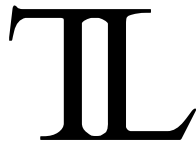


The Gospel of Matthew

The Gospel of Matthew
A Polyglot

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Gospel of Matthew: A Polyglot
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Timothy A. Lee Publishing, Cambridge, England
www.timothyalee.com

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Introduction

A polyglot Bible is a single edition of Scripture that prints multiple ancient textual traditions side-by-side on the same page or facing pages, so that scholars can directly compare how different traditions render the same verses. It is both a scholarly and teaching tool designed to expose textual variants, illuminate interpretive differences, and make the structure of the biblical text visible across languages in a way no single-language edition can achieve.

This is a polyglot for the Gospel of Matthew. It aligns across versions at a verse level, even when the chapters and verses numbering varies across traditions. It is designed as a tool for teaching textual criticism to students and for scholars and interested non-specialists wanting to browse differences and study the diverse textual traditions of the Bible.

The comparison allows for the quick identification of large-scale variants. For example, when using this tool I was fascinated to discover that the Gallican Psalter (at least its tradition) retained the Pauline insertion from Romans 3 in Psalm 14(13):3 added by a pious Christian scribe into the Septuagint.

The Four Great Polyglots: Complutensian, Antwerp, Paris, London

The great polyglot Bibles of the sixteenth and seventeenth centuries represent some of the most ambitious philological and textual scholarly of early modern Europe. These were not simply printed books but large scale intellectual infrastructures, bringing together Semitists, classicists, and printers.

The Complutensian Polyglot (1514–1517; pub. 1520–1522)

The Complutensian Polyglot was the first polyglot ever printed. It was produced at Alcalá, a city twenty miles east of Madrid, and is named after the city and university's Latin name Complutum (confluence). It was undertaken through the lavish financial support of Cardinal Francisco Jiménez de Cisneros, Primate of Spain. Cisneros was the main protagonist of early sixteenth century Spanish history, as archbishop of Toledo he embodied the authority of a king and could make use of his enormous wealth.¹ This project was commissioned just a few years before the Reformation so reflects a high point of Spanish renaissance humanistic reform. The Old Testament appeared in Hebrew, Greek, and Latin, with Targums and their Latin translation; the New Testament presented the Greek text alongside the Vulgate. New typefaces were produced for Hebrew and Greek, and the layout was designed to allow direct comparison across traditions with the Latin Vulgate in the middle.

The Antwerp Polyglot (1568–1572)

The Antwerp Polyglot, or *Biblia Regia*, directed by Benito Arias Montano and printed by Christophe Plantin, expanded the scope of the Complutensian. Funded under the patronage of Philip II of Spain, it included Hebrew, Aramaic, Greek, Latin, and Syriac, with extensive philological notes and variant readings. It was the first major European Bible to incorporate the Syriac New Testament, reflecting the growing interest in Eastern Christian traditions.

The Paris Polyglot (1629–1645)

The Paris Polyglot, edited by Guy Michel Le Jay, represents a new phase of polyglot scholarship. Produced in twelve folio volumes, it was lavish, expensive, and politically fraught. Its linguistic range surpassed all predecessors: Hebrew, Samaritan, Aramaic, Syriac, Arabic, Ethiopic, Greek, and Latin. It was the first polyglot to print the Samaritan Pentateuch and its Targum, a major milestone in the history of textual criticism. The

¹Fernández Marcos, *The First Polyglot Bible in Otero and Morales ed., The Text of the Hebrew Bible and Its Editions: Studies in Celebration of the Fifth Centennial of the Complutensian Polyglot*, (Brill: Leiden), 2017. p 4.

enormous financial burden of the project bankrupted its promoter.² Yet the Paris Polyglot stands as a monument of typographical beauty and cosmopolitan philology, emblematic of the intellectual ambitions of Richelieu's France.

The London Polyglot (1654–1657)

Brian Walton's London Polyglot synthesised the achievements of its predecessors and introduced a more systematic comparative method. Published during the English Commonwealth and funded by a broad subscription model, it included Hebrew, Samaritan, Aramaic, Syriac, Arabic, Persian, Ethiopic, Greek, and Latin. It was the first polyglot to incorporate Persian biblical texts, and its extensive Prolegomena laid foundations for modern textual criticism. The project was supported by Cromwell's government but re-dedicated to Charles II during the Restoration and Walton's consecrated as bishop of Chester. Walton's Polyglot became the standard reference for biblical scholars for more than a century.

Sources

The Syriac text is from the British and Foreign Bible Society 1905 edition and is licensed under a Creative Commons licence.³ The Greek text for this polyglot is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.¹ The Latin text is from the Oxford Vulgate (editio minor, 1911) with added macrons which are under copyright.⁴ The English text is from the World English Bible (WEB) which is in the Public Domain.

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Acknowledgments

Thanks to everyone who's collaborated on these diverse projects with me. All these books are the products of my academic research. I seek to serve the wider public and scholars through the use of cutting-edge research and new technologies that automate the process of book production.

Hebrew University, Jerusalem
18th May, 2023.

Timothy A. Lee

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²Fernández Marcos, *The First Polyglot Bible*. p 5.

³CC BY 4.0. Text prepared by James E. Walters. <https://syriacorporus.org/100>.

⁴Lee et al. *The Vulgate: New Testament with Macrons*, Timothy A. Lee Publishing, 2026

- 1 1 Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.
- 2 2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
- 3 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρέσ καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρέσ δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ,
- 4 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,
- 5 5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ῥούθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
- 6 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
- 7 7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,
- 8 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν,
- 9 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθαάμ, Ἰωθαάμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,
- 10 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν,
- 11 11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνας.
- 12 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνας Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,
- 13 13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ,
- 14 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ,
- 15 15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
- 16 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

- 1 Liber generatiōnis Iēsū Chrīstī filiī Dāuīd, filiī Abrāham. 1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.
- 2 Abrāham genuit Isaāc: Isaāc autem genuit Iācōb. Iācōb autem genuit Iūdā et frātrēs eius: 2 Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers.
- 3 Iūdās autem genuit Phārēs, et Zāra dē Thāmār: Phārēs autem genuit Esrōm. Esrōm: autem genuit Aram: 3 Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram.
- 4 Aram autem genuit Āmīnādāb: Āmīnādāb autem genuit Naassōn. Naassōn autem genuit Salmōn: 4 Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon.
- 5 Salmōn autem genuit Booz dē Rāchāb. Booz autem genuit Ōbēd ex Rūth: Ōbēd autem genuit Iessē: Iessē autem genuit Dāuīd rēgem. 5 Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse.
- 6 Dāuīd autem rēx genuit Salomōnem ex eā quae fuit Ūriāe. 6 Jesse became the father of King David. David the king became the father of Solomon by her who had been Uriah's wife.
- 7 Salomōn autem genuit Roboam: Roboam autem genuit Abiā: Abiā autem genuit Āsa: 7 Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa.
- 8 Āsa autem genuit Iōsaphat: Iōsaphat autem genuit Iōram: Iōram autem genuit Ozīam: 8 Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah.
- 9 Ozīās autem genuit Iōatham: Iōatham autem genuit Āchāz: Āchāz autem genuit Ezechīam: 9 Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah.
- 10 Ezechīās autem genuit Mānassēn: Mānassēs autem genuit Āmōn: Āmōn autem genuit Iōsīam: 10 Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah.
- 11 Iōsīās autem genuit Iechoniām et frātrēs eius in trāsmigratiōne Babylōnis. 11 Josiah became the father of Jechoniah and his brothers at the time of the exile to Babylon.
- 12 Et post trāsmigratiōnem Babylōnis, Iechoniās genuit Salathiēl: Salathiēl autem genuit Zorobābēl: 12 After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel.
- 13 Zorobābēl autem genuit Abiūd: Abiūd autem genuit Eliāchīm: Eliāchīm autem genuit Āzōr: 13 Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor.
- 14 Āzōr autem genuit Sādōc: Sādōc autem genuit Āchīm: Āchīm autem genuit Eliūd: 14 Azor became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud.
- 15 Eliūd autem genuit Eleazār: Eleazār autem genuit Mātthān: Mātthān autem genuit Iācōb: 15 Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob.
- 16 Iācōb autem genuit Iōsēph uirum Mariāe dē quā nātus est Iēsūs, quī uocātur Chrīstus. 16 Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus, who is called Christ.

- 17 17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες. The Birth of Jesus
- 18 18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν. μνηστευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοῦς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
- 19 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.
- 20 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου.
- 21 21 τέξεται δὲ υἷόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
- 22 22 τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος·
- 23 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἷόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὃ ἐστιν μεθερμηνεούμενον Μεθ' ἡμῶν ὁ θεός.
- 24 24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ.
- 25 25 καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἷόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
- 2 2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερσόλυμα
- 2 2 λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
- 3 3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερσόλυμα μετ' αὐτοῦ,
- 4 4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
- 5 5 οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·
- 17 17 فَكُلُّهُنَّ اُولُوْكَ اِسْمَاعِيْلَ وَكُلُّهُنَّ اُولُوْكَ اِسْمَاعِيْلَ وَكُلُّهُنَّ اُولُوْكَ اِسْمَاعِيْلَ وَكُلُّهُنَّ اُولُوْكَ اِسْمَاعِيْلَ وَكُلُّهُنَّ اُولُوْكَ اِسْمَاعِيْلَ
- 18 18 وَكَانَ اِسْمُ اَبِيْهَا يَسُوْفُ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 19 19 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
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- 21 21 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 22 22 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 23 23 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 24 24 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 25 25 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 2 2 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
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- 3 3 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 4 4 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ
- 5 5 وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ وَكَانَ يَسُوْفُ اَبْنًا لِّيَسُوْفَ بْنِ اَكْرَبَ

17 Omnēs ergō generātiōnēs ab Abrāham ūsque ad Dāuīd, generātiōnēs quattuordecim: et ā Dāuīd ūsque ad trāsmigrātiōnem Babylōnis, generātiōnēs quattuordecim: et ā trāsmigrātiōne Babylōnis ūsque ad Chrīstum, generātiōnēs quattuordecim.

18 Chrīstī autem generātiō sic erat. Cum esset dēspōnsāta māter eius Marīa Iōsēph, ante quam conuenīrent inuenta est in uterō habēns dē Spīritū sānctō.

19 Iōsēph autem uir eius cum esset iūstus et nōllet eam trādūcere, uoluit occultē dimittere eam.

20 Haec autem eō cōgitante, ecce angelus Domīnī in somnīs apparuit eī, dīcēns, Iōsēph fili Dāuīd, nōlī timēre accipere Marīam coniugem tuam: quod enim in eā nātum est, dē Spīritū sānctō est:

21 pariet autem filium et uocābis nōmen eius Iēsum: ipse enim saluum faciet populum suum ā peccātīs eōrum.

22 Hoc autem tōtum factum est, ut adimplērētur id quod dictum est ā Domīnō per prophētā dīcentem:

23 Ecce uirgō in uterō habēbit, et pariet filium, et uocābunt nōmen eius Emmanuhēl: quod est interpretātum Nōbīscum Deus.

24 Exurgēns autem Iōsēph ā somnō, fēcīt sicut praecēpit eī angelus Domīnī, et accēpit coniugem suam.

25 Et nōn cognōscēbat eam dōnec peperit filium suum primōgenitum: et uocāuit nōmen eius Iēsum.

2 Cum ergō nātus esset Iēsūs in Bēthleem Iūdaee in diēbus Hērōdis rēgis, ecce magī ab oriente uēnērunt Hierosolymam,

2 dīcentēs: Ubi est quī nātus est rēx Iūdaeōrum? uīdimus enim stēllam eius in oriente, et uēnimus adōrāre eum.

3 Audiēns autem Hērōdēs rēx, turbātus est, et omnis Hierosolyma cum illō.

4 Et congregāns omnēs prīncipēs sacerdotum, et scribās populī, scīscitābātur ab eīs ubi Chrīstus nāscerētur.

5 At illī dīxērunt ei: In Bēthleem Iūdaee: sic enim scrīptum est per prophētā:

17 So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

18 Now the birth of Jesus Christ was like this: After his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit.

19 Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly.

20 But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, don’t be afraid to take to yourself Mary as your wife, for that which is conceived in her is of the Holy Spirit.

21 She shall give birth to a son. You shall name him Jesus, for it is he who shall save his people from their sins.”

22 Now all this has happened that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 “Behold, the virgin shall be with child, and shall give birth to a son. They shall call his name Immanuel,” which is, being interpreted, “God with us.”

24 Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself;

25 and didn’t know her sexually until she had given birth to her firstborn son. He named him Jesus.

2 Now when Jesus was born in Bethlehem of Judea in the days of King Herod, behold, wise men from the east came to Jerusalem, saying,

2 “Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him.”

3 When King Herod heard it, he was troubled, and all Jerusalem with him.

4 Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born.

5 They said to him, “In Bethlehem of Judea, for this is written through the prophet,

6 **Και σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.**
 6 **كَيْفَ اِيَّاكَ بَيْتَ لَحْمٍ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

7 **Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,**
 7 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ مَا كُنْتَ تَدْعِيهَا**

8 **καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγεilate μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.**
 8 **وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ كَيْفَ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

9 **οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθῶν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.**
 9 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

10 **ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφοδρὰ.**
 10 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

11 **καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοιξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.**
 11 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

12 **καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδη δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. The Flight to Egypt and Massacre by Herod**
 12 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

13 **Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσει αὐτό.**
 13 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

14 **ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον,**
 14 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

15 **καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.**
 15 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

16 **Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.**
 16 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

17 **τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος·**
 17 **فَتَوَقَّعَ هِرُودُسُ الْمَاهِطِينَ عِنْدَ كَيْفِ اِيَّاكَ حَسْبُ وَمَا اَنْتَ اِلَّا دَوْلَةٌ صَغِيرَةٌ**

- 6** Et tū Bēthleem terra Iūdā,
nēquāquam minima es in prīncipibus Iūdā:
ex tē enim exiet dux, quī reget populum meum Israhēl.
- 6** ‘You Bethlehem, land of Judah,
are in no way least amongst the princes of Judah; for
out of you shall come a governor
who shall shepherd my people, Israel.’”
- 7** Tunc Hērōdēs clam uocātīs magīs diligenter didicit ab eīs
tempus stēllae, quae appāruit eīs:
- 7** Then Herod secretly called the wise men, and learnt
from them exactly what time the star appeared.
- 8** et mittēns illōs in Bēthleem, dixit: Īte, et interrogāte
diligenter dē puerō: et cum inuēneritis, renūntiāte mihi, ut
et ego ueniēns adōrem eum.
- 8** He sent them to Bethlehem, and said, “Go and
search diligently for the young child. When you have
found him, bring me word, so that I also may come
and worship him.”
- 9** Quī cum audissent rēgem, abiērunt, et ecce stēlla, quam
uīderant in oriente, antecēdēbat eōs, ūsque dum ueniēns
stāret suprā, ubi erat puer.
- 9** They, having heard the king, went their way; and
behold, the star, which they saw in the east, went
before them until it came and stood over where the
young child was.
- 10** Uidentēs autem stēllam gāuīsī sunt gaudiō magnō ualdē.
- 10** When they saw the star, they rejoiced with
exceedingly great joy.
- 11** Et intrantēs domum, inuēnerunt puerum cum Mariā
mātre eius, et prōcidentēs adōrāuērunt eum: et apertīs
thēsaurīs suīs obtulērunt ei mūnera, aurum, tūs, et murrā.
- 11** They came into the house and saw the young
child with Mary, his mother, and they fell down and
worshipped him. Opening their treasures, they offered
to him gifts: gold, frankincense, and myrrh.
- 12** Et respōnsō acceptō in somnīs nē redīrent ad Hērōdem,
per aliam uiam reuersī sunt in regiōnem suam.
- 12** Being warned in a dream not to return to Herod,
they went back to their own country another way.
- 13** Quī cum recessissent, ecce angelus Dominī appāruit in
sommīs Iōsēph, dīcēns: Surge, et accipe puerum, et mātre
eius, et fuge in Aegyptum, et estō ibi ūsque dum dīcam
tibi. Futūrum est enim ut Hērōdēs quaerat puerum ad
perdendum eum.
- 13** Now when they had departed, behold, an angel of
the Lord appeared to Joseph in a dream, saying, “Arise
and take the young child and his mother, and flee into
Egypt, and stay there until I tell you, for Herod will
seek the young child to destroy him.”
- 14** Quī cōsburgēns accēpit puerum et mātre eius nocte, et
recessit in Aegyptum:
- 14** He arose and took the young child and his mother
by night and departed into Egypt,
- 15** et erat ibi ūsque ad obitum Hērōdis: ut adimplērētur
quod dictum est ā Dominō per prophētā dīcentem: Ex
Aegyptō uocāuī filium meum.
- 15** and was there until the death of Herod, that
it might be fulfilled which was spoken by the Lord
through the prophet, saying, “Out of Egypt I called
my son.”
- 16** Tunc Hērōdēs uidēns quoniam inlūsus esset ā magīs,
īrātus est ualdē, et mittēns occīdit omnēs puerōs, quī erant
in Bēthleem, et in omnibus fīnibus eius, ā bīmātū et infā
secundum tempus, quod exquīsierat ā magīs.
- 16** Then Herod, when he saw that he was mocked by
the wise men, was exceedingly angry, and sent out and
killed all the male children who were in Bethlehem and
in all the surrounding countryside, from two years old
and under, according to the exact time which he had
learnt from the wise men.
- 17** Tunc adimplētum est quod dictum est per Hīēmīam
prophētā dīcentem:
- 17** Then that which was spoken by Jeremiah the
prophet was fulfilled, saying,

18 Uōx in Rāma audīta est,
plōrātus et ululātus multus:
Rāchēl plōrāns filiōs suōs,
et nōluit cōsōlārī, quia nōn sunt.

19 Dēfūctō autem Hērōde, ecce appāruit angelus Domini
in somnīs Iōsēph in Aegyptō,

20 dīcēns: Surge, et accipe puerum, et mātrem eius, et
uāde in terram Israhēl: dēfūctī sunt enim quī quaerēbant
animam puerī.

21 Quī surgēns, accēpit puerum, et mātrem eius, et uēnit in
terram Israhēl.

22 Audiēns autem quia Archelāus rēgnāret in Iūdaea prō
Hērōde patre suō, timuit illūc ire: et admonitus in somnīs,
sēcēssit in partēs Galīlaeae.

23 Et ueniēns habitāuit in ciuitāte quae uocātur Nazareth:
ut adimplerētur quod dictum est per prophētās: Quoniam
Nazareus uocābitur.

3 In diēbus autem illīs uēnit Iōhannēs Baptista praedicāns in
dēsertō Iūdaeae,

2 et dīcēns: Paenitentiam agite: adpropinquāuit enim
rēgnum caelōrum.

3 Hic est enim, quī dictus est per Ēsāiam prophētā
dīcentem: Uōx clāmantis in dēsertō:
Parāte uiam Domini,
rēctās facite sēmitās eius.

4 Ipse autem Iōhannēs habēbat uestīmentum dē pilīs
camelōrum, et zōnam pelliciam circā lumbōs suōs: ēsca
autem eius erat lucustae, et mel siluestre.

5 Tunc exiēbat ad eum Hierosolyma, et omnis Iūdaea, et
omnis regiō circum Iordānen;

6 et baptizābantur in Iordāne ab eō cōnfitentēs peccāta sua.

7 Uidēns autem multōs Pharīsaeorum, et saddūcaeorum,
uenientēs ad baptismum suum, dīxit eīs: Prōgeniēs
uīperārum, quis dēmōnstrāuit uōbīs fugere ā futūrā irā?

8 Facite ergō frūctum dignum paenitentiae.

9 Et nē uelītis dīcere intrā uōs: Patrem habēmus Abrāham.
Dīcō enim uōbīs quoniam potēns Deus dē lapidibus istīs
suscitāre filiōs Abrāhae.

10 Iam enim secūris ad rādīcem arborum posita est. Omnis
ergō arbor, quae nōn facit frūctum bonum, excidētur, et in
ignem mittētur.

18 “A voice was heard in Ramah,
lamentation, weeping and great mourning, Rachel
weeping for her children;
she wouldn’t be comforted,
because they are no more.”

19 But when Herod was dead, behold, an angel of the
Lord appeared in a dream to Joseph in Egypt, saying,

20 “Arise and take the young child and his mother,
and go into the land of Israel, for those who sought
the young child’s life are dead.”

21 He arose and took the young child and his mother,
and came into the land of Israel.

22 But when he heard that Archelaus was reigning
over Judea in the place of his father, Herod, he was
afraid to go there. Being warned in a dream, he
withdrew into the region of Galilee,

23 and came and lived in a city called Nazareth; that
it might be fulfilled which was spoken through the
prophets that he will be called a Nazarene.

3 In those days, John the Baptist came, preaching in
the wilderness of Judea, saying,

2 “Repent, for the Kingdom of Heaven is at hand!”

3 For this is he who was spoken of by Isaiah the
prophet, saying, “The voice of one crying in the
wilderness,
make the way of the Lord ready!
Make his paths straight!”

4 Now John himself wore clothing made of camel’s
hair with a leather belt around his waist. His food
was locusts and wild honey.

5 Then people from Jerusalem, all of Judea, and all
the region around the Jordan went out to him.

6 They were baptised by him in the Jordan, confessing
their sins.

7 But when he saw many of the Pharisees and
Sadducees coming for his baptism, he said to them,
“You offspring of vipers, who warned you to flee from
the wrath to come?”

8 Therefore produce fruit worthy of repentance!

9 Don’t think to yourselves, ‘We have Abraham for
our father,’ for I tell you that God is able to raise up
children to Abraham from these stones.

10 Even now the axe lies at the root of the trees.
Therefore every tree that doesn’t produce good fruit
is cut down, and cast into the fire.

11 **أَنَا صَّخَبْتُ إِنَّا حَجَمُ صَخْنًا كَلْبَجَهَابَا** **وَهُوَ وَجَاهُ وَأَبَا**
صَّخَبْتُ وَهُوَ فَكَبِ وَأَهْ وَأَبَا **وَأَبَا صَخْنًا وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ
 12 **وَهُوَ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

11 Εγώ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὐδ' οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ καὶ συναῖξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. The Baptism of Jesus

13 **تَوْبَةً إِنَّا تَعْمَدُ** **فِي كَلْبَلَا حَتَّى وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

14 **وَهُوَ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

14 ὁ δὲ Ἰωάννης διεκάλυεν αὐτὸν λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με·

15 **وَهُوَ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ἄφες ἄρτι, οὕτως γὰρ πρόπον ἐστὶν ἡμῖν πληρῶσαι πάσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

16 **فِي حَتَّى وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ καταβαίνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν·

17 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

4 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

2 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

2 καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὑστερον ἐπείνασεν.

3 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

3 καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

4 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

4 ὁ δὲ ἀποκριθεὶς εἶπεν· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

5 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

6 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

6 καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

8 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν

9 **وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ**
وَأَبَا وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ وَجَاهُ

9 καὶ εἶπεν αὐτῷ· Ταῦτά σοι πάντα δώσω, ἐὰν πεσῶν προσκυνήσῃς μοι.

¹¹ Ego quidem uos baptizō in aquā in paenitentiam: quī autem post mē uentūrus est, fortior mē est, cuius nōn sum dignus calceamenta portare: ipse uos baptizābit in Spīritū sāctō, et ignī.

¹² Cuius uentilābrum in manū suā: et permundābit āream suam: et congregābit trīticum suum in horreum, paleās autem combūret ignī inextinguibilī.

¹³ Tunc uēnit Iēsūs ā Galilaeā in Iordānen ad Iōhannem, ut baptizārētur ab eō.

¹⁴ Iōhannēs autem prohibēbat eum, dīcēns: Ego ā tē dēbeō baptizārī, et tū uenis ad mē?

¹⁵ Respondēns autem Iēsūs, dīxit eī: Sine modo: sīc enim decet nōs implēre omnem iūstitiam. Tunc dīmīsīt eum.

¹⁶ Baptizātus autem Iēsūs, cōnfestim ascendit dē aquā, et ecce apertī sunt eī caelī: et uidit Spīritum Deī dēscendentem sīcut columbam, uenientem super sē.

¹⁷ Et ecce uōx dē caelīs dīcēns: Hic est Filius meus dīlēctus, in quō mihi complacū.

⁴ Tunc Iēsūs ductus est in dēsertum ab Spīritū, ut temptārētur ā diabolo.

² Et cum ieiūnāset quadrāgintā diēbus, et quadrāgintā noctibus, postēā ēsuriit.

³ Et accēdēns temptātor dīxit eī: Sī Filius Deī es, dīc ut lapidēs istī pānēs fiant.

⁴ Quī respondēns dīxit: Scīptum est: Nōn in pāne sōlō uiuit homō, sed in omnī uerbō, quod prōcēdit dē ore Deī.

⁵ Tunc adsūmit eum diabolus in sānctam cūitātem, et statuit eum suprā pinnāculum templī,

⁶ et dīxit eī: Sī Filius Deī es, mitte tē deorsum. Scīptum est enim: Quia angelīs suīs mandābit dē tē, et in manibus tollent tē, nē forte offendās ad lapidem pedem tuum.

⁷ Ait illī Iēsūs: Rūrsus scīptum est: Nōn temptābis Dominum Deum tuum.

⁸ Iterum adsūmit eum diabolus in montem excelsum ualdē: et ostendit eī omnia rēgna mundī, et glōriam eōrum.

⁹ Et dīxit illī: Haec tibi omnia dabō, sī cadēs adōrāueris mē.

¹¹ "I indeed baptise you in water for repentance, but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will baptise you in the Holy Spirit.

¹² His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

¹³ Then Jesus came from Galilee to the Jordan to be baptised by him.

¹⁴ But John would have hindered him, saying, "I need to be baptised by you, and you come to me?"

¹⁵ But Jesus, answering, said to him, "Allow it now, for this is the fitting way for us to fulfil all righteousness." Then he allowed him.

¹⁶ Jesus, when he was baptised, went up directly from the water: and behold, the heavens were opened to him. He saw the Spirit of God descending as a dove, and coming on him.

¹⁷ Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased."

⁴ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.

² When he had fasted forty days and forty nights, he was hungry afterward.

³ The tempter came and said to him, "If you are the Son of God, command that these stones become bread."

⁴ But he answered, "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of God's mouth.'"

⁵ Then the devil took him into the holy city. He set him on the pinnacle of the temple,

⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and, 'On their hands they will bear you up, so that you don't dash your foot against a stone.'"

⁷ Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'"

⁸ Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory.

⁹ He said to him, "I will give you all of these things, if you will fall down and worship me."

- 10 10 τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὑπαγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.
- 11 11 τότε ἀφήσιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ. Jesus Begins His Ministry
- 12 12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
- 13 13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατέκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὀρίοις Ζαβουλῶν καὶ Νεφθαλίμ.
- 14 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος·
- 15 15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,
- 16 16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
- 17 17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.
- 18 18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν, ἦσαν γὰρ ἀλιεῖς.
- 19 19 καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.
- 20 20 οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
- 21 21 Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν αὐτούς.
- 22 22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
- 23 23 Καὶ περιῆγεν ἐν ὄλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.
- 24 24 καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὄλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.
- 25 25 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἰερουσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

10 Tunc dicit ei Iesus: Uade Satanās: Scīptum est enim: Dominum Deum tuum adorābis, et illi soli seruiēs.

11 Tunc reliquit eum diabolus: et ecce angeli accesserunt, et ministrabant ei.

12 Cum autem audisset quod Iohannes traditus esset, secessit in Galilaeam:

13 et, relictā ciuitate Nazareth, uenit, et habitauit in Capharnāum maritimam, in finibus Zabulon et Nephthalim:

14 ut impleretur quod dictum est per Esaiam prophetam:

15 Terra Zabulon, et terra Nephthalim, uia maris trans Iordanem, Galilaeae gentium:

16 populus, qui sedebat in tenebris, lucem uidit magnam: et sedentibus in regione umbrae mortis, lux orta est eis.

17 Exinde coepit Iesus praedicare, et dicere: Paenitentiam agite: adpropinquauit enim regnum caelorum.

18 Ambulans autem iuxta mare Galilaeae uidit duos fratres, Simonem, qui uocatur Petrus, et Andream fratrem eius, mittentes rete in mare erant enim piscatores,

19 et ait illis: Venite post me, et faciam uos fieri piscatores hominum.

20 At illi continuo relictis retibus secuti sunt eum.

21 Et procedens inde, uidit alios duos fratres, Iacobum Zebedaei, et Iohannem fratrem eius, in nauis cum Zebedaeo patre eorum, reficientes retia sua: et uocauit eos.

22 Illi autem statim relictis retibus et patre, secuti sunt eum.

23 Et circuibat Iesus totam Galilaeam, docens in synagogis eorum, et praedicans Euangelium regni: et sanans omnem languorem, et omnem infirmitatem in populo.

24 Et abiit opinio eius in totam Syriam, et obtulerunt ei omnes male habentes, uariis languoribus, et tormentis comprehensos, et qui daemonia habebant, et lunaticos, et paralyticos, et curauit eos.

25 Et secutae sunt eum turbae multae de Galilaea, et Decapoli, et Hierosolymis, et Iudaea, et de trans Iordanem.

10 Then Jesus said to him, "Get behind me, Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"

11 Then the devil left him, and behold, angels came and served him.

12 Now when Jesus heard that John was delivered up, he withdrew into Galilee.

13 Leaving Nazareth, he came and lived in Capernaum, which is by the sea, in the region of Zebulun and Naphtali,

14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,

15 "The land of Zebulun and the land of Naphtali, towards the sea, beyond the Jordan, Galilee of the Gentiles,

16 the people who sat in darkness saw a great light; to those who sat in the region and shadow of death, to them light has dawned."

17 From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

18 Walking by the sea of Galilee, he saw two brothers: Simon, who is called Peter, and Andrew, his brother, casting a net into the sea; for they were fishermen.

19 He said to them, "Come after me, and I will make you fishers for men."

20 They immediately left their nets and followed him.

21 Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them.

22 They immediately left the boat and their father, and followed him.

23 Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness amongst the people.

24 The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.

25 Great multitudes from Galilee, Decapolis, Jerusalem, Judea, and from beyond the Jordan followed him.

- 5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· The Beatitudes
- 2 2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκειν αὐτοὺς λέγων·
- 3 3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 4 4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
- 5 5 μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.
- 6 6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
- 7 7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
- 8 8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
- 9 9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.
- 10 10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
- 11 11 μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπῶσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.
- 12 12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίδωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν. Salt and Light
- 13 13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθησεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.
- 14 14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·
- 15 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μῶδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.
- 16 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλά ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. The Fulfillment of the Law
- 17 17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι·
- 18 18 ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

5 Uidēns autem turbās, ascendit in montem, et cum sēdisset, accessērunt ad eum discipulī eius,

2 et aperiēns os suum docēbat eos dīcēns:

3 Beātī pauperēs spīritū: quoniam ipsōrum est rēgnum caelōrum.

4 Beātī mītēs: quoniam ipsī possidēbunt terram.

5 Beātī quī lūgent: quoniam ipsī cōnsōlābuntur.

6 Beātī quī ēsuriunt et sitiunt iūstitiam: quoniam ipsī saturābuntur.

7 Beātī misericordēs: quoniam ipsī misericordiam cōnsequentur.

8 Beātī mundō corde: quoniam ipsī Deum uidēbunt.

9 Beātī pācificī quoniam ipsī filiī Deī uocābuntur.

10 Beātī quī persecutiōnem patiuntur propter iūstitiam: quoniam ipsōrum est rēgnum caelōrum.

11 Beātī estis cum maledixerint uōbīs et persecūtī uōs fuerint, et dixerint omne malum aduersum uōs mentientēs, propter mē:

12 gaudēte, et exultāte, quoniam mercēs uestra cōpiōsa est in caelīs. Sic enim persecūtī sunt prophētās, quī fuērunt ante uōs.

13 Uōs estis sāl terrae. Quod sī sāl ēuānerit, in quō salliētur? ad nihilum ualet ultrā, nisi ut mittātur forās, et conculcētur ab hominibus.

14 Uōs estis lūx mundī. Nōn potest cūitās abscondī suprā montem posita,

15 neque accendunt lucernam, et pōnunt eam sub modiō, sed super candēlabrum, ut lūceat omnibus quī in domō sunt.

16 Sic lūceat lūx uestra cōram hominibus: ut uideant uestra bona opera, et glōrificent Patrem uestrum, quī in caelīs est.

17 Nōlīte putāre quoniam uēnī soluere lēgem aut prophētās: nōn uēnī soluere, sed adimplēre.

18 Āmēn quippe dīcō uōbīs, dōnec trānseat caelum et terra, iōta unum aut unus apex nōn praeterībit ā lēge, dōnec omnia fīant.

5 Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him.

2 He opened his mouth and taught them, saying,

3 “Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

4 Blessed are those who mourn, for they shall be comforted.

5 Blessed are the gentle, for they shall inherit the earth.

6 Blessed are those who hunger and thirst for righteousness, for they shall be filled.

7 Blessed are the merciful, for they shall obtain mercy.

8 Blessed are the pure in heart, for they shall see God.

9 Blessed are the peacemakers, for they shall be called children of God.

10 Blessed are those who have been persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.

11 “Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake.

12 Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

13 “You are the salt of the earth, but if the salt has lost its flavour, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

14 You are the light of the world. A city located on a hill can’t be hidden.

15 Neither do you light a lamp and put it under a measuring basket, but on a stand; and it shines to all who are in the house.

16 Even so, let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

17 “Don’t think that I came to destroy the law or the prophets. I didn’t come to destroy, but to fulfil.

18 For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the law, until all things are accomplished.

- 19 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
- 20 20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.
- 21 21 Ἰκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
- 22 22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· Ρακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ· Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.
- 23 23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον ἀκαεὶ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,
- 24 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὑπάγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.
- 25 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.
- 26 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.
- 27 27 Ἰκούσατε ὅτι ἐρρέθη· Οὐ μοιχεύσεις.
- 28 28 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.
- 29 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.
- 30 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ, συμφέρι γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.
- 31 31 Ἐρρέθη δέ· Ὁς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

19 Quī ergō soluerit ūnum dē mandātīs istīs minimīs, et docuerit sic hominēs, minimus uocabitur in rēgnō caelōrum: quī autem fecerit et docuerit, hic magnus uocabitur in rēgnō caelōrum.

20 Dīcō enim uōbīs, quia nisi abundauerit iūstitia uestra plūs quam scrībārum et Pharīsaeorum, nōn intrābitis in rēgnum caelōrum.

21 Audistis quia dictum est antīquīs: Nōn occīdēs: quī autem occiderit, reus erit iūdiciō.

22 Ego autem dīcō uōbīs: quia omnis quī irāscitur frātrī suō, reus erit iūdiciō. Quī autem dixerit frātrī suō, racha: reus erit conciliō. Quī autem dixerit, fatue: reus erit gehennae ignis.

23 Sī ergō offerēs mūnus tuum ad altāre, et ibi recordātus fueris quia frāter tuus habet aliquid aduersum tē:

24 relinque ibi mūnus tuum ante altāre, et uāde prius reconciliāre frātrī tuō: et tunc ueniēs offers mūnus tuum.

25 Estō cōsentiēs aduersariō tuō citō dum es in uiā cum eō: nē forte trādat tē aduersarius iūdici, et iūdex trādat tē ministrō: et in carcerem mittāris.

26 Āmēn dīcō tibi, nōn exiēs inde, dōnec reddās nouissimum quadrantem.

27 Audistis quia dictum est antīquīs: Nōn moechāberis.

28 Ego autem dīcō uōbīs: quoniam omnis quī uiderit mulierem ad concupiscendum eam, iam moechātus est eam in corde suō.

29 Quod sī oculus tuus dexter scandalizat tē, ērue eum, et prōice abs tē: expedit enim tibi ut pereat ūnum membrōrum tuōrum, quam tōtum corpus tuum mittātur in gehennam.

30 Et sī dextera manus tua scandalizat tē, abscīde eam, et prōice abs tē: expedit enim tibi ut pereat ūnum membrōrum tuōrum, quam tōtum corpus tuum eat in gehennam.

31 Dictum est autem: Quicumque dīmiserit uxōrem suam, det illi libellum repudiī.

19 Therefore, whoever shall break one of these least commandments and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven.

20 For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, there is no way you will enter into the Kingdom of Heaven.

21 "You have heard that it was said to the ancient ones, 'You shall not murder;' and 'Whoever murders will be in danger of the judgement.'

22 But I tell you that everyone who is angry with his brother without a cause will be in danger of the judgement. Whoever says to his brother, 'Raca!' will be in danger of the council. Whoever says, 'You fool!' will be in danger of the fire of Gehenna.

23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,

24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

25 Agree with your adversary quickly while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

26 Most certainly I tell you, you shall by no means get out of there until you have paid the last penny.

27 "You have heard that it was said, 'You shall not commit adultery;'

28 but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart.

29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna.

30 If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.

31 "It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,'

- 32 **32** ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.
- 33 **33** Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· **Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὄρκους σου.**
- 34 **34** ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὄλωσ· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·
- 35 **35** μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·
- 36 **36** μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.
- 37 **37** ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.
- 38 **38** Ἦκούσατε ὅτι ἐρρέθη· **Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.**
- 39 **39** ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε βραβίζει εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·
- 40 **40** καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
- 41 **41** καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὑπάγε μετ' αὐτοῦ δύο.
- 42 **42** τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.
- 43 **43** Ἦκούσατε ὅτι ἐρρέθη· **Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.**
- 44 **44** ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς·
- 45 **45** ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
- 46 **46** ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
- 47 **47** καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;
- 48 **48** Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.
- 49 **49** Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

32 Ego autem dīcō uōbīs: quia omnis quī dīmiserit uxōrem suam, exceptā fornicātiōnis causā, facit eam moechārī: et quī dīmīssam dūxerit, adulterat.

33 Iterum audistis quia dictum est antīquīs: Nōn peierābis: reddēs autem Dominō iūrāmenta tua.

34 Ego autem dīcō uōbīs, nōn iūrāre omnīnō, neque per caelum, quia thronus Deī est:

35 neque per terram, quia scabellum est pedum eius: neque per Hierosolymam, quia cīuitās est magnī rēgis:

36 neque per caput tuum iūrāuerīs, quia nōn potes ūnum capillum album facere, aut nigrum.

37 Sit autem sermō uester, est, est: nōn, nōn: quod autem hīs abundantius est, ā malō est.

38 Audistis quia dictum est: Oculum prō oculō, et dentem prō dente.

39 Ego autem dīcō uōbīs, nōn resistere malō: sed sī quis tē percusserit in dexterā māxillā tuā, praebē illi et alteram:

40 et eī, quī uult tēcū iūdicīō contendere, et tunicam tuam tollere, remitte eī et pallium:

41 et quicumque tē angariāuerit mille passūs, uāde cum illō alia duo.

42 Quī petit ā tē, dā eī: et uolentī mītuārī ā tē, nē āuertārīs.

43 Audistis quia dictum est: Dīligēs proximum tuum, et odiō habēbis inimicum tuum.

44 Ego autem dīcō uōbīs: dīligite inimicōs uestros, benefacite hīs quī odērunt uōs, et orāte prō persecuentibus et calumniantibus uōs:

45 ut sītis filiī Patris uestri, quī in caelīs est: quī sōlem suum orīrī facit super bonōs et malōs: et pluit super iūstōs et iniūstōs.

46 Sī enim diligātis eōs quī uōs dīligunt, quam mercēdem habēbitis? nōnne et pūblicānī hoc faciunt?

47 Et sī salūtāueritis frātrēs uestros tantum, quid amplius facitis? nōnne et ethnīcī hoc faciunt?

48 Estōte ergō uōs perfectī, sicut et Pater uester caelestis perfectus est.

Ⲯ Attendite nē iūstitiam uestram faciātis cōram hominibus, ut uideāminī ab eīs: aliōquīn mercēdem nōn habēbitis apud Patrem uestrum quī in caelīs est.

32 but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

33 "Again you have heard that it was said to the ancient ones, 'You shall not make false vows, but shall perform to the Lord your vows,'

34 but I tell you, don't swear at all: neither by heaven, for it is the throne of God;

35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36 Neither shall you swear by your head, for you can't make one hair white or black.

37 But let your 'Yes' be 'Yes' and your 'No' be 'No.' Whatever is more than these is of the evil one.

38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'

39 But I tell you, don't resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.

40 If anyone sues you to take away your coat, let him have your cloak also.

41 Whoever compels you to go one mile, go with him two.

42 Give to him who asks you, and don't turn away him who desires to borrow from you.

43 "You have heard that it was said, 'You shall love your neighbour and hate your enemy.'

44 But I tell you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you,

45 that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

46 For if you love those who love you, what reward do you have? Don't even the tax collectors do the same?

47 If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same?

48 Therefore you shall be perfect, just as your Father in heaven is perfect.

Ⲯ "Be careful that you don't do your charitable giving before men, to be seen by them, or else you have no reward from your Father who is in heaven.

- 13 **13** ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.
- 14 **14** ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.
- 15 **15** Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην.
- 16 **16** ὁ δὲ εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;
- 17 **17** οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρώνα ἐκβάλλεται;
- 18 **18** τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεινα κοινοὶ τὸν ἄνθρωπον.
- 19 **19** ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.
- 20 **20** ταῦτά ἐστιν τὰ κοινούνα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον. *The Faith of the Canaanite Woman and Her Daughter's Healing*
- 21 **21** Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
- 22 **22** καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἐκείνων ἐξεληθοῦσα ἔκραζεν λέγουσα· Ἐλέησόν με, κύριε υἱὸς Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.
- 23 **23** ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον, καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.
- 24 **24** ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.
- 25 **25** ἡ δὲ ἐλθοῦσα προσεκύνη αὐτῷ λέγουσα· Κύριε, βοήθει μοι.
- 26 **26** ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
- 27 **27** ἡ δὲ εἶπεν· Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυριῶν αὐτῶν.
- 28 **28** τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις, καὶ ἴαθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης. *The Feeding of the Four Thousand and More Healings*
- 29 **29** Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

- 13 At ille respondēns ait: Omnis plantatiō, quam nōn plantāuit Pater meus caelestis, ērādīcābitur.
- 14 Sinite illōs: caecī sunt ducēs caecōrum; caecus autem sī caecō ducātum praestet, ambō in foueam cadunt.
- 15 Respondēns autem Petrus dīxit eī: Ēdissere nōbīs parabolam istam.
- 16 At ille dīxit: Adhūc et uōs sine intellēctū estis?
- 17 Nōn intellegitis quia omne quod in ōs intrat, in uentrem uādit, et in sēcessum ēmittitur?
- 18 Quae autem prōcēdunt dē ōre, dē corde exeunt, et ea coinquinant hominem:
- 19 dē corde enim exeunt cōgitātiōnēs malae, homicīdia, adulteria, fornicātiōnēs, fūrta, falsa testimōnia, blasphemīae:
- 20 haec sunt, quae coinquinant hominem. Nōn lōtis autem manibus mandūcāre, nōn coinquinat hominem.
- 21 Et ēgressus inde Iēsūs sēcessit in partēs Tyrī et Sidōnis.
- 22 Et ecce mulier chananaea ā fīnibus illīs ēgressa clāmāuit, dīcēns eī: Mīserere meī, Domine fili Dāuid: fīlia mea male ā daemoniō uexātur.
- 23 Quī nōn respondit eī uerbum. Et accēdentēs discipulī eius rogābant eum dicentēs: Dīmītte eam: quia clāmat post nōs.
- 24 Ipse autem respondēns ait: Nōn sum missus nisi ad ouēs, quae periērunt domūs Israhēl.
- 25 At illa uēnit, et adorāuit eum, dīcēns: Domine, adiuuā mē.
- 26 Quī respondēns ait: Nōn est bonum sūmere pānem filiōrum, et mittere canibus.
- 27 At illa dīxit: Etiam Domine: nam et catellī edunt dē micīs quae cadunt dē mēnsā dominōrum suōrum.
- 28 Tunc respondēns Iēsūs, ait illī: Ō mulier, magna est fidēs tua: fiat tibi sicut uīs. Et sānata est fīlia illius ex illā hōrā.
- 29 Et cum trānsisset inde Iēsūs, uēnit secus mare Galīlaeae: et ascendēns in montem, sedēbat ibi.
- 13 But he answered, “Every plant which my heavenly Father didn’t plant will be uprooted.
- 14 Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit.”
- 15 Peter answered him, “Explain the parable to us.”
- 16 So Jesus said, “Do you also still not understand?”
- 17 Don’t you understand that whatever goes into the mouth passes into the belly and then out of the body?
- 18 But the things which proceed out of the mouth come out of the heart, and they defile the man.
- 19 For out of the heart come evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies.
- 20 These are the things which defile the man; but to eat with unwashed hands doesn’t defile the man.”
- 21 Jesus went out from there and withdrew into the region of Tyre and Sidon.
- 22 Behold, a Canaanite woman came out from those borders and cried, saying, “Have mercy on me, Lord, you son of David! My daughter is severely possessed by a demon!”
- 23 But he answered her not a word. His disciples came and begged him, saying, “Send her away; for she cries after us.”
- 24 But he answered, “I wasn’t sent to anyone but the lost sheep of the house of Israel.”
- 25 But she came and worshipped him, saying, “Lord, help me.”
- 26 But he answered, “It is not appropriate to take the children’s bread and throw it to the dogs.”
- 27 But she said, “Yes, Lord, but even the dogs eat the crumbs which fall from their masters’ table.”
- 28 Then Jesus answered her, “Woman, great is your faith! Be it done to you even as you desire.” And her daughter was healed from that hour.
- 29 Jesus departed from there and came near to the sea of Galilee; and he went up on the mountain and sat there.

30 Et accesserunt ad eum turbae multae, habentes secum mutos, claudos, caecos, debiles, et alios multos: et proiecerunt eos ad pedes eius, et curavit eos,

31 ita ut turbae mirarentur, uidentēs mutos loquentes, clodos, ambulantes, caecos uidentēs: et magnificabant Deum Israhel.

32 Iesus autem, conuocatis discipulis suis, dixit: Misereor turbae, quia triduō iam perseuerant mecum, et non habent quod manducet: et dimittere eos ieiunos nolo, ne deficiant in uia.

33 Et dicunt ei discipuli: Unde ergo nobis in deserto panes tantos, ut saturemus turbam tantam?

34 Et ait illis Iesus: Quot panes habetis? At illi dixerunt: Septem, et paucos pisciculos.

35 Et praecipit turbae ut discumberet super terram.

36 Et accipiens septem panes, et pisces, et gratias agens, fregit, et dedit discipulis suis, et discipuli dederunt populō.

37 Et comederunt omnes, et saturati sunt. Et quod superfuit de fragmentis, tulerunt septem sportas plenas.

38 Erant autem qui manducauerant quattuor milia hominum, extra paruulos et mulieres.

39 Et, dimissa turba, ascendit in nauiculam: et uenit in fines Magedan.

16 Et accesserunt ad eum Pharisei et sadducei temtantes: et rogauerunt eum ut signum de caelo ostenderet eis.

2 At ille respondens, ait eis: Facto uespere dicitis: Serenum erit, rubicundum est enim caelum.

3 Et mane: Hodiē tempestas, rutilat enim triste caelum.

4 Faciem ergo caeli diiudicare nostis: signa autem temporum non potestis? Generatio mala et adultera signum quaerit: et signum non dabitur ei, nisi signum Iona. Et relictis illis, abiit.

5 Et cum uenissent discipuli eius trans fretum, obliti sunt panes accipere.

6 Qui dixit illis: Intuemini, et caute a fermento Phariseorum et sadduceorum.

30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them,

31 so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing—and they glorified the God of Israel.

32 Jesus summoned his disciples and said, “I have compassion on the multitude, because they have continued with me now three days and have nothing to eat. I don’t want to send them away fasting, or they might faint on the way.”

33 The disciples said to him, “Where could we get so many loaves in a deserted place as to satisfy so great a multitude?”

34 Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.”

35 He commanded the multitude to sit down on the ground;

36 and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes.

37 They all ate and were filled. They took up seven baskets full of the broken pieces that were left over.

38 Those who ate were four thousand men, in addition to women and children.

39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

16 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.

2 But he answered them, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’

3 In the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the appearance of the sky, but you can’t discern the signs of the times!

4 An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah.” He left them and departed.

5 The disciples came to the other side and had forgotten to take bread.

6 Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.”

9 9 πορεύεσθε σὺν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε καλέσατε εἰς τοὺς γάμους.

10 10 καὶ ἐξεληθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

11 11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἀνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

12 12 καὶ λέγει αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.

13 13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκοτὸς τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

14 14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί. Paying Taxes to Caesar

15 15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παριδεύσωσιν ἐν λόγῳ.

16 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων·

17 17 εἶπὸν σὺν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

18 18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν· Τί με πειράζετε, ὑποκριταί;

19 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

20 20 καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

21 21 λέγουσιν αὐτῷ· Καίσαρος. τότε λέγει αὐτοῖς· Ἀπόδοτε σὺν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ.

22 22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθαν. Jesus Teaches on the Resurrection of the Dead

23 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

24 24 λέγοντες· Διδάσκαλε, Μωϋσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

25 25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμιας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

- 9** ite ergo ad exitus viarum, et quoscumque inuenieritis, uocate ad nuptias.
- 10** Et egressi serui eius in vias, congregauerunt omnes quos inuenerunt, malos et bonos: et impletae sunt nuptiae discumbentium.
- 11** Intravit autem rex ut uideret discumbentes, et uidit ibi hominem non uestitum ueste nuptiali.
- 12** Et ait illi: Amice, quomodo huc intrasti non habens uestem nuptialem? At ille obmutuit.
- 13** Tunc dicit rex ministris: Ligatis pedibus eius et manibus, mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium.
- 14** Multi autem sunt uocati, pauci uero electi.
- 15** Tunc abeunt Pharisei, consilium inierunt ut caperent eum in sermone.
- 16** Et mittunt ei discipulos suos cum Herodianis, dicentes: Magister, scimus quia uerax es, et uiam Dei in ueritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum:
- 17** dic ergo nobis quid tibi uideatur, licet censum dari Caesaris, an non?
- 18** Cognita autem Iesus nequitia eorum, ait: Quid me temptatis, hypocritae?
- 19** ostendite mihi nomisma census. At illi obtulerunt ei denarium.
- 20** Et ait illis Iesus: Cuius est imago haec, et superscriptio?
- 21** Dicunt ei: Caesaris. Tunc ait illis: Reddite ergo quae sunt Caesaris, Caesaris: et quae sunt Dei, Deo.
- 22** Et audientes mirati sunt, et relicto eo abiierunt.
- 23** In illo die accesserunt ad eum sadducei, qui dicunt non esse resurrectionem: et interrogauerunt eum,
- 24** dicentes: Magister, Moses dixit: Si quis mortuus fuerit non habens filium, ut ducat frater eius uxorem illius, et suscitet semen fratri suo.
- 25** Erant autem apud nos septem fratres: et primus, uxore ducta, defunctus est: et non habens semen, reliquit uxorem suam fratri suo.
- 9** Go therefore to the intersections of the highways, and as many as you may find, invite to the wedding feast.
- 10** Those servants went out into the highways and gathered together as many as they found, both bad and good. The wedding was filled with guests.
- 11** “But when the king came in to see the guests, he saw there a man who didn’t have on wedding clothing,
- 12** and he said to him, ‘Friend, how did you come in here not wearing wedding clothing?’ He was speechless.
- 13** Then the king said to the servants, ‘Bind him hand and foot, take him away, and throw him into the outer darkness. That is where the weeping and grinding of teeth will be.’
- 14** For many are called, but few chosen.”
- 15** Then the Pharisees went and took counsel how they might entrap him in his talk.
- 16** They sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are honest, and teach the way of God in truth, no matter whom you teach; for you aren’t partial to anyone.
- 17** Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?”
- 18** But Jesus perceived their wickedness, and said, “Why do you test me, you hypocrites?
- 19** Show me the tax money.” They brought to him a denarius.
- 20** He asked them, “Whose is this image and inscription?”
- 21** They said to him, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”
- 22** When they heard it, they marvelled, and left him and went away.
- 23** On that day Sadducees (those who say that there is no resurrection) came to him. They asked him,
- 24** saying, “Teacher, Moses said, ‘If a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.’
- 25** Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother.