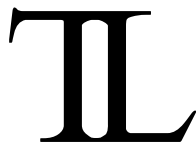


The Gospel of Mark

The Gospel of Mark
A Polyglot

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Gospel of Mark: A Polyglot
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First Edition 2026

ISBN: 978-1-83651-386-5

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 Mark. 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 Initium Ēuangelīi Iēsū Chrīstī, Filīi Deī.
- 2 Sicut scriptum est in Ēsāiā prophētā: Ecce mittō angelum meum ante faciem tuam, quī praeprābit uiam tuam.
- 3 Uōx clāmantis in dēsertō: Parāte uiam Dominī, rēctās facite sēmitās eius.
- 4 Fuit Iōhannēs in dēsertō baptizāns, et praedicāns baptismum paenitentiae in remissionem peccātōrum.
- 5 Et ēgrediēbatur ad illum omnis Iūdaee regiō, et Hierosolymītae ūniuersī, et baptizābantur ab illō in Iordāne flūmine, cōfītentēs peccāta sua.
- 6 Et erat Iōhannēs uestītus pilīs camēlī, et zōna pellicēa circā lumbōs eius, et lucustās et mel siluestre edēbat.
- 7 Et praedicābat dīcēns: Uenit fortior mē post mē, cuius nōn sum dignus prōcumbēns soluere corrigiam calceamentōrum eius.
- 8 Ego baptizāuī uōs aquā, ille uērō baptizābit uōs Spīritū sāctō.
- 9 Et factum est in diēbus illīs, uēnit Iēsūs ā Nazareth Galīlaeae: et baptizātus est in Iordāne ab Iōhanne.
- 10 Et statim ascendēns dē aquā, uīdit apertōs caelōs, et Spīritum tamquam columbam dēscendentem, et manentem in ipsō.
- 11 Et uōx facta est dē caelīs: Tū es filius meus dīlēctus, in tē complacūi.
- 12 Et statim Spīritus expellit eum in dēsertum.
- 13 Et erat in dēsertō quadrāgintā diēbus, et quadrāgintā noctibus: et temptābatur ā Satanā: eratque cum bēstiīs, et angelī ministrābant illī.
- 14 Postquam autem trādītus est Iōhannēs, uēnit Iēsūs in Galīlaeam, praedicāns Ēuangelium rēgnī Deī,
- 15 et dīcēns: Quoniam implētum est tempus, et adpropinquāuit rēgnum Deī: paenitēmini, et crēdite Ēuangelīō.
- 16 Et praeteriēns secus mare Galīlaeae, uīdit Simōnem, et Andrēam frātrems eius, mittentēs rētia in mare erant enim piscātōrēs,
- 1 The beginning of the Good News of Jesus Christ, the Son of God.
- 2 As it is written in the prophets, "Behold, I send my messenger before your face, who will prepare your way before you:
- 3 the voice of one crying in the wilderness, 'Make ready the way of the Lord! Make his paths straight!'"
- 4 John came baptising in the wilderness and preaching the baptism of repentance for forgiveness of sins.
- 5 All the country of Judea and all those of Jerusalem went out to him. They were baptised by him in the Jordan river, confessing their sins.
- 6 John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey.
- 7 He preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen.
- 8 I baptised you in water, but he will baptise you in the Holy Spirit."
- 9 In those days, Jesus came from Nazareth of Galilee, and was baptised by John in the Jordan.
- 10 Immediately coming up from the water, he saw the heavens parting and the Spirit descending on him like a dove.
- 11 A voice came out of the sky, "You are my beloved Son, in whom I am well pleased."
- 12 Immediately the Spirit drove him out into the wilderness.
- 13 He was there in the wilderness forty days, tempted by Satan. He was with the wild animals; and the angels were serving him.
- 14 Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of God's Kingdom,
- 15 and saying, "The time is fulfilled, and God's Kingdom is at hand! Repent, and believe in the Good News."
- 16 Passing along by the sea of Galilee, he saw Simon and Andrew, the brother of Simon, casting a net into the sea, for they were fishermen.

- 17 17 και εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων.
 18 18 καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.
 19 19 καὶ προβάς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα,
 20 20 καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαιὸν ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.
 21 21 Καὶ εἰσπορεύονται εἰς Καφαρναοῦμ. καὶ εὐθὺς τοῖς σάββασιν ἐδίδασκεν εἰς τὴν συναγωγὴν.
 22 22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἣν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. Jesus Performs Various Miracles of Healing and Authority
 23 23 καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ καὶ ἀνεκράξεν
 24 24 λέγων· Τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.
 25 25 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἐξελθε ἐξ αὐτοῦ.
 26 26 καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλη ἐξῆλθεν ἐξ αὐτοῦ.
 27 27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συζητεῖν πρὸς ἑαυτοὺς λέγοντας· Τί ἐστὶν τοῦτο; διδαχὴ καινὴ· κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
 28 28 καὶ ἐξῆλθεν ἡ ἀκοή αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
 29 29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάννου.
 30 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
 31 31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.
 32 32 Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·
 33 33 καὶ ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν.

17 et dixit eis Iesus: Venite post me, et faciam uos fieri piscatores hominum.

18 Et protinus relictis retibus, secuti sunt eum.

19 Et progressus inde pusillum, uidit Iacobum Zebedaei et Iohannem fratrem eius, et ipsos in nauis componentes retia:

20 et statim uocauit illos. Et relictis patre suo Zebedaeo in nauis cum mercennariis, secuti sunt eum.

21 Et ingrediuntur Capharnaum: et statim sabbatis ingressus synagogam, docebat eos.

22 Et stupabant super doctrina eius: erat enim docens eos quasi potestatem habens, et non sicut scribae.

23 Et erat in synagoga eorum homo in spiritu inmundus: et exclamauit,

24 dicens: Quid nobis et tibi, Iesu Nazarene? uenisti perdere nos? scio qui sis, Sanctus Dei.

25 Et comminatus est ei Iesus, dicens: Obmutesce, et exi de homine.

26 Et discerpens eum spiritus inmundus, et exclamans uoce magna, exiit ab eo.

27 Et mirati sunt omnes, ita ut conquirent inter se dicentes: Quidnam est hoc? quae doctrina haec noua? quia in potestate et spiritibus inmundis imperat, et obediunt ei.

28 Et processit rumor eius statim in omnem regionem Galilaeae.

29 Et protinus egredientes de synagoga, uenerunt in domum Simonis et Andreae, cum Iacobis et Iohanne.

30 Decumbebat autem socrus Simonis febricitans: et statim dicunt ei de illa.

31 Et accedens eleuauit eam, adprehensa manu eius: et continuo dimisit eam febris, et ministrabat eis.

32 Uespere autem factis cum occidisset sol, adferabant ad eum omnes male habentes, et daemonia habentes:

33 et erat omnis ciuitas congregata ad ianuam.

17 Jesus said to them, "Come after me, and I will make you into fishers for men."

18 Immediately they left their nets, and followed him.

19 Going on a little further from there, he saw James the son of Zebedee, and John his brother, who were also in the boat mending the nets.

20 Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him.

21 They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught.

22 They were astonished at his teaching, for he taught them as having authority, and not as the scribes.

23 Immediately there was in their synagogue a man with an unclean spirit, and he cried out,

24 saying, "Ha! What do we have to do with you, Jesus, you Nazarene? Have you come to destroy us? I know who you are: the Holy One of God!"

25 Jesus rebuked him, saying, "Be quiet, and come out of him!"

26 The unclean spirit, convulsing him and crying with a loud voice, came out of him.

27 They were all amazed, so that they questioned amongst themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!"

28 The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.

29 Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 Now Simon's wife's mother lay sick with a fever, and immediately they told him about her.

31 He came and took her by the hand and raised her up. The fever left her immediately, and she served them.

32 At evening, when the sun had set, they brought to him all who were sick and those who were possessed by demons.

33 All the city was gathered together at the door.

34 Et cūrāuit multōs, quī uexābantur uariīs languōribus, et daemōnia multa ēiciēbat, et nōn sinēbat loquī ea, quoniam sciēbant eum.

35 Et dīlūculō ualdē surgēns, ēgressus abiit in dēsertum locum, ibique ōrābat.

36 Et persecūtus est eum Simōn, et quī cum illō erant.

37 Et cum inuēnissent eum, dīxērunt eī: Quia omnēs quaerunt tē.

38 Et ait illīs: Eāmus in proximōs uīcōs, et ciuitātēs, ut et ibi praedicem: ad hoc enim uēnī.

39 Et erat praedicāns in synagōgīs eōrum, et omnī Galīlaeā, et daemōnia ēiciēns.

40 Et uēnit ad eum leprōsus dēprecāns eum: et genū flexō dīxit: Sī uīs, potes mē mundāre.

41 Iēsūs autem misertus eius, extendit manum suam: et tangēns eum, ait illī: Uolō: mundāre.

42 Et cum dīxisset, statim discessit ab eō lepra, et mundātus est.

43 Et comminātus eī, statim ēiēcit illum,

44 et dīcit eī: Uidē nēminī dīxērīs: sed uāde, ostende tē prīncipī sacerdotum, et offer prō ēmundātiōne tuā, quae praecēpit Moses in testimōnium illīs.

45 At ille ēgressus coepit praedicāre, et diffāmāre sermōnem, ita ut iam nōn posset manifestē in ciuitātem introīre, sed forīs in dēsertīs locīs esse, et conueniēbant ad eum undique.

2 Et iterum intrāuit Capharnāum post diēs,

2 et audītum est quod in domō esset, et conuēnērunt multī, ita ut nōn caperet neque ad iānuam, et loquēbātur eīs uerbum.

3 Et uēnērunt ferentēs ad eum paralyticum, quī ā quattuor portābātur.

4 Et cum nōn possent offerre eum illī prae turbā, nūdāuerunt tēctum ubi erat: et patefacientēs summīsērunt grabattum in quō paralyticus iacēbat.

5 Cum uīdisset autem Iēsūs fidem illōrum, ait paralyticō: Fīlī, dīmīttuntur tibi peccāta.

34 He healed many who were sick with various diseases and cast out many demons. He didn't allow the demons to speak, because they knew him.

35 Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted place, and prayed there.

36 Simon and those who were with him searched for him.

37 They found him and told him, "Everyone is looking for you."

38 He said to them, "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason."

39 He went into their synagogues throughout all Galilee, preaching and casting out demons.

40 A leper came to him, begging him, kneeling down to him, and saying to him, "If you want to, you can make me clean."

41 Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I want to. Be made clean."

42 When he had said this, immediately the leprosy departed from him and he was made clean.

43 He strictly warned him and immediately sent him out,

44 and said to him, "See that you say nothing to anybody, but go show yourself to the priest and offer for your cleansing the things which Moses commanded, for a testimony to them."

45 But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places. People came to him from everywhere.

2 When he entered again into Capernaum after some days, it was heard that he was at home.

2 Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them.

3 Four people came, carrying a paralytic to him.

4 When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on.

5 Jesus, seeing their faith, said to the paralytic, "Son, your sins are forgiven you."

- 6 ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·
- 7 Τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;
- 8 καὶ εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
- 9 τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφιένταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· Ἐγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;
- 10 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας—λέγει τῷ παραλυτικῷ·
- 11 Σοὶ λέγω, ἐγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.
- 12 καὶ ἠγέρθη καὶ εὐθύς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως οὐδέποτε εἶδομεν. Jesus Calls Levi
- 13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
- 14 καὶ παράγων εἶδεν Λευὶν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.
- 15 Καὶ γίνεται κατακεῖσθαι αὐτόν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.
- 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;
- 17 καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς. A Question About Fasting
- 18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;
- 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν·

6 Erant autem illīc quīdam dē scrībīs sedentēs, et cōgitantēs in cordibus suis:

7 Quid hic sic loquitur? blasphemā. Quis potest dīmittere peccāta, nisi sōlus Deus?

8 Quō statim cognitō Iēsūs spīritū suō, quia sic cōgitārent intrā sē, dīcit illīs: Quid ista cōgitātis in cordibus uestriīs?

9 Quid est facilius dīcere paralyticō: Dīmittuntur tibi peccāta: an dīcere: Surge et tolle grabattum tuum, et ambulā?

10 Ut autem sciātis quia potestatem habet Filius hominis in terrā dīmittendī peccāta ait paralyticō,

11 tibi dīcō: Surge, tolle grabattum tuum, et uāde in domum tuam.

12 Et statim ille surrēxit: et sublātō grabattō, abiit cōram omnibus, ita ut admīrārentur omnēs, et honorificārent Deum, dīcentēs: Quia numquam sic uīdimus.

13 Et ēgressus est rūsus ad mare, omnisque turba ueniēbat ad eum, et docēbat eos.

14 Et cum praeterīret, uīdit Lēuī Alpheī sedentem ad telōnēum, et ait illī: Sequere mē. Et surgēns secūtus est eum.

15 Et factum est, cum accumberet in domō illius, multī pūblicānī et peccātōrēs simul discumbēbant cum Iēsū et discipulīs eius: erant enim multī, quī et sequēbantur eum.

16 Et scrībae et Pharīsaēi uidentēs quia mandūcāret cum peccātōribus, et pūblicānīs, dīcēbant discipulīs eius: Quārē cum pūblicānīs et peccātōribus mandūcat et bibit Magister uester?

17 Hōc audītō Iēsūs ait illīs: Nōn necesse habent sānī medicum, sed quī male habent: nōn enim uēnī uocāre iūstōs, sed peccātōrēs.

18 Et erant discipulī Iōhannis et Pharīsaēi ieiūnantēs: et ueniunt, et dīcunt illī: Quārē discipulī Iōhannis et Pharīsaēōrum ieiūnant, tuī autem discipulī nōn ieiūnant?

19 Et ait illīs Iēsūs: Numquid possunt filiī nūptiārum, quamdiū spōnsus cum illīs est, ieiūnāre? Quantō tempore habent sēcum spōnsum, nōn possunt ieiūnāre.

6 But there were some of the scribes sitting there and reasoning in their hearts,

7 “Why does this man speak blasphemies like that? Who can forgive sins but God alone?”

8 Immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, “Why do you reason these things in your hearts?”

9 Which is easier, to tell the paralytic, ‘Your sins are forgiven;’ or to say, ‘Arise, and take up your bed, and walk?’

10 But that you may know that the Son of Man has authority on earth to forgive sins”—he said to the paralytic—

11 “I tell you, arise, take up your mat, and go to your house.”

12 He arose, and immediately took up the mat and went out in front of them all, so that they were all amazed and glorified God, saying, “We never saw anything like this!”

13 He went out again by the seaside. All the multitude came to him, and he taught them.

14 As he passed by, he saw Levi the son of Alphaeus sitting at the tax office. He said to him, “Follow me.” And he arose and followed him.

15 He was reclining at the table in his house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him.

16 The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, “Why is it that he eats and drinks with tax collectors and sinners?”

17 When Jesus heard it, he said to them, “Those who are healthy have no need for a physician, but those who are sick. I came not to call the righteous, but sinners to repentance.”

18 John’s disciples and the Pharisees were fasting, and they came and asked him, “Why do John’s disciples and the disciples of the Pharisees fast, but your disciples don’t fast?”

19 Jesus said to them, “Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they can’t fast.”

20 Uenient autem diēs cum auferētur ab eis spōnsus: et tunc ieiūnābunt in illā diē.

21 Nēmō adsūmentum pannī rudis adsuit uestīmentō ueterī: aliōquīn auferet supplēmentum nouum ā ueterī, et maior scissūra fit.

22 Et nēmō mittit uīnum nouellum in utrēs ueterēs: aliōquīn dirumpet uīnum utrēs, et uīnum effunditur, et utrēs perībunt: sed uīnum nouum in utrēs nouōs mittī dēbet.

23 Et factum est iterum cum sabbatīs ambulāret per sata, et discipulī eius coepērunt praegredī, et uellere spīcās.

24 Pharīsaēi autem dīcēbant eī: Ecce, quid faciunt sabbatīs quod nōn licet?

25 Et ait illīs: Numquam lēgistis quid fēcerit Dāuid, quandō necessitātem habuit, et ēsuriit ipse, et quī cum eō erant?

26 quōmodo introiit domum Deī sub Abiāthār prīncipe sacerdotum, et pānēs prōpositiōnis mandūcāuit, quōs nōn licet mandūcāre, nisi sacerdotibus, et dedit eis quī cum eō erant?

27 Et dīcēbat eis: Sabbatum propter hominem factum est, et nōn homō propter sabbatum.

28 Itaque Dominus est Filius hominis, etiam sabbatī.

3 Et introiit iterum in synagōgam: et erat ibi homō habēns manum arīdam.

2 Et obseruābant eum, sī sabbatīs cūrāret, ut accūsārent illum.

3 Et ait hominī habentī manum arīdam: Surge in medium.

4 Et dīcit eis: Licet sabbatīs benefācere, an male? animam saluam facere, an perdere? At illī tacēbant.

5 Et circūspiciēns eōs cum irā, contrīstātus super caecitāte cordis eōrum, dīcit hominī: Extende manum tuam. Et extendit, et restitūta est manus illī.

6 Exeuntēs autem statim Pharīsaēi cum Hērōdiānīs cōnsilium faciēbant aduersus eum quōmodo eum perderent.

7 Et Iēsūs cum discipulīs suīs sēcessit ad mare: et multa turba ā Galilaeā et Iūdaeā secūta est eum,

20 But the days will come when the bridegroom will be taken away from them, and then they will fast in that day.

21 No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made.

22 No one puts new wine into old wineskins; or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins."

23 He was going on the Sabbath day through the grain fields; and his disciples began, as they went, to pluck the ears of grain.

24 The Pharisees said to him, "Behold, why do they do that which is not lawful on the Sabbath day?"

25 He said to them, "Did you never read what David did when he had need and was hungry—he, and those who were with him?"

26 How he entered into God's house at the time of Abiathar the high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?"

27 He said to them, "The Sabbath was made for man, not man for the Sabbath.

28 Therefore the Son of Man is lord even of the Sabbath."

3 He entered again into the synagogue, and there was a man there whose hand was withered.

2 They watched him, whether he would heal him on the Sabbath day, that they might accuse him.

3 He said to the man whose hand was withered, "Stand up."

4 He said to them, "Is it lawful on the Sabbath day to do good or to do harm? To save a life or to kill?" But they were silent.

5 When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored as healthy as the other.

6 The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.

7 Jesus withdrew to the sea with his disciples; and a great multitude followed him from Galilee, from Judea,

⁸ et ab Hierosolymīs, et ab Idūmaeā, et trāns Iordānen: et quī circā Týrum et Sīdōnem multitudō magna, audientēs quae faciēbat, uēnerunt ad eum.

⁹ Et dixit discipulis suis ut nāuicula sibi dēseruīret propter turbam, nē comprimerent eum:

¹⁰ multōs enim sānābat, ita ut inruerent in eum ut illum tangerent, quotquot habēbant plāgās.

¹¹ Et spīritūs inmundī, cum illum uidēbant, prōcidēbant eī: et clāmābant, dīcentēs:

¹² Tū es Filius Deī. Et uehementer comminābātur eīs nē manifestārent illum.

¹³ Et ascendēns in montem uocāuit ad sē quōs uoluit ipse: et uēnerunt ad eum.

¹⁴ Et fēcit ut essent duodecim cum illō: et ut mitteret eōs praedicāre.

¹⁵ Et dedit illīs potestātem cūrandī infirmitātēs et ēiciendī daemonia.

¹⁶ Et inposuit Simōnī nōmen Petrus:

¹⁷ et Iācōbum Zebedaeī, et Iōhannem frātre m Iācōbī, et inposuit eīs nōmina Boanērges, quod est, Filī tonitruī:

¹⁸ et Andrēam, et Philippum, et Bartholomeum et Mattheum, et Thōmam et Iācōbum Alpheī, et Thaddeum et Simōnem Cananaeum,

¹⁹ et Iūdā Scariōth, quī et trādidit illum.

²⁰ Et ueniunt ad domum: et conuēnit iterum turba, ita ut nōn possent neque pānem mandūcāre.

²¹ Et cum audissent suī, exiērunt tenēre eum: dīcēbant enim: Quoniam in furōrem uersus est.

²² Et scrībae, quī ab Hierosolymīs dēscenderant, dīcēbant: Quoniam Beelzebūb habet, et quia in pīncīpe daemonum ēicit daemonia.

²³ Et conuocātīs eīs in parabolīs dīcēbat illīs: Quōmodo potest Satanās Satanā ēicere?

²⁴ Et sī rēgnum in sē diuidātur, nōn potest stāre rēgnum illud.

²⁵ Et sī domus super sēmet ipsam dispertiātur, nōn poterit domus illa stāre.

²⁶ Et sī Satanās cōsurrēxit in sēmet ipsum, dispertītus est, et nōn potest stāre, sed fīnem habet.

⁸ from Jerusalem, from Idumaea, beyond the Jordan, and those from around Tyre and Sidon. A great multitude, hearing what great things he did, came to him.

⁹ He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him.

¹⁰ For he had healed many, so that as many as had diseases pressed on him that they might touch him.

¹¹ The unclean spirits, whenever they saw him, fell down before him and cried, "You are the Son of God!"

¹² He sternly warned them that they should not make him known.

¹³ He went up into the mountain and called to himself those whom he wanted, and they went to him.

¹⁴ He appointed twelve, that they might be with him, and that he might send them out to preach

¹⁵ and to have authority to heal sicknesses and to cast out demons:

¹⁶ Simon (to whom he gave the name Peter);

¹⁷ James the son of Zebedee; and John, the brother of James, (whom he called Boanerges, which means, Sons of Thunder);

¹⁸ Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Thaddaeus; Simon the Zealot;

¹⁹ and Judas Iscariot, who also betrayed him. Then he came into a house.

²⁰ The multitude came together again, so that they could not so much as eat bread.

²¹ When his friends heard it, they went out to seize him; for they said, "He is insane."

²² The scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the prince of the demons he casts out the demons."

²³ He summoned them and said to them in parables, "How can Satan cast out Satan?"

²⁴ If a kingdom is divided against itself, that kingdom cannot stand.

²⁵ If a house is divided against itself, that house cannot stand.

²⁶ If Satan has risen up against himself, and is divided, he can't stand, but has an end.

27 **لَا إِنَّمَا فَتَمَّصَ وَتَكَلَّمَ حَجَسًا مَّصَّسًا . هَسَّأَهُ جُحَاتَهُ .**
أَلَّا لِي كَهَمَّيْمٍ حَسَّصًا نَأَمَّهُ ؛ . هَسَّوِيَّيْ كَسَّأَهُ نُكَمَر .

27 ἀλλ' οὐδεις δύναται εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκευή αὐτοῦ διαρπάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

28 **أَمَحِبُّ أَمَدًا إِنَّمَا حَجَمَ ؛ وَجُدَّوَهُ ، نَهَلِدَا هَكَّةً قُفَلًا وَيَبَّيَّفَهُ ،**
تَمَدَّ إِنَّمَا . تَعَلَّجَمُّ حَدَّوَهُ .

28 Ἀμὴν λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ αἱ βλασφημίαι ὅσα ἐὰν βλασφημησῶσιν.

29 **كَمْ قَوْمٍ يَبَّيَّفُونَ كَلًّا وَهُمُومًا ؛ كَسَّأَهُ كَدَّ هَمَّجَمُّ**
حَلَّكَم . أَلَّا حَسَّجَدُ يُوهُ حَسَّسًا وَحَلَّكَم .

29 ὅς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος.

30 **كَلَّمًا ؛ وَأَمَدًا هَسَّوَهُ . وَهُومًا لَهَجَلًا أَمَدًا حَدَّ**

30 ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει. Jesus Defines His True Family

31 **دَلَّيَاهُ أَمَدًا هَسَّوَهُ . صُصَّعَ حَجَّ ؛ . هَمَّوِيَّيْ وَتَمَدَّوَسُوهُ .**
حَدَّوَهُ ؛

31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν.

32 **كَلَّجَدُ هَسَّوِيَّيْ قَوْمٍ سَبَّوَهُ . قَسَمًا . دَوَّأَمَدًا كَدَّ . دَا أَمَحِبُّ**
دَوَّاسْتَبَّ حَجَّ حَمَّ حَجَّ .

32 καὶ ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ· Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.

33 **دَحَلًا . دَوَّأَمَدًا حَدَّوَهُ . كَمْ يُوهُ أَمَدًا . هَمَّوِيَّيْ أَمَّت .**

33 καὶ ἀποκριθεὶς αὐτοῖς λέγει· Τίς ἐστὶν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;

34 **سَمًا كَالْحَمِّ وَكَالْحَمِّ حَدَّوَهُ . دَوَّأَمَدًا . دَا أَمَدًا . دَا أَمَّت .**

34 καὶ περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλω καθημένους λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

35 **كَمْ وَتَحَبَّيَّ كَلَّمًا ؛ وَكَلَّمًا ؛ هَسَّوَهُ أَمَدًا . هَسَّوَهُ .**
دَوَّأَمَدًا .

35 ὅς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή καὶ μήτηρ ἐστίν.

4 **أَهَجَدُ قَوْمٍ هَمَدًا هَسَّوِيَّيْ كَلَّجَدُ . كَلَّا تَبَّ مَعَلًا . دَوَّأَمَدًا حَدَّوَهُ**
قَسَمًا مَعَلًا ؛ . أَمَبَّ وَتَمَدَّ تَلَّجَدُ كَدَّ حَصَّجَمِيَّيَّأًا حَمَّعَلًا .
هَجَدَّوَهُ مَعَلًا . مَأَمَرُ هَسَّوِيَّيْ كَلَّا أَوَّلًا كَلَّا تَبَّ مَعَلًا .

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ συναγεται πρὸς αὐτὸν ὄχλος πλείστος, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν.

2 **هَمَّكَجَدُ هَسَّوِيَّيْ حَصَّجَلًا مَعَلًا ؛ . دَوَّأَمَدًا ؛ هَسَّوِيَّيْ حَصَّوَهُ .**

2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

3 **هَمَّكَجَدُ . دَا بَقَمَّ رُؤُومًا . حَصَّوِيَّيْ .**

3 Ἀκούετε. Ἴδου ἐξῆλθεν ὁ σπείρων σπείραι.

4 **هَجَّيَّ رُؤُومًا ؛ . أَمَدًا وَبَعَلًا كَلَّا تَبَّ أَمُومًا . دَوَّأَمَدًا قَسَمًا .**
دَوَّأَمَدًا .

4 καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.

5 **إِسْمُنًا قَوْمٍ بَعَلًا كَلَّا هَمَدًا . أَمَطًا وَكَلَّأًا أَوَّلًا مَعَلًا . هَجَّيَّ .**
هَمَدًا . حَكَلَّ . مَعَلًا ؛ . كَلَّأًا ؛ هَسَّوِيَّيْ هَسَّوِيَّيْ .

5 καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.

6 **تَبَّ وَتَمَدَّ قَوْمٍ مَعَمَلًا . مَعَلًا . هَمَّكَجَدُ ؛ . كَلَّأًا ؛ هَسَّوِيَّيْ .**
جَمَّ .

6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.

7 **دَوَّأَمَدًا بَعَلًا حَمَدًا قَسَمًا . دَوَّأَمَدًا قَسَمًا . هَسَّوِيَّيْ .**
هَجَّوِيَّيْ لَّا هَسَّوِيَّيْ .

7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν οὐκ ἔδωκεν.

8 **إِسْمُنًا قَوْمٍ بَعَلًا كَلَّا أَوَّلًا لَهَجَلًا ؛ . هَمَّكَجَدُ ؛ . دَوَّأَمَدًا .**
هَسَّوِيَّيْ قَسَمًا . أَمَدًا وَبَعَلًا . دَوَّأَمَدًا ؛ . هَسَّوِيَّيْ .

8 καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερον ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν.

9 **دَوَّأَمَدًا ؛ . كَمْ وَتَمَدَّ قَوْمٍ أَوَّلًا ؛ . هَمَّكَجَدُ .**

9 καὶ ἔλεγεν· Ὅς ἔχει ὦτα ἀκούειν ἀκουέτω.

27 Nēmō potest uāsa fortis ingressus in domum dīripere, nisi prius fortem alliget, et tunc domum eius dīripiet.

28 Āmēn dīcō uōbīs, quoniam omnia dīmīttentur filiīs hominum peccāta, et blasphemīae quibus blasphemāuerint:

29 quī autem blasphemāuerit in Spīritum sānctum, nōn habet remissiōnem in aeternum, sed reus erit aeternī dēlictī.

30 Quoniam dīcēbant: Spīritum inmundum habet.

31 Et ueniunt māter eius et frātrēs: et forīs stantēs mīserunt ad eum uocantēs eum,

32 et sedēbat circā eum turba: et dīcunt eī: Ecce māter tua et frātrēs tuī forīs quaerunt tē.

33 Et respondēns eīs, ait: Quae est māter mea et frātrēs meī?

34 Et circumspiciēns eōs, quī in circuitū eius sedēbant, ait: Ecce māter mea et frātrēs meī.

35 Quī enim fēcerit uoluntātem Deī, hic frāter meus, et soror mea, et māter est.

4 Et iterum coepit docēre ad mare: et congregāta est ad eum turba multa, ita ut in nāuem ascendēns sedēret in marī, et omnis turba circā mare super terram erat:

2 et docēbat illōs in parabolīs multa, et dīcēbat illīs in doctrīnā suā:

3 Audīte: ecce exiit sēmināns ad sēminandum.

4 Et dum sēminat, aliud cecidit circā uiam, et uēnērunt uolucrēs, et comēdērunt illud.

5 Aliud uērō cecidit super petrōsa, ubi nōn habuit terram multam: et statim exortum est, quoniam nōn habēbat altitudinem terrae:

6 et quandō exortus est sōl, exaestuāuit: et eō quod nōn habēret rādīcem, exāruit.

7 Et aliud cecidit in spīnās: et ascendērunt spīnae, et suffōcāuerunt illud, et frūctum nōn dedit.

8 Et aliud cecidit in terram bonam: et dabat frūctum ascendentem et crēscentem, et adferēbat ūnum trīgintā, et ūnum sexāgintā, et ūnum centum.

9 Et dīcēbat: Quī habet aurēs audiendī, audiat.

27 But no one can enter into the house of the strong man to plunder unless he first binds the strong man; then he will plunder his house.

28 “Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme;

29 but whoever may blaspheme against the Holy Spirit never has forgiveness, but is subject to eternal condemnation.”

30 —because they said, “He has an unclean spirit.”

31 His mother and his brothers came, and standing outside, they sent to him, calling him.

32 A multitude was sitting around him, and they told him, “Behold, your mother, your brothers, and your sisters are outside looking for you.”

33 He answered them, “Who are my mother and my brothers?”

34 Looking around at those who sat around him, he said, “Behold, my mother and my brothers!

35 For whoever does the will of God is my brother, my sister, and mother.”

4 Again he began to teach by the seaside. A great multitude was gathered to him, so that he entered into a boat in the sea and sat down. All the multitude were on the land by the sea.

2 He taught them many things in parables, and told them in his teaching,

3 “Listen! Behold, the farmer went out to sow.

4 As he sowed, some seed fell by the road, and the birds came and devoured it.

5 Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil.

6 When the sun had risen, it was scorched; and because it had no root, it withered away.

7 Others fell amongst the thorns, and the thorns grew up and choked it, and it yielded no fruit.

8 Others fell into the good ground and yielded fruit, growing up and increasing. Some produced thirty times, some sixty times, and some one hundred times as much.”

9 He said, “Whoever has ears to hear, let him hear.”

10 Et cum esset singularis, interrogauerunt eum hi qui cum eo erant cum duodecim, parabolis.

11 Et dicebat eis: Uobis datum est scire mysterium regni Dei: illis autem, qui foris sunt, in parabolis omnia fiunt:

12 ut uidentēs uideant, et nōn uideant: et audientēs audiant, et nōn intellegant: ne quandō conuertantur, et dimittantur eis peccata.

13 Et ait illis: Nescitis parabolam hanc? Et quomodo omnēs parabolās cognoscētis?

14 Qui sēminat, uerbum sēminat.

15 Hi autem sunt, qui circā uiam, ubi sēminātur uerbum, et cum audierint, cōnfestim uenit Satanās, et aufert uerbum, quod sēminātum est in corda eōrum.

16 Et hi sunt similiter, qui super petrōsa sēminantur: qui cum audierint uerbum, statim cum gaudiō accipiunt illud:

17 et nōn habent rādīcem in sē, sed temporālēs sunt: deinde ortā tribulatiōne et persecutiōne propter uerbum, cōnfestim scandalizantur.

18 Et aliī sunt qui in spinās sēminantur: hi sunt qui uerbum audiunt,

19 et aerumnae saeculī, et dēceptiō diuitiārum, et circā reliqua concupiscentiae introeuntēs suffocant uerbum, et sine fructū efficitur.

20 Et hi sunt qui super terram bonam sēminātī sunt, qui audiunt uerbum, et suscipiunt, et fructificant, unum trīgintā, et unum sexāgintā, et unum centum.

21 Et dicebat illis: Numquid uenit lucerna ut sub modiō pōnātur, aut sub lectō? nōne ut super candēlabrum pōnātur?

22 Nōn enim est aliquid absconditum, quod nōn manifestetur: nec factum est occultum, sed ut in palam ueniat.

23 Si quis habet aurēs audiendī, audiat.

24 Et dicebat illis: Uidēte quid audiātis. In quā mēnsūrā mēnsī fueritis, remētiētur uobīs, et adiciētur uobīs.

25 Qui enim habet, dabitur illi: et qui nōn habet, etiam quod habet auferētur ab illō.

10 When he was alone, those who were around him with the twelve asked him about the parables.

11 He said to them, "To you is given the mystery of God's Kingdom, but to those who are outside, all things are done in parables,

12 that 'seeing they may see and not perceive, and hearing they may hear and not understand, lest perhaps they should turn again, and their sins should be forgiven them.'"

13 He said to them, "Don't you understand this parable? How will you understand all of the parables?"

14 The farmer sows the word.

15 The ones by the road are the ones where the word is sown; and when they have heard, immediately Satan comes and takes away the word which has been sown in them.

16 These in the same way are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy.

17 They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble.

18 Others are those who are sown amongst the thorns. These are those who have heard the word,

19 and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful.

20 Those which were sown on the good ground are those who hear the word, accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times."

21 He said to them, "Is a lamp brought to be put under a basket or under a bed? Isn't it put on a stand?"

22 For there is nothing hidden except that it should be made known, neither was anything made secret but that it should come to light.

23 If any man has ears to hear, let him hear."

24 He said to them, "Take heed what you hear. With whatever measure you measure, it will be measured to you; and more will be given to you who hear.

25 For whoever has, to him more will be given; and he who doesn't have, even that which he has will be taken away from him."

- 26 26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος
 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς
 27 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
 βλαστᾷ καὶ μηκύνεται ὡς οὐκ οἶδεν αὐτός.
 28 28 αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν,
 εἶτα πλήρης σίτον ἐν τῷ στάχυϊ.
 29 29 ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον,
 ὅτι παρέστηκεν ὁ θερισμός.
 30 30 Καὶ ἔλεγεν· Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ
 ἐν τίνι αὐτὴν παραβολῇ θῶμεν;
 31 31 ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερον
 ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς—
 32 32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μείζον πάντων τῶν
 λαχάνων καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν
 σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.
 33 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν
 λόγον, καθὼς ἠδύναντο ἀκούειν.
 34 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν δὲ τοῖς
 ἰδίοις μαθηταῖς ἐπέλυεν πάντα. The Calming of the Storm
 35 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης·
 Διέλθωμεν εἰς τὸ πέραν.
 36 36 καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν
 τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
 37 37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ κύματα
 ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε ἦδη γεμίζεσθαι τὸ πλοῖον.
 38 38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
 καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ·
 Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;
 39 39 καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσῃ·
 Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο
 γαλήνη μεγάλη.
 40 40 καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε; οὐπω ἔχετε πίστιν;
 41 41 καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους·
 Τίς ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει
 αὐτῷ;
 5 5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν
 Γερασηνῶν.

26 Et dīcēbat: Sīc est rēgnum Deī, quemadmodum sī homō iaciat sēmentem in terram,

27 et dormiat, et exurgat nocte ac diē, et sēmen germinet, et incrēscat dum nescit ille.

28 Ultrō enim terra frūctificat, primum herbam, deinde spīcam, deinde plēnum frūmentum in spīcā.

29 Et cum se prōdūxerit frūctus, statim mittit falcem, quoniam adest messis.

30 Et dīcēbat: Cui adsimilābimus rēgnum Deī? aut cui parabolae comparābimus illud?

31 Sicut grānum sināpis, quod cum sēminātum fuerit in terrā, minus est omnibus sēminibus, quae sunt in terrā:

32 et cum sēminātum fuerit, ascendit, et fit maius omnibus oleribus, et facit rāmōs magnōs, ita ut possint sub umbrā eius auēs caelī habitāre.

33 Et tālibus multīs parabolīs loquēbātur eīs uerbum, prout poterant audire:

34 sine parabolā autem nōn loquēbātur eīs: seorsum autem discipulīs suis disserēbat omnia.

35 Et ait illīs illā diē, cum sērō esset factum: Trānseāmus contrā.

36 Et dīmīttentēs turbam, adsūmunt eum ita ut erat in nāuī: et aliae nāuēs erant cum illō.

37 Et facta est procella magna uentī, et flūctūs mittēbat in nāuem, ita ut implērētur nāuis.

38 Et erat ipse in puppī suprā ceruīcal dormiēns: et excitant eum, et dīcunt ei: Magister, nōn ad tē pertinet, quia perīmus?

39 Et exurgēns comminātus est uentō, et dīxit marī: Tacē, obmūtēsce. Et cessāuit uentus: et facta est tranquillitās magna.

40 Et ait illīs: Quid timidī estis? necdum habētis fidem? et timuērunt magnō timōre, et dīcēbant ad alterutrum: Quis, putās, est iste, quia et uentus et mare obēdiunt eī?

41

5 Et uēnērunt trāns fretum maris in regiōnem Gerasēnōrum.

26 He said, "God's Kingdom is as if a man should cast seed on the earth,

27 and should sleep and rise night and day, and the seed should spring up and grow, though he doesn't know how.

28 For the earth bears fruit by itself: first the blade, then the ear, then the full grain in the ear.

29 But when the fruit is ripe, immediately he puts in the sickle, because the harvest has come."

30 He said, "How will we liken God's Kingdom? Or with what parable will we illustrate it?"

31 It's like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth,

32 yet when it is sown, grows up and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow."

33 With many such parables he spoke the word to them, as they were able to hear it.

34 Without a parable he didn't speak to them; but privately to his own disciples he explained everything.

35 On that day, when evening had come, he said to them, "Let's go over to the other side."

36 Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him.

37 A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled.

38 He himself was in the stern, asleep on the cushion; and they woke him up and asked him, "Teacher, don't you care that we are dying?"

39 He awoke and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased and there was a great calm.

40 He said to them, "Why are you so afraid? How is it that you have no faith?"

41 They were greatly afraid and said to one another, "Who then is this, that even the wind and the sea obey him?"

5 They came to the other side of the sea, into the country of the Gadarenes.

43 **43** **καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς· Ἄμην λέγω ὑμῖν ὅτι ἡ χίρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυλάκιον·**

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

13 **Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ εἰς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.**

2 **καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῆ ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῆ.**

3 **Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας·**

4 **Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα.**

5 **ὁ δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·**

6 **πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι Ἐγὼ εἰμι, καὶ πολλοὺς πλανήσουσιν.**

7 **ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι, ἀλλ' οὕτω τὸ τέλος.**

8 **ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοὶ· ἀρχὴ ὠδίνων ταῦτα.**

9 **βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.**

10 **καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.**

11 **καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῆ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.**

12 **καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς·**

13 **καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.**

43 et conuocāns discipulōs suōs, ait illīs: *Āmēn* dīcō uōbīs, quoniam uidua haec pauper plūs omnibus mīsīt, quī mīsērunt in gāzophylacium.

44 Omnēs enim ex eō, quod abundābat illīs, mīsērunt: haec uērō dē pēnūriā suā omnia quae habuit mīsīt tōtum uīctum suum.

13 Et cum ēgrederētur dē templō, ait illī ūnus ex discipulīs suīs: Magister, aspice quālēs lapidēs, et quālēs strūctūrae.

2 Et respondēns Iēsūs, ait illī: Uidēs hās omnēs magnās aedificātiōnēs? Nōn relinquētur lapis super lapidem, quī nōn dēstruātur.

3 Et cum sedēret in montem Oliuārum contrā templum, interrogābant eum sēparātīm Petrus, et Iācōbus, et Iōhannēs, et Andrēās:

4 Dīc nōbīs, quandō ista fient? et quod signum erit, quandō haec omnia incipient cōsummārī?

5 Et respondēns Iēsūs coepit dīcere illīs: Uidēte nē quis uōs sēdūcat:

6 multī enim uenient in nōmine meō, dīcentēs quia ego sum: et multōs sēdūcent.

7 Cum audieritis autem bella, et opīniōnēs bellōrum, nē timuerītis: oportet enim fieri: sed nōndum finis.

8 Exsurget enim gēns super gentem, et rēgnum super rēgnum, et erunt terraemōtūs per loca, et famēs. Inītiūm dolōrum haec.

9 Uidēte autem uosmet ipsōs. Trādent enim uōs cōsiliīs, et in synagōgīs uāpulābitis, et ante praesidēs et rēgēs stābitis propter mē, in testimōnium illīs.

10 Et in omnēs gentēs primum oportet praedicārī Ēuangelium.

11 Et cum dūxerint uōs trādentēs, nōlite praecōgitāre quid loquāminī: sed quod datum uōbīs fuerit in illā hōrā, id loquiminī: nōn enim estis uōs loquentēs, sed Spīritus sāctus.

12 Trādet autem frāter frātre in mortem, et pater filium: et cōsurgent filiī in parentēs, et morte adficiēt eōs.

13 Et eritis odiō omnibus propter nōmen meum. Quī autem sustinerit in fīnem, hic saluus erit.

43 He called his disciples to himself and said to them, "Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury,

44 for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."

13 As he went out of the temple, one of his disciples said to him, "Teacher, see what kind of stones and what kind of buildings!"

2 Jesus said to him, "Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down."

3 As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately,

4 "Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?"

5 Jesus, answering, began to tell them, "Be careful that no one leads you astray.

6 For many will come in my name, saying, 'I am he!' and will lead many astray.

7 "When you hear of wars and rumours of wars, don't be troubled. For those must happen, but the end is not yet.

8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains.

9 "But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them.

10 The Good News must first be preached to all the nations.

11 When they lead you away and deliver you up, don't be anxious beforehand or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit.

12 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents and cause them to be put to death.

13 You will be hated by all men for my name's sake, but he who endures to the end will be saved.

- 14 Cum autem uideritis abominatiōnem desolatiōnis stantem, ubi nōn dēbet, quī legit, intellegat: tunc quī in Iūdaea sunt, fugiant in montēs:
- 15 et quī super tēctum, nē dēscendat in domum, nec introeat ut tollat quid dē domō suā:
- 16 et quī in agrō erit, nōn reuertatur retrō tollere uestīmentum suum.
- 17 Uae autem praegnātibus et nūtrientibus in illīs diēbus.
- 18 Ōrāte uērō ut hieme nōn fiant.
- 19 Erunt enim diēs illī tribulatiōnēs tālēs quālēs nōn fuērunt ab initiō creatūrae, quam condidit Deus ūsque nunc, neque fient.
- 20 Et nisi breuiāset Dominus diēs, nōn fuisset salua omnis carō: sed propter elēctōs, quōs elēgit, breuiāuit diēs.
- 21 Et tunc sī quis uōbīs dixerit: Ecce hīc est Chrīstus, ecce illīc, nē crēdiderītis.
- 22 Exsurgent enim pseudochristī et pseudoprophētae, et dabunt signa et portenta ad sēdūcendōs, sī potest fierī, etiam elēctōs.
- 23 Uōs ergō uidēte: ecce praedīxī uōbīs omnia.
- 24 Sed in illīs diēbus, post tribulatiōnem illam, sōl contēnēbrābitur, et lūna nōn dabit splendōrem suum:
- 25 et stēllae caelī erunt dēcidentēs, et uirtūtēs, quae sunt in caelīs, mouēbuntur.
- 26 Et tunc uidēbunt Filium hominis uenientem in nūbibus cum uirtūte multā et glōriā.
- 27 Et tunc mittet angelōs suōs, et congregābit elēctōs suōs ā quattuor uentīs, ā summō terrae ūsque ad summum caelī.
- 28 Ā ficū autem discite parabolam. Cum iam rāmus eius tener fuerit, et nāta fuerint folia, cognōscitis quia in proximō sit aestās:
- 29 sīc et uōs cum uideritis haec fierī, scītōte quod in proximō sit, in ōstiīs.
- 30 Āmēn dīcō uōbīs, quoniam nōn trānsibit generatiō haec, dōnec omnia ista fiant.
- 31 Caelum et terra trānsībunt, uerba autem mea nōn trānsībunt.
- 14 “But when you see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not” (let the reader understand), “then let those who are in Judea flee to the mountains,
- 15 and let him who is on the housetop not go down, nor enter in, to take anything out of his house.
- 16 Let him who is in the field not return back to take his cloak.
- 17 But woe to those who are with child and to those who nurse babies in those days!
- 18 Pray that your flight won’t be in the winter.
- 19 For in those days there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be.
- 20 Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.
- 21 Then if anyone tells you, ‘Look, here is the Christ!’ or, ‘Look, there!’ don’t believe it.
- 22 For false christs and false prophets will arise and will show signs and wonders, that they may lead astray, if possible, even the chosen ones.
- 23 But you watch. “Behold, I have told you all things beforehand.
- 24 But in those days, after that oppression, the sun will be darkened, the moon will not give its light,
- 25 the stars will be falling from the sky, and the powers that are in the heavens will be shaken.
- 26 Then they will see the Son of Man coming in clouds with great power and glory.
- 27 Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.
- 28 “Now from the fig tree, learn this parable. When the branch has now become tender and produces its leaves, you know that the summer is near;
- 29 even so you also, when you see these things coming to pass, know that it is near, at the doors.
- 30 Most certainly I say to you, this generation will not pass away until all these things happen.
- 31 Heaven and earth will pass away, but my words will not pass away.

- 43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας εἰς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
- 44 δεδῶκει δὲ ὁ παραδιδούς αὐτὸν σύσσημον αὐτοῖς λέγων· Ὅν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς.
- 45 καὶ ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει· Ῥαββί, καὶ κατεφίλησεν αὐτόν.
- 46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκράτησαν αὐτόν.
- 47 εἷς δὲ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφείλεν αὐτοῦ τὸ ὠτάριον.
- 48 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;
- 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.
- 50 καὶ ἀφέντες αὐτὸν ἔφυγον πάντες.
- 51 Καὶ νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδῶνα ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν,
- 52 ὁ δὲ καταλιπὼν τὴν σινδῶνα γυμνὸς ἔφυγεν. Jesus' Trial and Mocking Before the Sanhedrin
- 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ συνέρχονται πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.
- 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως καὶ ἦν συγκαθημένος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς.
- 55 οἱ δὲ ἀρχιερεῖς καὶ ὄλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ ἠύρισκον.
- 56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.
- 57 καὶ τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες
- 58 ὅτι Ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω·
- 59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

- 43 Et, adhuc eō loquente, uēnit Iūdās Scariōth ūnus ex duodecim, et cum illō turba multa cum gladiīs et lignīs, ā summīs sacerdotibus, et scribīs, et ā seniōribus.
- 44 Dederat autem trāditor eius signum eīs, dīcēns: Quemcumque osculātus fuerō, ipse est, tenēte eum, et dūcite cautē.
- 45 Et cum uēnisset, statim accēdēns ad eum, ait: Rabbī: et osculātus est eum.
- 46 At illī manūs iniēcērunt in eum, et tenuērunt eum.
- 47 Ūnus autem quīdam dē circumstantibus ēdūcēns gladium, percussit seruum summī sacerdotis, et amputāuit illī auriculam.
- 48 Et respondēns Iēsūs, ait illīs: Tamquam ad latrōnem existis cum gladiīs et lignīs comprehendere mē:
- 49 cotīdiē eram apud uōs in templō docēns, et nōn mē tenuistis. Sed ut adimpleantur scriptūrae.
- 50 Tunc discipulī eius relinquentēs eum, omnēs fūgērunt.
- 51 Adulēscēns autem quīdam sequēbātur eum amictus sindōne super nūdō: et tenuērunt eum.
- 52 At ille reiectā sindōne, nūdus profūgit ab eīs.
- 53 Et addūxērunt Iēsū ad summum sacerdotem: et conueniunt omnēs sacerdotēs, et scribae, et seniōrēs.
- 54 Petrus autem ā longē secūtus est eum ūsque in ātrium summī sacerdotis: et sedēbat cum ministrīs, et calefaciēbat sē ad ignem.
- 55 Summī uērō sacerdotēs et omne concīlium quaerēbant aduersus Iēsū testimōnium ut eum mortī trāderent: nec inueniēbant.
- 56 Multī enim testimōnium falsum dīcēbant aduersus eum: et conuenientia testimōnia nōn erant.
- 57 Et quīdam surgentēs, falsum testimōnium ferēbant aduersus eum, dīcentēs:
- 58 Quoniam nōs audiūimus eum dīcentem: Ego dissoluam templum hoc manū factum, et per trīduum aliud nōn manū factum aedificābō.
- 59 Et nōn erat conueniēns testimōnium illōrum.
- 43 Immediately, while he was still speaking, Judas, one of the twelve, came—and with him a multitude with swords and clubs, from the chief priests, the scribes, and the elders.
- 44 Now he who betrayed him had given them a sign, saying, “Whomever I will kiss, that is he. Seize him, and lead him away safely.”
- 45 When he had come, immediately he came to him and said, “Rabbi! Rabbi!” and kissed him.
- 46 They laid their hands on him and seized him.
- 47 But a certain one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.
- 48 Jesus answered them, “Have you come out, as against a robber, with swords and clubs to seize me?”
- 49 I was daily with you in the temple teaching, and you didn’t arrest me. But this is so that the Scriptures might be fulfilled.”
- 50 They all left him, and fled.
- 51 A certain young man followed him, having a linen cloth thrown around himself over his naked body. The young men grabbed him,
- 52 but he left the linen cloth and fled from them naked.
- 53 They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.
- 54 Peter had followed him from a distance, until he came into the court of the high priest. He was sitting with the officers, and warming himself in the light of the fire.
- 55 Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none.
- 56 For many gave false testimony against him, and their testimony didn’t agree with each other.
- 57 Some stood up and gave false testimony against him, saying,
- 58 “We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another made without hands.’”
- 59 Even so, their testimony didn’t agree.