheto! Let him be crucified!

Idon de o Pilatos oti ouden ophelai, alla mallon

²⁴ Seen thereat by Pilate that nothing he persuaded, except moreover

thorubos ginetai, labon udor, apenipsato tas cheiras apenanti tou an outcry did begin, he took water and washed of the hands in front of the oklou legon, Athoos eimi apo tou aimatos tou dikaiou: crowd saying, With absolution am I of the blood of this innocent person: toutou, umeis opsesthe. Kai apokritheis, pas o laos to it, you all will see. ²⁵ And commenting back, individuals of the people eipe, To aima autou eph emas kai epi ta tekna emon. said, The blood of him be on us and upon the tykes of us.

Tote apelusen autois ton Barabban, ton de lesoun

²⁶ Then he released to them that Barabbas, whereat though lesous phragellosas paredoken ina staurothe. Tote oi stratiotai he flogged and appointed that he be crucified. ²⁷ Upon that the soldiers tou egemonos paralabontes ton lesoun eis to praitorion, synegagon of the head took aside him lesous into the praetorium, and gathered ep auton olen ten speiran. Kai exdusantes auton, opposing him the whole of the conspirators. ²⁸ And they unclothed him, periethekan auto chlamuda coccinen. Kai plexantes stephanon ex then put around him a robe of crimson. ²⁹ And when twisted a crown of acanthon, epethekan epi ten kephalen autou, kai kalamon epi ten thorns, it they laid upon the head of him, as well as a stalk for the dexian autou. Kai gonupetesantes emprosthen autou right hand of him. Then they fell down on knees in front of him enepaizon auto legontes, Chaire o basileus ton loudaion! Kai emptusantes and mocked him saying, Hail to king of the Jews! ³⁰ And they spit eis auton, elabon ton kalamon kai etupton eis ten kephalen autou. upon him, and took the stalk and they beat over the head of him.

Kai ote enepaixan auto, exedusan auton ten chlamuda

³¹ Then after they had mocked him, they unclothed from him the robe kai enedusan auton ta imatia autou, kai apegagon auton eis to and adorned him with the clothes of his own, and led away him to the staurosai. Exerchomenoi de euron anthropon, Cyrenaion, onomati Simona. crucifying. ³² Coming out they found a man, a Cyrenian, by name Simon. Touton eggareusan ina are ton stauron autou. Kai elthontes Him they urged that he carry the cross for him. ³³ And when they came eis topon legomenon Golgotha, o esti legomenos, craniou topos, to a place called Golgotha, which is meaning, Of a skull place,

Edokan auto piein oxos meta choles memigmenon: kai

³⁴ They gave him to drink vinegar with gall mixed: and geusamenos, ouk ethele piein. Staurosantes de auton, when tasted that, not he would drink. ³⁵ When they crucified there him, diemerisanto ta imatia autou, ballontes kleron: ina plerothe to rethen upo divided the garments of his, casting lots: that be fulfilled that spoken by tou prophetou, Diemerisanto ta imatia mou eautois, kai epi ton the prophet, **They divided the garments of mine themselves, and for the imatismos mou ebalon kleron. Kai kathemenoi eteroun auton clothing of mine they cast lots.** ³⁶ And sitting down they guarded him ekei. there.

Kai epethekan epano tes kephales autou ten aitian autou

³⁷ And they posted above the head of him the charge on him gegrammenen: Outos estin Iesous, o basileus ton Ioudaion. Tote clearly written: This is Iesous, the king for the Jews. ³⁸ Then staurountai sun auto duo lestai: eis ek dexion, kai eis were crucified with him two robbers: one on the right hand, and another ex euonumon. on the left.

Oi de paraporeuomenoi eblasphemoun auton, kinountes tas kephalas

³⁹ And some walked by and blasphemed him, shaking their heads auton kai legontes, O kataluon ton naon kai en trisin emera is at him ⁴⁰ and mocking, You that level the temple and in three days oikodomon: Soson seauton, ei Uios ei tou Theou, katabethi apo tou raise up: Save yourself, if Son you are of God, come down from the staurou. Omoios de kai oi archiereis, empaizontes meta ton grammateon cross. ⁴¹ Likewise they also of the chief priests, mocking with the scribes kai presbuteron kai pharisaion, elegon, Allous esosen, eauton ou dunatai and elders and pharisees, they said, ⁴² Others he saved, himself not is able sosai. Ei basileus Israel esti, katabato nun apo tou to save. If he is the king of Israel, by any means descend now from the staurou, kai pisteusomen ep auto. Pepoithen epi ton Theon, cross, and we will believe in him. ⁴³ He trusted throughout for God, rusastho nun auton, ei thelei auton: eipe gar oti, Theou let him rescue now him, if he pleases him: for he said that, **From God**

eimi Uios. To d auto kai oi lestai, oi

I am the Son. ⁴⁴ And moreover he also of the robbers, who was Systaurothentes, auto oneidizon auton. crucified together, he denigrated him.

Apo de ektes oras skotos egeneto epi pasan ten gen eos

⁴⁵ From the sixth hour darkness began over all the earth onto oras ennates. Peri de ten ennaten oran aneboesen o Iesous phone ninth hour. ⁴⁶ At then the ninth hour cried out there Iesous a voice megale, legon, Eli, Eli, lama sabachthani! tout esti, Thee mou, magnified, exclaiming, **Eli, Eli, lama sabachthani!** this being, **My God,** Thee mou, inati me egkatelipes! Tines de ton ekei **My God, how from me greatly you left so!** ⁴⁷ Some of those there estoton akousantes elegon, Oti Elian phonei outos. Kai standing by when they heard they said, For he calls Elias to him. ⁴⁸ And eutheos dramon eis ex auton kai labon spoggon plesas te oxous, kai came running one of them who took a sponge filled with vinegar, and peritheis kalamo epotizen auton. Oi de loipoi elegon, tied on a stalk and gave of drink to him. ⁴⁹ Of others of the rest they said, Aphes, idomen ei erchetai Elias soson auton. Leave off, let us see if comes Elias to save him.

O de Iesous palin kraxas phone megale apheke to

⁵⁰ Thereat did Iesous again cry out a voice magnified offering up the pneuma. Kai, idou to katapetasma tou naou eschisthe eis duo apo ghost. ⁵¹ Thereupon, here the veil of the temple did tear in two from another eos kato; kai e ge eschisthe, kai ai petrai eschisthesan; the top onto the bottom; also the earth did quake, and the rocks split; kai ta mnemeia aneochthesan, kai polla somata ton kekoimemenon ⁵² and the graves were opened, and many bodies of them who slept agion egerthe, kai exelthontes ek ton mnemeion meta ten of all the saints rose up, ⁵³ and came out of their graves after the egersin autou, eiselthon eis ten agian polin kai enephanisthesan pollois. rising again of him, and went into the holy city and appeared onto many.

O de ekatontarchos kai oi met autou terountes ton

⁵⁴ Thus did the centurion and those with him who were guarding over Iesoun, idontes ton seismon kai ta genomena, ephobethesan Iesous, when they saw the earthquake and the goings on, they feared

sphodra, legontes, Alethos Theou Uios en outos. Esan de ekei deeply, saying, Truly this be the Son from God. ⁵⁵ Were also there gynaikes pollai apo makrothen theorousai, aitines ekolouthesan to lesou women many from afar off observing, who followed with lesous apo tes Galilaias, diakonousai auto; en ais en Maria e from the Galilee, attending to him; ⁵⁶ among whom was Maria who's Magdalene, kai Maria e tou lakobou kai lose meter, kai e Magdalene, and Maria who is Iacob and loses mother, along with the meter ton uion Zebedaiou. mother of the sons of Zebedee.

Opsias de genomenes, elthen anthropos plousios apo Arimatheias, ⁵⁷ Evening when beginning to arrive, came a man rich from Arimathea, tounoma Ioseph, os kai autos ematheteuse to lesou. Outos proselthon by name Ioseph, who also himself was taught from lesous. ⁵⁸ He came up to Pilato, etesato to soma tou lesou. Tote o Pilatos to Pilate, earnestly seeking for the body of lesous. Upon that there Pilate ekeleusen apodothenai to soma. Kai labon to soma o called for to be handed over the body. ⁵⁹ And receiving the body therefrom Ioseph enetulixen auto sindoni kithara, kai etheken auto en to kaino Ioseph enshrouded him in linen clean. ⁶⁰ Then he laid him in the new autou mnemeio o elatomesen en te petra, kai proskulisas lithon of his own tomb which he had hewn in the rock, and after rolling a stone Megan te thura tou mnemeiou, apelthen. En de ekei major to the entrance of the tomb, he went away. ⁶¹ And was at there Maria e Magdalene, kai e alle Maria, kathemenai apenanti tou taphou. Maria who's Magdalene, and the other Maria, sitting opposite of the tomb.

Te de epaurion etis esti meta, ten Paraskeuen, ⁶² At the next daybreak which was followed, that is the Preparation, synechthesan oi archiereis kai oi pharisaioi pros Pilaton, were assembled of the chief priests and of the pharisees to Pilate, legontes, Kurie, emnesthemen oti ekeinos o planos eipen eti ⁶³ saying, Chief, we have remembered how that the deceiver said while zon, Meta treis emeras egeiromai. Keleusonoun alive, **Within three days I will rise again.** ⁶⁴ Call for thus asphalistenai ton taphon eos tes trites emeras, mepote elthontes to have truly made secure the tomb until the third day, else some come

oi mathetai autou klepsosin auton: kai eiposi to of the disciples of his and could steal him: then they could proclaim to the lao, Egerthe apo ton necron! kai estai e eschate plane people, He did rise from the dead! and would be the last deception cheiron tes protes. Ephe autois o Pilatos, Echete worse than the first. ⁶⁵ Professed to them by Pilate, You all have coustodian: upagete, asphalisasthe os iodate. Oi de poreuthentes the custody: go, make secure how you all know. ⁶⁶ So they had gone esphalisanto ton taphon, sphragisantes ton lithon meta tes coustodias. and made secure the tomb, sealing the stone since they had the custody.

CHAPTER 28

Opse de sabbaton, te epiphoskouse eis mian

¹ After ended the sabbath, at the breaking of day in the front sabbaton, elthe Maria e Magdalene kai e alle Maria of the week, came Maria who's Magdalene along with the other Maria theoresai ton taphon. Kai idou seismos egeneto to observe the tomb. ² And here an earthquake happened megas aggelos gar Kuriou katabas ex ouranou: very tremendous as the angel from the Lord descended from heaven: proselthon apekulise ton lithon apo tes thuras, kai he came forward and rolled back the stone from the tomb, and ekatheto epano autou. En de e idea autou os astrape, he then did sit upon it. ³ At thereupon was the sight of him as bright light, kai to enduma autou leukon osei chion. Apo de tou phobou autou and the arraying of him white as snow. ⁴ From at the fear of him eseisthesan, oi terountes, kai egenonto osei became so shaken, of those who were watching, and they became as if necroi. Apokritheis de o aggelos, eipe tais gynaichi, Me they were dead. ⁵ Responding did the angel, and said to the women, No phobeisthe umeis. Oida gar oti lesoun ton estauromenon zeteite. Ouk fear you all. I know that for lesous who was crucified you all seek. ⁶ Not estin ode: Egerthe, gar kathos eipe. Deute, idete ton topon opou is he here: He did Rise, just as he said. Come, see the place where

ekeito o Kurios. Kai tachu poreutheisai eipate tois mathetais autou oti had laid the Lord. ⁷ And quickly be going and tell the disciples of his that egerthe apo ton necron, kai idou, proagei umas eis ten Galilaian. he did rise from the dead, and note, he goes ahead of you on to Galilee. Ekei auton opsesthe: idou, eipon umin. Kai

There him you all will see: now care, I have told you. ⁸ Thereupon exelthousai taxu apo tou mnemeiou meta phobou kai charas megales, they went quickly from the tomb with fear and joy magnified, edramon apageilai tois mathetais autou. and ran to bring acclaimings to the disciples of his.

Os de eporeuonto apageilai tois mathetais

⁹ While they were proceeding to bring acclaimings to the disciples autou, kai idou, o Iesous apentesen autais, legon, Chairete! ai de of his, then note, hereat Iesous met them, proclaiming, **Rejoice!** and they proselthousai Ekratesan Autou Tous Podas, kai Prosekunesan Auto. came forward And Magnified Him At His Feet, and they Worshipped Him. Tote legei autais o Iesous, Me phobeisthe, upagete

¹⁰ Then said to them by Iesous, **Not be afraid, go you all** apageilate tois adelphois mou, ina apelthosin eis ten Galilaian, **and bring adulations to the brothers of mine, in that they go in to Galilee,** kakei me opsontai. **and there they will see me.**

Poreuomenon de auton, idou tines tes coustodias elthontes

¹¹ When gone therefrom of them, note some who had the custody went eis ten polin apeggeilan tois archiereusin apanta ta genomena. into the city revealing to the high priests everything about the goings on. Kai synaxthentes meta ton presbuteron, symboulion te labontes, arguria

¹² And there they together with the elders, a meeting they held, money ikana edokan tois stratiotais, legontes: Eipate oti being much they then given to the soldiers, ¹³ and said: Say you all that oi mathetai autou nyktos elthontes, eklepsan auton emon koimomenon. Kai the disciples of his at night came, they stole him from us sleeping. ¹⁴ And ean akousthe touto epi tou egemonos, emeis peisomen auton kai umas if was heard this up to the head, we will persuade him so you amerimnous, poiesomen. Oi de labontes ta arguria epoiesan os never mind, this we promise. ¹⁵ So they took the money and they did as

Edidachthesan. Kai diephemisthe o logos outos para loudaiois they were taught. And is famous dispersed the saying this among the Jews mechri tes semeron. up to this day.

Oi de endeka mathetai eporeuthesan eis ten Galilaian, eis to oros ou

¹⁶ Then the twelve disciples went in to Galilee, into a mountain where etaxato autois o Iesous. Kai idontes auton, Prosekunesan was told to them by Iesous. ¹⁷ And when they saw him, they Worshipped Auto. Oi de edistasan. Kai proselthon, o Iesous Him. But some of them distrusted. ¹⁸ And coming forward, he Iesous elalesen autois legon: Edothe moi pasa exousia en ourano kai epi he lectured to them saying: **Administers me all power in heaven and in ges.**

earth.

Poreuthentes, matheteusate panta ta ethne, baptizontes autous eis to

¹⁹ **Go you all, you all disciple all the nations, baptizing them in the** onoma tou Patros kai tou Uiou kai tou Agiou Pneumatos: Didaskontes **name of the Father and the Son and the Holy Ghost:** ²⁰ **Teaching** autous terein panta osa eneteilamen umin: kai idou, ego **them to observe all things whatsoever I commanded you: and here, I** meth umon eimi pasas, tas emeras eos tes synteileias tou aionos. **am with you always, throughout the days onto the fulness of eternity.** Amen.

Amen.

The Witness by MARK

While Matthew Levi the tax-collector, him of Alpheus, was one of the first twelve apostles called by The LORD, Mark was the saint inspirited to pen his witness. He was the junior-mate, the team-servant and for saint Paul instrumental in ministry.

CHAPTER 1

Arche tou euaggeliou Iesou Christou, Uiou tou Theou. Os

¹ The beginning of the gospel of Iesous Christ, The Son from God. ² As