INTRODUCTION

THE third Gospel of our Canon has been assigned by universal tradition to Luke, "the beloved physician" (Col. iv. 14) and "fellow-worker" with St. Paul (Phil. 24), who also wrote the Acts of the Apostles. He joined St. Paul at Troas, during his second missionary journey, and accompanied him to Philippi, in Macedonia (Acts xvi. 8–12), where he was found on the apostle's return seven years afterwards. He accompanied him again to Asia and Jerusalem (Acts xxi. 17), and travelled with him to Rome (Acts xxvii. xxviii.), remaining faithful during his imprisonment. (2 Tim. iv. 11.)

The object and sources of St. Luke's Gospel are stated by himself (chap. i. 1–4). He was apparently not a Jew by birth (Col. iv. 14), and wrote not for Jewish converts in Palestine, like St. Matthew, but for the general use of Christians, or, as some think, especially for Greeks.

The Gospel was written before the Acts of the Apostles, in which no event is alluded to later than two years after St. Paul's arrival at Rome, or A.D. 63. It is the fullest of the Gospels, and contains many sections peculiar to itself (especially chap. i. ii. ix. 51–xviii. 30). It is essentially the Gospel of "pardon and pity," and is distinguished above all others for its sympathy with poverty and affliction.

Though St. Luke was so closely connected with St. Paul, and has been generally said to have written under his
direction, he does not include him among the authorities from which he derived his narrative, and there is little trace of St. Paul's language in his Gospel.

The Gospel is written in Alexandrian or Hellenistic Greek, a form of the language which, since the conquests of Alexander of Macedon, was spoken universally by the large section of the Jewish nation known as the Eastern Dispersion (διοικετήρια), whose centre was at Alexandria, and for whose use the Old Testament was translated into Greek under the name of the Septuagint Version. It differs from the Attic dialect in many words and idioms, being the expression of Hebrew thought in Greek language. "The conception belongs to one race, and the expression to another." It was a language admirably fitted for spreading the new doctrine, and became the vehicle of Christian literature throughout the world.

The text of the New Testament is established on many ancient MSS., the oldest being:

(A) The Codex Alexandrinus, presented to our King Charles I. by the patriarch of Constantinople. It is now in the British Museum, and belongs to the fifth century. The first twenty-four chapters of St. Matthew's Gospel are wanting.

(B) The Codex Vaticanus in the Vatican Library at Rome, probably written in the fourth century—the oldest existing MS. of the New Testament.

(C) The Codex Ephraemi in the Imperial Library at Paris. This is a "palimpsest," consisting of the works of Ephraem the Syrian, written over fragments of the Old and New Testament. It belongs to the fifth century.

(D) The Codex Cantabrigiensis or Bezae, presented by Beza in 1581 to the University Library at Cambridge, probably written in the sixth century.

(S) The Codex Sinaiticus, probably the second oldest MS. of the New Testament now extant. It belongs to the fourth century, and was discovered by Tischendorf in 1859 in the
INTRODUCTION.

convent of St. Catherine on Mount Sinai. It is now at St. Petersburg.  The first corrector of the manuscript, the second, &c.

Besides these, we should reckon the Codex Beratinus and Codex Rossanensis, discovered since the time of Tischendorf, containing St. Matthew and St. Mark, and being a little older than D, several other "Uncial" MSS., written in capitals, and a large number of "Cursives," written in the running hand.

Our present divisions of the New Testament into chapters and verses are said to date from the thirteenth and sixteenth centuries respectively, but headings and division into paragraphs are the work of individual editors, and have no authority.

The text here used is Tischendorf's Ed. Crit., 1869.

It has not been thought necessary to acknowledge in every case the source from which the notes have been taken, but they lay little claim to originality.
EDITORIAL NOTE

THE text of Tischendorf was already in print when I undertook the general editorship of this work, of which the merits are obvious. In order to help the use of it in conjunction with other texts, I have inserted notes to indicate some of the chief variations.

E. M.
SUMMARY OF THE LIFE OF OUR LORD

LUKE

ii. 1–20. B.C. 5 or 4
Birth of JESUS CHRIST at Bethlehem.

Circumcision (after 8 days).

Visit of the Magi. Matthew ii. 1.

Presentation in the Temple (after 40 days).


Return to Nazareth. Matthew ii. 23.

Passover in Jerusalem.

ii. 21.

ii. 22.

ii. 41. A.D. 8.

ENTRANCE ON THE MINISTRY.

Preaching of John the Baptist in Judæa.

John i. 15.

iii. 21.

A.D. 27.
Baptism of the Lord Jesus.

Temptation in the wilderness of Judæa.

First call of five disciples. John i. 35.

First miracle at Cana in Galilee. John ii. 1.

Sojourn at Capernaum (not many days).

John ii. 12.

iv. 1.

MINISTRY IN JUDEA.

A.D. 27.
First Passover (at Jerusalem), and first cleansing of the Temple.

John ii. 13–iii. 21.

Long stay in Judæa (nearly 9 months).

John iii. 22.

(Miracles, John ii. 23; many disciples, John iii. 22, 26; iv. 1.)

iii. 20. A.D. 28.
John cast into prison at Machærus.

Return through Samaria to Galilee.

John iv. 1.

iv. 16.

Preaching in the synagogue at Nazareth.

Healing of nobleman’s son. John iv. 46.
GREAT MINISTRY IN GALILEE.


iv. 31. First general circuit of Galilee. Mark i. 35.


v. 1. Draught of fishes. Last call of the four. Retirement. Mark i. 45.


vi. 1. Passover. Σάββατον Δευτέρῳ τοῦ. (Eve of Low Sunday.) Mark ii. 23.

vi. 27. Cure of withered hand on another Sabbath. Matthew xi. 9.

vi. 12. Conspiracy of Pharisees and Herodians, and retirement to the sea. Mark iii. 6.


APPOINTMENT OF THE TWELVE.

Mark iii. 13.


vii. 1. Raising the widow’s son next day at Nain.

vii. 11. Feast in Simon’s house (Mary Magdalene?).

vii. 36. Third circuit of Galilee.

viii. 1. Long day at Capernaum. Parables. Mark iii. 20–iv. 34.

viii. 4–21 Across the lake. Cure of the demoniacs. Mark iv. 36.


* i.e. if the differences are taken to outweigh the resemblances. See note, St. Matthew’s Gospel, v. 1.
SUMMARY OF THE LIFE OF OUR LORD.

LUKE

Cure of two blind men and dumb demoniac.
Matthew ix. 27.

A.D. 26.
Second visit to Nazareth. Mark vi. 1.
Teaching in the villages. Mark vi. 6.
Mission of the twelve. Mark vi. 7.

ix. 1.
Feast at Jerusalem (Purim?). John v. 1.

ix. 7.
Death of John Baptist, and fame of our

MINISTRY IN THE NORTH AND NORTH-EAST.

ix. 10. Passover.
Feeding the 5000. Mark vi. 30; John vi. 1.
Return to Capernaum, and discourses.
Mark vi. 47–vii. 23; John vi. 22.
Departure to coasts of Tyre and Sidon.
Mark vii. 24.

Cure of Syrophœnician’s daughter.
Mark vii. 25.

Passage through Decapolis. Mark vii. 31.

Feeding the 4000. Mark viii. 1.
Excursion to Magdala or Dalmanutha,
and return to Bethsaida. Mark viii. 10.

ix. 18.
Journey to Caesarea Philippi, and great
confession. Mark viii. 27.

ix. 28.
Transfiguration. Mark ix. 1.

ix. 37.
Miracle and discourses. Mark ix. 11.
Return into Galilee. Mark ix. 30;
John vii. 1.

August.
Feast of Tabernacles in Jerusalem.
John vii. 14–ix. 41.

ix. 46.
Return to Capernaum. Humility.
Mark ix. 33.

MINISTRY IN JUDEA AND Perea.

Removal from Capernaum to “beyond
Jordan.” Mark x. 1.

ix. 51.
Progress towards Jerusalem.

x. 1.
Mission of the seventy.
SUMMARY OF THE LIFE OF OUR LORD.

LUKE
x. 38.

Visit to Bethany.

Feast of Dedication. John x. 1.

Return beyond Jordan. John x. 40.

Varied teaching there.

Journey to Jerusalem to Lazarus.

Raising of Lazarus. John xi. 18-46.

Meeting of Sanhedrin. John xi. 47.

Lament over Jerusalem.

Departure to Ephraim. John xi. 54.

Teaching there by discourse and parable.

Last circuit of the country. Mark x. 2.

Stay at Jericho. Mark x. 46.

Return to Bethany.

Fri. Nisan 9
(March 31st).

Supper at the house of Simon.

Mark xiv. 3; John xii. 2.

Sat. Nisan 9
(April 1st).

Triumphant entry into Jerusalem.

Return to Bethany.

Sun. Nisan 9
(April 2nd).

Cursing of the fig-tree. Second cleansing
of Temple. Return to Bethany.

Mon. Nisan 10
(April 3rd).

Matthew xxi. 18, 12; Mark xi. 12-19.

xx. 1.
Tues. Nisan 11
(April 4th).

Discourses in the Temple. Return to
Bethany.

xxii. 3.
Wed. Nisan 12
(April 5th).


Greeks brought to Him. John xii. 20.

xxii. 7.
Thurs. Nisan 13
(April 6th).

First day of unleavened bread.

Fri. Nisan 14
(including Thursday evening). The Pre-
paration. The Last Supper.* Agony
in the garden.

xxii. 47.
Betrayal by Judas. Examination before

(2) Caiaphas. Denials of Peter.

xxii. 54, 55.
Meeting of council (at dawn).

xxii. 66.
Trial before Pilate. Death of Judas.

Matthew xxvii. 3.

* According to Jewish reckoning, each day began on the evening of the preceding
day.
SUMMARY OF THE LIFE OF OUR LORD.

LUKE
xxiii. 3. Before Herod.

xxiii.33,46,50. Scourged and mocked by the soldiers.
Crucifixion, death, and burial.

Sat. Nisan 15 A watch set on the tomb.
(April 8th). Matthew xxvii. 62.

(April 9th). (1) The women.
(3) Peter.
(4) Two disciples on road to Emmaus.
(5) The eleven (without Thomas).

xxiv. 34. During 40 days.
xxiv. 13. (6) The eleven (with Thomas).

During 40 days. (7) Seven apostles in Galilee.
(8) The eleven (with 500 brethren) on
a mountain in Galilee. Matthew
xxviii. 16.

(9) James. 1 Cor. xv. 7.

KATA ΔΟΥΚΑΝ

CHAPTER I.

Preface.

'Επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξε κάμοι παρηκολουθήκοτι ἀνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνώσῃ περὶ δὲν κατηχήθης λόγων τὴν ἀσφάλειαν.

Announcement of the Birth of John the Baptist.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὅνοματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ γυνὴ αὐτῶν ἐκ τῶν θυγατέρων Λαρών, καὶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. 6 ἤσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἀμεμπτοί. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν ἡ Ἑλισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἤσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτῶν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναντίον τοῦ Θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας ἐλαχίστως τοῖς θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἐξω τῇ ὥρᾳ τοῦ θυμιάματος. 11 ὥφθη δὲ αὐτῶν ἄγγελος κυρίου ἐστῶς ἐκ Β
δεξίων τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ ἐταράχθη ᾿Ζαχαρίας ἱδὼν, καὶ φῶς ἐπέπεσεν ἐπὶ αὐτὸν. 13 εἶπεν δὲ πρὸς αὐτὸν ὁ ᾿Αγγελὸς· μὴ φοβοῦ, ᾿Ζαχαρία, διότι εἰσηκούσθη ἡ δεήσις σου, καὶ ἡ γυνὴ σου ᾿Ελισάβετ γεννήσει ὕιόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ᾿Ιωάννην. 14 καὶ ἦσταν χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρῆσονται. 15 ἦσταν γὰρ μέγας ἐνώπιον κυρίου, καὶ οἶνος καὶ σίκερα οὐ μὴ πη, καὶ πνεύματος ἁγίου πλησθήσεται ἐπὶ ἐκ κοιλίας μητρὸς αὐτοῦ, 16 καὶ πολλοὶ τῶν ύιῶν ᾿Ισραήλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. 17 καὶ αὐτὸς προελθεῖσαν ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δύναμις ᾿Ηλεά, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18 καὶ εἶπεν ᾿Ζαχαρίας πρὸς τὸν ᾿Αγγελὸν· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γὰρ εἰμὶ πρεσβύτερος καὶ ἡ γυνὴ μου προβεβηκών ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ ἀποκριθεὶς ὁ ᾿Αγγελὸς εἶπεν αὐτῷ· ἐγὼ εἰμί Γαβριὴλ ὁ παρεστηκός ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ ἐναγγελίσασθαι σοι ταῦτα. 20 καὶ ἐδοξάσαντο καὶ ἠκούσαντο ἐν τῇ ᾿Ηλείᾳ καὶ ἀρχαῖοι ᾿Ισραήλ ἐν τῇ γυναικί καὶ ἔδειξαν αὐτοῖς ἀσέβειαν εἰς τὸν καιρὸν αὐτῶν. 21 καὶ ἤν ὁ λαὸς προσδοκῶν τὸν ᾿Ζαχαρίαν, καὶ ἠθαμαζόν ἐν τῷ χρόνιεσιν αὐτῶν ἐν τῷ ναῷ. 22 ἦσθην δὲ ὦν ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὑπατίαν ἐδρακεν ἐν τῷ ναῷ καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. 23 καὶ ἤγεντο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν ᾿Ελισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιήκρυβεν ἑαυτὴν μήνας πέντε, λέγουσα. 25 ὃτι οὗτος μοι πεποίηκεν κύριος ἐν ἡμέραις αἰῶν ἐπείδη ἄφελεν ὄνειδος μου ἐν ἀνθρώποις.
Announcement of our Lord's Birth.

26. "Εν δὲ τῷ μηνὶ τῷ ἑκτῷ ἀπεστάλη ὁ ἄγγελος Γαβριήλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρέθ, 27 πρὸς παρθένον ἐμνηστευμένην ἀνορί ὁ ὄνομα Ἰωσήφ, ἐξ οὖκον Δανείδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ εἰσελθὼν πρὸς αὐτήν ὁ ἄγγελος εἶπεν 'χαίρε κεχαριτωμένη, ὁ κύριος μετὰ σου. 29 ἢ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ διελογίζετο ποταπός εἰ ὁ ἀσπασμὸς ὦτος. 30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ: μὴ φοβοῦ, Μαριὰμ. εὗρες γὰρ χάριν παρὰ τῷ θεῷ. 31 καὶ ἵδον συνήλθησεν ἐν γαστρὶ καὶ τέξει νιόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὕτος ἔσται μέγας καὶ νῦν υἱός σου κληθήσεται, καὶ δώσῃ αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δανείδ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον πῶς ἔσται τούτο, ἐπεί ἄνορα ὦ γινώσκω; 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ: πνεῦμα ἁγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις υἱός σου ἐπισκιάσει σοι, διὸ καὶ τὸ γεννώμενον ἁγιον κληθήσεται υἱὸς θεοῦ. 36 καὶ ἤδον Ἑλισάβετ ἦ συγγενής σου καὶ αὐτὴ συνειληφθεῖτα πιόν ἐν γήριει αὐτῆς, καὶ ὄστος μην ἐκτος ἔστιν αὐτῇ τῇ καλουμένῃ στείρᾳ. 37 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ρῆμα. 38 εἶπεν δὲ Μαριὰμ: ἦδον ἡ δούλη κυρίου γένοιτό μοι κατὰ τὸ ρήμα σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

The Virgin and Elizabeth.

39 Ἀναστάσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταῦτας ἐπορεύθη εἰς τὴν ὅρειν μετὰ σπουδῆς εἰς πόλιν Ἰουδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡστάσατο τὴν Ἑλισάβετ. 41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας Ἑλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ
Song of the Virgin Mary.

46 Καὶ ἐπετευχθη η δαμάτα τοῦ κυρίου, 
καὶ ἡγάλιασε το πνεύμα μου ἐπὶ τῷ θεῷ τῷ σωτηρί 
μου, ὃτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης 
αὐτῶν. ἤδη γὰρ ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσαι 
αἱ γενεὰς, ὃτι ἐποίησεν μοι μεγάλα ὁ δυνατός. καὶ 
ἀγίον 
τὸ ὄνομα αὐτῶν, 
καὶ τὸ ἔλεος αὐτοῦ 
καὶ γενεὰς 
τῶν φοβουμένων αὐτῶν. ἑποίησεν 
κράτος 
ἐν 
βραχίων αὐτῶν, 
διεσκόρπισεν ὑπερηφάνους διανοίας 
καρδιάς 
αὐτῶν. 
καθείλεν 
δυνάστας 
ἀπὸ 
θρόνων 
καὶ 
ὑψωσεν 
ταπεινούς, 
πεινῶτας 
ἐνέπλησεν 
ἀγαθῶν 
καὶ 
πλουτοῦν 
τὰ 
ἐξαπέστειλεν 
κενοῦς. 
ἀντελάβετο Ἰσραήλ 
παιδὸς 
αὐτῶν, 
μνημόνε 
ἐλέους, 
καθὼς 
ἐλάλησεν 
πρὸς 
πατέρας 
ὁμῶν, 
Ἄβρα 
καὶ 
τὸ 
σπέρματι 
αὐτοῦ 
εἰς 
τὸν 
αἰώνα. 
Ἐμευνεν 
ὅδε 
Μαριὰμ 
σὺν 
αὐτῇ 
ὡς 
μήνας 
τρεῖς, 
καὶ 
ὑπέστρεψεν 
εἰς 
τὸν 
οἶκον 
αὐτῆς.

Birth of John the Baptist.

57 Ἐν τῇ Ἐλισάβετ ἤπλήθη ὁ χρόνος τοῦ τεκείν αὐτῆς, 
καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν 
περιοίκοι 
καὶ 
συγγενεῖς 
αὐτῆς 
ὅτι 
ἐμεγάλυνεν 
κύριος 
τοῦ 
ἔλεος 
αὐτοῦ.
μετ' αυτῆς, καὶ συνέχασαν αυτῇ. 59 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῆς ὑγιός ἦλθον περιπέμειν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὅνομα τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκρίθησαν ἡ μήτηρ αὐτοῦ ἔστεψ' οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης. 61 καὶ ἔποιησεν πρὸς αὐτὴν ὅτι οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὡς καλεῖται τῷ ὅνομα τουτῷ. 62 ἔστεφεν δὲ τῷ πατρὶ αὐτοῦ τῷ τι ἀν θέλοι καλεῖσθαι αὐτὸ. 63 καὶ αὐτὴς πανακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν τὸ ὅνομα αὐτοῦ. καὶ ἔστεφαν τούταν. 64 ἀνεφέρε τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἤ γλῶσσα αὐτοῦ, καὶ ἐλάθει εὐλογῶν τὸν θεόν. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὄρει τῇ Ἰουδαίας διελεύσατο πάντα τὰ ὅμοια πᾶντα, καὶ ἔθεν τὸν τρόπον τοῦ καθότας εὐχαριστεῖν τῷ κυρίῳ τῷ παιδίῳ τούτῳ ἐστιν; καὶ γὰρ χειρ κυρίου ἦν μετ᾽ αὐτοῦ.

Song of Zacharias.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἔπλησθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων. 68 εὐλογητὸς κύριος ὁ θεός τοῦ Ἰσραήλ, ὅτι ἐπεσκέπτατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οὐκ οὐκεταίνα υἱόν παῖδος αὐτοῦ, 70 καθὼς ἔλαβεν διὰ στόματος τῶν ἁγίων ἀπ' αἰώνος προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισοῦντων ἡμᾶς, 72 ποιήσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μὴ ποιῆσθαι διαθήκης ἁγίας αὐτοῦ, 73 όρκον ὅν ὁμοσεῖ πρὸς Ἀβραὰμ τοῦ πατέρα ἡμῶν, τοῦ δοθῆναι ἡμῖν ἄφωβος ἐκ χειρὸς ἐχθρῶν ῥυσθείναι λατρεύοντας αὐτὸ ἐν ὀσιότητι καὶ δικαιοσύνῃ ἐνάπονα αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. 74 καὶ σὺ δὲ παιδίον προφήτης ὑψίστου κληθήσῃ προπορεύομαι γὰρ πρὸ προσώπου κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ, 77 τοῦ
CHAPTER II.

The Birth of Jesus.

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

2. αὐτὴ ἀπογραφὴ ἐγένετο πρὸ τῆς ἡγεμονεύουσας τῆς Συρίας Κυρηνίου.  

3. καὶ ἐπορεύοντο πάντες ἀπογραφεῖσθαι, ἐκαστὸς εἰς τὴν εαυτοῦ πόλιν.  

4. ἀνεβὴ δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυίδι ἐπὶ καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρίδος Δαυίδι, ἀπογράφεσθαι σὺν Μαρία ἔμμενστευμένη αὐτῷ, ὡσπερ ἐγκύωρ.  

5. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοῦ εἴκει ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκείν αὐτήν, καὶ ἔτεκεν τὸν γόνον αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

The Shepherds of Bethlehem.

8. Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλώντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμενὴν αὐτῶν.  

9. καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτοὺς, καὶ ἔφοβήθησαν φόβον μέγαν.  

10. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος ἐμὴ φοβεῖσθε.
idou gar evaggeleiōmai umín charān megálhn, òtis èstai panti tòi lari, 11 òti etékhsètai umín sēmeron sotírē, òs èstì tro Xristós kúrios, en pòlei Daeid. 12 kai touto umín tò semeio, épírastei brefos èspargamwénoi en phati. 13 kai èxalphphsèi égenveto sú tòi ággélw plhòs stratía ouraníou ainoúntow tòi theon kai legonwton. 14 doxa en òlwiastois theo kai épi ygis eirophe en anáropoi eidoikias. 15 Kai égenveto òs aπhλhèn ant' autwv eis tòn oufanw oî ággeloi, oî poimènes elalwv pro's allhlous. dièlthwmen òh éwos Bithleem kai idwmen tò rìmata touto tò gegoivos. è o kúrios èngwrisai umín. 16 kai òhlaan spéusavtes, kai anevrían tin-nte Mariaa kai tòn 'Iosef kai tò brephis keimenoi en tî phati. 17 idontes de èngwrisan peri tou rìmato tou lalhèntos autwv peri tou paiòdu toutou. 18 kai pántes oî akousavtes èthaimasen peri tòn lalhèntwv upò tòn poimènov pro's autwv. 19 òh de Maria pánta sunetîrhei tà rìmata taútta sunbállovsai en tî karða auth. 20 kai úpestrepovn oî poimènes, doxázontes kai ainoúntes tòn theon èpi pátw oís eikousan kai idon kathos elalhèi pro's autwv.

Circumcision, and Presentation in the Temple.

21 Kai òste èmplhsèthasan òmérai òkton toui peritepein autwv, kai èklhèi tò ónoma autwv 'Istouj, tò klythen upò tou ággelou prò tou sullhmfhēnai autwv en tî koilh.

22 KAI òste èmplhsèthasan ai òmérai toui katharismou autwv, kata tôn no'mon Mwstewâs, anhgyon autwv eis 'Ierosólhma parasthèsai tò kuriw, 23 kathos gégraptai en nómm kuriw òthi pán ársev diavorgon mîtraw ágyon tò kuriw klhsthsetai, 24 kai tou doýnai thusian kata tò eirhmenon en tî no'mw kuriw, zeugos trvgywv òi òdu noossoi periosteroi.
Song of Simeon. Anna.

25 Καὶ ἰδοὺ ἀνθρωπος ἦν ἐν Ἰερονυσαλημ, ὁ ὄνομα Συμεών καὶ ὁ ἀνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἁγιον ἐπὶ αὐτῶν. 26 καὶ ἦν αὐτῷ κεχρηματισμένον υπὸ τοῦ πνεύματος τοῦ ἁγίου, μη ἰδεῖν θάνατον πρὶν ἢ ἄν ἵδῃ τὸν Χριστόν κυρίον. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν καὶ ἐν τῷ εἰσαγάγειν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιήσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, 28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἁγιὰς καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν· 29 μή ἀπολύεις τὸν υἱὸν σου δέσποτα, κατὰ τὸ ῥήμα σου ἐν εἰρήνῃ, 30 ὅτι εἶδον οἱ ὀφθαλμοὶ μου τὸ σωτηρίον σου, 31 ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, 32 φῶς εἰς ἀποκάλυψιν ἑθνῶν καὶ ὄλοις λαοῖς σου Ἰσραήλ. 33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ ἡμεῖς ἐπὶ τοῖς λαλομένοις περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεών καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ ἰδοὺ οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ καὶ εἰς σημεῖον ἀντιλεγόμενον. 35 καὶ σοῦ δὲ αὕτης τὴν γυνῆν διελέυσται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. 36 Καὶ ἦν Ἄννα προφήτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήπτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ἔχεσσα μετὰ ἀνδρός ἐτης ἐπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὐτῇ χήρα ἦν ἐς τὸν ὑγιόνον τοὺς ἱεροὺς νηστείας καὶ δεήσει διαρκεία γνώκτα καὶ ἡμέραν. 38 καὶ αὐτῇ τῇ ὄρᾳ ἐπιστάσα αὐτὸν ἀνθρωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερονυσαλημ.
Return to Nazareth.

39 Kai ὡς ἔτελεσαν πάντα κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἐαυτῶν Ναξαρέθ. 40 τὸ δὲ παιδίον ἤξεανεν καὶ ἐκραταίοντο πληρούμενον σοφίας, καὶ χαρίς θεοῦ ἦν ἐπὶ αὐτό.

Passover at Jerusalem. Christ and the Doctors.

41 Kai ἔπορεύοντο οἱ γονεῖς αὐτοῦ κατ’ ἔτος εἰς 'Ιεροουσιαλῆμ τῇ ἑορτῇ τοῦ πάσχα. 42 καὶ ὁτε ἐγένετο ἐτῶν δώδεκα, ἀναβαίνοντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελευσόντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς οἱ παῖς εἰς 'Ιεροουσιαλῆμ, καὶ οὐκ ἐγνώσαν οἱ γονεῖς αὐτοῦ. 44 νομίζοντες δὲ αὐτὸν εἶναι εἰς τῇ συνοδῇ ἤλθον ἡμέρας ὁδὸν καὶ ἀνεξίτουν αὐτὸν ἐν τοῖς συγγενεσίοις καὶ τοῖς γυναῖκοις, 45 καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς 'Ιεροουσιαλῆμ ἀναξίτουντες αὐτὸν. 46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεξόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτώντα αὐτοὺς. 47 ἔξισταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνεσεὶ καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ ἐβεβησαν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ τέκνου, τῇ ἐποίησις ἡμῖν ὦτως; ἰδοὺ ὁ πατὴρ σου κἀγὼ ὀδυνῶμεν εἴχατομέν σε. 49 καὶ εἴπεν πρὸς αὐτούς· τί ὅτι ἐξητεῖτε με; οὐκ ἤδειτε ὅτι ἐν τοῖς τού πατρός μου δεῖ εἰναὶ με; 50 καὶ αὐτοὶ οὐ συνήκαν τῷ ρῆμα ὧ ἐδάλλησεν αὐτοῖς. 51 καὶ κατέβη μετ’ αὐτῶν καὶ ἤλθεν εἰς Ναξαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ρῆματα ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἠλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.
CHAPTER III.

Preaching of John the Baptist in Judaea.

1'Εν ἔτει δὲ πεντεκαίδεκάτῳ τῆς ἡγεμονίας Τιμερίου Ἰωσαφατος, ἡγεμονεύοντος Ποιτίου Πιλάτου τῆς Ἰουδαίας, καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας, καὶ Δυσανίου τῆς Ἀβδηληῆς τετρααρχοῦντος, ἐπὶ ἄρχερεφος Ἀννα καὶ Καιάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου νῦν εν τῇ ἐρήμῳ, καὶ ἤλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἀφεσιν ἀμαρτιῶν, ὡς γέγραπται ἐν βιβλίῳ λόγων Ἡσαίου τοῦ προφήτου· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· πάσα φάραγξ πληρωθῆται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθῆται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας, καὶ ὄψεται πᾶσα σάρξ τὸ σωτηρίων τοῦ θεοῦ. 7'Ελεγεν οὖν τοῖς ἐκπορευομένοις ὀχλοῖς βαπτισθήσεται ὑπ' αὐτοῦ· γεννήματα ἐχίδνων, τῆς υπέδειξεν ὑμῖν, φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἁρέξοθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχομεν τοὺς Ἀβραάμι λέγω γὰρ ὑμῖν ὅτι ὄνυνται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. 9 ἡ δὲ καὶ ἡ ἀξία πρὸς τὴν ρίζαν τῶν δενδρῶν κεῖται· πάν ὦν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς τὸν βάλλεται. 10 Καὶ ἐπηρώτων αὐτὸν οἱ ὀχλοὶ λέγοντες· τί οὖν ποιήσωμεν; 11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὅ ἐχὼν δύο χιτώνας μεταδότω τῷ μη ἔχοντι, καὶ ὁ ἐχὼν
βράμματα ὁμοίως ποιεῖτω. 12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτὸν· διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ εἶπεν πρὸς αὐτούς· μηθὲν πλέον παρά τὸ διαταγμένον ὑμῖν πράσσετε. 14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν πρὸς αὐτούς· μηθὲν διασεῖσθε, μηθὲν συκοφαντήσθε, καὶ ἀρκεῖσθε τοῖς ὑψωτίοις ὑμῶν. 15 Προσδοκόντος δὲ τοῦ λαοῦ καὶ διαλογιζόμενων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἶχ ὁ Χριστός, 16 ἀπεκρίνατο λέγων πάσιν ὁ Ἰωάννης· ἐγὼ μὲν ὑδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἱσχυρότερος μου, ὁ δὲ οὐκ εἰμί ἰκανὸς λύσαι τὸν ἰμάντα τῶν ὑποθημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει εἰς πνεύματι ἀγίῳ καὶ πυρί· 17 οὗ τὸ πτῦχον ἐν τῇ χειρὶ αὐτοῦ διακαθάραι τὴν ἄλωνα αὐτοῦ καὶ σωναγαγεῖν τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαίσει πυρὶ ἀσβεστῷ.

18 Πολλὰ μὲν ὦν καὶ ἑτερα παρακαλῶν ἐνγγελίζετο τοῖς λαοῖς. 19 ὁ δὲ �{{$Hrho}}{{d}}δης ὁ τετραάρχης, ἔλεγχόμενος ὑπ’ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναίκος τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ἐν ἑποίησεν πονηρῶν ὁ Ἡρώδης, 20 προσέθηκεν καὶ τούτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

**Baptism of Jesus.**

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἄπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένων ἀνεφολίζεται τὸν ὦρανον, 22 καὶ καταβήναι ὁ πνεῦμα τὸ ἀγίου σωματικῶς εἰδείς ὡς περιστερὰν ἐπὶ αὐτῶν, καὶ φωνῇ ἐξ ὦρανοῦ γενέσθαι· σὺ εἶ ὁ νιός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
The Genealogy.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὃν νῦσ, ὡς ἔνομιζε, Ἰωσὴφ, τοῦ Ἡλεί 24 τοῦ Μαθαθά θ τοῦ Δενεί τοῦ Μελχεί τοῦ Ἰανναὶ τοῦ Ἰωσὴφ 25 τοῦ Ματταθίου τοῦ Ἀμώς τοῦ Ναοῦ τοῦ Ἐσλεί τοῦ Ναγγαί 26 τοῦ Μαώ θ τοῦ Ματταθίου τοῦ Σεμεείν τοῦ Ἰωσὴχ τοῦ Ἰωδὰ 27 τοῦ Ἰωανᾶ τοῦ Ῥησὰ τοῦ Ζωροβάβηλ τοῦ Σαλαθίλ τοῦ Νηρεί 28 τοῦ Μελχεί τοῦ Ἀδδεί τοῦ Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἡρ 29 τοῦ Ἰησοῦ τοῦ Ἐλειέξερ τοῦ Ἰωφείμ τοῦ Μαθαθά τοῦ Δενεί 30 τοῦ Συμεὼν τοῦ Ἰουδὰ τοῦ Ἰωσὴφ τοῦ Ἰωνᾶ τοῦ Ἐλιακείμ 31 τοῦ Μελεά τοῦ Μαῖνα τοῦ Ματταθά τοῦ Ναθάμ τοῦ Δανείδ 32 τοῦ Ἰςαία τοῦ Ἰωβηδ τοῦ Βοᾶς τοῦ Σαλᾶ τοῦ Ναασσών 33 τοῦ Ἀμαναδὰβ τοῦ Ἀδμείν τοῦ Ἀρνεί τοῦ Ἑσρώμ τοῦ Φάρες τοῦ Ἰουδᾶ 34 τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ τοῦ Θάρα τοῦ Ναχὺρ 35 τοῦ Σερωχ τοῦ Ῥαγαῦ τοῦ Φαλέκ τοῦ Ἐβερ τοῦ Σαλᾶ 36 τοῦ Καῦνας τοῦ Ἀρφαξὰδ τοῦ Σήμ τοῦ Νῶ γ τοῦ Δάμεχ 37 τοῦ Μαθοουσαλὰ τοῦ Ἐνὼχ τοῦ Ἰάρετ τοῦ Μελελείλ τοῦ Καῦναμ 38 τοῦ Ἐνὼς τοῦ Σῆθ τοῦ Ἀδὰμ τοῦ θεοῦ.

CHAPTER IV.

Temptation in the Wilderness.

1 Ἰησοῦς δὲ πλήρης πνεύματος ἀγίου ὑπεστρεψεν ἀπὸ τοῦ Ἰωρᾶνον, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ 2 ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου, καὶ οὐκ ἐφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ἐπεινασεν. 3 εἶπεν δὲ αὐτῷ ὁ διάβολος: εἰ νῦσ εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γενήται ἀρτος. 4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς: γέγραπται ὅτι οὐκ
ἐπ' ἂρτῳ μόνῳ ἐξῆσται ὁ ἄνθρωπος. 5 καὶ ἀναγαγὼν αὐτόν ἐδείξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. 6 καὶ ἔπευ αὐτῷ ὁ διάβολος· σοὶ δῶσο τὴν ἐξουσίαν ταύτην ἀπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἔναν θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνόπιον ἐμοῦ, ἔσται σοῦ πάσα. 8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἐπείπεν αὐτῷ· γέγραπται προσκυνήσεις κύριοι τῶν θεῶν σου καὶ αὐτῷ μόνῳ λατρεύσεις.

9 ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλήμ καὶ ἐστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ ἔπευ αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βᾶλε σεαυτὸν ἐντεθεῖν κατῶ. 10 γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτῶν ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε, καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μὴ ποτε προσκυνήσῃς πρὸς λίθον τοῦ πόδα σου. 12 καὶ ἀποκριθεὶς ἔπευ αὐτῷ ὁ Ἰησοῦς ὅτι ἐάρηται· οὐκ ἐκπειράσεις κύριον τῶν θεῶν σου. 13 καὶ συντελέσας πάντα πειρασμόν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἀχρὶ καιροῦ.

Beginning of our Lord's Ministry in Galilee.
Rejection at Nazareth.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς εἰς τὴν Δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ᾽ ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδύσασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἠλθεν εἰς Ναζαρά, οὗ ἦν ἀναποθαμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰσόδος αὐτῷ εἰς τὴν ἡμέρα τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγινώσκει. 17 καὶ ἐπεδόθη αὐτῷ βίβλιον τοῦ προφήτου Ἰερείου, καὶ ἀναπτύξας τὸ βίβλιον εὗρεν τὸ πόσιν ὅτι ἦν γεγραμμένον· 18 πνεῦμα κυρίου ἐπ' ἐμέ, οὕτως εὑρίσκειν με εὐαγγελίσασθαι πτωχοῖς, ἀπεστάλκει με εἰρήνηι αἰχμαλώτοις ἀφεσιν καὶ
τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαί τεθραυσμένους ἐν ἀφέσει, κηρύξαί ἐναυτὸν κυρίου δεκτόν. 20 καὶ πτυχᾶς τὸ βιβλίον ἀποδόσις τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων οἱ ὁφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ. 21 ἦρξατο δὲ λέγειν πρὸς αὐτούς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὐτῆ ἐν τοῖς ὤσιν ὑμῶν. 22 καὶ πάντες ἐμαρτύροι πάντως ἐρεῖτε μοι τὴν παραβολὴν ταύτην· ἵπτερε, θεράπευσον σεαυτόν ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοῦμ, ποιήσον καὶ ὀδε ἐν τῇ πατρίδῃ σου. 24 εἶπεν δὲ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτὸς ἐστὶν ἐν τῇ πατρίδῃ οὗτοι. 25 ἐπὶ ἀληθείας δὲ λέγω ὑμῖν ὅτι πολλαὶ χήραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ ὦρανος ἐπὶ ἐτη τρία καὶ μίης ἕξ, ὡς ἐγένετο λίμων μέγας ἐπὶ πάσαν τὴν γῆν, 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας εἰ μὴ εἰς Σάρπεττα τῆς Σιών, πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναμίμων οὗ Ὀρὸς. 28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες τάντα, 29 καὶ ἀναστάντες ἐξέβαλον αὐτῶν ἐξῷ τῆς πόλεως, καὶ ἠγαγον αὐτῶν ἐως ὀφρύοι τοῦ ὀρῶν ἐφ' ὡς ἡ πόλις ὕποδομητο αὐτῶν, ὡστε κατακρημνίσαι αὐτῶν. 30 αὐτῶς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

Healing of a Demoniac at Capernaum.

31 Καὶ κατῆλθεν εἰς Καφαρναοῦμ πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων αὐτοῖς ἐν τοῖς σάββασιν. 32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
Healing of Simon's wife's mother, and many others.

38 Αναστάς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἡρότησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἔπιστὰς ἐπάνω αὐτῆς ἔπετιμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτὴν παραχρῆμα δὲ ἀναστάσα διηκόνει αὐτοῖς.

40 Δύοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτὸν ὁ δὲ ἐκάστῳ αὐτῶν τὰς χείρας ἐπιτιθεὶς ἔθεράπευεν αὐτοὺς. 41 ἔξηρχοντο δὲ καὶ δαιμόνια ἀπὸ τολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι σὺ εἰ οὐδὲς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴπα αὐτὰ λαλεῖν, ὅτι ἤδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

42 Γενομένης δὲ ἡμέρας ἔξελθων ἐπορεύθη εἰς ἐρημον τόπον, καὶ οἱ ὄχλοι ἐπεξήγαγον αὐτῶν καὶ ἠλθον ἕως αὐτοῦ, καὶ κατείχον αὐτῶν τοῦ μὴ πορεύεσθαι ἀπ’ αὐτῶν. 43 ὁ δὲ ἔπειν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. 44 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Γαλιλαίας.
CHAPTER V.

The Calling of Peter, James, and John.

1. Εγένετο δὲ ἐν τῷ τῶν ὄχλων ἐπικείμενοι αὐτῷ καὶ ἀκούειν τῶν λόγων τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστῶς παρὰ τὴν λίμνην Γεννησαρέτ τε, καὶ ἵδεν δύο πλοιάρια ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλεεῖς ἀπ’ αὐτῶν ἀποβάντες ἐπλήνυαν τὰ δίκτυα. 3 ἐμβας δὲ εἰς ἐν τῶν πλοίων, οἳ ἦσαν Σίμωνος ἡρότησαν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ἀλιγάοις καθίσας δὲ ἐν τῷ πλοίῳ ἑδίδασκεν τοὺς ὄχλους. 4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ἵμιον εἰς ἄγραν. 5 καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι’ ὅλης νυκτὸς κοπίασαν οὗδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ρήματί σου χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολυ. διερήσατο δὲ τὰ δίκτυα αὐτῶν. 7 καὶ κατένευσαν τοὺς μετόχους ἐν τῷ ἐτέρῳ πλοίῳ τοῦ ἐλθόντας συνελάβομεν αὐτοῖς· καὶ ἠλθαν καὶ ἐπλήσαν ἀμφότερα τὰ πλοία, ὡστε βυθίζομεν αὐτά. 8 ίδιν δὲ Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν Ἰησοῦν λέγων· ἐξελθείες ἀπ’ ἐμοῦ, ὅτι ἄνηρ ἀμαρτωλός εἰμι, κύριε. 9 θάμβος γὰρ περίεργεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἀγρᾳ τῶν ἰχθύων ἑ συνελάβον. 10 ὅμοιος δὲ καὶ Ἰάκωβος καὶ Ἰωάννης νιόν Ζεβεδαίου, οἳ ἦσαν κοινοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν Σίμωνα· ὅ Ἰησοῦν· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπων ἐστὶ ξωγρῶν. 11 καὶ καταγαγόντες τὰ πλοία ἐπὶ τὴν γῆν, ἥφεντες πάντα ἡκολούθησαν αὐτῷ.

Healing of a Leper.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἴδοι ἁλεεῖς λεπρᾶς λέπρας· ἴδοι δὲ τὸν Ἰησοῦν πετῶν ἐπὶ πρόσωπον ἐδείχθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς, δύνασαι
Healing of a man sick of the Palsy.

17 Kαὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν ὀδιάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἱ ἦσαν ἐλπιθότες ἐκ πάσης κόμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ, καὶ δύναμις κυρίου ἦν εἰς τὸ ἱάσθαι αὐτὸν. 18 καὶ ἦσαν τῶν ἡμερῶν καὶ ἔνοχοι πολλοὶ ἥκονεν καὶ θεραπεύοντο αὐτὸν. 19 καὶ μὴ εὐρύντας ποιὰς ἐσενέγκωσιν αὐτὸν διὰ τῶν ὄχλων, ἀναβάντες ἐπὶ τὸ ὅμοιο διὰ τῶν κεράμων καθήκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἤλθεν τὴν πίστιν αὐτῶν ἐπεν ἄνθρωπε, ἀφενταί σοι αἱ ἀμαρτίαι σου. 21 καὶ ἦρεν ὁ διαλογίζεσθαι τις εἰς τὸν αὐτὸς ὅπως ἦν διάλεγοντας· τις ἦσσεν ὁ θεός ἡ λαλεῖ βλασφημίας; τίς δύναται ἀμαρτίαις ἀφεῖναι εἰ μὴ μόνος ὁ θεός; 22 ἐπειγον ἢ ἦν ὁ Ἰησοῦς τοὺς διαλογίζεσθαι αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτοὺς· τί διαλογίζεσθαι εἰ τῶν καρδιῶν ὑμῶν; 23 τί ἦσσεν ἐν ὑμῖν ὁ διαλογίζεται; ἐπείναν ἀφενταί σοι αἱ ἀμαρτίαι σου, ἠ ἐγείρει καὶ περιπάτησεν, ἐπείναν ἀφενταί σοι αἱ ἀμαρτίαι σου, ἠ ἐγείρει καὶ περιπάτησεν; 24 ἦν δὲ εἴδηττε ὅτι ὁ νιώς τοῦ ἀνθρώπου ἐξοσιάζεται ἑκέν ἐπὶ τῆς γῆς ἀφεῖναι ἀμαρτίας, ἐπεν τῷ παραλελυμένῳ σοι· ἐγείρει καὶ
The Calling of Levi.

27 Καὶ μετὰ ταῦτα ἔξηλθεν, καὶ ἐθεάσατο τελώνην ὄνοματι Δευείν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ ἀκολούθει μοι. 28 καὶ καταλιπὼν πάντα ἀναστὰς ἴκολοθεί αὐτῷ. 29 καὶ ἐποίησεν δοχὴν μεγάλην Δευείς αὐτῷ ἐν τῇ οἴκῳ αὐτοῦ καὶ ἦν ὁ χλὸς πολὺς τελωνῶν καὶ ἄλλων οὐ ἦσαν μετ’ αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες διατέ μετὰ τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς ὃν χρείαν ἔχουσιν οἱ υἱοίνουτες ἱστροῦ ἄλλα οἱ κακοὶ ἔχοντες. 32 οὐκ ἐλθὼν ναίς δικαίους ἄλλα ἀμαρτωλοὺς εἰς μετάνοιαν.

Question concerning Fasting.

33 Οἱ δὲ εἶπαν πρὸς αὐτῶν οἱ μαθηταὶ Ἰωάννου νηστεύοντας πυκνά καὶ δεήσεις ποιοῦνται, ὅμοιως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίοντες καὶ πίνοντες. 34 οἱ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς μὴ δύνασθε τοὺς υἱοὺς τοῦ υἱοῦ τοῦ γυμνόνων, ἐν ὅ τι οὐκ ὁ γυμνός, μετ’ αὐτῶν ἐστὶν, ποιήσας νηστεύσαι; 35 ἔλευσονται δὲ ἡμέραι, καὶ ὅταν ἀπαργῇ ἀπ’ αὐτῶν ὁ γυμνός, τότε νηστεύσουσιν ἐν ἔκειναι ταῖς ἡμέραις. 36 Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἰματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἰμάτιον παλαιὸν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ
CHAPTER VI.

The Disciples pick ears of corn on the Sabbath.

1'Εγένετο δὲ ἐν σαββάτῳ δευτεροπρῶτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἐτιλλοῦν ὁ μαθηταὶ αὐτοῦ τοὺς στάχνας καὶ ἦσθιον ψῶχοντες ταῖς χερσίν. 2 τῶν Φαρισαίων εἶπον· τί ποιεῖτε ὁ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν· οὐδὲ τούτῳ ἀνέγνωτε ὁ ἐποίησεν Δανιήλ, ὅποτε ἐπείνασεν αὐτὸς καὶ ὁ μετ' αὐτοῦ ὄντες; 4 ὁς εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὕς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνοις τοὺς ἰερεῖς; 5 καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ νῦν τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Healing of the withered hand.

6'Εγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσέλθειν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν, καὶ ἦ γὰρ ἀνθρωπος ἔκει καὶ ἡ χειρ αὐτοῦ ἡ δεξιὰ ἦν ἔηρα· 7 παρεπτηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὑρωσιν κατηγορεῖν αὐτὸν. 8 αὐτὸς δὲ ἦ γὰρ τῶν διαλογισμῶν αὐτῶν· εἶπεν δὲ τῷ ἀνδρὶ τῷ ἔηραν ἔχοντι τὴν χειρὰ, ἔγειρε καὶ στήθη εἰς τὸ μέσον, καὶ ἀναστὰς ἐστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτοὺς· ἐπερωτῶ ὡς εἰ ἔξεστιν τῷ
Appointinent of the Twelve.

12'Εγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτοῦ ἐἰς τὸ ὄρος προσεύχασθαι, καὶ ἦν διακτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν ὄνομα, οὗς καὶ ἀποστόλους ὄνομασεν, 14 Σίμωνα, ὃν καὶ ὑώμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαίον 15 καὶ Μαθαίων καὶ Θωμᾶν, καὶ Ἰάκωβον Ἁλφαίου, καὶ Σίμωνα τὸν καλούμενον Ξηλωτήν, 16 καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαρίωθ, ὃς ἐγένετο προδότης, 17 καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τὸ τόπον πεδίου, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδώνως, οὗ ἤχθην ἄκουσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18 καὶ οἱ ἐνοχλοῦμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἔθεραπευσαντο. 19 καὶ πάς ὁ ὄχλος ἐξήτου ἀπτεθαὶ αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας.

THE SERMON ON "A LEVEL PLACE."

20 Καὶ αὐτὸς ἐπάρας τοὺς ὄφθαλμοὺς αὐτοῦ ἐἰς τοὺς μαθητὰς αὐτοῦ ἐλέγει· μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 21 μακάριοι οἱ πεινώντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 22 μακάριοι ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ
ἀνθρωποί, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρῶν ἑνεκά τοῦ ὑιοῦ τοῦ ἀνθρώπου. 23 Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἵδιον γὰρ ὁ μισθὸς υἱῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ ὑμῖν τοῖς πλούσιοι, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι ὑμῶν, ὅτι πεινάσετε. οὐαὶ οἱ γελώντες ὑμῶν, ὅτι πενθήσετε καὶ κλαύσετε. 26 οὐαὶ ὃταν καλῶς εἰπώσιν ὑμᾶς πάντες οἱ ἀνθρωποί· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. 27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούσωσιν· ἀγαπάτε τοὺς ἐχθροὺς υἱῶν, καὶ λαός ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρμωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. 29 τῷ τῶν τύπτοντι σε εἰς τὴν σιαγόνα πάρεχε καὶ τῇ ἄλλῃ, καὶ ἀπὸ τοῦ ἄροντός σου τὸ ἱμάτιον καὶ τὸν χιτώνα μὴ κωλύσης. 30 παντὶ αἰτούντι σε δίδου, καὶ ἀπὸ τοῦ ἄροντος τὰ σα μὴ ἀπαίτει. 31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὅμοιοι. 32 καὶ εἰ ἀγαπάτε τοὺς ἀγαπώντας ὑμᾶς, πολὰ ὑμῖν χάρις ἐστίν· καὶ γὰρ οἱ ἀμαρτωλοί τοὺς ἀγαπώντας αὐτοὺς ἀγαπῶσιν. 33 καὶ γὰρ ἐὰν ἀγαθοποιήσετε τοὺς ἀγαθοποιοῦντας ὑμᾶς, πολὰ ὑμῖν χάρις ἐστίν· καὶ οἱ ἀμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. 34 καὶ ἐὰν δαίσιτε παρ’ ὄν ἐπιξέτεροι λαβεῖν, πολὰ ὑμῖν χάρις ἐστίν· καὶ ἀμαρτωλοὶ ἀμαρτωλοὶ δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἱσα. 35 Πλὴν ἀγαπάτε τοὺς ἐχθροὺς υἱῶν καὶ ἀγαθοποιήσετε καὶ δανίζετε μηδένα ἀπελπισθείτε· καὶ ἐσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἐσεθεῖ νῦν ὑπίστοι, ὅτι αὐτῶς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. 36 γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. 37 καὶ μὴ κρίνετε, καὶ ὁμοίως κρίζετε· καὶ μὴ καταδικάζετε, καὶ ὁμοίως καταδικάσθε· ἀπολύσετε, καὶ ἀπολυθήσεσθε· 38 ὀδοτε, καὶ δοθήσεται
ήμιν' μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυν
νομένον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ὁ γὰρ μέτρῳ
μετρεῖτε ἀντιμετρηθῆσαι ὑμῖν. 39 Εἴπεν δὲ καὶ παρα
βολὴν αὐτοῖς. μὴτι δύναται τυφλὸς τυφλὸν ὅδηγεῖν;
οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσόνται; 40 οὐκ ἐστὶν
μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς
ἐσται ὅσο διδάσκαλος αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκοῦ τὴν ἐν
τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 πῶς δύνασαι λέγειν τῷ
ἀδελφῷ σου· ἀδελφέ, ἀφεῖ ἐκβάλω τὸ κάρφος τὸ ἐν τῷ
ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκοῦ οὐ
βλέπων; ὑποκρίτα, ἐκβάλει πρὸς τὴν δοκοῦ ἐκ τοῦ
ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ
ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. 43 Οὐ γὰρ ἐστὶν
δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὔτε πάλιν δένδρον
σαπρὸν ποιοῦν καρπὸν καλὸν. 44 ἔκαστον γὰρ δένδρον ἐκ
tοῦ ἰδίου καρποῦ γινώσκεται· ὅ γὰρ ἐξ ἀκανθῶν συλ-
λέγουσιν σῦκα, οὔτε ἐκ βάτου σταφυλὴν τρυγώσωσι. 45 ὁ
ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδιᾶς
προφέρει τὸ ἀγαθὸν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ
προφέρει τὸ πονηρὸν· ὅ γὰρ περισσεύματος καρδιᾶς
λαλεῖ τὸ στόμα αὐτοῦ. 46 Τί δὲ με καλεῖτε· κύριε κύριε,
kαὶ οὐ ποιεῖτε ἅ λέγω; 47 πῶς οἱ ἐρχόμενοι πρός με καὶ
ἀκούουν μου τῶν λόγων καὶ ποιοῦν αὐτοὺς, ὅποιεὶς ὑμῖν
tίνι ἐστὶν ὁμοίους. 48 ὁμοίοις ἐστίν ἀνθρώπῳ οἰκοδομοῦσιν
οἰκίαν, ὅσοι ἔσκαψαν καὶ ἔβαλαν καὶ ἐθέκησαν ἃ ὑμῖν ἐπὶ
tὴν πέτραν· πλημμύρῃς ὁ γε νεομένης προσέρχεσθεν ὁ πο-
tαμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἰσχυροὶ σαλέυσαι αὐτὴν διὰ
tὸ καλὸς οἰκοδομήθηκαί αὐτὴν. 49 ο ὃ δὲ ἀκούσας καὶ μὴ
ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομῆσαι οἰκίαν ἐπὶ
tὴν γῆν χωρὶς θεμέλιον, ἵ προσέρχετεν ὁ ποταμὸς, καὶ εὐθὺς
συνέπεσεν, καὶ ἐγένετο τὸ βῆμα τῆς οἰκίας ἐκείνης μέγα.
CHAPTER VII.

Healing of the Centurion's servant.

1 'Επειδὴ ἐπλήρωσεν πάντα τὰ ρήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναοῦμ. 2 Ἐκατοντάρχου δὲ τινὸς δούλου κακῶς ἔχων ἥμελλεν τελευτᾶν, ὥσ ἦν αὐτῷ ἐντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἠρωτῶν αὐτὸν ὅπως ἔλθων διασώῃ τὸν δούλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἠρώτων αὐτὸν σπουδαίως, λέγοντες ὅτι αξίος ἐστιν φ παρέξῃ τούτῳ. 5 ἀγαπᾷ γὰρ τὸ θένος ἡμῶν, καὶ τὴν σωτηρίαν αὐτὸς ἠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος τῆς οἰκίας, ἐπεμνημένος φίλους ὁ ἐκατοντάρχης λέγων· κύριε, μὴ σκύλλου· οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς. 7 διὸ ὁ ὁ λόγω, ἔμαυτον ἦξίωσα πρὸς σε ἐλθεῖν· ἄλλα εἰπὲ λόγω, καὶ ἱαθήτω ὁ παῖς μου. 8 καὶ γὰρ ἔγω ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας, καὶ λέγω τοῦτο· πορεύθητι, καὶ πορεύεσαι, καὶ ἄλλω έρχομαι, καὶ ἔρχεσαι, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. 9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἔθαψεν αὐτὸν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὅχλῳ εἶπεν· λέγω ἡμῖν, οὐδὲ ἐν τῷ Ἰσραήλ τοσαύτην πίστιν εὕρου. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὕρον τὸν δούλον ὑγιαίνοντα.
Raising of the widow’s son at Nain.

11 Καὶ ἐγένετο ἐν τῇ ἔξω ἐπορεύθη εἰς πόλιν καλουμένην Ναῦν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἰκανοὶ καὶ ὥχλος πολὺς. 12 δὲ ἦγγισεν τῇ πόλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίστη τεθυματώς μονογενὴς νῖος τῇ μητρί αὐτοῦ, καὶ αὐτὴ ἦν χῦρα, καὶ ὥχλος τῆς πόλεως ἰκανός ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπὶ αὐτὴν καὶ ἐπιτελείᾳ μὴ κλαίε. 14 καὶ προσελθὼν ἦγατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ ἐπιτελείᾳ νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξετο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρί αὐτοῦ. 16 ἐλάβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἤγερθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέπασεν ὁ θεὸς τὸν λαὸν αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ περιχώρῳ.

A Message from John the Baptist.

18 Καὶ ἀπήγγειλαν Ἰωάννηι οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενοι δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων: σὺ εὖ ὁ ἐρχόμενος, ἡ ἄλλον προσδοκῶμεν; 20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν: Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων: σὺ εὖ ὁ ἐρχόμενος, ἡ ἄλλον προσδοκῶμεν; 21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοὺς πολλοὺς ἔχαριστο βλέπετεν. 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς: πορευθέντες ἀπαγγέλατε Ἰωάννηι ὅτι ἐδετε καὶ ἤκουσατε, ὅτι τυφλοὶ ἀναβλέπουσιν, χωλὶς περιπατοῦσιν, λεπροὶ καθάριζονται, κωφοὶ ἄκουσίσωσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται. 23 καὶ ἦκαριός ἐστιν ὃς εἴαν μὴ σκανδάλισθη ἐν ἐμοὶ.
Christ's estimate of John.

24. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἦρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί εξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί εξεληλύθατε ἰδεῖν; ἀνθρώπων ἐν μαλακοῖς ἰματίοις ἠμφιεσμένοις; ἰδοὺ οἱ ἐν ἰματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ τί εξεληλύθατε ἰδεῖν; προφήτην; καὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. 27 οὕτως ἔστω περὶ οὗ γέγραπται· ἰδοὺ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὅσ κατασκευάσει τὴν ὀδὸν σου ἐμπροσθεν σου. 28 λέγω ὑμῖν, μείζων ἐν γενετοίς γυναικῶν προφήτης Ἰωάννου οὐδεὶς ἔστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἔστιν. 29 καὶ τὰς ὅ λαδὸς ἀκούσας καὶ οἱ τελῶναι ἑδικαίωσαν τὸν θεόν, ἑβαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαίοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ ἑβαπτισθέντες ὑπ' αὐτοῦ. 31 Τίνι οὖν ὁμοιόσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσίν ὁμοίοι; 32 ὁμοίοι εἰσὶν παιδίοι τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις λέγοντες· ηὐλίσαμεν ὑμῖν καὶ οὐκ ὀρχησάσθητε, ἐθρησκευμένοι καὶ οὐκ ἔκλαυστε. 33 ἔληλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μηδὲ πίνων οἶνον, καὶ λέγετε· δαιμόνιον ἔχει. 34 ἔληλυθεν ὁ νῦν τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε· ἵδον ἀνθρώπων φάγος καὶ οἶνοπότης, φίλος τελωνῶν καὶ ἀμαρτωλῶν. 35 καὶ ἑδικαίωθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.
The Woman which was a sinner.

36 Ἡρώτα δὲ τις αὐτῶν τῶν Φαρισαίων ἵνα φάγῃ μετ᾿ αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. 37 καὶ ἵδον γυνῆ ἦτις ἦν ἐν τῇ πόλει ἀμαρτωλός, καὶ ἐπηγνύοντα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μὺρον 38 καὶ στάσα ὅπισώ παρὰ τοὺς πόδας αὐτοῦ κλαίοντα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἠλείφεν τῷ μύρῳ. 39 ἵδον δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἀυτῷ λέγων· οὕτως εἰ ἦν προφήτης, ἐγίνωσκεν ἡ γυνὴ ἦτις ἀπετεία αὐτοῦ, ὅτι ἀμαρτωλός ἐστιν. 40 καὶ ἀποκρίθη ἦς Ἰησοῦς εἶπεν πρὸς αὐτὸν· Σίμων, ἔχω σοί τι εἶπεν. ὁ δὲ διδάσκαλε εἶπε· φησίν. 41 Δύο χριστεῖται ἴσων δανιστῆ τινί· ὃ εἰς ὦφελον δινάρεια πεντακόσια, ὃ δὲ ἔτερος πεντήκοντα. 42 μὴ ἔχοντων αὐτῶν ἀποδοῦναι, ἀμφοτέρως ἐχαρίσατο. τίς οὖν αὐτῶν πλείον ἀγαπήσει αὐτῶν; 43 ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὅρθως ἐκρίμασα. 44 καὶ στραφεὶς πρὸς τὴν γυναίκα τῷ Σίμων ἐφη· βλέπεις ταῦτα τὴν γυναίκα; εἰς ἤλθόν σου εἰς τὴν οἰκίαν, ὅπως μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἐβρέξεν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ᾿ ἦς εἰς ἤλθόν οὐ διελείπεν καταφιλοῦσά μου τοὺς πόδας. 46 ἐλαῖος τῆς κεφαλῆς μου οὐκ ἤλεγχα· αὕτη δὲ μῦρῳ ἤλεγχεν μου τοὺς πόδας. 47 οὐ χάριν, λέγω σοί, ἀφέωνται αὐτὴς αἱ ἀμαρτίαι αἰ πολλαί, ὅτι ἠγάπησεν πολῦ ὃ δὲ ὠλγὸν ἀφίεται, ὠλγὸν ἀγαπᾶ. 48 εἰπεν δὲ αὐτῇ· ἀφέωνται σοι αἱ ἀμαρτίαι. 49 καὶ ἤρξατο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὕτως ἔστιν, ὃς καὶ ἀμαρτίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναίκα· ἡ πίστις σου σέρωκέν σε, πορεύου εἰς εἰρήνην.
CHAPTER VIII.

Third Circuit round Galilee.

1 Kαὶ ἐγένετο ἐν τῷ καθεῖδος καὶ αὐτῶς διώδενεν κατὰ πόλιν καὶ κύμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ γυναικὲς τινες αἱ Ἰησοῦν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενείων, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφʼ ἑς δαιμόνια ἐπτά ἐξελθήθει, 3 καὶ Ἰωάννα γυνὴ Χουξᾶ ἐπιτρόπου Ἰηρόδου καὶ Σοφίαν καὶ ἔτεραι πολλαί, αὕτειν διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

Parable of the Sower.

4 Συνιόντος δὲ ὁχλον πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιτερευμένων πρὸς αὐτὸν ἔπεσεν διὰ παραβολῆς. 5 ἐξῆλθεν δὲ σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ, καὶ ἐν τῷ σπείρῃ αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν ὀδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ ὑφανοῦ κατέφαγεν αὐτόν· 6 καὶ ἔτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἱκμάδαν. 7 καὶ ἔτερον ἐπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυείται αἰ ἀκανθαὶ ἀπετυχεῖσιν αὐτὸν. 8 καὶ ἔτερον ἐπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐπόησεν καρπὸν ἐκατονταπλασίωνα. ταύτα λέγων ἐφόνει ὁ ἐχὼν ὡστα ἀκοῦειν ἀκονέτω.

9 Ἐπηρώτων δὲ αὐτῶν οἱ μαθηται αὐτῶν τὶς αὕτη εἶ ἡ παραβολὴ. 10 ὁ δὲ ἐπεν γὰρ δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἦν βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν. 11 ἔστιν δὲ αὕτη ἡ παραβολὴ. ὁ σπόρος ἐστίν ὁ λόγος
The Mother and Brethren of Jesus.

19 Παραγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὀχλον. 20 ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σοι καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἐξ ἓδεῖν σε θέλοντες. 21 ο δὲ ἀποκρίθησε ἐπεν πρὸς αὐτοὺς μήτηρ μου καὶ ἀδελφοί μου οὕτω εἰσιν οὐ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

Jesus, crossing the lake, stills the storm.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἔνεβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐπεν πρὸς αὐτοὺς διέλθωμεν εἰς τὸ πέραν τῆς λίμνης καὶ ἀνήχθησαν.
23 πλεόντων δέ αὐτῶν ἀφύτνωσεν καὶ κατέβη λαϊλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκυιδνέονον. 24 προσελθόντες δὲ διηγειραν αὐτὸν λέγοντες ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδων τοῦ ὕδατος καὶ ἐπαύσατο, καὶ ἐγένετο γαλήνη. 25 εἶπεν δὲ αὐτοῖς ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούονσιν αὐτῷ;
Healing of Jairus' daughter. The woman with an issue of blood.

40 'Εγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτὸν. 41 καὶ ἰδοὺ ἠλθεν ἀνὴρ ὁ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπήρχεν· καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθείν εἰς τὸν οἶκον αὐτοῦ, 42 ὅτι θυγατὴρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτῇ ἀπέθνησεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν ὁ ὄχλος συνεπνιγὼν αὐτὸν. 43 καὶ γυνὴ οὖσα ἐν τῷ ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἦτις ἰατρὸις προσαναλώσασα ὄλον τὸν βίον οὐκ ἴσχυσεν ἀπ’ οὕδενος θεραπεύθην, 44 προσελθοῦσα ὁπισθεν ἡγατό τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παρακρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενον δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα, οἱ ὄχλοι συνέχουσιν σε καὶ ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν· ἡγατό μου τίς· ἐγώ γὰρ ἐγών ὁ ὄμαμι ἐξεληλυθών ἀτ'
CHAPTER IX.


1 Σύνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξοστίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν

2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ γάσθαι, 3 καὶ εἶπεν πρὸς αὐτοὺς· μηδὲν αὖρετε εἰς τὴν ὀδὸν, μήτε ὁμιλήσετε μήτε πήραν μήτε ἄρτον μήτε ἄργυρον, μήτε ἀνὰ δῶν χυτῶνας ἐχείν 4 καὶ εἰς ἢν ἢν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκείθεν ἐξέρχεσθε. 5 καὶ ὡσοι ἢν μὴ δέχωνται ὕμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ
Feeding of the five thousand.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ’ ἵδιαν εἰς τὸν πόλιν καλουμένην Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνώντες ἠκολούθησαν αὐτῷ, καὶ ἀποδεξάμενοι αὐτοὺς ἐλάλησαν αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας λάτο. 12 ἡ δὲ ἡμέρα ἦρέατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλους κώμας καὶ ἁγροὺς καταλύσωσιν καὶ εὑρίσωσιν ἐπιστησιμόν, ὅτι ὦδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν δὲ πρὸς αὐτούς· δοῦτε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν· οὐκ εἰσίν ἡμῖν πλεῖον ἡ ἀρτοί πέντε καὶ ἰχθύes δύο, εἰ μὴ τοιούθέντες ἠμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τούτον βρώματα. 14 ἦσαν δὲ ώσεὶ ἄνδρες πεντακάσχιλοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ κατέκλυναν ἁπαντας. 16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύes, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδον τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.
The Great Confession. First announcement of the Passion.

18 Καὶ ἐγένετο ἐν τῷ ἑιναι αὐτῶν προσευχόμενον κατὰ μόνας συνήσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με οἱ όχλοι λέγουσιν εἶναι; 19 οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλείαν, ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 20 εἶπεν δὲ αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν Χριστὸν τοῦ θεοῦ. 21 ὁ δὲ ἐπιτιμήσας αὐτοῖς παρῆγγελεν μηδενὶ λέγειν τοῦτο, 22 εἶπὼν ὅτι δὲ τὸν μίαν τῶν ἀνθρώπων πολλά παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἠμέρᾳ ἐγερθῆναι.

23 Ἐλεγεν δὲ πρὸς πάντας· εἰ τις θέλει ὁπίσω μου ἔρχεσθαι, ἀρνησάσθω εαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ’ ἡμέραν, καὶ ἀκολουθεῖτο μοι. 24 δὲ γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσῃ αὐτὴν; 25 δὲ δὲν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, αὐτὸς σώσει αὐτὴν. 26 τί γὰρ ὅφελεῖται ἄνθρωπος κερδίσας τὸν κόσμον ὅλου, εαυτὸν δὲ ἀπολέσας ἐξημωθῆς; 27 δὲ γὰρ ἐν ἐπαισχύνθη με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθῆται, ὅταν ἐλθῇ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἁγγέλων. 28 λέγω δὲ ὡμῖν ἠλθῶσ, εἰσὶν τίνες τῶν αὐτοῦ ἐστηκότων οἱ οὓς μὴ γεύσωνται θανάτου ἕως ἃν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

The Transfiguration.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι ὁκτώ, καὶ παραλάβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύχασθαι. 29 καὶ ἐγένετο ἐν τῷ
promeuxethai auton to eidos tou proswpon auton eteron kai o imatismos auton leukos exastrapton. 30 kai idou anpheres ouvo swnelaloun autw, oitines histan Mowtis kai 'Hleias, 31 o orfhentes en doxei elegon tin exodon auton hmin hmellen plhrooun en 'Ierousalim. 32 o de Petros kai oin swn autw histan bebarhmenei upnoi diagerygoristantes de eidan tin doxein auton kai tois odo anbras tois swnestwstas autw. 33 kai egveneto en twi diachorexesthai autous apa auton eipev o Petros prois twn 'Istouin epistata, kalon, estin hmas oide eivai, kai pothsmen skhpas treis, mian sou kai mian Mowstei kai mian 'Hleia, hph eidos o legew. 34 tauma de auton legontos egveneto nefelen kai epestikazein autous ephbfhsetan de en twi eiselthein autous eis tin nefelen. 35 kai phw egveneto ek tis nefelenis legousa odtos estin o uiws mou o ekklesegmenos, auton akouete. 36 kai en twi genesthai tin phw evreth 'Istous monos, kai autoi estignasan kai oudei aptiggelain en ekainas tais hmerais oudein ou evorakav.

Healing of a boy with an unclean spirit.

37 'Egveneto de tih eixis hmera katelethonton auton ap'to touto orous synhythsen autw oxlos polus. 38 kai idou anhpr apto touto oxlon ebhosen legwv didas kale, deomai sou, epitblevai epi touton uiws mou, oti monogenhs mou estin, 39 kai idou pneuma lamabanei auton kai eixaiphn krasei kai staparassei auton metata afrou, kai mognis apoxorei ap' auton syntreribon auton. 40 kai edeishen tou mathtwn sou ina ekbalwosin auton, kai ouk hdonhtetai. 41 apostikideis de o 'Istous epitev o genea apistos kai dieстрagmenh, eosi pote esomai prois hymas kai anexomai hymos; prossagane oide touton uiwn sou. 42 eti de proserxomeno auton errenexe

ST. LUKE'S GOSPEL.
Second announcement of the Passion.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποιεῖ, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ. 44 θέσθε ὑμεῖς εἰς τὰ ἑκτὸν ὑμῶν τοὺς λόγους τούτους. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδεσθαι εἰς χείρας ἀνθρώπων. 45 οἱ δὲ ἡγοῦν τὸ ρῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον απ' αὐτῶν ἵνα μὴ αἰσθωνται αὐτὸ, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ρῆματος τούτου.

Jesus rebukes the Disciples for emulation and exclusiveness.

46 Ἐισῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τῆς ἐν εἷς μελέξων αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἶδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἔπιλαβόμενος παυῖνε ἐπτησεν αὐτὸ παρ' αὐτῷ, 48 καὶ εἶπεν αὐτοῖς: ὃς εὖν δέχηται τοῦτο τὸ παυῖν εἶπ' τῷ ὑμῶν μου, ἔμε δέχεται, καὶ ὃς ἐν ἐμὲ δέχηται, δέχεται τὸν ἀποστεῖλοντά με' ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἐστιν μέγας. 49 Ἁποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν: ἐπιστάτα, εἰδομέν τινα ἐπὶ τῷ ὑμῶν μεν εἰς ἡμᾶς, καὶ ἐκολύσαμεν αὐτῶν, ὅτι οὐκ ἀκολουθεὶ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς: μὴ κωλύετε μοι γὰρ οὐκ ἐστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.
Progress towards Jerusalem. The Samaritans.

51. Εγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήρισεν τὸν πορεύεσθαι εἰς Ἰερουσαλήμ, 52 καὶ ἀπέστειλεν ἄγγελους πρὸ προσώπου αὐτοῦ. καὶ πορευόμενες εἰσῆλθον εἰς πόλιν Σαμαριτῶν ὡστε ἐτοιμάσαι αὐτῷ. 53 καὶ οὐκ ἔδεξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ. 54 ἑδοντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάννης εἶπαν κύριε, θέλεις ἐπιστρέψους τῷ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτοὺς; 55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. 56 καὶ ἐπορεύθησαν εἰς ἐτέραν κώμην.

Conditions of Discipleship.

57. Καὶ πορευομένων αὐτῶν ἐν τῇ ὅδῷ εἶπέν τις πρὸς αὐτῶν ἀκολουθῆσο σοι ὅπου ἄν ἀπέρχῃ. 58 καὶ εἶπεν αὐτῷ ο Ἰησοῦς αἱ ἀλάπτεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινά τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ νύσ τοῦ ἀνθρώπου οὐκ ἔχει ποὺ τὴν κεφαλὴν κλίνῃ. 59 εἶπεν δὲ πρὸς ἐτέρον ἀκολουθεῖ μοι. ὁ δὲ εἶπεν ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. 60 εἶπεν δὲ αὐτῷ ὅφες τους νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς, σὺ δὲ ἀπελθῶν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἐτέρος ἀκολουθήσοσι σοι, κύριε πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοὺς εἰς τὸν οἶκόν μου. 62 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς οὐδεὶς ἐπιβαλὼν τὴν χειρά αὐτοῦ ἐπὶ ἄροτρον καὶ βλέπων εἰς τὰ ὁπίσω εὐθετος ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.
CHAPTER X.

Mission of the Seventy.

1 Metà de tawta anedegeven ó kýrios kai éterous ebdomhkonta, kai apéstelseven autous aná duo pro proswpou autou eis pasan polin kai topon oð ñmelven autous erxesthai. 2 elégen de prois autous ó men therismos polus, oí de eregatai olégoi deíkhte oðn toû kuriou toû therismou ópws eregatas ekbálly eis toû therismou autou. 3 upágyete idou apostellelou umás oð arnas ev mésoi lýkwn. 4 µηbastázete balllántion, µη párran, µη upodímatata µhívena katà tìn ñdob ñstásphsíthe. 5 eis ñn ñn an éstelhíte oíkian, prwton légyete eírini tâ oíkre touto. 6 kai ñan ñ ñkei uìdos eírhíni, ñtanapahaitei ñt' auton ñ eírhini ýmwn eì de µhýge, ñf' umás anakámpsi. 7 en autû de tî oíkia ménete, ñsthonte kai pávonte tâ par' autôn ñzios gar ñ eregáthe toû misðou autou. µh metabánte eis oíkias eis oíkian. 8 kai eis ñn an polin eisérxhthe kai déxwntai umás, èsthete tà paratidhmeva ýmwn, 9 kai ñerapeneite tous ev autû ñstheneis, kai légyete autôis ñgugíkev eìf' umás ñ basileia toû theou. 10 eis ñn d' ñn polin eisélhíte kai µh déxwntai umás, ñxeilonthetes eis tás plateias autês eìpathe. 11 kai toû koniortôn toû kolhthneta ñmwn ek tîs polwos umwn eis toûs pòdas ápomassómeba umwn. 12 légon de' umwn ñtî Sodómois ev tî ñmêra ñkein anektôteron ñstai ñ tî pòle ekein. 13 Oûal sôi Xorázên, oûal sôi Bêthsaïdâ. ñtî ei ev Tûro
καὶ Σιδώνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδώ καθήμενοι μετενόησαν. 14 πλὴν Τύρω καὶ Σιδώνι ἀνεκτότερον ἦσται ἐν τῇ κρίσει ἡ ὑμῖν. 15 καὶ σὺ Καφαρναοῦμι, μή ἔως οὐρανοῦ ὑψωθήσῃ; ἔως ᾧδου καταβιβασθήσῃ. 16 Ο άκούων ὕμων ἐμοὶ ἀκούει, καὶ ὁ ἀθετῶν ὕμας ἐμὲ ἀθέτει· ὁ δὲ ἐμὲ ἀθετῶν ἀθέτει τὸν ἀποστελλόντα με.

Return of the Seventy.

17 Ὑπόστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαμόνια ὑποτάσσεται ὑμῖν ἐν τῷ ὀνόματί σου. 18 εἶπεν δὲ αὐτοῖς· ἐθέσατο τὸν σατανᾶν ὡς ἀστρατήν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἵνα δέσωκα ὑμῖν τὴν ἐξοσίαν τοῦ πατείν ἐπάνω ὀφειν καὶ σκορπίων, καὶ ἐπὶ πάσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο ἐν τῷ πνεύματι τῷ ἀγίῳ καὶ εἶπεν· ἐξομολογοῦμαι σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· καὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. 22 καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς γινόσκει τίς ἢστιν ὁ υἱὸς εἰ μή ὁ πατήρ, καὶ τίς ἢστιν ὁ πατήρ εἰ μὴ ὁ υἱὸς καὶ ὁ εἶνας βούληται ὁ υἱὸς ἀποκαλύψῃ· 23 καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ᾽ ἴδιαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ τοῖς βλέποντες ἡ βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἦθελησαν ἴδειν ὁ υἱὸς βλέπετε, καὶ οὐκ ἴδαν, καὶ ἀκούσαν ἢ ἀκούσατε, καὶ οὐκ ἦκονταν.
Parable of the good Samaritan.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν, λέγων: διδάσκαλε, τή ποιήσας ἥν αἰώνιον κληρονομῆσο; 26 ὁ δὲ ἐβεβαίω τρός αὐτὸν· ἐν τῷ νόμῳ τῷ γέγραπται· πῶς ἀναγινώσκεις; 27 ὁ δὲ ἀποκρίθησεν ἐβεβαίω· ἀγαπήσεις κύριον τὸν θεόν σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ ισχύι σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 ἐβεβαίω δὲ αὐτῷ· ὁ θεός ἀπεκρίθης· τοῦτο ποίει, καὶ ἕσῃ. 29 ὁ δὲ θέλων δικαίωσαι οὐκ ἔπεψεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον; 30 ὑπολαβὼν ὁ Ἰησοῦς ἐβεβαίω· ἀνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλήμ εἰς Ιερειχόν, καὶ λῃσταῖς περιέπεσεν, ὥστε καὶ ἐκδοσάστηκεν αὐτὸν καὶ πληγάς ἐπιθέτες ἁπάλθων, ἀφέντες ἡμιθανῆ. 31 καὶ τὰ συγκυρίαν δὲ ἱερεῖς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἤδει αὐτὸν ἀντιπαρῆλθεν. 32 ὁμοίως δὲ καὶ Δαυείπης γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἤδει αὐτὸν ἀντιπαρῆλθεν 33 Σαμαριτής δὲ τὶς ὁδεύων ἤλθεν κατ᾽ αὐτὸν καὶ ἤδει ἐσπλαγχνίσθη. 34 καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἑλαῖον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήμας ἤγαγεν αὐτὸν εἰς πανδοκίον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὐρίον ἐκβαλὼν ὅπως διήλαβεν τῷ πανδοκεῖ καὶ ἐβεβαίω· ἐπιμελήθητί αὐτοῖς, καὶ δὲ ἐπὶ τὸν ἱερόν τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τῶν ἐμπεσόντων εἰς τοὺς λῃστὰς; 37 δὲ ἐβεβαίω· ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. ἐβεβαίω δὲ αὐτῷ ὁ Ἰησοῦς πορεύοντι καὶ σὺ ποίει ὁμοίως.

Visit to Bethany. Martha and Mary.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοῦ καὶ αὐτὸς εἰσήλθεν εἰς κόμην τινὰ· γυνὴ δὲ τῆς ὀνόματι Μάρθα ὑπέδεξατο
αὐτὸν εἰς τὴν οἰκίαν. 39 καὶ τῆς ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθέσθεσα πρὸς τοὺς πόρας τοῦ κυρίου ἦκονεν τὸν λόγον αὐτοῦ. 40 ἤ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν. ἐπιστάσα δὲ εἶπεν κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπεν διακονεῖν; εἰπὼν οὖν αὐτῇ ἦνα μοι συναντίλαβητα. 41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾶς καὶ θορυβάζῃ περὶ πολλά, 42 ἔνος δὲ ἐστὶν χρεία· Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέγατο, ἦτις οὐκ ἀφαιρεθήσεται αὐτῆς.

CHAPTER XI.

Jesus teaches the Disciples to pray.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχομένων, ὡς ἐπαύσατο, εἶπεν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. 2 εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε, λέγετε· πάτερ, ἀγιασθῆνα τὸ ὄνομά σου· ἐλθάτω ἢ βασιλεία σου. 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ᾽ ἡμέραν. 4 καὶ ἄφες ἡμῖν τὰς ἀμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίωμεν παντὶ ὁφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμοῦ.

5 Καὶ εἶπεν πρὸς αὐτοὺς· τίς εἰς ἡμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἶπεν αὐτῷ· φίλε, χρῆσον μοι τρεῖς ἄρτους, 6 ἐτειθῇ φίλος μου παρεγένετο εἰς ὁδὸν πρὸς με καὶ οὐκ ἔχω ὁ παραθήσω αὐτῷ. 7 καὶ κακείνος ἐσωθεὶ ἀποκριθεὶς εἶπε· μή μοι κόπους πάρεχε· ὤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετέ ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστασίν δοῦναί σοι. 8 λέγω ἡμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστάσιν διὰ τὸ εἶναι φίλον αὐτοῦ,
διὰ γε τὴν ἀναιδίαν αὐτῶν ἐγερθείς ὤδει αὐτῷ ὅσων χρῆσαι. 9 Καὶ γὰρ ὑμῖν λέγω, αὔτετε, καὶ δοθήσεται ὑμῖν ἐχθείτε, καὶ εὐφησετε κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. 10 πᾶς γὰρ ο ἄτων λαμβάνει, καὶ ο ἄτητων εὐρίσκει, καὶ τῶς κρούοντι ἀνοιχθήσεται. 11 τίνα δὲ ἔξ ὑμῶν τῶν πατέρα αἰτήσει ὁ ναὸς ἁρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 12 καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὅφειν αὐτῷ ἐπιδώσει; 13 ἡ καὶ αἰτήσει φῶν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 14 εἰ ὁ δὲ ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ ὄντας πνεῦμα ἄγιον τοῖς αὐτοῦσιν αὐτῶν.

"He casteth out devils by Beelzebub."

14 Καὶ ἐν ἐκβάλλων δαμόνων, καὶ αὐτὸ ἵν κωφῶν ἐγένετο δὲ τοῖς δαμονίων ἐξελθόντος ἐλάλησεν ὁ κωφώς. καὶ ἐθαύμασαν οἱ ὄχλοι. 15 τινὲς δὲ ἔξ αὐτῶν εἶπον ἐν Βεελζεβοῦλ τῷ ἄρχοντι τῶν δαμονίων ἐκβάλλει τὰ δαμόνια. 16 ἔτεροι δὲ πειράζοντες σημεῖον ἔξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. 17 αὐτῶς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς πᾶσα βασιλεία διαμερισθείσα ἐφ' ἑαυτῆς ἐρμηνεύται, καὶ οἶκος ἐπὶ οἶκον πύπτε. 18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτῶν διεμερίσθη, τῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοῦλ ἐκβάλλεις με τὰ δαμόνια. 19 εἰ δὲ ἑγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαμόνια, οἱ νιόλ ὑμῶν ἐν τῖνι ἐκβάλλουσιν; διὰ τὸ τοῦτο αὐτὸ κριταὶ ἔσονται ὑμῶν. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαμόνια, ἄρα ἐφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 Ὅταν ο ἴσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ. 22 ἐπὶ δὲ ἴσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τῇ πανοπλίᾳ αὐτοῦ αἵρει, ἐφ' ἑ ἐπετοίθει, καὶ τὰ σκῦλα
"A Sign from Heaven."

29 Τών δὲ ὀχλων ἐπαθροιζομένων ἦρξατο λέγειν ἡ γενεὰ αὐτῆ γενεὰ ποιημένη ἐστιν, σημεῖον ἥτει, καὶ σημεῖον οὗ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινεύταις σημείον, οὔτως ἐσται καὶ ὁ νῦν τοῦ ἀνθρώπου τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτοὺς. ὅτι ἤλθεν ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος, καὶ ἱδοὺ πλείον Σολομῶνος ὄδε. 32 ἀνδρές Νινεύται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτὴν, ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἱδοὺ πλείον Ἰωνᾶ ὄδε. 33 Όυδεὶς λύχνον ἀψάς εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τῶν μόδιων, ἀλλὰ ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπροσβεβοῦντο τὸ φέγγος βλέπωσιν. 34 οἱ λύχνοι τού σῶματος ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμὸς σου ἀπλοῦς ἦ, καὶ ὅλον τὸ σῶμά σου φωτεινῶν ἐστιν ἐπὰν ὃ ἐπὶ θυρήσ
Denunciation of the Pharisees.

37'Εν δὲ τῷ καλήσαι ἐρωτᾶ αὐτὸν Φαρισαῖος ὡς ἀριστήσῃ παρ' αὐτῷ ἐσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἵδων ἑθαύμασεν ὅτι οὗ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἁρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτὸν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξωθεῖν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἐσωθεῖν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας. 40 ἀφρονε, οὐχ ὁ ποιήσας τὸ ἐξωθεῖν καὶ τὸ ἐσωθεῖν ἐποίησεν; 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἴδου πάντα καθαρὰ ὑμῶν ἐστίν. 42 ἄλλα οὐκ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδονὸν καὶ τὸ πάγανον καὶ πάν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι κακεῖνα μὴ παρείναι. 43 οὐκ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἁγοραῖς. 44 οὐκ εἶπεν· ὅτι ἐστὲ ὡς τὰ μνημεία τὰ ἄδηλα, καὶ οἱ ἀνθρώποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

Denunciation of the Lawyers.

45 Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐκέτι, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψαυόντες τοὺς φορτίοις. 47 οὐκ εἶπαν· ὅτι οἰκοδομεῖτε τὰ μνημεία τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν
CHAPTER XII.

Warnings against Hypocrisy, (4) Fearfulness,
(13) Covetousness, and (22) Distrust.

17Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὅχλου, ὡστε καταπατεῖν ἀλλήλους, ἥραστο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἐαυτοῖς ἀπὸ τῆς ξύμης τῶν Φαρισαίων, ἦτε ἐστὶν υπόκρισις. 2 οὐδὲν δὲ συγκεκαλυμμένον ἔστιν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 3 ἀνθ᾽ ὃν ὡς ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκούσθησεται, καὶ ὃ πρὸς τὸ οὐς ἐκλάθησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Δέγνω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ
σῶμα καὶ μετὰ τάντα μὴ ἔχοντων περισσότερον τι ποιήσαι. ⁵ ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβηθῆτε τῶν μετὰ τοῦ ἀποκτείνα ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γένναν. ναὶ λέγω ὑμῖν, τούτοι φοβηθῆτε. ⁶ οὖχι πέντε στροφθαί πωλοῦνται ἀσταρίων δύο; καὶ εὖ ἐξ αὐτῶν οὐκ ἔστιν εἰπιληψίσμενον ἐνόπιον τοῦ θεοῦ. ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρίθμημα. μὴ φοβεῖσθε· πολλῶν στροφθῶν διαφέρετε. ⁸ λέγω δὲ ὑμῖν, πᾶς δὲ ἐν ὁμολογίᾳ ἐν ἑμοὶ ἐμπροσθεν τῶν ἀνθρώπων, καὶ ὁ οἶδα τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἐμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. ⁹ δὲ ἀγνοεσάμενος με ἐνόπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνόπιον τῶν ἀγγέλων τοῦ θεοῦ. ¹⁰ καὶ πᾶς δὲ ἔρει λόγον εἰς τὸν οἶδα τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἀγιόν πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. ¹¹ ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἁρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἡ τι ἀπολογίσησθε ἡ τῇ ἑιπτε. ¹² τὸ γὰρ ἀγιόν πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὁρᾷ ἀ δει εἰπεῖν.

¹³ Εἰπεν δὲ τῆς ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ᾽ ἐμοῦ τῆς κληρονομίας. ¹⁴ δὲ εἰπεν αὐτῷ· ἀνθρωπε, τίς με κατέστησεν κριτὴν ἡ μεριστὴν ἐφ᾽ ὑμᾶς; ¹⁵ εἰπεν δὲ πρὸς αὐτοὺς· ὅρατε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ἕως αὐτοῦ ἑστιν ἐκ τῶν υπαρχόντων αὐτῶν. ¹⁶ Εἰπεν δὲ ταραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς πλουσίου εὐφόρησθεν ἦ χώρα. ¹⁷ καὶ διελογίζοτο ἐν ἐαυτῷ λέγων· τί ποιήσω, ὅτι ὦν ἔχω τοῦ συνάξας τοὺς καρποὺς μου; ¹⁸ καὶ εἰπεν· τοῦτο ποιήσω· καθελὼ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου, ¹⁹ καὶ ἔρω τῇ ψυχῇ μου· ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη
πολλὰ ἀναπαύον, φάγε, πίε, εὐφραῖνον. 20 εἶπεν δὲ αὐτῷ: ὁ θεὸς ἀφρῶν, παῦτη τῇ νυκτὶ τὴν ψυχήν σου ἀποτελεῖν ἀπὸ σοῦ· ἀ δὲ ἠτοίμασας, τίνι ἦσται; 21 οὔτως ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτῶν διὰ τοῦτο ὡμίν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι τῇ ἐννοίᾳ σα. 23 ἡ ψυχή πλεῖον ἔστως τῆς τροφῆς καὶ τοῦ σῶμα τοῦ ἐννοίαματος. 24 κατανοῆσαι τοὺς κόρακας, ὅτι οὔτε σπείρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστως ταμείων οὔδε ἀποθήκῃ, καὶ ὁ θεὸς τρέφει αὐτοὺς. πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. 25 τίς δὲ εὖ ὑμῶν μεριμνῶν δύναται προσθῆναι ἐπὶ τὴν ἡλικίαν αὐτῶν τῆς; 26 εἰ οὖν οὐδὲ ἐλάχιστον ὁμασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; 27 κατανοῆσαι τὰ κρίνα, πῶς οὔτε ἔθει οὔτε ὑφαινει λέγω δὲ ὡμίν, οὔδε Σωλομῶν ἐν πάσῃ τῇ ὁδῷ καὶ τοῦ περιβαλλόμενο ὡς ἐν τούτῳ. 28 εἰ δὲ ἐν ἀγρῷ τῶν χόρτων ὄντα σήμερον καὶ αὐριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέξῃ, πόσῳ μᾶλλον ὑμᾶς ὁ λίγοτυποι. 29 καὶ ὑμεῖς μὴ ἔχετε τί φάγητε καὶ τί πίετε, καὶ μὴ μετεωρίζεσθε. 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιξητοῦσιν ὡμῶν δὲ ὁ πατὴρ οἴδει ὅτι χρύσετε τούτων. 31 πλὴν ἔχετε τὴν βασιλείαν αὐτῶν, καὶ ταῦτα προστεθήσεται ὡμῖν. 32 Μὴ φοβοῦ, τὸ μικρὸν ποιμνιοῦ, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν ὁμοῖος ὑμῖν τῇ βασιλείᾳ. 33 Πωλῆσατε τὰ ὑπάρχοντα ὡμῶν καὶ ὅστε ἑλεμοσύνην ποιήσατε ἐαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σῆς διαφθείρει. 34 ὅπου γὰρ ἔστων ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἦσται.
Exhortation to watchfulness.

35"Εστωσαν ὑμῶν αἱ ὄσφυες περιεξωσμέναι καὶ οἱ λύχνοι καιόμενοι. 36 καὶ ὑμεῖς ὁμοίοι ἀνθρώποις προσδεχομένοι τὸν κύριον ἐαυτῶν, πότε ἀναλύση ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξασθι αὐτῷ. 37 μακάριοι οἱ δούλοι ἐκείνοι, οὓς ἔλθων ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιμένεται καὶ ἀνακλίνει αὐτούς καὶ πάρελθον διακοινήσει αὐτοῖς. 38 καὶ εἰ ἐν τῇ δεύτερᾳ, κἂν ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ καὶ εὑρῆς οὕτως, μακάριοι εἰσιν. 39 τούτῳ δὲ γινώσκετε, ὅτι εἰ ᾖδει ὁ οἰκοδέσποτης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀρφίκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. 40 καὶ ὑμεῖς γίνεσθε ἐτοιμοὶ, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ νίος τοῦ ἀνθρώπου ἔρχεται.

41 Ἐπεν δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παρα-βολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστίν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ-κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ συτομέτριον; 43 μακάριοι ὁ δούλος ἐκείνος, ὅν ἔλθων ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτὸν. 45 ἐὰν δὲ εἴπῃ ὁ δούλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μον ἔρχεσθαι, καὶ ἀρέσται τύπτειν τοὺς παιδας καὶ τὸς παιδίσκας, ἐσθελεῖν τε καὶ πίνειν καὶ μεθύσκεσθαι. 46 ἤξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἡ ὑπό προσδοκία καὶ ἐν ὁρᾷ ἡ οὐ γινώσκει, καὶ διχοτομήσει αὐτῶν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπιστῶν θῆσει. 47 ἐκείνοις δὲ ὁ δούλος ὁ γνωστὸ τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἡ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς. 48 ὁ δὲ μὴ γνωστὸς, ποιήσας δὲ ἄξια πληγῆν, δαρήσεται ὁλίγας. 49 παντὶ δὲ
Announcement of troubles to come.

49 Πῶρ ἔλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τὸ θέλω εἰ ἡδὴ ἀνήφη. 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἔως ὅτου τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἡ διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑν ὀἴκῳ διαμερισμένου· τρεῖς ἐπὶ δυσίν καὶ δύο ἐπὶ τρισίν 53 διαμερισθῆσονται, πατὴρ ἐπὶ νῦν καὶ νῖος ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ μητέρα, πενθερα ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν.

Blindness to the signs of the times.

54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὐτωσ. 55 καὶ ὅταν νότον πνέουτα, λέγετε ὅτι καύσων ἔσται, καὶ γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; 57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὅς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἀρχοντα, ἐν τῇ ὁδῷ ὅδε ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε καταστήῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἐως καὶ τὸ ἐσχατον λεπτὸν ἀποδῶ.
CHAPTER XIII.

Calamity and Sin.

1 Parthenan de tines en autw to kairw apaggyellontes autw peri toon Galilaion, év to aima Peilatos emixein metá toon thesion autw. 2 Kai apokrideis eïpven autois dokesite òti oi Galilaioi outoi amartwloî pará pántas touz Galilaous egénto, òti taunta peptonthasin; 3 ouxî légoi ymîn, òllê éan mé metanôshte, pántes ómws apollêîsthê. 4 ò òkeinou ou dekaoktw, òph ouv êpesev ou pûrgos ev to Sylawm kai apêkteiwen autous, dokesite òti autôi ofeiletai egénto pará pántas touz anáthrpow touz katoikouvantas en Ierousaîlm; 5 ouxî légoi ymîn, òllê éan mé metanôshte, pántes ósautws apollêîsthê.

Parable of the barren fig tree.

6"Eleugon de tautn tihn paraiboxhn. Sunêx eixén tis pefuteiménn en to ampeleîoun autw, kai ìlthen xhtow karptôn en auth kai oux eîhren. 7 eîpven de prós tou ampeleîourygon odou tria òth aîr ouç erchomai xhtwv karptôn en toû sunê tauth kai oux eîrískevw. Ëkkoswv autwv. 8 oux ev karptôn eîn toû sunê tauth kai oux eîrískevw. Ëkkoswv autwv. 9 ò de apokrideis légei autw kúrie, òfes auth kai touto to òto, éws ouç ouç toû skàwv peri auth kai bâlw kóptwma. 10 kán mèn pouôsh karptôn eîs toû melîoun eî de mîge, Ëkkoswv autwv.

Healing of a woman on the Sabbath.

10"Hn de didaskev en miâ toû sunagwgon en tois sàb- wthv. 11 kai idouv gynê pneuma òchousa âstheneias òth
Parable of the mustard seed and leaven.

18 ‘Ελεγεν οὖν τίνι ὁμοία ἦστιν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοίως αὐτῇ; 19 ὁμοία ἦστιν κόκκῳ σινάπεως, ὅν λαβὼν ἀνθρωπὸς ἔβαλεν εἰς κῆπον εαυτοῦ, καὶ ἦγετο καὶ ἐγένετο εἰς δέντρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. 20 Καὶ πάλιν εἰπεν τίνι ὁμοίως τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἦστιν ξύμη, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλευρόν σάτα τρία, ἐως οὖν ἐξυμωθη ὄλον.

The number of “the saved.”

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἰεροσολύμα. 23 Ἐπεν δὲ τις αὐτῷ κύριε, εἰ ολίγοι οἱ σωζόμενοι; ὃ δὲ εἰπεν πρὸς αὐτοὺς:
CHAP. XIII. ST. LUKE'S GOSPEL. 51

24 ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοὶ, λέγω ὑμῖν, ξητῆσουσιν εἰσελθεῖν καὶ οὐκ ἵσχύσουσιν. 25 ἀφ’ οὗ ἄν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἀρξήσεθε ξίω εστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε ἀνοιξοῦ ἡμῖν, καὶ ἀποκριθείς ἔρει ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. 26 τότε ἀρξήσεθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίσωμεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. 27 καὶ ἔρει· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ’ ἐμοῦ πάντες ἐργάται ἀδικίας. 28 εἰκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἦσουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, καὶ ἀνακληθῶσιν εἰς τῇ βασιλείᾳ τοῦ θεοῦ. 30 καὶ ἰδοὺ εἰσὶν ἐσχατοί οἱ ἐσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ ἐσονται ἐσχατοί.

Herod's enmity. Lament over Jerusalem.

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθαν τίνες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι ὁ Ἰωάννης θέλει σε ἀποκτείναι. 32 καὶ ἐπεί αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἴστε ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελευταίᾳ. 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑχομένῃ πορευθεῖν, ὅτι οὐκ ἐνδέχεσθαι προφήτην ἀπολέσθαι ἐξώ Ἰερουσαλήμ. 34 Ἰερουσαλήμ Ἰερουσαλήμ, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὅπως τὰς πτέρυγας, καὶ οὐκ ἤθελήσατε. 35 ἰδοὺ ἀφίεται ὑμῖν· ὅ ὀδικος ὑμῖν. λέγω ὑμῖν ὅτι οὐ μὴ ἤδητε με ἑως ἥξει οὗτο | 2 eἰπτε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.
CHAPTER XIV.

Healing of a man with the dropsy on the Sabbath.

1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἰκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτὸι ἦσαν παρατηροῦμενοι αὐτὸν. 2 καὶ ἵδον ἀνθρωπός τις ἦν υδρωπίκος ἔμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἐξεστιν τῷ σαββάτῳ θεραπεύεις ἡ οὐ; οἱ δὲ ἠσύγχρων. 4 καὶ ἐπιλαβόμενος ἴσατο αὐτὸν καὶ ἀπέλυσεν. 5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν· τίνος ὑμῶν ὑδρωπίκος ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀναστάσιν αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ ἰσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

Parable to “those which were hidden.”

7 Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων τῶν τὰς πρωτοκλησίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς. 8 ὡσ τὰν κληθῆς ὑπὸ τινὸς εἰς γάμος, μηκτυτερός σου ἢ κεκλημένος ὑπ’ αὐτοῦ, 9 καὶ ἐλθὼν ὁ σε καὶ αὐτὸν καλέσας ἐρεί σοι· δὸς τούτῳ τόπον, καὶ τότε ἀρέξη μετὰ αἰσχύνης τὸν ἐσχατὸν τόπον κατέχειν. 10 ἂλλ’ ὡσ τὰν κληθῆς, πορευθεὶς ἀνάπεσε εἰς τὸν ἐσχατὸν τόπον, ἴνα ὡσ τὰν ἐλθῇ ὁ κεκληκώς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον τὸτε ἔσται σοι δόξα ἐνόπιον πάντων τῶν συνανακειμένων σοι. 11 ὡσ τάς ὑψώσει ἐαυτῶν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἐαυτὸν ὑψωθήσεται.

12 Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτῶν· ὡσ τοῦς
Ἀριστον ἡ δείπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφοὺς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μὴ ποτε καὶ αὐτὸλ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. 13 ἄλλ’ ὅταν ποίησ δοξήν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς, 14 καὶ μακάριος ἔση, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι· ἀνταποδοθήσεται δὲ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

Parable of the great Supper.

15 Ἀκούσας δὲ τις τῶν συνανακειμένων τάντα εἶπεν αὐτῶν μακάριος ὅστις φάγεται ἃρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 ὁ δὲ εἶπεν αὐτῶν ἀνθρωπός τις ἐποίει δείπνον μέγα, καὶ ἐκάλεσεν πολλούς, 17 καὶ ἀπέστειλεν τῶν δούλων αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἡ ἡδονή ἐγείρεται εἰς σοίν. 18 καὶ ἤρξαντο ἀπὸ μίας πάντες παρατείσθαι. ὁ πρῶτος εἶπεν αὐτῶν ἀγρόν ἠγόρασεν, καὶ ἔχω ἀνάγκην ἐξελθὼν ἱδεῖν αὐτὸν· ἔρωτῷ σε, ἔχε με παραπτημένον. 19 καὶ ἔτερος εἶπεν· ξεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαν αὐτόν· ἔρωτῷ σε, ἔχε με παραπτημένον. 20 καὶ ἔτερος εἶπεν· γυναίκα ἕγιμα, καὶ διὰ τοῦτο οὐ δύναμαι ἔλθείν. 21 καὶ παραγενόμενος ὁ δοῦλος ἀπῆγγειλεν τῷ κυρίῳ αὐτοῦ τάντα. τότε ὡργισθεὶς ὁ οἰκοδομήτης εἶπεν τῷ δοῦλῳ αὐτοῦ· ἐξέλθεις ταχέως εἰς τὰς πλατείας καὶ ρύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὅδε. 22 καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὁ ἐπέταξας, καὶ ἔτι τότος ἐστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἐξέλθεις εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος. 24 λέγει γὰρ ὦμιν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γενέσται μου τοῦ δείπνου.
Conditions of Discipleship.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοὶ, καὶ στραφείς εἶπεν πρὸς αὐτούς· 26 εἰ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναίκα καὶ τὰ τέκνα καὶ τοὺς ἅδελφους καὶ τὰς ἅδελφας, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναται εἶναι μου μαθητὴς. 27 ὡστὶς οὖ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὡπίσω μου, οὐ δύναται εἶναι μου μαθητῆς. 28 Τίς γὰρ ἔξ ὑμῶν θέλων πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα μὴ ποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν, 30 λέγοντες ὅτι οὗτος ὁ ἀνθρωπος ἔρξετο οἰκοδομεῖν καὶ οὐκ ἰσχύσει ἐκτελέσαι. 31 Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δύνατός ἐστιν ἐν δέκα χιλιάδων ψυχήν ὑπαντήσαι τῷ μετὰ ἐκκοι χιλιαδῶν ἐρχομένω ἐπὶ αὐτῶν; 32 εἰ δὲ μή γε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἔρωτὰ τὰ πρὸς εἰρήνην. 33 οὗτος οὖν πᾶς εἰς ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητῆς. 34 Καὶ λοις ὁν τὸ ἄλα ἐὰν δὲ καὶ τὸ ἄλα μωρανθῇ, ἐν τίνι ἀρτυθήσεται; 35 οὕτως εἰς γην ὦτε εἰς κοπριαν ἑθετόν ἐστιν εἰς βάλλουσιν αὐτῷ. ὃ ἔχων ὡτα ἀκουειε ἀκονένω.
τωλους προσδέχεται καὶ συνεσθεὶς αὐτοῖς. 3 εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταῦτην λέγων: 4 τὸς ἄνθρω-
πος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἐν ὦ καταλείπει τὰ ἐνενήκοντα ἑνὲ αἐν τῇ ἑρήμῳ καὶ 
πορεύεται ἐπὶ τὸ ἀπόλολος, ἦς εὑρη αὐτὸ; 5 καὶ εὑρὼν 
ἐπιτίθησιν ἐπὶ τοὺς ὠμοὺς αὐτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς 
τὸν ὄικον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων 
αὐτοῖς: συνχάρητε μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ 
ἀπόλολος. 7 λέγω ὑμῖν ὅτι οὕτως χαρά ἐν τῷ οὐρανῷ 
ἔσται ἐπὶ ἐν ἀμαρτωλῷ μετανοοῦντι ἡ ἐπὶ ἐνενήκοντα 
ἑνὲ δικαίους σῶτινες ὦ χρείαν ἔχουσιν μετανοιας. 8 Ἡ 
tὶς γυνὴ δραχμᾶς ἔχουσα δέκα, εἰς ἀπολέσῃ δραχμὴν 
μίαν, οὐχὶ ἄπει λύχνου καὶ σαροὶ τὴν οἰκίαν καὶ ἥπτει 
ἐπιμελῶς ἐς ὄτον εὑρῆ; 9 καὶ εὑρὼν συνκαλεῖ τὰς 
φίλας καὶ γείτονας λέγουσα: συνχάρητε μοι, ὅτι εὗρον 
tὴν δραχμὴν ἥν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν, γίνεται 
χαρὰ ἐνόπτιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἐν ἀμαρτωλῷ 
μετανοοῦντι.

Parable of the prodigal son.

11 Εἶπεν δὲ ἄνθρωπός τις εἶχεν ὄνομα νιώθως. 12 καὶ εἶπεν 
ὁ νεώτερος αὐτῶν τῷ πατρὶ πάτερ, δός μοι τὸ ἐπὶ-
βάλλον μέρος τῆς σοῦ τάξις. καὶ διείλεν αὐτοῖς τὸν βίον. 
13 καὶ μετ' οὖ πολλὰς ἡμέρας συναγαγὼν ἀπαντᾷ ὁ νεώ-
tερος νῖος ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διε-
σκόρπισεν τὴν ὑπόπταν αὐτοῦ ζῴων ἀσώτως. 14 δαπανήσαντος 
δὲ αὐτοῦ πάντα ἐγένετο λιμός όσχυρά κατὰ τὴν χώραν 
ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ πορευθεὶς 
ἐκολλήθη ἐν τοῖς πολιτῶν τῆς χώρας ἐκείνης, καὶ ἐπεμψεν 
aὐτοῦ εἰς τοὺς ἄγρους αὐτοῦ βόσκειν χοίρους. 16 καὶ 
ἐπεθύμει γεμίσαι τὴν κολιάν αὐτοῦ ἀπὸ τῶν κερατίων ἦν 
ἥσθιον οἱ χοίροι, καὶ οὐδεὶς ἐδίδον αὐτῷ. 17 εἰς ἐαυτὸν δὲ
ἐλθέν ἐφη τόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἀρτῶν ἐγὼ δὲ λυμῷ δὲν ἀπόλλυμαι. ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ πάτερ, ἦμαρτον εἰς τὸν ὦρανον καὶ ἐνόπτιον σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι νῖος σου ποιήσων με ὡς ἔνα τῶν μισθών σου. καὶ ἀναστὰς ἰδθεὶν πρὸς τὸν πατέρα αὐτοῦ, ἐτί δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ ὥραμω ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτὸν. εἶπεν δὲ αὐτῷ ὁ νῖος πάτερ, ἦμαρτον εἰς τὸν ὦρανον καὶ ἐνόπτιον σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι νῖος σου. ἐπέπεσεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν, καὶ ὡς δακτύλιον εἰς τὴν χειρὰ αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ φέρετε τὸν μόσχον τῶν σιτευτῶν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, ὡς ὁ αὐτὸς ὁ νῖος μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολλωλὼς καὶ εὐρέθη, καὶ ἠρέατο εὐφρανθήσεται. ἦν δὲ ὁ νῖος αὐτοῦ ὁ πρεσβυτέρος ἐν ἄγρῳ καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἦκουσεν συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἔνα τῶν παιδῶν ἐπυνθάνετο τῇ ἐπὶ ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἤκει, καὶ ἔθυσεν ὁ πατὴρ σοῦ τὸν μόσχον τῶν σιτευτῶν, ὃτι ὑγιαίνοντα αὐτῶν ἀπέλαβεν. ὥργισθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν ὁ δὲ πατὴρ αὐτοῦ ἐξέλθων παρεκάλει αὐτὸν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ ἵδον τοσαῦτα ἐτὶ δουλεών σοι καὶ οὐδὲποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδὲποτε ἐδώκας ἐριφών ἄνα μετὰ τῶν φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ νῖος σοῦ οὗτος ὁ καταφαγὸν σοῦ τὸν βίον μετὰ ποριῶν ἤλθεν, ἔθυσα αὐτῷ τὸν σιτευτὸν μόσχον. ὁ δὲ εἶπεν αὐτῷ τέκνον, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν εὐφρανθήρα ὁ δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, ἀπολλωλὼς καὶ εὐρέθη.
CHAPTER XVI.

Parable of the unjust steward.

17"Ελεγεν δὲ καὶ πρὸς τοὺς μαθητὰς· ἀνθρωπὸς τις ἦν πλούσιος ὃς εἰχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὅσ διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τούτῳ ἀκούω περὶ σοῦ· ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνη ἔτι οἰκονομεῖν. 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τῷ οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἵσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 εἴγονοι τί ποιήσω, ἵνα ὅταν μετασταθὼ ἐκ τῆς οἰκονομίας δέξωνται με εἰς τοὺς οἶκους ἑαυτῶν. 5 καὶ προσκαλεσάμενος ἕνα ἐκαστὸν τῶν χρεοφειλέτων τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· τόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν· ἐκατὸν βάτους ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψων επιτηκόντα. 7 ἔπειτα ἔτέρῳ εἶπεν· σὺ δὲ τόσον ὀφείλεις; ὁ δὲ εἶπεν· ἐκατὸν κόρους σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψων οἶνον ὑγδοκόντα. 8 καὶ ἐπήνευσεν ὁ κύριος τὸν οἶκονόμον τῆς ἀδικίας, ὅτι φρονίμοις ἐποίησεν· ὅτι οἱ νεοὶ τοῦ αἴωνος τοῦτον φρονιμότερον υπὲρ τοὺς νεῖν τοῦ φωτὸς εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσὶν. 9 καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοὶς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλείπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνὰς. 10 ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἔστιν, καὶ ὁ ἐν ἐλαχίστῳ ἀδικοὶ καὶ ἐν πολλῷ ἀδικὸς ἔστιν. 11 εἰ δὲν ἐν τῷ ἀδικῷ μαμωνᾷ πιστὸι οὐκ ἐγένεσθε, τὸ ἀθητικὸν τίς ὑμῖν πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε,
Parable of Dives and Lazarus.

19 Ἀνθρωπος δὲ τις ἦν πλοῦσις, καὶ ἐνεδιόσκετο πορφύραν καὶ βύσσον εὐφραίνομενος καθ’ ἡμέραν λαμπρῶς. 20 πτωχὸς δὲ τις ὄνοματι Δάξαρος ἐβέβηλητο πρὸς τὸν πυλώνα αὐτοῦ εἰλκωμένος 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κίνες ἔρχομενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τῶν πτωχῶν καὶ ἀπενεκθῆναι αὐτοῖς ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραὰμ· ἀπέθανεν δὲ καὶ ὁ πλοῦσιος καὶ ἔτάφη. 23 καὶ ἐν τῷ ἁδίτε ἑτέρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Δάξαρον ἐν τοῖς κόλποις αὐτοῦ. 24 καὶ αὐτὸς φανήσας εἰπεν· πάτερ Ἀβραὰμ, ἐλέησόν με καὶ πέμψον Δάξαρον ὑπὸ βάλῃ τὸ άκρον τοῦ δακτύλου αὐτοῦ ὑστός καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὄνυμοι ἐν τῇ φλογὶ ταύτη. 25 εἰπεν δὲ Ἀβραὰμ· τέκνον, μνήσθητι
δὴ ἀπέλαβες τὰ ἁγαθὰ σου ἐν τῇ Ἑω:Object added σου, καὶ Δάσσαρος ὁμοίως τὰ κακὰ. νῦν δὲ ἡδὲ παρακαλεῖται, σὺ δὲ ὀδυνάσαι. ἂν πάσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔθεθεν πρὸς ὑμᾶς μὴ ὄνωνται, μηδὲ οἱ ἔκειθεν πρὸς ἡμᾶς διαπερῶσιν. ἂν εἶπεν δὲ ἔρωτῶ ὦν σε, πάτερ, ἵνα πέμψης αὐτῶν εἰς τὸν οἶκον τοῦ πατρὸς μου. ἂν αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθουσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. ὅ γαρ πέντε ἄδελφούς. ὅπως δια- 
μαρτύρηται αὐτοῖς, άνακούσατος αὐτῶν. ὅ δὲ εἶπεν οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐὰν τίς ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, εὐθυμοῖσωσιν. ἂν εἶπεν δὲ αὐτῷ: εἰ Μωύσεως καὶ τῶν προφητῶν οὐκ ἀκούονται, οὐδὲ ἐὰν τις ἐκ νεκρῶν ἀναστῇ πεισθῇσονται.

CHAPTER XVII.

On Offences; Forgiveness; Profitable service.

1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ: ἀνένδεκτῶν ἐστίν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δι’ οὐ ἔρχεται.

2 λυσιτελεί αὐτῷ εἶ λίθος μυλικὸς περίκειται περί τῶν τράχηλον αὐτοῦ καὶ ἔρρυπται εἰς τὴν θάλασσαν, ἢ ἤν σκανδάλιση τῶν μικρῶν τοῦτων ἐνα. 3 προσέχετε ἐαυτοῖς.

4 εἰ μικρὕ τῆς ἡμέρας ἀμαρτήσατε εἰς σὲ καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σε λέγων μετανοῶ, ἀφίσσεις αὐτῷ.

5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ: πρόσθες ἡμῖν πίστιν. 6 εἰπεν δὲ ὁ κύριος: εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἵνα τῇ συκαμίῳ ταύτῃ ἐκριζώθητι καὶ φυτεύθητι εἰς τὴν θάλασσαν, καὶ ὑπέκουσεν ἵνα ἐκφύεται. 7 Τίς
Healing of ten lepers.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρξετο διὰ μέσου Σαμαρίας καὶ Γαλιλαίας. 12 καὶ εἰσερχόμενος αὐτοῦ εἰς τινα κόμην ὑπήντησαν αὐτῷ δέκα λεπροὶ άνδρες, οί ἐστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἤραν φωνὴν λέγοντες· Ἦσοι ἐπιστάτα, ἐλέησον ἡμᾶς. 14 καὶ ἦλθον εἰπεν αὐτοῖς· πορευθέντες ἐπιδεξάτε ἐαυτούς τοῖς ἱερεύσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. 15 εἰς δὲ ἐξ αὐτῶν, ἦλθον ὑπὲρ τοῦ θεοῦ, 16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἤν Σαμαρίτης. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦχι οἱ δέκα ἐκαθαρίσθησαν; οἱ ἐννέα ποῦ; 18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενής οὗτος; 19 καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σοῦ σέσωκέν σε.

The Advent of the Kingdom.

20 Ἐπερωτήθησε δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, 21 οὐδὲ ἐροῦσιν· ἰδοὺ ὤδε ἡ ἐκεί· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.
22 Ἐπεν δὲ πρὸς τοὺς μαθητὰς· ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ νῦν τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὀψεσθε. 23 καὶ ἔρωσιν ἦμιν· ἵδον ἐκεῖ, ἵδον ὁδε· μὴ ἀπελθήτε μηδὲ διώξητε. 24 ὁσπέρ γὰρ ἡ ἁστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τῶν οὐρανῶν εἰς τὴν υπὸ οὐρανοῦ λάμπει, οὕτως ἔσται ὁ νῦς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ νῦν τοῦ ἀνθρώπου. 27 ἔθεσιν, ἔπινον, ἐγάμον, ἐγαμίζοντο, ἄχρι ἡ ἡμέρα εἰσῆλθεν Νῶε εἰς τὴν κιβωτον, καὶ ἠλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἀπαντας. 28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Δώττης, ἔθεσιν, ἔπινον, ἡγόραξαν, ἐπώλουν, ἐφύτευσαν, ὁκοδόμησαν. 29 ἢ δὲ ἡμέρᾳ ἐξῆλθεν Δῶττ ἀπὸ Σοδόμων, ἐβρέξεν τὸρ καὶ θείον ἀπ’ οὐρανοῦ καὶ ἀπώλεσεν ἀπαντας. 30 κατὰ τὰ αὐτὰ ἔσται ἡ ἡμέρα ὁ νῦς τοῦ ἀνθρώπου ἀποκαλύπτεται. 31 ἐν ἑκείνῃ τῇ ἡμέρᾳ ὁς ἔσται ἐπὶ τοῦ ὀφαμάς καὶ τὰ σκέυη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω δραί αὐτὰ, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἑπιστρέψω ἐφ’ ὅπου ὁπίσω. 32 μὴ μονεύετε τῆς γυναικὸς Δώττ. 33 ὅδ’ ἐὰν ἤρθη ἡ γυνὴ αὐτοῦ περιποίησασθαι, ἀπολέσει αὐτήν, καὶ ὅδ’ ἐὰν ἀπολέσει, ἡγογονήσει αὐτήν. 34 λέγω ὑμῖν, ταῦτα τῇ νυκτί ἐσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἰς παραλημφθήσεται καὶ ὁ ἐτέρος ἀφεθήσεται. 35 ἐσονται δύο ἀλλιότους ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται, ἢ δὲ ἐτέρα ἀφεθήσεται. 36 καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ ἐπί τοὺς αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.
CHAPTER XVIII.

Parable of the importunate widow.

17'Ελεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν, 2 λέγων' κριτῆς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβοῦμεν καὶ ἀνθρωπὸν μὴ ἐντρεπόμενος. 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνη, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4 καὶ οὐκ ἦθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεόν οὐ φοβοῦμαι οὐδὲ ἀνθρώπον ἐντρέπομαι, 5 διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν ταῦτῃ, ἐκδίκησον αὐτήν, ἵνα μὴ εἰς τέλος ἐχομενὴ υπωπταζῇ με. 6 εἶπεν δὲ ὁ κύριος· ἀκοῦσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτῶν τῶν βοῶντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ύμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ νῖός τοῦ ἀνθρώπου ἐλθὼν ἀρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Parable of the pharisee and the publican.

9 εἶπεν δὲ καὶ πρὸς τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι καὶ ἕξουσινωντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην. 10 ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύχεσθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἐτερὸς τελώνης. 11 ὁ Φαρισαῖος σταθεὶς ταύτα προσηύχετο· ὁ θεὸς, εὐχαριστῶ σοι ὅτι οὐκ εἰμι ὡσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρταγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὕτος ὁ τελώνης; 12 μηστεύω δές τοῦ σαββάτου, ἀποδεκατεύω πάντα ὡσα κτῶμαι. 13 ὁ δὲ τελώνης μακρόθεν ἔστως οὐκ ἦθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανὸν, ἀλλ' ἐτυπτεν τὸ
Christ blesses little children.

15 ὁ δὲ αὐτῷ καὶ τὰ βρέφη ἰδοὺ αὐτῶν ἀπητη
tαι. ἵδοντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων: ἀφετε τὰ παιδία ἔρχεσθαι πρὸς με καὶ μὴ κωλύετε αὐτά τῶν γὰρ τοιούτων ἔστιν ἡ βασιλεία τοῦ θεοῦ. ἰδοὺ λέγω ὑμῖν, ὅ όν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν.

The rich ruler.

18 Ὁ δὲ ἐπηρώτησεν τις αὐτὸν ἄρχων λέγων: διδάσκαλε ἁγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς: τί με λέγεις ἁγαθόν; οὐδείς ἁγαθὸς εἰ μὴ εἰς θεοῦ. τὰς ἐντολὰς οἴδας, μὴ μοιχεύσῃς, μὴ φονεύῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. ὁ δὲ εἶπεν: ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. ὁ Ἰησοῦς εἶπεν αὐτῷ: ἔτι ἐν σοι λείπει πάντα ὅσα ἔχεις πωλήσου καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρόν ἐν σουρανοῖς, καὶ δεῦρο ἀκολούθει μοι. ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη ἡ γὰρ πλούσιος σφόδρα. ἤδων δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν: πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορέυονται. εὐκοπώστερον γὰρ ἔστων κάμηλον διὰ τρῆματος βελόνης εἰσελθεῖν ἡ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. εἶπαν δὲ οἱ ἀκούσατε: καὶ τίς δύναται σωθῆναι; ὁ δὲ εἶπεν:
Third announcement of the Passion.

31 Ἡπαραλαβὼν δὲ τοὺς δόδεκα εἶπεν πρὸς αὐτοὺς ἵδιον ἀναβαῖνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ νῦν τοῦ ἀνθρώπου. 32 παραδόθησεται γὰρ τοῖς ἔθνεσι καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπυτυθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτὸι ὀνεῖδον τούτων συνήκαν, καὶ ἦν τῷ ρῆμα τούτῳ κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγώνωσκόν τὰ λεγόμενα.

Healing of a blind man at Jericho.

35 Ἡγένετο δὲ ἐν τῷ ἐγγύζειν αὐτὸν εἰς Ἰερειχῶ τυφλός τις ἐκάθητο παρὰ τὴν ὀδὸν ἑπαίτων. 36 ἀκούσας δὲ ὧχλον διαποτευμένον ἐπινυθάνετο τί ἐι ὑπότο. 37 ἀπῆγγελθαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος ταρέρχεται. 38 καὶ ἐβόησεν λέγων Ἰησοῦ πρὸς Δανείδο, ἐλέησον με. 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ αὐτὸς δὲ πολλῷ μάλλον ἕκραζεν πρὸς Δανείδο, ἐλέησον με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτὸν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν. 41 τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν κύριε ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ ἀνάβλεψον ἥ πίστις σοι σέσωκεν σε. 43 καὶ παρα-χρῆμα ἀνέβλεψεν, καὶ ἤκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ τὰς ὁ λαὸς ἵδιον ἔδωκεν αἰώνιν τῷ θεῷ.
CHAPTER XIX.

Story of Zaccheus.

1 Kai eiselenoun dihrheto tnh Iereichw.  2 kai idoun anhri onomati kaloumenos Zakchaio, kai autous hyn arxitelewnhs, kai h plousios  3 kai eiziete idein ton 'Ihsoyn tis estin, kai ouk hdoynato apo tou ochlon, oti ti 'hlikia mikros hyn.  4 kai prodrimou eis to emprosthean anebh epi sycmoporean, evna idh auton, oti ekeinei hmellian diercheisthai.  5 kai ois hileun epi ton topou, anabaleias o 'Ihsoys eipen prois auton.  Zakchaie, steusas katabhthi, symereon gar en to oikf sou de me meiain.  6 kai steusas katebhan, kai upodezato auton chairon.  7 kai idontes pantes dieygongyoun, legontes oti para amartwlo anhri eisylthein katalusai.  8 stathes de Zakchaio eipen prois ton kyrion idoun tis hmyseia mou ton uparchonton, kuri, tois ptixois didwmi, kai e tinous ti esukofantasa, apodidwmi tetrapلوun.  9 eipen de prois auton o 'Ihsoys oti symereon swtnia to oikf touto egvento, kathotei kai autous wios 'Abram.  10 hileun gar o wios to authropon xhthasai kai sowai to apolowlou.

Parable of the ten pounds.

11 'Akovontow de autow tauta prostheis eipen parabolh, dia to enghs einai Ierousalhm auton kai dokein autous oti paraxhrhma mellexi h basileia tov theou anaphaineisthai.  12 eipen oin anhrotopos tis euqenhs eporeutha eis xwran makran, labevn eautov basileian kai upostrophei.  13 kalamias de deka douloyn eautov edwkev autous deka mnas, kai eipen prois autous: pragmatousasthe ev o
όρχομαι. 14 Οἱ δὲ πολίται αὐτοῦ ἐμὴν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὑπὸ σοῦ αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῖσαν ἐφ' ἡμᾶς. 15 καὶ ἐγένετο ἐν τῷ ἐπανελθείν αὐτοῦ λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνὴν αὐτῷ τοὺς δούλους τοῦτος οἵς δεδόκει τὸ ἀργύριον, ἵνα γνοῖ τις τι διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ πρῶτος λέγων κύριε, ἢ μνὰ σου δέκα προσηγγάσατο μνᾶς. 17 καὶ εἶπεν αὐτῷ· εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένοι, ἵσθι ἐξουσιάν ἔχων ἐπάνω δέκα πόλεων. 18 καὶ ἠλθεν ὁ δεῦτερος λέγων· ἢ μνὰ σου, κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν δὲ καὶ τοῦτῳ καὶ σὺ ἐπάνω γίνου πέντε πόλεων. 20 καὶ ὁ ἐτερος ἠλθεν λέγων· κύριε, ἱδον ἢ μνὰ σου, ἧν εἶχον ἀποκεμενὴν ἐν σωδαρίῳ. 21 ἐφοβοῦμην γὰρ σε, ὅτι ἀνθρωπὸς αὐστηρὸς εἶ, αἴρεις δὲ οὐκ ἔθηκας, καὶ θερίζεις δὲ οὐκ ἔσπειρας. 22 λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, ποιηρέ δοῦλε. ἦδεις ὅτι ἐγὼ ἀνθρωπὸς αὐστηρός εἰμι, αἴρων δὲ οὐκ ἔθηκα, καὶ θερίζων δὲ οὐκ ἔσπειρα; 23 καὶ διατί οὐκ ἐδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. 24 καὶ τοῖς παρεστῶσιν εἶπεν· ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ ταῖς δέκα μνᾶς ἔχοντι. 25 καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς. 26 λέγω τι μνῖν ὅτι παντὶ τῷ ἂν ἔχοντι δοθήσεται, ἀπ' δὲ τοῦ μη ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. 27 πλὴν τοὺς ἔχθρους μου τούτοις τοὺς μηθελήσατας με βασιλεύσαι ἐπ' αὐτοὺς ἀγάγετε ὁδε καὶ κατασφάξατε αὐτοὺς ἐμπροσθεν μου.

Triumphal entry into Jerusalem.

28 Καὶ εἰπὼν τάντα ἐπορεύετο ἐμπροσθεν, ἀναβαίνων εἰς Ἰεροσολύμα. 29 καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθαγη καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἑλαίων, ἀπέστειλεν δύο τῶν μαθητῶν 30 εἰπών· ὑπάγετε εἰς τὴν κατέ-
Jesus weeps over Jerusalem.

41 Καὶ ὁ ήγγισε, ἵδιων τὴν πόλιν ἔκλαυσεν ἐπ' αὐτὴν, λέγων 42 ὅτι εἰ ἐγνώς καὶ ίνα καίγη ἐν τῇ ἡμέρᾳ σου ταῦτῃ τὰ πρὸς εἰρήνην σου· τούτῳ δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἦξουσιν ἡμέραι ἐπὶ σέ, καὶ παρεμβαλοῦσιν οἱ ἐχθροὶ σου χαρακὰ σοι καὶ περικυκλώσουσιν σε καὶ συνέζουσίν σε πάντοθεν. 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοι, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοι, ἀνθ' ὃν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἣρατο ἐκβάλλειν τοὺς πολοῦντας, 46 λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ
CHAPTER XX.

His authority questioned.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ ἐναγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ εἶπαν λέγοντες πρὸς αὐτὸν εἶπόν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς ἡ τίς ἐστὶν ο ὅρος σοι τῇ ἐξουσίᾳ ταῦτην; 3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς ἐρωτήσας ὡμᾶς καγὼ λόγον, καὶ ἐπάτατε μοι 4 τὸ βάπτισμα τὸ Ἰωάννου ἔξορανον ἢ ἔξοραντον; 5 οἱ δὲ συνελογίσατο πρὸς ἔσωτος λέγοντες ὅτι ἐὰν εἴπωμεν ἔξορανοι, ἐρεῖ διατέου οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν έξορανοῦν, ὁ λαὸς ἀπασ καταλιθάσει ἡμᾶς πεπεισμένος γάρ ἐστὶν Ἰωάννην προφήτην εἶναι. 7 καὶ ἀπεκρίθησαν μὴ εἰδέναι τόθεν. 8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς οὐδὲ ἐγὼ λέγω ὡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Parable of the wicked husbandmen.

9 Ἡρέτο δὲ πρὸς τὸν λαὸν λέγει τὴν παραβολὴν ταῦτην. ἀνθρώπος ἐφύτευσεν ἀμπέλονα καὶ ἐξέδετο αὐτῶν γεωργοῖς, καὶ ἀπεδήμησεν χρόνος ἓκανον. 10 καὶ κυρίος ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ
καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενὸν. 11 καὶ προσέθετο ἐτέρον πέμψας δοῦλον· οἱ δὲ κακείνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενὸν. 12 καὶ προσέθετο τρίτον πέμψας· οἱ δὲ καὶ τοῦτον προματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν νιὸν μον τὸν ἀγαπητὸν ἵσως τοῦτον ἐντραπήσωται. 14 ἱδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὕτως ἔστων ὁ κληρωνόμος· ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 καὶ ἐκβάλοντες αὐτὸν ἐξὸς τοῦ ἀμπελῶνος ἀπέκτειναν· τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἅμπελώνα ἄλλοις· ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. 17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἔστιν τὸ γεγραμμένον τοῦτο· λίθον ὅν ἄπεδοκίμασαν οἱ οἴκοδομοῦντες, οὕτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 πᾶς δὲ πεσὼν ἐπὶ ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ’ ὅν δ’ ἂν πέσῃ, λυκήσει αὐτῶν. 19 καὶ ἐξήντισαν οἱ γραμματεῖς καὶ οἱ ἄρχειρεις ἐπιβαλεῖν ἐπὶ αὐτὸν τὰς χείρας ἐν αὐτῇ τῇ ὅρᾳ, καὶ ἐφοβήθησαν τὸν λαὸν· ἐγνώσαν γὰρ ὅτι πρὸς αὐτοὺς ἐπεν τὴν παραβολὴν ταύτην.

The question of tribute money.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐνκαθέτους ὑποκρινομένους ἐαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωμεν αὐτὸν λόγον, ὡστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οίδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκαις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ’ ἐπ’ ἀληθείᾳ τὴν ὀδὸν τοῦ θεοῦ διδάσκαις. 22 ἐξεστὶν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὐ; 23 κατανοῆσας δὲ αὐτὸν τὴν πανουργίαν εἶπεν πρὸς
Reply to the Sadducees concerning the Resurrection.

27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντι-
λέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν 28 λέ-
γοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐὰν τινος
ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνὸς ἦν,
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναίκα καὶ ἐξαναστήσῃ
σπέρμα τῷ ἀδελφῷ αὐτοῦ. 29 ἔπτα ὅν τιν ἀδελφοὶ ἦσαν.
καὶ ὁ πρῶτος λαβὼν γυναίκα ἀπέθανεν ἀτεκνὸς 30 καὶ ὁ
dεύτερος 31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡς αὐτῶς ἢ δὲ καὶ
οἱ ἔπτα ὅν κατέλησαν τέκνα καὶ ἀπέθανον. 32 ὕστερον καὶ
ἡ γυνὴ ἀπέθανεν. 33 ἡ γυνή ὅν ἐν τῇ ἀναστάσει τίνος
αὐτῶν γίνεται γυνή; οἱ γὰρ ἔπτα ἑσχόν αὐτὴν γυναίκα.
34 καὶ ἔπταν αὐτοῖς ὁ Ἰσαῦς· οἱ νύμ τοῦ αἰῶνος τοῦτον
γαμοῦσιν καὶ γαμίσκονται, 35 οἱ δὲ καταξιωθέντες τοῦ
αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν
οὕτε γαμοῦσιν οὕτε γαμίζονται: 36 οὕτε γὰρ ἄποθανεῖν
ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσίν, καὶ νῦν εἰσὶν
θεοῦ τῆς ἀναστάσεως νῦν ὄντες. 37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ
Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τῶν θεῶν
Ἀβραὰμ καὶ θεοῦ Ἰσαὰκ καὶ θεοῦ Ιακώβ· 38 θεὸς δὲ οὐκ
ἐστιν νεκρῶν ἀλλὰ ζωντών· πάντες γὰρ αὐτῶν ζῶσιν.
39 ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν· διδάσκαλε,
καλῶς εἶπας. 40 οὕκετι γὰρ ἑτολμῶν ἐπερωτάν αὐτῶν
οὐδέν.
"Christ and David."

41 Eἰπεν δὲ πρὸς αὐτοὺς: τῶς λέγουσιν τὸν Χριστὸν εἶναι Δανεὶδ νιὸν; 42 αὐτὸς γὰρ Δανεὶδ λέγει ἐν βιβλίῳ ψαλμῶν ἐπεν τὸ κύριος τῷ κυρίῳ μου κἀκεῖνον ἐκ δεξιῶν μου 43 ἐξο ἁν θῶ τοὺς ἔχθρους σου ὑποπόδιου τῶν ποδῶν σου; 44 Δανεὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ νιὸς ἐστιν;

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς: 46 προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτουκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλησίας ἐν τοῖς δεῖπνοις, 47 δὲ κατεσθίοντι τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται, οὕτω λήμψονται περισσότερον κρίμα.

CHAPTER XXI.

The Widow's Mite.

1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους. 2 εἶδεν δὲ τινὰ χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, 3 καὶ εἶπεν ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλείον πάντων ἐβαλεν· 4 ἀπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἐβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ υπερήματος αὐτῆς ἀπαντα τὸν βίον ὅν εἶχεν ἐβαλεν.

Prophecy of the destruction of Jerusalem and Christ's coming.

5 Καὶ τινῶν λέγοντων περὶ τοῦ ιεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθέμασιν κεκόσμηται, εἶπεν· 6 ταῦτα ἑ σεβάστε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ,
δος ου καταλυθησεται. 7 ἐπηρωτησαν δε αὐτῶν λέγοντες· διδάσκαλε, πότε οὖν ταύτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταύτα γίνεσθαι; 8 ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἔλευσονται ἐπὶ τῷ ὁνόματί μου, λέγοντες· ἐγὼ εἰμί, καὶ ὁ καίρος ἡγιασκεῖ· μὴ πορευθῆτε ὁπίσω αὐτῶν. 9 ὅταν δὲ ἀκούσῃτε πολέμους καὶ ἀκαταστάσεις, μὴ πτοιήθητε· δει γὰρ ταύτα γενέσθαι πρῶτον, ἀλλ' οὐκ εἰθεῖσος τὸ τελος. 10 τότε ἔλεγεν αὐτοῖς· ἐγερθῆται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, 11 σεισμοὶ τε μεγάλοι καὶ κατὰ τῶν ἐλμῶν λιμοὶ καὶ λυμοὶ ἐσονται, φόβητρα τε καὶ σημεία ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 Πρὸ δὲ τοῦτον πάντων ἐπιβαλοῦσιν ἐφ' ὕμας τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδίδοντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ βασιλείας καὶ ἡγεμόνας ἐνεκεν τοῦ ὁνόματός μου. 13 ἀποβῆσεται ὁμίαν εἰς μαρτύριον. 14 θέτες οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετέαν ἀπολογηθῆναι· 15 ἐγὼ γὰρ ὅσως ὑμῖν στόμα καὶ σοφίαν, ἢ ὅσον δυνήσονται ἀντιστήναι ἦ ἀντεπείν ἀπαντεῖς οἱ ἀντικείμενοι ὑμῖ. 16 παραδόθησετε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θεατῶ· σουσιν ἐξ ὑμῶν, 17 καὶ ἔσεσθε μισοῦμενοι ὑπὸ πάντων διὰ τὸ ὁνόμα μου. 18 καὶ θρίξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀποληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτίσασθε τὰς ψυχὰς ὑμῶν. 20 ὅταν δὲ ἰδοὺ τοις κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνώτε ὅτι ἡγιασκεῖ ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ Ιουδαίᾳ φευγότωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῶν ἐκχωρεῖτοσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσ- ερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως αὐταί εἰσιν τοῦ πλησθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὄργη τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται στόματι μαχαίρις καὶ
αἰχμαλωσθήσονται εἰς τὰ ἑδυν πάντα, καὶ Ἰερουσαλήμ ἐσται πατομένη ὑπὸ ἑδυν, ἀχρι ὦ πληρωθῶσιν καιροὶ ἑδυν. 25 Καὶ ἔσονται σημεία ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροι, καὶ ἐπὶ τῆς γῆς συνοχὴ ἑδυνῶν ἐν ἀπορία ἢχους θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχόμενων τῇ οικουμένῃ αἰ γὰρ δυνάμεις τῶν ὦρανῶν σαλευθήσονται. 27 καὶ τότε ὄψονται τὸν νῦν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ τοῦτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὦμῶν, διὸτι ἐγγίζει ἡ ἀπολύτρωσις ὦμῶν. 29 Καὶ ἔπεν παραβολὴν αὐτοῖς. ἦδετε τὴν συκήν καὶ πάντα τὰ δένδρα. 30 ὅταν προβάλασιν ὅση, βλέποντες ἀφ’ ἑαυτῶν γινώσκετε ὅτι ὅση ἐγγύς τὸ θέρος ἐστὶν. 31 οὕτως καὶ ὑμεῖς, ὅταν ἠδοτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 32 ἂμην λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ ἀυτὴ ἐως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. 34 Προσέχετε δὲ ἑαυτοῖς μῆτοτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κρατιᾷ καὶ μέθη καὶ μερίμναις βιωτικαίς, καὶ ἐπιστῇ ἐφ’ ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκεῖνη 35 ὡς παγίς ἐπεισελέυσται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνείτε δὲ ἐν πάντι καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἐμπροσθεν τοῦ νῦν τοῦ ἀνθρώπου.

37 Ὑπὲ ὅτι ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ἦλιζετο εἰς τὸ ὄρος τὸ καλοῦμενον ἔλαιον. 38 καὶ πᾶς ὁ λαὸς ὀρθρίζειν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἄκουεν αὐτοῦ.
CHAPTER XXII.

Treachery of Judas.

1 Ἡγγικεν δὲ ἡ ἐορτὴ τῶν ἄξιμων ἡ λεγομένη πάσχα, καὶ ἐξῆτον οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτὸν· ἐφοβοῦντο γὰρ τὸν λαὸν.

3 Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰουδαίαν τὸν καλούμενον Ἰσκαριώτην, οὗτα ἐκ τοῦ ἄριθμοῦ τῶν δώδεκα, καὶ ἀπελθόν ποιεῖται τοῖς ἀρχιερεῖσι καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῷ αὐτὸν. καὶ ἔχαρησαν, καὶ συνέδετο αὐτῷ ἀργυρίων δοῦναι· καὶ ἐξητευκαίριαν τοῦ παραδώναν αὐτὸν ἄπερ ὅχλον αὐτοῖς.

Preparation for the Passover.

7 Ἡλθεν δὲ ἡ ἡμέρα τῶν ἄξιμων, εὖ ἐδει θύεσθαι τὸ πάσχα, καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπὼν πορευέτες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. οἱ δὲ ἔπιαν αὐτῷ ποῦ θέλεις ἐτοιμάσωμεν; ὁ δὲ ἐφει σει αὐτοῖς ἰδοὺ ἔστηθον ὑμῶν εἰς τὴν πόλιν συναϊσθεῖς ἡμῖν ἀνθρωπός κεραμίων ὧδας βαστάζων αἰκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἴνα εἰσπορεύεσθαι, καὶ ἔρειτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι διδάσκαλος ποῦ ἔστιν τὸ κατάλυμα οὗπο τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; κακεῖνος ὑμῖν δεῖξει ἀνάγαιον μέγα ἐστρωμένον ἐκεῖ ἐτοιμάσατε. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ ἴστομασαν τὸ πάσχα.

The Last Supper.

14 Καὶ ὅτε ἐγένετο ἡ ὠρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ ἔπειρ πρὸς αὐτούς· ἐπιθυμεῖ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν.
16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἔως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν· λάβετε τὸῦτο καὶ διαμερίσατε εἰς ἑαυτούς. 18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἔως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον εὐχαριστήσας ἐκλασεν καὶ ἐδώκεν αὐτοῖς λέγων· τοῦτο ἐστιν τὸ σῶμα μου τὸ ὑπὲρ ὑμῶν διδόμενον τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὑσαύτου μετὰ τὸ δείπνησαι, λέγων· τοῦτο τὸ ποτήριον ἡ καρδία διαθήκη ἐν τῷ αἷμα μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. 21 Πλὴν ἰδοὺ ἡ χεῖρ τοῦ παραδίδοτος με μετ’ ἐμοῦ ἐπὶ τῆς τραπεζῆς. 22 ὅτι ὁ υἱὸς μεν τοῦ ἀνθρώπου κατὰ τὸ ὑρίσμενον πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται. 23 καὶ αὐτοὶ ἤρεμαν συνήχειαν πρὸς ἑαυτούς τὸ τίς ἡρά ἐις ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μεῖζων. 25 ὁ δὲ ἐτέκνον αὐτοῖς· οἱ βασιλεῖς τῶν εὐθύνων κυριεύοντις αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐργέται καλοῦνται. 26 ὡμεῖς δὲ οὐχ ὑπότως, ἀλλ’ ὁ μεῖζων ἐν ὑμῖν γινεθήσομαι ἡ νεότερος, καὶ ὁ ἤγουμενὸς ἡ ὁ διακονόν. 27 τίς γὰρ μεῖζων, ὁ ἀνακείμενος ἢ ὁ διακονόν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμί ὅσο ὁ διακονόν. 28 ὡμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 29 κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, 30 ἵνα ἐσθητε καὶ πίνητε ἐπὶ τῆς τραπεζῆς μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 31 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ συνάσαι ὡς τὸν σίτον. 32 ἐγὼ δὲ ἐδέχθην περὶ σοῦ ἵνα μὴ ἐκλίψῃ ἡ πίστις σου, καὶ σὺ ποτὲ ἐπιστρέψας στήρισον τοὺς ἀδελφοὺς σου.

33 ὁ δὲ ἐτέκνον αὐτῷ κύριε,
μετὰ σοῦ ἐτοιμὸς εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν λέγω σοι, Πέτρε, οὐ φωνῆσει σήμερον ἀλέκτωρ ἕως τρις ἀπαρνήσῃ μὴ εἰδέναι με. 35 Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πῆρας καὶ υποδημάτων, μὴ τινος ὑπερήσατε; οἱ δὲ εἶπαν οὐθενός. 36 ὁ δὲ εἶπεν αὐτοῖς· ἀλλὰ ὑνὶ ὁ ἔχων βαλλαντίου ἀράτω, ὁμοίως καὶ πῆραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἰμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. 37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τῷ καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. 38 οἱ δὲ εἶπαν· κῦριε, ἵδον μάχαιρα ὅθε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἰκανὸν ἔστιν.

The Agony in the Garden.

39 Καὶ ἔξελθων ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἑλαιῶν· ἐκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ. 40 γενόμενος δὲ ἐπὶ τὸν τόπον εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσέλθειν εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεστάθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο 42 λέγων· πάτερ, εἰ βούλεις παρενέγκαι τούτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημα μου ἀλλὰ τὸ σὸν γινέσθω. 43 ὁφῆ δὲ αὐτῷ ἀγγέλος ἀπ' οὐρανοῦ ἐνσχύων αὐτὸν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ ἰδρὺς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντος ἐπὶ τὴν γῆν. 45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμώμενον αὐτοὺς ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
The Betrayal and Capture.

47"Ετι αὐτῶν λαλοῦντος, ἴδοι ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτῶν, καὶ ἤγγισεν τῷ Ἰησοῦ φιλῆσαι αὐτόν. 48 Ἰησοῦς δὲ εἶπεν αὐτῷ: Ἰούδα, φιλήματι τὸν ὑιόν τοῦ ἁγίου παραδίδως; 49 ἵδοντες δὲ ὁ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; 50 καὶ ἐπάταξεν εἰς τις εἷς αὐτῶν τοῦ ἁρχιερέως τὸν δούλον καὶ ἀφείλεν τῷ ὑστο αὐτοῦ τῷ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἐὰτε ἐως τοῦτον. καὶ ἀπέμενος τῷ ὕστοι ἴσαστο αὐτόν. 52 εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους πρὸς αὐτὸν ἁρχιερείς καὶ στρατηγοὺς τὸν ἱερόν καὶ πρεσβυτέρους· ἦς ἐπὶ λῃστὴν ἐξεληφθήσατε μετὰ μαχαίρων καὶ ἔσωσμεν. 53 καὶ ἠμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἔστειλετε τὰς χεῖρας ἐπ' ἐμε. ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

Denial of Peter.

54 Συλλαβοῦντες δὲ αὐτὸν ἤγαγον καὶ εἰσῆλθον εἰς τὴν οἰκίαν τοῦ ἁρχιερέως· ὁ δὲ Πέτρος ἤκολούθει μακρόθεν. 55 περιασάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάντων ἔκαθεν ὁ Πέτρος μέσος αὐτῶν. 56 ἵδονσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν· καὶ ὦτος σὺν αὐτῷ ἦν. 57 ὁ δὲ ἡρῴσατο αὐτὸν λέγων· οὐκ οἶδα αὐτόν, γύναι. 58 καὶ μετὰ βραχὺ ἔτερος ἵδον αὐτὸν ἐφη· καὶ σὺ ἐξ αὐτῶν εἰ. ὁ δὲ Πέτρος ἐφη· ἄνθρωπε, οὐκ εἰμί. 59 καὶ διαστάσεις ὡσεὶ ὥρας μίας ἄλλος τις διστρφησε διέλεγων· ἐπ' ἁλθεῖας καὶ ὦτος μετ' αὐτῶν ἦν, καὶ γὰρ Γαλιλαῖος ἔστιν. 60 εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε, οὐκ οἶδα ὁ λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος αὐτῶν ἐφώνησεν ἀλεξτορ, 61 καὶ στραφεὶς ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ καὶ ὑπεμνήσθη ὁ Πέτρος
Hearing before the Council.

Καὶ ὅσον ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἄρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες εἰς ἐν εἰ ὁ Χριστός, εἰπτον ἡμῖν. ἐπεν δὲ αὐτοῖς εἰς ἡμῖν εἶπω, οὐ μὴ πιστεύσητε. ἐν δὲ ἐρωτήσατο, οὐ μὴ ἀποκριθῆτε. ἀπὸ τοῦ νῦν δὲ ἐσται ὁ νῦς τοῦ ἀνθρώπου καθῆμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. εἴπαν δὲ πάντες τῷ οὐν εἰ ὁ νῦς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη ὑμεῖς λέγετε, ὅτι ἔγω εἰμι. οἱ δὲ εἶπαν τῷ ἐξώμαν μαρτυρίας χρείαν; αὐτὸς γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

CHAPTER XXIII.

Trial before Pilate and Herod.

Καὶ ἀναστὰν ἀπαν τὸ πλῆθος αὐτῶν ἠγαγον αὐτῶν ἐπὶ τὸν Πειλάτον. ἦρξαντο δὲ καθηγορεῖν αὐτοῦ λέγοντες τοῦ τοῦ εὑραμεν διαστρέφοντα τὸ ἐθνὸς ἡμῶν καὶ κωλύοντα φόρους Καὶσαρι διδόναι, καὶ λέγοντα ἐκείνον Χριστὸν βασιλέα εἶναι. ὁ δὲ Πειλάτος ἦρωτησεν αὐτὸν λέγων σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη σὺ λέγεις. ὁ δὲ Πειλάτος εἶπεν πρὸς τοὺς
Pilate yields to the Jews.

13 Πειλάτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἀρχικούς καὶ τὸν λαὸν ἔπειτα πρὸς αὐτούς προσηνέκατε μοι τὸν ἀνθρωπὸν τοῦτον ὡς ἀποστρέφοντα τὸν λαὸν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὑρὼν ἐν τῷ ἀνθρώπῳ τούτῳ αὐτίων ὅν κατηγορεῖτε κατ' αὐτοῦ.
14 ἀλλ' οὐδὲ Ἡρώδης ἀνέπεμψα γὰρ αὐτὸν πρὸς ἦμας, καὶ ἰδοὺ ὀνειδίαν θανάτου ἔστη πέπραγμένον αὐτῷ. 15 παίδευσας οὖν αὐτὸν ἀπολύσω. 16 ἀνέκραγον δὲ παν-πληθεὶ τέρεντες: αἱρε τούτον, ἀπόλυσον δὲ ἦμας τὸν Βαραββᾶν. 19 διὰ τάς γενομένων ἐν τῇ πόλει καὶ φόνον βληθείς ἐν τῇ φυλακῇ. 20 πάλιν δὲ ὁ
Πειλάτος προσεφώνησεν, θέλων ἀπολύσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν λέγοντες: σταύρον σταύρου αὐτῶν. 22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτοὺς· τί γὰρ κακὸν ἔπαινεν οὗτος; οὐδὲν αἰτιόν θανάτου εὗρον ἐν αὐτῷ: παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 οἱ δὲ ἐπέκειντο φωναὶ μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχουν αἱ φωναὶ αὐτῶν. 24 καὶ Πειλάτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν. 25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακὴν, ὡς ἤτοιντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

He is led forth to Crucifixion.

26 Καὶ ὁς ἀπήγαγον αὐτὸν, ἐπιλαβὸμενοι Σίμωνά τινα Κυρηναίον ἐρχόμενον ἀπ’ ἀγορα ἐπέθηκαν αὐτῷ τὸν σταυρόν φέρειν ὑπὸσθεν τοῦ Ἰησοῦν. 27 ἦκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἱ ἐκόπτοντο καὶ ἐθρήνοισαν αὐτόν. 28 στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμε’ πλὴν ἐφ’ εαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29 ὅτι ἰδοὺ ἐρχονται ἡμέραι ἐν αἷς ἐροῦσιν μακάρια αἱ στείραι, καὶ αἱ κοιλίαι αἱ οὐκ ἔγεννησαν, καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. 30 τότε ἀρέστονται λέγειν τοῖς ὄρεσιν πέσατε ἐφ’ ἡμᾶς, καὶ τοῖς βουνοῖς καλύψατε ἡμᾶς. 31 ὅτι ὁ ἐν τῷ υγρῷ ἐνῶ χαίτα ποιοῦσιν, ἐν τῷ ἵππῳ τί γένηται; 32 ἤγοντο δὲ καὶ ἔτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναίρεθήναι.

The Crucifixion. The Penitent Thief.

33 Καὶ ὁτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλοῦμενον Κρατῖον, ἔκει ἐσταυρωσαν αὐτὸν καὶ τοὺς κακοῦργους, ὅν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἄριστερῶν. 34 ὁ δὲ Ἰησοῦς ἐλεγεν· πάτερ, ἀφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν.
The Death of Christ.

44 Καὶ ἦν ἥδη ὡσεὶ ὥρα ἐκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἐως ὃρασ ἐνάτης, 45 τοῦ ἡλίου ἐκλιπτόντος· ἐσχάσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. 46 καὶ φωνῆς φωνῆς μεγάλη ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χειράς σου παρατίθεμαι τὸ πνεῦμά μου. τῶτο δὲ εἰπὼν ἐξε-πνευσεν. 47 ἰδὼν δὲ ὁ ἐκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ἄνωτος ὁ ἀνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τῆς παντοτερίες ἀφετέρου." 49 εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρύν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὀρῶσαν ταῦτα.
Burial of His Body.

50 Καὶ ἰδοὺ ἀνὴρ ὄνοματι Ἰωσήφ βουλευτῆς ὑπάρχων, καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὕτως οὐκ ἦν συνκατα- 
tιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας 
pόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ 
θεοῦ, 52 οὕτως προσελθὼν τῷ Πειλάτῳ ἤττησατο τὸ σῶμα 
tοῦ Ἰησοῦ, 53 καὶ καθελὼν ἐντύλιξεν αὐτὸ σινδόνι, καὶ 
ἔθηκεν αὐτόν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὐδέπο ἱεῖ 
κείμενος. 54 καὶ ἦμερα ἦν παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.

55 Κατακόλουθοςασι δὲ γυναῖκες, αὐτίνες ἦσαν συν-
εληλυθεῖσαι ἐκ τῆς Γαλιλαίας αὐτῶ, ἐθεάσαντο τὸ μνημεῖον 
καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, 56 ὑποστρέψασαι δὲ ἦτοι-
μασαν ἁρώματα καὶ μῦρα· καὶ τὸ μεν σάββατον ἠσύχασαν 
kατὰ τὴν ἐντολήν.

CHAPTER XXIV.

Christ’s Resurrection declared to the Women.

1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθιον βαθέως ἐπὶ τὸ μνήμα 
ηλθον φέρουσαι ἣ ἦτοι μασαν ἁρώματα. 2 εὐρον δὲ τῶν 
λίθων ἀποκεκυλισμένων ἄπο τοῦ μνημείου, 3 εἰσελθοῦσα 
δὲ οὐχ εὐρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ ἐγένετο 
ἐν τῷ ἀπορείσθαι αὐτῶς περὶ τούτου, καὶ ἤδον ἄνδρες δύο 
ἐπέστησαν αὐτοῖς ἐν εσθήτι ἀστραπτοῦση. 5 ἐμφόβων δὲ 
γενομένων αὐτῶν καὶ κλινοῦσῶν τὰ πρόσωπα εἰς τὴν γῆν, 
eἶπαν πρὸς αὐτὰς· τῇ ξητείτε τὸν ξώντα μετὰ τῶν νεκρῶν; 
6 οὐκ ἐστιν δὲ, ἀλλὰ ἡγέρθη· μνήσθητε ὡς ἐλάλησαν ὑμῖν 
ἔτι δὲν ἐν τῇ Γαλιλαίᾳ. 7 λέγων τὸν νῦν τοῦ ἀνθρώπου 
ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ
Appearance to two Disciples on the Road to Emmaus.

13 Kαὶ ἰδοὺ δύο εSİ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἤσαν πορευομένοι εἰς κόμην ἀπέχουσαν σταδίους ἐξήκοντα ἀπὸ Ἰερουσαλήμ, ἣ ὄνομα Ἐμμαοῦς, 14 καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ ἐγένετο ἐν τῷ ὦμελεὶν αὐτοὺς καὶ συνήχειαν, καὶ αὐτὸς Ἰησοῦς ἐγχύσας συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἔκρατοῦντο τοῦ μὴ ἐπιγινώσκαι αὐτόν. 17 εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι, οὗς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἔστάθησαν σκυθρωποὶ. 18 ἀποκριθεὶς δὲ εἶς, ὃ ὄνομα Κλεόπας, εἶπεν πρὸς αὐτοῦ· σὺ μόνος παροικεῖς Ἰερουσαλήμ καὶ οὐκ ἐγνώσα τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 19 καὶ εἶπεν αὐτῶι· ποίᾳ; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὅσ ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἐργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, 20 ὅτι τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἁρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτὸν. 21 ἦμεις δὲ ἡλπίζομεν ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἄρ’ οὗ ταύτα ἐγένετο. 22 ἀλλὰ καὶ γυναῖκες τινες εἰς ἡμᾶς ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριναι ἐπὶ τὸ μνημεῖον, 23 καὶ μὴ εὑροῦσατ τὸ σῶμα αὐτοῦ ἠλθον λέγουσαι καὶ
οπτασίαν ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτὸν ξῆν. 24 καὶ ἀπῆλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὔτως καθὼς καὶ αἱ γυναικεῖς εἶπον, αὐτὸν δὲ οὐκ εἶδον. 25 καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς· ὃ ἀνώτητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάβησαν οἱ προφήται. 26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν θάνατον αὐτοῦ; 27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἐαυτοῦ. 28 καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσέποιήσατο πορρωτέρῳ πορεύεσθαι. 29 καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνων μεθ' ἡμῶν, οτι πρὸς ἐστέραν ἑστὶν καὶ κέκλικεν ἡ ἡμέρα, καὶ εἰσῆλθεν τοῦ μείναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ κατακλήθων αὐτῶν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδον αὐτοῖς. 31 αὐτῶν δὲ ὁμοίως με τοὺς ὑπεθαλμοί, καὶ ἐπιέγνωσαν αὐτὸν, καὶ αὐτὸς ἀφαντὸς ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ η ἡ καρδία ἡμῶν καιρομένη ἢν ἐν ἡμῖν, ὡς ἐλάληθον αὐτῷ ἐν τῇ ὁδῷ, ὡς διήνοιξεν ἡμῶν τὰς γραφάς; 33 Καὶ ἀναστάντες αὐτῷ τῇ ὁρᾷ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἥθροισμένους τοὺς ἐνδέκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας ὅτι ἤντως ἤγερθη ὁ κύριος καὶ ὅφθη Σίμων. 35 καὶ αὐτὸς ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

Appearance of Jesus to the Disciples.

36 Ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ἐστὶ ἐν μέσῳ αὐτῶν. 37 πτοηθέντες δὲ καὶ ἐμφοβοῦντες γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπαν αὐτοῖς τῇ σεταραγμένοι ἐστε, καὶ διατί διαλογισμοί ἤπαθανοῦντο ἐν τῇ καρδίᾳ ὑμῶν; 39 ἤδε τὰς χειρὰς μου καὶ τοὺς πόδας μου, ὅτι ἐγὼ εἰμὶ αὐτοὺς.
ψηλαφήσατε με καὶ ἰδετε, ὅτι πνεῦμα σάρκας καὶ ὀστέα ὦν ἔχει καθὼς ἐμὲ θεωρεῖτε ἐχοντα. 41 ἔτι δὲ ἀπιστ-ουντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς ἐξετέ τι βρώσιμον ἐνθάδε; 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἱχθύος ὀπτοῦ μέρος 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἐφαγεν.

44 Εἶπεν δὲ πρὸς αὐτούς· ὦτοι οἱ λόγοι μου, οὐς ἐλάλησα πρὸς ὑμᾶς ἔτι ὅν σὺν ὑμῖν, ὅτι δει πληρώθηναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. 45 τότε δὴνοιξεν αὐτῶν τὸν νοῦν τοῦ συνέναι τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι ὄντως γεγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστήναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, 47 καὶ κηρυχθήναι ἐπὶ τῷ ὄνοματι αὐτοῦ μετάνοιαν εἰς ἀφεσιν ἀμαρτιῶν εἰς πάντα τὰ ἔθη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ. 48 ὡμείς μάρτυρες τούτων. 49 καὶ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὡμείς δὲ καθίσατε ἐν τῇ πόλει ἑως ὅδι οὖν ἐνδούσησθε ἐξ ὑψους δύναμιν.

The Ascension.

50 Ἐξῆγαγεν δὲ αὐτοὺς ἐως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτῶν αὐτοὺς διέστη ἀπ' αὐτῶν. 52 καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἰερουσαλήμ μετὰ χαρᾶς μεγάλης, 53 καὶ ἤσαν διαπαντοὺς ἐν τῷ ἱερῷ αἰνοῦντες τὸν θεόν.
NOTES

CHAPTER I.

Peculiar to St. Luke.

1 πολλοὶ. These would not include St. Matthew, who was himself 'an eye-witness' (v. 2); but some have thought that St. Luke made use of St. Mark's gospel in writing his own. The similarity of language which is common to the three synoptic gospels would naturally result from their being based on the direct teaching of the apostles, which had probably been reduced to an oral form.

2 ὑπηρέται τοῦ λόγου. 1 Cor. iv. 1; Acts vi. 4.

3 καθέξις. Late for ἐφεξῆς.

Θεόφιλε. Acts i. 1. Nothing is known about Theophilus; he was probably, like St. Luke himself (Intr.), a Gentile convert. The epithet κράτιστος is applied to high officials (Acts xxiii. 26; xxvi. 25), but is also used as a mere title of courtesy.

5 Ἐγένετο. The classical style of St. Luke's preface now gives way to the Hebraistic diction of his authorities.

Ἡρώδου. Herod the Great.

εἰς ἐδημερίαν Ἀβιά. The eighth course. 1 Chron. xxiv. 10. Each of the twenty-four courses of priests had the Temple service in turn for a week.

γυνὴ αὐτῷ (sc. Ἰού). ΝBCDZ. T.R. ἡ γυνὴ αὐτοῦ with AC3EF.

9 εἰλαχε τοῦ θυμίασα. This privilege was allotted to the same man but once in a lifetime.

eis tôn ναὸν. The altar of incense stood in front of the veil which divided the two portions of the sanctuary. Exod. xxx. 1–6.

10 εἴσ. Only the priests might enter the sanctuary.

τῇ ὀρᾷ. Incense was offered morning and evening. Exod. xxx. 7, 8.


πνεῦμα τοῦ ἀγγέλου. Eph. v. 18.

17 καὶ αὐτός. He will turn many, 'and he himself.'

ἐπιστρέψαι. Mal. iv. 6. The words are not given literally, but their meaning is given, and they are 'Targumed,' or paraphrased.
18 κατὰ τί. ‘Whereby.’

19 Γαβριήλ. Dan. viii. 16. Gabriel and Michael (Rev. xii. 7) are the only two angels mentioned by name in the Bible. (Raphael occurs in Tobit.)


26 Ναζαρέθ. A despised town. John i. 46.

28 T.R. after σώ, with most Uncials and Cursives, adds ἐπιλογησκόν ὑμῖν. Cf. v. 42.


32 Δαυείδ τοῦ πατρὸς αὐτοῦ. From this verse it has been inferred that Mary herself, as well as Joseph, was of the lineage of David. Verse 34 shows that our Lord had no mortal father.

33 εἰς τοὺς αἰώνας. Micah iv. 7.

36 συγγενής. Late for συγγενής. The actual relationship is not stated.

γῆρει, most MSS. γηρά, T.R.


39 Ἰσραήλ. By some rendered ‘Juttah.’ Josh. xxi. 16. The hill country of Judah was the district south of Jerusalem and west of the Dead Sea.

43 ἑνά ἐλθῃ. The use of ἑνά with the subjunctive for the infinitive is common in late Greek. (In modern Greek the infinitive has disappeared.)

46 καὶ εἶπεν Μαριὰμ. ‘An echo of the lyrical poetry of the O.T., especially of the song of Hannah.’ 1 Sam. ii. 1-10. The song is divided into four strophes: 1, 46-48 (αὐτοῦ); 2, 48, ἵδον—50; 3, 51-53; 4, 54, 55.

49 τῷ ὅνωμα. Ps. cxi. 9.

50 τῷ ἐλεοῦ. Ps. ciii. 17.

T.R. εἰς γενεὰς γενεῶν with most Uncials and Cursives.

53 πενήντας. Ps. xxxiv. 10.

54 Ἰσραήλ. Ps. xcviii. 3.

59 ἡμέρα τῇ ὅγδυ. Gen. xvii. 12. It was customary to give names to male children on this occasion.

62 τι ἂν θελοῦ. With this use of ἂν cf. vi. 11; ix. 46.

69 κέρας. A common symbol of power. Ps. cxxxii. 17. This song also consists of strophes, each of three verses.

70 ἄμ' αἰώνος. Acts iii. 21.

76 ἔτοιμάσαι. Isaiah xl. 3.
CHAPTER II.

Almost entirely peculiar to St. Luke.

1 Καίσαρος Ἀντιούστου. Augustus was Emperor B.C. 31-A.D. 14. 
ἀπογράψθαι. 'Be enrolled,' R.V. (not 'taxed').

2 πρώτη. Josephus (Ant. xvii. 2) states that Cyrenius (or Quirinus) completed a census of the people A.D. 6 or 7. Cf. Acts v. 37; but there is some historical evidence that Quirinus was twice governor of Syria, once in B.C. 4, and once in A.D. 6, or it is suggested that he may have been one of the twenty commissioners appointed by Augustus to make a registration in all subject nations. The rendering 'earlier than the governorship of Cyrenius' (πρώτη = προτέρα, cf. John i. 30) is inadmissible, if only on the ground that ἀγεμονεύοντος ought in this case to have been in the aorist.

3 εἰς τὴν ἐκατοντάπλοιν. This was in accordance with Jewish principles. Each family was reputed to belong to the place where its ancestors were settled. I Sam. xvii. 12.

5 αὐγή ἐγκυρ. Matt. i. 19, 20.

7 πρωτότοκον. This word does not necessarily imply that Mary had other children afterwards.

ἐν φάτνῃ. Tradition has placed this in a limestone cave of the kind often used for stables.

τὸ καταλύματος. Probably a mere khan, or enclosed space with open recesses and a paved floor, which could be used by travellers without payment. (The word is also used of a guest-chamber, ch. xxii. 11.)

8 ποιμένες. According to Jewish tradition the Messiah was to be born at Bethlehem, and revealed from Migdal Eder, 'the tower of the flock.' This tower lay close to the town, and the flocks which pastured there were destined for Temple sacrifices. (Edersheim.)

τῆς νυκτὸς. There is evidence that these flocks lay out all the year round.

14 εὐσκόλας, N*AB*D. T.R. εὐδοκία, all other MSS. "In whom He is well pleased"; lit. "of good pleasure," R.V.

16 ἡλθαν . . . ἀνεβαν. These forms of the 2nd aor. are due to false analogy from the 1st aor.

22 κατὰ τὸν νόμον. Lev. xii. 4.

'Ἱεροσόλυμα. Neut. plur., used also (Matt. ii. 3) as f. sing. The indeclinable form Ἱέρουσαλήμ is also found, v. 25.
23 γέγραπται. Ex. xiii. 2. See also Numb. xviii. 15.
24 ἐν τῷ νόμῳ. Lev. xii. 8.
28 αὐτός. Emphatic. 'And he took the child himself' (or 'of himself,' uttro).
33 ἢν θαυμάζοντες. i. 20, note. (Notice the plural.)
34 κεῖται. 'Is appointed.' Cf. Isa. viii. 14; Rom. xi. 11; Acts xxviii. 22.
35 ῥομφαία. Either referring to the mother's anguish at the fate of her son, or to her mental struggle before she attained to belief in Him.
36 ζήσασα. A late form.
37 ἐως, NAB. T.R. ὡς. She was 84 years old.
41 κατ' ἐτος. The custom of going up to Jerusalem three times a year (Exod. xxiii. 17) had fallen into disuse.
42 ἐτῶν δύο εἰκοσι. At the age of twelve a Jewish boy began the regular observance of the ceremonial law.
43 τὰς ἡμέρας. The feast lasted seven days (Ex. xii. 15), but it was lawful to return home on the third day.
   Instead of ἔγνωσαν οἱ γονεῖς, T.R. reads ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ with most MSS.
44 τῇ συνοδίᾳ. The caravan travelling together for safety.
46 μετὰ ἡμέρας τρεῖς. Two days on the journey to and fro, and one in the search.
   ἐπερωτῶντα. It was the custom of the Jewish schools for the scholars to ask questions of their teachers.
49 ἐν τοῖς τοῦ πατρός μου. Probably "in My Father's house." This is the only known incident belonging to our Lord's childhood or early manhood. He is described by St. Mark (ch. vi. 3) as ὁ τέκτων, "the carpenter."

CHAPTER III.

1-22 Matt. iii. i-17; Mark i. i-11; John i. 15-34.

'Ἐν ἑτεῖ δὲ πεντακαλεκάτῳ. A.D. 26. Tiberius was associated with Augustus in the imperial dignity some years before his death.

ἡγεμονεύοντος. Pilate was Procurator of Judæa, which belonged to the province of Syria.

Ἡρῴδου. Herod Antipas.

Δαυτανίου. Probably a descendant of Lysanias, ruler of Chalcis, under Mount Lebanon, who was put to death by Mark Antony, B.C. 36.
2 ἀρχιερεῖως. All Uncials and most Cursives. T.R. ἀρχιερέως. By the Mosaic Law (Numb. xxxv. 25) there could be only one high priest, and Annas, though deposed by the Romans, still exercised great influence; five of his sons held the office, besides his son-in-law Caiaphas. Cf. John xviii. 13; Acts iv. 6.

3 βάπτισμα. Ceremonial ablutions were common to all ancient religions, and among the Jews ‘proselytes of righteousness’ were baptized on admission as ‘children of the covenant.’

4 γέραπται. Isaiah xl. 3-5.
5 οὖν λείας. The metaphor is taken from pioneers preparing the road before the march of a king. (v. 5, 6 are peculiar to Luke.)

7 γεννήματα ἐκδύνων. Addressed especially to the Pharisees and Sadducees. Matt. iii. 7; xxiii. 33.
8 τίς μελλούσις ὄργης. Mai. iv. 5.

8 τὸν Ἀβραάμ. The Jews believed that Abraham sat at the gate of Gehenna to deliver all Israelites from its terrors.
9 ἦ ἄξινη. Isaiah x. 33, 34.
11 δύο χιτῶνας. Matt. x. 10.
12 τελῶναι. The native agents (portitores) of the Roman equites who farmed the taxes and customs (publicani).

14 στρατευόμενοι. It is not known what soldiers these were, or on what service they were engaged. Perhaps they were proceeding against Aretas, whose daughter Herod had divorced.

διασκέδαστε; i.e. extort money by threats, or by false accusations (συκοφαντήσατε).

16 λάθαι τὸν ἰμάντα. The notion of inferiority is the same in all the evangelists, though the illustration is quoted rather differently.

ἐν πνεύματι ἁγίω καὶ πνεύ. This was literally fulfilled at the day of Pentecost. Acts ii. 3, 4.
17 τὸ δὲ ἄχρυσον. Cf. xxii. 31.

20 ἐν φυλακῇ. At Machaerus, a frontier fortress between Perea and Arabia. St. Luke here anticipates events so as to finish the public life of John before beginning that of our Lord.

21 προσευχομένου. St. Luke specially mentions on several occasions that our Lord engaged in prayer. (vi. 12; ix. 18, 28; xi. 1, &c.)


23-38 Matt. i. 1-18. There is great dissimilarity in the two genealogies. St. Matthew gives the line of succession from David, and often omits generations for the sake of symmetry. (v. 17.) St. Luke traces the natural descent up to Adam. It will be noticed that neither genealogy gives the real descent of our Lord, but only His legal descent through Joseph, His putative father. We know nothing about the parents of the Virgin Mary.
According to St. Matthew Joseph was the son of Jacob. It has been suggested that Jacob was childless, and Joseph the son of his younger brother became his heir.

27 τοῦ Ζοροβάβελ. The genealogies here meet again. St. Matthew makes Shealtiel (or Salathiel) the son of Jechoniah (Jehoiachin), who was probably ‘childless’ (Jer. xxii. 30), and adopted a son of Neri.

32 τοῦ Σαλά. N* B. Σαλμών N*AD. If it is correct to give only four generations from Salmon to David, the received chronology, which reckons the time at 400 years, is at fault, as some Egyptologists now think.

CHAPTER IV.

1–13 Matt. iv. 1–11; Mark i. 12, 13.

ἐν τῇ ἑρημῷ, NED. T.R. εἰς τὴν ἑρημον all other MSS.

2 περαθόμενος. According to the teaching of the New Testament our Lord in His mortal nature ‘was in all points tempted like as we are, but without sin.” (Heb. iv. 15.) Had He not been liable to temptation He would have been no pattern for us. The scene of the temptation is unknown, but is supposed by some to be not far from Jerusalem and Jericho.

3 ἐνα γένηται. Cf. i. 43, note.

4 γέγραπται. Deut. viii. 3. T.R. at end adds ἄλλα τι παντί ῥήματι θεοῦ. This temptation, like the third, becomes more intelligible to us if we conceive that our Lord’s divine nature and mission had been dimly revealed to Him in the temple (ch. ii. 49), but that the hour had not yet come to put them to the test. When the time appointed by God did come (John ii. 1–11) He showed no hesitation or misgiving. A display of power without moral purpose would have degraded His divine gift to the level of magic.


γέγραπται. Deut. vi. 13; x. 20.

9 ἐπὶ τὸ πτερύγιον. Probably the pinnacle from which the priest each morning watched for the earliest streak of daylight, overlooking the Kidron valley, 450 feet below. (This was a temptation to spiritual pride and presumption.)

10 γέγραπται. Psalm xc. 11, quoted from the LXX. (Psalm xc. 11), omitting ἐν πάσαις τοῖς ὁδοῖς σου.

12 εἰρηται. Deut. vi. 16.

14, 15 Matt. iv. 12-17; Mark i. 14, 15.

A whole series of events, constituting our Lord's first ministry in Judæa, as narrated by St. John, is here omitted by the synoptists.

16-30 Peculiar to St. Luke. Some, however, identify this account with the second visit to Nazareth. Matt. xiii. 53-58; Mark vi. 1-6.

ἀνέστη ἀναγνώσαι. There was no regular ministry for the synagogues, and any fit person might be asked to read and speak by the authorities. Acts xiii. 15.

This was probably the second lesson, the first having been taken from the Law. Acts xiii. 15.

17 ἐδειν τόπον. Isaiah lxi. 1, 2 (with one clause omitted, and another, ἀποστείλας...ἀφέσει, inserted from lviii. 6). It is not certain whether the passage read from the prophets was fixed by rule or left to the choice of the reader. It was read in Hebrew, but after every three verses a free translation or paraphrase was given in Aramaic by the interpreter (Methugeman) to the congregation, who since the captivity had ceased to understand Hebrew. This paraphrase was always given orally, and explains the apparent inaccuracy with which the evangelists quote from the Old Testament. (i. 17, note.)

19 ἀποστείλας. See note above. The Hebrew text may have varied, or the passage may have been quoted from memory, and unprecisely. (Edersheim, however, thinks that we have here not the words that our Lord read, but the introductory text of His discourse formed by a combination of passages.)

ἐναυτὸν κυρίον δεκτόν. The reference is to the year of jubilee.

20 ἐκάθισεν. The ordinary attitude of a teacher. Ch. v. 3.

22 καὶ ἔλεγον. The discourse was always listened to in silence, but comments made on it out loud afterwards.

23 θεραπευον σεαυτόν. As we say, "Charity begins at home." Our Lord replies from the Old Testament to show that two of the chief of the prophets did not act in accordance with this saying. The full proverb is, "Physician, heal thine own lameness." (Edersheim.)

γενόμενα εἰς τὴν Καπερναουμ. "Done (towards) on Capernaum." (Winer.) Capernaum has not been mentioned before.

25 καὶ μῆνας ἐξ. The time fixed by Jewish tradition. James v. 17. See 1 Kings xvii. 1; xviii. 1.

29 τοῦ ὄρους. The cliff rises abruptly out of the valley 40 feet below.

31-37 Mark i. 24-28.

πεδίων τῆς Γαλιλαίας. Explanations like this show that St. Luke did not write chiefly for Jewish converts.

33 δαιμονίου ἀκαθάρτου. All three evangelists are agreed (though St. Matthew does not mention this particular occasion) (1) that Jesus recognized a possession of men by demons, (2) that these acknowledged Him on various occasions as the Son of God, (3) that He cast them out by His word of power, and not by incantations, like the Jews.
33. Josephus (Ant. viii. 2, 5) mentions an instance where a demon was drawn out of the nostrils of a man by a ring containing a magic herb.

34. ἠλέθες ἀπολέσαι ἡμᾶς. Ch. viii. 28.
35. φιμώθητι. Lit. ‘be muzzled.’ Matt. xxii. 34.
μηδὲν βλάψαν αὐτόν. ‘Having done him no harm,’ as might have been expected. (WINER). Mark ix. 26.
38–44. Matt. viii. 14–17; Mark i. 29–34.
Σίμωνος. Ch. v. 8, note.

πενθερά. Peter’s wife is alluded to by St. Paul, 1 Cor. ix. 5. The marshy ground near Capernaum made the neighbourhood notoriously unhealthy.

40. Ἀφόνοντο τοῦ Ἡλίου. When the Sabbath was over.
41. έξήρχοντο. Many instances of this use of a plural following a neuter plural are found in classical Greek (especially Xen. Anab. book i.).

ὅτι σὺ εἶ. ὅτι is regularly used to introduce Oratio Recta.

CHAPTER V.

1–11. Peculiar to St. Luke. (Cf. Matt. iv. 18–22; Mark i. 16–20.)
2. ἐδει, ACD. εἰδεν, NBEF.
ἐπλυναν, NC*, A and most MSS. read ἀπέπλυναν, an uncommon use of the aorist. T.R. has ἐπλύνων with BD.
4. ἐπανάγαγας. Singular (of the steersman); χαλάσατε, plural (of the crew).
5. ἐπιστάτα. St. Luke does not use the Jewish term Ἁρβα.‘Rabbi.’
8. ἔξελθε ἀπ’ ἐμοῦ. Ex. xx. 19; Isaiah vi. 5. It has been inferred from Peter’s astonishment that this miracle must have taken place before the healing of his wife’s mother. (Ch. iv. 38.)
11. ἄφέντες πάντα. Ch. xviii. 28. This was not the first call of these disciples. John i. 35; Mark i. 16.
12–16. Matt. viii. 2–4; Mark i. 40–45.

λέπρας. The leprosy of the Bible differed from that of modern times; it was curable, and the most distressing symptoms are not mentioned. (Lev. xiii.)

13. ήματο αὐτοῦ. This was against the law. Leprosy, though not contagious (2 Kings v. 1), was ceremonially unclean (but see Lev. xiii. 13).
14. καθὼς προσέταξεν. Lev. xiv. 2; Matt. v. 17.
16 καὶ προσευχόμενος. Ch. iii. 21, note.
17-26 Matt. ix. 1-8; Mark ii. 1-12.

αὐτὸς. Ἡ, i.e. the Master. (Lat. ipse.)

νομοδιδάσκαλοι. These were teachers and legal assessors.

αὐτὸν. "That he should heal," NB. αὑτοὺς, ACD, T.R.

19 ποίας. Sc. ὅδε.


20 ἀφεώντας. A Doric form of ἀφεῖναν. It was a Jewish maxim that 'no sick man is healed of his disease until all his sins have been forgiven.'

24 ὁ υἱὸς τοῦ ἀνθρώπου. Our Lord frequently applied to Himself this title, which was familiar to the Jews as that of the Messiah. Ch. xxii. 69, 70; Dan. vii. 13.

τὸ κλινιδίον σου. The 'bed' was often a mere mat spread on the ground.

27-32 Matt. ix. 9-13; Mark ii. 14-17.

Δευτέρῳ. Levi has been universally identified with Matthew, a name he probably took on his conversion.

τελώνιον. By a decree of Caesar the taxes of Judea were no longer farmed, but levied by publicans, and paid directly to the government.

29 δοκῆν μεγάλην. He was evidently a man of some means.

30 αὐτῶν. "Of their party." T.R. transposes the order. οἱ γρ-αὐτῶν καὶ οἱ φαρ; i.e. of that place. The scribes were a body whose office was to copy and expound the law. It is not stated that this remonstrance actually took place at the feast, but it was in accordance with Jewish customs for strangers to come in uninvited, and look on.

31 οἱ ψυχολογοῦντες. Ironical (?)

33-39 Matt. ix. 14-17; Mark ii. 18-22.

οἱ δὲ εἰπαν. The accounts here differ slightly.

34 τοὺς γιὸν τοῦ νυμφῶν. The groomsmen who assisted in the bringing home of the bride. John iii. 29.

35 τὸ τε νυστείσωσιν. Acts xiii. 2, 3. Our Lord here for the first time hints publicly at His Passion.

36 σχίσασι, NB. (Om. T.R.) An important addition. The new garment is spoiled as well as the old.

τὸ καινὸν σχίσει. "He will tear the new."

37 ἀσκοῦσ. The bottles were made of skin.

39 χρηστός, NB. T.R. χρηστότερος with AC. and most MSS. Peculiar to Luke. It was natural that the followers of John and the Pharisees should be satisfied with the system to which they were accustomed.
CHAPTER VI.

1-5 Matt. xii. 1-8; Mark ii. 23-28.

δευτεροπρῶτον, ACDE. Om. ΝB. Several explanations have been offered. The first Sabbath after second day of the Passover, from which the weeks to Pentecost were reckoned. Lev. xxiii. 15, 16. The first Sabbath of the second month. The second first Sabbath, i.e. at the beginning of the religious, not the civil year. But the phrase occurs nowhere else, and the reading may have arisen from a confusion by a copyist of δευτέρων and πρῶτον.

ἐτιλλον. This was lawful on ordinary days (Deut. xxiii. 25), but forbidden by the Talmud on the Sabbath.

ψάχνε. A second violation of the Rabbinic Law, coming under the head of grinding as well as reaping.

3 ἐποίησεν Δαυιδ. 1 Sam. xxii. 1-6. The fact that hot bread was put on that day shows that it was a Sabbath.

4 τής προthetaεσ. Lev. xxiv. 5-8.

6-11 Matt. xii. 9-14; Mark iii. 1-6.

7 ἐνα εἴρων. The Pharisees won the admiration of the people by their austerity and self-denial, but “they were the most intense formalists that the world has ever seen,” and “made the word of God of no effect by their traditions.”

9 ἀγαθοποιήσαι. The argument is stated at greater length by St. Matthew.

10 ἀπεκατεστάθη. Notice double augment.

11 πρὸς ἀλλήλους. The Pharisees had combined with the Herodians (Mark) against our Lord. He had not broken the Sabbath, as the cure was effected by a word, and in any case it was admitted that a prophet who could work such wonders was above the law.

12-19 Matt. x. 1-4; Mark iii. 14-19.

14 ὁνόμασεν Πέτρον. Matt. xvi. 18.

Βαρθολομαῖον. ‘Son of Talmay.’ Identified with Nathaniel. John i. 45. (St. John never mentions the name Bartholomew, the others never use the name Nathaniel.)

15 Ἰάκωβον. ‘James the less’ (or the little, Mark xv. 40). Identified by some with the bishop of Jerusalem (Acts xv. 13), and also one of the ἄδελφοι κυρίου. Matt. xiii. 55.

ζηλωτήν. ‘Zealot,’ or Canaean (Matt.); i.e. a member of the nationalist party who owned no ruler but God.

16 Ἰούδαν Ἰακώβου. ‘Judas, son (or brother) of James,’ apparently surnamed Ἄεββαῖος (Matt.) or Ὑαδδαῖος (Mark), author of the General Epistle of Jude.
20-49 It has been much disputed whether this sermon on a level place (v. 17) is the same as the sermon on the Mount (Matt. v.-viii.) which is placed before the selection of the apostles, and differs widely from this in some points. On the other hand it is hard to believe that two discourses which contain so much in common can be wholly distinct. They may be compared as follows:

**St. Matthew.**

Ch. v. 1-12. Eight Beatitudes (The Members of The Kingdom).

Ch. v. 13-16. Responsibilities of the Members.

Ch. v. 17-48. Interpretation of the Law, the Law of Murder, Adultery, Oaths, Retaliation, Love.

Ch. vi. Aims giving, Prayer, The Lord's Prayer, Fasting, Worldly Cares.

Ch. vii. 1-6. Judgment of others.

Ch. vii. 7-12. Perseverance in Prayer.

Ch. vii. 13, 14. The Entrance to the Kingdom.

Ch. vii. 15-23. False Prophets and True.

Ch. vii. 24-27. Wise and Foolish Hearsers.

**St. Luke.**

Ch. vi. 20-26. Four Beatitudes and Four Woes.

Ch. vi. 27-36. The Law of Love.

Ch. vi. 37, 38. Judgment of others.

Ch. vi. 39-45. Blind Guides, Hypocrisy.

Ch. vi. 46-49. False and True Foundations.

20 οἱ πτωχοὶ. Matthew adds τῶν πρεσβυτάρων. In this and the succeeding verses St. Luke speaks only of earthly sufferings, and, if the two sermons are identical, gives a different interpretation of our Lord's meaning. Cf. James ii. 5.

ἡ βασιλεία τοῦ θεοῦ (τῶν οὐρανῶν, Matt.), "the rule of God, manifested here in Christ, and perfected in the world to come." Matt. vii. 21. Cf. Dan. ii. 44.

21 οἱ πεινώντες. i. 53.

22 ἀφωρίσωσιν. John ix. 22.

ός πονηρόν. The most astounding crimes were vulgarly attributed to the early Christians. "Per flagitia invisos." Tac. Annal. xv. 44. "Malefica superstition." Suet. Nero, 16. Even Epictetus and Marcus Aurelius spoke of them with contempt.

23 τοῖς προφήταις. Jer. xx. 2; 2 Chron. xxiv. 21.

24 τὴν παράκλησιν. xvi. 25.

25 οἱ γελώντες. Eccles. ii. 2.

27 τοῦς ἔχθροὺς. Matt. v. 43. The teaching of the Rabbis was based on Deut. vii. 2 and similar passages rather than on Prov. xxv. 21. They considered all foreigners enemies, but our Lord here denounces private as well as public enmity.

28 τῶν ἐπηρεαζόντων. xxiii. 34; Acts vii. 60.

29 πάρειξε καὶ τὴν ἄλλην. Our Lord's own example (John xviii. 22, 23) shows that these words are not to be taken literally. Cf. also Acts xxiii. 3. "Il y a des coups, plus durs et plus instants que des soufflets, que le chrétien peut être dans le cas de supporter et de pardonner." (Reuss.)


31 καὶ ὑμεῖς. Matt. vii. 12. Rabbi Hillel replied to a man who asked him to teach him the whole law while he stood on one foot, "That which is odious to thyself do it not to thy neighbour; for this is the whole law."

32 οἱ ἀμαρτωλοὶ ἐκεῖ... οἱ τελῶναι. Matt.


38 εἰς τὸν κόλπον. Jer. xxxii. 18; Ruth iii. 15. The loose folds of the dress served as a pocket.


39 τυφλὸς τυφλῶν. Matt. xv. 14 (of the Pharisees). If this 'parable' refers to what precedes, the connection may be, 'Judge not, for what is a blind man's judgment worth?'

40 ὡς ο διδάσκαλος. 'Only as his master'; i.e. equally blind. Matt. x. 24 (in another context).

41 τὸ κάρφος. A Jewish saying, but differently applied, "If one say to another, Cast out the mote out of thine eye, he will be ready to answer, Cast out the beam out of thine own eye."

42 ἄφες ἐκβάλω. 'Let me cast out.' Deliberative.

οὐ βλέπων. The only place where Luke uses ὦ with a participle.

44 εἰς ἀκανθῶν. Speaking to unlearned men our Lord often used homely and even humorous illustrations. Cf. xi. 33, The 'fruit' is the effect produced by a man's teaching.

45 τοῦ ἄγάθου θησαυροῦ. Matt. xii. 35.

48 πλημμύρης for πλημμύρας.

47 διὰ τὸ καλὸς. B. T.R. τεθεμέλιωτο γάρ ἐπὶ τὴν πέτραν. ACD and most MSS. (Cf. Matt. vii. 25.)
CHAPTER VII.

1-10 Matt. viii. 5-13.

2 ἑντύμως. Instances of affectionate care of slaves were not uncommon among the Romans. Pliny, Letters v. 19.

3 πρεσβυτέρους. Some of the governing body of the synagogue (v. 5.) St. Matthew's account differs in its details.

4 παρέξη, NABCD. T.R. παρέξει.  

5 τὸ ἠθυς ἡμῶν. He was captain of the troop of Herod Antipas in Capernaum, which was chiefly recruited from Samaritans and Gentiles of Cæsarea.  

αὐτός. He was therefore a man of wealth.

8 The centurion argues that the evil spirits which cause disease would be obedient to our Lord’s mere command, or, more precisely, “He believes in the power of Jesus to heal in the same manner as he knows his own commands (though a subordinate officer) would be implicitly obeyed.”


ἐν τῷ ἔξος (sc. ἡμέρα) NCD. ἐν τῷ ἔξος (sc. χρόνῳ) AB.  

Ναΐν. Twenty-five miles south of Capernaum.

12 τῇ πύλῃ. All burials were extramural (except in the case of kings).  

14 ἡματο τῆς σορός. Another violation of the law. Cf. v. 13, note. The ‘bier’ was probably an open frame.

15 ἐδώκεν αὐτόν. 1 Kings xvii. 23; 2 Kings iv. 36.  

17 τῇ Ἰουδαίᾳ. i.e. as far as Judæa. (Nain was in Galilee).


19 ἄλλων προσδοκώμεν. Had calamity (iii. 20) made John’s faith waver, or did he hold the ordinary Jewish view of the mission of the Messiah, and find occasion for stumbling (v. 23) in his humility and self-effacement? Other suggestions are that he wished to strengthen his disciples’ faith, or to rouse our Lord to decisive action?

22 τυφλοὶ ἀναβλέπουσι. Cf. Isaiah xxxv. 5; lxii. 1. Our Lord here refers to the true character of the Messiah.

25 ἐν μαλακοῖς ἰματίοις. Matt. iii. 4.

27 γέγραπται. Mal. iii. 1.

28 ὁ δὲ μικρότερος. ‘He that is less than all the rest.’ (Winer.) ‘He that is but little,’ R.V. A third explanation is ‘he that is inferior to John in gifts and power, but is in the kingdom.’ John was the forerunner of the kingdom, but had not entered it.

29, 30. It is doubtful whether these verses are a continuation of our Lord’s discourse, or a parenthetical insertion of the evangelist.

31 T.R. prefixes elιατε δὲ ὁ κύριος at the beginning of this verse, perhaps from a lectionary (cf. Gospels for second, third, and fourth Sundays after Easter). Om. NABD.
32 ἁλήσαμεν. Jewish children, like our own, apparently imitated weddings and funerals in their games.

35 θεικαλώθη. The aorist expresses a general truth (gnomic), that Divine wisdom is justified by those who follow it.

36–50. Peculiar to Luke. A similar incident at a later period of our Lord’s life is mentioned in Matt. xxvi. 6; Mark xiv. 3; John xii. 2, but the two accounts are entirely different.

κατεκλύθη. The guests reclined with their heads towards the table and their naked feet turned away from it. A Pharisee might naturally invite a distinguished Teacher to his house without being in any way a believer.

37 καὶ ἵδον γυνῆ. v. 30, note.

ἐν τῇ πόλει. The name of the city is not mentioned. (T.R. ἐν τῇ πόλις before ἠτίς ἢν.) The amended reading may be rendered, “Which was a sinner in the city,” or “Which was in the city, a sinner.” R.V.

39 ποταπή ἡ γυνῆ. The Rabbis walked with their faces to the ground, lest they should see a woman, and the presence of a woman, who was a sinner, and unveiled, in his house was a shock to the Pharisee. Cf. Isaiah lxv. 5.

40 Σὺμων. The name of the host here was the same as in Matt. xxvi. 6; but Simon was one of the commonest of Jewish names.

44 ἕδωρ...οὐκ ἔδωκας. Gen. xviii. 4; Judges xix. 21.

45 φίλημα. 2 Sam. xv. 5; xxii. 47.

47 οὗτις ἡγάπησεν πολύ. “Which is certain, since she has manifested love in an exalted degree.” (Meyer.) 1 John iv. 19.

CHAPTER VIII.


ἐν τῷ καθεδρίσ. vii. II, note.

2 δαμιόνα ἐπτά. Cf. v. 30.

3 Ἡρώδου. Herod Antipas.


διὰ παραβολῆς. “The parable is constructed to set forth a truth spiritual and heavenly; the fable is essentially of the earth, and never has a higher aim than to inculcate maxims of prudential morality.” (Trench.) Cf. Judges ix. 8–15; 2 Kings xiv. 9. Jewish teachers constantly used parables.

5 ὅ μὲν. The old demonstrative use of ὅς reappears in late Greek, especially in oppositions. Cf. also Demosth. 248. 19.

παρὰ τὴν ὅδον. The details of the parable are taken from the unenclosed hill country of Galilee, with its limestone rock, barely coated by a thin covering of soil, with patches of thorns, and pathways running across.
5 καὶ κατεπτάθη. St. Luke narrates this parable with several slight additions and variations.

10 τὰ μυστήρια. I Cor. iv. 1.
12 οἱ ἀκούσαντες. St. Matthew adds, “And understandeth it not.”
14 πορευόμενοι. “As they go on their way.” R.V.
16-18 Mark iv. 21-25.

σκέισε. Matt. v. 15.

17 οἳ μὴ γνωσθη. Matt. x. 26. This is the only place in the N.T. where the formula οὐδεὶς ἐστιν ὦς is followed by a subjunctive. (Winer.)

19-21 Matt. xii. 46-50; Mark iii. 31-35 (in both places before the parable above).

οἱ ἀδελφοὶ αὐτοῦ. Three opinions have been held about these; viz. (1) That they were our Lord’s own brothers, being the sons of Joseph and Mary, and that our Lord was not the sole son of Mary (2) That they were sons of Joseph by a former wife, and therefore half-brothers of our Lord; (3) That they were sons of Clopas or Alphaeus, Joseph’s brother, and of Mary, sister of the Virgin, and therefore doubly His cousins. The first opinion contradicts a decision of the sixth General Council; and of the other two the latter is the more probable. The names are given in Matt. xiii. 55.

22-25 Matt. viii. 23-27; Mark iv. 35-41.

διέλθωμεν. The reason is given in Matt. viii. 18.

23 ἀφύπνωσεν. The classical form is καθύπνωσεν.

λαίλαψ. Sudden gusts of wind are common in all lakes surrounded by mountains. The Lake of Galilee lies 600 feet below the level of the Mediterranean.

25 τοῦ ἢ πτερυ όμῶν. The words are quoted differently. The evangelists seem to have attached little importance to the minute verbal accuracy which distinguished the Rabbis.

26-39 Matt. viii. 28-34; Mark v. 1-20.

tῶν Γερασηνῶν. The MSS. vary between Γερασηνῶν, Γερασηνῶν, and Γαζαρηνῶν.

27 ἀνήρ τις. δύο δαιμονιζόμενοι. (Matt.)
28 μὴ με βασανίση. iv. 34.
30 δαιμόνια πολλά. v. 2.
31 τὴν ἀβυσσον. Rev. ix. 1; xx. 3.
32 ἀγέλη χορων. The Jews were forbidden to keep swine, but the population here was mixed, and they may have belonged to heathen owners.
33 ἔξελθόντα. The absence of convulsions (ix. 42) is noticeable, perhaps owing to the manner in which the cure was effected.

37 ἀπελθεῖν. The probable motive of this request was fear of a further destruction of their property.

40-56 Matt. ix. 18-26; Mark v. 22-43.

41 ἡλθεν ἀνήρ. In St. Matthew’s account Jesus is summoned after the feast in Levi’s house at Capernaum.

42 ἀπέθνησεν. ἃπρο ἐτελεστησεν, Matthew (but his account is very brief, and omits many details).


44 τοῦ κρασπέδου. At each corner of the tallith or mantle there was a tassel, which had a sacred character. Num. xv. 38.

47 τρέμουσα. Her touch was a defilement. Lev. xv. 19.

49 σκύλλα. vii. 6.

51 εἷς μὴ Πέτρου. The same three disciples were present on two other occasions. ix. 28; Matt. xxvi. 37.

52 ἐκόπτουτο αὐτὴν. “They beat their breasts in token of grief for her.” “Even the poorest of the Israelites, his wife being dead, will afford her not less than two pipes and one woman to make lamentation.” (Lightfoot).

καθεδεία. John xi. 11.

54 ἡ παῖς. Nominative used in vocative sense. St. Mark gives the words (ταλίθα κούμ) in the Aramaic, or rather Hebrew-Aramaic, dialect, in which our Lord probably generally spoke.


CHAPTER IX.

1-6 Matt. x. 5-15; Mark vi. 7-13.

3 μὴ τε βασίλειν. εἰ υἱῷ βασίλεως. Mark. (Cf. Luke xxii. 35-38.)

ἀνὰ δῶο. Distributive x. 1. Cf. also iii. 11.

ἐχεῖν. Infin. dependent on εἴπεται. (In the parallel passage, Mark vi. 8, 9, there is a change of construction of a different kind.)

5 τοῦ κοινοτοῦ. Acts xiii. 51; xviii. 6. The practice was common among the Pharisees on returning from a heathen country.

7-9 Matt. xiv. 1, 2; Mark vi. 14-16.

Ἡρῴδῃς. Herod Antipas.

8 Ἡλειασ. Mal. iv. 5; John i. 21.

9 ἔβδησεν ἰδεῖν. xxiii. 8. Herod had put John to death unwillingly. Mark vi. 20.

10-17 Matt. xiv. 13-21; Mark vi. 30-44; John vi. 5-14.
υπεκώρησεν. St. Luke omits to state that our Lord went and returned by sea.

πόλιν καλομένην. SCAB. T.R. τοῦτον ἐρημοῦ πόλεως καλομένης. The scene of this miracle is differently located according to the reading adopted here and John vi. 23. Either it took place near Bethsaida Julias, and they crossed afterwards to the other Bethsaida (near which there was no "desert place"), or it took place near Tiberias, and they crossed afterwards to Bethsaida Julias.

12 ἡρῴατο κλεινώ. όψας γενομένης. Matt. The Jews reckoned two evenings, the first beginning when the sun declined, and lasting till about the ninth hour, or 3 p.m. Jos. Ant. xvi. 6. 2.

13 ἰχθύες δύο. A kind of sardine was caught in the lake, and made into a pickle or savoury, to eat with bread (ὄψαρον, John).

εἰ... ἀγοράσωμεν. εἰ with subjunctive, though very rare in Attic prose, is of frequent use in later Greek. (Winer explains the passage, "Unless perhaps we must buy.")

14 ἄνδρες πεντακάλιοι. "Besides women and children." Matt. Additional details are given in the other accounts.

(The Feeding of the Four Thousand (Matt. xv. 32–39; Mark viii. 1–9) is omitted by St. Luke, who frequently only mentions one of two similar incidents.)

18–27 Matt. xvi. 13–28; Mark viii. 27; ix. 1.

ἐπηρότησεν. A whole series of events is here omitted. See summary, p. xiii. This occurred on the road to Caesarea Philippi.

20 τὸν Χριστὸν. Our Lord’s reply and His subsequent rebuke of Peter are omitted here.

22 τὸν υἱὸν τοῦ ἀνθρώπου. v. 24, note.

23 ἀράτω τὸν σταυρὸν. Not a Jewish proverb, but our Lord’s hearers were familiar with the Roman practice of making a criminal carry his cross.

24 τὴν ψυχήν αὐτοῦ. xvii. 33.

26 ἐπαισχυνθέσθαι. xii. 9.

27 οὖ μὴ γεύσωμαι. A ‘hard saying,’ which is explained by some as referring to the destruction of Jerusalem by Titus, which occurred A.D. 70; by others to the transfiguration. Cf. John xxii. 22, 23.

τὴν βασιλείαν τοῦ θεοῦ. Here again our Lord’s words are reported differently. viii. 25, note.

28–36 Matt. xvii. 1–8; Mark ix. 2–8.

ἀστέλλειραι ὁκτώ. “After six days.” Matt., Mark.

Πέτρον. viii. 51, note.

εἷς τὸ ὀρὸς. Probably one of the spurs of Mount Hermon.

προσευξισθαι. iii. 21, note.
29 ἔγαστράπτων. St. Matthew compares this whiteness to the light, St. Mark to snow.

30 Moses is supposed to have represented the law, and Elias the prophets.

33 σκηνάς. 'Booths' made of boughs, as at the feast of tabernacles.

35 φωνή. Cf. iii. 22. John xii. 28.

36 ἐστύγησαν. They fell on their faces with fear till Jesus touched them.

ἐώρακαν for ἐώρακας.

37-43 Matt. xvii. 14-20; Mark ix. 14-29. (St. Mark's account is the fullest.)

38 ἐπίβλεψιν, ABC. T.R. ἐπίβλεψιν. ND.

39 κράζει καὶ σπαράσσει. Notice change of subject.

42 ἔρρηξεν αὐτῶν. viii. 33, note.

43-45 Matt. xviii. 22, 23; Mark ix. 30-32. They were now returning into Galilee.

46-50 Matt. xviii. 1-9; Mark ix. 33-40.

διαλογισμός. The dispute had taken place on the road to Capernaum. (Mark.) Jealousy seems to have been roused by the preference shown to Peter (Matt. xvi. 18), and afterwards to the three. Similar disputes arose on other occasions, after our Lord had announced that the end was at hand. Cf. xxii. 22-24. Matt. xx. 24.

49 ἐπὶ τῷ οἴνοματί σου. It has been suggested that the use of these words in the preceding verse reminded John of this incident.

50 δὲ γὰρ οὐκ ἔστιν. Cf. xi. 23.

The long section (ix. 51—xviii. 31) is peculiar to Luke, and describes events and discourses belonging to our Lord's ministry in Judæa and Pææa. (Summary, p. xiii.) St. Luke here abandons the lines followed by St. Matthew and St. Mark, and approaches more nearly to that of St. John. Many parallel passages are, however, to be found in the other synoptists.

51 ἐστήρισεν* for ἐστήριξεν.

τοῦ πορεύοντο εἰς Τερονουσαλήμ. This journey was either to the Feast of Tabernacles, or according to the view taken in the Summary, p. xiv., a visit to Jerusalem for the Feast of Dedication. Dec., A.D. 29.

53 οὐκ ἔδειξαντο αὐτῶν. "The Jews had no dealings with the Samaritans"—who were a heathen race of Cuthaeans, introduced into the country by Esarhaddon during the captivity (2 Kings xvii 24), mixed with apostate Jews—but travellers were allowed as a rule to pass through their territory. John iv. 8. It has been suggested that they were specially jealous of a Jew going to the Feast of Dedication, which cast a slur on their own temple on Mount Gerizim. (John iv. 20.)
CHAP. X.

54 T.R. inserts, after ἀυτοῦς, ὡς καὶ Ἡλίας ἐπολήσεν. Cf. 2 Kings i. 10. Om. NB. These two disciples were surnamed “Sons of Thunder.” Mark iii. 17.

55 T.R. adds καὶ εἶπεν οὗτοι οἶδατε οὗν πνεύματι ἐστε ὑμεῖς; with DF, several more Uncials and most Cursives. Om. ΝΑΒΚ, most Uncials and many Cursives. Also ὁ γὰρ οὗτος τοῦ ἀνθρώπων οὗ ήλθε ψυχάς ἀνθρώπων ἀπολέσαι, ἀλλὰ σώσαι, with F., six more Uncials and most Cursives. Om. ΝΑΒΚΔ, most Uncials and many Cursives.

56 εἰς ἐτέραν κόμην. It is not clear whether this was a Samaritan or a Jewish village.

58–60 St. Matthew (viii. 19–22) places these incidents before our Lord crossed the lake to the country of the Gadarenes.

60 τοὺς νεκροὺς. John xi. 25, 26.


CHAPTER X.

1 καὶ ἐτέρους. In addition to the twelve. ix. 1, 2. (The messengers mentioned (ix. 52) were only sent on a temporary mission.)

ἐβδομηκοντα. Ins. δύο BD and three other MSS.; i.e. as if to make 12 × 6 = 72.


3 ὡς ἄρνας. Matt. x. 16.

4 μηδένα ἀστάσιμαθε. Their mission was too pressing to allow of loitering.


ἐπαναπαθήσεται. NB. A colloquial form of the 2nd fut. pass. of επαναπαύω.

7 ἐρροντες καὶ πίνοντες. Cf. i Cor. x. 27.

11 τὸν κοινοτόν. ix. 5, note. The twelve were instructed to go only to “the lost sheep of the house of Israel.” This mission extended to the whole district which our Lord was about to traverse.

13 Χαραζέων . . . Βηθσαϊδᾶ. Matt. xi. 20–24. No mention has been made of these “mighty works.”

15 μὴ . . . ψωφωθήσῃ, ΝΒ¹D. T.R. ἦ . . . ψωφωθέσα. AC. The actual position of Capernaum is unknown, but the most probable sites are high. iv. 31.


18 ὡς ἀστραπήν. Isaiah xiv. 12.
19 ὁφεὼν καὶ σκορπίων. *Acts* xxviii. 3-5.
21 γητίοις. These words occur in a different context. *Matt.* xi. 25.
ναι ὁ πατήρ. viii. 54.
23, 24. These words occur in *Matt.* xiii. 16, 17, after the parable of the sower.
25 Καὶ ίδού. This incident and the following parable are introduced without any note of time and place, but the local colouring seems to point to Judæa, or its neighbourhood.

τί ποιήσας. The same question was asked on two other occasions: xviii. 18. *Mark* xii. 28.
27 ἀγαπήσεις. *Deut.* vi. 5; *Lev.* xix. 18. The first precept was written out and worn as a frontlet (*Deut.* vi. 8), and its repetition formed part of the daily prayers. For the second cf. vi. 31, note.
29 τίς ἐστιν μου πλήσιον. "There is a foundation of truth in the ancient heathen charge against the Jews of *odium humani generis.*" (Edersheim.)
30 λησταὶς περιέπεσεν. The desert road from Jerusalem to Jericho was so notoriously insecure that it was called the Bloody Way.

After ἡμιθανή T.R. ins. τυγχάνοντα with the majority of MSS. Om. ΝΒΔ.
31 ἱερεὺς τοῦ. Jericho was a priestly city, and many priests travelled that way.

ἀντιπαρῆλθεν. Besides the trouble and possible danger involved, there was the fear of pollution from the blood of the wounded man.
34 Ἴλαον. *Mark* vi. 13; *Isaiah* i. 6.
35 πανδοκλόν. *πανδοχεῖον, T.R. with most MSS. An inn in our sense of the word, where there was a host, and not a caravansari. ii. 7.
38 κόμην τινά. Bethany. *John* xi. 1. (Lazarus is not here mentioned, and it has been thought by some that he, as well as our Lord’s disciples, were absent at Jerusalem at the Feast of Tabernacles. A different view of the time is taken in the Summary, p. xiv.)
42 ἔνδο δέ. ΝΒ read ὀλίγων δὲ ἐστὶν χρήσατο ἐν δέ, as if our Lord was referring to the number of dishes required for the meal!

CHAPTER XI.

1 καθὼς καὶ Ἰωάννης. It seems likely that this request was suggested by their traversing the district in which John the Baptist preached. *John* x. 40.
2 λέγετε. A fuller version of ‘the Lord’s Prayer’ is given under different circumstances. *Matt.* vi. 9-13. Its substance, except the clause, “As we forgive them that trespass against us,” is found in the nineteen prayers of the Jewish Liturgy.
2 πάτερ. T. R. adds ἡμῶν ὅ ἐν τοῖς οὐρανοῖς with ACD and nearly all known MSS.

ἐλθάω. A late form for ἐλθέω.

T. R. at end adds, γενηθώ τὸ ἑλέμα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς with ΝΑCD and all other known MSS. except very few.

4 T. R. at end adds ἀλλὰ ὅσα ἡμᾶς ἀπὸ τοῦ ποιημοῦ, with ACD and nearly all other known MSS.

ἀφίομαι, Ν:ABCD for ἀφίεμαι (as if from ἀφίω).

7 εἰς τὴν κοινὴν εἰσίν. A pregnant use of the preposition.

8 διὰ γε τὴν ἀναδίαν. Here as in xviii. 1-8, and in the parable of the Unjust Steward, xvi. 1, our Lord makes use of a wordly or unworthy motive to teach a higher lesson. Men “ought always to pray and not to faint.”


11 τίνα δέ... μὴ ἐπιδώσει. A combination of two questions. Cf. v. 5.

14-26 Matt. xii. 22-45; Mark iii. 22-30.

κοφόν. St. Matthew, who records a similar miracle, places it apparently at Capernaum, and says the dumb man was also blind.

15 ἐν Βεσελέσβου. This was an old charge. Matt. ix. 34.

16 συμεόν ἐξήτουν. Cf. Mark viii. 11.

17 οὐκος ἐπὶ οἴκον. Several renderings are given—(1) a house divided against a house, (2) house falleth upon house, (3) house after house (as happens when a town is stormed).


21 ὁ ἵσχυρός. Isaiah xliv. 24, 25.

23 ὁ μὴ ὄν. ix. 50.

σκορπίζει. An Ionic verb, used by late writers for σκεδάνωμι.

24 δ' ἀνύδρων τῶν τῶν. The desert was looked upon as the natural abode of evil spirits.

25 σεσαρωμένον. This is applied by some to the Jewish nation, which had cast out the demon of idolatry and adorned itself with the self-righteousness of Pharisaism, the seven other spirits being pride, unbelief, and the like—but the peril of relapse after conversion is a matter of every-day experience.

27, 28. This incident is peculiar to Luke, and takes the place of Matt. xii. 46-50; Mark iii. 31-33.

μενοῦν. In classical Greek μὲν ὅν never begins a sentence.

29 συμεόν ἔγραε. v. 16.

Ἰωάν. T. R. adds τοῦ προφήτου with AC. and most MSS. Om. NBC.
31 βασιλεύσα νότον. 1 Kings x. 1-13. (Sheba was a district of Arabia Felix, and the Queen’s name was Balkis.)
33 λύχνον άφας. This illustration was often used by our Lord. Ch. viii. 16; Matt. v. 15.

κρυπτήν. "A cellar," R.V. ' (Also accented κρύπτην.)
37-54 Matt. xxiii. 1-36. (The denunciation of the scribes and Pharisees in St. Matthew’s account occurred in the temple at Jerusalem.)
37 ὅπως ἀριστήσῃ. Take the morning meal. xiv. 12.

ἀνέπεσεν. At the morning meal they generally sat instead of reclining.
38 ἐβαπτίσθη. This was not a question of personal cleanliness, but of ceremonial purification. Mark vii. 2-5.
39 τὸ δὲ ἐσωθεν υἱῶν. The parable and its interpretation are inter-mixed all through.
41 τὰ ἐνόαντα. "Those things which are within, or ye can." R.V. The meaning is much disputed. Other explanations are, 'As regards your soul give alms,' or 'Give in alms the things that are therein, and behold all things are clean in your opinion.'
42 ἀποδεκατώτε. Three points which distinguished a Pharisee were ceremonial purification (v. 38), minute care in giving tithes, and avoidance of those who were not equally scrupulous.
43 τὴν πρωτόκαθαρσίν. The seats in the highest part of the synagogue in front of the ark, and facing the people.

ἀσπασμοῦς. Matt. xxiii. 7, 8.
44 T.R. after ὑμῖν inserts γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί with A and most MSS. Om. NBC.

τὰ μημεὲς τὰ δεηλία, τάφοις κεκοιμημένους. (Matt.) In allusion to the custom of whitewashing sepulchres once a year, that no one might be defiled by passing over them unawares.
45 καὶ ἠμᾶς. The lawyers (or scribes) were more cultured than the Pharisees, and often ridiculed their scrupulous pedantry.
46 φορτία δυσφάστακα. Isaiah x. 1.

οὐ προσηψάετε. This charge is directed also against the Pharisees (Matt.), and it has been suggested that our Lord meant they would do nothing to alleviate these burdens. (Edersheim.)
48 μαρτυρέος ἐστε (μαρτυρεῖτε, T.R.) As guardians of tradition they preserved the tradition of guilt.

T.R. adds at end αὐτῶν τὰ μημεὲς with AC.
49 ἡ σοφία τοῦ θεοῦ = ἐγώ. (Alford.) No such passage occurs in the O.T.
51 Ζαχαρίου. 2 Chron. xxiv. 18-22.

52 τὴν κλείδα. A symbolic ‘key of knowledge’ was given to the scribes on admission to their order.
CHAPTER XII.

1-12. This discourse consists for the most part of sayings uttered also upon other occasions. (Cf. especially Matt. x. 26-33, part of our Lord’s charge to the newly-appointed disciples.)

προσέχετε ἀπό. Matt. xvi. 6. The construction is not classical.
2 συγκεκαλυμμένον. viii. 17.
3 θάσα εἰςπάτε. St. Matthew gives this as a command. x. 27.
4 ἐπὶ τῶν δωμάτων. The coming-in of the Sabbath was proclaimed from the top of a high house.
5 εἰς τὴν γένναν. The valley of Hinnom, south-east of Jerusalem, used for burning offal and the corpses of criminals, became in later times the image of the place of everlasting punishment.
6 πέντε στροφίλα. These were sold in the markets on skewers.
8 τῶν ἀγγέλων. ἐμπροσθεν τοῦ πατρὸς μου. Matt.
10 οὐκ ἀφεθήσεται. Matt. xii. 31; Mark iii. 29. In connection with the charge of casting out devils by Beelzebub. (It is omitted in the parallel passage, Luke xi. 15.)
11 ἐπὶ τὰς συναγωγάς. Acts xxii. 19. There were three magistrates attached to every synagogue.
14 τὴν κληρονομίαν. This was strictly settled by Jewish law. Deut. xxii. 15-18.
15. This verse has caused some difficulty, but the meaning, ‘Life does not consist in riches,’ is plain. Cf. Hor. c. ii. 16. 13.
18 καβελῶ. A late form.
19 τῇ ψυχῇ. Hor. c. iii. 17. 14.
20 τοῦτος τῇ γυναι. Ps. lxxix. 10, 11. A resemblance has been traced in this parable to the story of Nabal. 1 Sam. xxv.
21 καὶ μὴ εἰς θεόν. vv. 33, 34.
22-31 Matt. vi. 25-34. (Sermon on the Mount.)
25 ἕλλικαν. Either ‘stature’ (xix. 3) or ‘age.’ John ix. 21.
28 εἰς κλίβανον. Owing to the scarcity of fuel, dry grass (containing weeds and wild flowers) was used for heating ovens. These were made of brick, and heated from inside. Cf. Herod. ii. 92.
29 μη μετεωρίζεσθε. “Be not of doubtful mind.” (Edersheim renders, ‘Neither be ye uplifted,’ i.e. aim at great things; and compares Jer. xlv. 5.)

30 ὁ πατήρ οἴδει. “He who creates the day, creates the food for it.” (Talmud.) Cf. Hor. c. iii. 29, 42.


36 ἀναλύσῃ. ‘Return.’ An unclassical meaning.

37 διακονήσει αὐτοῖς. John xiii. 4. A reference to the Roman Saturnalia has been traced here.

39 εἷς ἡμείς. Matt. xxiv. 43.

41 πρὸς ἡμᾶς. It has been suggested that Peter meant ‘would not the apostles come with their Lord from the feast rather than wait for His return’?

42-46 Matt. xxiv. 45-51.

τὸ συνομέτριον. It was the duty of the steward to give the daily allowance to the slaves.

46 τῶν ἀπλοτον, τῶν ὑποκριτῶν. Matt.


δέ μὴ γνῶσις, ποιήσας δέ. Our Lord often in His teaching recognises ‘hard facts’ without explaining them. viii. 18.

49 Πῦρ ἡλίθιον. iii. 16.

τί θέλω εἰ. “What will I if.” A.V., R.V. Others render, “How I wish that,” or the punctuation may be altered. τί θέλω; εἰ ἀνήθη, “What will I? Would that it . . .”

50 βάπτισμα ἔχω. Mark x. 38.


διαμερισμόν. μόχαιρα. Matt.


54-56 Matt. xvi. 2, 3 (in a different context).

καῦσων. The Sirocco from the desert.

58, 59 Matt. v. 25, 26 (Sermon on the Mount).

58 ὅσον ἔργασίαν. Operam da.

59 ὁ πράκτωρ. The collector or bailiff (exactor).

CHAPTER XIII.

1 τῶν Γαλιλαίων. This incident is not elsewhere mentioned, but disturbances during the feasts at Jerusalem were frequent.

2 ἀμαρτωλοί. John ix. 2.

7 ἵδον τρία ἔτη. A reference to the three years of our Lord’s ministry (?).
9 εἰς τὸ μέλλον. An aposiopesis. Cf. xix. 42; xxii. 42.
13 ἀνορθώθη, ABD. T.R. ἀνορθώθη, N.
14 τῷ σαββάτῳ. vi. 7.
15 οὐ λύει. This was not contrary to the Rabbinic law, nor an evasion of it, as the instance quoted. xiv. 5.
16 ὁ σατανᾶς. Acts x. 38.
17 κατηγοροῦντο πάντες. Cf. vii. 11. The influence of the Pharisees was weaker here.
18–21 Matt. xiii. 31–33; Mark iv. 30–32.
19 εἰς δεόδρον. Om. μέγα, NBD. The smallness of mustard seed was proverbial among the Jews; but the plant, as we know it, does not grow to the size of a tree. Either some other shrub is meant, or the expression is figurative and Oriental.
22 διεσπεράτω. According to the view taken in the Summary, p. xiv., our Lord was now in Perea, and this was the journey to Jerusalem to Lazarus. John xi. 1–17.
27 ἀπόστητε. Ps. vi. 8.
28 ὁ βρυγμός. A Jewish phrase, implying anger. Ps. cxii. 10; Acts vii. 54.
'Αβραάμ. Matt. viii. 11.
29 καὶ ἤξουσί. This is the answer to the question, v. 23.
'Ἡράδης. The conspiracy of the Herodians and Pharisees is mentioned in Mark iii. 6. (Cf. John iv. 1, 2.) Both parties had strong motives to wish our Lord out of Perea, where the influence of the Pharisees was weak (v. 17), and where Herod probably dreaded another 'perplexity' as with John the Baptist. Mark vi. 20.
32 τῇ ἀλατεκεὶ ταῦτῃ. Herod had shown his cunning by sending the Pharisees with a pretended warning.
33 σήμερον καὶ αύριον. These words are probably to be taken figuratively, though they have been understood to mean that our Lord would leave Herod’s territory in three days.
ἐξώ Ιερουσαλήμ. John the Baptist is an exception.
35 T.R. after ἄμων ins. ξηραμοῖσ with D and other MSS. Om. NAB, T.R. after ζως ins. ἄν. Om. ἦκει οτε, NB.
εἰλογημένος. Alford attributes the use of these words by the Jews (xix. 38) to a misunderstanding of this declaration.
CHAPTER XIV.


σαββάτῳ. It was considered a religious duty to mark the Sabbath by special festivity.

3 ἔξηστων. vi. 9.

5 νῦός. AB. T.R. δῶνω with N and fewer MSS.

ἀνασπάσει. The Rabbinic law ordered that food should be lowered to an animal that had fallen into a pit on the Sabbath, or planks laid to enable it to come out; but evidently some means was found of evading the law. Cf. xiii. 15, note.

8 τήν πρωτακλισίαν. The guests were arranged three on each couch, the centre place being the most honourable. (Among the Greeks each couch was occupied by two.)

10 προσανάβησθι. Prov. xxv. 7. Cf. ch. xi. 8, note.

11 ταπεινωθῆσεται. xviii. 14; Matt. xxiii. 12.


14 τῶν δικαίων. It is thought by some that our Lord here (and ch. xx. 35) confirms the doctrine of a double resurrection. 1 Thess. iv. 16.

15–24. The very similar parable (Matt. xxii. 1–14) differs from this in important details. (It has been suggested that St. Matthew combined two parables, The Marriage of the King’s Son, and The Wedding Garment.)

μακάριος δόστις. Rev. xix. 9.

16 δεῦτεν. ἄριστον. Matt.

18 ἀπὸ μιᾶς. Sc. γυνῆς. Cf. ἀπὸ τῆς ἱσῆς. Thuc. i. 15. 3.

20 γυναῖκα ἔγημα. Deut. xxiv. 5.

21 εἰς τὰς πλατείας. An expansion of xiii. 29.


εἰ ἔχει. Sc. τὴν δαπάνην.

ἀπαρτισμόν. Non-classical.

31 ἐν δέκα. ‘In the midst of, surrounded by.’

34 τὸ ἄλα. Matt. v. 13; Mark ix. 50.

35 εἰς γῆν. To manure the land.

ὁ ἔχων ὅτα. viii. 8.
CHAPTER XV.


4-7 Matt. xviii. 12-14.

ἀνθρωπος. ‘Man’ opposed to the angels, v. 7, 10 (not to γυνή, v. 8).


7 δικαλοις. ‘Righteous’ in the Pharisaic sense. i. 6.


δραχμήν. The Greek drachma corresponded to the Roman denarius.

-appointed. Eastern houses are commonly without windows.

11-32. Peculiar to Luke. (This parable has been called “Evangelium in Evangelio.”)


14 ἴσχυρά, NABD. T.R. ἴσχυρός.

15 ἐκκαλήθη. A passive deponent.

16 τῶν κερατίων. “The fruit of the carob,” or locust tree (called St. John’s bread, from the notion that John the Baptist fed on it in the wilderness, Matt. iii. 4). “When Israel is reduced to the carob-tree, they become repentant.” Jewish proverb.

ἐδίδασκαν. ‘Was willing to give.’

18 ἡμαρτον. The aorist emphasizes the time of the sin. ‘I have sinned, and did sin indeed.’

20 εἶδεν αὐτὸν. His father was watching.

κατεφάλισεν. vii. 45.

22 στολήν. Worn by people of distinction. Mark xii. 38.

δακτύλιον. Gen. xli. 42; James ii. 2.

ὑποδήματα. Slaves did not wear shoes.


29 οὐδέποτε ἐντολήν. The ‘righteousness’ of the Pharisees is here plainly alluded to. Cf. v. 7, note.

CHAPTER XVI.


τῶν µαθητῶν. Among these now were “all the publicans” (xv. 1), to whom, as men of business, the following parable particularly applied.

διεβλήθη. ‘Was accused’ (not ‘slandered,’ as generally in classical Greek).
2 τὸν λόγον. His accounts were to be audited at the close of his stewardship.

5 τῶν χρεωφελετῶν. Possibly 'tenants' who paid in kind, or, more probably, 'contractors' who had purchased the produce of the estate.

6 ἐκατὸν βάτων. Worth about £10, or, according to the relative value of money, £50. (Edersheim.)

7 ἐκατὸν κόρους. About ten times the value of the oil.

8 τῶν οἰκονόμων τῆς ἀδικίας. 'The unrighteous steward'; lit. 'the steward of unrighteousness.'

φρονίμως. 'Prudently.' Cf. Ter. Heaut. iii. 2, 26. It does not appear that the transaction, though unjust to the interests of the master, was illegal, if the steward, as was probably the case, had the right of remitting a portion of the rent, or modifying the contract if desirable. In this, as in other instances (xi. 8; xiv. 10; xviii. 5; Matt. xiii. 44), our Lord made use of a worldly motive to teach a higher lesson (which is here contained in v. 9). Our Lord emphatically condemned the moral character of the steward.

9 ἐκ τοῦ μαμωνᾶ. Either 'out of the mammon,' i.e. make your money your friend, and not your enemy; or 'by means of the mammon,' i.e. make the poor your friends. xviii. 22. The word mammon is often used as the personification of 'riches,' but no idol is known to have been worshipped under the title.

ἐκλήτη. NBD. 'When it fails' (at death). T.R. ἐκλήτη.

Σέξωνται ύμᾶς. Matt. xxv. 40.

10 ἐν ἓλαχιστῷ. xix. 17.

12 τὸ υμέτερον, ΝΑΔ. υμέτερον, B. Cf. 1 Chron. xxix. 14.


17 κεραιαν. The smallest stroke by which one letter in the Hebrew alphabet differs from another, as ก (resch), and ד (daleth). Matt. v. 18.

18 πᾶς ὁ ἀπόλυτον. Matt. v. 31, 32. An example of the permanence of the moral law.


βύσσων. Fine linen from Egypt, which was very costly.

20 Δάξαρος. (Eleazar). God-helps.

21 ἀλλὰ καὶ οἱ κύνες. "Yea, even the dogs." A proof of his neglected condition, as dogs in the East are unclean, and act as scavengers. 1 Kings xxi. 24.


τὸν κολπὸν Ἀβραάμ. Our Lord here adopts the current Jewish views about the 'after death,' in which Abraham, Isaac, and Jacob receive the dead into their bosom. 4 Macc. xiii. 10.
23 εν τῷ ἀδή. Here a place of torment; generally the place of departed spirits. Acts ii. 27. According to the common belief "the wicked in Gehinnon see the righteous sitting beatified in Gan Eden, and their souls are troubled."

24. The torment of thirst of the wicked is repeatedly mentioned in Jewish writings. (In one place the fable of Tantalus is apparently repeated. Edersheim.)

25 παρακαλεῖται. vi. 24.
26 χάσμα μέγα. This is not in accordance with Rabbinic teaching.
oi ἐκεῖθεν. Om. oi, Ν*Β.
29 Μωϋσέα. vv. 16, 17.
31 τίς ἐκ νεκρῶν. Many have seen here a reference to the raising of Lazarus (John xi.), and the resurrection of our Lord Himself.

CHAPTER XVII.

1, 2 Matt. xviii. 6, 7.

τοῦ μὴ ἄλθειν. Winer accounts for the genitive by the notion of distance or exclusion. Meyer takes ἀνενθέκ-αν substantival, "The impossible (impossibility) of their not coming occurs."

2 λίθος μυλίκος, ΝΒ. T.R. μύλος ὑμίκος with A and most MSS.

τὸν μικρῶν. By some referred to the publicans and sinners in contrast to the Pharisees, who had left in disgust; but see Matt. xviii. 2.

3, 4 Matt. xviii. 21, 22 (in answer to Peter). T.R. adds εἰς σὲ after ἀμάρτῃ.

6 κόκκον σινάπεως. xiii. 19.

συκαμίνῳ. The black mulberry. For similar illustrations cf. Matt. xvii. 20; xxii. 21.


φάγεσαι καὶ πίεσαι. Hellenistic futures.

9 T.R. at end adds οὐ δοκῇ with AD and most MSS. Om. ΝΒ.

10 ἄχρείοι. Unprofitable. Who have done their bare duty. This ends the series of discourses (at Ephraim, see Summary, p. xiv.), which begins with xvi. 1.


διὰ μέσον, ΝΒ. T.R. μέσον, with A. This may either mean 'through the midst' (but why is Samaria mentioned first on the way to Jerusalem?), or 'between the borders.'

12 πόρρωθεν. Lev. xiii. 46. Cf. v. 12-16, notes.

16 Σαμαριτῶν. They were on the border-land of Samaria and Galilee, otherwise the Samaritan would not have been with the Jews. John iv. 9.

18 ἐλλογενής. ix. 53, note.
20–37 Matt. xxiv. It is generally considered that both the fall of Jerusalem and the end of the world are predicted in St. Matthew, but that only the end of the world is here alluded to.

μετὰ παρατηρήσεως. The coming of the kingdom will not be observed, for it is already "among you." xi. 20. This "kingdom of heaven" (vi. 20, note) was not the Messianic kingdom expected by the Pharisees, and is also to be distinguished from "the coming of the Son of man," which would be visible to all, like the lightning. v. 24.


33 διὰ θανάτου. Matt. xvi. 25.

34 τῆς νυκτός. 1 Thess. v. 2.

35 δόξα. 'Two' (not necessarily "two men"). The elect will be mingled with the rest of the world until the end.

36 Some authorities add δόξα ἐσονται εν τῷ ἀγγέλῳ ὁ εἰς παραληφθεῖσαι καὶ ὁ ἑτερος ἀφεθήσεται, but the words are omitted by all the best MS.

37 ποῦ. 'Where' will this happen?

σώμα. πτωμα, Matt. xxiv. 28. Very different explanations are given. 1. As eagles (vultures) are found wherever there is prey, so the judgment of Christ will come wherever there are sinners. 2. The saints feed on the body of Christ, especially in the Holy Communion. 3. Some have seen a reference to the Roman eagles. St. Matthew connects this illustration with that of the lightning.

CHAPTER XVIII.


παραβολήν. xvi. 8, note.

3 ἀντίδικον. Opponent in a law suit.

5 ὑπωπτική. Lit. 'give me a black eye.' Perhaps ironical, but more probably a colloquialism, "Weary me" (obtundo).

7 οὐ μὴ ποιήσῃ. The same argument a fortiori occurs. xi. 13.

τῶν βοῶντων. Rev. vi. 9–11.

μακροθυμεῖ ἐπὶ αὐτοῖς. (T.R. μακροθυμῶν.) Different explanations are given. 1. Is He not longsuffering towards the elect? 2. Does He not pity them, in spite of their impatience? 3. Does He delay in their case—to strike their enemies? A parallel passage (sometimes supposed to be an interpolation from the text) occurs. Eccles. xxxv. 17, 18.
9 ἐξουθενοῦτας. A late Aeolic form.

11 στάθης. The attitude of prayer. T.R. inserts πρὸς ἐαυτόν. Om. Ν.

12 νηστείω, v. 33. ἀποδεκατεύω, xi. 42.

δοκεῖ κτῶμαι. 'All that I get,'

14 ταπανωθήσεται. xiv. II.


ἔνα αυτῶν ἀπῆδης. It was a custom among the Jews to bring young children into the synagogue, that they might receive the prayers and blessings of the elders. They were also brought to any Rabbi of special holiness.

18-30 Matt. xix. 16-30; Mark x. 17-31.

19 τι μὲ λέγεις ἅγαθόν. St. Matthew apparently quotes these words differently, but the MSS. vary.

21 ἐφύλαξα. T.R. ἐφυλάξαμην (less classical).

22 λείπει. Poetical for ἐλλείπει.

25 κάμηλον διὰ τρῆματος. 'To make an elephant pass through the eye of a needle' was a familiar expression at the time for anything impossible. (Lightfoot.) The theory that there was a gate called 'the needle's eye' has little authority, and the words differ in each account. τρυπήματος ἁφίδος, Matthew; τρυμαλίας τῆς ἁφίδος, Mark. (T.R. τρυμαλίας ἁφίδος here, as in Mark.)

31-34 Matt. xx. 17-19; Mark x. 32-34.


33 ἀποκτενοῦσιν. This was the third time our Lord foretold His own death. Cf. ix. 22; Matt. xvii. 22.


35-43 Matt. xx. 29-34; Mark x. 46-52.

tυφλός τις. δύο τυφλοί, Matt. St. Matthew and St. Mark describe the miracle as He went out from Jericho. The city had been rebuilt (1 Kings xvi. 34), and was now flourishing.

39 ἐπετίμων. v. 15.

43 αἴνων. Poetical.

CHAPTER XIX.


2 ἢν πλοίοσιος. xviii. 24. Jericho, from its position, commanded the traffic between the two sides of the Jordan, and there was also a large local trade in balsam.

3 ἀπὸ τοῦ ὄξλου for the classical διὰ τοῦ ὄξαλου.

4 συκομορέαν. A tree with low branches, easy to climb.
4 ἐκείνης, sc. οὐδέν.
7 παρὰ ἀμαρτωλῷ. v. 30; xv. i.
8 ἡμίσεια, NB*. T.R. ἡμίση (the later Attic form of ἡμίσεα).
δίδωμι... ἀποδίδωμι. It is doubtful whether these words are used in self-justification, or more probably as a vow—"I will give."
τετραπλοῦν. Exod. xxii. 1.
9 νῦν Ὁβραάμ. xiii. 16.
10 ἠλθεν γάρ. Matt. xviii. 12. This seems to imply that Zacchaeus had been guilty of extortion.
11-27 Cf. Matt. xxv. 14-30. The parables are similar, but there is a wide difference in the details.
12 λαβέν ἐαυτῷ βασιλείαν. This was actually done by Herod the Great and Archelaus, who went to Rome 'to receive their kingdoms,' Herod Antipas afterwards attempted the same thing without success.
13 δέκα µνᾶς. The sum is much less than in St. Matthew's parable, and it was distributed equally.
14 ἀποστειλαν προσβελαν. (Not in Matthew.) The Jews actually "sent an embassy" to Rome after Archelaus, petitioning against him.
15 γινο. Probably subjunctive, as the optative is not found after ἡ in the New Testament.
16 προσηγγάσατο for προσεηγαγάσατο.
17 ἐν δαλαχίστῳ. xvi. 10.
20 σουδαρίῳ. A Latin word. Cf. viii. 30, λεγὼν; x. 35, δηνάριον; xi. 33, μόδιος.
22 ἡδεσ ὁτί. The master accepts the character attributed to him by the slave, not that it necessarily is true, but to condemn him "out of his own mouth." 'If I am so hard a man, why did you not act accordingly?'
26 λέγω γάρ ὑμῖν, T.R., with AD and most MSS. Om. γάρ, NB.
παντὶ τῷ ἔχοντι. xii. 48, note. These words also occur Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18.
ἀναβαίνων. The road was a continuous ascent of 3000 feet.
30 κόµην. Bethphage, a suburb of Jerusalem, sometimes considered part of the city itself.
ἐφ' ὑπὶ οὐδεσ. Unused animals alone could be employed for sacred purposes. Numb. xix. 2; I Sam. vii. 7.
34 δό κύριος. It has been suggested that the owners were secret disciples, but the universal expectation of the advent of the prophet (Matt. xxi. 11) is sufficient to account for the readiness with which permission was granted.
37 περὶ πασῶν. John xii. 18, 19. At this point of the road the first view is caught of the south-east corner of the city.

38 εἰσογήμενος. A fuller account is given by St. Matthew. According to Jewish tradition, Ps. cxviii. 25-28 was chanted antiphonally by the people of Jerusalem to welcome pilgrims on their arrival.


κράζουσι, NB. T.R. κεκράζονται with A, &c. (the more classical form). The incident is differently narrated by St. Matthew.

41-44. Peculiar to Luke in this form.

ἴδων τὴν πόλιν. The glimpse of the city seen before (v. 37) had been withdrawn behind the intervening ridge of Olivet. After a few moments the path rises again, and the whole city bursts into view. (Stanley, Sinai and Palestine.)

42 καὶ γε. 'Even.' Omitted by many good MSS. (In classic Greek, καὶ ...) (e.)

45, 46 Matt. xxi. 12, 13; Mark xi. 15-18. This incident is not mentioned here by St. John, who, however, describes a cleansing of the temple at the commencement of our Lord’s ministry. John ii. 13-16. St. Mark, who enters into more detail, places this on the next day (Monday).

τοῖς πωλοῦντας. The court of the Gentiles was partly covered with pens of cattle for the sacrifices, also pigeons. (ii. 24.) Wine, oil, salt, and other necessaries for the same purpose were allowed to be sold by the priests, who shared the profits.

46 γέραπται. Isaiah lvi. 7 and Jer. vii. 11. The two prophecies are blended.

47, 48 Mark xi. 18. The return to Bethany and the cursing of the fig-tree are here omitted.

CHAPTER XX.

1-8 Matt. xxi. 23-27; Mark xi. 27-33.

μιᾶ τῶν ἡμερῶν. Probably Tuesday, Nisan 11 (some say Monday).

ἱερεῖς. T.R. ἱερεῖς with most of the MSS.

3 λόγον. ‘A question.’

6 καταλθάσας. Not classical.

The parable of the two sons (Matt.) is here omitted.


10 δώσουσιν, NAB. T.R. δῶσων with CD. ἤνα is sometimes found with the future indicative in late Greek. (cf. xiv. 10. The rent was paid in produce (metayer system).

14 ἀποκτεῖνωμεν. John xi. 53.

17 τὸ γεγραμμένον. Ps. cxviii. 22.
κεφαλὴν γωνίας. The stone that connects the two walls at the top.

18 συνθλασθήσεται. Isaiah viii. 14, 15.

λυκήσει. Dan. ii. 35.

20–26 Matt. xxii. 15–22; Mark xii. 13–17.

ἐνκαθέτους. The Pharisees again coalesced with the Herodians.

xiii. 31.

αὐτοῦ λόγου. “Of him by his speech.”

21 λαμβάνεις πρόσωπον. “Acceptest not the person of any.” R.V.

βλέπεις εἰς πρόσωπον. (Matthew, Mark.) Cf. Gal. ii. 6. Other

explanations are, ‘thou art too keen-sighted to be deceived by hypo-

crisy’ (προσώπον=‘a mask’), or ‘art not a partizan.’ (Meyer.)

23 τὴν πανοπραγιαν. The Galileans, who looked upon our Lord as the

Messiah-King, would not tolerate an admission that tribute could be

paid to a foreign power. Deut. xvii. 15. Judas of Galilee (Acts v. 37)

had taken for his watchword, ‘We have no lord nor master but God’;

and thousands had died in his insurrection (A.D. 7) for this principle.

On the other hand, an open denial would lead to a conflict with the civil

power.

24 Καίσαρος. The Emperors had a special coinage struck for Judæa,

without a likeness on it, but other coins, stamped with the image of

Tiberius. naturally found their way to Jerusalem, especially at the feasts.

(Geikie.)

27–40 Matt. xxii. 23–33; Mark xii. 18–27.

Σαδδουκαίων. The Sadducees were the old temple aristocracy—
few, but haughty and powerful, unpatriotic and unpopular. They held

the chief priestly offices, and hated the democratic Rabbis of the

synagogue, rejecting the milder Pharisaic tradition, and upholding the

letter of the law. They mocked at the Messianic hopes of the Pharisees,

and did not believe in a future life, which is not mentioned in the

Pentateuch. They rejected the oral law of the Jews.

28 Μωυσῆς ἐγραψεν. Deut. xxv. 5. The firstborn son of a leviratical

(Lat. levir=brother-in-law) marriage was registered as the son of the

deceased brother.

35 τῆς ἀναστάσεως. xiv. 14, note.

36 υἱὸς εἰσο ν θεοῦ. John xi. 25.

37 ἐπὶ τῆς βασίλειον. “In the place concerning the bush.” R.V. Ex. iii. 6.

Our Lord replies from the Pentateuch. Abraham, Isaac, and Jacob,

though dead, were living.

41–44 Matt. xxii. 41–46; Mark xii. 35–37.

ἐν βιβλίῳ ψαλμῶν. Ps. cx. 1. The psalm was admitted to be

Messianic, but the conception of Christ as Son of David, and proceed-
ing from God, found no place in Rabbinical theology.

45–47 Matt. xxiii. 1–12; Mark xii. 38–40.

ἀστάσιμος. xi. 43; xiv. 7.
CHAPTER XXI.

1-4 Mark xii. 41-44.  
τὸ γαζοφυλάκιον. Under the colonnades which surrounded the court of the women were thirteen trumpet-shaped boxes (shopharoth), where offerings were deposited. In the time of Pompey and Crassus the temple treasury contained in money nearly half a million. (Edersheim.)

2 δύο λεπτά. 'Two perutahs,' the smallest amount that it was lawful to contribute.

5-19 Matt. xxiv. 1-14; Mark xiii. 1-8.  
λόθως καλοίς. The temple was rebuilt with great magnificence by Herod the Great.

6 ταῦτα δὲ θεωρεῖτε. Nominative absolute.

7 ταῦτα ἦσται. This question was asked on the Mount of Olives, and referred to three points—the destruction of Jerusalem, His coming, and the end of the world. (Matt.) It is difficult to determine the limits of our Lord's reply.

9 μὴ πτωθῆτε. The danger was lest the disciples in thus longing for His coming should be misled by impostors, or unduly depressed by political convulsions.

12 παραδίδοντες. Acts xxii. 19; xxiv. 10; xxvi. 2; Matt. x. 17 22.  
13 εἰς μαρτύριον. Mark xiii. 9.

14 μὴ προμελετάν. xii. 11, 12.

16 παραδοθήσεσθε. Matt. x. 21, 22.

17 μισούμενοι ὑπὸ πάντων. vi. 22, note.

κυκλομενήν . . . 'Ερωσαλήμ. Cf. Matt. xxiv. 15; Mark xiii. 14. (It is doubtful whether "the abomination of desolation" refers to the desolation of the Romans, or to the pollution of the temple by the Zealots. Jos. B.J. iv. 6. §3.)

21 φευγέτωσαν. Eusebius relates that the Christians in Judæa—διὰ των χρηστῶν—fled to Pella at an early period of the siege.

22 τὰ γεγραμμένα. Isaiah xxix. 3-4; Micaia iii. 8-12.

24 πεσοῦντα. More than a million Jews perished during the siege.  
καὶ τοῦ ἐθνῶν. Either the time of the Gentile occupation of the Holy Land, or the time of grace to the Gentiles.

25-28 Matt. xxiv. 29-31; Mark xiii. 24-27. In parallel passages the events are more closely connected (εὐθέως, Matt.; εν ἑκείναις ταῖς ἡμέραις, Mark).

ἐν ἀπορίᾳ ἡχούσ. "In perplexity for the roaring." R.V.


29-33 Matt. xxiv. 32-35; Mark xiii. 28-32.
32 ἡ γενεά αὐτῆς. Explained by Dean Alford as the Jewish race, not the existing generation. St. Luke omits the statement which follows in St. Mark (of doubtful authority in Matthew), that the time is not known even to "the Son." Cf. Acts i. 7.
35 ὡς παγῆς. Isaiah xxiv. 17.
38 ὠρθοτέτευ. Not classical.

CHAPTER XXII.

1, 2 Matt. xxvi. 1-5; Mark xiv. 1, 2.
A paschal supper was to be celebrated on Thursday evening. Our Lord spent the intervening time in retirement.
3-6 Matt. xxvi. 14-16; Mark xiv. 10, 11.
Ἰωάννα. It was Judas who objected to the waste of ointment. (John xii. 4.) His ambitious hopes were now entirely ruined by our Lord's repeated references to His impending death.
4 στρατηγοίς. The captains of the temple. (v. 52.)
5 ἀργῷριον. Thirty pieces of silver, the price of a slave. Exod. xxi. 32.
7-13 Matt. xxvi. 17-19; Mark xiv. 12-16.
τὸν ἄρτῳ. The first day of unleavened bread was the 14th of Nisan, or, as the Jews, according to Josephus, now kept eight days instead of seven, the 13th. The passover was eaten as soon as the 15th commenced; i.e. on the evening of the 14th (according to our reckoning). According to the three first gospels, our Lord eat 'the passover' with His disciples; but St. John (xix. 14) places the crucifixion on the 'preparation of the passover,' in which case our Lord's supper must have been eaten on the evening before the great passover feast. Now all the four evangelists speak of the morning of the 14th as 'the preparation,' probably not only 'of the sabbath,' as St. Mark says, but also of the great passover feast, in the fuller explanation given by St. John. The 14th of Nisan occurred on a Friday (Salmon's Introduction, p. 266, note) in the year 30; and our Lord seems to have died at the time of the slaying of the paschal lambs, i.e. at the end of the 14th, or about 3 p.m., according to Jewish custom. τὸ πάσχα (v. 7) may mean, not the passover proper, but the first meal of unleavened bread at the beginning of the 14th on the evening before, that being a feast of 'the passover' used in an extended sense.
10 κεράμων ἔδατος. "The drawing of water by the master of the house on the eve of the paschal feast was regarded as a solemn religious act." This man, however, was probably a slave.
11 τὸ κατάλυμα. "The guest-chamber" (probably belonging to St. Mark's father.—Edersheim). The inhabitants of Jerusalem were accustomed to lend guest-chambers to strangers who came to the feast, receiving the skin of the lamb and the cooking utensils as a payment. (There is no mention of the lamb at our Lord's supper.)
12 ἀνάγαιν. Attic ἀνύγεων.
ἡ ἁρα. ὁψιάς δὲ γενομένης. (Matt., Mark.)
ἀνέπεσεν. The old custom of eating the passover standing (Exod.
xii. 11) had been given up.
15–18. Peculiar to Luke. It is considered by some that our Lord here
celebrated (and at the same time solemnly abrogated) the passover. In
vv. 19, 20 He instituted the Lord's supper.
16 ἐν τῇ βασιλείᾳ. v. 30; xiv. 15.
17 ποτήριον. The ordinary ceremony was as follows: 1. The first
cup and the thanksgiving. 2. Hand-washing by the head of the com-
pany. (Cf. John xiii 3–11.) 3. Bitter herbs, the sauce, and unleavened
bread. 4. Second cup and explanation of ceremony. 5. Singing of
first part of the Hallel. (Ps. cxiii. cxiv.) 6. The lamb. 7. The third cup.
8. The fourth cup. 9. The second part of the Hallel. (Ps. cxv.–cxviii.)
19 τὸ ὕπερ... ἀνάμνησιν. Peculiar to Luke. Cf. 1 Cor. xi. 24;
John vi. 51–58.
20 τὸ... ἐκχυσάμενον. "Even that which is poured out." R.V.
T.R. ἐκχυσάμενον with most MSS.
21 τοῦ παραδίδοντος. This announcement comes earlier in the parallel
25 εὐργήσατε; e.g. Ptolemy "Euergetes."
27 ὡς ὁ διακονών. John xiii. 3.
30 τὰς δώδεκα φυλάς. Matt. xix. 28.
31 T.R. inserts at beginning εἶτε δὲ ὁ κύριος with ΝΑD and most MSS.
Oм. B.
ὑμᾶς. All. Contrast ἐπὶ σοῦ,
τοῦ συνιάσατε. Amos ix. 9.
33, 34. A similar incident (with different wording) is placed later.
οὐ φωνήσει. οὐ, Mark. The hours between midnight and 3 a.m.
were called ἀλεκτοροφωνία (the other watches were ὁφὲ, μεθοντιων, πρωτ).  
ὁτε ἀπέστειλα. ix. 3.
37 τὸ γεγραμμένον. Isaiah liii. 12.
38 ἰκανόν ἄττ. "It is enough." The words seem to have been said
partly in sad irony, partly to close the subject. The swords may have
been procured for protection on the journey to Jerusalem.
39–46 Matt. xxvi. 36–46; Mark xiv. 32–42.
κατὰ τὸ ἔθος. John xviii. 2. It was unlawful to leave the house
until after midnight on the night of the Passover. Exod. xii. 22.
40. The accounts are slightly varied.

41 θείς τὰ γόνατα. ἐπέσεν ἐπὶ πρόσωπον αὐτοῦ. (Matt.)

42 παρενέγκαι. Ν. παρενεγκείν, A, T.R. παρένεγκε, BD.

43, 44. Peculiar to Luke. Omitted by AB against the vast majority of MSS.

45. St. Matthew and St. Mark mention repeated visits to the disciples.

47–53 Matt. xxvi. 47–56; Mark xiv. 43–50; John xviii. 3–11.

φιλήσας αὐτῶν. The sign agreed on. (Matt. Mark.) St. John adds other details.

50 εἷς τις ἐξ αὐτῶν. Peter. (John.)

τὸν δοῦλον. His name was Malchus. (John.)

51 ἦταν. It is doubtful whether this was said to the disciples or to His captors.

52 ἀρχιερεῖς. Those who had held the office of high priest, and perhaps the presidents of the twenty-four courses (1 Chron. xxiv.) were called “chief priests.” The name is given also by Josephus to members of the great priestly families. (“Of the kindred of the high priest,” Acts iv. 6.)

στρατηγοὺς τοῦ λεποῦ. v. 4. The superintendents of the guard of priests and Levites who kept watch at night in the Temple. 2 Kings xii. 9.

54–65 Matt. xxvi. 57–75; Mark xiv. 53–72; John xviii. 15–27.

τοῦ ἀρχιερέως. Our Lord was taken first to Annas (John), father-in-law of Caiaphas, who had himself been high priest. iii. 2, note.

δὲ Πέτρος. St. John says Peter followed with another disciple (probably John himself). The other disciples all fled. St. Mark mentions a special incident on the way.

55 τῆς αὐλῆς. A central court open to the sky.

56 παιδίσκη τις. “The damsel that kept the door.” (John.) The accounts here, though agreeing in the main, all differ in detail, as if written independently of one another.

58 ἔτερος. ἄλλη. (Matt.) ἡ παιδίσκη. (Mark.)


Γαλιλαῖος ἑστιν. The Galilæan dialect was marked by an improper pronunciation of gutturals.

61 ἐνέβλεψεν. Peculiar to Luke. It is difficult to understand how Peter in the court ‘beneath’ (Mark) can have been seen by our Lord, unless the audience-chamber, as sometimes happens, was open in front. There is nothing to make us suppose that He was being led across the court at the time. It has been suggested that the examination was held in the gallery that ran round the court.
66-71 *Matt. xxvii. 1, 2; Mark xv. 1.*

ὁς ἐγένετο ἡμέρα. The three synoptists agree that this council was held in the morning, but Matthew and Mark place the questions of the high priest, and our Lord’s replies, in the examination held at the house of Caiaphas the night before the dawn. The high priest conducted the examination, and a meeting of the Sanhedrin was held to make a formal decision.

συνήχθη. This meeting also was irregular if held at the house of Caiaphas. (*John xviii. 28.*) Also no process might take place on the eve of a festival.

68 οὐ μὴ ἀποκριθῆτε. xx. 1-8.


CHAPTER XXIII.

1-25 *Matt. xxvii. 1-26; Mark xv. 1-15; John xviii. 28-xix. 16.*

ἡγαγον αὐτόν. They did not enter the palace for fear of defilement. (*John.*)

Πιλάτου. Pilate was procurator of Judæa, appointed by Tiberius A.D. 25. He had nearly driven the Jews to insurrection by removing his standards from Cæsarea to Jerusalem, and by his cruelty and disregard of their feelings. Finally he was recalled to Rome, and put himself to death.

2 φόρους διδόναι. This was untrue. xx. 20-26. St. Luke’s account diverges widely from the first two gospels. St. John records quite different matter.

3 συν λέγεις. St. John gives this in greater detail.


(Luke often shows special acquaintance with matters concerning Herod. viii. 3; ix. 7-9; xxiv. 10.)

8 θελον ιδεῖν. ix. 9.

11 ἐσθήτα λαμπράν. By some supposed to be the *purple* garment used afterwards by Pilate’s soldiers. *John xix. 2.* According to others it was *white*.

12 ἐν ἑχθρ. The cause of this enmity is not known.

14 κατηγορεῖτε κατ’ αὐτόν. Rare in classical Greek.

15. The reading of NB is ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν.

17 ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἐσθήτην ἑνα, Ἡ. Om. AB.

19 διὰ στάσειν τινά. Probably the insurrection put down cruelly by Herod. xiii. 1.

20 θέλων ἀπολύσαι. Pilate’s repeated efforts to save the victim are specially mentioned by St. John.
25. The scourging of Jesus and the subsequent mockery of Pilate's soldiers are omitted by St. Luke. See, however, vv. 16, 22.

26–32 Matt. xxvii. 27–31; Mark xv. 21–23; John xix. 16, 17.

τὸν σταυρὸν φέρειν. Our Lord carried His own cross at first according to custom. (John.)

28 θυγατέρες Ἰερουσαλήμ. These were therefore different from the women mentioned, v. 55.

30 τοῖς ὑδρείων. Hosea x. 8.

πέσατε. ii. 16, note.

31 εἶ ἐν τῷ ὑγρῷ. The meaning of this proverb, as used here, is this: If an innocent and peaceful man is treated thus, what will be the fate of the leading Jews when, guilty before God, they rebel against the Romans.


Κρανίον. Hebrew, Golgotha; Latin, Calvaria. Perhaps so called from its shape and appearance; but the place cannot be identified with certainty. (There is no scriptural authority for the name Mount Calvary.)

34. The words ὁ δὲ ... ποιῶς are omitted by BD and N**, but appear in AC, all other uncial, all cursives but three, all but all versions, and more than forty patristic authors. Their genuineness is strongly supported by the words of St. Peter (Acts iii. 17) and of St. Paul (1 Cor. ii. 8).

35 T.R. after ἄρχοντες ins. ἑνοῦ αὐτοῖς. Om. NBCD.


ἄγεος. Sour wine, the ordinary drink of the soldiers.

38 AN* ins. γράμμασιν Ἐλληνικὸς καὶ Ρωμαίος καὶ Ἐβραῖος. Om. BC1.

ὁ βασιλεὺς. The wording of the inscription differs in all four accounts. viii. 25, note.


43 ἐν τῷ παραδείσῳ. Not the heavenly paradise (2 Cor. xii. 4), but the place of departed spirits, called also "Abraham's bosom." xvii. 22, note.


ἀρα ἐκτῆ. Noon. (This apparently conflicts with John xix. 14, where the Roman civil reckoning is supposed to be used, unless there is an error in the text. Cf. also John iv. 6.)

45 τοῦ θλίου ἐκλιπτοντος, NBC. T.R. καὶ ἐσκοτίσθη ὁ θλιος. This cannot have been an eclipse, as the moon was full.

ἐσχίσθη τὸ κατάπτεται. This is mentioned after our Lord's death by Matthew and Mark.

46 πάτερ. Ps. xxxi. 5. Peculiar to Luke, who omits the cry, ἠλει, ἠλει.

47 δίκαιος ἢν. θεοῦ ὑδός, Matt., Mark.


50–54 *Matt.* xxvii. 57–61; *Mark* xv. 42–47; *John* xix. 38–42.

51 προσεδέχετο. T.R. adds καὶ αὐτός.

53 ἔθηκεν. *Deut.* xxi. 23. Nicodemus also assisted at our Lord’s burial. (*John.*)

λάζευτο. Not classical.

54 παρασκευής. xxii. 7, note.

ἐπέφωσκεν. Not classical. Lit. “dawned.” The word is used, though the Sabbath began in the evening.

55 γυναῖκες. “Mary Magdalene and Mary the mother of Joses.” *Mark.*

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CHAPTER XXIV.

1–12 *Matt.* xxviii. 1–10; *Mark* xvi. 1–8; *John* xx. 1–18.

There is considerable variety in the accounts. St. John mentions Mary Magdalene alone, St. Matthew also “the other Mary”; St. Mark adds Salome; St. Luke, “Joanna... and the other women with them.” They may have gone in different groups.

αἱ ἡτοίμασαν. These were prepared either before the sabbath (xxiii. 56), or “when the sabbath was past.” (*Mark.*)

4 ἄνδρες δύο. ἀγγελὸς γὰρ κυρίου, *Matthew,* who alone mentions the earthquake.

6 ὡς ἔλαλησεν. ix. 22. *Matt.* xvii. 22.

9 ἀπήγγειλαν πάντα. οὐδεὶς οὐδὲν εἶπον. *Mark.*

10 Ἰωάννα. viii. 3.

(at inserted by T.R. after αὐτάς is not without some authority.)

12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀφθαλμα [κελευνὰ μόνα] καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός. Om. D. The incident is told in detail by *John.*


16 τοῦ μὴ ἔπηγγώναι. “He was manifested in another form.” *Mark.* Cf. *John* xx. 15; xxi. 4.

17 περιπατοῦντες; καὶ ἑστάθησαν σκυθρωποῖ. T.R. περιπατοῦντες, καὶ ἑστε σκυθρωποῖ;

18 σὺ μόνος. “Dost thou sojourn alone?” R.V. *i.e.* “Are you the only sojourner in Jerusalem that is ignorant of these things?” They assume that the circumstances are known to everybody else.

19 ἀνὴρ προφήτης. ix. 18.

21 ἡλπίζομεν. ἐλπίζομεν, N.

24 τινές. Not only Peter. v. 12.
30 κλάσας. ix. 16; xxii. 19.
31 ἅφαντος. Poetical.
34 οἴκη Σιμών. I Cor. xv. 5.
St. John describes two appearances, at intervals of eight days. (Mark xvi. 9-20 is omitted by the two oldest Greek Mss., but there is strong evidence in its favour.)
36 T.R. adds καὶ λέγει αὐτοῖς, Ἐλπίδα ὑμῖν. Om. D.
40 καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοῦς πόδας. Om. D.
42 T.R. adds καὶ ἀπὸ μελισσῶν κηρίου, with a large majority of Mss. Om. NABD.
43 ἔφαγεν. Acts x. 41.
44-49. "Apparently a summary of many things said during the last forty days before the Ascension." (Alford.)
οὗτοι οἱ λόγοι. This is the meaning of the words.
46 T.R. after γέγραπται ins. καὶ οὕτως ἔδει.
47 εἰς πάντα τὰ ἔθνη. Acts i. 8.
49 τὴν ἐπαγγελίαν. Acts i. 5, 8.
καθίσατε ἐν τῇ πόλει. These words cannot have been said on the occasion referred to v. 36, or they would not have gone away to Galilee. Matt. xxviii. 16.
50-53 Mark xvi. 19; Acts i. 9-11. Our Lord's Ascension is not described by Matthew or John (but referred to John iii. 13).
ἐστι τὸ Βηθανίαν. Acts i. 12. (Comp. Mark xi. 11 with Luke xxi. 37.)
51 T.R. adds καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. Om. Ν* Δ.
VOCABULARY

'Ααρών, m. Aaron.
'Αβέλ, m. Abel, second son of Adam.
'Αβία, m. Abijah, son of Rehoboam.
'Αβιληνή, f. Abilene (a district north of Palestine).
'Αβραάμ, m. Abraham.
*ἀβυσσός, -ou, f. abyss (ἄβυσσος, adj. bottomless).
*ἀγαθοποιεώ, -ήσω, do good.
ἀγαθός, -ή, -όν, adj. good.
*ἀγαλλίασις, -έως, f. joy, gladness.
*ἀγαλλιάω (late form of ἀγάλλιομαι), rejoice exceedingly.
ἀγαλλιάτεω, -ήσω, be displeased, be filled with indignation.
ἀγαπάω, -ήσω, love.
ἀγάπη, -ῆς, f. love.
ἀγαπητός, -ής, -όν, adj. beloved.
ἀγγελός, -ου, m. (ἀγγέλλω) messenger, *angel.
*ἀγέλη, -ης, f. (ἀγω) herd.
*ἀγγάζω, ἁσω (late form of ἀγίζω), hallow, make holy.
ἀγνοος, -α, -ου, adj. holy, as subst. saint.
ἀγκάλη, -ης, f. arm.
ἀγνοεώ, -ήσω, not know, not understand.
ἀγορά, -άς, f. (ἀγιέρω), market place.
ἀγοράζω, -έως, buy.
ἀγρα, -ας, f. catching, draught of fishes.
*ἀγρανόλεω, -ήσω (ἀγρόσ-ανλή), abide in the fields, live out of doors.
ἀγρός, -οῦ, m. field.
ἀγρυπνέω, -ήσω, watch (ἀγρ-υπνος, lit. seek sleep, be sleepless).
ἀγω, ἀξίω, lead, bring. ἀγωμέν, let us go.
ἀγωνία, -ας, f. contest, agony.
ἀγωνίζομαι, -οῦμαι, contend, strive.
'Αδαμ, m. Adam.
'Αδδί, Addi.

* Forms and meanings thus marked are not in common use in classical Greek prose.
ἀδελφή, -ῆς, f. sister.
ἀδελφός, -οῦ, m. brother, fellow Jew, fellow (vi. 41, xvii. 3, xxii. 32).
ἀδηλος, -ον, uncertain, not apparent.
ἀδήσις, -ου, m. Hades. (Chap. x. 15; the place of departed spirits, Acts ii. 27; of torment, xvi. 23; coupled with death, Rev. xx. 13, 14. Confused in A.V. with γέννα, q.v.)
ἀ-δικεώ, -ῆσω, do wrong to, injure.
ἀ-δικία, -ας, f. injustice, iniquity.
ἀ-δικός, -ον, adj. unjust.
'Αδμῆν, Admin, ancestor of Joseph.
ἀ-δυνατεώ, -ῆσω, be unable, *be impossible.
ἀ-δύνατος, -ον, adj. impossible.
ἀετός, -οῦ, m. eagle.
ἀ-ζυμος, -ον, adj. unleavened; as subst. τὰ ἄζυμα, the feast of unleavened bread.
ἀ-θετέω, -ῆσω (ἀ-θετος, ἀ-τίθημι), set aside, reject.
αιμα, -ατος, n. blood.
αινεω, -ησω, praise.
αινος, -ον, f. praise.
αιρω, ἀρω, take up, raise, take, take away.
αισθάνομαι, αἰσθήσομαι, perceive; understand.
αισχύνη, -ης, f. shame.
αισχύνομαι, -ομαι, be ashamed.
αιτεώ, -ῆσω, ask.
αιτημα, -ατος, n. petition, request.
αιτία, -ας, f. cause, case, accusation.
αιτιον, -ον, n. = αίτια, cause; fault, crime.
αιφνίδιος, -ον, adj. unforeseen.
αιχμαλωτίζω, -ισω, lead captive, take prisoner.
αιχμάλωτος, -ον, m. captive.
αιὼν, άνως, m. age, world, life, eternity.
αιώνιος, -ον, adj. eternal, ‘lasting through an epoch’ (x. 25, xvi. 9).
ἀ-κάθαρτος, -ον, adj. unclean.
ἀκανθα, -ης, f. thorn.
*ἀ-καταστασία, -ας, f. (καθιστημι), a state of disorder, tumult.
ἀκοή, -ῆς, f. hearing.
ἀκολούθεω, -ησω, follow.
ἀκοώ, -ούσομαι, hear, hear of.
ἀκριβῶς, adv. carefully.
ἀκρον, -ον, n. extremity, end.
ἀλάβαστρον, -ον, n. a box of alabaster (resembling marble).
άλας, -ατος, n. (άλα, Tisch.), salt (often in late prose and in the proverb άλασων άει).

άλειψω, -ψω, anoint.

άλεκτωρ, -όρος, m. cock.

άλευρον, -ου, n. fine flour, meal.

άληθεία, -ας, f. truth.

άληθινός, -ή, -όν, adj. true.

άλήθω, -ήσω, grind (late form of άλεω).

άλθοσ, adv. truly.

άλευς, -έως, m. (άλς) fisher (for άλιεύς).

άλλα, conj. but, except. άλλ' ή, but rather.

άλλήλος, -ας, -α, pron. one another.

άλλογενής, -ές, adj. of another race, stranger.

άλλος, -η, -ο, other, another.

άλλοτροι, -ων, m. strangers.

άλλοτροις, -ας, -α, adv. belonging to another.

άλυσις, -έως, f. (λύω) chain.

Δαβάθος, -ου, m. Alphæus, father of James-the-Little, husband of Mary the sister of the Virgin; also called Clopas.

άλων, -ωνος, f. threshing-floor.

άλωπης, -έκος, f. fox.

άμαρτάνω, -άω, ήμάρτησα, 2nd aor. ήμαρτω, sin.

άμαρτία, -ας, f. sin.

άμαρτωλός, -οῦ, m. sinner.

ά-μεμπτος, -ον, adj. blameless.

άμην, Hebrew adv. verily, of a truth, amen.

Αμαναδάβ, m. Aminadab, son of Aram.

άμπελος, -ου, f. vine.

άμπιελοφόρος, -οῦ, m. vine-dresser.

άμπελών, -όνος, m. vineyard.

*άμψι-έω, later form of άμψι-έννυμι.

άμψι-έννυμι, -έω, clothe.

άμφιτερός, -α, -ον, both.

'Αμώς, m. Amos.

άν = εάν.

άν, conditional particle. 1. With verbs. άν μετενόησα, would have repented. 2. With relative pronouns, etc. άς άν, whoever.

άνα, prep. through. κλώσας άνα πεντήκοντα, companies at the rate of fifty in each; άνα δύο χίλιαν, two coats apiece.

άνα-βάλω, -βάλομαι, go up, come up.

άνα-βλέπω, -ψω, look up.
*ἀνά-βλέψις, -εως, f. recovering of sight.
ἀνά-βολα, -άσκομαι, cry aloud.
ἀνάγαμον, -ου, n. (= ἀνώγεων) upper room.
ἀνα-γυνώσκω, -γυνώσμαι, read, know. (Attic ἀνα-γυγώσκω.)
ἀναγκάζω, -άσω, compel.
ἀνάγκη, -ης, f. necessity.
ἀν-άγω, -ξω, bring up, lead up. Mid. and pass. put out to sea, launch forth.
ἀν-δείκνυμι, -ξω, mark out, appoint, proclaim any one as elected to an office.
ἀνά-δείξις, -εως, f. showing, manifestation.
*ἀνα-ξάω, -ήσω, live again.
ἀνα-ξητέω, -ησω, seek for.
ἀνά-θημα, -ατος, n. offering.
*ἀν-αἰδέα (Attic ἀν-αιδεια, -ας, f. (αιδομαι) importunity, shamelessness.
ἀν-αιρέω, -ήσω, 2nd aor. ἀνελὼν, take up, slay.
ἀνα-καθίζω, -ίσω, intr. sit up.
ἀνα-κάμπτω, -ψω (bend back), return, turn back.
ἀνα-κείμαι, -κομαι, recline at table, sit at meat.
ἀνα-κλίνω, -ῶ, lay down; cause to recline at table. Pass. recline, sit down.
ἀνα-κράζω, -ξω, cry aloud.
ἀνα-κρίνω, -ῶ, examine (of a judge).
ἀνα-κύπτω, -ψω, lift oneself up, look up.
ἀνα-λήψις, -εως, f. taking up, receiving up. (Attic ἀνα-ληψις. λαμβάνω.)
ἀνα-λίσκω, ἀνα-λίσω, consume.
ἀνα-λύω, -σω (unloose), intr. depart, return.
ἀνα-μνησις, -εως, f. remembrance.
ἀναπαυσις, -εως, f. rest.
ἀναπάω, -σω, give rest; mid. take rest.
ἀνα-πέμπω, -ψω, send back, send.
ἀνα-πέσε, 2nd aor. imperative of ἀνα-πέπτω.
ἀνα-πήρος, -ον, adj. maimed.
ἀνα-πέπτω, -πεσόμαι (fall back), recline, sit down.
ἀν-ἀπτώ, -ψω, kindle.
ἀνα-πτύσσω, -ξω, unfold, open.
ἀνα-πτείω, -σω (shakes), stir up.
ἀνα-πτάω, -άσω, draw up, pull out.
ἀνα-πτάσις, -εως, f. rising up, resurrection.
ἀνα-πτάσμαται, -τομαι, draw up.
ἀνα-τέλλω, -τελω, rise, make to rise.
\-\text{\-άντε}  
\text{VOCABULARY.}  

\text{άνατολή}, \text{-ής, f.} rising, east (\text{gen.} in \text{pl.}).
\text{άνα-φαινομαι}, \text{-φανομαι, appear.}
\text{άνα-φέρω, ανασώ,} take up.
\text{άνα-φωνέω, -ήσω,} cry out, lift up the voice.
\text{Άνδρεάς}, \text{-ου, m.} Andrew, brother of Simon Peter.
\text{άνέβην, 2nd aor.} of \text{άναβαινω.}
\text{άνέγγυω, 2nd aor.} of \text{άναγγυώσκω.}
\text{άνείλον, 2nd aor.} of \text{άναερέω.}
\text{*άν-έκ-λειπτος, -ορ, adj.} unfailling, that waxes not old.
\text{άν-εκτός, -ην, adj.} endurable, tolerable.
\text{άνεμος, -ου, m.} wind.
\text{*άν-ένδεκτος, -ον, adj.} impossible.
\text{άν-ευρίσκω, -ήσω,} find.
\text{*άν-ευρά = áν-εύρον, 2nd aor.} of \text{άνευρίσκω.}
\text{άν-έχομαι, -έχομαι, endure, 'suffer.}
\text{άνεώχθην, 1st aor. pass.} of \text{άνοβγα.}
\text{άνήρ, -δρός, m.} man, husband.
\text{άνθεδρομαί, fut. of} \text{άντέχομαι.}
\text{άνθίστημι, áντι-στήσω,} resist.
\text{άνθ-ομολογέομαι, confess, *give thanks.}
\text{άντρωπος, -ον, m.} man.
\text{άν-ώτιμη, áνα-στήσω, trans.} raise up, \text{intrans.} rise up.
\text{"Αννα, f.} Anna, a prophetess.
\text{"Αννας, m.} Annas, a high priest.
\text{ά-νόητος, -ον, adj.} foolish.
\text{ά-νοia, -ας, f.} madness, foolishness.
\text{άν-ολγω, -ολχω,} open.
\text{ά-νομος, -ον, adj.} wicked, lawless.
\text{άν-ορθόω (όρθος), 1st aor.} pass, \text{άνωρθόθην,} make straight.
\text{άντ-από-δίδωμι, -δίσω,} recompense.
\text{*άντ-από-δομα, -τος, n.} a recompense.
\text{*άντ-απο-κρίνομαι, -κρινομαι, answer again.}
\text{άντεπτον, 2nd aor.} (\text{with no} \text{pres.} \text{in} \text{use).} \text{gainsay.}
\text{άντ-έχομαι, άνθεδρομαί, hold to, cleave to.}
\text{άντι, prep.} against, instead of. \text{άνθ', δι', because.}
\text{άντι-βάλλω, -βάλω,} exchange (of words), have communications.
\text{άντι-δικος, -ου, m.} adversary, opponent in a suit.
\text{άντι-καλέω,} invite in return, bid again.
\text{άντι-κειμα, -ειδομαι,} be placed opposite. \text{ο áντι-κείμενος,} an adversary.
\text{άντι-λαμβάνομαι, -λαμβάνομαι} for -\text{λαμβάναι,} take part with, help (with \text{gen.}).
\text{άντι-λέγω, -ξω,} speak against.
àντι-μετρέω, -ήσω, measure again or in return.
àντι-παρ-έρχομαι, -ελέσομαι, 2nd aor. -ήλθον, pass by on the other side.
àντι-πέραν = àντι-πέρας, adv. over against, on the other side (with gen.).
àν-υδρός, -ος, adj. waterless, dry.
àνώγεων, -ου, n. = àνώγεων or àνώγαιον, upper room. (àνω, γαῖα, above the ground.)
àνωθεν, adv. (from) above. àπό àνωθεν, from the top (redundant).
àνωτέρον, adv. compar. of àνω, higher.
àξινη, -ης (i), f. axe.
àξιος, -α, -ου, adj. worthy.
àξιόω, -ώσω, think worthy.
àπ-άγγελω, -ελώ, announce, bring word.
àπ-άγω, -έω, lead, lead away.
àπ-αρομα, -αρούμα, aor. -άρθην, be taken away.
àπ-ατέω, -άσω, ask again, require.
àπ-αλλάσσω, -έω, set free, release; pass. be released, be quit of.
àπ-αντάω, -ήσω, meet.
àπ-αρνέομαι, -ησομαι, deny.
*àπαρτυσμός, -ος, n. completion.
àπας, -πασα, -παν, adj. all.
àπ-έθανον, 2nd aor. of àπαθήνεσκο, àπεθάνης, -έσ, adj. disobedient.
àπ-δέθειν, 2nd aor. infin. of àπέρχομαι.
*àπ-ελπίζω, -εσω, despair (hope to receive, L. & S.).
àπ-ενεχθήναι, 1st aor. pass. infin. àποφέρω.
àπ-έρχομαι, -ελέσομαι, go away, go.
àπ-έχω, àφέξω and àπο-σχήσω, receive, have in full, be far from.
àπ-ηλλάξθαι, perf. pass. infin. àπαλλάσσω.
àπιστεύω, -ήσω, disbelieve.
àπιστος, -ος, adj. faithless.
àπ-πλούς, -ης, -ούς, adj. single, clear.
àπό, prep. from, of, because of. àπό τοῦ νῦν, henceforth.
àπο-βαίνω, -βάομαι, go out, turn out, happen. 2nd aor. àπέβην.
àπο-γράφω, -ψω, register, enrol.
àπο-γραφή, -ῆς, f. enrolment = Roman census.
*àπο-δεκατῶ, give tithes.
àπο-δέχομαι, -ξωμαι, welcome.
àπο-δημέω, -ήσω, go away.
àπο-δίδωμι, -δίωσω, give back, give up, pay, recompense.
àπο-δοκιμάζω, -άζω, reject.
àποθήκη, -ῆς, f. (τίθημι) barn.
-άρα

VOCABULARY.

άπο-θλίβω, -ψω, press (lit. squeeze out).

άπο-θνήσκω, -θανοῦμαι, die, be killed; 2nd aor. ἀπέθανον, be dead.

άπο-καθ-στήμε, restore. (*ἀπεκατεστάθη, vi. 10.)

άπο-καλύπτω, -ψω, reveal.


άπο-κειμαι, -κείσομαι, be laid up.

άπο-κεφαλίζω, -ω, behead.

άπο-κλείω, -είω, shut.

άπο-κρίνομαι, -οῦμαι, answer.

άπο-κρίσις, -εως, f. question.

άπο-κρύπτω, -ψω, conceal.

άπο-κρυφος, -ος, adj. hidden.

άπο-κτείνω, -κτενῶ, kill, slay (άπο-κτανθήναι; 1st aor. infin. pass. instead of ἀποθανεῖν).

άπο-κτένω, later form of ἀποκτείνω.

*άπο-κυλίω (ἦ), roll away.

άπο-λαμβάνω, -λήψομαι for -λήψομαι, 2nd aor. ἔλαβον, receive.

άπο-λείχω, -ξω, lick.

άπο-ολλώµαι, -ολέσω, -ολῶ, kill, lose; mid. perish.

άπο-λυγόμαι, -λυγοῖμαι, defend oneself, answer.

άπο-λυτρώνως, -εως, f. redemption, ransoming.

άπο-λύω, -σω, release, put away, send away.

άπο-μάσσω, -ξω, wipe off.

άπο-πλύνω, -ω, wash.

άπο-πνίγω, -ξω, choke.

άπορέω, -ήσω, be perplexed (ἄ-πορος).

άπορία, -ας, f. distress.

άπο-στάω, -στάσω, draw; pass. be parted.

άπο-στέλλω, -στέλλω, -στέλλα, send forth.

άποστολος, -ου, m. (ἀποστέλλω) *apostle.

άπο-στοματίζω, -σω, *provoke to speak, *catechise (στομα).

άπο-στρέφω, -ψω, turn away, return, put back.


άπο-τελέω, -τέω, perfect. ἱάσεως, perform cures.

άπο-τυάσσω, -ξω, shake off.

άπο-φέρω, ἀπολογίω, 1st aor. pass. ἀνέκδεχθη, carry away.

άπο-χωρέω, -ήσω, go away, depart.

άπο-ψύχω, -ξω, faint, expire.

άποτομαι, -τομαι, touch.

άπτ-ω, -ψω, light.

ἄρα, then,
ἀρα (Lat. num), interrog. particle, stronger form of ἀρα.

Ἀράμ, m. Aram, son of Esrom.

ἀργυρίον, -ou, m. piece of silver, money.

ἀρθήσομαι, fut. pass. of ἄρω.

ἀριθμέω, -ήσω, number.

ἀριθμός, -οῦ, m. number.

Ἀρμαθαία, -ας, f. Arimathaea, a city of Judæa, generally identified with Ramathaim Zophim, the birthplace of Samuel.

ἀριστάω, -ήσω, dine, breakfast.

ἀριστερός, -ά, -όν, adj. left. ἡ ἀριστερά, the left hand; εἴ ἀριστερῶν, on the left.

ἀριστον, -ου, m. dinner.

ἀρκέω, -ήσω, be sufficient; pass. be content with.

ἀρνόμαι, -ήσω, deny.

*ἀροτριάω, -άσω (= ἀρβώ), plough.

ἀροτρον, -ου, m. plough.

ἀρπαγή, -ῆς, f. plundering, extortion.

ἀρπάζω, -αζόμαι, adj. (ἀρπάζω) ravening, rapacious; as subst. extortioner.

ἀρνος, m. f. lamb. (Gen. without nom. in use, ἀρνος being used instead.)

ἀρην, -έν, adj. male.

ἀρτος, -οῦ, m. bread.

*ἀρτύω, -ύσω, prepare, season.

Ἀρφαξάδ, m. Arphaxad, son of Shem.

ἀρχαῖος, -α, -αν, adj. ancient. οἱ ἀρχαῖοι, men of old.

ἀρχή, -ῆς, f. beginning.

ἀρχ-ιερεύς, -εύς, m. high priest; plur. the chief priests. xxii. 52, note.

*ἀρχικυκλάγωνος, -ου, m. ruler of the synagogue.

*ἀρχιτελόνης, -ου, m. chief publican, chief collector of tolls. Chap. xix. 2, note.

ἀρχομαι, -ομαι, begin.

ἀρχών, -οντος, m. ruler, chief.

ἀρωμα, -ρος, n. sweet herb, spice.

Ἀσήρ, m. Aser.

ἀ-σβεστός, -ου, adj. unquenchable.

ἀσθένεια, -είας, f. weakness, infirmity.

ἀσθενεώ, -ήσω, be sick.

ἀσθενής, -ές, adj. weak, sick.

ἀσκός, -οῦ, m. wine-skin.

ἀσπάζομαι, -άσω, greet, salute.

ἀσπασμός, -οῦ, m. salutation, greeting.

*ἀστάριον, -ου, n. (Lat. assarius) a small copper coin, farthing.
-βάθος, -ος, n. depth, deep.
βάθων, -ον, m. depth, deep.
βαθύς, -εία, ύ, adj. deep. ὑπέρθρον βαθύς, at early dawn.
βαλάντιον, -ον, n. purse.
βάλλω, βαλῶ, βέβληκα, ἐβαλον, cast, throw, lay, put.
βάπτω, -ψω, dip.
βαπτίζω, -ισω (βάπτω), baptize, wash.
*βάπτισμα, -ματος, n. baptism.
*βαπτιστής, -οῖ, m. Baptist.
Βαραββᾶς (son of Abba), m. Barabbas.
*βαρέω, -ησω (late form of βαρύνω), make heavy.
βασανίζω, -ω, torment, distress.
βάσανος, -ος, f. torment.
βασιλεία, -εία, f. kingdom.
βασιλεῖον, -ου, n. palace; more common in plur. king’s courts.
βασιλεύς, εῶς, m. king.
βασιλεύω, -εύω, rule, reign.
βασιλείσσα, -ης, f. queen.
βαστάζω, -άζω, lift up, bear.
βάτος, -ου, f. bush, bramble-bush.
βάτος, -ου, m. bath. Hebrew liquid measure = 72 sextarii, or about 13½ gallons.
*βελανῦμα, -ματος, n. abomination.
Βεελζεβοῦς, m. Beelzebub (‘lord of flies’). 2 Kings i. 4. By changing the last letter the name became ‘lord of dung’.
βελόνη, -ης (βέλος), f. needle.
Βηθανία, -ας, f. Bethany, a village fifteen furlongs from Jerusalem (John xi. 18), at the mouth of Olives.
Βηθλεέμ, f. Bethlehem, a town six miles east of Jerusalem, the birthplace of David and of our Lord.
Βηθσαϊά, f. (‘house of fishing’) Bethsaida, the name of two towns on the opposite sides of the lake of Tiberias.
Βηθφαγή (‘house of unripe or winter figs’), Bethphage, a village near Bethany.
βιάζομαι, -σουμαι, enter violently, carry by force.
βιβλίον, -ου, n. book.
βίβλος, -ου, f. book.
βίος, -ου, m. life, living, substance.
βλάπτω, -ψω, hurt.
βλασφημέω, -ησω (βλάξ), speak lightly of, blaspheme.
βλασφημία, -ας, f. blasphemy.
βλέπω, -ψω, look at, see.
βλητέων, verb. adj. (βάλλω) one must throw or pour.
βοάω, -ήσομαι, shout, cry.

*βόθυνος, -ου, m. pit (late for βόθρος).

βολή, -ῆς, f. (βάλλω) cast.

Βόιξ, m. Boaz, husband of Ruth.

Βορρᾶς, α, m. Attic contr. for Βορέας, -ου, m. the north wind, the north.

βόσκω, ἡσο, feed.

βουλεύομαι, -έφεσμαι, take counsel.

βουλομαι, -ήσομαι, will, wish, be minded, intend.

βουλευτής, -οῦ, m. councillor.

βουλή, -ῆς, f. counsel.

βουνός, -οῦ, m. hill.

βούς, βόσ, m. ox.

βραδύς, -εία, -ύ, adj. slow.

βραχίων, -ονος, m. the arm. (Latin brachium.)

βραχύς, -εία, -ύ, adj. short. μετὰ βραχύ, after a little while.

βρέφος, -εος, -ους, n. child.

βρέχω, -εω, rain, wet.

*βρυγμός, -οῦ, m. gnashing.

βρώμα, -ματος, n. food.

βρότιμος, -η, -ον, adj. eatable.

βυθίζομαι, sink.

βύσσος, -ου, f. fine linen. (Hebrew בִּזְע, a fine yellowish flax.)

Γαβριήλ, Gabriel = Man of God. See Dan. viii. 16.

*γασιοφιλάκιον, -ου, n. the treasury. (Latin aerarium.)

γαλήνη, -ῆς, f. calm.

Γαλιλαία, -ας, f. Galilee, the north section of Palestine, noted for the fertility of its climate and the generous nature of its inhabitants.

Γαλιλαῖος, -ου, m. a Galilean.

γαμέω, -ήσω, marry (a wife).

γαμέω, -ήσω, give in marriage.

γαμήσκομαι, be given in marriage.

γάμος, -ου, m. marriage, marriage feast.

γάρ, conj. for.

γαστήρ, -τέρος or τρής, f. the womb.

γε, enclitic, at least, at any rate.

γένοντα, perf. of γίνομαι.

Γέννα, -ης, f. the valley of Himmon, south-east of Jerusalem (Tophet. Isaiah xxx. 33), where the idolatrous Jews offered their children to Molech; afterwards used for burning offal and the corpses of criminals; became in late times the image of the place of everlasting punishment, in which the Talmudists placed the mouth of hell. xii. 5.
γείτων, -όνος, m. f. a neighbour.
γελάω, ἄσω, laugh.
γεμίζω, -ιόω, Attic -ιῶ, fill, load (properly of a ship).
γέμω, be full, be filled (present and imperfect tenses only).
γενεά, -ᾶς, f. generation.
γένεσις, -εσις, f. birth, generation, genealogy.
γέννημα, -ματος, n. fruit, produce.
γεννάω, ἵσω, beget, bring forth, bear.
γέννημα, -ματος, n. offspring, generation.
Γεννησαρέτ. Gennesaret, a district north-west of the lake of Tiberias.
γεννητός, -ητός, -ητον, adj. born.
Γεργεσηνος, -ών, m. Gergesenes. viii. 26, note.
γεύμαι, -ομαί, taste.
γε-ωργός, -ώς, m. tiller of the ground, husbandman.
γῆ, -ῆς, f. earth, land, soil.
*γῆρος, -ερός, -ον, n. = γῆρας, -ας, -ως, old age.
γίνομαι (Attic, γίγνομαι), γεννήσομαι, ἐγεννήσην, γεγονός, be, become, happen, come to pass.
γινώσκω (Attic γινώσκω), γινώσκομαι, γινώνω, γινώκα, know.
γλώσσα, -γός, f. tongue.
γνώσις, 2nd aor. part. of γινώσκω.
γνωρίζω, -ιῶ, Attic -ιῶ, make known.
γνώσις, -εις, f. knowledge.
γνωστός, -ός, -ον, adj. known. οἱ γνωστοί, acquaintances.
γογγύζω, -γός, m. (γόγγυμα), parent.
γονύς, -εος, m. knee.
γράμμα, -ατος, n. writing, bond.
γραμματέος, -έως, m. (γράφω) scribe. The scribes were the custodians and interpreters of the law, as well as its transcribers, and represented the religious life of the people far more than the priests or Levites.
γραφή, ἡ, f. writing; plur. scriptures.
γράφω, -γος, write.
γρηγορέω, watch (a late present from ἐγρήγορα).
γυνή, -ακός, f. woman, wife.
γυνία, -ας, f. corner.

Σαμμονίζωμαι, *be possessed with a devil, be a demoniac.
Σαμμων, -ονος, m. *demon, *devil. viii. 31.
Σάκρος, -ος, m. tear.
Σακτυλός, -ου, m. a ring.
δάκτυλος, -οῦ, m. finger.
δανίζω, -σώ, lend.
*δανιστής, -οῦ, m. lender.
δαπανάω, -ήσώ, spend.
δαπάνη, -ης, f. cost.
Δαυείδ, m. David, son of Jesse, and ancestor of Joseph, and of Mary.
δέ, conj. but, and. See μέν.
δέησις, -εως, f. supplication, prayer.
δείκνυμι, δείξω, show.
δέ (impers. from δέω), it is necessary; imp. ἐδει.
δεινῶς, adv. terribly, vehemently.
δειπνέω, -ήσω, sup.
δείπνον, -ου, n. supper, feast.
δέκα, num. ten.
δέκα καὶ δέκα, num. eighteen.
*δεκτός, -ῆς, -ῆν, adj. (δέχομαι) acceptable.
δένδρον, -ου, n. tree.
δεξιός, -ά, -άν, adj. right. ἐκ δεξιῶν, on the right. Subst. δεξιά, -ας, f. right hand.
δέομαι, -όσμαι, beg, entreat; 1st aor. ἐδέηθην.
δέω, -ῶ, beat; fut. pass. *δαρήσωμαι.
δεσμεύω, -σω, bind.
δεσμός, -οῦ, m. bond; plur. τὰ δεσμά, bands.
δεσπότης, -ου, m. master, Lord.
δέφο, adv. come! come hither.
δεῦτε, adv. come! come hither (used with plural).
*δευτερό-πρώτος, -ου, adj. second-first. See note, chap. vi. i.
δευτερος, -α, -αν, second. ἐκ δευτέρου, a second time.
δέχομαι, -ξομαι, receive.
δέω, δήσω, bind.
δή, adv. now.
δημάρχον, -ου, n. a denarius, a silver coin, originally a 'ten-as'-piece, afterwards increased to sixteen. In the time of Augustus it weighed about 60 grs. The common rendering 'penny' is misleading, as it was the ordinary pay for a day's labour (Matt. xx. 2), and more than a soldier received. Tac. Annals, i. 17.
διά, prep. through.
δια-βαλνω, -βάλεμαι, cross over.
δια-βάλλω, -βάλω, accuse, slander.
δια-βλέπω, -ψω, see clearly.
διά-βολος, -ου, m. (δια-βάλλω) *devil, slanderer. iv. 2, 3, 5, 6, 13; viii. 12.
δι-ἀγγέλλω, -ελω, publish abroad.
*δια-γνωρίζω, -ισω, make known.
*δια-γογγύζω, -σω, murmur.
*δια-γρηγορέω, remain awake, be fully awake.
δια-δίδωμι, -δίσω, divide, distribute.
διαθήκη, -ης, f. (δια-τίθημι) covenant.
δια-αἱρέω, -ήσω, divide; 2nd aor. διείλων.
δια-καθαίρω, -αρω, cleanse thoroughly.
δια-κονέω, -ήσω, minister, serve.
δια-κονία, -ας, f. serving.
δια-λαλέω, -ήσω, commune; pass. be noised abroad.
δια-λείπω, -ψω, cease.
δια-λογιζομαι, -ισομαι, converse, dispute.
δια-λογισμός, -οῦ, m. thought, reasoning.
δια-μαρτυρομαι, testify.
δια-μένω, -ῶ, continue.
δια-μερίζω, -ισω, divide.
*δια-μερισμός, -οῦ, m. division.
δια-νέω, -σω, make signs (by a nod).
δια-νόημα, -ατος, n. thought.
δια-νοία, -ας, f. mind, mental power, heart.
δια-νολγώ, -ξω, open.
δια-νυκτερέω, -σω, pass the night, continue all night.
δια-παντός, adv. continually, always.
δια-περάω, -άσω, cross over.
δια-πορέωμαι, -σομαι, go through.
δια-πορέω, -ήσω, be perplexed; so in middle.
δια-πραγματεύομαι, -σομαι, *gain by trading.
διαρρήγνυμι, -ρήγω, tear, rend.
*δια-ρήσω,
δια-σείω, -σω, shake violently, *do violence to.
*δια-σκοπτέω, -ίσω, scatter, waste.
δια-στρέφω, -ψω, turn about, pervert.
δια-στόξω, -σω, save.
δια-ταράσσω, -ξω, trouble greatly.
δια-τάσσω, -ξω, command, order.
δια-τηρέω, -ήσω, keep.
δια-τί, adv. why.
δια-τίθεμαι, appoint.
δια-φέρω, differ from, be better than.
δια-φθέρω, -έρω, destroy.
δια-φυλάττω, -ξω, guard.
VOCABULARY.

-δήν

δια-χωρίζομαι, -σομαι, depart.
διδάσκαλος, -ου, m. master, teacher.
διδάσκω, -εις, teach.
διδαχή, -ής, f. teaching.
δίδωμι, δίδω, give.
δι-εγείρω, -ερέω, awake.
δι-ἐρμηνεύω, -α (δι-ερμηνεύων, interpret.
δι-έρχομαι, αor. δι-ήλθον, come or go through.
δι-ηγέομαι, -ήσομαι, declare.
δι-ήγησις, -εως, f. narrative.
δι-ίστημι, δια-στήσω, 2nd aor. δι-έστην, intervene; intrans. part from.
δι-υποχώρομαι, -σομαι, affirm confidently.
δίκαιος, -α, -ου, adj. just, righteous, obedient to the law.
δίκαιοςτή, -ής, f. righteousness.
δίκαιω, -ώσω, justify, vindicate.
δίκαιωμα, -ατος, n. ordinance (amendment of a wrong).
dικαίωμα, adv. justly.
δίκαιοτής, -οῦ, m. judge.
δίκτυον, -ου, n. net, fishing-net.
δί, conj. wherefore.
*διδεύω, -εω (δίδος), go about.
δι-ορύσσω, -εω, dig through, break into.
dιότι, conj. because.
dίς, adv. twice.
διχοτομέω, -ήσω, cut asunder, severely scourge.
διώκω, -εω, pursue.
δόγμα, -ατος, n. (δοκει) decree.
δοκέω, -έω and -ήσω, think, seem.
δοκιμάζω, prove, interpret (lit. to test metals).
δοκος, -οῦ, f. beam.
δομα, -ατος, n. (διδώμι) gift.
δόξα, -ης, f. glory.
δοξάζω, -άω, glorify.
δουλεύω, -εύω, serve.
δούλη, -ης, f. handmaid.
δούλος, -ου, m. slave, servant.
δοχή, -ής (δέχομαι), reception, feast.
δραμών, 2nd aor. part. of τρέχω.
δραχμή, -ής, f. drachma, piece of silver. (A Greek coin equivalent to a Roman denarius.)
δύναμι, -άσομαι, εδυνάθην or ἠδυνάθην, be able.
δύναμις, -εως, f. power; plur. *miracles, mighty works.

δυνάστης, -ου, m. prince.

δύνατος, -ά, -ον, adj. possible. ὁ δύνατος (of God), he that is mighty.

δύο, num. two (dative *δυο).

δυσ-βαστάκτως, -οι, adj. (βαστάζω) grievous to be borne.

*δυσ-κόλως, adv. hardly, with difficulty.

δυσμαί, -ών, f. (δύο), the west.

δύω (δύω), -σωμαι (2nd aor. ἔδω), sink (into the sea), set (of the sun).

δώδεκα, num. twelve.

*δώμα, -άτος, n. house, housetop.

δώρον, -ου, n. gift.

έα, interj. ah! or let alone. (έαω.)

έαν. 1. conj. if; 2. after relative words = ἢν. *ὅσ εάν, whosoever.

έαυτόν, -ήν, -ά (αυτόν, -ήν, -ά), himself, herself, etc.; (of 2nd person), yourself.

έαω, έάω, έάσα, allow, suffer, permit.

έβδομήκοντα, num. seventy.

'Εβέρ, m. Eber. Gen. x. 24.

'Εβραϊκός, -ή, -ον, adj. Hebrew.

έγγιζω, -ίσω, draw near, approach.

έγγυς, adv. near, nigh.

έγείρω, -ερώ, perf. pass. ἐγέρμαι, raise, raise up; mid. rise, arise; pass. be raised up.

έγ-κάθετος, -ος, adj. put in secretly (ἐγκαθίσμι), suborned; as subst. a spy.

*έγ-κακέω, -κατώ, faint.

έγ-κρύπτω, -ψω, hide in.

έγ-κυσος, -ος, adj. great with child.

έγω, pron. I.

έδαφίζω, -ίσω, beat level and firm, *level with the earth, dash to the ground.

έθηκα, aor. of τίθημι.

έθελω, -εως, accustom; perf. pass. part. εἰθομένος, customary.

έθνος, -ον, n. nation; plur. *Gentiles.

εθος, -ους, n. custom.

ei, conj. if (conditional and interrogative). ei δὲ μὴν, otherwise.

eίδον, 2nd aor. of ἰδώ. (3rd plur. *εἰδών.)

είδος, -ους, n. form.

εἰκοσι, num. twenty.

εἰκόν, -ών, f. likeness.

εἰλκωμένος, pass. part. εἰλκόω.

εἰλήμ, imp. ἴν, *ἐλήμ, fut. ἐσομαι, be (frequently used with present part.), εἴνεικεν. See εἴνεκα.
éπον, 2nd aor. of λέγω (3rd plur. εἶπον, iii. 12, etc.).

éρημα, perf. of λέγω.

éρήμη, -ης, f. peace.

eis, prep. into, to, at (with verb of rest, in pregnant sense, chap. iv. 44, ix. 61).

eĩs, μία, εὖ, num. one, *a (=τις, chap. v. 3, xv. 15).

eĩs-άγω, -ξω, 2nd aor. εἰσήγαγον, bring in.

eĩs-ακούω, -σομαι, listen to.

eĩs-έρχομαι, -ελέσομαι, go into, enter. (*εἰσήλθατε, xi. 52.)

eĩs-πορεύομαι, -σομαι, go into, enter.

eĩs-φέρω, 2nd aor. εἰσ-ήνεγκον, bring, bring in.

eĩτα, adv. then.

εὖθα (perf. no pres.) be wont.

ἐκ (ἐξ), prep. from, out of, of, at the rate of; ἐκ δεξιῶν, on the right hand.

ἐκαστός, -ος, -ου, pron. each.

ἐκατόν, num. one hundred.

ἐκατοντάπλασίων, -ῶν, adj. a hundredfold.

ἐκατοντάρχης, -ου, m. centurion, leader of one hundred men. (There were sixty centurions in each legion, and the number of men under each varied with the strength of the legion from fifty to one hundred.)

ἐκ-βάλλω, -βάλω, -βέβληκα, cast out.

ἐκ-διδομαι, -δῶσομαι, let out, farm out. (*ἐκέδετο, xx. 9.)

*ἐκ-δικέω, -ὴσω, do one justice, avenge.

*ἐκ-δικηρος, -εως, f. vengeance.

ἐκ-διώκω, -ξομαι, *-ξω, chase away, persecute.

ἐκ-δίω, -σω, strip.

ἐκεῖ, adv. there, thither.

ἐκεῖθεν, adv. thence.

ἐκεῖνος, -ος, -ο, that, he, she, it.

*ἐκ-ηπτέω, -ὴσω, seek out, require, exact.

*ἐκ-κακέω, -ὴσω, faint, be faint-hearted.

ἐκ-κομιζω, -λω, carry out for burial.

ἐκ-κόπτω, -ψω, cut down, cut off.

ἐκ-κρέμαμαι, pass. hang upon. (*ἐκεκρέμετο, xix. 48.)

ἐκ-λέγω, -ξω, choose from. ἐκλελεγμένος, chosen.

ἐκ-λείπω, -ψω, fail.

ἐκ-λεκτός, -ής, -άς, adj. chosen, elect.

ἐκ-μάσσω, -ξω, wipe.

*ἐκ-μυκτηρίζω, -σω, scoff at, lit. turn up the nose at. (μυκτήρ.)

*ἐκ-πεκράζω, -δσω, tempt.

ἐκ-πλήσσομαι, -ζομαι, be astonished.
ἐκ-πνέω, -πνεύσωμαι or -σοῦμαι, breathe one's last, give up the ghost.
ἐκ-πορεύομαι, -σομαι, go out, come out.
*ἐκ-ριζώ, -ώσω, root out.
ἐκ-στασις, -σω, f. (ἐξιστημι), *amazement, lit. standing aside.
ἐκ-τείνω, -τεινω, stretch out.
ἐκ-τελέω, -έσω, finish.
*ἐκ-τενώς, adv. (ἐκ-τείνω), compar. ἐκτενέστερον, more earnestly.
*ἐκ-τυνάσσω, -σω, shake off.
ἐκτος, -η, -ον, num. adj. sixth.
ἐκ-φέρω, ἐκφέρω, bring forth.
ἐκ-φεύγω, -ω, escape.
*ἐκ-χύνω (=ἐκχέω), pour out, spill.
ἐκ-χωρέω, -σω, depart out.
ἐλαία, -ας, f. olive.
ἐλαίων, -ου, n. oil.
ἐλαίων, ἐλάσω, ἐλῶ, drive.
ἐλαχος, 2nd aor. λαχάω.
ἐλάχιστος, -η, -ον, superl. adj. smallest, least.
ἐλέγχω, -σω, reprove, rebuke.
ἐλέεω, -σω, pity.
*ἐλεημοσύνη, -ης, f. alms.
ἐλέος, -ος, *n. pity (masc. in classical Greek).
ἐληλυθα, perf. of ἐλχομαι.
Ἐλιακέλμα, m. Eliakim, an ancestor of Joseph.
Ἐλιέξερ, m. Eliezer, ancestor of Joseph.
Ἐλισάβετ, f. Elisabeth, wife of Zacharias.
Ἐλισαάδος, -ου, m. Elisha the prophet.
ἐλκος, -εως, -εους, n. wound, sore.
ἐλκόω, wound sorely; pass. part. covered with sores.
Ἐλμαδάμμα, m. Elmadam.
ἐλπίζω, -ω, hope.
ἐμαυτόν, -ην, pron. myself.
ἐμ-βαλώ, 2nd aor. ἐν-βην, embark.
ἐμ-βάλλω, -βαλω, cast into.
ἐμ-βλέπω, -ψω, look at, consider.
Ἐμμακάς, Emmaus, a village sixty stades from Jerusalem.
ἐμός, -ή, -ον, pron. my, mine.
ἐμ-παίλω, -παιμαι, *ἐνεπαικα (παις), mock.
ἐμ-πεπλησμένος, perf. pass. part. of ἐμ-πιμπλημη.
ἐμ-πιμπλημη, -πλησω, fill.
*ἐμ-πύπτω, -πεσούμαι, ἐνέπεσον, fall in, fall among.
ἐμπροσθεν, adv. before, in presence of.
ἐμ·πτόω, -σω, spit in, upon.
ἐμφοβός, -ον, adj. (φόβος), affrighted.
ἐν, prep. in, among, on.
*ἐναντί, adv. before, in presence of.
ἐνατος (ἐνατος), -η, -ον, adj. ninth.
ἐνδεκα, num. eleven.
ἐνδέχομαι, -ξομαι, admit. οὐκ ἐνδέχεται, impers. it is impossible.
*ἐνδυσκω, put on; pass. wear (with accus.).
ἐνδεξος, -ον, adj. (δέξα), of high repute, splendid, gorgeous, glorious.
*ἐνδυμα (ὑ), -ατος, n. garment.
ἐν·δύω, -σω, clothe, put on.
ἐν·ἐδρεω, -σω (ἐνέδρα), lie in wait for.
ἐν·ειμι, -έσομαι, be within, be possible.
ἐνεκα, } prep. for the sake of.
ἐνεκεν, } prep. for the sake of.
ἐν·εργεω, -ησω, work.
ἐν·ἐχω, -εω (with dat.), *press upon, set oneself against.
ἐνθάδε, adv. here.
ἐνθεν, adv. hence.
ἐναντός, -ον, m. year.
*ἐν·ισχυω, -σω (ἰσχύς), strengthen.
ἐννέα, num. nine.
ἐνενήκονταεννέα, ninety-nine.
*ἐν·νεώ, -σω, make signs to.
ἐν·οχλεω, -ήσω, trouble.
ἐντέλλομαι, -όμαι, command, give charge.
ἐντεύθεν, adv. hence.
ἐντιμος, -ον, adj. honourable with, precious to, dear to.
ἐντολη, -ης, f. commandment.
ἐντός, adv. within, inside.
*ἐν·τρέπομαι, -ψομαι (turn towards), pay heed to, reverence.
ἐντυλίσω, -ξω, wrap up, roll up.
ἐνώτιον, prep. (ὁψ) before, in the sight of.
Ἐνως, m. Enos, son of Seth.
Ἐνώχ, m. Enoch.
ἐξ. See ἦκ.
ἐξ, num. six.
ἐξ·αγω, -εω, lead out.
ἐξ·αντέσμαι, -άσομαι, ask for, make supplication for.
ἐξαίφης, adv. suddenly.
ἐξ·ανίστημι, -ανα·στήω, raise up.
*ἐξ-ἀπο-στέλλω, -ῶ, send away.
*ἐξ-αστράπτω (ἀστραπῆ), glisten, dazzle.
ἐξ-ἐρχομαι, -ελεύσομαι, -ηλθον, -εληλύθα, come out, come forth, go out.
ἐξεστιν, ἵππες. it is lawful.
ἐξ-ηγερομαι, -ησομαι, rehearse (lit. be leader of).
ἐξηκοντα, μισ. sixty.
ἐξῆς, adv. (ἐξω, ἔξω), in order. ἐν τῇ ἔξῃς, next day.
ἐξ-ιστημι, ἐκστήσω (stand out), amaze.
ἐξοδος, -ου, f. departure, decease.
ἐξ-ομολογομαι, -ησομαι, confess, *make acknowledgment, *thank.
ἐξον, neut. part. of ἐξεστί.
*ἐξ-ουθενώ, -ησω, =ἐξ-ουθενώ, set at nought.
ἐξουσία, -ας, f. power, authority.
*ἐξουσιάζω, -άσω, have authority over.
ἐξω, adv. outside.
ἐξωθεν, adv. from outside, outside.
ἐφτή, -ῆς, f. feast.
ἐπ-αγγελία, -ας, f. promise.
ἐπαθον, 2nd aor. of πάσχω.
ἐπ-αθροίζομαι, -ομαι, gather together.
ἐπαινέω, ἑω, commend.
ἐπ-αίρω, -αρω, lift up.
ἐπ-αισχύνομαι, -αχυνθήσομαι, be ashamed of.
ἐπ-αίτεω, -ησω, beg.
ἐπάν, conj. whenever (late form of ἐπὶν).
ἐπ-ανάγω, -αω, put out from the shore.
*ἐπ-αινε-παύομαι, *-παινόμαι, rest upon.
ἐπ-αιν-ἐρχομαι, -ελεύσομαι, come back again.
ἐπάνω, adv. above, over, on the top, on.
ἐπέλει, conj. since, inasmuch as.
ἐπειδή, conj. since, when.
ἐπειδὴπερ, conj. forasmuch as.
ἐπείδον, 2nd aor. (ἐφοράω), look upon.
ἐπ-εισέρχομαι, -ελεύσομαι, come upon.
ἐπείτη, adv. then.
ἐπ-ἐρχομαι, -ελεύσομαι, come upon.
ἐπ-ερωτάω, -ῆσω, ask.
ἐπ-ἐχω, ἐφέξω, observe, mark.
ἐπηρεάζω, -άω, revile, abuse.
ἐπὶ (ἐπὶ before a vowel, ἐφ’ before an aspirate), with gen. in the time of,
on, in, near; with dat. on, at, in, on the ground of; with accus. to,
on, upon, as far as, over.
ἐπι-βάλλω, -βάλω, lay upon, put upon, fall to.
ἐπι-βιβάζω, cause to mount, set upon.
ἐπι-βλέπω, -ψω, look upon.
ἐπι-βλημα, -ατος, n. piece (laid on), *patch.
ἐπι-γνωσκω, -γνώσωμαι, perceive, know. (Attic ἐπι-γνωσκω.)
ἐπι-γραφή, -ής, f. inscription.
ἐπι-γράφω, -ψω, write upon.
ἐπι-δείκνυμι, -δείξω, show.
ἐπι-δίδωμι, -δώσω, give to.
ἐπι-ζητέω, -ήσω, seek.
ἐπι-θυμέω, -ήσω, desire, lust after.
ἐπι-θυμία, -ας, f. desire.
ἐπι-καλέωμαι, 1st aor. -εκλήθην, be called, surnamed.
ἐπι-κειμαι, press upon, be instant.
ἐπι-κρίνω, -ώ, decide, give sentence.
ἐπι-λαμβάνομαι, -λάβω, take hold of.
ἐπι-λαυνάμοι, 2nd aor. ἐπελαυνόμην, forget.
ἐπι-λειχω, -ξω, lick.
ἐπι-λελημένος, perf. pass. part. ἐπιλελημένοις.
ἐπι-μελέωμαι, -μελῶ, take care of.
ἐπιμελῶς, adv. diligently.
ἐπιον, 2nd aor. of πίνω.
ἐπι-ούσιος, -α, -ων, adj. ‘for the coming day.’
ἐπι-πεπτω, -πέσωμαι, 2nd aor. ἐπέσον, fall upon.
ἐπι-πορέωμαι, -πορέω, resort to.
ἐπιρρέω, -ψω, throw upon.
ἐπιστυπμός, -οῦ, m. food, victuals.
*ἐπισκέπτομαι (for ἐπισκοπέω), 1st aor. ἐπεσκέπτηκα, go to see, visit.
ἐπισκίαξω, -άσω, overshadow.
ἐπισκοπή, -ῆ, f. visitation.
ἐπιστάτης, -οῦ, m. master.
ἐπι-στρέφω, -ψω, turn round, return.
ἐπι-συν-άγω, -ξω, collect, gather.
ἐπι-σχύω, -σω, be strong, *be urgent.
ἐπι-τάσσω, -ξω, command.
ἐπι-τελέω, -τέω, accomplish, perform.
ἐπι-τιθημι, -θήσω, -θηκα, put upon, lay upon.
ἐπι-τιμάω, -ήσω, command, rebuke.
ἐπι-τρέπω, -ψω, permit, suffer.
ἐπι-τρωπος, -ου, m. (ἐπι-τρέπω) steward.
ἐπι-φαίνω, -φαίνω, show forth, *shine upon.
ἐπὶ-φωνέω, -ήσω, cry out against, accuse.
*ἐπὶ-φῶσκω (φῶς), grow light, be near dawn.
ἐπὶ-χειρέω, -ήσω, take in hand.
ἐπὶ-χέω, -χεώ, pour on.
ἐπτά, num. adj. seven.
ἐπτάκις, adv. seven times.
ἐργάζομαι, -σουμαι, ἐργασμαι for ἐργασμαι, work.
ἐργασία, -ας, f. work, diligence. ἐργασίαν δίδοναι = Latin operam dare ut ... give diligence.
ἐργάτης, -ος, m. workman, labourer.
ἐργον, -ου, n. work, act.
ἐρήμος, -ος, adj. desert, desolate; subs. desert place.
ἐρήμω, -άω, lay waste, bring to desolation.
ἐρήμωσις, -εως, f. desolation.
ἐρυθρός, -ου, m. goat, kid.
ἐρυμμαί, perf. pass. of ἐπτάω.
ἐρχομαι, ἔλευσομαι, ἐληλυθα, ἠλθον, come, go. (*ηλθαν, ii. 16, &c.)
ἔρω, fut. of λέγω.
ἐρωτάω, -ήσω, ask, enquire of, *entreat.
ἐρυθής, -ήσω, f. robe, apparel.
ἐπθο, poetic form of ἐπιθω, ἐδομαι (φάγωμαι, 2nd pers. *φαγεσαι, xvii. 8.), ἐφαγον, eat.
Ἐσλει, m. Esli, an ancestor of Joseph.
ἐστέρα, -ας, f. evening.
Ἐστρώμ, m. Esrom, an ancestor of Joseph.
ἐστρωμένος, perf. part. pass. of στρώνυμι.
ἐσχάτος, -ος, -ου, last. τὰ ἐσχάτα, the last state.
ἐσχον, 2nd aor. of ἐχω.
ἐσωθέν, adv. from within, within. τὸ ἐσωθέν, the inside.
ἐστέρος, -α, -ος, other, different, altered.
ἐτ, adv. yet, still, thenceforth.
ἐτοιμάζω, -άω, prepare, make ready.
ἐτοιμός, -ομαι, -ον, adj. ready.
ἐτός, -ους, n. year.
ἐθ, adv. well.
ἐυαγγελίζομαι, -σωμαι, carry good tidings, *preach the gospel; pass.
*receive the gospel, be preached.
ἐυγενής, -ες, adj. noble, well born.
*ἐυ-δοκέω, -ήσω, be well pleased; 1st aor. ηδύδκησα.
*ἐυ-δοκία, -ας, f. satisfaction, pleasing.
ἐυ-ἐργήτης, -ου, m. benefactor.
εὐθεῖος, -ον, adj. (τιθημι), well placed, fit.
εὐθεῖα, adv. straightway, immediately.
εὐθύς, -εις, -ης, adj. straight.
εὐκαιρία, -ας, f. opportunity.
*εὐκόπος, -ον, adj. easy.
εὐλαβής, -ῆς, adj. (λαμβάνω), lit. taking hold well, *devout.
εὐλογέω, -ης, give thanks, bless.
*εὐλογητός, -ον, adj. blessed.
εὐρίσκω, -άω, εὑρὼν (εὑραμεν, xxii. 2), find.
εὐτένος, adv. vehemently.
εὐφόρεω, -ής, bear plentifully.
εὐφραίνομαι, -αούμαι, be merry, make merry.
*εὑρ-χαριστέω, -ής, give thanks.
ἐφαγον, 2nd aor. of ἐσθιον.
ἐφη, 3rd sing. impf. of φημι.
*ἐφήμερα, -ς, f. (ἡμέρα) daily service, course (of priests), which lasted a week.
ἐφιστήμη (ἐπιστήμων, 2nd aor. ἐπιστήμην, intrans.), stand by, come up to.
ἐχθρα, -ας, f. enmity.
ἐχθρός, -οῦ, m. enemy.
ἐχθρία, -ης, f. adder.
ἐχώ, εξώ, ἔχον, impf. ἔχων, have. ἐν γαστρὶ ἔχεω, be with child;
κακῶς ἔχεω, be sick.
τῇ ἐχομεν, on the day following.
ἐώς, adv. and conj. until, as far as.
ἐώρακα, perf. ἑώραω.

Zακχαῖος, m. Zacchaeus.
Zαχαριάς, -ου, m. Zachariah. Chap. xi. 51, son of Barachiah (Jehoiada).

Cf. 2 Chron. xxiv. 20. (2) Father of John the Baptist.
Ξάω, ἄσω and ἀσομαι, live.
Zeβεδαιος, -ου, m. Zebedee, father of James and John.
ζευγος, -ος, -ους, n. a pair, yoke.
Ζηλωτής, -ου, m. Zealot.
ζημιῶ, -ω, fine, punish; pass. forfeit.
ζητεώ, -ης, seek.
Ζοροβάβελ, m. Zorobabel, leader of the tribes back from the Captivity.
ζυμη, -ης, leaven.
ζυμιῶ, -ω, leaven.
ζωγρεῖω, -ης, take alive, catch.
ζωή, -ῆς, f. life.
\( \dot{\eta} \), conj. or; after comp. than. \( \dot{\eta} \ldots \dot{\eta} \), either \ldots or.
\( \dot{\eta} \), fem. of \( \dot{o} \).
\( \dot{\eta} \), fem. of \( \dot{\omicron} \).
\( \dot{\omicron} \), 3rd sing. pres. subj. of \( \epsiloni \).
\( \dot{\epsilon} \gamma \alpha \gamma \omicron \nu \), 2nd aor. indic. of \( \dot{\epsilon} \gamma \omega \).
\( \dot{\epsilon} \gamma \mu \omicron \nu \epsilon \omega \), -\( \sigma \omega \), be governor.
\( \dot{\epsilon} \gamma \mu \omicron \nu \lambda \alpha \), -\( \alpha \sigma \), f. reign.
\( \dot{\epsilon} \gamma \mu \omicron \nu \omicron \), -\( \dot{\omicron} \omicron \omicron \omicron \), m. governor, procurator, prince.
\( \dot{\epsilon} \gamma \omicron \omega \mu \alpha \), -\( \sigma \sigma \omicron \omega \mu \alpha \), rule, command.
\( \dot{\omicron} \delta \eta \), adv. now, already.
\( \dot{\omicron} \delta \omicron \omicron \omicron \), -\( \omicron \omicron \), f. pleasure.
\( \dot{\omicron} \delta \omicron \nu \alpha \omicron \omicron \nu \), imperf. of \( \delta \nu \alpha \mu \alpha \mu \). 
\( \dot{\omicron} \delta \omicron \nu \omega \mu \omicron \nu \), -\( \omicron \omicron \omicron \), n. (‘sweet-smelling’) mint.
\( \dot{\omicron} \kappa \omega \), -\( \xi \omega \), come.
\( \dot{\omicron} \lambda \theta \omicron \nu \), 2nd aor. of \( \dot{\epsilon} \rho \chi \omicron \omega \mu \alpha \).
'\( \dot{\omicron} \lambda \epsilon \lambda \), m. Heli, father of Joseph.
'\( \dot{\omicron} \lambda \epsilon \lambda \epsilon \alpha \), -\( \omicron \alpha \), m. Elias, or Elijah the prophet.
\( \dot{\omicron} \lambda \lambda \kappa \lambda \alpha \), -\( \sigma \), f. age, stature.
\( \dot{\omicron} \lambda \lambda \omicron \omicron \), -\( \omicron \omicron \), m. sun.
\( \dot{\omicron} \lambda \mu \alpha \rho \tau \omicron \omicron \), 2nd aor. of \( \dot{\lambda} \alpha \mu \rho \tau \alpha \nu \).
\( \dot{\omicron} \mu \epsilon \iota \omicron \omicron \omicron \), plur. of \( \dot{\epsilon} \gamma \omicron \omega \).
\( \dot{\omicron} \mu \epsilon \nu \lambda \lambda \omicron \omicron \), imp. of \( \mu \epsilon \lambda \lambda \omega \).
\( \dot{\omicron} \mu \epsilon \rho \alpha \), -\( \alpha \), f. day. \( \kappa \alpha \theta \) \( \dot{\eta} \mu \epsilon \rho \alpha \), daily.
*\( \dot{\omicron} \mu \theta \alpha \nu \alpha \), -\( \epsilon \sigma \), adj. half dead.
\( \dot{\omicron} \nu \epsilon \chi \eta \eta \nu \), 1st aor. pass. of \( \dot{\phi} \rho \omega \).
\( \dot{\omicron} \mu \omicron \omicron \omicron \omicron \omicron \), -\( \epsilon \alpha \), -\( \nu \), adj. half (the fem. s. form is used by late writers as \( \eta \mu \iota \omicron \omicron \omicron \omicron \), pl. \( \dot{\tau} \alpha \dot{\eta} \mu \iota \omicron \omicron \omicron \OMICRON \omicron \omicron \omicron \)).
'\( \dot{\omicron} \rho \), m. Er. iii. 28.
\( \dot{\omicron} \rho \), 1st aor. of \( \alpha \iota \rho \omega \).
\( \dot{\omicron} \rho \omicron \omicron \omicron \omicron \), 1st aor. of \( \alpha \rho \epsilon \omicron \omicron \omicron \).
'\( \dot{\omicron} \rho \omicron \omicron \omicron \omicron \), -\( \omicron \omicron \), m. Herod. 1. Herod the Great, son of Antipater, appointed tetrarch of Judæa by Antony, b.c. 41, and afterwards made king by the Senate, by whose help he took Jerusalem, b.c. 37. His domestic life was stained by extraordinary cruelty, but he had many of the characteristics of a popular hero. 2. Herod Antipas, son of Herod the Great and Malthace, tetrarch of Galilee and Pææa. He is represented as unscrupulous and tyrannical, but weak and subject to remorse. 3. Archelaus, brother of 2, and ethnarch of Idumæa, Judæa, and Samaria; was recalled to Rome and banished on a charge of tyranny after nine years. His government then became part of the province of Syria, but was administered by a Procurator who generally lived at Caesarea.
'\( \dot{\omicron} \rho \omicron \omicron \omicron \omicron \omicron \), -\( \omicron \omicron \), m. Herodias. iii. 19.
'\( \dot{\omicron} \omicron \omicron \omicron \omicron \omicron \OMICRON \omicron \OMICRON \omicron \), -\( \omicron \omicron \), m. Isaiah, the prophet.
θυμ. VOCABULARY.

ἡσυχάζω, -σω, be silent, rest.

ἡζήθην, 1st aor. pass. of αἴχαλω.

ἡχέω, -ησω, sound, roar.

ἡχός, -ου, m. sound, *rumour, roaring.

ἡχός, ἡχοῦς, f. sound.

θάλασσα, -ης, f. sea.

θάμβως, -εος, -ευς, n. amazement.

θάνατος, -ου, m. death.

θανατώ, -ώσω, put to death.

θάπτω, -ψω, bury.

Θάρα, m. Terah, father of Abraham.

θαρσέω, -ήσω, be of good courage.

θαυμάξω, -άσω, wonder.

θέου, -ου, n. brimstone.

θεάωμαι, -άσωμαι, see.

θέλημα, -ατος, n. will.

θέλω, -ήσω, impr. θέλειν, will, wish.

θεμέλιον, -ου, n. foundation.

θεμελιώ, -ώσω, lay the foundations.

Θεόφιλος, -ου, m. Theophilus.

θεός, -οῦ, m. God.

θεραπεία, -ας, f. household, healing.

θεραπεύω, -σω, heal.

θερίζω, -ίω, reap.

θεριμός, -ου, m. harvest.

θέρος, -ους, n. summer.

θεωρέω, -ήσω, behold, see.

θεωρία, -ας, f. sight.

θηλάξω, -άσω, give suck. *

θηρεύω, -σω, catch.

θησαυρίζω, -ισω, lay up treasure.

θησαυρός, -ου, m. treasure.

θυήσκω, θανοῦμαι, εἶθανον, die.

θραίω, -σω, bruise; perf. part. pass. τεθραυσμένον.

θρηνέω, -ήσω, wail, lament.

θρίξ, τριχός, f. hair.

θρόμβος, -ου, m. large drop.

θρόνος, -ου, m. seat, throne.

θυγάτηρ, τέρος or τρος, f. daughter.

θυμίαμα, -τος, n. incense.

θυμίαω, -άσω, to burn incense.
θυμός, -οῦ, m. wrath.
θύρα, -ας, f. door.
θυσία, -ας, f. sacrifice.
θυσιαστήριον, -ου, n. altar.
θῶ, -σω, sacrifice, slay.
θῶ, 2nd aor. subj. of τίθημι.
Θωμᾶς, m. (twin) Thomas, called Didymus.

Ἰάκωρος, -ου, m. Jairus.
Ἰακώβ (supplanter), m. Jacob.
Ἰάκωβος, -ου, m. James. 1. Son of Zebedee, and brother of John (v. 10); slain by Herod Agrippa, A.D. 44. Acts xii. 2. Son of Alphæus. vi. 15. First bishop of Jerusalem. Acts xii. 17; xv. 13; xxii. 18; 1 Cor. xv. 7; Gal. i. 19. But some say, 3, that the bishop of Jeru-
salem was another man and not the son of Alphæus.

Ἰαννά, m. Jannai, ancestor of Joseph.
Ἰαρέτ, m. Jared (Gen. v. 15), ancestor of Joseph.
ἰάμαι, -άσομαι, heal, cure.
ἰάσθαι, -εως, f. cure.
ἰάτρος, -οῦ, m. physician.
ἰάδιν. See εἰδος.
ἰδιος, -α, -ου, adj. private, one’s own. ἐκ τῆς ἰδια, privately.
ἰδοι, adv. see, behold.
ἰδρᾶς, -ώτος, m. sweat.

*ἱερατελα, -ας, f. priest’s office.
*ἱερατεύω, -σω, execute the priest’s office.
ἱερεύς, -εως, m. priest.

Ἱεροχώ, f. Jericho, an ancient city, two hours’ journey west from the Jordan, and six hours north-east from Jerusalem. It was the key of Judea towards the east. x. 30.

ἱερόν, -οῦ, n. temple.
Ἱεροσόλυμα, -ων, n. Jerusalem.
Ἱεροσολύμα, Jerusalem. ii. 25.
Ἱεροσαλήμ, m. Jesse, father of David.
Ἱησοῦς, -ου, m. Jesus (i. 31, note); gen. dat. voc. Ἰησοῦ, accus. Ἰησοῦν.
Ἱησοῦς, όυ, m. Jesus, son of Eliezer. iii. 29.
ἰκανός, -ή, -ήν, adj. worthy, large, many. ἐξ ἰκανῶν χρήσθων, of a long time.
ἰκμᾶς, -άδος, f. moisture.
ἰλάσκωμαι, -άσομαι, be merciful; ἰ aor. imperat. pass. ἱλάσθητι.
ἰμαῖος, -άτος, m. strap, shoe-latchet.
ἰμάτιον, -ου, n. cloak, garment.

*ἱματιζω, -ιω, clothe; part, perf. pass. ἰματιζόμενος.
καθ

VOCABULARY.

καισιμός, -ος, m. clothing.

κα, conj. that, in order that.

κατί, why, wherefore.

Δαννης, -ου, m. Jordan, the principal river of Palestine, flowing south from Lebanon and Mount Hermon for 150 miles into the Dead Sea. It is fordable in many places.

Δανα, -ας, f. Judæa.

Δανας, -ου, m. Jew.

Δανας, -α, m. Judah.

Δανας, -α, m. Judas. 1. Iscariot. xi. 16. 2. Son of Joseph. iii. 20. 3. Son or brother of James. vi. 16. See Jude 1.

Δανάκ, m. Isaac.

Δάδα, m. Joda, ancestor of Joseph.

*Δαγγελος, -ος, adj. equal to angels.

Δαματης, -ου, m. Iscariot (from Kerioth, Josh. xv. 25; Jer. xlviii. 24, 41).

Δοσ, -η, -ον, adj. equal. τα δοσ, as much.

Δραμαλ, m. Israel, the Israelites.

Δριμανη, σταυρω, ἐστων, ἐστηκα (part. ἐστων). (ἐστήκειςαν, xxiii. 10.)

1. Pres. imp. fut. 1st aor. make to stand, place, weigh. 2. Perf. plup. 2nd aor. stand.

Δριμάς, -ας, f. strength.

Δριμω, -ως, f. strength.

Δρως, adv. perhaps, it may be.

Δρωτα, -ας, f. Ituraea, a district on the north-east borders of Palestine, inhabited by an Arabian people of warlike and predatory habits.

Δηδα, -ος, m. fish.

Διάννα, f. Joana, wife of Chuza, Herod’s steward.

Διάννης, -ου, m. John. 1. The Baptist. 2. The apostle.

Διάβδ, m. Obed, son of Boaz.

Διάννα, f. Jonam, son of Eliakim.

Διάννα, -α, m. Jonah the prophet.

Διάρημ, m. Jorim, an ancestor of Joseph.


Διαρηχ, m. Josech, son of Joda.

καγώ = καὶ ἐγώ.

καθαρέω, -ηω, take down, put down; 2nd fut. καθαλω, 2nd aor. καθελον.

καθαρίζω, -ω, cleanse, make clean.

*καθαρισμός, -ος, m. purification.
καθαρός, -ά, -όν, adj. pure.
καθεξομαι, -εδομαί, sit down.
καθεξῆς, adv. = ἐφεξῆς, in order.
καθέλω, fut. καθαρέω.
καθεύδω, -ήσω, sleep, rest.
κάθημαι, -ήσουμαι, sit; *κάθου, imperat.
καθίζω, -ίσω, sit, be seated, tarry.
καθ-ήμι, -ήσω, -ήκα (aor.), let down.
καθ-κατημι, κατακτήσω, appoint, place.
καθ-οπλίζομαι, be fully armed.
καθότε, conj. (for καθ’ ὅτι) because, forasmuch as.
καθός, adv. just as.
καλ., conj. and, also, both . . . and. Often used emphatically. iv. 27, xii. 24. Also in the New Testament instead of a conjunction of more special meaning. i. 66.
Καίσαφας, m. Caiaphas, appointed high priest by Valerius, and afterwards ceptived of his office by Vitellius.
καλώς, -ή, -όν, adj. new.
καιρός, -οῦ, m. time, season.
Καίσαρ, -αρος, m. Caesar, a name borne by the Roman emperors, used here of Tiberius.
καίω, καίσω, light, burn.
κάκεινος = καλ ἐκείνος.
κακοποιεῖ, -ήσω, do harm.
κακός, -ή, -όν, adj. bad.
κακούργος, -ου, m. malefactor.
κακῶς, adv. badly.
κάλαμος, -ου, m. reed.
καλέω, -έσω, καλέκα, call, summon.
καλός, -ή, -όν, adj. good.
καλόττω, -ψω, cover, conceal.
καλῶς, adv. well.
κάμηλος, -ου, f. camel.
καμηλός = καὶ ἐμολ.
καίν = καὶ ἀν, and if.
καρδία, -ας, f. heart.
καρπός, -οῦ, m. fruit, produce.
καρποφορέω, -ήσω, bring forth fruit.
κάρφος, -ους, m. mote (piece of dry stalk).
κατά, prep. with gen. against, down from, by; with accus. according to; in a distributive sense, κατ’ ἑτος, every year.
καταβαίνω, -βήσομαι, go down, descend.
κατα-βάςς, -σ, f. descent.
καταβιβάζω, -δω, cast down.
καταβολή, -ῆ, f. foundation.
κατα-γελάω, -άσομαι, laugh to scorn.
κατά-άγω, -έω, 2nd aor. κατάγαγον, bring to land.
κατα-δέω, bind up.
κατα-δικάζω, -άσω, condemn.
κατα-αισχύνω, -ω, put to shame.
κατα-καίω, -καίσω, burn, consume.
κατά-κειμαι, lie down, sit at meat.
κατα-κλάω, -άσω, break.
κατα-κλείω, -έλω, shut up.
κατα-κλίνω, -ώ, make to sit down; pass. sit down to meat, recline.
κατα-κλυσμός, -ῶ, m. deluge.
*κατα-ακολοθεώ, -ήσω, follow after.
κατα-κρίνω, -ώ, condemn.
κατα-κρημνόζω, -λω, throw down headlong.
κατα-λείπω, -ψω, -έλπον, leave.
*κατα-λυθάζω, -σω (=καταλυθόω), stone to death.
*κατά-λυμα, -ατος, n. inn, guest-chamber.
κατα-λύω, -σω, throw down, loosen; intrans. lodge.
κατα-νεώθω, -σω, beckon.
κατα-νοεώ, -ησω, perceive, consider.
κατα-αξίω, -ώω, account worthy.
κατα-πατέω, -ήσω, trample under foot.
καταπέτασμα, -ατος, n. (πετάννυμ) veil.
κατα-πλέω, -πλέοσουμαι, sail to land, put in.
κατα-αράμαι, -άσομαι, curse.
κατα-αργέω, -ήσω, (leave unemployed), *render useless, cumber.
κατα-αρτίζω, -σω, furnish completely. καταρτισμένος, complete, perfected.
κατα-σκευάζω, -άσω, prepare.
κατα-σκηνόω, -ώσω, encamp, lodge.
κατα-σκηνώσις, -έως, f. habitation, resting-place.
κατα-στέρω, -ώ, pull down, *drag away, hale.
κατα-σφάζω, -ξω, slay.
κατα-φιλέω, -ήσω, kiss.
κατα-φρονέω, -ήσω, despise.
κατα-ψύχω, -ξω, cool.
κατέναντι, adv. over against.
κατα-έρχομαι, -ελέεσομαι, come down; 2nd aor. κατήλθον,
κατ-εσθίω, -έδομαι, -εδήδοκα, devour.
κατ-ευθύνω, -ώ, make straight.
κατέφαγον, 2nd aor. of κατεσθίω.
κατ-έχω, καθέξω or καταγχήσω, -έχον, take hold fast, restrain.
κατηγορέω, -ήσω, accuse (with gen.).
κατ-ήλθον. See κατέρχομαι.
κατηρτυσμένος, perf. part. pass. κατάρτιζω.
κατηχέω, ἥσω, teach by word of mouth, instruct.
κατ-ισχύω, -σω, prevail.
κατ-οικέω, -ήσω, dwell.
κάτω, adv. down below. Compare κατωτέρω, under.
καύσων, -ών, m. burning heat.
Καφαρναούμ, f. Capernaum, a city on the west shore of the Sea of Galilee.
κείμαι, -σομαι, lie, be placed.
κελεύω, -σω, command, bid.
κενός, -ό, -ον, adj. empty.
κεραία, -αι, f. tittle. xvi. 17, note.
κεράμιον, -ου, n. pitcher.
κέραμος, -ου, m. tile.
κέρας, -ατος, Attic κέρως, n. horn.
κεράτιον, -ου, n. a little horn, *husk, or pod of the carob-tree.
κερδαίωνω, -άνω, *εκέρδησα, gain.
κεφαλή, -ῆ, f. head.
κήπος, -ου, m. garden.
κηρίον, -ου, n. honeycomb.
κήρυγμα, -ατος, n. preaching.
κηρύσσω, -σω, proclaim, preach.
κιβωτός, -οῦ, m. ark.
κινδυνεύω, -σω, be in danger.
κλάδος, -ου, m. young branch, shoot.
κλαίω, κλαύσω and κλαύσομαι, weep, bewail.
κλάσις, -εσς, f. (κλάω) breaking.
κλάσμα, -ατος, n. (κλάω) fragment.
κλαυθμός, -οῦ, m. weeping.
κλάω, -σω, break.
κλεῖς, -δος, f. (κλειω) key.
κλείω, -σω, shut.
Κλεόπτας, m. Cleopas, a disciple.
κλέπτης, -ου, m. thief.
κλέπτω, -ψω, steal.
κλεθσόμαι, ful. pass. of καλέω.
κληρονομέω, -ήσω, inherit.
κληρονομία, -ας, f. inheritance.
κληρονόμος, -ου, m. heir.
κλήρος, -ου, m. lot.
κλίσανος, -ου, m. oven. (Attic κρίβανος.)
κλίνη, -ης, f. (κλίνω) bed, couch.
κλινίδιον, -ου, n. dimin. of κλίνη, little bed, couch.
κλίνω, -ῶ, bend, lay; intrans. *decline, wear away.
κλίσις, -ας, f. (κλίνω) a place for lying down, *a company of people sitting at meals.
κλύδων, -ωνος, m. (κλύξω) wave, raging of the sea.
κοιλία, -ας, f. belly, womb.
κοιμάω, -ήσω, put to sleep; mid. sleep.
κοινονός, -ου, m. sharer, partner.
κόστη, -ης, f. bed.
κόκκος, -ου, m. grain.
κολλάω, -ήσω, glue, join; pass. cleave to.
κόλπος, -ου, m. bosom.
κομιξω, -σω, bring.
κονιορτός, -ου, m. dust.
κοπιάω, -άσω, toil, labour.
κόπος, -ου, m. toil, trouble.
κόπρια, -ων, n. dung.
κόπτω, -ψω, beat; mid. beat one's head or breast through grief.
κόραξ, -ακος, m. raven.
κόρος, -ου, m. cor, a Hebrew measure containing 12 Attic medimni, or 15 bushels.
κοσμέω, -ήσω, ornament, adorn, garnish.
κόσμος, -ου, m. world, universe (so-called from its beautiful order. Plat. Gorg. p. 508.)
κόφυνος, -ου, m. basket. ix. 17.
κράξις, -εξ (εκραξα for εκραγον), cry, cry aloud.
κρατάλη, -ης, f. surfeiting.
κρανίον, -ου, n. skull.
κράσπεδον, -ου, n. hem.
κραταιόω, έσω, pass. grow strong.
κρατέω, -ήσω, take, take by force.
κράτιστος, -η, -ου, adj. most excellent (κράτος).
κράτος, -εως, -ους, n. strength.
κραυγάζω, -άσω, cry aloud.
κρεμάννυμι, -άω, hang.
κρεμάσθεις. Ist aor. part. pass. κρεμάννυμι.
κρημνός, -οῦ, m. (κρεμάννυμι) cliff.
κρίμα, -άτος, n. judgment.
κρίνων, -οῦ, n. lily (of any kind).
κρίνω, -ῶ, judge.
κρίσις, -εως, f. judgment.
κριτής, -οῦ, m. judge.
κρούω, -σω, beat, knock.
κρύπτη, -ης, f. cellar.
κρυπτός, -ῆ, -ῶν, adj. hidden, secret.
κρύπτω, -ψω, hide, conceal (aor. pass. ἐκρύβην).
κτάμαι, -ήσουμαι, acquire, get.
κτήνος, -εος, -ους, n. beast.
κυκλόω, -ώσω, surround, compass.
κύκλος, -ου, m. a circle. κυκλῳ, adv. round about.
Κυρηναίος, -α, -αν, adj. Cyrenian, of Cyrene, a town in the north of Africa, where Jews were settled in large numbers.
Κυρήνως, -ου, m. Quirinius. ii. 2, note.
κυριεύω, -σω, be lord over.
κύριος, -ου, m. lord.
κύνων, κυνός, c. dog.
κωλύω, -σω, hinder, prevent.
κώμη, -ης, f. village.
Κωσάμι, m. Cosam, ancestor of Joseph.
κωφός, -ῆ, -ν (dull), dumb, deaf.

λαγχάνω, λήψομαι, 2nd aor. ἐλαχθον, obtain by lot.
Δάξαρος, -ου, m. Lazarus, a beggar. xvi. 20.
λαλαψι, -ατος, f. storm.
λαλέω, -ησω, speak.
λαμβάνω, λήψομαι or *λήψομαι, ἐλαβόν, take, receive.
Δάμεχ, m. Lamech, father of Noah.
λαμπρός, -ά, -ῶν, bright, gorgeous.
λαμπρῶς, adv. splendidly, sumptuously.
λάμπω, -ψω, shine.
λανθάνω, λήσομαι, ἐλαθον, escape notice.
*λαξευτός, -ή, -ῶν (λᾶς ξέω), hewn in stone.
λαός, -οῦ, m. people.
λατρεύω, -σω, serve.
λάχανον, -ου, n. herb.
VOCABULARY.

*λεγεών (λεγέων), -όνος, m. (λεγεών) legion.

λέγω, ἐρώ, εἰρηκα, εἶπον; aor. pass. *ἐρρέθην (ἐρρήθην), say, call.

λείος, -α, -ον, adj. smooth.

λείπω, -ψω, fail, be wanting.

λειτουργία, -ας, f. *ministration, *service of priests.

λέπτον, -ον, n. (λεπτός), mite = half a κοδράντης.

Δευεῖ, m. Levi, (a) son of Melchi, ancestor of Joseph; (b) son of Symeon, ancestor of Joseph.

Δευεῖς, m. Levi, a publican.

Δευεῖτης, -ου, m. Levite.

λευκός, -ή, -ον, adj. white.

λόρος, -ον, m. idle talk, nonsense.

λοιπή, -οθ, m. robber.

λίαν, adv. exceedingly.

λιθο-βολέω, -βολω, throw stones at, stone.

λίθος, -ου, m. stone.

λικμάω, -ησον (λικμάς, winnowing fan), grind to powder.

λιμός, -ου, m. f. *hunger, famine.

λίμνη, -ης, f. lake.

λοιποματί, -οματι, reckon.

λόγος, -ου, m. speech, word, reason, ground, plea, account.

λοιμός, -ού, m. plague, pestilence.

λοιπός, -ή, -ον, adj. (λείπω) left, remaining.

λύκος, -ου, m. wolf.

λύπη, -ης, f. sorrow.

Δυσανίας, -ου, m. Lysanias.

λυστελεῖ, impers. it profits, is better for one.

λυτρώο, -ώς (λύτρον, ransom), mid. redeem.

λύτρωσις, -ώσις, f. ransoming, *redemption.

λυχνία, -ας, f. candlestick, stand.

λύχνος, -ου, m. lamp.

λω, -σω, loose, break.

Δώτ, m. Lot.

Maαθ, m. Maath, ancestor of Joseph.

Μαγδαληνή, -ης, f. Magdalene, of Magdala, a village on the water's edge, on the south-east corner of the plain of Gennesaret.

μαθητής, -οθ, m. disciple.

Μαθαθ, m. Matthat, ancestor of Joseph.
Mathaios, -ou, m. Matthew. vi. 15, note.

Mathouosale, m. Methusaleh, son of Enoch.

makarizw, -iω, bless, call blessed.

makarios, -a, -ov, adj. blessed, happy.

makrodhein, adv. from afar.

makrothumew, -ηςω, be patient with.

makros, -a, -ov, adj. long. makravan, a long way off.

malakos, -η, -ην, adj. soft.

mallov, comp. adv. more, rather.

Mammonas (Mammonas), -a, m. Mammon. xvi. 13.

Martha, f. Martha, sister of Lazarus.

Maria (μ.), -as, f. Mary. 1. The mother of our Lord (i. 27). 2. Mary 'of Cleophas' (John xix. 25), mother of James and Jospe (xxiv. 10), probably the elder sister of the Virgin Mary. 3. Mary Magdalene (viii. 2). 4. Mary, sister of Martha (x. 39, &c., John xi., xii. 3), if she is different from Mary Magdalene. Also others not here mentioned.

martuwew, -ηςω, bear witness.

marturia, -as, f. witness, testimony.

marturion, -ouv, n. testimony, proof.

martus, -upos, m. witness.

martyrion, -ωτω, scourage.

masstix, -gos, f. scourage, plague.

mastos, -oω, m. breast.

Mattathia, m. Mattatha, son of Nathan.

Mattathias, m. Mattathias, ancestor of Joseph.

machaera, -as, f. sword.

megaleitthis, -ητος, f. majesty.

megalous, magnify.

megas, -alη, -a, adj. great. tà megala, great things, i. 49.

meithi, -ης, f. drunkenness.

mevskomai, -ωσκομαι, be drunken.

melevon, -ov, comp. adj. of megas.

Melchias, m. ancestor of Joseph.

melaw, -ησω, be about; part. about to come, future; imperf. ëmellov and ëmello.

Melchel, m. Melchi, ancestor of Joseph.

men, on the one hand, indeed; a particle used to imply contrast, and followed by de, generally need not be translated.

Menna, m. Menna, ancestor of Joseph.

menoun, yea rather.
-μή

VOCABULARY.

μένω, -ῶ, wait.
μερίζω, -ισῶ, divide.
μέριμνα, -ης, f. care.
μεριμνάω, -ήσω, be anxious.
μερίς, -ίδος, f. part.
*μεριστής, οὗ, m. divider.
μέρος, -ον, n. part, share.
μεσονύκτιον, -ου, n. midnight.
μέσος, -ῆς, -ον, adj. middle.
μετά, prep. (with gen.) with; accus. after.
μεταβαίνω, -βαίνω, -βην, go away, depart.
μετα-δίδωμι, -δόσω, impart.
μετα-νοέω, -ήσω, repent.
μετάνοια, -ας, f. repentance (change of mind).
μεταξύ, adv. between (followed by gen.).
μετα-σταθῶ, 1st aor. subj. pass. μεθίσημη.
μετεωρίζομαι (μετώπος, raised from the ground), *be in suspense, be of doubtful mind.
μέτοχος, -ου, m. (μετέχω) partner.
μέτρο, -ησω, measure.
μέτρον, -ον, n. measure.
μέχρι, prep. (with genitivus) until.
μη, adv. not, conj. lest; as intersrog. = num used specially in prohibitions, and where something is to be denied as mere matter of thought.
μηδέ, conjunct. but not, and not, neither, nor; adv. not even.
μηδές, μηδέμια, μηδέν, pron. no one.
μήν, μήνος, m. month.
μηνύω, -σω, show.
μήποτε, conj. lest perchance; as interrog. whether haply.
μήτε, neither.
μήτηρ, -τρός, f. mother.
μήτι, interrog. = num, surely, surely not?
μήτρα, -ας, f. womb.
μίγνυμι, μίξω, mix, mingle.
μικρός, -ά, -ον, adj. little.
μιμήσκομαι, μιμήσωμαι, ἐμμηνὴθην, remember.
μισέω, -ήσω, hate.
*μισθίος, -ας, -ον, adj. hired; as subst. hired servant.
μισθός, -οῖ, m. reward.
μνά, μνᾶς, f. pound (Latin mina) = 100 drachmae, i.e. £4 1s. 3d.
μνῆμα, at-ος, n. tomb.
μνημεῖον, -ον, τομβ (μυθήσκομαι).

μνημονευόμαι, -ση, bear in mind, remember.

μνηστεύω, -ση, betroth.

μόνη, adv. hardly.

μόδιο, -ου (Lat. modius), m. bushel, a measure containing about two gallons.

μοιχεύω, -ευ, commit adultery.

μοιχός, -ος, m. adulterer.

μοισιγνής, -ης, adj. only begotten, only son or daughter.

μόνον, adv. only.

μόνος, -η, -ου, adj. only, alone. κατὰ μόνας, adv. alone.

μόσχος, -ου, m. calf.

μυλικός, -ης, -ον (μύλη), adj. of a mill.

μύλος, -ου, m. millstone.

μυριάς, -άδος, f. myriad, many thousands.

μύροι, -ου, n. myrrh, ointment.

μυστήριον, -ον, n. mystery.

μωραίνομαι, -ανομαι, *lose flavour, become tasteless.

Μωυσής, -ής, m. Moses (dat. -εί or -η, accus. -ην).

Ναασσών, m. Naasson, an ancestor of Joseph.

Ναγγαί, m. Naggaï, an ancestor of Joseph.

Ναζαρά, Ναζαρέθ, f. Nazareth, a village among the south ridges of Lebanon.

Ναζαρηνός, -ής, -ήν, adj. belonging to Nazareth, Nazarene.

Ναζαρεύς, -ας, -αρχής, m. Nathan, son of David.

ναί, verily, yea.

Ναμύν, m. Naaman, captain of the host of the king of Syria.

(2 Kings v. 1.)

Ναϊν, f. Nain, a town of Galilee, not far from Capernaum, a few miles south of Mount Tabor.

ναός, -οι, m. temple.

Ναούμ, m. Nahum, an ancestor of Joseph.

Ναχώρ, m. Nahor, father of Terah.

νεανίσκος, -ου, m. young man.

νεκρός, -ά, -βρ, adj. dead (used metaphorically ix. 60, xv. 24).

νέος, -α, -ον, adj. new.

νεότης, νεότης, f. youth.

νεφέλη, -ης, f. cloud.

νῆθος, -ον, spin.
νήπιος, -ου, m. babe (νη-πιος).

Νηρεν, m. Neri, an ancestor of Joseph.

νηστεία, -ας, f. fasting.

νηστεύω, -σω, fast.

νικάω, -ήσω, overcome.

Νινετής, -ου, m. man of Nineveh, ancient capital of Assyria.

νομίζω, -ώ, think.

νομικός, -ου, m. lawyer.

νομο-διδάσκαλος, -ου, m. doctor of the law.

νόμος, -ου, m. law.

νόσος, -ου, f. disease.

νοσσεύα, -ες, f. a brood (of chickens).

νοσσός, -ου, m. (νεοσσός), young bird, nestling.

νότος, -ου, m. south, south wind.

νόσ, νου, m. mind.

νύμφη, -ης, f. bride, daughter-in-law.

νυμφίος, -ου, m. bridegroom.

νυμφών, -ώνων, m. bride-chamber.

νῦν, adv. now.

νύξ, νυξές, f. night.

νυστάζω, -άσω and *-άξω, slumber.

Νῶε, m. Noah.

ηραίων, -αρω, dry up, wither.

ηρός, -ά, -όνω, adj. dried up, withered.

ξύλον, -ου, n. stick, stave.

δ, δη, τι, art. the. δε, but he; τοῦ Αλφαλου, the son of Alphaeus; τοῦ δούναι, in order to give.

γυδοηκοντα, num. eighty.

γυγος, -η, -όνω, adj. eighth.

δε, δε, τόδε, pron. this, he, she, it.

δεύω, -σω, journey.

δημήω, -ήσω, guide, lead.

δος, -οῦ, f. way, road.

δούς, -όνως, m. tooth.

δυσάμαι, -άσαι, feel pain, sorrow, be in anguish.

δειν, adv. whence.

δούνειν, -ου, n. (δοίνει) a linen cloth.

οἶδα (perf. with pres. meaning from *ειδο), know. *οἶδας, *οἶδαμεν, *οἶδατε, *οἶδασιν, xvi. 20, xx. 21, ix. 55, xi. 44, &c.

οικέτης, -ου, m. servant.
oikía, -as, f. house.
*oikosdēstóttēs, -ou, m. master of a house.
oikodóme, -ήσω, build.
oikonomía, -α, f. management of a house, stewardship.
oikonomía, -as, f. management of a house, stewardship.
oikonomía, -ou, m. steward.
oikos, -ou, m. house.
oikouménē, -η, f. world.
oikotήrōn, -ov, adj. merciful.
oinopótēs, -ou, m. wine-bibber.
oinōs, -ou, m. wine.
oktō, num. eight.
*ολγο-πιστος, -ov, adj. having little faith.
ολγος, -η, -ov, adj. few, small, little.
ολος, -η, -ov, adj. whole, entire, *all = πᾶς.
ομπρος, -ou, m. shower.
ομιλέω, -ήσω, commune, talk with.
ομνυμί, όμοιμαι, όμοσα, swear.
ομις, -α, -ov, adj. like.
ομοιόω, -ώσω, liken, compare.
ομολος, adv. in like manner.
ομολογεω, -ήσω, confess.
ονειδίζω, -ίσω, reproach, revile.
ονείδος, -ous, n. reproach.
ονυκός, -ή, -ov, adj. turned by an ass, great.
ονομα, -ατος, n. name.
ονομάξω, -όσω, name.
ονς, -ou, c. ass.
οντως, adv. (ειμι) certainly.
οδος, -ous, n. (δέος) vinegar.
οπισθε, adv. behind.
οπισω, adv. behind. τὰ οπίσω, back.
οπότε, adv. when.
οπου, adv. where.
*οπταια, -as, f. a vision.
οπτός, -ή, -ov, adj. broiled.
οπως, adv. in order that, that, how.
οραια, -ατος, n. vision.
οραω, ορομαι, ορακα (3rd plur. * ορακαν, ix. 36), ειδον (* ειδαν, * ειδον,
* ειδαν), see.
οργή, -η, f. wrath, anger.
οργίζω, -ώ, anger, enrage.
Vocabulary.

ὁρεινός, -ή, -νυ, hilly. ἡ ὁρεινή, hill-country.

*ὁρθρίζω, -σω, = ὁρθρέω, rise early.

*ὁρθρινός, -ή, -νυ, later form for ὁρθριώς, early.

ὁρθριός, -ου, m. dawn.

ὁρθῶς, adv. rightly.

ὁρείζω, -ω, bound, determine.

ὁρκος, -ου, n. oath.

ὁρμαῖα, -هة, rush.

ὁρνις, -θος, ४. bird, hen.

ὁρος, -ους, n. mountain.

ὁργέομαι, -ησομαι, dance.

ὁς, ἦ, ὦ, rel. pron. who. ὦς μὲν ..., ὦς δὲ, one ... the other; ἐως οὗ, until the time when; ὦς ἄν or ἄνω, whoever; ἄφι οὗ, when once; ἄφι οὗ, because; ἄφι ἤς, since the time when.

ὁσιότης, -ησιοτης, f. holiness.

ὁσος, -η, -ου, adj. as long as, as many as, as much as.

ὁστεον, -ου, n. bone.

ὁστις, ἕτος, ὠ-τι, pron. whoever, whosoever, who. ἐως ὅτου, until.

ὁσφύς, -ους, f. hip, loins.

ὁταν, conj. whenever, when.

ὅτε, conj. when.

ὅτι, conj. that (when used in Ὁρατ. Rect. need not be translated), because, for.

ὅτοι, gen. sing. of ὕστις.

ὅ, adv. where.

ὁ (οὐ, οὖχ, οὐχι), neg. and interrog. not (combined with μή to strengthen the negative).

οὐαι, interj. woe.

οὔδε, conj. and not, nor, not even.

οὔδεις, οὔδειλα, οὔδέν, pron. no one (gen. *οὐδενός).

οὔδεποτε, adv. never.

οὐκέτα, adv. no longer, no more.

οὖν, adv. then, therefore.

οὗτος, adv. not yet.

οὐφάνιος, -α, -ον, adj. heavenly.

οὐφάνιος, -ου, m. heaven.

ὁς, ὁτός, n. ear.

οὐσία, -ας, f. (ελιμ), property, substance.

οὔτε, conj. and not, neither, nor.

οὔτως, αὐτη, τούτο, pron. this.

οὔτως and οὔτω, adv. in this manner, thus.
οὐχί. See οὐ.

ὀφειλέτης, -ου, m. debtor.

ὀφέλω, ἴσω, owe, be a debtor.

ὀφθαλμός, -ου, m. eye.

ὀφίς, ἑως, m. snake, serpent.

ὀφρύς, ὄος, f. brow.

ὀχλός, -ου, m. multitude, people, tumult.

ὁψε, adv. late.

ὁψομαι. See ὁρῶ.

*ὁψόνιον, -ου, n. (ὁψον, properly boiled meat) wages.

παγός, ἴδος, f. (πάγωμι) trap, snare.

παθέων, 2nd aor. infin. of πάω.


παιδίον, -ου, n. child.

παιδίσκη, -ης, f. maiden.

παίς, παιός, c. child, son, servant.

παίω, -σω, strike.

πάλαι, adv. long ago.

παλαιός, -ά, -αν, adj. old.

παλαιός, -ῶσα, make old; ἑαυτῷ become old.

πάλιν, adv. again.

*παμπληθεῖ, adv. (πᾶς πλήθος) all together.

πανδοκιόν, adv. late πανδοχεῖον (πᾶς δέχομαι), inn.

πανδοκεύς, ἑως, m. innkeeper, host.

πανοπλία, -ας, f. full armour.

πανουργία, -ας, f. (πανουργός, ready to do anything), craftiness.

πανταχόο, adv. everywhere.

παντελής, -ές, adj. perfect. els τὸ παντελές = παντελῶς, entirely.

πάντοθεν, adv. on every side.

πάντως, adv. always.

πάντως, adv. doubtless.

πάρα, prep. with gen. from, of; dat. among, with; accus. alongside of, by, at, in comparison with.

*παρα-βιάζομαι, -σομαι, compel, constrain.

παραβολή, ἵσ, f. (παρα-βάλλω) parable.

παραγγέλλω, ἀγγελώ, order, command.

παραγνώμαι, -γνώμαι, -γνώμην, be near, come up. (Attic -γνώμαι.)

παράδεινος, -ου, m. (garden, park) *Paradise.

παρα-δίδωμι, -δῶσω, deliver up, betray.

παρά-δοξος, ov, adj. strange.
VOCABULARY.

παρα-αυτόματος, -ήσομαι, make excuse.
παρα-θαλάσσιος, -α, -ων, adj. by the sea.
παρα-καθίσματι, 1st aor. part. *παρακαθισθεῖς, sit down beside.
παρα-καλέω, -έσω, call upon, beseech, comfort.
παρα-καλύπτω, -ψω, conceal.
παρά-κλήσεις, -έως, f. calling to one’s aid, *consolation.
παρα-κολομβέω, -ήσω, follow close, trace the course of.
παρα-κύπτω, -ψω, stoop.
παρα-λαμβάνω, -λήψομαι (Attic -ληψομαι), take (with one), receive.
παρα-άλιος, -αν, adj. by the sea, ἡ παραλία, the sea-coast.
παραλυτικός, -οῦ, m. sick of the palsy.
παρα-λύω, -σω, pass. to be disabled at the side, paralysed.
παρα-σκευή, -ής, f. preparation. xxiii. 54, note.
παρα-τηρέω, -ψω, watch.

*παρα-τήρησις, -έως, f. observation.
παρα-τίθημι, -θήσω, lay before, put before.
παρα-φέρω, παραφέρω, 2nd aor. imperat. -ένεγκε, remove.
παραχρήμα, adv. immediately.
πάρεμπι, ἕσομαι, be present, be come.
παρ-ἐρχομαι, -ελεύσομαι, -ήλθον, pass by, pass away.
παρ-έχω, -έχω, cause, bring, offer, do.
παρθένια, -άς, f. virginity.
παρθένος, -οῦ, f. maiden, virgin.
παρ-ιστημι, παραστήσω, place beside, send; perf. part. intrans. παραστηκός and παραστώς, standing by.
παρ-οικέω, -οικώ, sojourn.
πᾶς, πᾶσα, πᾶν, adj. all, the whole, every, any.

*Πάσχα, n. the Passover.
πάσχω, πέλεσομαι, ἐπάθω, πέπνυμι, suffer.
πατάομαι, -εῖ, strike, smite.
πατέω, -ήσω, tread upon.
πατήρ, -τός, m. father.
πατριά, -άς, f. family.
πατρίς, -ίδιος, f. country.
παύομαι, -ομαι, cease.
πέδη, -ν, f. (πέδα) fetter.
πεδινός, -ή, -ον, adj. (πεδίον) level.
πεθώ, πείσω, persuade; perf. πέπνυμι, pass. be persuaded.
Πιλάτος, -οῦ, m. Pilate. xxiii. I, note.
πενάω, -άω,* -ασα,* hunger.
πειράζω, -άω, tempt.
*πεπασμός, -οθ, m. temptation.
πέμπω, -ψω, πέτουμα, send.
πενθερά, -άς, f. mother-in-law.
πενθέω, -ήσω, grieve, mourn.
πενίχρος, -άς, -όν, adj. poor.
πεντακισχίλιοι, -αί, -α, num. adj. five thousand.
πεντακόσιοι, -αί, -α, num. adj. five hundred.
πέντε, num. five.
πεντεκαίδεκατος, -η, -ον, num. adj. fifteenth.
πεντήκοντα, num. fifty.
πέπονθα, perf. πάσχω.
περ, enclitic particle. ἐπειδή περ, since really.
πέραν, adv. beyond. τὸ πέραν, the further side.
πέρας, -ατος, n. end, furthest part.
περ, prep. about, around.
περι-βάλλω, -βάλω, cast around; μιδ. clothe.
περι-βλέπωμαι, look round about on.
περι-έχω, -εχω, encompass. θάμβος περιέχειν αὐτῶ, he was amazed.
περι-έχωμαι, -έχω, gird; μιδ. gird oneself.
περι-καλύπτω, -ψω, cover all round, blindfold.
περι-κείμαι, -κείσομαι, lie around, be hanged about.
περι-κρύπτω, -ψω, later form *περικρύβω, hide.
περι-κυκλώω, -κυκλω, surround, compass round.
περι-λάμψω, -ψω, shine around.
περίλυπος, -ον, adj. very sorrowful.
περι-οικέω, -οίκω, dwell around.
περί-οικος, -ον, adj. dwelling around; as subst. a neighbour.
περιπατέω, -πατώ, walk about, walk.
περι-πίπτω, -πεσομαι, 2nd aor. -πεσων, fall in with, fall among.
περι-πτάω, -τάω, draw off; pass. be distracted, cumbered.
περισσεύμα, -ματος, n. abundance.
περισσέως, -ας, -αν, excede, be over, have abundance.
περισσός, -άς, -άν, adj. in excess, more (than others).
περιστερά, -άς, f. dove.
περι-πέμνω, -πεμνω, circumcise.
περιχώρος, -ον, f. neighbourhood, country round about.
πεσών, 2nd aor. part. of πίπτω.
πετεινός, -ής, -όν, adj. winged. πετεινά, birds.
πέτρα, -ας, f. rock.
Πέτρος, -ον, m. Peter.
πήγανον, -ον, n. rue (a herb).
πῆρα, -ας, f. wallet, scrip.
πῆχυς, -εως, m. cubit (18 inches).
πιέζω, -έω, perf. pass. πεπέσομαι, press down.
πικρᾶς, adv. bitterly.
πιμπλήμι, πλήσω, fill.
*πινακίδιον, -ον, n. writing-tablet. (Attic πινάκιον.) Dimin. of πινάξ.
πίναξ, -άς, m. wooden dish, trencher.
πίνω, πίνουμι (2nd pers. *πίεσα, xvii. 8), πέπωκα, ἐπιον, drink.
πίπτω, πεσοῦμαι, ἐπεσον, πέπτωκα, fall. πέσασε, xxiii. 30.
πιστεύω, -σω, believe, have faith.
πιστος, -εως, f. belief, faith.
πιστός, -η, -ον, adj. faithful.
πλανάω, -ησω, lead astray, deceive.
πλανεία, -ας, f. (πλατύς) broad road, street.
πλεῖων, -ον, compar. of πολύς.
πλεονεχία, -ας, f. (πλέον-έχω) covetousness.
πλέω, πλέοσομαι, sail.
πληγή, -ής, f. blow, stroke. πληγάς ἐπετίθεναι, beat.
πλῆθος, -εως, -ους, n. multitude.
πλήμμυρα, -ας, f. flood.
πλην, adv. except, but, verily.
πληρης, -ες, adj. full. (*-η, *-ης.)
*πληροφορέω, -ησω, fulfil, or fully establish.
πληρόω, -ώσω, fill, fill out, expand, fulfil.
πλησιον, adv. near. ὁ πλησιόν, neighbour.
πλοῖον, -ον, n. ship.
πλοῦσιος, -ας, -ον, adj. rich.
πλούτεω, -ησω, be rich.
πλοῦτος, -ον, n. wealth, riches.
πλύω, -υσω, wash.
πνεῦμα, -ατος, n. (πνέω) wind, spirit, the Holy Spirit.
πνέω, πνεύσομαι and πνευσομαι, blow.
πόθεν, adv. whence.
ποιέω, -ησω, make, do, bring forth (fruit), show (mercy).
ποικίλος, -η, -όν, adj. various, divers.
ποιμαίνω, -ανω, feed.
ποιμήν, -ηνος, m. shepherd.
ποίμνη, -ης, f. flock.
ποιός, -ας, -ον, of what kind, what?
πολέμος, -ον, m. war.
πόλις, -ως, f. city.
πολίτης, -ου, m. citizen.
πολλαπλασίων, -ον, adj. manifold.
πολύς, πολλή, πολύ, adj. much, many.
πονηρία, -ας, f. wickedness.
πονηρός, -άς, -άν, adj. bad, wicked; subst. the evil one, the devil.
Πόντιος, -ου, m. Pontius. See Πελάτος.
πορεία, -ας, f. journey.
πορεύομαι, -ομαι, go.
πόρνη, -ης, f. harlot.
πόρρω, adv. far.
πόρρωθεν, adv. from afar, far off.
πορφύρα, -ας, f. purple robe.
ποσάκις, adv. how often.
ποσός, -ης, -ον, adj. how much? how many?
ποταμός, -ού, m. river.
ποταπός, -ης, -ήν, adj. of what kind.
πότε, interrog. when? εώς πότε, how long.
ποτέ, enclitic, at some time, once.
ποτήριον, -ου, n. cup.
ποτίζω, -ισώ, give to drink.
ποῦ, adv. where?
πόης, ποθός, m. foot.
πράγμα, -ατος, n. deed, act.
πραγματεύομαι, -ομαι, trade.
πράκτωρ, -ορος, m. officer (one who exacts payment).
πράξις, -εως, f. act.
πράσσω, -ζω, do, exact, require (money).
προβήλεα, -ας, f. ambassage, embassy.
προβιτέριον, -ου, n. assembly of elders. (=Συνέδριον, the Sanhedrin, or supreme council of the Jews.)
προβιτέρος, compar. adj. elder; plur. the elders who formed the governing body of the synagogue, and acted as magistrates of the locality.
προβίτης, -ου, m. old man.
πρίν, before (sometimes joined with ἂν).
πρό, prep. before.
προάγω, -έω, go before.
προβαίνω, -βάσομαι, go forward, advance. προβεβηκὼς εν ταῖς ἡμέραις, stricken in years.
προβάλλω, -βάλω, *shoot forth (of a tree).
πρόβατον, -ου, n. sheep.
VOCABULARY.

προ-δότης, -ου, Ῥ. traitor.
προ-δραμών, 2nd aor. part. προ-τρέχω.
προέρχομαι, -ελθομαι, ἠλθον, go forward.
προ-κοπτω, -ψω, advance.
προ-μελετάω, -ήσω, meditate beforehand.
προ-πορεύομαι, -ποιμαι, go before.
πρός, prep. (with dat. at) to, against, with regard to, with; infin. implies purpose. xviii. 1. πρὸς καυρὼν, for a time; πρὸς ἐσπέραν, towards evening.
προσ-άγω, -ξω, bring to.
προσ-αυτόω, -ψω, beg.
προσ-αναβάω, -βάω, 2nd aor. ἐβν, go up.
προσ-αναλίσκω, -αναλίσω, spend on.
προσ-βαπτίζω, -βαπτίζω, spend besides.
προσ-δέχομαι, -δέχομαι, look for, receive.
προσδοκάω, -δοκάω, expect, wait for.
προσδοκία, -ας, f. expectation.
προσ-έγκες. See προσ-φέρω.
προσ-εργάζομαι, -άζομαι, *προγασάμην, make, gain in addition.
προσ-έρχομαι, -ελθομαι, ἠλθον, approach, come to.
προσ-εύχομαι, -ευμαι, pray.
προσευχή, ἡ, f. prayer.
προσ-έχω, -έχω, take heed; with dτο, *beware of.
προσ-καλέω, -έσω, call, summon.
προσ-κόπτω, -ψω, strike or dash against.
προσ-κυνέω, -κύνεω, pay homage to, worship (with accus. iv. 8).
προσ-πέπτω, -πέπτομαι, fall down at, before.
προσ-πολέμοιμ, -πολέμοιμ, pretend, make as though one would.
προσ-ρήγνυμι, -ρήξω, break against.
προσ-τάσσω, -τάσσω, -ξω, order, command.
προσ-τίθημι, -θήσω, add to. *προσέθετο πέμψαι, he sent yet another, xx. 11, 12. (Hebraism.)
προσ-φέρω, -ολος, -φεγκα, bring.
προσ-φωνέω, -ψω, call to, call.
προσ-ψαίω, -σω, touch.
πρόσωπον, -ου, n. face, person.
προ-τρέχω, -δραμομαι, 2nd aor. προδραμον, run on before.
προϋπάρχω, -ξω, be before.
πρόφασις, -εως, f. pretence.
προ-φέρω, -ολος, bring forth.
προφητεύω, -σω, to prophesy, expound Scripture, or to speak and preach under the influence of the Holy Spirit.
προφήτης, -ου, m. prophet, an inspired preacher and teacher.
προφήτις, -ίδος, f. prophetess.
πρωτοκαθεδρία, -ας, f. chief seat.
πρωτοκλίσια, -ας, f. (κλίνω) chief place.
πρώτον, adv. first.
πρώτος, -η, -ου, sup. adj. first.
πρωτότοκος, -ων, adj. (πρώτος) first-born.
περυγλόν, -ου, n. (περυγλύξ) pointed-roof, pinnacle.
περυγλύξ, -υγος, f. wing.
πτερομαί, -&display; be afraid.
πτῦσον, -ου, n. winnowing-fan.
πτύσσω, -εω, close.
πτώσις, -εως, f. (πτερω) fall, falling.
πτωχός, -η, -ον, adj. poor.
πυκνά, adv. often.
πύλη, -ης, f. gate.
πυλῶν, -ῶνος, m. gateway.
πυρθάνομαι, πείρομαι, ἐπιθύμημαι, ask, enquire.
πῦρ, πυρός, n. fire.
πύργος, -ου, m. tower.
πυρετός, -ού, m. (πῦρ) fever.
πωλέω, -έως, sell.
πῶλος, -ου, m. foal, colt.
πώποτε, adv. ever yet.
πώς, interrog. adv. how?
ράβδος, -ου, f. staff.
Ῥαγαῦ, m. Reu, ancestor of Joseph.
ραφίς, -ίδος, f. needle.
ρήγμα, -ατος, n. (ρήγμα) ruin.
ρήγμα, ρήξ, break, burst.
ρήμα, -ατος, n. word.
Ῥησά, m. Rhesa, ancestor of Joseph.
ῥίζα, -ης, f. root.
ῥίπτω, -ψω, *ἐπίφασα (for ἐπιφάσα), throw.
ῥομφαία, -ας, f. sword.
ῥύη, -ης, f. street.
ῥύμα, -ομαι, deliver; 1st aor. ἐρύμησθην, in *pass. sense.
ῥύως, -εως, f. (ῥέω) flowing, issue.
σάββατον, -ου, n. (dat. plur. σάββατα) sabbath, week (often in plural).
Σαδουκαίοι, -ων, m. Sadducees. xx. 27, note.
σάκκος, -ου, Μ. sackcloth.
Σαλά, Μ. Shela, an ancestor of Joseph.
Σαλαθήλ, Μ. Selathiel, an ancestor of Joseph.
σαλεύω, -σω, shake.
Σαλμών, Μ. Salmon, an ancestor of Joseph.
σάλος, -ου, Μ. tossing of the sea, billows.
Σαμάρεια, ας, Φ. Samaria.
Σαμαρέην, -ου, Μ. a Samaritan, an idolatrous race of Cuthaeans, introduced into the country by Esarhaddon during the captivity, and mixed with apostate Jews; in the time of our Lord they were not looked upon as entirely heathen, and resembled the Israelites in most of their usages.
σαπρός, -ά, -άν, α. adj. corrupt.
Σάρπητα, θ. Sarepta (Zarephath), a large village inland, half-way between Tyre and Sidon.
σάρξ, -κός, θ. flesh.
σαρώω, -ώσω, sweep.
Σατανάς, -ά, Μ. Satan. x. 18, xi. 18, &c.
σατόν, -ου, Μ. measure (about a peck and a half).
σιαυτόν, -ήν, reflex. pron. thyself.
σεισμός, -ού, Μ. earthquake, tempest.
σελήνη, -ης, θ. moon.
Σεμεέν, Μ. Semein, an ancestor of Joseph.
Σερούχα, Μ. Serug, an ancestor of Joseph.
Σήθ, Μ. Seth, son of Adam.
Σήμ, Μ. Shem, son of Noah.
σημείον, -ου, Μ. sign.
σημερόν, α. adv. to-day.
σής, σεβός or σφεός, Μ. moth.
σιαγόν, -όνως, θ. jaw-bone, cheek.
σιγάω, -ήσω, be silent, hold one’s peace.
Σιδών, -ώνω, θ. Sidon, a Phoenician city on the coast of the Medi-
Σιδωνία, -ας θ. terranean.
*σικερα, α. strong drink. (A Hebrew word.)
Σιλωάμ, Μ. Siloam. Chap. xiii. 4, note.
σίναπι, -ως, Ν. mustard.
σινόδων, -όνως, θ. linen cloth.
*σινάζω, -άσω, sift.
σιτευτός, -ή, -άν (σιτός), fattened.
σιτιστός, -ή, -άν, adj. fattened; subst. σιτιστά, -άν, fatlings.
*σιτομέτριον, -ου, n. portion of food, ration.
σιτός, -ου, m. wheat (plur. σίτα).
σιωπάω, -ήσω, be silent.
σκανδάλω, -ίσω, offend.
σκάνδαλον, -ου, n. cause of offence, stumbling-block.
σκάπτω, -ψω, dig.
σκευός, -ους, n. vessel; plur. household goods.
σκηνή, -ής, f. tabernacle, booth made of branches.
σκία, -άς, f. shadow.
σκιρτάω, -ήσω, leap.
σκολιός, -ά, -όν, crooked.
σκοπέω, -ήσω, look.
*σκοπτίζω, -ίςω, scatter.
σκοπτίζω, -ου, m. scorpion.
σκοπεωδός, -ή, -όν, adj. dark, full of darkness.
σκοτία, -ας, f. darkness.
σκοτίζω, -ίσω, darken.
σκότος, -ους, n. darkness.
σκυθροπός, -ώς, adj. of a sad countenance.
σκύλλω, ἐσκυλά, flay, trouble.
σκύλος, -ου, n. spoil.
Σόδομα, -ώς, n. Sodom, a city near the Jordan, destroyed by fire.
Σολομών, -ών, m. Solomon, son of David.
σορός, -οῦ, f. bier.
σός, -ή, -όν, possess. pron. thy, thine.
*σουδάριον, -ου, n. napkin (Latin sudarium).
Σούσάννα, f. Susanna.
σοφία, -ας, f. wisdom.
σοφός, -ή, -όν, adj. wise.
σπαράσσω, -ξω, tear, convulse.
σπαργανώ, -ώςω, wrap in swaddling clothes.
σπέρμα, -ατος, n. seed.
σπεύδω, -σω, hasten.
σπήλαιον, -ου, n. cave, den.
σπλέγχνα, -ών, n. heart. σπλάγχνα ἑλέος, tender mercy.
*σπλαγχνίζομαι, -ισμαί, have pity on.
σποδός, -ου, f. ashes.
σπόριμα, -ων, n. corn fields.
σπόρος, -ου, m. seed.
σπουδάως, adv. earnestly.
σπουδή, -ής, f. haste.
στάδιον, ου, n. furlong (one-eighth of a Roman mile).
στάθησομαι. See ἵστημι.
στάσις, -εως, f. insurrection.
σταυρός, -ου, m. cross.
σταυρόω, -όω, crucify.
σταφυλή, -ῆς, f. bunch of grapes.
στάχθυς, -ος, m. ear of corn.
στέγη, -ῆς, f. roof.
στείρος, -ας, -ου, adj. barren.
στενός, -ῆς, -ον, adj. narrow.
στήθος, -ου, m. breast.
στηρίζω, -ζω, fix, set steadfastly, establish; 1st aor. *ἐστήρισα, ἐστήριξα.
στιγμή, -ῆς, f. point of time, moment.
στολή, -ῆς, f. robe.
στόμα, -ατος, n. mouth.
στρατευμα, -ατος, n. army.
στρατεύομαι, -ουμαί, serve as a soldier. στρατευόμενος, soldier.
στρατηγός, -ου, m. captain.
στρατιά, -άς, f. army, host.
στρατιώτης, -ου, m. soldier.
στρατόπεδον, -ου, n. camp, army.
στρέφω, -ψω, turn.
στροφίον, -ου, n. sparrow.
στρώνυμι, στρώσω, spread; pass. part. ἐστρωμένος, furnished.
σύ, σοῦ, σου, pers. pron. thou, you.
συγγένεια, -ας, f. kindred.
*συγγενής, fem. of συγγενής, kinswoman.
συγγενής, -ές, adj. kindred; as subst. kinsman.
συγ-καθίζω, -κάθω, sit down together (intrans.).
συγ-καλέω, -κάλω, call together.
συγ-κάλυπτω, -ψω, cover up.
συγ-κατα-τίθεμαι, consent to.
συγ-κλείω, -σω, inclose.
συγ-κύπτω, -ψω, bend forwards, *be bowed together.
*συγκυρία, -ας, f. chance. (A rarer form of συγκύρισις.)
συγ-χαίρω, -χαίρομαι, rejoice with.
συ-ξητέω, -ησω, question with, together.
συκάμυνος, -ου, f. (= συκό-μορος) sycamine-tree.
συκή, -ῆς, f. fig-tree.
*συκομορέα, -ας, f. (= συκό-μορος) sycomore, fig-mulberry.
σύκον, -ου, n. fig.
συκοφαντέω, -ήσω, exact wrongly, or accuse any one.
συλλαλέω, -ήσω, talk with.
συλλαμβάνω, -λήψομαι (Attic -λήψομαι), συνέλαβον, seize, conceive, help.
συλλέγω, -ξώ, συνέλεξα, gather, collect.
συλλογίζομαι, -ισομαι, reason with.
συμβαίνω, -βήσομαι, βέβηκα, happen.
συμβάλλω, -βαλέ, put together, ponder; intrans. encounter.
Συμεών, m. Symeon. 1. Son of Juda, an ancestor of Joseph. 2. A prophet who lived at Jerusalem.
συμ-παραγίνομαι, -γένησομαι, come together. (Attic -γέγνομαι.)
συμ-πίπτω, -πέσομαι, fall in.
συμ-πληρώ, -ώσω, fill.
συμ-πνίγω, -ξώ, choke.
συμ-πορεύομαι, -σωμαι, go with.
συμ-φύομαι, -σωμαι, grow with.
συμ-φωνέω, -ήσω, agree.
συμ-φωνία, -ας, f. (lit. concord of sound) music, a concert.
σύν, prep. with, beside.
συν-άγω, -ξώ, -ιγάγον, collect, receive.
συναγωγή, -ή, f. synagogue, the building in every city where the Jews met to worship.
συν-ακολουθέω, -ήσω, follow with.
συν-ανάκειμαι, -σωμαι, recline.
συν-αντά, -ήσω, meet.
*συν-αντιλαμβάνομαι, -λήψομαι, take part with, help.
συν-αρπάζω, -άσω, seize.
συνέδριον, -ου, n. the supreme council of the Jews, or Sanhedrin, consisting (probably) of 71 elders. xxii. 66. (There were also lesser councils in every city.
σύν-εμί, -έσωμαι, be with.
σύν-εμί (εἰμι), come together.
συν-έρχομαι, -έλθομαι, -ήλθον, -ελήλυθα, come together.
συν-εσθίω, eat with.
συνένισσα, -εως, f. understanding.
συνετός, -ή, -ήν, adj. prudent.
συνευδοκέω, -ήσω, consent to.
συνέξω, -ξώ, hold fast, press upon; pass. be seized.
συν-ήχησθιν, 1st aor. pass. of συνάγω.
συν-θλάω, -άσω, grind to powder.
συνέμη, -ήσω (aor. -ήκα), perceive, understand.
συν-συνήμι, συν-στήσω, συν-στηκα, perf. part. συνεστώς, stand with.
συν-οδία, -as, f. company, caravan.
συν-οχή, -ήσ, f. meeting, *distress.
συν-τελέω, -έσω, finish, end.
συν-τηρέω, -ησω, preserve.
συν-τίθεμαι, -θήσωμαι, covenant.
συν-τρίβω, -ψω, bruise.
συν-τυγχάνω, -τεθύμαι, meet with, come at.
Συρία, -ας, f. Syria.
Σύρος, -οῦ, m. Syrian.

*συν-σταράσσω, -ξω, tear, convulse.
σφύδρα, adv. excessively, exceedingly.
σχέω, -ςω, tear.
σχολάζω, -άσω, be idle.
σώζω, -σω, save, make whole.
σώμα, -ατος, n. body.
σωματικός, -ή, -ον, adj. bodily.
σωτήρ, -ής, m. saviour, *Saviour.
σωτηρία, -ας, f. saving, *salvation.
σωτήριος, -ου, adj. saving. τό σωτήριον, salvation.
σωφρόνεω, -ήσω, be in one’s right mind.

ταμεέων, -ου, n. (=ταμεείον, ταμίαις), closet.
τάξις, -εως, f. order.
ταπεινός, -ή, -ον, adj. humble.
ταπεινών, -ώς, humble, base.
ταπείνωσις, -εως, f. *lowness, low estate.
ταράσσω, -ξω, disturb, trouble.
τάσσω, -ξω, arrange, appoint, set.
ταύτα, pron. the same.
ταχέως, adv. quickly.
τάχος, -ους, n. speed. ἐν τάχει, speedily.
ταχύς, adv. quickly.
τέ, conj. and. τέ ... καί, both ... and.
τεθραμμένος, perf. part. pass. τρέψω.
τέκνον, -ου, n. child.
τελεώ, -ώς, fulfil, perfect.
τελεώσις, -εως, f. fulfilment.
τελεσφορέω, -ήσω, bring fruit to perfection.
τελειώτω, -ησω, end, die.
τελευτή, -ής, f. death.

τελέω, -έσω or -ώ, finish, accomplish.
τέλος, -ούς, n. end.
τελώνης, -ου, m. publican, collector of Roman revenue. Used in the
New Testament not of the publicani or Roman equites, who farmed
the taxes and customs, but of their native agents (portitores).

τελώνιον, -ου, n. custom-house.

τεσσεράκοντα, num. forty.

τέσσαρες, -α, num. four.

τετραπλούσ, -ῆ, -ῶς, adj. fourfold.

*τετράρχης, -ου, m. tetrarch, properly the sovereign of the fourth part
of a country, afterwards used of tributary princes, who were not of
sufficient importance to be called kings; e.g. Herod Antipas, iii. 19
(who is also informally called king, Matt. xiv. 9).

Τιμήριον, -ου, m. Tiberius Caesar.

τίθημι, θῆσο, τέθεικα, έθηκα, put, place, lay up, lay down. θείων τὰ
γόνατα, kneel down.

τίκτω, τέχομαι, *ετέχων (aor. pass.), bring forth.

*τίλλω, τιλῶ, pluck, gather.

τιμᾶω, ήσω, honour.

τις, τι, inaef. pron. some, any, someone, something.

τίς, τί, interrog. pron. who? what?

τι, adv. why?

τοινυν, conj. therefore.

τοιούτος, -αίτη, -οίτο, demons. pron. of such a kind.

τόκος, -ου, m. interest.

τολμᾶω, -ήσω, dare.

τότος, -ου, m. place.

τοσοῦτος, -αίτη, -οίτο, so great, so many.

τότε, adv. at that time, then.

τράπεζα, -ης, f. table (τετρα or τρι, πέντε), bank.

τραύμα, -atos, n. wound.

τραυματίζω, -ισω, wound.

τράχηλος, -ου, m. throat, neck.

τραχύς, -είς, -ῆ, adj. rough.

Τραχωνίτης, -ίδος, f. Trachonitis, northern district of Palestine beyond
the Jordan, between Anti-Libanus and the mountains of Arabia.

τρεῖς, τρια, num. three.

τρέμω, tremble.

τρέφω, θρέψω, τρεφομα, τρέφωμαι, feed; pass. be brought up.

τρέχω, δραμοῦμαι, ἐδραμον, run.

τρημά, hole, eye (of a needle).

τρίακοντα, num. thirty.

τρίβως, -ου, f. (τρίβω, rub), path.

τρίς, adv. thrice.
τρίτον, adv. the third time.
τρίτος, ἴν, -ον, adj. third.
τρόπος, -ου, m. manner.
τροφή, ἴς, f. food.
τρυγάω, ἵσω, gather.
τρύγων, ἴνος, f. turtle-dove.
τρυφή, ἴς, f. delicacy.
τυγχάνω, τεύξομαι, ἐστιν, attain to.
τύπτω, ὕψω, beat.
τυρβᾶξομαι, -σομαι (Latin turbart), be troubled.
Τύρος, -ου, f. Tyre, a Phoenician town on the east coast of the Mediterranean.
τυφλός, ὁ, m. blind man.

ὑβρίζω, ἵσω, insult, treat shamefully.
ὑγαίνω, ἀνω, be in good health, be whole.
ὑγής, ἴς, adj. healthy, whole.
ὑγρός, ἅ, ὅν, adj. wet, green (of a tree).
ὑδρωπικός, ἴς, ὅν, adj. dropsical.
ὑδωρ, -ατος, n. water.
ὑός, -οῦ, m. son.
ὑμαῖς, plur. of σῦ.
ὑμέτερος, -α, -ον, possess. pron. your.
ὑπάγω, ἐξω, withdraw, go.
ὑπ-ακούω, -σομαι, obey.
ὑπ-αντάω, ἵσω, meet.
ὑπ-άρχω, ἐξω, be, belong to. τὰ ὑπάρχοντα, one's possessions.
ὑπέρ, prep. with gen. on behalf of; accus. above.

*ὑπερ-ἐκχυννομαι, overflow.
ὑπερ-ήφανος, -ον, adj. (φαίνω) proud.
ὑπηρέτης, -ου, m. servant, the officer of the court who saw the sentence executed, minister.
ὑπνος, -ου, m. sleep.
ὑπό, prep. with gen. by; with accus. under.
ὑπο-δείκνυμι, -δεῖξω, show, warm.
ὑπο-δέχομαι, -δομαί, receive.
ὑπόδημα, -ατος, n. sandal (ὑπο-δέω, bind under).
ὑποκάτω, adv. beneath.
ὑπο-κρίνομαι, -αμαί, feign, pretend.
ὑπόκρισις, ἴνος, f. hypocrisy (acting).
ὑποκρίτης, ὁ, m. hypocrite (actor).
ὑπο-λαμβάνω, -λήψομαι, take up, suppose, make answer.
ὑπο-μένω, ὁ, -μένηκα, endure, stand firm.
ὑπο-μυθισκομαι, -μνήσομαι, 1st aor. έμνήσθην, remember.
ὑπο-μονή, -ής, f. patience.

*ὑποποδιών, -ou (ποδός), n. footstool.
ὑπο-στρέφω, -ψω, turn back, return.
ὑπο-στράτυνμι, -στρωσώ, strew under, spread.
ὑπο-τάσσω, -έω, subject, make subject.
ὑπο-χωρέω, -ήσω, withdraw.
ὑπ-οπτιάζω, -άω (strike under the eye), *trouble.
ὑπετέρω, -ήσω, be behind, lack.

*ὑπερήψιμα, -ατος, n. a coming short, want.
ὑπετέρον, comp. adv. later, afterward.
ὑψηλός, -ή, -ών, adj. high.
ὑψιστός, -η, -ov, adj. highest.
ὑψός, -ους, n. height. ἐξ ὑψών, from on high.
ὑψώ, -ώσω, exalt, raise up.

φαγεῖν, 2nd aor. infin. of ἐσθίον.

*φάγος, -ου, m. glutton.
φαῖνω, φιάω, πέφαγκα, show; pass. appear.
Φαλέκ, m. Phalek, an ancestor of Joseph.
φανερός, -ά, -ον, adj. clear, manifest.
Φανουλή, m. Phanuel, father of Anna, a prophetess.
φάραγγε, -αγγος, f. valley.
Φαρές, m. Perez, son of Judah.
Φαρίσαιος, -ου, m. Pharisee.
φάτνη, -ης, f. manger.
φέγγος, -ους, n. light.
φέρω, αἴσω, ήρεγκον, bear, carry, bring.
φέργω, -έωμαι, ἐφέγγον, flee.
φήμη, -ης, f. fame.
φημί, φήσω, ἐφη, say.
φθαίνω, φθάσω and φθησομαι, come unexpectedly.
φιλάργυρος, -ος, adj. fond of money.
φιλέω, -ήσω, love, kiss.
φιλήμα, -ατος, n. kiss.


φιλο-νεκτία, -ας, f. contention.
φιλος, -η, -ου, adj. dear.
φίλος, -ου, m. friend.
φιμόω, -ώσω, render speechless, muzzle.
φλόξ, -όγος, f. flame.
φοβέω, -ήσω, frighten; pass. fear; *with ἀπό, xii. 4.
VOCABULARY.

*φόβητρον, -ου, n. a scarecrow, terror.
φόβος, -ου, m. fear.
φονεύω, -ευνω, commit murder.
φόνος, -ου, m. murder.
φόρος, -ου, m. (φέρω) tribute.
φορτίζω, -ίζω, load, lay burden upon.
φορτίον, -ου, n. burden.
φραγμός, -οῦ, m. hedge.
φρέαρ, -ατος, n. well, pit.
φρόνησις, -εως, f. wisdom.
φρόνιμος, -ον, adj. wise, prudent.
φρονίμως, adv. wisely.
φυλακή, -ῆς, f. watch, prison.
φυλάσσω, φυλάξω, πεφυλακα, guard, keep.
φυλή, -ῆς, f. tribe.
φυτεύω, -σω, plant.
φώνα, -σω, 2nd aor. pass. ἐφώνη, produce; pass. to grow.
*φωλεός, -ου, m. hole.
φωνέω, -ηνω, speak, call, (of a cock) crow.
φωνή, -ῆς, f. voice, sound.
φῶς, φωτός, n. light.
φωτίζω, -ζω, give light to.
φωτεινός, -ης, -ον, adj. full of light.

χαίρω, -ησω, ἐχάρησα, rejoice, be glad.
χαίρε, imperative of χαίρω, hail.
χαλάω, -άω, loosen, let down.
χαρά, -άς, f. joy, gladness.
χάραξ, -αρος, f. palisade, bank.
χαρίζω, -ιζω, δούμαι, bestow, forgive.
χάρις, -ις, f. favour, grace, thank. χάριν ἔχειν, to thank; οὗ χάριν, wherefore.
*χαριτώ, -ώσω, favour.
χάσμα, -ατος, n. gulf, chasm.
χειρ, χειρός (χερός), f. hand.
χειρόν, -όν, compar. of κακός, worse.
χήρα, -ας, f. widow.
χιλιάς, -αιδος, f. one thousand.
χιτών, -ώνως, m. coat, the under-garment (kittuna), of linen or wool, reaching down to the ankles.
χόρφος, -ου, m. swine.
Χοραζάν, n. Chorazin, a city on the shore of the lake, two miles from Capernaum.
χορός, -οῦ, m. dance, dancing.
χορτάζω, -άω, satisfy, fill.
χόρτος, -ου, m. grass.
Χουζás, -ᾶ, m. Chuza, Herod’s steward.
χράω, -ήσω, lend (κληρονομει present in use).
χρεία, -ας, f. want, need.
*χρεοφειλέτης, -ου, m. debtor.
χρήζω, -ζω, have need of, want.
χρήμα, -ατος, n. thing; plur. riches.
χρηματίζω, -ισω, warm.
χρηστός, -ῆ, -ον, adj. easy, kind, good.
χρίω, -ισω, anoint.
χριστός, -οῦ, m. Christ (‘anointed’).
χρονίζω, -ισω, tarry, delay.
χρόνος, -ου, m. time.
χωλός, -ῆ, -ον, adj. lame.
χώρα, -ας, f. place, country, region.
χώρις, prep. apart from, without.

ψαλμός, -οῦ, m. *psalm.
ψευδομαρτυρέω, -ήσω, bear false witness.
ψευδό-προφήτης, -ου, m. false prophet.
ψηλαφάω, -ήσω, handle (lit. to feel or grope about to find a thing).
ψηφίζω, -ισω (ψηφος, a pebble), count.
*ψίχων, -ου, n. crumb.
ψυχή, -ῆ, f. life, soul.
*ψώκω, -ω (ψόω), rub.

ἀ, interj. O !
ἀδε, adv. here, hither.
ἀμος, -ου, m. shoulder.
ἀμφότερα, 1st aor. ind. act. ὅμοιοι.
ἀοίν, -οῦ, n. egg.
ἀρα, -ας, f. season, hour.
ἀς, adv. and conj. as, about, how, that.
ἀσανθως, adv. in like manner, likewise.
ἀσε, adv. as if, as, about.
ἀσπερ, adv. just as, as.
ἀστε, conj. so that, wherefore.
*ατίον, -ου, n. ear.
ἀφέλεω, -ήσω, help, profit, benefit, prevail.
ἀφθην, 1st aor. ind. pass. of ἀφάω.