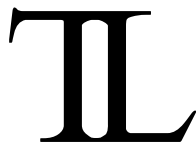


The Gospel of Luke

The Gospel of Luke
A Polyglot

Edited by
Timothy A. Lee



Timothy A. Lee Publishing

The Gospel of Luke: A Polyglot
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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 Luke. 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

¹<https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

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 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
- 2 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,
- 3 3 ἔδοξε κάμοι παρηκολουθηκοῦτι ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,
- 4 4 ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Foretelling of the Birth of John
- 5 5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἑφημερίας Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβητ.
- 6 6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοί.
- 7 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἐλισάβητ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
- 8 8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἑφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ
- 9 9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιάσου εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου,
- 10 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἕξω τῆς ᾠρας τοῦ θυμιάματος.
- 11 11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστῶς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.
- 12 12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
- 13 13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνὴ σου Ἐλισάβητ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.
- 14 14 καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται.
- 15 15 ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖη, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ,
- 16 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν.

1 Quoniam quidem multī cōnātī sunt ordināre narrātiōnem, quae in nōbīs complētae sunt, rērum:

2 sicut trādidērunt nōbīs, quī ab initiō ipsī uīdērunt, et ministrī fuērunt sermōnis:

3 uisum est et mihi, adsecūtō ā prīncipiō omnibus, dīligenter ex ordine tibi scrībere, optime Theophīle,

4 ut cognōscās eōrum uerbōrum, dē quibus ērudītus es, uēritātem.

5 Fuit in diēbus Hērōdis, rēgis Iūdaeae, sacerdos quīdam nōmine Zachariās dē uice Abīa, et uxor illī dē filiābus Aarōn, et nōmen eius Elīsabēth.

6 Erant autem iūstī ambō ante Deum, incēdentēs in omnibus mandātīs et iūstificātiōnibus Dominī sine querellā.

7 Et nōn erat illīs filiūs, eō quod esset Elīsabēth sterilis, et ambō prōcessissent in diēbus suīs.

8 Factum est autem, cum sacerdotiō fungerētur in ordine uicis suae ante Deum,

9 secundum cōnsuetūdīnem sacerdotiī, sorte exiit ut incēsum pōneret, ingressus in templum Dominī:

10 et omnis multitudō erat populī orāns forīs hōrā incēnsī.

11 Appāruit autem illī angelus Dominī, stāns ā dextrīs altāris incēnsī.

12 Et Zachariās turbātus est uidēns, et timor inruīt super eum.

13 Ait autem ad illum angelus: Nē timeās, Zachariā, quoniam exaudīta est dēprecātiō tua: et uxor tua Elīsabēth pariet tibi filiū, et uocābis nōmen eius Iōhannem:

14 et erit gaudium tibi, et exultātiō, et multī in nātīuitāte eius gaudēbunt:

15 erit enim magnus cōram Dominō: et uīnum et sīcera nōn bibet, et Spīritū sānctō replēbitur adhūc ex uterō mātīs suae:

16 et multōs filiōrum Israhēl conuertet ad Dominum Deum ipsōrum:

1 Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled amongst us,

2 even as those who from the beginning were eyewitnesses and servants of the word delivered them to us,

3 it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus;

4 that you might know the certainty concerning the things in which you were instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth.

6 They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord.

7 But they had no child, because Elizabeth was barren, and they both were well advanced in years.

8 Now while he executed the priest's office before God in the order of his division

9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense.

10 The whole multitude of the people were praying outside at the hour of incense.

11 An angel of the Lord appeared to him, standing on the right side of the altar of incense.

12 Zacharias was troubled when he saw him, and fear fell upon him.

13 But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard. Your wife, Elizabeth, will bear you a son, and you shall call his name John.

14 You will have joy and gladness, and many will rejoice at his birth.

15 For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. He will be filled with the Holy Spirit, even from his mother's womb.

16 He will turn many of the children of Israel to the Lord their God.

17 et ipse praecēdet ante illum in spīritū et uirtūte Hēliae: ut conuertat corda patrum in filiōs, et incredibilēs ad prūdētiā iūstōrum, parāre Dominō plēbem perfectam.

18 Et dīxit Zachariās ad angelum: Unde hoc sciam? ego enim sum senex, et uxor mea prōcessit in diēbus suis.

19 Et respondēns angelus dīxit eī: Ego sum Gabrihēl, quī adstō ante Deum: et missus sum loquī ad tē, et haec tibi ēuangelizāre.

20 Et ecce eris tacēns, et nōn poteris loquī usque in diem quō haec fiant, prō eō quod nōn crēdidisti uerbis meis, quae implēbuntur in tempore suō.

21 Et erat plēbs expectāns Zachariām: et mirābantur quod tardāret ipse in templō.

22 Ēgressus autem nōn poterat loquī ad illōs, et cognōuērunt quod uisiōnem uīdisset in templō. Et ipse erat innuēns illīs, et permānsit mūtus.

23 Et factum est, ut implētī sunt diēs officī eius, abiit in domum suam.

24 post hōs autem diēs concēpit Elisabēth uxor eius, et occultābat sē mēnsibus quīnque, dīcēns:

25 Quia sīc mihi fēcit Dominus in diēbus, quibus respexit auferre obprobrium meum inter hominēs.

26 In mēse autem sextō, missus est angelus Gabrihēl ā Deō in ciuitātem Galilaeae, cui nōmen Nazareth,

27 ad uirginem dēspōnsātam uirō, cui nōmen erat Iōsēph, dē domō Dāuid: et nōmen uirginis Mariā.

28 Et ingressus angelus ad eam dīxit: Haec grātiā plēna: Dominus tēcum: benedicta tū in mulieribus.

29 Quae cum uīdisset, turbāta est in sermōne eius, et cōgitābat quālis esset ista salūtātiō.

30 Et ait angelus eī: Nē timeās, Mariā: inuēnistī enim grātiā apud Deum.

31 Ecce concipiēs in uterō, et paries filium, et uocabis nōmen eius Iēsum:

17 He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to prepare a people prepared for the Lord."

18 Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

19 The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you and to bring you this good news."

20 Behold, you will be silent and not able to speak until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

21 The people were waiting for Zacharias, and they marvelled that he delayed in the temple.

22 When he came out, he could not speak to them. They perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute.

23 When the days of his service were fulfilled, he departed to his house.

24 After these days Elizabeth his wife conceived, and she hid herself five months, saying,

25 "Thus has the Lord done to me in the days in which he looked at me, to take away my reproach amongst men."

26 Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth,

27 to a virgin pledged to be married to a man whose name was Joseph, of David's house. The virgin's name was Mary.

28 Having come in, the angel said to her, "Rejoice, you highly favoured one! The Lord is with you. Blessed are you amongst women!"

29 But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be.

30 The angel said to her, "Don't be afraid, Mary, for you have found favour with God."

31 Behold, you will conceive in your womb and give birth to a son, and shall name him 'Jesus.'

- 32 οὗτος ἔσται μέγας καὶ υἱὸς Ἰψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
- 33 εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;
- 34 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις Ἰψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται, υἱὸς θεοῦ.
- 35 καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενὶς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ.
- 36 ὅτι οὐκ ἀδυνατήσῃ παρὰ τοῦ θεοῦ πᾶν ῥῆμα.
- 37 εἶπεν δὲ Μαριάμ· Ἴδου ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Mary Visits Elizabeth
- 38 Ἄναστασα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,
- 39 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ.
- 40 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ,
- 41 καὶ ἀνεφώνησεν κραυγῇ μεγάλη καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
- 42 καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;
- 43 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
- 44 καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.
- 45 Καὶ εἶπεν Μαριάμ· Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου· ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσειν τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν.
- 32 نُو . نُوهُ وَج . دَجِيهٗ وَحِكْمًا لِّمَالٍ . نُوهُ كِه
 33 نُوْعَلِّجُ لَكَ كَلِمًا وَّيُصَفِّجُ . حَكِّم . دَحَلَّحْهٗ اِه .
 34 اُنْجِلْ مَنِّمَ حَحَلَّالًا . اُنْجِلْ اِهٖ اِهٖ اِهٖ . وَّيَجِّجِ اِلَّا مَنِّم
 35 حِنَا حَلَّالًا . دَاوِدُ كِه . وَّهُمَّا وَّهُوْمَا اِلَّالٍ . سَمَّكِه
 وَحِكْمًا لِّمَالٍ حَكِّم . حَقُّوْمَا نُو . دِهٖ وَّهُوْمَا حَكِّج .
 مَبِّعَا اِهٖ : دَجِيهٗ وَّاِكْدُوْمَا لِّمَالٍ *
 36 دِهٖ اِكْعَجَّ اَسْمَلَّج : اِهٖ اِهٖ كَلِمًا حِنَا حَصَّحْهٗ اِه .
 نُوْمَا نُنْمَا وَّهُوْمَا كِه حِهٖ وَّهُوْمَا نُنْمَا حَصَّحْهٗ اِهٖ .
 37 حَقُّوْمَا وَّاِلَّا حَقُّوْمَا لِّلْاِكْدُوْمَا حَكِّج .
 38 اُنْجِلْ مَنِّم . اِهٖ اِهٖ اِهٖ اِهٖ وَّهُوْمَا . نُوهُ كِه . اِهٖ
 حَكِّم . دِهٖ اِهٖ حَلَّالًا حَقِّ حَقِّ اِهٖ *
 39 مَبِّعَا وَّج مَنِّم حِهٖ حَتَّحْهٗ اِهٖ اِهٖ : دَاوِدُ حَلَّالًا
 حَقُّوْمَا . حَصَّحْهٗ اِهٖ وَّهُوْمَا .
 40 دِهٖ اِهٖ حَكِّمَ اِهٖ وَّهُوْمَا . سَمَّكِه حَلَّحْهٗ وَّهُوْمَا .
 41 دِهٖ اِهٖ وَّج مَبِّعَا اِكْعَجَّ اِكْعَجَّ حَلَّحْهٗ وَّهُوْمَا : وَّج حَقُّوْمَا
 حَصَّحْهٗ . دِهٖ اِهٖ حَلَّحْهٗ اِكْعَجَّ وَّهُوْمَا وَّهُوْمَا .
 42 دِهٖ اِهٖ حَقُّوْمَا وَّهُوْمَا . دِهٖ اِهٖ حَصَّحْهٗ . حَكِّجِ اِهٖ اِهٖ حَقُّوْمَا
 دِهٖ حَكِّجِ وَّهُوْمَا وَّهُوْمَا وَّهُوْمَا .
 43 اُنْجِلْ كِه اِهٖ : وَّهُوْمَا وَّهُوْمَا اِلَّالٍ حَقُّوْمَا .
 44 اِهٖ اِهٖ كِه حَقُّوْمَا فُلَا وَّهُوْمَا حَقُّوْمَا : حَصَّحْهٗ اِهٖ وَّهُوْمَا وَّهُوْمَا
 حَقُّوْمَا حَكِّج .
 45 دِهٖ اِهٖ لِّلْاِهٖ وَّهُوْمَا . دِهٖ اِهٖ حَقُّوْمَا لِّلْاِهٖ وَّهُوْمَا
 حَقُّوْمَا حَقُّوْمَا نُنْمَا *
 46 دِهٖ اِهٖ مَنِّم : حَقُّوْمَا وَّهُوْمَا حَقُّوْمَا .
 47 سَمَّكِه وَّهُوْمَا حَقُّوْمَا . حَقُّوْمَا .
 48 وَّهُوْمَا حَقُّوْمَا وَّهُوْمَا . اِهٖ اِهٖ حَقُّوْمَا : وَّهُوْمَا حَقُّوْمَا
 كِه حَقُّوْمَا حَقُّوْمَا .
 49 وَّهُوْمَا حَقُّوْمَا وَّهُوْمَا . دِهٖ وَّهُوْمَا . سَمَّكِه حَقُّوْمَا .
 50 دِهٖ اِهٖ حَقُّوْمَا وَّهُوْمَا . كِه اِهٖ وَّهُوْمَا حَقُّوْمَا .

- 32 hic erit magnus, et Filius Altissimī uocābitur, et dabit illī Dominus Deus sēdem Dāuīd patris eius: et rēgnābit in domō Iācōb in aeternum,
- 33 et rēgnī eius nōn erit fīnis.
- 34 Dīxit autem Marīa ad angelum: Quōmodo fiet istud, quoniam uirum nōn cognōscō?
- 35 Et respondēns angelus dīxit eī: Spīritus sānctus superueniet in tē, et uirtūs Altissimī obumbrābit tibi. Ideoque et quod nāscētur Sānctum, uocābitur Filius Deī.
- 36 Et ecce Elīsabēth cognāta tua, et ipsa concēpit filium in senectā suā: et hic mēnsis est sextus illī, quae uocātur sterilis:
- 37 quia nōn erit impossibile apud Deum omne uerbum.
- 38 Dīxit autem Marīa: Ecce ancilla Domīnī: fiat mihi secundum uerbum tuum. Et discessit ab illā angelus.
- 39 Exurgēns autem Marīa in diēbus illīs, abiit in montāna cum festīnātiōne, in cīuitātem Iūdā:
- 40 et intrāuit in domum Zachariae, et salūtāuit Elīsabēth.
- 41 Et factum est, ut audīuit salūtātiōnem Marīae Elīsabēth, exultāuit infāns in uterō eius: et replēta est Spīritū sānctō Elīsabēth:
- 42 et exclāmāuit uōce magnā, et dīxit: Benedicta tū inter mulierēs, et benedictus frūctus uentris tuī.
- 43 Et unde hoc mihi, ut ueniat māter Domīnī meī ad mē?
- 44 Ecce enim ut facta est uōx salūtātiōnis tuae in auribus meis, exultāuit in gaudiō infāns in uterō meō.
- 45 Et beāta, quae crēdidit, quoniam perficientur ea, quae dicta sunt ei ā Dominō.
- 46 Et ait Marīa: Magnificat anima mea Dominum:
- 47 et exultāuit spīritus meus in Deō salūtārī meō.
- 48 Quia respexit humilitātem ancillae suae: ecce enim ex hōc beātam mē dīcent omnēs generātiōnēs,
- 49 quia fēcit mihi magna quī potēns est: et sānctum nōmen eius,
- 50 et misericordiā eius in prōgeniēs et prōgeniēs timentibus eum.
- 32 He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,
- 33 and he will reign over the house of Jacob forever. There will be no end to his Kingdom.”
- 34 Mary said to the angel, “How can this be, seeing I am a virgin?”
- 35 The angel answered her, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. Therefore also the holy one who is born from you will be called the Son of God.
- 36 Behold, Elizabeth your relative also has conceived a son in her old age; and this is the sixth month with her who was called barren.
- 37 For nothing spoken by God is impossible.”
- 38 Mary said, “Behold, the servant of the Lord; let it be done to me according to your word.” Then the angel departed from her.
- 39 Mary arose in those days and went into the hill country with haste, into a city of Judah,
- 40 and entered into the house of Zacharias and greeted Elizabeth.
- 41 When Elizabeth heard Mary’s greeting, the baby leapt in her womb; and Elizabeth was filled with the Holy Spirit.
- 42 She called out with a loud voice and said, “Blessed are you amongst women, and blessed is the fruit of your womb!
- 43 Why am I so favoured, that the mother of my Lord should come to me?
- 44 For behold, when the voice of your greeting came into my ears, the baby leapt in my womb for joy!
- 45 Blessed is she who believed, for there will be a fulfilment of the things which have been spoken to her from the Lord!”
- 46 Mary said, “My soul magnifies the Lord.
- 47 My spirit has rejoiced in God my Saviour,
- 48 for he has looked at the humble state of his servant. For behold, from now on, all generations will call me blessed.
- 49 For he who is mighty has done great things for me. Holy is his name.
- 50 His mercy is for generations and generations on those who fear him.

- 51 51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοία καρδίας αὐτῶν·
- 52 52 καθέλειν δυνάστας ἀπὸ θρόνων καὶ ὑψώσεν ταπεινούς,
- 53 53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
- 54 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,
- 55 55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
- 56 56 Ἔμεινεν δὲ Μαριάμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. The Birth of John the Baptist
- 57 57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.
- 58 58 καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνεχαιρον αὐτῇ.
- 59 59 Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.
- 60 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.
- 61 61 καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.
- 62 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.
- 63 63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.
- 64 64 ἀνεώχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
- 65 65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα,
- 66 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.
- 67 67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων·
- 68 68 Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
- 69 69 καὶ ἠγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,
- 51 51 حَجَبِ اِرْبَعًا كَرُوْمًا . وَحَبَّوْا سَلْتًا حَلًا وَحَسْبًا وَحَصَّوْا .
- 52 52 هَتَبُو اَمْتَجًا مَحَّ وَهَقَّوْا . وَوَمَرَّ مَحْتَجًا .
- 53 53 فَجَعَلًا . هَخَّوْا لُحْجًا . وَحَكَمَتًا : مَنَا هَجَمًا .
- 54 54 حَبَّوْا لِمَعْنُؤُنَا حَجَبًا . وَوَلَاوَجَّوْا سُنَّةً .
- 55 55 اَمَّيْ وَهَكَّا حَمَّ اُجُوْتَا : حَمَّ اُجُوْتَا مَرَّوْا وَوَجَّوْا حَكَمًا .
- 56 56 مَمَّوْا وَوَجَّوْا مَمَّوْا حَمَّوْا اَكَمَجَّوْا . اَمَّيْ تَمَّوْا اَكَمًا : وَوَجَّوْا حَكَمًا .
- 57 57 اَكَمَجَّوْا وَوَجَّوْا اَوَّوْا اَوَّوْا حَمَّوْا وَوَجَّوْا . وَوَجَّوْا حَمَّوْا .
- 58 58 وَوَجَّوْا هَجَّوْا وَوَجَّوْا اَوَّوْا : وَوَجَّوْا اَوَّوْا سُنَّةً حَمَّوْا : وَوَجَّوْا وَوَجَّوْا .
- 59 59 وَوَجَّوْا حَمَّوْا وَوَجَّوْا . وَوَجَّوْا حَمَّوْا : وَوَجَّوْا حَمَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 60 60 وَوَجَّوْا اَوَّوْا . وَوَجَّوْا حَمَّوْا . وَوَجَّوْا حَمَّوْا .
- 61 61 وَوَجَّوْا حَمَّوْا . وَوَجَّوْا اَوَّوْا : وَوَجَّوْا حَمَّوْا .
- 62 62 وَوَجَّوْا لَأَجَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 63 63 وَوَجَّوْا فَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 64 64 وَوَجَّوْا اَوَّوْا فَوَجَّوْا . وَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 65 65 وَوَجَّوْا وَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 66 66 وَوَجَّوْا وَوَجَّوْا : وَوَجَّوْا وَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 67 67 وَوَجَّوْا وَوَجَّوْا : وَوَجَّوْا وَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 68 68 وَوَجَّوْا وَوَجَّوْا : وَوَجَّوْا وَوَجَّوْا . وَوَجَّوْا وَوَجَّوْا .
- 69 69 وَوَجَّوْا وَوَجَّوْا : وَوَجَّوْا وَوَجَّوْا .

- 51 Fēcit potentiam in brāchiō suō:
dispersit superbōs mente cordis suī.
- 52 Dēposuit potentēs dē sēde,
et exaltāuit humilēs.
- 53 Ēsuriētēs implēuit bonīs:
et dīuitēs dīmīsīt inānēs.
- 54 Suscēpit Isrāhēl puerum suum,
memorārī misericordiae:
- 55 sicut locūtus est ad patrēs nostrōs,
Abrāham et sēminī eius in saecula.
- 56 Mānsit autem Marīa cum illā quasi mēnsibus tribus: et
reuersa est in domum suam.
- 57 Elisabēth autem implētum est tempus parīendī, et peperit
fīlium.
- 58 Et audiērunt uīcīnī et cognātī eius quia magnificāuit
Dominus misericordiam suam cum illā, et congrātulābantur
eī.
- 59 Et factum est in diē octāuō, uēnērunt circumcīdere
puerum, et uocābant eum nōmine patris eius Zachariām.
- 60 Et respondēns māter eius, dīxit: Nēquāquam, sed
uocābitur Iōhannēs.
- 61 Et dīxērunt ad illam: Quia nēmō est in cognātiōne tuā,
quī uocētur hōc nōmine.
- 62 Innuēbant autem patrī eius, quem uellet uocārī eum.
- 63 Et postulāns pugillārem scrīpsit, dīcēns: Iōhannēs est
nōmen eius. Et mīrātī sunt ūniuersī.
- 64 Apertum est autem ilicō ōs eius, et lingua eius, et
loquēbātur benedīcēns Deum.
- 65 Et factus est timor super omnēs uīcīnōs eōrum: et super
omnia montāna Iūdaeae dīuulgābantur omnia uerba haec:
- 66 et posuērunt omnēs quī audierant in corde suō, dīcētēs:
Quid, putās, puer iste erit? etenim manus Domīnī erat cum
illō.
- 67 Et Zachariās pater eius implētus est Spīritū sānctō: et
prophētāuit, dīcēns:
- 68 Benedictus Dominus Deus Isrāhēl,
quia uīsītāuit, et fēcit redēptiōnem plēbī suae:
- 69 et ērēxit cornū salūtis nobīs
in domō Dāuid puerī suī,
- 51 He has shown strength with his arm.
He has scattered the proud in the imagination of their
hearts.
- 52 He has put down princes from their thrones,
and has exalted the lowly.
- 53 He has filled the hungry with good things.
He has sent the rich away empty.
- 54 He has given help to Israel, his servant, that he
might remember mercy,
- 55 as he spoke to our fathers,
to Abraham and his offspring forever.”
- 56 Mary stayed with her about three months, and then
returned to her house.
- 57 Now the time that Elizabeth should give birth was
fulfilled, and she gave birth to a son.
- 58 Her neighbours and her relatives heard that the
Lord had magnified his mercy towards her, and they
rejoiced with her.
- 59 On the eighth day, they came to circumcise the
child; and they would have called him Zacharias, after
the name of his father.
- 60 His mother answered, “Not so; but he will be called
John.”
- 61 They said to her, “There is no one amongst your
relatives who is called by this name.”
- 62 They made signs to his father, what he would have
him called.
- 63 He asked for a writing tablet, and wrote, “His name
is John.” They all marvelled.
- 64 His mouth was opened immediately and his tongue
freed, and he spoke, blessing God.
- 65 Fear came on all who lived around them, and all
these sayings were talked about throughout all the hill
country of Judea.
- 66 All who heard them laid them up in their heart,
saying, “What then will this child be?” The hand of
the Lord was with him.
- 67 His father Zacharias was filled with the Holy Spirit,
and prophesied, saying,
- 68 “Blessed be the Lord, the God of Israel,
for he has visited and redeemed his people;
- 69 and has raised up a horn of salvation for us in the
house of his servant David

70 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ,

71 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,

72 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

73 73 ὄρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν

74 74 ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῶ μὲν.

75 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.

76 76 καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, προπορεύσῃ γὰρ ἐνώπιον κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,

77 77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

78 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,

79 79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

80 80 Τὸ δὲ παιδίον ἠὔξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

2 (αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.)

3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.

4 Ἄνεβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἧτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,

5 ἀπογράψασθαι σὺν Μαρίας τῇ ἐμνηστευμένη αὐτῷ, οὔσῃ ἐγκύω.

6 ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,

7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλιεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. The Shepherds and the Angels

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρῃ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.

70 sicut locutus est per os sanctorum, qui a saeculo sunt, prophetarum eius:

71 salutem ex inimicis nostris, et de manu omnium qui oderunt nos:

72 ad faciendam misericordiam cum patribus nostris: et memorari testamenti sui sancti:

73 iusiurandum, quod iuravit ad Abraham patrem nostrum, daturum se nobis

74 ut sine timore, de manu inimicorum nostrorum liberati, seruiamus illi

75 in sanctitate et iustitia coram ipso, omnibus diebus nostris.

76 Et tu puer, propheta Altissimi uocaberis: praebis enim ante faciem Domini parare uias eius,

77 ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum

78 per uiscera misericordiae Dei nostri, in quibus uisitauit nos, oriens ex alto:

79 illuminare his qui in tenebris et in umbra mortis sedent: ad dirigendos pedes nostros in uiam pacis.

80 Puer autem crescebat, et confortabatur spiritu: et erat in deserto usque in diem ostensionis suae ad Israel.

2 Factum est autem in diebus illis, exiit edictum a Caesare Augusto ut describeretur uniuersus orbis.

2 Haec descriptio prima facta est praeside Syriae Quirino:

3 et ibant omnes ut profiterentur singuli in suam ciuitatem.

4 Ascendit autem et Ioseph a Galilaea de ciuitate Nazareth in Iudaeam ciuitatem Dauid, quae uocatur Bethleem: eo quod esset de domo et familia Dauid,

5 ut profiteretur cum Maria desponsata sibi uxore praegnante.

6 Factum est autem, cum essent ibi, impleti sunt dies ut pareret.

7 Et peperit filium suum primogenitum, et pannis eum inuoluit, et reclinauit eum in praesepio: quia non erat eis locus in diuersorio.

8 Et pastores erant in regione eadem uigilantes, et custodientes uigilias noctis supra gregem suum.

70 (as he spoke by the mouth of his holy prophets who have been from of old),

71 salvation from our enemies and from the hand of all who hate us;

72 to show mercy towards our fathers, to remember his holy covenant,

73 the oath which he swore to Abraham our father,

74 to grant to us that we, being delivered out of the hand of our enemies, should serve him without fear,

75 in holiness and righteousness before him all the days of our life.

76 And you, child, will be called a prophet of the Most High;

for you will go before the face of the Lord to prepare his ways,

77 to give knowledge of salvation to his people by the remission of their sins,

78 because of the tender mercy of our God, by which the dawn from on high will visit us,

79 to shine on those who sit in darkness and the shadow of death;

to guide our feet into the way of peace."

80 The child was growing and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

2 Now in those days, a decree went out from Caesar Augustus that all the world should be enrolled.

2 This was the first enrolment made when Quirinius was governor of Syria.

3 All went to enrol themselves, everyone to his own city.

4 Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because he was of the house and family of David,

5 to enrol himself with Mary, who was pledged to be married to him as wife, being pregnant.

6 While they were there, the day had come for her to give birth.

7 She gave birth to her firstborn son. She wrapped him in bands of cloth and laid him in a feeding trough, because there was no room for them in the inn.

8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock.

- 9 και ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν·
- 10 και εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ,
- 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν χριστὸς κύριος ἐν πόλει Δαυὶδ·
- 12 και τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
- 13 και ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ λεγόντων·
- 14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.
- 15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.
- 16 και ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ·
- 17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.
- 18 και πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς,
- 19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ρήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.
- 20 και ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.
- 21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. *The Presentation of Jesus in the Temple*
- 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ,
- 23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι **Πᾶν ἄρσεν διανοίγον μῆτραν ἅγιον τῷ κυρίῳ κληθήσεται,**
- 24 και τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, **ζεύγος τρυγόνων ἢ δύο νοσοῦς περιστερῶν.**
- 9 9 10 10 11 11 12 12 13 13 14 14 15 15 16 16 17 17 18 18 19 19 20 20 21 21 22 22 23 23 24 24

- 9** Et ecce angelus Domini stetit iuxta illōs, et claritas Dei circumfulsit illōs, et timuerunt timore magnō.
- 9** Behold, an angel of the Lord stood by them, and the glory of the Lord shone around them, and they were terrified.
- 10** Et dixit illis angelus: Nolite timere: ecce enim euangelizō uobis gaudium magnum, quod erit omni populo:
- 10** The angel said to them, “Don’t be afraid, for behold, I bring you good news of great joy which will be to all the people.
- 11** quia natus est uobis hodiē Saluator, quī est Christus Dominus, in ciuitate Dāuid.
- 11** For there is born to you today, in David’s city, a Saviour, who is Christ the Lord.
- 12** Et hoc uobis signum: inueniētis infantem pannis inuolutum, et positum in praesepiō.
- 12** This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough.”
- 13** Et subito facta est cum angelō multitudō militiae caelestis laudantium Deum, et dicentium:
- 13** Suddenly, there was with the angel a multitude of the heavenly army praising God and saying,
- 14** Glōria in altissimis Deō,
et in terrā pax in hominibus bonae uoluntātis.
- 14** “Glory to God in the highest,
on earth peace, good will towards men.”
- 15** Et factum est, ut discesserunt ab eis angeli in caelum: pāstorēs loquebantur ad inuicem: Trāseāmus usque Bēthleem, et uideāmus hoc uerbum, quod factum est, quod Dominus ostendit nobis.
- 15** When the angels went away from them into the sky, the shepherds said to one another, “Let’s go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us.”
- 16** Et uenerunt festinantēs: et inuenērunt Mariām, et Iōsēph, et infantem positum in praesepiō.
- 16** They came with haste and found both Mary and Joseph, and the baby was lying in the feeding trough.
- 17** Uidentēs autem cognouerunt de uerbō, quod dictum erat illis de puerō hōc.
- 17** When they saw it, they publicised widely the saying which was spoken to them about this child.
- 18** Et omnēs quī audierunt, mirātī sunt: et de his quae dicta erant a pāstoribus ad ipsōs.
- 18** All who heard it wondered at the things which were spoken to them by the shepherds.
- 19** Mariā autem conseruabat omnia uerba haec, conserens in corde suo.
- 19** But Mary kept all these sayings, pondering them in her heart.
- 20** Et reuersi sunt pāstorēs glorificantēs et laudantēs Deum in omnibus quae audierant et uiderant, sicut dictum est ad illōs.
- 20** The shepherds returned, glorifying and praising God for all the things that they had heard and seen, just as it was told them.
- 21** Et postquam consummātī sunt diēs octo, ut circumcideretur, uocātum est nōmen eius Iēsūs, quod uocātum est ab angelō priusquam in uterō conciperetur.
- 21** When eight days were fulfilled for the circumcision of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.
- 22** Et postquam implētī sunt diēs purgatiōnis eius secundum lēgem Mōsī, tulerunt illum in Hierusalem, ut sisterent eum Dominō,
- 22** When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem to present him to the Lord
- 23** sicut scriptum est in lēge Domini: Quia omne masculinum adaperiēs uulnam, sānctum Dominō uocabitur:
- 23** (as it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”),
- 24** et ut darent hostiam secundum quod dictum est in lēge Domini, pār turturum, aut duōs pullōs columbārum.
- 24** and to offer a sacrifice according to that which is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”

25 **كَجِئَا وَبِ مَبِ اَمَّا يَوْمَ كَاهُ وَعَلَم . هَعَدِه اَوَّه اَمَعَلَم .**
كَجِئَا اَوَّه اَمَّا يَوْمَ . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .
اَمَعَلَم . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλῆμ ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παρακλήσιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν.

26 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**
اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .

26 καὶ ἦν αὐτῷ κεχρηματισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου.

27 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**
اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .

27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ

28 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·

29 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

29 Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

30 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου

31 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

32 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

33 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

34 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἴδου οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς σημεῖον ἀντιλεγόμενον,

35 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

36 Καὶ ἦν Ἄννα προφήτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ (αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς,

37 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

37 καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων,) ἡ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστεύσασα καὶ δεήσασα λατρεύουσα νύκτα καὶ ἡμέραν.

38 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

38 καὶ αὐτῇ τῇ ᾠρᾷ ἐπιστάσα ἀνθρωπολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλῆμ.

39 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ. The Young Jesus' Wisdom in the Temple

40 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

40 Τὸ δὲ παιδίον ἠὔξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφία, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

41 **اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه . اَوَّه .**

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλῆμ τῇ ἑορτῇ τοῦ πάσχα.

25 Et ecce homō erat in Hierusalem, cui nōmen Symeōn, et homō iste iustus, et timōrātus, expectāns cōsōlātiōnem Israhēl: et Spīritus sānctus erat in eō.

26 Et respōnsum accēperat ab Spīritū sānctō, nōn uisūrum sē mortem, nisi prius uidēret Chrīstum Dominī.

27 Et uēnit in spīritū in templum. Et cum indūcerent puerum Iēsum parentēs eius, ut facerent secundum cōsuētūdinem lēgis prō eō,

28 et ipse accēpit eum in ulnās suās: et benedīxit Deum, et dīxit:

29 Nunc dīmittis seruū tuum,
Domine, secundum uerbum tuum in pāce:

30 quia uidērunt oculī meī salūtāre tuum,

31 quod parāstī ante faciem omnium populōrum:

32 lūmen ad reuelātiōnem gentium,
et glōriam plēbis tuae Israhēl.

33 Et erat pater eius et māter mīrantēs super hīs quae dīcēbantur dē illō.

34 Et benedīxit illīs Symeōn, et dīxit ad Mariām mātrem eius: Ecce positus est hic in ruīnam et resurrēctiōnem multōrum in Israhēl, et in signum cui contrādicētur:

35 et tuam ipsius animam pertrānsībit gladius ut reuelentur ex multis cordibus cogitātiōnēs.

36 Et erat Anna prophētissa, fīlia Phanuēl, dē tribū Āsēr: haec prōcesserat in diēbus multis, et uīxerat cum uirō suō annīs septem ā uirginitate suā.

37 Et haec uidua ūsque ad annōs octōgintā quattuor: quae nōn discēdebat dē templō, ieiūniīs et obsecrātiōnibus seruiēns nocte ac diē.

38 Et haec, ipsā hōrā superueniēns, cōnfitebātur Dominō: et loquēbātur dē illō omnibus, quī expectābant redēptiōnem Hierusalem.

39 Et ut perfēcērunt omnia secundum lēgem Dominī, reuersi sunt in Galilaeam in ciuitātem suam Nazareth.

40 Puer autem crēscēbat, et cōfortābātur plēnus sapientiā: et grātia Deī erat in illō.

41 Et ibant parentēs eius per omnēs annōs in Hierusalem, in diē sōlemnī Paschae.

25 Behold, there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him.

26 It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ.

27 He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law,

28 then he received him into his arms and blessed God, and said,

29 "Now you are releasing your servant, Master, according to your word, in peace;

30 for my eyes have seen your salvation,

31 which you have prepared before the face of all peoples;

32 a light for revelation to the nations, and the glory of your people Israel."

33 Joseph and his mother were marvelling at the things which were spoken concerning him.

34 Simeon blessed them, and said to Mary, his mother, "Behold, this child is appointed for the falling and the rising of many in Israel, and for a sign which is spoken against.

35 Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

36 There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity,

37 and she had been a widow for about eighty-four years), who didn't depart from the temple, worshipping with fastings and petitions night and day.

38 Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

39 When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.

40 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

41 His parents went every year to Jerusalem at the feast of the Passover.

42 Et cum factus esset annōrum duodecim, ascendentibus illīs in Hierosolyma secundum cōsuētūdinem diēi fēstī,

43 cōsummātisque diēbus, cum redirent, remānsit puer Iēsūs in Hierusalem, et nōn cognōuerunt parentēs eius.

44 Exīstimantēs autem illum esse in comitātū, uēnerunt iter diēi, et requirēbant eum inter cognātōs et nōtōs.

45 Et nōn inuenientēs, regressī sunt in Hierusalem, requirētēs eum.

46 Et factum est, post trīduum inuēnerunt illum in templō sedentem in mediō doctōrum, audientem illōs, et interrogantem.

47 Stupēbant autem omnēs quī eum audiēbant, super prūdentiā et respōnsīs eius.

48 Et uidentēs admirātī sunt. Et dixit māter eius ad illum: Filī, quid fecistī nōbīs sic? ecce pater tuus et ego dolentēs quaerēbāmus tē.

49 Et ait ad illōs: Quid est quod mē quaerēbātis? nesciebātis quia in hīs quae Patris mei sunt, oportet mē esse?

50 Et ipsī nōn intellēxerunt uerbum quod locūtus est ad illōs.

51 Et dēscendit cum eīs, et uēnit Nazareth: et erat subditus illīs. Et māter eius cōseruābat omnia uerba haec in corde suō.

52 Et Iēsūs prōficiēbat sapientiā, et aetāte, et grātiā apud Deum et hominēs.

3 Annō autem quīntodecimō imperiū Tiberiī Caesaris, prōcūrante Pontiō Pilātō Iūdaeam, tetrarchā autem Galīlaeae Hērōde, Philippō autem frātre eius tetrarchā Itūreae, et Trachōnītidis regiōnis, et Lysāniā Abilīnae tetrarchā,

2 sub prīncipibus sacerdotum Annā et Caīaphā: factum est uerbum Deī super Iōhannem, Zachariāe filium, in dēsertō.

3 Et uēnit in omnem regiōnem Iordānis, praedicāns baptismum paenitentiae in remissiōnem peccātōrum,

4 sicut scrīptum est in librō sermōnum Ēsāiae prophētae: : Uōx clāmantis in dēsertō: Parāte uiam Domini; rēctās facite sēmitās eius:

5 omnis uallis implēbitur,
et omnis mōns, et collis humiliābitur:
et erunt prāua in dirēcta,
et aspera in uiās plānās:

42 When he was twelve years old, they went up to Jerusalem according to the custom of the feast;

43 and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it,

44 but supposing him to be in the company, they went a day's journey; and they looked for him amongst their relatives and acquaintances.

45 When they didn't find him, they returned to Jerusalem, looking for him.

46 After three days they found him in the temple, sitting in the middle of the teachers, both listening to them and asking them questions.

47 All who heard him were amazed at his understanding and his answers.

48 When they saw him, they were astonished; and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

49 He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?"

50 They didn't understand the saying which he spoke to them.

51 And he went down with them and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene,

2 during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

3 He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins.

4 As it is written in the book of the words of Isaiah the prophet, "The voice of one crying in the wilderness, 'Make ready the way of the Lord. Make his paths straight.

5 Every valley will be filled. Every mountain and hill will be brought low.

The crooked will become straight,
and the rough ways smooth.

6 και ὀψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.

7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8 ποιήσατε οὖν καρπούς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· Τί οὖν ποιήσωμεν;

11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· Ὁ ἔχων δύο χιτῶνας μεταδώτω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· Διδάσκαλε, τί ποιήσωμεν;

13 ὁ δὲ εἶπεν πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· Μηδένα διασεισητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογοζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ χριστός,

16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμι ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πυρί·

17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαῖραι τὴν ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·

19 ὁ δὲ Ἡρώδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρώδης,

20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεψυχθῆναι τὸν οὐρανὸν

6 et uidēbit omnis carō salūtāre Deī.

7 Dīcēbat ergō ad turbās quae exiēbant ut baptizārentur ab ipsō: Genīmīna uīperārūm, quis ostendit uōbīs fugere ā uentūrā irā?

8 Facite ergō frūctūs dignōs paenitentiae, et nē coeperītis dīcere: Patrem habēmus Abrāham. Dīcō enim uōbīs quia potest Deus dē lapidibus istīs suscitāre filiōs Abrāhae.

9 Iam enim secūris ad rādīcem arborum posita est. Omnis ergō arbor nōn faciēns frūctum, excīditur, et in ignem mittitur.

10 Et interrogābant eum turbae, dīcentēs: Quid ergō faciēmus?

11 Respondēns autem dīcēbat illīs: Quī habet duās tunicās, det nōn habentī: et quī habet ēscās, similiter faciat.

12 Uēnērunt autem et pūblicānī ut baptizārentur, et dīxērunt ad illum: Magister, quid faciēmus?

13 At ille dīxit ad eōs: Nihil amplius, quam cōstitutum est uōbīs, faciātis.

14 Interrogābant autem eum et militēs, dīcentēs: Quid faciēmus et nōs? Et ait illīs: Nēminem concutiātis, neque calumniam faciātis: et contentī estōte stīpendiīs uestrīs.

15 Existimante autem populō, et cōgitantibus omnibus in cordibus suis dē Iōhanne, nē forte ipse esset Chrīstus,

16 respondit Iōhannēs, dīcēns omnibus: Ego quidem aquā baptizō uōs: uenit autem fortior mē, cuius nōn sum dignus soluere corrigiam calceamentōrum eius: ipse uōs baptizābit in Spīritū sānctō et ignī:

17 cuius uentilābrum in manū eius, et pūrgābit āream suam, et congregābit trīticum in horreum suum, paleās autem combūret ignī inextinguibīlī.

18 Multa quidem et alia exhortāns ēuangelizābat populum.

19 Hērōdēs autem tetrarcha cum corriperētur ab illō dē Hērōdiade uxōre frātris suī, et dē omnibus malīs quae fecit Hērōdēs,

20 adiēcit et hoc suprā omnia, et inclūsit Iōhannem in carcere.

21 Factum est autem cum baptizārētur omnis populus, et Iēsū baptizātō, et orante, apertum est caelum:

6 All flesh will see God's salvation.'"

7 He said therefore to the multitudes who went out to be baptised by him, "You offspring of vipers, who warned you to flee from the wrath to come?"

8 Therefore produce fruits worthy of repentance, and don't begin to say amongst yourselves, 'We have Abraham for our father;' for I tell you that God is able to raise up children to Abraham from these stones!

9 Even now the axe also lies at the root of the trees. Every tree therefore that doesn't produce good fruit is cut down and thrown into the fire."

10 The multitudes asked him, "What then must we do?"

11 He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

12 Tax collectors also came to be baptised, and they said to him, "Teacher, what must we do?"

13 He said to them, "Collect no more than that which is appointed to you."

14 Soldiers also asked him, saying, "What about us? What must we do?" He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

15 As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ,

16 John answered them all, "I indeed baptise you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will baptise you in the Holy Spirit and fire.

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

18 Then with many other exhortations he preached good news to the people,

19 but Herod the tetrarch, being reproved by him for Herodias, his brother's wife, and for all the evil things which Herod had done,

20 added this also to them all, that he shut up John in prison.

21 Now when all the people were baptised, Jesus also had been baptised and was praying. The sky was opened,

23 Et conuersus ad discipulōs suōs, dīxit: Beātī oculī quī uident quae uidētis.

24 Dīcō enim uōbīs quod multī prophētae et rēgēs uoluērunt uidēre quae uōs uidētis, et nōn uīdērunt: et audīre quae audītis, et nōn audiērunt.

25 Et ecce quīdam lēgisperītus surrēxit temtāns illum, et dīcēns: Magister, quid faciendō uītam aeternam possidēbō?

26 At ille dīxit ad eum: In lēge quid scrīptum est? quōmodo legis?

27 Ille respondēns dīxit: Dīligēs Dominum Deum tuum ex tōtō corde tuō, et ex tōtā animā tuā, et ex omnibus uīribus tuīs, et ex omnī mente tuā: et proximum tuum sicut te ipsum.

28 Dīxitque illī: Rēctē respondistī: hoc fac, et uīuēs.

29 Ille autem uolēns iūstificāre se ipsum, dīxit ad Iēsū: Et quis est meus proximus?

30 Suscipiēns autem Iēsūs, dīxit: Homō quīdam dēscendēbat ab Hierusalem in Hierīchō, et incidit in latrōnēs, quī etiam dēspoliāuērunt eum: et plāgīs inpositīs abiērunt sēmiuīuō relictō.

31 Accidit autem ut sacerdos quīdam dēscenderet eādē uiā: et uīsō illō praerēruit.

32 Similiter et Lēuīta, cum esset secus locum, et uidēret eum, pertrāsiit.

33 Samaritānus autem quīdam iter faciēns, uēnit secus eum: et uidēns eum, misericordiā mōtus est.

34 Et adpropiāns alligāuit uulnera eius, īfundēns oleum et uīnum: et inpōnēns illum in iūmentum suum, dūxit in stabulum, et cūram eius ēgit.

35 Et alterā diē prōtulit duōs dēnāriōs, et dedit stabulārīō, et ait: Cūram illīus habē: et quodcumque superērogaueris, ego cum redierō reddam tibi.

36 Quis hōrum trium uidētur tibi proximus fuisse illī, quī incidit in latrōnēs?

37 At ille dīxit: Quī fēcit misericordiam in illum. Et ait illi Iēsūs: Uāde, et tū fac similiter.

38 Factum est autem, dum īrent, et ipse intrāuit in quoddam castellum: et mulier quaedam, Martha nōmine, excēpit illum in domum suam,

39 et huic erat soror nōmine Marīa, quae etiam sedēns secus pedēs Dominī, audiēbat uerbum illīus.

23 Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see,

24 for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

25 Behold, a certain lawyer stood up and tested him, saying, "Teacher, what shall I do to inherit eternal life?"

26 He said to him, "What is written in the law? How do you read it?"

27 He answered, "You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbour as yourself."

28 He said to him, "You have answered correctly. Do this, and you will live."

29 But he, desiring to justify himself, asked Jesus, "Who is my neighbour?"

30 Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell amongst robbers, who both stripped him and beat him, and departed, leaving him half dead.

31 By chance a certain priest was going down that way. When he saw him, he passed by on the other side.

32 In the same way a Levite also, when he came to the place and saw him, passed by on the other side.

33 But a certain Samaritan, as he travelled, came where he was. When he saw him, he was moved with compassion,

34 came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, brought him to an inn, and took care of him.

35 On the next day, when he departed, he took out two denarii, gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I return.'

36 Now which of these three do you think seemed to be a neighbour to him who fell amongst the robbers?"

37 He said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

38 As they went on their way, he entered into a certain village, and a certain woman named Martha received him into her house.

39 She had a sister called Mary, who also sat at Jesus' feet and heard his word.

- 40** Martha autem satagēbat circā frequēns ministerium: quae stetit, et ait: Domine, nōn est tibi cūrae quod soror mea reliquit mē sōlam ministrāre? dīc ergō illī ut mē adiuuet.
- 41** Et respondēns dīxit illī Dominus: Martha, Martha, sollicita es, et turbāris circā plūrima,
- 42** porrō ūnum est necessārium. Marīa optimam partem elēgit, quae nōn auferētur ab eā.
- 11** Et factum est: cum esset in locō quōdam orāns, ut cessāuit, dīxit ūnus ex discipulīs eius ad eum: Domine, docē nōs orāre, sicut et Iōhannēs docuit discipulōs suos.
- 2** Et ait illīs: Cum orātis, dīcite: Pater, sānctificētur nōmen tuum: adueniat rēgnum tuum.
- 3** Pānem nostrum cotīdiānum dā nobīs cotīdiē.
- 4** Et dīmītte nobīs peccāta nostra, sī quidem et ipsī dīmīttimus omnī dēbentī nobīs. Et nē nōs indūcās in temptātiōnem.
- 5** Et ait ad illōs: Quis uestrum habēbit amīcum, et ībit ad illum mediā nocte, et dīcet illī: Amīce, commodā mihi trēs pānēs,
- 6** quoniam amīcus meus uēnit dē uiā ad mē, et nōn habeo quod pōnam ante illum,
- 7** et ille dē intus respondēns dīcat: Nōlī mihi molestus esse, iam ostium clausum est, et puerī meī mēcum sunt in cubilī: nōn possum surgere, et dare tibi.
- 8** Dīcō uōbīs, etsī nōn dabit illī surgēns eō quod amīcus eius sit, propter improbitātem tamen eius surget, et dabit illī quot habet necessāriōs.
- 9** Et ego uōbīs dīcō: Petite, et dabitur uōbīs; quaerite, et inueniētis; pulsāte, et aperiētur uōbīs.
- 10** Omnis enim quī petit, accipit: et quī quaerit, inuenit: et pulsantī aperiētur.
- 11** Quis autem ex uōbīs patrem petit pānem: numquid lapidem dabit illī? Aut sī piscem: numquid prō pisce serpentem dabit illī?
- 12** aut sī petierit ōuum, numquid porriget illī scorpīōnem?
- 40** But Martha was distracted with much serving, and she came up to him, and said, “Lord, don’t you care that my sister left me to serve alone? Ask her therefore to help me.”
- 41** Jesus answered her, “Martha, Martha, you are anxious and troubled about many things,
- 42** but one thing is needed. Mary has chosen the good part, which will not be taken away from her.”
- 11** When he finished praying in a certain place, one of his disciples said to him, “Lord, teach us to pray, just as John also taught his disciples.”
- 2** He said to them, “When you pray, say, ‘Our Father in heaven,
may your name be kept holy. May your Kingdom come.
May your will be done on earth, as it is in heaven.’”
- 3** Give us day by day our daily bread.
- 4** Forgive us our sins,
for we ourselves also forgive everyone who is indebted to us. Bring us not into temptation,
but deliver us from the evil one.”
- 5** He said to them, “Which of you, if you go to a friend at midnight and tell him, ‘Friend, lend me three loaves of bread,
6 for a friend of mine has come to me from a journey, and I have nothing to set before him,’
7 and he from within will answer and say, ‘Don’t bother me. The door is now shut, and my children are with me in bed. I can’t get up and give it to you?’
8 I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.
- 9** “I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you.
- 10** For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.
- 11** “Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won’t give him a snake instead of a fish, will he?
12 Or if he asks for an egg, he won’t give him a scorpion, will he?”

- 5 5 και προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;
- 6 6 ὁ δὲ εἶπεν· Ἐκατὸν βάρους ἐλαίου· ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.
- 7 7 ἔπειτα ἐτέρῳ εἶπεν· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἐκατὸν κόρους σίτου· λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.
- 8 8 καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.
- 9 9 καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.
- 10 10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.
- 11 11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;
- 12 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς δώσει ὑμῖν;
- 13 13 οὐδεὶς οἰκέτης δύναται δυσι κυρίοις δουλεῦν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῦν καὶ μαμωνᾷ.
- 14 14 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.
- 15 15 καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοῦς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ.
- 16 16 Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.
- 17 17 Εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.
- 18 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἐτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.
- 19 19 Ἄνθρωπος δὲ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.
- 20 20 πτωχὸς δὲ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

- 5** Conuocātis itaque singulīs dēbitōribus dominī suī, dīcēbat prīmō: Quantum dēbēs dominō meō?
- 5** Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe to my lord?'
- 6** At ille dīxit: Centum cadōs oleī. Dīxitque illī: Accipe cautiōnem tuam: et sedē citō, scribe quīnquāgintā.
- 6** He said, 'A hundred batos of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.'
- 7** Deinde aliō dīxit: Tū uērō quantum dēbēs? Quī ait: Centum cōrōs trīticī. Ait illī: Accipe litterās tuās, et scribe octōgintā.
- 7** Then he said to another, 'How much do you owe?' He said, 'A hundred cors of wheat.' He said to him, 'Take your bill, and write eighty.'
- 8** Et laudāuit dominus uilicum inīquitātis, quia prūdentē fēcisset: quia filiī huius saeculī prūdentīōrēs filiīs lūcis in generātiōne suā sunt.
- 8** "His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light.
- 9** Et ego uōbīs dīcō: facite uōbīs amīcōs dē mamōnā inīquitātis: ut, cum dēfēcērītis, recipiant uōs in aeterna tabernācula.
- 9** I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents.
- 10** Quī fidēlis est in minimō, et in maiōrī fidēlis est: et quī in modicō inīquus est, et in maiōrī inīquus est.
- 10** He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much.
- 11** Sī ergō in inīquō mamōnā fidēlēs nōn fuistis quod uērum est, quis crēdet uōbīs?
- 11** If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- 12** Et sī in aliēnō fidēlēs nōn fuistis, quod uestrum est, quis dabit uōbīs?
- 12** If you have not been faithful in that which is another's, who will give you that which is your own?
- 13** Nēmō seruus potest duōbus dominīs seruīre: aut enim ūnum odiet, et alterum dīliget: aut ūnī adhaerēbit, et alterum contemnet. Nōn potestis Deō seruīre et mamōnae.
- 13** No servant can serve two masters, for either he will hate the one and love the other; or else he will hold to one and despise the other. You aren't able to serve God and Mammon."
- 14** Audiēbant autem omnia haec Pharīsaē, quī erant auārī: et dērīdēbant illum.
- 14** The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him.
- 15** Et ait illīs: Uōs estis quī iūstificātis uōs cōram hominibus: Deus autem nōuit corda uestra: quia quod hominibus altum est, abōminātiō est ante Deum.
- 15** He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted amongst men is an abomination in the sight of God.
- 16** Lēx et prophētae ūsque ad Iōhannem: ex eō rēgnum Deī ēuangelizātur, et omnis in illud uim facit.
- 16** "The law and the prophets were until John. From that time the Good News of God's Kingdom is preached, and everyone is forcing his way into it.
- 17** Facilius est autem caelum et terram praeterīre, quam dē lēge ūnum apicem cadere.
- 17** But it is easier for heaven and earth to pass away than for one tiny stroke of a pen in the law to fall.
- 18** Omnis quī dīmīttit uxōrem suam et dūcit alteram, moechātur: et quī dīmīssam ā uirō dūcit, moechātur.
- 18** "Everyone who divorces his wife and marries another commits adultery. He who marries one who is divorced from a husband commits adultery.
- 19** Homō quīdam erat dīues, et induēbātur purpurā et byssō, et epulābātur cotīdiē splendidē.
- 19** "Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day.
- 20** Et erat quīdam mendīcus, nōmine Lāzarus, quī iacēbat ad iānuam eius, ulceribus plēnus,
- 20** A certain beggar, named Lazarus, was taken to his gate, full of sores,