THE GOSPEL ACCORDING TO

ST. LUKE

EDITED BY

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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 (διασπορά), 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 *Bezæ*, presented by Beza in 1581 to the University Library at Cambridge, probably written in the *sixth* century.

(ℵ) 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

convent of St. Catherine on Mount Sinai. It is now at St. Petersburg. ℵ* denotes the first corrector of the manuscript, ℵ** 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.
ii. 21.		Circumcision (after 8 days).
		Visit of the Magi. Matthew ii. 1.
ii. 22.		Presentation in the Temple (after 40 days).
		Flight into Egypt. Matthew ii. 13.
		Return to Nazareth. Matthew ii. 23.
ii. 41.	A.D. 8.	Passover in Jerusalem.
		ENTRANCE ON THE MINISTRY.
iii. 1–18.	A.D. 26.	Preaching of John the Baptist in Judæa. John i. 15.
iii. 21.	A.D. 27.	Baptism of the Lord Jesus.
iv. 1.		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.
		MINISTRY IN JUDÆA.
	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.

LUKE		
iv. 19.		'The acceptable year of the Lord.'
		New home in Capernaum. Matthew iv. 13.
		Second call of four disciples. Mark i. 16.
iv. 31.		Great Sabbath in Capernaum. Mark i. 21-34.
iv. 14, 15, 44.		First general circuit of Galilee. Mark i. 35.
		SERMON ON THE MOUNT. Matthew v.–vii.
v. 12.		Healing of the leper. Mark i. 40.
v. 1.		Draught of fishes. Last call of the four.
v. 15, 16.		Retirement. Mark i. 45.
v. 17.		Cure of the paralytic in Capernaum. Mark ii. 1.
v. 27.		Call of St. Matthew. Mark ii. 14.
vi. 1.	Passover.	Σάββατον Δευτεροπρῶτον. (Eve of Low Sunday.) Mark ii. 23.
		Cure of withered hand on another Sabbath. Matthew xii. 9.
		Conspiracy of Pharisees and Herodians, and retirement to the sea. Mark iii. 6.
		Second circuit of Galilee. Mark iii. 7.
vi. 12.		APPOINTMENT OF THE TWELVE. Mark iii. 13.
vi. 17.		SERMON ON THE PLAIN* (τόπου πεδινοῦ).
vii. 1.		Cure of centurion's servant at Capernaum.
vii. 11.		Raising the widow's son next day at Nain.
vii. 36.		Feast in Simon's house (Mary Magdalene?).
viii. 1.		Third circuit of Galilee.
viii. 4–21		Long day at Capernaum. Parables. Mark iii. 20–iv. 34.
viii. 22.		Across the lake. Cure of the demoniacs. Mark iv. 36.
viii. 40.		Return, and raising Jairus' daughter. Mark v. 21.

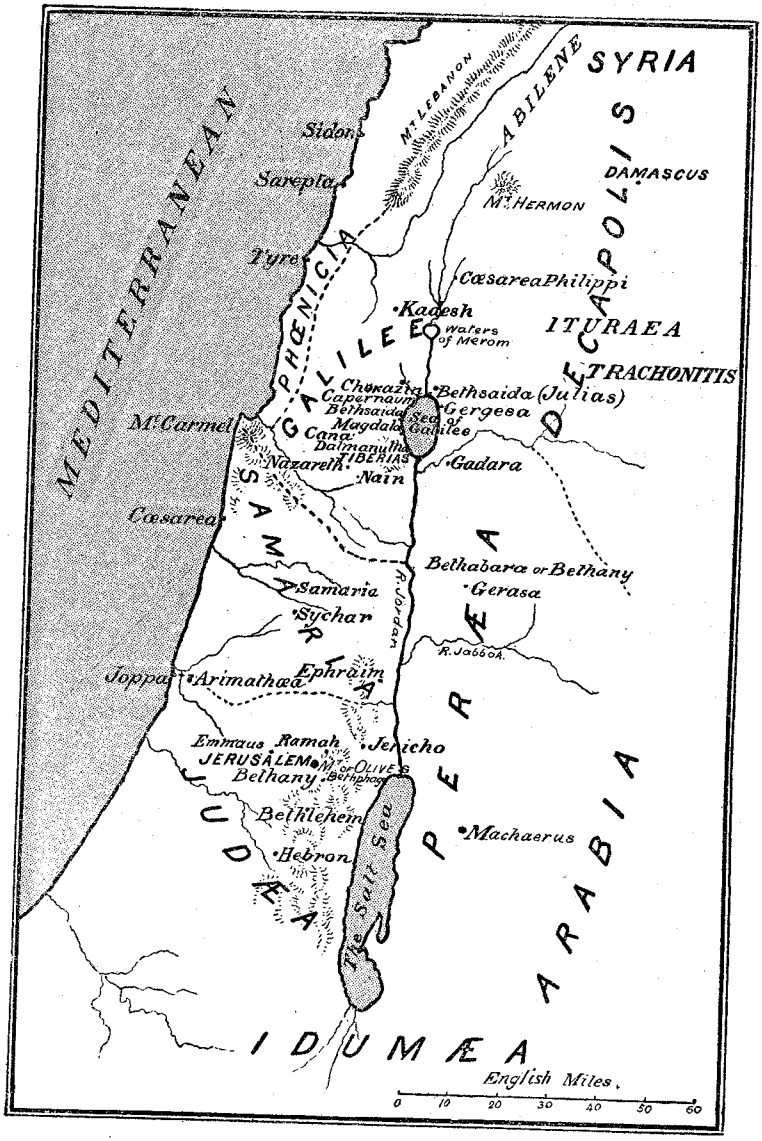
* *i.e.* if the differences are taken to outweigh the resemblances. See note, *St. Matthew's Gospel*, v. 1.

LUKE		
		Cure of two blind men and dumb demoniac. Matthew ix. 27.
	A.D. 29.	Second visit to Nazareth. Mark vi 1.
		Teaching in the villages. Mark vi. 6.
ix. 1.		Mission of the twelve. Mark vi. 7.
		Feast at Jerusalem (Purim ?). John v. 1.
ix. 7.		Death of John Baptist, and fame of our Lord at Herod's court. Mark vi. 14.
	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.
	Pentecost.	Feeding the 4000. Mark viii. 1.
		Excursion to Magdala or Dalmanutha, and return to Bethsaida. Mark viii. 10.
ix. 18.		Journey to Cæsarea 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 JUDÆA AND PERÆA.	
		Removal from Capernaum to "beyond Jordan." Mark x. 1.
ix. 51.		Progress towards Jerusalem.
x. 1.		Mission of the seventy.

LUKE		
x. 38.		Visit to Bethany.
		Feast of Dedication. John x. 1.
		Return beyond Jordan. John x. 40.
xi. 1–xiii. 21.	A.D. 30.	Varied teaching there.
xiii. 22.		Journey to Jerusalem to Lazarus.
		Raising of Lazarus. John xi. 18–46.
		Meeting of Sanhedrin. John xi. 47.
xiii. 34.		Lament over Jerusalem.
		Departure to Ephraim. John xi. 54.
xiv.–xvii. 10.		Teaching there by discourse and parable.
xvii. 11–xviii. 34.		Last circuit of the country. Mark x. 2.
xviii. 35.		Stay at Jericho. Mark x. 46.
	Fri. Nisan 9 (March 31st).	Return to Bethany.
	Sat. Nisan 9 (April 1st).	Supper at the house of Simon. Mark xiv. 3; John xii. 2.
xix. 28.	Sun. Nisan 9 (April 2nd).	Triumphal entry into Jerusalem. Return to Bethany.
	Mon. Nisan 10 (April 3rd).	Cursing of the fig-tree. Second cleansing of Temple. Return to Bethany. 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).	Retirement. Betrayal. Mark xiv. 10, 11. Greeks brought to Him. John xii. 20.
xxii. 7.	Thurs. Nisan 13 (April 6th).	First day of unleavened bread.
xxii. 14.	Fri. Nisan 14 (April 7th).	(including Thursday evening). The Preparation. The Last Supper.* Agony in the garden.
xxii. 47.		Betrayal by Judas. Examination before (1) Annas. John xviii. 24.
xxii. 54, 55.		(2) Caiaphas. Denials of Peter.
xxii. 66.		Meeting of council (at dawn).
xxiii. 1.		Trial before Pilate. Death of Judas. Matthew xxvii. 3.

* According to Jewish reckoning, each day began on the evening of the preceding day.

LUKE		
xxiii. 3.		Before Herod.
xxiii. 24.		Condemnation by Pilate.
		Scourged and mocked by the soldiers.
xxiii.33,46,50.		Crucifixion, death, and burial.
	Sat. Nisan 15 (April 8th).	A watch set on the tomb. Matthew xxvii. 62.
xxiv. 1.	Sun. Nisan 16 (April 9th).	Resurrection. Appearance to (1) The women.
		(2) Mary Magdalene. John xx. 14.
xxiv. 34.		(3) Peter.
xxiv. 13.		(4) Two disciples on road to Emmaus.
xxiv. 36.		(5) The eleven (without Thomas).
	During 40 days.	(6) The eleven (with Thomas). John xx. 26.
		(7) Seven apostles in Galilee. John xxi. 1.
		(8) The eleven (with 500 brethren) on a mountain in Galilee. Matthew xxviii. 16.
		(9) James. 1 Cor. xv. 7.
xxiv. 51.		The Ascension. Acts i. 9.


MEDITERRANEAN
SYRIA
ABILENE
Mt. LEBANON
Sidon
Sarepta
DAMASCUS
Mt. HERMON
Tyre
PHŒNICIA
Cæsarea Philippi
DECAPOLIS
Kadesh
waters of Merom
GALILEE
ITURAEA
TRACHONITIS
Chorazin
Capernaum
Bethsaida (Julias)
Bethsaida
Gergesa
Sea of Galilee
Mt. Carmel
Cana
Dalmanutha
TIBERIAS
Nazareth
Gadara
Nain
SAMARIA
Cæsarea
Bethabara or Bethany
Gerasa
Samaria
Sychar
R. Jordan
R. Jabbok
Joppa
Arimathæa
Ephraim
PEREA
Emmaus
Ramah
Jericho
JERUSALEM
Mt. of Olives
Bethphage
Bethany
JUDÆA
Bethlehem
Machaerus
Hebron
The Salt Sea
ARABIA
IDUMÆA
English Miles.
0 10 20 30 40 50 60

ΚΑΤΑ ΛΟΥΚΑΝ

CHAPTER I.

Preface.

1 Ἐπειδήπερ 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 κἀμοὶ παρηκολουθηκότι
ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε
Θεόφιλε, 4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν
ἀσφάλειαν.

Announcement of the Birth of John the Baptist.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς
Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ
ὄνομα αὐτῆς Ἐλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι
ἐναντίον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς
καὶ δικαιώμασιν τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς
τέκνον, καθότι ἦν ἡ Ἐλισάβετ στεῖρα, καὶ ἀμφότεροι
προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 ἐγένετο δὲ
ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ
ἔναντι τοῦ Θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ
θυμιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, 10 καὶ πᾶν τὸ
πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ
θυμιάματος. 11 ὤφθη δὲ αὐτῷ ἄγγελος κυρίου ἑστὼς ἐκ

δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· 14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν· 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλεία, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. 18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελίσασθαί σοι ταῦτα· 20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. 21 καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενεν κωφός. 23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα. 25 ὅτι οὕτως μοι πεποίηκεν κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

Announcement of our Lord's Birth.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ
ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρέθ,
27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ
οἴκου Δαυείδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ
εἰσελθὼν πρὸς αὐτὴν ὁ ἄγγελος εἶπεν· χαῖρε κεχαριτωμένη,
ὁ κύριος μετὰ σοῦ. 29 ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη, καὶ
διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. 30 καὶ εἶπεν
ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν
παρὰ τῷ θεῷ. 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ
υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται
μέγας καὶ υἱὸς ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ κύριος
ὁ θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ
βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς
βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 34 εἶπεν δὲ Μαριὰμ
πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ
γινώσκω; 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα
ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει
σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.
36 καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενίς σου καὶ αὐτὴ συνειληφυῖα
υἱὸν ἐν γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ
καλουμένῃ στείρᾳ· 37 ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ
πᾶν ῥῆμα. 38 εἶπεν δὲ Μαριάμ· ἰδοὺ ἡ δούλη κυρίου·
γένοιτό μοι κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς
ὁ ἄγγελος.

The Virgin and Elizabeth.

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις
ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα,
40 καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν
Ἐλισάβετ. 41 καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς
Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ

αὐτῆς. καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, [42] καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν· εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. [43] καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ; [44] ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. [45] καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

Song of the Virgin Mary.

[46] Καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχή μου τὸν κύριον, [47] καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, [48] ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί, [49] ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός. καὶ ἅγιον τὸ ὄνομα αὐτοῦ, [50] καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. [51] ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν· [52] καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς, [53] πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. [54] ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, [55] καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

[56] Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

Birth of John the Baptist.

[57] Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. [58] καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ

μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. 61 καὶ εἶπαν πρὸς αὐτὴν ὅτι οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων· Ἰωάννης ἐστὶν τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. 64 ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

Song of Zacharias.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων· 68 εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν 74 ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας λατρεύειν αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας ἡμῶν. 76 καὶ σὺ δὲ παιδίον προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, 77 τοῦ

δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν
αὐτῶν 78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψ-
ατο ἡμᾶς ἀνατολὴ ἐξ ὕψους 79 ἐπιφᾶναι τοῖς ἐν σκότει
καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας
ἡμῶν εἰς ὁδὸν εἰρήνης.

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

CHAPTER II.

The Birth of Jesus.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν
οἰκουμένην. 2 αὕτη ἀπογραφὴ ἐγένετο πρώτη ἡγεμονεύον-
τος τῆς Συρίας Κυρηνίου. 3 καὶ ἐπορεύοντο πάντες
ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. 4 ἀνέβη
δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲθ εἰς
τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις καλεῖται Βηθλεέμ, διὰ
τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ, 5 ἀπογράψ-
ασθαι σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐγκύῳ.
6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι
τοῦ τεκεῖν αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτό-
τοκον, 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 ἀγραυλοῦντες
καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην
αὐτῶν. 9 καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα
κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον
μέγαν. 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε·

ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστιν Χριστὸς κύριος, ἐν πόλει Δαυείδ. 12 καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὑρήσετε βρέφος ἐσπαργανωμένον ἐν φάτνῃ. 13 καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου αἰνούντων τὸν θεὸν καὶ λεγόντων· 14 δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας. 15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ ἦλθαν σπεύσαντες, καὶ ἀνεῦραν τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. 18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· 19 ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ ἴδον καθὼς ἐλαλήθη πρὸς αὐτούς.

Circumcision, and Presentation in the Temple.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ, 23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νοσσοὺς περιστερῶν.

Song of Simeon. Anna.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλήμ, ᾧ ὄνομα
Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσ-
δεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον
ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ
πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν
Χριστὸν κυρίου. 27 καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν·
καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ
ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,
28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν
τὸν θεὸν καὶ εἶπεν· 29 νῦν ἀπολύεις τὸν δοῦλόν σου,
δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ, 30 ὅτι εἶδον οἱ
ὀφθαλμοί μου τὸ σωτήριόν σου, 31 ὃ ἡτοίμασας κατὰ
πρόσωπον πάντων τῶν λαῶν, 32 φῶς εἰς ἀποκάλυψιν
ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. 33 καὶ ἦν ὁ πατὴρ
αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις
περὶ αὐτοῦ. 34 καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν
πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· ἰδοὺ οὗτος κεῖται εἰς
πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς
σημεῖον ἀντιλεγόμενον. 35 καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν
διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
καρδιῶν διαλογισμοί. 36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ
Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις
πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας
αὐτῆς, 37 καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων,
ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεήσεσι λατρεύουσα
νύκτα καὶ ἡμέραν. 38 καὶ αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμο-
λογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.

Return to Nazareth.

39 Καὶ ὡς ἐτέλεσαν πάντα κατὰ τὸν νόμον κυρίου, ἐπέ-
στρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.
40 τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον
σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

Passover at Jerusalem. Christ and the Doctors.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερου-
σαλὴμ τῇ ἑορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἐτῶν
δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς,
43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς
ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν
οἱ γονεῖς αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ
ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσιν
καὶ τοῖς γνωστοῖς, 45 καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς
Ἰερουσαλὴμ ἀναζητοῦντες αὐτόν. 46 καὶ ἐγένετο μετὰ
ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ
τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα
αὐτούς· 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ
τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες
αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ·
τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ
ὀδυνώμενοι ἐζητοῦμέν σε. 49 καὶ εἶπεν πρὸς αὐτούς· τί
ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου
δεῖ εἶναί με; 50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν
αὐτοῖς. 51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ,
καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει
πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς
προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ
καὶ ἀνθρώποις.

CHAPTER III.

Preaching of John the Baptist in Judaea.

1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου
Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας,
καὶ τετραάρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ
τοῦ ἀδελφοῦ αὐτοῦ τετραάρχοῦντος τῆς Ἰτουραίας καὶ
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρα-
αρχοῦντος, 2 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα, ἐγένετο
ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ,
3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου
κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, 4 ὡς
γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου·
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ· 5 πᾶσα φάραγξ
πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς
λείας, 6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
αὐτοῦ· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν, φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους
τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη
δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται. 10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες·
τί οὖν ποιήσωμεν; 11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς· ὁ
ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων

βρώματα ὁμοίως ποιείτω. 12 ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν· διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. 14 ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες· τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν πρὸς αὐτούς· μηδένα διασείσητε, μηδένα συκοφαντήσητε, καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν. 15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, 16 ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· 17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· 19 ὁ δὲ Ἡρῴδης ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἡρῴδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν, κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.

Baptism of Jesus.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανόν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

The Genealogy.

23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα,
ὢν υἱός, ὡς ἐνομίζετο, Ἰωσήφ, τοῦ Ἡλεὶ 24 τοῦ Μαθθὰθ
τοῦ Λευεὶ τοῦ Μελχεὶ τοῦ Ἰανναὶ τοῦ Ἰωσὴφ 25 τοῦ
Ματταθίου τοῦ Ἀμὼς τοῦ Ναοὺμ τοῦ Ἐσλεὶ τοῦ Ναγγαὶ
26 τοῦ Μαὰθ τοῦ Ματταθίου τοῦ Σεμεεὶν τοῦ Ἰωσὴχ τοῦ
Ἰωδὰ 27 τοῦ Ἰωανὰν τοῦ Ῥησὰ τοῦ Ζοροβάβελ τοῦ
Σαλαθιὴλ τοῦ Νηρεὶ 28 τοῦ Μελχεὶ τοῦ Ἀδδεὶ τοῦ
Κωσὰμ τοῦ Ἐλμαδὰμ τοῦ Ἤρ 29 τοῦ Ἰησοῦ τοῦ Ἐλιέζερ
τοῦ Ἰωρεὶμ τοῦ Μαθθὰθ τοῦ Λευεὶ 30 τοῦ Συμεὼν τοῦ
Ἰούδα τοῦ Ἰωσὴφ τοῦ Ἰωνὰμ τοῦ Ἐλιακεὶμ 31 τοῦ
Μελεὰ τοῦ Μεννὰ τοῦ Ματταθὰ τοῦ Ναθὰμ τοῦ Δανεὶδ
32 τοῦ Ἰεσσαὶ τοῦ Ἰωβὴδ τοῦ Βοὸς τοῦ Σαλὰ τοῦ Ναασσὼν
33 τοῦ Ἀμιναδὰβ τοῦ Ἀδμεὶν τοῦ Ἀρνεὶ τοῦ Ἐσρὼμ τοῦ
Φάρες τοῦ Ἰούδα 34 τοῦ Ἰακὼβ τοῦ Ἰσαὰκ τοῦ Ἀβραὰμ
τοῦ Θάρα τοῦ Ναχὼρ 35 τοῦ Σεροὺχ τοῦ Ῥαγαῦ τοῦ
Φαλὲκ τοῦ Ἔβερ τοῦ Σαλὰ 36 τοῦ Καϊνὰμ τοῦ Ἀρφαξὰδ
τοῦ Σὴμ τοῦ Νῶε τοῦ Λάμεχ 37 τοῦ Μαθουσαλὰ τοῦ
Ἐνὼχ τοῦ Ἰάρετ τοῦ Μελελεὴλ τοῦ Καϊνὰμ 38 τοῦ
Ἐνὼς τοῦ Σὴθ τοῦ Ἀδὰμ τοῦ θεοῦ.

CHAPTER IV.

Temptation in the Wilderness.

1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ
τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
2 ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.
καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντε-
λεσθεισῶν αὐτῶν ἐπείνασεν. 3 εἶπεν δὲ αὐτῷ ὁ διάβολος·
εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
4 καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ

ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. 5 καὶ ἀναγαγὼν
αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν
στιγμῇ χρόνου. 6 καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω
τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι
ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· 7 σὺ οὖν
ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πᾶσα. 8 καὶ
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· προσ-
κυνήσεις κύριον τὸν θεόν σου καὶ αὐτῷ μόνῳ λατρεύσεις.
9 ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ
πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ,
βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται γὰρ ὅτι τοῖς
ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε,
11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς
λίθον τὸν πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ
Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.
13 καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη
ἀπ' αὐτοῦ ἄχρι καιροῦ.

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

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύμα-
τος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς
περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς
συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ἀνατεθραμμένος, καὶ
εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. 17 καὶ ἐπεδόθη
αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου, καὶ ἀναπτύξας τὸ
βιβλίον εὗρεν τόπον οὗ ἦν γεγραμμένον· 18 πνεῦμα κυρίου
ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
ἀπέσταλκέν με 19 κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ

τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν
ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν. [20] καὶ πτύξας
τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν, καὶ πάντων
οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
[21] ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται
ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. [22] καὶ πάντες ἐμαρτύ-
ρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς
ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· οὐχὶ
υἱός ἐστιν Ἰωσὴφ οὗτος; [23] καὶ εἶπεν πρὸς αὐτούς·
πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ,
θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν
Καφαρναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. [24] εἶπεν
δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν
τῇ πατρίδι ἑαυτοῦ. [25] ἐπ' ἀληθείας δὲ λέγω ὑμῖν ὅτι
πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ Ἰσραήλ,
ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς
ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, [26] καὶ πρὸς
οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς Σάρεπτα τῆς
Σιδωνίας πρὸς γυναῖκα χήραν. [27] καὶ πολλοὶ λεπροὶ ἦσαν
ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς
αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναιμὰν ὁ Σύρος. [28] καὶ ἐπλήσθη-
σαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα,
[29] καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ
ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ ὄρους ἐφ' οὗ ἡ πόλις
ᾠκοδόμητο αὐτῶν, ὥστε κατακρημνίσαι αὐτόν· [30] αὐτὸς
δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

Healing of a Demoniac at Capernaum.

[31] Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας,
καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· [32] καὶ ἐξε-
πλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ
λόγος αὐτοῦ.

33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ. 34 ἔα,
τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;
οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. 35 καὶ ἐπετίμησεν αὐτῷ
ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ
ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ,
μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο θάμβος ἐπὶ πάντας,
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος
οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρ-
τοις πνεύμασιν καὶ ἐξέρχονται; 37 καὶ ἐξεπορεύετο ἦχος
περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

Healing of Simon's wife's mother, and many others.

38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν
οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη
πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ
ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν
αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.
40 Δύοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας
νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ
ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.
41 ἐξήρχοντο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα
καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ
εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.
42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον
τόπον, καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν· καὶ ἦλθον ἕως
αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι καὶ ταῖς ἑτέραις πόλεσιν
εὐαγγελίσασθαί 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 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ
ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν
λίμνην Γεννησαρέτ, 2 καὶ εἶδεν δύο πλοιάρια ἑστῶτα παρὰ
τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀπ' αὐτῶν ἀποβάντες ἔπλυναν τὰ
δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καθί-
σας δὲ ἐν τῷ πλοίῳ ἐδίδασκεν τοὺς ὄχλους. 4 ὡς δὲ
ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα· ἐπανάγαγε εἰς
τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 5 καὶ
ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκτὸς κοπιά-
σαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω
τὰ δίκτυα. 6 καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος
ἰχθύων πολύ· διερήσσετο δὲ τὰ δίκτυα αὐτῶν. 7 καὶ
κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόν-
τας συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφότερα
τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος
προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων· ἔξελθε ἀπ' ἐμοῦ,
ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. 9 θάμβος γὰρ περιέσχεν
αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων
ἣ συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς
Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς
τὸν Σίμωνα ὁ Ἰησοῦς· μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους
ἔσῃ ζωγρῶν. 11 καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν,
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

Healing of a Leper.

12 Καὶ ἐγενετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ
ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πεσὼν ἐπὶ
πρόσωπον ἐδεήθη αὐτοῦ λέγων· κύριε, ἐὰν θέλῃς, δύνασαί

με καθαρίσαι. 13 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών· θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. 15 διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· 16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.

Healing of a man sick of the Palsy.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ. 19 καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; 22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς αὐτούς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ· σοὶ λέγω, ἔγειρε καὶ

ἄρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. 25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. 26 καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἴδομεν παράδοξα σήμερον.

The Calling of Levi.

27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην ὀνόματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· ἀκολούθει μοι. 28 καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει αὐτῷ. 29 καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες· διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχοντες· 32 οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

Question concerning Fasting.

33 Οἱ δὲ εἶπαν πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστίν, ποιῆσαι νηστεῦσαι; 35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ

καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον. 39 καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· ὁ παλαιὸς χρηστός ἐστιν.

CHAPTER VI.

The Disciples pick ears of corn on the Sabbath.

1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων εἶπον· τί ποιεῖτε ὃ οὐκ ἔξεστιν ποιεῖν τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς πρὸς αὐτοὺς εἶπεν· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβεν καὶ ἔφαγεν καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Healing of the withered hand.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά· 7 παρετηροῦντο δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν· εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· ἔγειρε καὶ στῆθι εἰς τὸ μέσον. καὶ ἀναστὰς ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτῶ ὑμᾶς εἰ ἔξεστιν τῷ

σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι. [10] καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. [11] αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

Appointment of the Twelve.

[12] Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. [13] καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, [14] Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάννην καὶ Φίλιππον καὶ Βαρθολομαῖον [15] καὶ Ματθαῖον καὶ Θωμᾶν, καὶ Ἰάκωβον Ἁλφαίου, καὶ Σίμωνα τὸν καλούμενον ζηλωτήν, [16] καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδότης, [17] καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, [18] καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· [19] καὶ πᾶς ὁ ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας.

THE SERMON ON "A LEVEL PLACE."

[20] Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν· μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. [21] μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. [22] μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ

ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. [23] χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. [24] Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. [25] οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. οὐαὶ οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. [26] οὐαὶ ὅταν καλῶς εἴπωσιν ὑμᾶς πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. [27] Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, [28] εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. [29] τῷ τύπτοντί σε εἰς τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. [30] παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. [31] καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. [32] καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν. [33] καὶ γὰρ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. [34] καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα. [35] Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδένα ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ ὑψίστου, ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. [36] γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν. [37] καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· [38] δίδοτε, καὶ δοθήσεται

ὑμῖν· μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν. 39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς. μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. 41 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν. 43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ. 46 Τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 47 πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν. 49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

CHAPTER VII.

Healing of the Centurion's servant.

1 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς
ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.
2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ
Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων,
ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.
4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἠρώτων αὐτὸν
σπουδαίως, λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο·
5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς
ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.
ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος τῆς οἰκίας, ἔπεμψεν
φίλους ὁ ἑκατοντάρχης λέγων· κύριε, μὴ σκύλλου· οὐ γὰρ
ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ
ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ
ἰαθήτω ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ
λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου,
καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ.
9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ
στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· λέγω ὑμῖν,
οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 10 καὶ
ὑποστρέψαντες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν
δοῦλον ὑγιαίνοντα.

Raising of the widow's son at Nain.

11 Καὶ ἐγένετο ἐν τῇ ἑξῆς ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς. 12 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε. 14 καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 ἔλαβεν δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες ὅτι προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο 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 Ἰωάννει οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψεν πρὸς τὸν κύριον λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπαν· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγείλατε Ἰωάννει ἃ εἴδετε καὶ ἠκούσατε, ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

Christ's estimate of John.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου ἤρξατο λέγειν
πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί ἐξεληλύθατε εἰς τὴν
ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ
τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ τί
ἐξεληλύθατε ἰδεῖν; προφήτην; ναί λέγω ὑμῖν, καὶ περισ-
σότερον προφήτου. 27 οὗτός ἐστιν περὶ οὗ γέγραπται·
ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς
κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 28 λέγω ὑμῖν,
μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου οὐδείς
ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
αὐτοῦ ἐστίν. 29 καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι
ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·
30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ
ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 Τίνι
οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι
εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ
καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις λέγοντες· ηὐλή-
σαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε, ἐθρηνήσαμεν καὶ οὐκ
ἐκλαύσατε. 33 ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ
ἐσθίων ἄρτον μηδὲ πίνων οἶνον, καὶ λέγετε· δαιμόνιον
ἔχει. 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
καὶ λέγετε· ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος
τελωνῶν καὶ ἁμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
τῶν τέκνων αὐτῆς πάντων.

The Woman which was a sinner.

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλίθη. 37 καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμαξεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστιν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ· διδάσκαλε εἰπέ, φησίν. 41 Δύο χρεοφειλέται ἦσαν δανιστῇ τινί· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 μὴ ἐχόντων αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ· ὀρθῶς ἔκρινας. 44 καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ μου ἐπὶ τοὺς πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέν μου τοὺς πόδας. 47 οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν δὲ αὐτῇ· ἀφέωνταί σου αἱ ἁμαρτίαι. 49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε, πορεύου εἰς εἰρήνην.

CHAPTER VIII.

Third Circuit round Galilee.

1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ
πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι-
λείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ γυναῖκές
τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ
ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια
ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου
Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν
αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

Parable of the Sower.

4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπι-
πορευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς· 5 ἐξῆλθεν
ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ
σπείρειν αὐτὸν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατε-
πατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό·
6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη
διὰ τὸ μὴ ἔχειν ἰκμάδα· 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν
ἀκανθῶν, καὶ συνφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό·
8 καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν
ἐποίησεν καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει·
ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ τίς αὕτη εἴη ἡ
παραβολή. 10 ὁ δὲ εἶπεν· ὑμῖν δέδοται γνῶναι τὰ μυστήρια
τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς,
ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.
11 ἔστιν δὲ αὕτη ἡ παραβολή. ὁ σπόρος ἐστὶν ὁ λόγος

τοῦ θεοῦ. 12 οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τὴν πέτραν οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ. 16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. 18 βλέπετε οὖν πῶς ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

The Mother and Brethren of Jesus.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. 20 ἀπηγγέλη δὲ αὐτῷ ὅτι ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες. 21 ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.

Jesus, crossing the lake, stills the storm.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

23 πλεόντων δὲ αὐτῶν ἀφύπνωσεν· καὶ κατέβη λαῖλαψ
ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον.
24 προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα
ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ
ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, 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 ὑπακούουσιν αὐτῷ;

Healing of a demoniac. The herd of swine.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ἥτις
ἐστὶν ἀντιπέρα τῆς Γαλιλαίας. 27 ἐξελθόντι δὲ αὐτῷ ἐπὶ
τὴν γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς πόλεως ἔχων δαιμόνια,
καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ
ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν. 28 ἰδὼν δὲ τὸν Ἰησοῦν,
ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν· τί
ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί
σου, μή με βασανίσῃς. 29 παρήγγελλεν γὰρ τῷ πνεύματι
τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ
χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἁλύσεσιν καὶ
πέδαις φυλασσόμενος, καὶ διαρήσσων τὰ δεσμὰ ἠλαύνετο
ὑπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. 30 ἐπηρώτησεν δὲ
αὐτὸν ὁ Ἰησοῦς λέγων· τί σοι ὄνομά ἐστιν; ὁ δὲ εἶπεν·
λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. 31 καὶ
παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον
ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων
ἐν τῷ ὄρει, καὶ παρεκάλεσαν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς
εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα
δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθον εἰς τοὺς
χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
λίμνην καὶ ἀπεπνίγη. 34 ἰδόντες δὲ οἱ βόσκοντες τὸ

γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς
ἀγρούς. 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός, καὶ ἦλθον πρὸς
τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ
δαιμόνια ἐξῆλθεν, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς
πόδας τοῦ Ἰησοῦ, καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονισθείς. 37 καὶ ἠρώτη-
σαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γεργεσηνῶν
ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς
δὲ ἐμβὰς εἰς πλοῖον ὑπέστρεψεν. 38 ἐδέετο δὲ αὐτοῦ ὁ
ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέ-
λυσεν δὲ αὐτὸν λέγων· 39 ὑπόστρεφε εἰς τὸν οἶκόν σου,
καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός. καὶ ἀπῆλθεν, καθ'
ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Healing of Jairus' daughter. The woman with an issue of blood.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο
αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων
τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας
Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,
42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα καὶ
αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι
συνέπνιγον αὐτόν. 43 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ
ἐτῶν δώδεκα, ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον
οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα
ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ
παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν
ὁ Ἰησοῦς· τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων
εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ· ἐπιστάτα, οἱ ὄχλοι
συνέχουσίν σε καὶ ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν·
ἥψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ'

ἐμοῦ. 47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν αὐτῇ· θύγατερ, ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην. 49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι τέθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ· μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται. 51 ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. 52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν· μὴ κλαίετε· οὐκ ἀπέθανεν ἀλλὰ καθεύδει. 53 καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν λέγων· ἡ παῖς, ἐγείρου. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

CHAPTER IX.

Mission of the Apostles. Effect upon Herod.

1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, 3 καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ

τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. 6 ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

7 Ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν, 8 ὑπό τινων δὲ ὅτι Ἠλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. 9 εἶπεν δὲ Ἡρῴδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.

Feeding of the five thousand.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ, καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο. 12 ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν δὲ πρὸς αὐτούς· δότε αὐτοῖς φαγεῖν ὑμεῖς. οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. 14 ἦσαν δὲ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας. 16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

The Great Confession. First announcement of the Passion.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας συνῆσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς λέγων· τίνα με οἱ ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν, 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 παρήγγειλεν μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23 Ἔλεγεν δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. 24 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. 27 λέγω δὲ ὑμῖν ἀληθῶς, εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.

The Transfiguration.

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. 29 καὶ ἐγένετο ἐν τῷ

προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. 30 καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ Ἠλείας, 31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλόν, ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἠλείᾳ, μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ ἀκούετε. 36 καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

Healing of a boy with an unclean spirit.

37 Ἐγένετο δὲ τῇ ἑξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. 38 καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων· διδάσκαλε, δέομαί σου, ἐπίβλεψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοι ἐστίν, 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρῖβον αὐτόν. 40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. 41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν

αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. [43] ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.

Second announcement of the Passion.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει, εἶπεν πρὸς τοὺς μαθητὰς αὐτοῦ· [44] θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. [45] οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

Jesus rebukes the Disciples for emulation and exclusiveness.

[46] Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. [47] ὁ δὲ Ἰησοῦς εἰδὼς τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ, [48] καὶ εἶπεν αὐτοῖς· ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας. [49] Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν· ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. [50] εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς· μὴ κωλύετε· ὃς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.

Progress towards Jerusalem. The Samaritans.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς
ἀναλήμψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστή-
ρισεν τοῦ πορεύεσθαι εἰς Ἰερουσαλήμ, 52 καὶ ἀπέστειλεν
ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλ-
θον εἰς πόλιν Σαμαριτῶν ὥστε ἑτοιμάσαι αὐτῷ· 53 καὶ
οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμε-
νον εἰς Ἰερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος
καὶ Ἰωάννης εἶπαν· κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι
ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; 55 στραφεὶς δὲ
ἐπετίμησεν αὐτοῖς. 56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

Conditions of Discipleship.

57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς
αὐτόν· ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. 58 καὶ εἶπεν
αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώ-
που οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 εἶπεν δὲ πρὸς
ἕτερον· ἀκολούθει μοι. ὁ δὲ εἶπεν· ἐπίτρεψόν μοι
πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. 60 εἶπεν δὲ
αὐτῷ· ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς,
σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ.
61 εἶπεν δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
62 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν
χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός
ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.

CHAPTER X.

Mission of the Seventy.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. 2 ἔλεγεν δὲ πρὸς αὐτούς· ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. 3 ὑπάγετε· ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 4 μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν δ' ἂν εἰσέλθητε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 10 εἰς ἣν δ' ἂν πόλιν εἰσέλθητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· 11 καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ. 12 λέγω δὲ ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. 13 Οὐαί σοι Χοραζείν, οὐαί σοι Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ

καὶ Σιδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 καὶ σὺ Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾅδου καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

Return of the Seventy.

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 εἶπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. 19 ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. 20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς οὐρανοῖς.

21 Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 22 καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπεν· πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ ἴδαν, καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

Parable of the good Samaritan.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτόν, λέγων·
διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 ὁ
δὲ εἶπεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς
ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις κύριον
τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐν ὅλῃ τῇ ψυχῇ
σου καὶ ἐν ὅλῃ τῇ ἰσχύϊ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου,
καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 εἶπεν δὲ αὐτῷ· ὀρθῶς
ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. 29 ὁ δὲ θέλων δικαιῶσαι
ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστίν μου πλησίον;
30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν
ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχώ, καὶ λῃσταῖς περιέπεσεν, οἳ
καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον,
ἀφέντες ἡμιθανῆ. 31 κατὰ συγκυρίαν δὲ ἱερεύς τις κατέ-
βαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.
32 ὁμοίως δὲ καὶ Λευείτης γενόμενος κατὰ τὸν τόπον,
ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν 33 Σαμαρίτης δέ τις ὁδεύων
ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη. 34 καὶ προσελ-
θὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ
οἶνον, ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν
αὐτὸν εἰς πανδοκίον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν
αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοκεῖ καὶ εἶπεν·
ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ
ἐπανέρχεσθαί με ἀποδώσω σοι. 36 τίς τούτων τῶν τριῶν
πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς
λῃστάς; 37 ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ.
εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποίει ὁμοίως.

Visit to Bethany. Martha and Mary.

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν
εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο

αὐτὸν εἰς τὴν οἰκίαν. 39 καὶ τῇδε ἣν ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λόγον αὐτοῦ· 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. ἐπιστᾶσα δὲ εἶπεν· κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος· Μάρθα Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, 42 ἑνὸς δέ ἐστιν χρεία· Μαρία γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

CHAPTER XI.

Jesus teaches the Disciples to pray.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. 2 εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε, λέγετε· πάτερ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ βασιλεία σου· 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

5 Καὶ εἶπεν πρὸς αὐτούς· τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ. 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. 8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ,

διά γε τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. 9 Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιχθήσεται. 11 τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; 12 ἢ καὶ αἰτήσει ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

"He casteth out devils by Beelzebub."

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι· 15 τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελξεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· 16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. 17 αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελξεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ ἐγὼ ἐν Βεελξεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. 21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα

αὐτοῦ διαδίδωσιν. 23 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον. 25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. 28 αὐτὸς δὲ εἶπεν· μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

"A Sign from Heaven."

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· ἡ γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. 32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. 33 Οὐδεὶς λύχνον ἅψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. 34 ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς

ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. 35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

Denunciation of the Pharisees.

37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. 39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. 40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστίν. 42 ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα ἔδει ποιῆσαι κἀκεῖνα μὴ παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

Denunciation of the Lawyers.

45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, καὶ οἱ πατέρες ὑμῶν

ἀπέκτειναν αὐτούς. 48 ἄρα μάρτυρές ἐστε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. 49 διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ ἐκδιώξουσιν, 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ αἵματος Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

53 Κἀκεῖθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες, θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.

CHAPTER XII.

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

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεννόντων τὸ

σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν. ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. 6 οὐχὶ πέντε στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. 8 λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ· 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. 10 καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. 11 ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε ἢ τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν.

13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 15 εἶπεν δὲ πρὸς αὐτούς· ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν ὑπαρχόντων αὐτῷ. 16 Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; 18 καὶ εἶπεν· τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου, 19 καὶ ἐρῶ τῇ ψυχῇ μου· ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη

πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. 20 εἶπεν δὲ αὐτῷ
ὁ θεός· ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν
ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; 21 οὕτως ὁ θησαυ-
ρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· διὰ τοῦτο ὑμῖν
λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε μηδὲ τῷ σώματι
τί ἐνδύσησθε. 23 ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ
σῶμα τοῦ ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας, ὅτι
οὔτε σπείρουσιν οὔτε θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον
οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον
ὑμεῖς διαφέρετε τῶν πετεινῶν. 25 τίς δὲ ἐξ ὑμῶν μεριμνῶν
δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν; 26 εἰ
οὖν οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;
27 κατανοήσατε τὰ κρίνα, πῶς οὔτε νήθει οὔτε ὑφαίνει·
λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
περιεβάλετο ὡς ἓν τούτων. 28 εἰ δὲ ἐν ἀγρῷ τὸν χόρτον
ὄντα σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς
οὕτως ἀμφιέζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. 29 καὶ
ὑμεῖς μὴ ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ
μετεωρίζεσθε· 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου
ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.
31 πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ, καὶ ταῦτα προστεθή-
σεται ὑμῖν. 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι
εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.
33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε ἐλεημοσύνην·
ποιήσατε ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν
ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει
οὐδὲ σὴς διαφθείρει. 34 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν,
ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

Exhortation to watchfulness.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι
καιόμενοι· 36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόν-
τος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. 37 μακάριοι
οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας·
ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ
παρελθὼν διακονήσει αὐτοῖς. 38 κἂν ἐν τῇ δευτέρᾳ, κἂν ἐν
τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν.
39 τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ
ὥρᾳ ὁ κλέπτης ἔρχεται, οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν
οἶκον αὐτοῦ. 40 καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ
δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

41 Εἶπεν δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παρα-
βολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ
κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν
καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι
ἐν καιρῷ τὸ σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκεῖνος,
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 44 ἀλη-
θῶς λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ
καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ
καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται
τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
πίνειν καὶ μεθύσκεσθαι· 46 ἥξει ὁ κύριος τοῦ δούλου
ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,
καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν
ἀπίστων θήσει. 47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα
τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ
θέλημα αὐτοῦ δαρήσεται πολλάς. 48 ὁ δὲ μὴ γνούς,
ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ

ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

Announcement of troubles to come.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη. 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ λέγω ὑμῖν ἀλλ' ἢ διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι· τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισὶν 53 διαμερισθήσονται, πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ μητέρα, πενθερὰ ἐπὶ τὴν νύμφην καὶ νύμφη ἐπὶ τὴν πενθεράν.

Blindness to the signs of the times.

54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· 55 καὶ ὅταν νότον πνέοντα, 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 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

CHAPTER XIII.

Calamity and Sin.

[1] Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. [2] καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; [3] οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε. [4] ἢ ἐκεῖνοι οἱ δεκαοκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ; [5] οὐχὶ λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήσητε, πάντες ὡσαύτως ἀπολεῖσθε.

Parable of the barren fig tree.

[6] Ἔλεγεν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν. [7] εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ τὴν γῆν καταργεῖ; [8] ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, [9] κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

Healing of a woman on the Sabbath.

[10] Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασιν. [11] καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη

δεκαοκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ εἶπεν αὐτῇ· γύναι, ἀπολέλυσαι ἀπὸ τῆς ἀσθενείας σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνορθώθη, καὶ ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

Parable of the mustard seed and leaven.

18 Ἔλεγεν οὖν· τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. 20 Καὶ πάλιν εἶπεν· τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

The number of "the saved."

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἰεροσόλυμα. 23 Εἶπεν δέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σῳζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς·

[24] ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. [25] ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. [26] τότε ἄρξεσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. [27] καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας. [28] ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψεσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. [29] καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. [30] καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται ἔσχατοι.

Herod's enmity. Lament over Jerusalem.

[31] Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. [32] καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. [33] πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἰερουσαλήμ. [34] Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. [35] ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω ὑμῖν ὅτι οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴπητε· 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 οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. [2] καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. [3] καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεῦσαι ἢ οὔ; οἱ δὲ ἡσύχασαν. [4] καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. [5] καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν· τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως ἀναστάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; [6] καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα.

Parable to "those which were bidden."

[7] Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς. [8] ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, [9] καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. [10] ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. [11] ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

[12] Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν; ὅταν ποιῇς

ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι. 13 ἀλλ' ὅταν ποιῇς δοχήν, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς, 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται δέ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

Parable of the great Supper.

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ· μακάριος ὅστις φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς, 17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἕτοιμά εἰσιν. 18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος εἶπεν αὐτῷ· ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. 19 καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 καὶ ἕτερος εἶπεν· γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν. 21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ δοῦλος· κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. 23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· 24 λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

Conditions of Discipleship.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς
εἶπεν πρὸς αὐτούς· 26 εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ
τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ
τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν
ἑαυτοῦ ψυχήν, οὐ δύναται εἶναί μου μαθητής. 27 ὅστις οὐ
βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ
δύναται εἶναί μου μαθητής. 28 Τίς γὰρ ἐξ ὑμῶν θέλων
πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; 29 ἵνα μήποτε θέντος
αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ
θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν, 30 λέγοντες ὅτι
οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν
ἐκτελέσαι. 31 Ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ
συμβαλεῖν εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλεύσεται
εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ
εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἔτι
αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς
εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναί μου
μαθητής. 34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας
μωρανθῇ, ἐν τίνι ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς
κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων
ὦτα ἀκούειν ἀκουέτω.

CHAPTER XV.

Parable of the lost sheep; Of the piece of silver.

1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ
ἁμαρτωλοὶ ἀκούειν αὐτοῦ. 2 καὶ διεγόγγυζον οἵ τε
Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι οὗτος ἁμαρ-

τωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. 3 εἶπεν δὲ
πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· 4 τίς ἄνθρω-
πος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν
ἓν οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ
πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; 5 καὶ εὑρὼν
ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ ἐλθὼν εἰς
τὸν οἶκον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων
αὐτοῖς· συνχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ
ἀπολωλός. 7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ
ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα
ἐννέα δικαίοις οἵτινες οὐ χρείαν ἔχουσιν μετανοίας. 8 Ἢ
τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν
μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ
ἐπιμελῶς ἕως ὅτου εὕρῃ; 9 καὶ εὑροῦσα συνκαλεῖ τὰς
φίλας καὶ γείτονας λέγουσα· συνχάρητέ μοι, ὅτι εὗρον
τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτως, λέγω ὑμῖν, γίνεται
χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ
μετανοοῦντι.

Parable of the prodigal son.

11 Εἶπεν δέ· ἄνθρωπός τις εἶχεν δύο υἱούς. 12 καὶ εἶπεν
ὁ νεώτερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπι-
βάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.
13 καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώ-
τερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ δια-
σκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. 14 δαπανήσαντος
δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν
ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. 15 καὶ πορευθεὶς
ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν
αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. 16 καὶ
ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν
ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. 17 εἰς ἑαυτὸν δὲ

ἐλθὼν ἔφη· πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων· ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι. 18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. 20 καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. 21 εἶπεν δὲ αὐτῷ ὁ υἱός· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. 22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, 23 καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. 25 ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν, 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο τί εἴη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. 31 ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν· 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, ἀπολωλὼς καὶ εὑρέθη.

CHAPTER XVI.

Parable of the unjust steward.

1 Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· ἄνθρωπός τις ἦν
πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς
διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν
εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
τῆς οἰκονομίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. 3 εἶπεν
δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου
ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
ἐπαιτεῖν αἰσχύνομαι. 4 ἔγνων τί ποιήσω, ἵνα ὅταν μετα-
σταθῶ ἐκ τῆς οἰκονομίας δέξωνται με εἰς τοὺς οἴκους
ἑαυτῶν. 5 καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεο-
φειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· πόσον
ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν· ἑκατὸν βάτους
ἐλαίου. ὁ δὲ εἶπεν αὐτῷ· δέξαι σου τὰ γράμματα καὶ
καθίσας ταχέως γράψον πεντήκοντα. 7 ἔπειτα ἑτέρῳ
εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους
σίτου. λέγει αὐτῷ· δέξαι σου τὰ γράμματα καὶ γράψον
ὀγδοήκοντα. 8 καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς
ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος
τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν
γενεὰν τὴν ἑαυτῶν εἰσίν. 9 καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς
ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν
ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. 10 ὁ πιστὸς
ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ
ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ ἀδίκῳ
μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστ-
εύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε,

τὸ ὑμέτερον τίς δώσει ὑμῖν; 13 οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

14 Ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ. 16 ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. 17 εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. 18 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει.

Parable of Dives and Lazarus.

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ. 22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. 23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ· τέκνον, μνήσθητι

ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. 27 εἶπεν δέ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.

CHAPTER XVII.

On Offences; Forgiveness; Profitable service.

1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, οὐαὶ δὲ δι' οὗ ἔρχεται· 2 λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ τῶν μικρῶν τούτων ἕνα. 3 προσέχετε ἑαυτοῖς. ἐὰν ἁμάρτῃ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. 4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρός σε λέγων· μετανοῶ, ἀφήσεις αὐτῷ.

5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ· πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ὑπήκουσεν ἂν ὑμῖν. 7 Τίς

δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· εὐθέως παρελθὼν ἀνάπεσε; [8] ἀλλ οὐχὶ ἐρεῖ αὐτῷ· ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; [9] μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; [10] οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

Healing of ten lepers.

[11] Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. [12] καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ὑπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν, [13] καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. [14] καὶ ἰδὼν εἶπεν αὐτοῖς· πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθησαν. [15] εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν, [16] καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρίτης. [17] ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἐννέα ποῦ; [18] οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος; [19] καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέν σε.

The Advent of the Kingdom.

[20] Ἐπερωτηθεὶς 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 ὧδε ἢ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν.

22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι ὅτε
ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
ἰδεῖν, καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, ἰδοὺ
ὧδε· μὴ ἀπέλθητε μηδὲ διώξητε. 24 ὥσπερ γὰρ ἡ ἀσ-
τραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ'
οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς 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 υἱοῦ τοῦ ἀνθρώπου· 27 ἤσθιον, ἔπινον,
ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς
τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν
ἅπαντας. 28 ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ·
ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·
29 ᾗ δὲ ἡμέρᾳ ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ
θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας. 30 κατὰ τὰ
αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.
31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ
σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ ὁ
ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. 32 μνη-
μονεύετε τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν
αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν. καὶ ὃς ἐὰν ἀπολέ-
σει, ζωογονήσει αὐτήν. 34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ
ἔσονται δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται καὶ
ὁ ἕτερος ἀφεθήσεται· 35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ
αὐτό, ἡ μία παραλημφθήσεται, ἡ δὲ ἑτέρα ἀφεθήσεται.
37 καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ
εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχ-
θήσονται.

CHAPTER XVIII.

Parable of the importunate widow.

1 Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε
προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν, 2 λέγων· κριτής
τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον
μὴ ἐντρεπόμενος. 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ
ἤρχετο πρὸς αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντι-
δίκου μου. 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα
εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρω-
πον ἐντρέπομαι, 5 διά γε τὸ παρέχειν μοι κόπον τὴν
χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη
ὑπωπιάζῃ με. 6 εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς
τῆς ἀδικίας λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν
τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός,
καὶ μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν
ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου
ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Parable of the pharisee and the publican.

9 Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς
ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν
παραβολὴν ταύτην. 10 ἄνθρωποι δύο ἀνέβησαν εἰς τὸ
ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.
11 ὁ Φαρισαῖος σταθεὶς ταῦτα προσηύχετο· ὁ θεός, εὐχα-
ριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων,
ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·
12 νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα
κτῶμαι. 13 ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ
τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ

στῆθος αὐτοῦ λέγων· ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ ἢ γὰρ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Christ blesses little children.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. 16 ὁ δὲ Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρός με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

The rich ruler.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων· διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς θεός. 20 τὰς ἐντολὰς οἶδας· μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς, τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 21 ὁ δὲ εἶπεν· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. 23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. 24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· 25 εὐκοπώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; 27 ὁ δὲ εἶπεν·

τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.
28 Εἶπεν δὲ Πέτρος· ἰδοὺ ἡμεῖς ἀφέντες τὰ ἴδια ἠκολουθήσαμέν σοι. 29 ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ, 30 ὃς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

Third announcement of the Passion.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς· ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου· 32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

Healing of a blind man at Jericho.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχὼ τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. 37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν λέγων· Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν με. 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· υἱὲ Δαυείδ, ἐλέησόν με. 40 σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν· 41 τί σοι θέλεις ποιήσω; ὁ δὲ εἶπεν· κύριε ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν. καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

CHAPTER XIX.

Story of Zaccheus.

1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ. 2 καὶ ἰδοὺ ἀνὴρ
ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης,
καὶ ἦν πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν,
καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.
4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν,
ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. 5 καὶ ὡς
ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν πρὸς
αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ
οἴκῳ σου δεῖ με μεῖναι. 6 καὶ σπεύσας κατέβη, καὶ ὑπε-
δέξατο αὐτὸν χαίρων. 7 καὶ ἰδόντες πάντες διεγόγγυζον,
λέγοντες ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον· ἰδοὺ τὰ
ἡμίσειά μου τῶν ὑπαρχόντων, κύριε, τοῖς πτωχοῖς δίδωμι,
καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.
9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι σήμερον σωτηρία τῷ
οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ.
10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ
ἀπολωλός.

Parable of the ten pounds.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παρα-
βολήν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν
αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀνα-
φαίνεσθαι. 12 εἶπεν οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη
εἰς χώραν μακράν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑπο-
στρέψαι. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς
δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς· πραγματεύσασθε ἐν ᾧ

ἔρχομαι. 14 οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 15 καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλειαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τίς τι διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς. 17 καὶ εἶπεν αὐτῷ· εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18 καὶ ἦλθεν ὁ δεύτερος λέγων· ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν δὲ καὶ τούτῳ· καὶ σὺ ἐπάνω γίνου πέντε πόλεων. 20 καὶ ὁ ἕτερος ἦλθεν λέγων· κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· 21 ἐφοβούμην γὰρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα; 23 καὶ διατί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα. 24 καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. 25 καὶ εἶπαν αὐτῷ· κύριε, ἔχει δέκα μνᾶς. 26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. 27 πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

Triumphal entry into Jerusalem.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἰεροσόλυμα. 29 καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιών, ἀπέστειλεν δύο τῶν μαθητῶν 30 εἰπών· ὑπάγετε εἰς τὴν κατέ-

ναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διατί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. 32 ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; 34 οἱ δὲ εἶπαν· ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, 38 λέγοντες· εὐλογημένος ὁ βασιλεὺς ἐν ὀνόματι κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις. 39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 40 καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.

Jesus weeps over Jerusalem.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων 42 ὅτι εἰ ἔγνως καὶ σὺ καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ παρεμβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ συνέξουσίν σε πάντοθεν, 44 καὶ ἐδαφιοῦσίν σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας, 46 λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ

οἰκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

CHAPTER XX.

His authority questioned.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἱερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ εἶπαν λέγοντες πρὸς αὐτόν· εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 3 ἀποκριθεὶς δὲ εἶπεν πρὸς αὐτούς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ εἴπατέ μοι· 4 τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; 5 οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες ὅτι ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διατί οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν· ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. 7 καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 8 καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

Parable of the wicked husbandmen.

9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην. ἄνθρωπος ἐφύτευσεν ἀμπελῶνα καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους ἱκανούς. 10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ

καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. 11 καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. 14 ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. 15 καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο. 17 ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· τί οὖν ἐστὶν τὸ γεγραμμένον τοῦτο· λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας; 18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. 19 καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

The question of tribute money.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐνκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες· διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· 22 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; 23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν εἶπεν πρὸς

αὐτούς· [24] δείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν· Καίσαρος. [25] ὁ δὲ εἶπεν πρὸς αὐτούς· τοίνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. [26] καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

Reply to the Sadducees concerning the Resurrection.

[27] Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν [28] λέγοντες· διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. [29] ἑπτὰ οὖν ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· [30] καὶ ὁ δεύτερος [31] καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον. [32] ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. [33] ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. [34] καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμίσκονται, [35] οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε γαμίζονται· [36] οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ εἰσιν, καὶ υἱοί εἰσιν θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες. [37] ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ καὶ θεὸν Ἰακώβ· [38] θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. [39] ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπαν· διδάσκαλε, καλῶς εἶπας. [40] οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

"Christ and David."

41 Εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν Χριστὸν
εἶναι Δαυεὶδ υἱόν; 42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν βίβλῳ
ψαλμῶν· εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν
μου 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
σου; 44 Δαυεὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς αὐτοῦ
υἱός ἐστιν;

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς·
46 προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περι-
πατεῖν ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς
ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
πρωτοκλισίας ἐν τοῖς δείπνοις, 47 οἱ κατεσθίουσιν τὰς
οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται·
οὗτοι λήμψονται περισσότερον κρίμα.

CHAPTER XXI.

The Widow's Mite.

1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυ-
λάκιον τὰ δῶρα αὐτῶν πλουσίους. 2 εἶδεν δέ τινα χήραν
πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, 3 καὶ εἶπεν· ἀληθῶς
λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖω πάντων ἔβαλεν·
4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον
εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα
τὸν βίον ὃν εἶχεν ἔβαλεν.

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

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς
καὶ ἀναθέμασιν κεκόσμηται, εἶπεν· 6 ταῦτα ἃ θεωρεῖτε,
ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ,

ὃς οὐ καταλυθήσεται. 7 ἐπηρώτησαν δὲ αὐτὸν λέγοντες· διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικεν· μὴ πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 τότε ἔλεγεν αὐτοῖς· ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, 11 σεισμοί τε μεγάλοι καὶ κατὰ τόπους λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 Πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον. 14 θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. 18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί 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 ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται στόματι μαχαίρης καὶ

αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. 25 Καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. 29 Καὶ εἶπεν παραβολὴν αὐτοῖς. ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· 30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται. 34 Προσέχετε δὲ ἑαυτοῖς μήποτε βαρηθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη 35 ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιών. 38 καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

CHAPTER XXII.

Treachery of Judas.

1 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα,
2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς
ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.
3 Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσ-
καριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα, 4 καὶ ἀπελθὼν
συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
αὐτοῖς παραδῷ αὐτόν. 5 καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ
ἀργύριον δοῦναι· 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν
τοῦ παραδοῦναι αὐτὸν ἄτερ ὄχλου αὐτοῖς.

Preparation for the Passover.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ
πάσχα, 8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών·
πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.
9 οἱ δὲ εἶπαν αὐτῷ· ποῦ θέλεις ἑτοιμάσωμεν; 10 ὁ δὲ
εἶπεν αὐτοῖς· ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συν-
αντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκο-
λουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται, 11 καὶ
ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος·
ποῦ ἔστιν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν
μου φάγω; 12 κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρω-
μένον· ἐκεῖ ἑτοιμάσατε. 13 ἀπελθόντες δὲ εὗρον καθὼς
εἰρήκει αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

The Last Supper.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ οἱ ἀπόστολοι
σὺν αὐτῷ. 15 καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμίᾳ ἐπεθύμησα
τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν·

16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω αὐτὸ ἕως ὅτου
πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 17 καὶ δεξάμενος
ποτήριον εὐχαριστήσας εἶπεν· λάβετε τοῦτο καὶ δια-
μερίσατε εἰς ἑαυτούς· 18 λέγω γὰρ ὑμῖν ὅτι οὐ μὴ πίω
ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως ὅτου ἡ
βασιλεία τοῦ θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον εὐχαρισ-
τήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ
σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν
ἐμὴν ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ
δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν
τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον. 21 Πλὴν ἰδοὺ
ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.
22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύ-
εται, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.
23 καὶ αὐτοὶ ἤρξαντο συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα
εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν
δοκεῖ εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν
ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐ-
εργέται καλοῦνται· 26 ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ μείζων
ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ δια-
κονῶν. 27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν;
οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμὶ ὡς ὁ δια-
κονῶν. 28 ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν
τοῖς πειρασμοῖς μου. 29 κἀγὼ διατίθεμαι ὑμῖν καθὼς
διέθετό μοι ὁ πατήρ μου βασιλείαν, 30 ἵνα ἔσθητε καὶ
πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ
καθήσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ
Ἰσραήλ. 31 Σίμων Σίμων, ἰδοὺ ὁ σατανᾶς ἐξῃτήσατο ὑμᾶς
τοῦ σινιάσαι ὡς τὸν σῖτον· 32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ
ἵνα μὴ ἐκλίπῃ ἡ πίστις σου. καὶ σύ ποτε ἐπιστρέψας
στήρισον τοὺς ἀδελφούς σου. 33 ὁ δὲ εἶπεν αὐτῷ· κύριε,

μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 ὁ δὲ εἶπεν· λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρις ἀπαρνήσῃ μὴ εἰδέναι με.

35 Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν· οὐθενός. 36 ὁ δὲ εἶπεν αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. 37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό· καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περι ἐμοῦ τέλος ἔχει. 38 οἱ δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν ἐστιν.

The Agony in the Garden.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. 40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο 42 λέγων· πάτερ, εἰ βούλει παρενέγκαι τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημα μοῦ ἀλλὰ τὸ σὸν γινέσθω. 43 ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο. καὶ ἐγένετο ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντος ἐπὶ τὴν γῆν. 45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης, 46 καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

The Betrayal and Capture.

47 Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος
Ἰούδας εἷς τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ
Ἰησοῦ φιλῆσαι αὐτόν. 48 Ἰησοῦς δὲ εἶπεν αὐτῷ· Ἰούδα,
φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; 49 ἰδόντες
δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπαν· κύριε, εἰ πατάξομεν
ἐν μαχαίρῃ; 50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιε-
ρέως τὸν δοῦλον καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ἐᾶτε ἕως τούτου. καὶ
ἁψάμενος τοῦ ὠτίου ἰάσατο αὐτόν. 52 εἶπεν δὲ Ἰησοῦς
πρὸς τοὺς παραγενομένους πρὸς αὐτὸν ἀρχιερεῖς καὶ
στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους· ὡς ἐπὶ λῃστὴν
ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων· 53 καθ' ἡμέραν
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας
ἐπ' ἐμέ. ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ
σκότους.

Denial of Peter.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν
οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πετρος ἠκολούθει μακρόθεν.
55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάν-
των ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. 56 ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ
εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν. 57 ὁ δὲ ἠρνήσατο αὐτὸν
λέγων· οὐκ οἶδα αὐτόν, γύναι. 58 καὶ μετὰ βραχὺ ἕτερος
ἰδὼν αὐτὸν ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ Πέτρος ἔφη·
ἄνθρωπε, οὐκ εἰμί. 59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς
ἄλλος τις διϊσχυρίζετο λέγων· ἐπ' ἀληθείας καὶ οὗτος
μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. 60 εἶπεν δὲ ὁ
Πέτρος· ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα
ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ, 61 καὶ στραφεὶς
ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος

τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ ὅτι πρὶν ἀλέκτορα φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. [62] καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

[63] Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, [64] καὶ περικαλύψαντες αὐτὸν ἐπηρώτων λέγοντες· προφήτευσον, τίς ἐστιν ὁ παίσας σε; [65] καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

Hearing before the Council.

[66] Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν, λέγοντες· εἰ σὺ εἶ ὁ Χριστός, εἰπὸν ἡμῖν. [67] εἶπεν δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· [68] ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε. [69] ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. [70] εἶπαν δὲ πάντες· σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. [71] οἱ δὲ εἶπαν· τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

CHAPTER XXIII.

Trial before Pilate and Herod.

[1] Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον. [2] ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· τοῦτον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. [3] ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις. [4] ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς

ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. [5] οἱ δὲ ἐπίσχυον λέγοντες ὅτι ἀνασείει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. [6] Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστιν, [7] καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. [8] ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. [9] ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. [10] εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. [11] ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. [12] ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς αὐτούς.

Pilate yields to the Jews.

[13] Πειλᾶτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν [14] εἶπεν πρὸς αὐτούς· προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ. [15] ἀλλ' οὐδὲ Ἡρῴδης· ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον αὐτῷ. [16] παιδεύσας οὖν αὐτὸν ἀπολύσω. [18] ἀνέκραγον δὲ παμπληθεὶ λέγοντες· αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· [19] ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ. [20] πάλιν δὲ ὁ

Πειλᾶτος προσεφώνησεν, θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν λέγοντες· σταύρου σταύρου αὐτόν. 22 ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς· τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν. 24 καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς φυλακήν, ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.

He is led forth to Crucifixion.

26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. 27 ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἳ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. 28 στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν· θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στεῖραι, καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἔθρεψαν. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς· καλύψατε ἡμᾶς· 31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; 32 ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

The Crucifixion. The Penitent Thief.

33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 ὁ δὲ Ἰησοῦς ἔλεγεν· πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασιν τί ποιοῦσιν.

διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλήρους. 35 καὶ εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ οἱ ἄρχοντες λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς τοῦ θεοῦ ὁ ἐκλεκτός. 36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται προσερχόμενοι, ὄξος προσφέροντες αὐτῷ 37 καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ· ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος. 39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν· οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς. 40 ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ ἔφη· οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. 42 καὶ ἔλεγεν· Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 καὶ εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

The Death of Christ.

44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης, 45 τοῦ ἡλίου ἐκλιπόντος· ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. 46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν· πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου. τοῦτο δὲ εἰπὼν ἐξέπνευσεν. 47 ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν τὸν θεὸν λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. 49 εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

Burial of His Body.

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων,
καὶ ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 οὗτος οὐκ ἦν συνκατα-
τιθέμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν, ἀπὸ Ἀριμαθαίας
πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ
θεοῦ, 52 οὗτος προσελθὼν τῷ Πειλάτῳ ἠτήσατο τὸ σῶμα
τοῦ Ἰησοῦ, 53 καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ
ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδεὶς οὐδέπω
κείμενος. 54 καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον
ἐπέφωσκεν.

55 Κατακολουθήσασαι δὲ γυναῖκες, αἵτινες ἦσαν συν-
εληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον
καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, 56 ὑποστρέψασαι δὲ ἡτοί-
μασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν
κατὰ τὴν ἐντολήν.

CHAPTER XXIV.

Christ's Resurrection declared to the Women.

1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα
ἦλθον φέρουσαι ἃ ἡτοίμασαν ἀρώματα. 2 εὗρον δὲ τὸν
λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, 3 εἰσελθοῦσαι
δὲ οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ ἐγένετο
ἐν τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ ἄνδρες δύο
ἐπέστησαν αὐτοῖς ἐν ἐσθῆτι ἀστραπτούσῃ. 5 ἐμφόβων δὲ
γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν,
εἶπαν πρὸς αὐτάς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;
6 οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν
ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, 7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου
ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ

σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. [8] καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, [9] καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν πάντα ταῦτα τοῖς ἕνδεκα καὶ πᾶσιν τοῖς λοιποῖς. [10] ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. [11] καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.

Appearance to two Disciples on the Road to Emmaus.

[13] Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς, [14] καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. [15] καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· [16] οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. [17] εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. [18] ἀποκριθεὶς δὲ εἷς, ᾧ ὄνομα Κλεόπας, εἶπεν πρὸς αὐτόν· σὺ μόνος παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; [19] καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, [20] ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. [21] ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ' οὗ ταῦτα ἐγένετο. [22] ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον, [23] καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ

ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον. 25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς· ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. 26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. 28 καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο πορρωτέρω πορεύεσθαι· 29 καὶ παρεβιάσαντο αὐτὸν λέγοντες· μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπεδίδου αὐτοῖς· 31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν, καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, 34 λέγοντας ὅτι ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη Σίμωνι. 35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

Appearance of Jesus to the Disciples.

36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν. 37 πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς· τί τεταραγμένοι ἐστέ, καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι ἐγώ εἰμι αὐτός·

ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα σάρκας καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. [41] ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς· ἔχετέ τι βρώσιμον ἐνθάδε; [42] οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος· [43] καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

[44] Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. [45] τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς, [46] καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, [47] καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενοι ἀπὸ Ἰερουσαλήμ. [48] ὑμεῖς μάρτυρες τούτων. [49] κἀγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

The Ascension.

[50] Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. [51] καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν. [52] καὶ αὐτοὶ ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης, [53] καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ αἰνοῦντες τὸν θεόν.

NOTES

CHAPTER I.

Peculiar to St. Luke.

1 **πολλοί.** 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 **καθεξῆς.** 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 *κράτιστε* 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.

ἐξ ἐφημερίας 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. *ἦν*). ℵBCDZ. T.R. **ἡ γυνὴ** *αὐτοῦ* with AC³EF.

9 **ἔλαχε τοῦ θυμιᾶσαι.** This privilege was allotted to the same man but once in a lifetime.

εἰς τὸν ναόν. The altar of incense stood in front of the veil which divided the two portions of the sanctuary. *Exod.* xxx. 1–6.

10 **ἔξω.** Only the priests might enter the sanctuary.

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

15 **οἶνον καὶ σίκερα.** *Numb.* vi. 2, 3.

πνεύματος ἁγίου. *Ephes.* 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.*)

20 **ἔσῃ σιωπῶν.** The use of *εἰμί* with participles is especially frequent in St. Luke. Cf. *vv.* 7, 10, 21, 22.

25 **ὀνειδός.** *Gen.* xxx. 23; *Isaiah* iv. 1.

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

28 T.R. after *σοῦ*, with most Uncials and Cursives, adds *εὐλογημένη σὺ ἐν γυναιξίν.* Cf. *v.* 42.

31 **Ἰησοῦν.** The Greek form of the name Joshua, a contraction of Jehosua, 'help of Jehovah,' or Saviour. Cf. *Isaiah* vii. 14.

32 **Δανεὶδ 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 αἰῶνας.** *Micah* iv. 7.

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

γήρει, most MSS. *γήρᾳ,* T.R.

37 **οὐ πᾶν = οὐδέν.** A Hebraism (as is the use of *ῥῆμα*). Cf. *Matt.* vii. 21.

παρὰ τοῦ θεοῦ, ℵBDZ. T.R. *τῷ θεῷ* with most Uncials and Cursives. Cf. *Gen.* xviii. 14.

39 **Ἰούδα.** 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 **ἵνα ἔλθῃ.** The use of *ἵνα* with the subjunctive for the infinitive is common in late Greek. (In modern Greek the infinitive has disappeared.)

46 **καὶ εἶπεν Μαριάμ.** '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, *ἰδού*—50; 3, 51–53; 4, 54, 55.

49 **τὸ ὄνομα.** *Ps.* cxi. 9.

50 **τὸ ἔλεος.** *Ps.* ciii. 17.

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

53 **πεινῶντας.** *Ps.* xxxiv. 10.

54 **Ἰσραήλ.** *Ps.* xcviii. 3.

59 **ἡμέρᾳ τῇ ὀγδόῃ.** *Gen.* xvii. 12. It was customary to give names to male children on this occasion.

62 **τί ἂν θέλοι.** With this use of *ἄν* 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 **ἀπ' αἰῶνος.** *Acts* iii. 21.

76 **ἑτοιμάσαι.** *Isaiah* xl. 3.

78 **σπλάγχνα.** The seat of the *affections*. *Col.* iii. 12. (Cf. AESCH. CH. 413.)

79 **ἐπιφᾶναι.** A late form for *ἐπιφῆναι*.

σκιᾷ θανάτου. *Job* x. 21; *Ps.* xxiii. 4.

80 **ταῖς ἐρήμοις.** The wild, desolate region round the mouth of the Jordan.

CHAPTER II.

Almost entirely peculiar to St. Luke.

1 **Καίσαρος Αὐγούστου.** Augustus was Emperor B.C. 31–A.D. 14.

ἀπογράφεσθαι. '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 *ἡγεμονεύοντος* ought in this case to have been in the aorist.

3 **εἰς τὴν ἑαυτοῦ πόλιν.** This was in accordance with Jewish principles. Each family was reputed to belong to the place where its ancestors were settled. 1 *Sam.* xvii. 12.

5 **οὔσῃ ἐγκύῳ.** *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.

τῷ καταλύματι. 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 νυκτός. There is evidence that these flocks lay out all the year round.

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

16 **ἦλθαν . . . ἀνεῦραν.** 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 *Ἱερουσαλήμ* 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,' ultro).

29 **ἀπολύεις.** *Present* of what is certainly impending. Cf. *Matt.* xxvi. 2.

33 **ἦν 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 **ἕως,** ℵAB. T.R. **ὡς.** She was 84 years old.

39 **ἐπέστρεψαν.** Cf. *Matt.* ii. 22, 23. The two accounts seem here entirely independent. St. Luke, though describing many incidents unmentioned by St. Matthew, omits the visit of the Magi, the flight into Egypt, and the massacre of the Innocents.

41 **κατ' ἔτος.** The custom of going up to Jerusalem *three* times a year (*Exod.* xxiii. 17) had fallen into disuse.

42 **ἐτῶν δώδεκα.** 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 Ἰωσὴφ 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. 1–17; *Mark* i. 1–11; *John* i. 15–34.

Ἐν ἔτει δὲ πεντεκαιδεκάτῳ. 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.

Ἡρώδου. Herod Antipas.

Λυσανίου. Probably a descendant of Lysanias, ruler of Chalcis, under Mount Lebanon, who was put to death by Mark Antony, B.C. 36.

2 **ἀρχιερέως.** All Uncials and most Cursives. T.R. *ἀρχιερέων*. 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 **γέγραπται.** *Isaiah* xl. 3–5.

5 **ὁδοὺς λείας.** The metaphor is taken from pioneers preparing the road before the march of a king. (*vv.* 5, 6 are peculiar to Luke.)

7 **γεννήματα ἐχιδνῶν.** Addressed especially to the Pharisees and Sadducees. *Matt.* iii. 7; xxiii. 33.

τῆς μελλούσης ὀργῆς. *Mal.* iv. 5.

8 **τὸν Ἀβραάμ.** The Jews believed that Abraham sat at the gate of Gehenna to deliver all Israelites from its terrors.

9 **ἡ ἀξίνη.** *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.

διασείσητε; *i.e.* extort money by threats, or by false accusations (*συκοφαντήσητε*).

16 **λῦσαι τὸν ἱμάντα.** The notion of inferiority is the same in all the evangelists, though the illustration is quoted rather differently.

ἐν πνεύματι ἁγίῳ καὶ πυρί. This was literally fulfilled at the day of Pentecost. *Acts* ii. 3, 4.

17 **τὸ δὲ ἄχυρον.** Cf. xxii. 31.

19 **τοῦ ἀδελφοῦ.** His half-brother Philip, son of Herod the Great and Mariamne. *Matt.* xiv. 1–13.

20 **ἐν φυλακῇ.** At Machaerus, a frontier fortress between Peraea 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.)

22 **σὺ εἶ.** St. Matthew quotes the words differently. St. Mark agrees with St. Luke.

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.

τοῦ Ἡλεί. 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.** ℵ*B. Σαλμών ℵᶜAD. 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 ἐρήμῳ, ℵBD. T.R. *εἰς τὴν ἔρημον* all other MSS.

2 **πειραζόμενος.** 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 **ἵνα γένηται.** Cf. i. 43, note.

4 **γέγραπται.** *Deut.* viii. 3. T.R. at end adds *ἀλλ' ἐπὶ παντὶ 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.

5 **ἀναγαγὼν αὐτόν.** "To an exceeding high mountain." *Matt.* St. Matthew places this temptation last.

6 **ὅτι ἐμοί.** Peculiar to Luke.

8 T.R. after *Ἰησοῦς* adds *ὕπαγε ὀπίσω μοῦ, Σατανᾶ.* Probably from *Matt.* iv. 10, and xvi. 23.

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 Kedron valley, 450 feet below. (This was a temptation to spiritual pride and presumption.)

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

12 **εἴρηται.** *Deut.* vi. 16.

13 **ἄχρι καιροῦ.** Peculiar to St. Luke.

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 ἀναγνῶναι. 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 **εὗρεν τόπον.** *Isaiah* lxi. 1, 2 (with one clause omitted, and another, *ἀποστεῖλαι . . . 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 (Methurgeman) 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 **ἀποστεῖλαι.** 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.)

ἐνιαυτὸν κυρίου 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 outloud afterwards.

23 **θεράπευσον 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 Καφαρναούμ. "Done (towards) on Capernaum." (WINER.) Capernaum has not been mentioned before.

25 **καὶ μῆνας ἕξ.** 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.

πόλιν 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 **ἦλθες 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 **Δύνοντος τοῦ ἡλίου.** When the Sabbath was over.

41 **ἐξήρχοντο.** Many instances of this use of a plural verb 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 **ἴδεν**, ACD. *εἶδεν*, ℵBEF.

ἔπλυναν, ℵC*. A and most MSS. read *ἀπέπλυναν*, an uncommon use of the aorist. T.R. has *ἔπλυνον* with BD.

4 **ἐπανάγαγε.** Singular (of the steersman); *χαλάσατε*, plural (of the crew).

5 **ἐπιστάτα.** St. Luke does not use the Jewish term 'Rabbi.'

6 **διερήσσετο.** Cf. the similar miracle. *John* xxi. 6.

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 **ἀφέντες 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 **ἥψατο 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.

αὐτός. *He, i.e.* the Master. (Lat. ipse.)

νομοδιδάσκαλοι. These were teachers and legal assessors.

αὐτόν. "That *he* should heal," ℵB. *αὐτούς*, ACD, T.R.

19 **ποίας.** Sc. *ὁδοῦ*.

ἀναβάντες. By an outside staircase. *Matt.* xxiv. 17.

20 **ἀφέωνται.** A Doric form of *ἀφεῖνται*. 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 κλινίδιόν σου. The 'bed' was often a mere mat spread on the ground.

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

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

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

29 **δοχὴν 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 ὑγιαίνοντες.** Ironical (?).

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

οἱ δὲ εἶπαν. The accounts here differ slightly.

34 **τοὺς υἱοὺς τοῦ νυμφῶνος.** The groomsmen who assisted in the bringing home of the bride. *John* iii. 29.

35 **τότε νηστεύσουσι.** *Acts* xiii. 2, 3. Our Lord here for the first time hints publicly at His Passion.

36 **σχίσας,** ℵBD. (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 **ἀσκούς.** The bottles were made of skin.

39 **χρηστός,** ℵB. 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.

δευτεροπρώτῳ, ACDE. Om. ℵB. 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 *δευτέρῳ* and *πρώτῳ*.

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

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

3 **ὃ ἐποίησεν Δαυείδ.** 1 *Sam.* xxi. 1–6. The fact that *hot* bread was put on that day shows that it was a Sabbath.

4 **τῆς προθέσεως.** *Lev.* xxiv. 5–8.

6–11 *Matt.* xii. 9–14; *Mark* iii. 1–6.

7 **ἵνα εὕρωσι.** 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 **ἀγαθοποιῆσαι.** 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 **ὠνόμασεν Πέτρον.** *Matt.* xvi. 18.

Βαρθολομαῖον. 'Son of Talmai.' 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 *ἀδελφοὶ κυρίου*. *Matt.* xiii. 55.

ζηλωτήν. 'Zealot,' or Cananæan (*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 *Λεββαῖος* (*Matt.*) or *Θαδδαῖος* (*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.	*St. Luke.*
Ch. v. 1–12. Eight Beatitudes (The Members of The Kingdom).	Ch. vi. 20–26. Four Beatitudes and Four Woes.
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. 27–36. The Law of Love.
Ch. vi. Almsgiving, Prayer, The Lord's Prayer, Fasting, Worldly Cares.	
Ch. vii. 1–6. Judgment of others.	Ch. vi. 37, 38. 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. vi. 39–45. Blind Guides, Hypocrisy.
Ch. vii. 24–27. Wise and Foolish Hearers.	Ch. vi. 46–49. False and True Foundations.

20 **οἱ πτωχοί.** Matthew adds *τῷ πνεύματι.* 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 πεινῶντες.** i. 53.

22 **ἀφωρίσωσιν.** *John* ix. 22.

ὡς πονηρόν. The most astounding crimes were vulgarly attributed to the early Christians. "Per flagitia invisos." TAC. *Annal,* xv. 44. "Malefica superstitio." 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 γελῶντες.** *Eccles.* ii. 2.

26 **τοῖς ψευδοπροφήταις.** *Jer.* v. 31.

27 **τοὺς ἐχθρούς.** *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 **πάρεχε 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 chrètien peut être dans le cas de supporter et de pardonner." (Reuss.)

τὸ ἱμάτιον. *Matt.* v. 40.

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 ἁμαρτωλοί . . . οἱ τελῶναι.** *Matt.*

ποία ὑμῖν χάρις ἐστίν. Cf. Pliny's *Letters*, ix. 30.

35 **μηδένα.** ℵ, "Despairing of no man." T.R., *μηδέν*, with ABD, "Never despairing."

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

ᾧ γὰρ μέτρῳ. *Mark* iv. 24.

39 **τυφλὸς τυφλόν.** *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 ὁ 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 *οὐ* with a participle.

44 **ἐξ 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 ἀγάθου θησαυροῦ.** *Matt.* xii. 35.

48 **πλημμύρης** for *πλημμύρας.*

47 **διὰ τὸ καλῶς,** ℵB[1]. T.R. *τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.* ACD and most MSS. (Cf. *Matt.* vii. 25.)

CHAPTER VII.

1–10 *Matt.* viii. 5–13.

2 **ἔντιμος.** 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 **παρέξῃ,** ℵABCD. T.R. *παρέξει.*

5 **τὸ ἔθνος 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."

11–17. Peculiar to Luke.

ἐν τῇ ἑξῆς (sc. *ἡμέρᾳ*) ℵCD. *ἐν τῷ ἑξῆς* (sc. *χρόνῳ*) AB.

Naΐν. Twenty-five miles south of Capernaum.

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

14 **ἥψατο τῆς σοροῦ.** Another violation of the law. Cf. v. 13, note. The 'bier' was probably an open frame.

15 **ἔδωκεν αὐτόν.** 1 *Kings* xvii. 23; 2 *Kings* iv. 36.

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

18–35 *Matt.* xi. 1–19.

19 **ἄλλον προσδοκῶμεν.** 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; lxi. 1. Our Lord here refers to the true character of the Messiah.

25 **ἐν μαλακοῖς ἱματίοις.** *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 *εἶπε δὲ ὁ κύριος* at the beginning of this verse, perhaps from a lectionary (cf. Gospels for second, third, and fourth Sundays after Easter). Om. ℵABD.

32 **ηὐλήσαμεν.** Jewish children, like our own, apparently imitated weddings and funerals in their games.

35 **ἐδικαιώθη.** 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.

κατεκλίθη. 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 ἰδοὺ γυνή.** v. 30, note.

ἐν τῇ πόλει. The name of the city is not mentioned. (T.R. *ἐν τῇ πόλει* before *ἥτις ἦν.*) The amended reading may be rendered, "Which was a sinner in the city," or "Which was in the city, a sinner." R.V.

39 **ποταπὴ ἡ γυνή.** 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 **Σίμων.** 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 **ὕδωρ . . . οὐκ ἔδωκας.** *Gen.* xviii. 4; *Judges* xix. 21.

45 **φίλημα.** 2 *Sam.* xv. 5; xxii. 47.

47 **ὅτι ἠγάπησεν πολύ.** "Which is certain, since she has manifested love in an exalted degree." (Meyer.) 1 *John* iv. 19.

CHAPTER VIII.

1–3. Peculiar to Luke.

ἐν τῷ καθεξῆς. vii. 11, note.

2 **δαιμόνια ἑπτά.** Cf. *v.* 30.

3 **Ἡρῴδου.** Herod Antipas.

4–15 *Matt.* xiii. 1–23; *Mark* iv. 1–20.

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 ὁδόν. 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 κατεπατήθη.** St. Luke narrates this parable with several slight additions and variations.

7 **συνφυεῖσαι.** Peculiar to Luke.

10 **τὰ μυστήρια.** 1 *Cor.* iv. 1.

11 **ὁ λόγος τοῦ θεοῦ.** "The word of the kingdom." *Matt.*

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.

σκεύει. *Matt.* v. 15.

17 **οὐ μὴ γνωσθῇ.** *Matt.* x. 26. This is the only place in the N.T. where the formula *οὐδείς ἐστιν ὅς* is followed by a subjunctive. (Winer.)

18 **ὃς ἂν γὰρ ἔχῃ.** Ch. xix. 26.

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*.

λαῖλαψ. 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 **ποῦ ἡ πίστις ὑμῶν.** 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.

τῶν Γεργεσηνῶν. The MSS. vary between *Γεργεσηνῶν*, *Γερασηνῶν*, and *Γαδαρηνῶν*.

27 **ἀνήρ τις.** *δύο δαιμονιζόμενοι.* (*Matt.*)

28 **μή με βασανίσῃς.** iv. 34.

30 **δαιμόνια πολλά.** *v.* 2.

31 **τὴν ἄβυσσον.** *Rev.* ix. 1; xx. 3.

32 **ἀγέλη χοίρων.** The Jews were forbidden to keep swine, but the population here was mixed, and they may have belonged to heathen owners.

33 **ἐξελθόντα.** 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 **ἦλθεν ἀνήρ.** In St. Matthew's account Jesus is summoned after the feast in Levi's house at Capernaum.

42 **ἀπέθνησκεν.** *ἄρτι ἐτελεύτησεν*, Matthew (but his account is very brief, and omits many details).

43 **θεραπευθῆναι.** "But rather grew worse." *Mark.*

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 **σκύλλε.** vii. 6.

51 **εἰ μὴ Πέτρον.** The same three disciples were present on two other occasions. ix. 28; *Matt.* xxvi. 37.

52 **ἐκόπτοντο αὐτήν.** "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).

καθεύδει. *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.

55 **δοθῆναι φαγεῖν.** Peculiar to Luke.

CHAPTER IX.

1–6 *Matt.* x. 5–15; *Mark* vi. 7–13.

3 **μήτε ῥάβδον.** *εἰ μὴ ῥαβδόν. Mark.* (Cf. *Luke* xxii. 35–38.)

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

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

5 **τὸν κονιορτόν.** *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.

Ἡρώδης. Herod Antipas.

8 **Ἠλείας.** *Mal.* iv. 5; *John* i. 21.

9 **ἐζήτει 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.

ὑπεχώρησεν. St. Luke omits to state that our Lord went and returned *by sea.*

πόλιν καλουμένην. ℵCAB. T.R. *τόπον ἔρημον πόλεως καλουμένης.* 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 **ἤρξατο κλίνειν.** *ὀψίας 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 (*ὀψάριον, 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 πεντακισχίλιοι.** "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.

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

20 **τὸν Χριστόν.** Our Lord's reply and His subsequent rebuke of Peter are omitted here.

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

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

24 **τὴν ψυχὴν αὐτοῦ.** xvii. 33.

26 **ἐπαισχυνθήσεται.** xii. 9.

27 **οὐ μὴ γεύσωνται.** 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* xxi. 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.

ὡσεὶ ἡμέραι ὀκτώ. "After six days." *Matt., Mark.*

Πέτρον. viii. 51, note.

εἰς τὸ ὄρος. Probably one of the spurs of Mount Hermon.

προσεύξασθαι. iii. 21, note.

29 **ἐξαστράπτων.** 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 **ἐσίγησαν.** They fell on their faces with fear till Jesus touched them.

ἑώρακαν for *ἑωράκασι*.

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

38 **ἐπίβλεψαι,** ABC. T.R. *ἐπίβλεψον*. ℵD.

39 **κράζει καὶ σπαράσσει.** Notice change of subject.

42 **ἔρρηξεν αὐτόν.** viii. 33, note.

43–45 *Matt.* xvii. 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 ὀνόματί σου.** It has been suggested that the use of these words in the preceding verse reminded John of this incident.

50 **ὃς 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 Peræa. (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 πορεύεσθαι εἰς Ἱερουσαλήμ. 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 ἐδέξαντο αὐτόν.** "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.)

54 T.R. inserts, after *αὐτούς, ὡς καὶ Ἠλίας ἐποίησεν.* Cf. 2 *Kings* i. 10. Om. ℵB. These two disciples were surnamed "Sons of Thunder." *Mark* iii. 17.

55 T.R. adds *καὶ εἶπεν οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς*; with DF, several more Uncials and most Cursives. Om. ℵABC, most Uncials and many Cursives. Also *ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι,* with F., six more Uncials and most Cursives. Om. ℵABCD, most Uncials and many Cursives.

56 **εἰς ἑτέραν κώμην.** 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 νέκρους.** *John* xi. 25, 26.

61 **ἀποτάξασθαι.** "To bid farewell," a late meaning. Cf. 1 *Kings* xix. 20.

62 **ἐπ' ἄροτρον.** A similar precept occurs. Hesiod Opp. 443. Cf. xiv. 33.

CHAPTER X.

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

ἑβδομήκοντα. Ins. *δύο* BD and three other MSS.; *i.e.* as if to make $12 \times 6 = 72$.

2 **θερισμός.** *Matt.* ix. 37.

3 **ὡς ἄρνας.** *Matt.* x. 16.

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

6 **υἱὸς εἰρήνης.** A Hebrew phrase. Cf. *Eph.* ii. 3.

ἐπαναπαήσεται. ℵB. A colloquial form of the 2nd fut. pass. of *ἐπαναπαύω.*

7 **ἔσθοντες καὶ πίνοντες.** Cf. 1 *Cor.* x. 27.

11 **τὸν κονιορτόν.** 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 **Χοραζείν . . . Βηθσαϊδά.** *Matt.* xi. 20–24. No mention has been made of these "mighty works."

15 **μὴ . . . ὑψωθήσῃ,** ℵB¹D. T.R. *ἡ . . . ὑψωθεῖσα.* AC. The actual position of Capernaum is unknown, but the most probable sites are high. iv. 31.

17 **ἐν τῷ ὀνόματί σου.** ix. 49. St. Luke passes by anticipation to the return of the seventy. Cf. iii. 19, 20.

18 **ὡς ἀστραπήν.** *Isaiah* xiv. 12.

19 **ὄφεων καὶ σκορπίων.** *Acts* xxviii. 3–5.

21 **νηπίοις.** These words occur in a different context. *Matt.* xi. 25.

ναὶ ὁ πατήρ. viii. 54.

23, 24. These words occur in *Matt.* xiii. 16, 17, after the parable of the sower.

25 **Καὶ ἰδού.** 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 ἐστίν μου πλησίον.** "There is a foundation of truth in the ancient heathen charge against the Jews of *odium humani generis.*" (Edersheim.)

30 **λῃσταῖς περιέπεσεν.** The desert road from Jerusalem to Jericho was so notoriously insecure that it was called the Bloody Way.

After **ἡμιθανῆ** T.R. ins. *τυγχάνοντα* with the majority of MSS. Om. ℵBD.

31 **ἱερεύς τις.** 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 **ἔλαιον.** *Mark* vi. 13; *Isaiah* i. 6.

πανδοκίον. *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.

35 **δύο δηνάρια.** Two days' wages. *Matt.* xx. 2.

38 **κώμην 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 **ἑνὸς δέ.** ℵB read *ὀλίγων δέ ἐστιν χρεία ἢ ἑνός*, 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 ὁ ἐν τοῖς οὐρανοῖς* with ACD and nearly all known MSS.

ἐλθάτω. A late form for *ἐλθέτω*.

T.R. at end adds, *γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς* with ℵACD and all other known MSS. except very few.

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

ἀφίομεν, ℵ^{c}ABCD for *ἀφίεμεν* (as if from *ἀφίω*).

7 **εἰς τὴν κοίτην εἰσίν.** A *pregnant* use of the preposition.

8 **διά γε τὴν ἀναιδίαν.** 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."

9–13 *Matt.* vii. 7–11. St. Matthew places these words in the Sermon on the Mount.

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

14–26 *Matt.* xii. 22–45; *Mark* iii. 22–30.

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

15 **ἐν Βεελζεβούλ.** This was an old charge. *Matt.* ix. 34.

16 **σημεῖον ἐζήτουν.** Cf. *Mark* viii. 11.

17 **οἶκος ἐπὶ οἶκον.** 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).

20 **ἐν δακτύλῳ θεοῦ.** *ἐν πνεύματι θεοῦ*, *Matt.* Cf. *Exod.* viii. 19.

21 **ὁ ἰσχυρός.** *Isaiah* xlix. 24, 25.

23 **ὁ μὴ ὤν.** ix. 50.

σκορπίζει. An Ionic verb, used by late writers for *σκεδάννυμι*.

24 **δι' ἀνύδρων τόπων.** 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 οὖν* never begins a sentence.

29 **σημεῖον ζητεῖ.** *v.* 16.

Ἰωνᾶ. T.R. adds *τοῦ προφήτου* with AC. and most MSS. Om. ℵBC.

31 **βασίλισσα νότου.** 1 *Kings* x. 1–13. (Sheba was a district of Arabia Felix, and the Queen's name was Balkis.)

33 **λύχνον ἅψας.** 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 ἔσωθεν ὑμῶν.** The parable and its interpretation are intermixed all through.

41 **τὰ ἐνόντα.** "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 **ἀποδεκατοῦτε.** 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 πρωτοκαθεδρίαν.** The seats in the highest part of the synagogue in front of the ark, and facing the people.

ἀσπασμούς. *Matt.* xxiii. 7, 8.

44 T.R. after *ὑμῖν* inserts *γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί* with A and most MSS. Om. ℵBC.

τὰ μνημεῖα τὰ ἄδηλα. *τάφοις κεκονιαμένοις.* (*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 ἡμᾶς.** The lawyers (or scribes) were more cultured than the Pharisees, and often ridiculed their scrupulous pedantry.

46 **φορτία δυσβάστακτα.** *Isaiah* x. 1.

οὐ προσψαύετε. 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 **μαρτυρές ἐστε** (*μαρτυρεῖτε*, T.R.) As guardians of tradition they preserved the tradition of guilt.

T.R. adds at end *αὐτῶν τὰ μνημεῖα* 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 κλεῖδα.** 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 ὅσα εἴπατε. St. Matthew gives this as a command. x. 27.

ἐπὶ τῶν δωμάτων. The coming-in of the Sabbath was proclaimed from the top of a high house.

5 εἰς τὴν γέενναν. The valley of Himmon, 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 στρουθία. These were sold in the markets on skewers.

8 τῶν ἀγγέλων. *ἔμπροσθεν τοῦ πατρός 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.

καὶ τὰς ἀρχάς. *Acts* xxv. 14.

μὴ μεριμνήσητε. xxi. 14, 15. Cf. *Ex.* iv. 12.

13–21. Peculiar to Luke.

τὴν κληρονομίαν. This was strictly settled by Jewish law. *Deut.* xxi. 15–18.

14 κριτὴν ἢ μεριστήν. *Ex.* ii. 14.

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 καθελῶ. A late form.

19 τῇ ψυχῇ. Hor. c. iii. 17. 14.

20 ταύτῃ τῇ νυκτί. *Ps.* xlix. 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.)

24 τοὺς κόρακας. "The birds of the heaven." *Matt.*

διαφέρετε. *v.* 7.

25 τὴν ἡλικίαν. Either 'stature' (xix. 3) or 'age.' *John* ix. 21.

26. Peculiar to Luke.

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 **μὴ 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 πατὴρ οἶδεν.** "He who creates the day, creates the food for it.' (Talmud.) Cf. Hor. c. iii. 29, 42.

32 **τὸ μικρόν ποίμνιον.** *John* x. 1–18.

33 **Πωλήσατε.** *Matt.* xix. 21; *Acts* iv. 34–37.

35 **οἱ λύχνοι.** *Matt.* xxv. 1–13.

36 **ἀναλύσῃ.** 'Return.' An unclassical meaning.

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

39 **εἰ ᾔδει.** *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 σιτομέτριον. It was the duty of the steward to give the daily allowance to the slaves.

46 **τῶν ἀπίστων.** *τῶν ὑποκριτῶν. Matt.*

47, 48. Peculiar to Luke.

ὁ δὲ μὴ γνούς, ποιήσας δέ. Our Lord often in His teaching recognises 'hard facts' without explaining them. viii. 18.

49 **Πῦρ ἦλθον.** 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 ἀνήφθη*, "What will I? Would that it . . ."

50 **βάπτισμα ἔχω.** *Mark* x. 38.

51–53 *Matt.* x. 34–39.

διαμερισμόν. *μάχαιραν. Matt.*

53 **πατὴρ ἐπὶ υἱῷ.** *Mic.* vii. 6.

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

καύσων. The Sirocco from the desert.

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

δὸς ἐργασίαν. Operam da.

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 **ἁμαρτωλοί.** *John* ix. 2.

7 **ἰδοὺ 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. *ἀνωρθώθη,* ℵ.

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 **κατῃσχύνοντο πάντες.** Cf. vi. 11. The influence of the Pharisees was weaker here.

18–21 *Matt.* xiii. 31–33 ; *Mark* iv. 30–32.

19 **εἰς δένδρον.** Om. *μέγα,* ℵBD. 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 **διεπορεύετο.** According to the view taken in the Summary, p. xiv., our Lord was now in Peraea, and this was the journey to Jerusalem to Lazarus. *John* xi. 1–17.

24 *Matt.* vii. 13, 14.

θύρας, ℵBD. T.R. *πύλης* with A and most MSS.

25 *Matt.* vii. 21–23.

27 **ἀπόστητε.** *Ps.* vi. 8.

28 **ὁ βρυγμός.** A Jewish phrase, implying anger. *Ps.* cxii. 10 ; *Acts* vii. 54.

Ἀβραάμ. *Matt.* viii. 11.

29 **καὶ ἥξουσι.** This is the answer to the question, *v.* 23.

31–35. Peculiar to Luke.

Ἡρώδης. 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 Peraea, 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 ἀλώπεκει ταύτῃ.** Herod had shown his cunning by sending the Pharisees with a pretended warning.

33 **σήμερον καὶ αὔριον.** 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.

ἔξω Ἰερουσαλήμ. John the Baptist is an exception.

34 *Matt.* xxiii. 37, 38.

35 T.R. after *ὑμῶν* ins. *ἔρημος* with D and other MSS. Om. ℵAB. T.R. after *ἕως* ins. *ἄν.* Om. *ἥξει ὅτε,* ℵB.

εὐλογημένος. Alford attributes the use of these words by the Jews (xix. 38) to a misunderstanding of this declaration.

CHAPTER XIV.

1–14. Peculiar to Luke.

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

3 **ἔξεστιν.** vi. 9.

5 **υἱός.** AB. T.R. *ὄνος* with ℵ 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 **τὴν πρωτοκλισίαν.** 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 **προσανάβηθι.** *Prov.* xxv. 7. Cf. ch. xi. 8, note.

11 **ταπεινωθήσεται.** xviii. 14; *Matt.* xxiii. 12.

12 **ἀνταπόδομα.** *Matt.* v. 46–48; Pliny's *Letters*, ix. 30.

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 ὅστις. *Rev.* xix. 9.

16 **δεῖπνον.** *ἀριστόν. Matt.*

18 **ἀπὸ μιᾶς.** Sc. *γνώμης.* Cf. *ἀπὸ τῆς ἴσης.* Thuc. i. 15. 3.

20 **γυναῖκα ἔγημα.** *Deut.* xxiv. 5.

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

26 **οὐ μισεῖ.** *Matt.* vi. 24. A milder form of this doctrine is given in *Matt.* x. 37. Cf. also *Luke* ix. 57–62.

28–33. Peculiar to Luke.

εἰ ἔχει. Sc. *τὴν δαπάνην.*

ἀπαρτισμόν. Non-classical.

31 **ἐν δέκα.** 'In the midst of, surrounded by.'

34 **τὸ ἅλα.** *Matt.* v. 13; *Mark* ix. 50.

35 **εἰς γῆν.** To manure the land.

ὁ ἔχων ὦτα. viii. 8.

CHAPTER XV.

2 διεγόγγυζον. *Matt.* ix. 10–13.

4–7 *Matt.* xviii. 12–14.

ἄνθρωπος. 'Man' opposed to the angels, *v.* 7, 10 (not to γυνή, *v.* 8).

ἐν τῷ ἐρήμῳ. Not necessarily a barren place. *John* vi. 10. Cf. *Matt.* xiv. 15.

7 δικαίοις. 'Righteous' in the Pharisaic sense. i. 6.

8–10. Peculiar to Luke.

δραχμήν. The Greek drachma corresponded to the Roman denarius.

ἅπτει λύχνον. Eastern houses are commonly without windows.

11–32. Peculiar to Luke. (This parable has been called "Evangelium in Evangelio.")

12 τὸ ἐπιβάλλον μέρος. One-third. *Deut.* xxi. 17.

14 ἰσχυρά, ℵABD. T.R. *ἰσχυρός*.

15 ἐκολλήθη. A passive deponent.

βόσκειν χοίρους. viii. 32, note.

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.

ἐδίδου. 'Was willing to give.'

18 ἥμαρτον. The aorist emphasizes the time of the sin. 'I have sinned, and did sin indeed.'

20 εἶδεν αὐτόν. His father was watching.

κατεφίλησεν. 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.

24 νεκρός. *Matt.* viii. 22.

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

CHAPTER XVI.

1–13. Peculiar to Luke.

τοὺς μαθητάς. 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 χρεοφειλετῶν.** Possibly 'tenants' who paid in kind, or, more probably, 'contractors' who had purchased the produce of the estate.

6 **ἑκατὸν βάτους.** Worth about £10, or, according to the relative value of money, £50. (Edersheim.)

7 **ἑκατὸν κόρους.** About ten times the value of the oil.

8 **τὸν οἰκονόμον 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.

ἐκλίπῃ, ℵBD. 'When it fails' (at death). T.R. *ἐκλίπητε.*

δέξωνται ὑμᾶς. *Matt.* xxv. 40.

10 **ἐν ἐλαχίστῳ.** xix. 17.

12 **τὸ ὑμέτερον,** ℵAD. *ἡμέτερον,* B. Cf. 1 *Chron.* xxix. 14.

13 **δυσὶ κυρίοις.** *Matt.* vi. 24.

16 **βιάζεται.** *Matt.* xi. 12.

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

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

19-31. Peculiar to Luke.

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

20 **Λάζαρος.** (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.

22 **ὑπὸ τῶν ἀγγέλων.** *Matt.* xxiv. 31.

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 **ἐν τῷ ἅδῃ.** 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.

οἱ ἐκεῖθεν. Om. *οἱ*, ℵ*B.

29 **Μωϋσέα.** *vv.* 16, 17.

31 **τὶς 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 ἐλθεῖν. Winer accounts for the genitive by the notion of *distance* or *exclusion*. Meyer takes *ἀνενδεκτόν* substantivally, "The *impossible* (impossibility) *of their not coming* occurs."

2 **λίθος μυλικός,** ℵBD. T.R. *μύλος ὀνικός* with A and most MSS.

τῶν 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 *ἁμάρτῃ*.

6 **κόκκον σινάπεως.** xiii. 19.

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

7–10. Peculiar to Luke. The connection here is not clear.

φάγεσαι καὶ πίεσαι. Hellenistic futures.

9 T.R. at end adds *οὐ δοκῶ* with AD and most MSS. Om. ℵBD.

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

11–19. Peculiar to Luke.

διὰ μέσον, ℵB. T.R. *μέσου*, 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 **Σαμαρίτης.** They were on the border-land of Samaria and Galilee, otherwise the Samaritan would not have been with the Jews. *John* iv. 9.

18 **ἀλλογενής.** 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.

23 **ἰδοὺ ἐκεῖ.** *Matt.* xxiv. 23–27.

26 **καθώς** for *καθάπερ*. *Matt.* xxiv. 37–39; *Gen.* vii. 7.

31 **μὴ καταβάτω.** Those who think that these words do not refer to the fall of Jerusalem (as in *Matt.* xxiv. 17) explain that the elect must be ready to abandon all earthly blessings and worldly ties at a moment's notice; but this explanation will hardly be universally accepted.

32 *Gen.* xix. 26.

33 **ὃς ἐάν.** *Matt.* xvi. 25.

34 **τῇ νυκτί.** 1 *Thess.* v. 2.

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

36 Some authorities add *δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται*, but the words are omitted by all the best MS.

37 **ποῦ.** 'Where' will this happen?

σῶμα. *πτῶμα*, *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.

1–14. Peculiar to Luke.

παραβολήν. xvi. 8, note.

3 **ἀντιδίκου.** Opponent in a law suit.

5 **ὑπωπίαζῃ.** 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 βοώντων. *Rev.* vi. 9–11.

μακροθυμεῖ ἐπ' 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 **ἐξουθενοῦντας.** A late Æolic form.

11 **σταθείς.** The attitude of prayer. T.R. inserts *πρὸς ἑαυτόν*. Om. ℵ.

12 **νηστεύω**, v. 33. **ἀποδεκατεύω**, xi. 42.

ὅσα κτῶμαι. 'All that I get.'

14 **ταπεινωθήσεται.** xiv. 11.

15–17 *Matt.* xix. 13–15; *Mark* x. 13–16. St. Luke's account here again joins that of the other synoptists.

ἵνα αὐτῶν ἅπτηται. 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 **τί με λέγεις ἀγαθόν.** St. Matthew apparently quotes these words differently, but the MSS. vary.

21 **ἐφύλαξα.** T.R. *ἐφυλαξάμην* (less classical).

22 **λείπει.** Poetical for *ἐλλείπει*.

25 **κάμηλον διὰ τρήματος.** '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 ῥαφίδος, Matthew; τρυμαλιᾶς τῆς ῥαφίδος, Mark.* (T.R. *τρυμαλιᾶς ῥαφίδος* here, as in *Mark*.)

31–34 *Matt.* xx. 17–19; *Mark* x. 32–34.

τελεσθήσεται. Peculiar to Luke.

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

34 **οὐδὲν τούτων συνῆκαν.** Peculiar to Luke.

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

τυφλός 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 **αἶνον.** Poetical.

CHAPTER XIX.

1–10. Peculiar to Luke.

2 **ἦν πλούσιος.** 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 ὄχλου** for the classical *διὰ τὸν ὄχλον*.

4 **συκομορέαν.** A tree with low branches, easy to climb.

4 **ἐκείνης**, sc. *ὁδοῦ*.

7 **παρὰ ἁμαρτωλῷ**. v. 30; xv. 1.

8 **ἡμίσεια**, ℵB*. 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."

εἴ . . . τι. 'If . . . anything,' or 'whatever.'

τετραπλοῦν. *Exod.* xxii. 1.

9 **υἱὸς Ἀβραάμ**. xiii. 16.

10 **ἦλθεν 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 **λαβεῖν ἑαυτῷ 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 **ἀπέστειλαν πρεσβείαν**. (Not in Matthew.) The Jews actually "sent an embassy" to Rome after Archelaus, petitioning against him.

15 **γνοῖ**. Probably subjunctive, as the optative is not found after *ἵνα* in the New Testament.

16 **προσηργάσατο** for *προσειργάσατο*.

17 **ἐν ἐλαχίστῳ**. xvi. 10.

20 **σουδαρίῳ**. A Latin word. Cf. viii. 30, *λεγίων*; x. 35, *δηνάριον*; xi. 33, *μόδιος*.

22 **ἤδεις ὅτι**. 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 γὰρ ὑμῖν**, T.R., with AD and most MSS. Om. *γάρ*, ℵB.

παντὶ τῷ ἔχοντι. xii. 48, note. These words also occur *Matt.* xiii. 12; xxv. 29; *Mark* iv. 25; *Luke* viii. 18.

29-40 *Matt.* xxi. 1–11; *Mark* xi. 1–10; *John* xii. 12–19. The narrative of the Passion begins here.

ἀναβαίνων. The road was a continuous ascent of 3000 feet.

30 **κώμην**. Bethphage, a suburb of Jerusalem, sometimes considered part of the city itself.

πῶλον. "An ass tied, and a colt with her." *Matt.*

ἐφ' ὃν οὐδείς. Unused animals alone could be employed for sacred purposes. *Numb.* xix. 2; 1 *Sam.* vi. 7.

34 **ὁ 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 **εὐλογημένος.** 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.

ἐν οὐρανῷ. Peculiar to Luke.

40 **ἐὰν σιωπήσουσιν,** ℵAB. Cf. *Matt.* xviii. 19. T.R. *σιωπήσωσιν* with E and most MSS.

κράξουσι, ℵB. T.R. *κεκράξονται* with A, &c. (the more classical form). The incident is differently narrated by St. Matthew.

41–44. Peculiar to Luke in this form.

ἰδὼν 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 **καί γε.** 'Even.' Omitted by many good MSS. (In classic Greek, *καὶ . . . γε.*)

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).

τοὺς 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 **γέγραπται.** *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.

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

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

3 **λόγον.** 'A question.'

6 **καταλιθάσει.** Not classical.

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

9–19 *Matt.* xxi. 33–46; *Mark* xii. 1–12. See *Isaiah* v. 1–7.

10 **δώσουσιν,** ℵAB. T.R. *δῶσιν* with CD. *ἵνα* is sometimes found with the future indicative in late Greek. Cf. xiv. 10. The rent was paid in produce (*metayer* system).

14 **ἀποκτείνωμεν.** *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.

λικμήσει. *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 προσῶπον.* (*Matthew, Mark.*) Cf. *Gal.* ii. 6. Other explanations are, 'thou art too keen-sighted to be deceived by hypocrisy' (*προσῶπον*='a mask'), or 'art not a partizan.' (Meyer.)

23 **τὴν πανουργίαν.** 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 **Μωϋσῆς ἔγραψεν.** *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 **υἱοί εἰσιν θεοῦ.** *John* xi. 25.

37 **ἐπὶ τῆς βάτου.** "*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 βίβλῳ ψαλμῶν. *Ps.* cx. 1. The psalm was admitted to be Messianic, but the conception of Christ as Son of David, and proceeding from God, found no place in Rabbinical theology.

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

ἀσπάσμους. 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.

λίθοις καλοῖς. The temple was rebuilt with great magnificence by Herod the Great.

6 **ταῦτα ἃ θεωρεῖτε.** Nominative absolute.

7 **ταῦτα ἔσται.** 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 πτοηθῆτε.** 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 προμελετᾶν.** xii. 11, 12.

16 **παραδοθήσεσθε.** *Matt.* x. 21, 22.

17 **μισούμενοι ὑπὸ πάντων.** vi. 22, note.

20–24 *Matt.* xxiv. 15–25; *Mark* xiii. 14–23.

κυκλουμένην . . . Ἱερουσαλήμ. 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—*διά τινα χρησμόν*—fled to Pella at an early period of the siege.

22 **τὰ γεγραμμένα.** *Isaiah* xxix. 3–4; *Micah* iii. 8–12.

24 **πεσοῦνται.** More than a million Jews perished during the siege.

καιροὶ 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.*; *ἐν ἐκείναις ταῖς ἡμέραις*, *Mark*).

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

27 **ἐν νεφέλῃ.** *Acts* i. 11; *Dan.* vii. 13.

29–33 *Matt.* xxiv. 32–35; *Mark* xiii. 28–32.

32 **ἡ γενεὰ αὕτη.** 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.

34 **ἐν κραιπάλῃ.** Cf. *Matt.* xxiv. 45–51.

35 **ὡς παγίς.** *Isaiah* xxiv. 17.

38 **ὤρθριζεν.** 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.

Ἰούδαν. 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 **στρατηγοῖς.** The captains of the temple. (*v.* 52.)

5 **ἀργύριον.** Thirty pieces of silver, the price of a slave. *Exod.* xxi. 32.

7–13 *Matt.* xxvi. 17–19; *Mark* xiv. 12–16.

τῶν ἀζύμων. 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 **κεράμιον ὕδατος.** "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 **ἀνάγαιον.** Attic *ἀνώγεων.*

14–38 *Matt.* xxvi. 20–29; *Mark* xiv. 17–25.

ἡ ὥρα. *ὀψίας 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 company. (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 ὑπὲρ . . . ἀνάμνησιν.** Peculiar to Luke. Cf. 1 *Cor.* xi. 24; *John* vi. 51–58.

20 **τὸ . . . ἐκχυννόμενον.** "*Even* that which is poured out." R.V. T.R. *ἐκχυνόμενον* with most MSS.

21 **τοῦ παραδίδοντος.** This announcement comes earlier in the parallel accounts. Cf. *John* xiii. 21–30.

24 **φιλονεικία.** Peculiar to Luke. ix. 46, note.

25 **εὐεργέται**; *e.g.* Ptolemy "Euergetes."

27 **ὡς ὁ διακονῶν.** *John* xiii. 3.

30 **τὰς δώδεκα φυλάς.** *Matt.* xix. 28.

31 T.R. inserts at beginning *εἶπε δὲ ὁ κύριος* with ℵAD and most MSS. Om. B.

ὑμᾶς. *All.* Contrast *περὶ σοῦ.*

τοῦ σινιάσαι. *Amos* ix. 9.

33, 34. A similar incident (with different wording) is placed later. *Matt.* xxvi. 33–35; *Mark* xiv. 29–31. Cf. also *John* xiii. 38.

οὐ φωνήσει. *δίς*, *Mark.* The hours between midnight and 3 a.m. were called *ἀλεκτοροφωνία* (the other watches were *ὀψέ*, *μεσονύκτιον*, *πρωΐ*).

35–38. Peculiar to Luke.

ὅτε ἀπέστειλα. ix. 3.

37 **τὸ γεγραμμένον.** *Isaiah* liii. 12.

38 **ἱκανόν ἐστι.** "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 **θεὶς τὰ γόνατα.** *ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ.* (*Matt.*)

42 **παρενέγκαι, ℵ.** *παρενεγκεῖν*, 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.

φιλῆσαι αὐτόν. 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 **ἐᾶτε.** 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.)

στρατηγούς τοῦ ἱεροῦ. *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.

ὁ 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 **ἕτερος.** *ἄλλη.* (*Matt.*) *ἡ παιδίσκη.* (*Mark.*)

59 **ἄλλος τις.** Cf. *John* xviii. 26.

Γαλιλαῖός ἐστιν. 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.

ὡς 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.

Luke omits all reference to the remorse and death of Judas. *Matt.* xxvii. 3–10.

CHAPTER XXIII.

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

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

Πειλᾶτον. 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 **σὺ λέγεις.** St. John gives this in greater detail.

6–12. Peculiar to Luke.

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

8 **θέλων ἰδεῖν.** ix. 9.

11 **ἐσθῆτα 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 ἔχθρᾳ.** The cause of this enmity is not known.

14 **κατηγορεῖτε κατ' αὐτοῦ.** Rare in classical Greek.

15. The reading of ℵB is *ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν.*

17 *ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα,* ℵ. Om. AB.

19 **διὰ στάσιν τινὰ.** Probably the insurrection put down cruelly by Herod. xiii. 1.

20 **θέλων ἀπολῦσαι.** 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 ὄρεσιν.** *Hosea* x. 8.

πέσατε. ii. 16, note.

31 **εἰ 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.

33–43 *Matt.* xxvii. 38–44; *Mark* xv. 27–32; *John* xix. 17–24.

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 . . . *ποιοῦσι* are omitted by BD and ℵ**, but appear in AC, all other uncials, 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. *σὺν αὐτοῖς*. Om. ℵBCD.

36, 37. Peculiar to Luke.

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

38 Aℵ* ins. *γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς*. Om. BC[1].

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

39 T.R. *εἰ* for *οὐχί*. *vv.* 39–43 are peculiar to Luke.

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

44–49 *Matt.* xxvii. 45–50; *Mark* xv. 33–37; *John* xix. 28–30.

ὥρα ἕκτη. 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 ἡλίου ἐκλίποντος,** ℵBC. T.R. *καὶ ἐσκοτίσθη ὁ ἥλιος*. This cannot have been an eclipse, as the moon was full.

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

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

47 **δίκαιος ἦν.** *θεοῦ υἱός, Matt., Mark.*

49 **καὶ γυναῖκες.** *John* xix. 25–27.

49 St. Luke omits the breaking of the malefactor's legs and piercing of our Lord's side. *John* xix. 31–37.

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.*)

λαξευτῷ. Not classical.

54 **παρασκευῆς.** 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.*

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.

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

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

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

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

10 **Ἰωάννα.** viii. 3.

(*αἱ* inserted by T.R. after *αὐταῖς* is not without some authority.)

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

13–35. Peculiar to Luke; alluded to *Mark* xvi. 12, 13.

16 **τοῦ μὴ ἐπιγνῶναι.** "He was manifested in another form." *Mark.* Cf. *John* xx. 15; xxi. 4.

17 **περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.** T.R. *περιπατοῦντες, καί ἐστε σκυθρωποί;*

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 **ἠλπίζομεν.** *ἐλπίζομεν,* ℵ.

24 **τινές.** Not only Peter. *v.* 12.

27 **δι-ερμήνευσεν.** Note absence of augment. Cf. xiii. 13.

30 **κλάσας.** ix. 16; xxii. 19.

31 **ἄφαντος.** Poetical.

34 **ὤφθη Σίμωνι.** 1 *Cor.* xv. 5.

36-43 *Mark* xvi. 14–18; *John* xx. 19–29.

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, Εἰρήνη ὑμῖν.* Om. D.

37 **πνεῦμα θεωρεῖν.** *Matt.* xiv. 26.

40 *καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.* Om. D.

42 T.R. adds *καὶ ἀπὸ μελισσίου κηρίου,* with a large majority of MSS. Om. ℵABD.

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).

ἕως πρὸς Βηθανίαν. *Acts* i. 12. (Comp. *Mark* xi. 11 with *Luke* xxi. 37.)

51 T.R. adds *καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.* Om. ℵ*D.

VOCABULARY

Ἀαρών, *m.* Aaron.
Ἄβέλ, *m.* Abel, second son of Adam.
Ἀβιά, *m.* Abijah, son of Rehoboam.
Ἀβιληνή, *f.* Abilene (a district north of Palestine).
Ἀβραάμ, *m.* Abraham.
*ἄβυσσος, -ου, *f.* abyss (ἄβυσσος, *adj.* bottomless).
*ἀγαθοποιέω, -ήσω, do good.
ἀγαθός, -ή, -όν, *adj.* good.
*ἀγαλλιάσις, -εως, *f.* joy, gladness.
*ἀγαλλιάω (late form of ἀγάλλομαι), rejoice exceedingly.
ἀγανακτέω, -ήσω, be displeased, be filled with indignation.
ἀγαπάω, -ήσω, love.
ἀγάπη, -ης, *f.* love.
ἀγαπητός, -ή, -όν, *adj.* beloved.
ἄγγελος, -ου, *m.* (ἀγγέλλω) messenger, *angel.
*ἀγέλη, -ης, *f.* (ἄγω) herd.
*ἁγιάζω, άσω (late form of ἁγίζω), hallow, make holy.
ἅγιος, -α, -ον, *adj.* holy, as *subst.* saint.
ἀγκάλη, -ης, *f.* arm.
ἀγνοέω, -ήσω, not know, not understand.
ἀγορά, -ᾶς, *f.* (ἀγείρω), market place.
ἀγοράζω, -άσω, buy.
ἄγρα, -ας, *f.* catching, draught *of fishes.*
*ἀγραυλέω, -ήσω (ἀγρός-αὐλή), abide in the fields, live out of doors.
ἀγρός, -οῦ, *m.* field.
ἀγρυπνέω, -ήσω, watch (ἄγρ-ὕπνος, lit. seek sleep, be sleepless).
ἄγω, ἄξω, lead, bring. ἄγωμεν, let us go.
ἀγωνία, -ας, *f.* contest, agony.
ἀγωνίζομαι, -ιοῦμαι, contend, strive.
Ἀδάμ, *m.* Adam.
Ἀδδεί, 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).

ἄδηλος, *-ον*, uncertain, not apparent.

ᾅδης, *-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 *γέεννα*, *q.v.*)

ἀ-δικέω, *-ήσω*, do wrong to, injure.

ἀ-δικία, *-ας*, *f.* injustice, iniquity.

ἄ-δικος, *-ον*, *adj.* unjust.

Ἀδμείν, Admin, ancestor of Joseph.

ἀ-δυνατέω, *-ήσω*, be unable, *be impossible.

ἀ-δύνατος, *-ον*, *adj.* impossible.

ἀετός, *-οῦ*, *m.* eagle.

ἄ-ζυμος, *-ον*, *adj.* unleavened; as *subst.* *τὰ ἄζυμα*, the feast of unleavened bread.

ἀ-θετέω, *-ήσω* (*ἄ-θετος*, *ἀ-τίθημι*), set aside, reject.

αἷμα, *-ατος*, *n.* blood.

αἰνέω, *-έσω*, praise.

αἶνος, *-ου*, *f.* praise.

αἴρω, *ἀρῶ*, take up, raise, take, take away.

αἰσθάνομαι, *αἰσθήσομαι*, perceive, understand.

αἰσχύνη, *-ης*, *f.* shame.

αἰσχύνομαι, *-οῦμαι*, be ashamed.

αἰτέω, *-ήσω*, ask.

αἴτημα, *-ατος*, *n.* petition, request.

αἰτία, *-ας*, *f.* cause, case, accusation.

αἴτιον, *-ου*, *n.* = *αἰτία*, cause; fault, crime.

αἰφνίδιος, *-ον*, *adj.* unforeseen.

αἰχμαλωτίζω, *-ίσω*, lead captive, take prisoner.

αἰχμάλωτος, *-ου*, *m.* captive.

αἰών, *ῶνος*, *m.* age, world, life, eternity.

αἰώνιος, *-ον*, *adj.* eternal, 'lasting through an epoch' (x. 25, xvi. 9).

ἀ-κάθαρτος, *-ον*, *adj.* unclean.

ἄκανθα, *-ης*, *f.* thorn.

***ἀ-καταστασία**, *-ας*, *f.* (*καθίστημι*), a state of disorder, tumult.

ἀκοή, *-ῆς*, *f.* hearing.

ἀκολουθέω, *-ήσω*, follow.

ἀκούω, *-ούσομαι*, hear, hear of.

ἀκριβῶς, *adv.* carefully.

ἄκρον, *-ου*, *n.* extremity, end.

ἀλάβαστρον, *-ου*, *n.* a box of alabaster (resembling marble).

ἅλας, *-ατος*, *n.* (*ἅλα*, Tisch.), salt (often in late prose and in the proverb *ἅλασιν ὕει*).

ἀλείφω, *-ψω*, anoint.

ἀλέκτωρ, *-ορος*, *m.* cock.

ἄλευρον, *-ου*, *n.* fine flour, meal.

ἀλήθεια, *-ας*, *f.* truth.

ἀληθινός, *-ή*, *-όν*, *adj.* true.

ἀλήθω, *-ήσω*, grind (late form of *ἀλέω*).

ἀληθῶς, *adv.* truly.

ἁλεύς, *-έως*, *m.* (*ἅλς*) fisher (for *ἁλιεύς*).

ἀλλά, *conj.* but, except. *ἀλλ' ἤ*, but rather.

ἀλλήλους, *-ας*, *-α*, *pron.* one another.

ἀλλογενής, *-ές*. *adj.* of another race, stranger.

ἄλλος, *-η*, *-ο*, other, another.

ἀλλότριοι, *-ων*, *m.* strangers.

ἀλλότριος, *-α*, *-ον*, *adj.* belonging to another.

ἄλυσις, *-εως*, *f.* (*λύω*) chain.

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

ἅλων, *-ωνος*, *f.* threshing-floor.

ἀλώπηξ, *-εκος*, *f.* fox.

ἁμαρτάνω, *-ήσω*, *ἡμάρτησα*, *2nd aor. ἥμαρτον*, sin.

ἁμαρτία, *-ας*, *f.* sin.

ἁμαρτωλός, *-οῦ*, *m.* sinner.

ἄ-μεμπτος, *-ον*, *adj.* blameless.

ἀμήν, Hebrew *adv.* verily, of a truth, amen.

Ἀμιναδάβ, *m.* Aminadab, son of Aram.

ἄμπελος, *-ου*, *f.* vine.

ἀμπελουργός, *-οῦ*, *m.* vine-dresser.

ἀμπελών, *-ῶνος*, *m.* vineyard.

***ἀμφι-έζω**, later form of *ἀμφι-έννυμι*.

ἀμφι-έννυμι, *-έσω*, clothe.

ἀμφότερος, *-α*, *-ον*, both.

Ἀμώς, *m.* Amos.

ἄν = *ἐάν*.

ἄν, *conditional particle.* 1. With verbs. *ἂν μετενόησαν*, *would* have repented. 2. With relative pronouns, etc. *ὃς ἄν*, who*ever*.

ἀνά, *prep.* through. *κλισίας ἀνὰ πεντήκοντα*, companies *at the rate* of fifty in each; *ἀνὰ δύο χιτῶνας*, two coats *apiece*.

ἀνα-βαίνω, *-βήσομαι*, go up, come up.

ἀνα-βλέπω, *-ψω*, look up.

*ἀνά-βλεψις, -εως, *f.* recovering of sight.
ἀνα-βοάω, -ήσομαι, cry aloud.
ἀνάγαιον, -ου, *n.* (=ἀνώγεων) upper room.
ἀνα-γινώσκω, -γνώσομαι, read, know. (Attic ἀνα-γιγνώσκω.)
ἀναγκάζω, -άσω, compel.
ἀνάγκη, -ης, *f.* necessity.
ἀν-άγω, -ξω, bring up, lead up. *Mid.* and *pass.* put out to sea, launch forth.
ἀνα-δείκνυμι, -ξω, mark out, appoint, proclaim any one as elected to an office.
ἀνά-δειξις, -εως, *f.* showing, manifestation.
*ἀνα-ζάω, ήσω, live again.
ἀνα-ζητέω, -ήσω, seek for.
ἀνά-θημα, -ατος, *n.* offering.
*ἀν-αιδία (Attic ἀν-αίδεια, -ας, *f.* (αἰδέομαι) importunity, shamelessness.
ἀν-αιρέω, -ήσω, 2*nd aor.* ἀνεῖλον, take up, slay.
ἀνα-καθίζω, -ίσω, *intr.* sit up.
ἀνα-κάμπτω, -ψω (bend back), return, turn back.
ἀνά-κειμαι, -σομαι, 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.
ἀνά-λημψις, -εως, *f.* taking up, receiving up. (Attic ἀνά-ληψις. λαμβάνω.)
ἀν-αλίσκω, ἀνα-λώσω, consume.
ἀνα-λύω, -σω (unloose), *intr.* depart, return.
ἀνά-μνησις, -εως, *f.* remembrance.
ἀνάπαυσις, -εως, *f.* rest.
ἀναπαύω, -σω, give rest; *mid.* take rest.
ἀνα-πέμπω, -ψω, send back, send.
ἀνά-πεσε, 2*nd aor. imperat.* of ἀνα-πίπτω.
ἀνά-πηρος, -ον, *adj.* maimed.
ἀνα-πίπτω, -πεσοῦμαι (fall back), recline, sit down.
ἀν-άπτω, -ψω, kindle.
ἀνα-πτύσσω, -ξω, unfold, open.
ἀνα-σείω, -σω (shake), stir up.
ἀνα-σπάω, -άσω, draw up, pull out.
ἀνα-στάσις, -εως, *f.* rising up, resurrection.
ἀνα-τάσσομαι, -ξομαι, draw up.
ἀνα-τέλλω, -τελῶ, rise, make to rise.

ἀνατολή, *-ῆς, f.* rising, east (*gen.* in *pl.*).
ἀνα-φαίνομαι, *-φανοῦμαι*, appear.
ἀνα-φέρω, *ἀνοίσω*, take up.
ἀνα-φωνέω, *-ήσω*, cry out, lift up the voice.
Ἀνδρέας, *-ου, m.* Andrew, brother of Simon Peter.
ἀνέβην, *2nd aor.* of *ἀναβαίνω*.
ἀνέγνων, *2nd aor.* of *ἀναγινώσκω*.
ἀνεῖλον, *2nd aor.* of *ἀναιρέω*.
***ἀν-ἐκ-λειπτος**, *-ον, adj.* unfailing, that waxes not old.
ἀν-εκτός, *-όν, adj.* endurable, tolerable.
ἄνεμος, *-ου, m.* wind.
***ἀν-ένδεκτος**, *-ον, adj.* impossible.
ἀν-ευρίσκω, *-ήσω*, find.
***ἀν-εῦρα** = *ἀν-εῦρον*, *2nd aor.* of *ἀνευρίσκω*.
ἀν-έχομαι, *-ἐξομαι*, endure, suffer.
ἀνεώχθην, *1st aor. pass.* of *ἀνοίγω*.
ἀνήρ, *-δρός, m.* man, husband.
ἀνθέξομαι, *fut.* of *ἀντέχομαι*.
ἀνθίστημι, *ἀντι-στήσω*, resist.
ἀνθ-ομολογέομαι, confess, *give thanks.
ἄνθρωπος, *-ου, m.* man.
ἀν-ίστημι, *ἀνα-στήσω*, *trans.* raise up, *intrans.* rise up.
Ἄννα, *f.* Anna, a prophetess.
Ἄννας, *m.* Annas, a high priest.
ἀ-νόητος, *-ον, adj.* foolish.
ἄ-νοια, *-ας, f.* madness, foolishness.
ἀν-οίγω, *-οίξω*, open.
ἄ-νομος, *-ον, adj.* wicked, lawless.
ἀν-ορθόω (*ὀρθός*), *1st aor. pass.* *ἀνωρθώθην*, make straight.
ἀντ-απο-δίδωμι, *-δώσω*, recompense.
***ἀντ-από-δομα**, *-τος, n.* a recompense.
***ἀντ-απο-κρίνομαι**, *-κρινοῦμαι*, answer again.
ἀντεῖπον, *2nd aor.* (with no *pres.* in use), gainsay.
ἀντ-έχομαι, *ἀνθέξομαι*, hold to, cleave to.
ἀντί, *prep.* against, instead of. *ἀνθ' ὧν*, because.
ἀντι-βάλλω, *-βαλῶ*, exchange (of words), have communications.
ἀντί-δικος, *-ου, m.* adversary, opponent in a suit.
ἀντι-καλέω, invite in return, bid again.
ἀντί-κειμαι, *-είσομαι*, be placed opposite. *ὁ ἀντι-κείμενος*, an adversary.
ἀντι-λαμβάνομαι, *-λήμψομαι* for *-λήψομαι*, take part with, help (with *gen.*).
ἀντι-λέγω, *-ξω*, speak against.

ἀντι-μετρέω, *-ήσω*, measure again or in return.
ἀντι-παρ-έρχομαι, *-ελεύσομαι*, *2nd aor.* *-ῆλθον*, pass by on the other side.
ἀντι-πέραν = *ἀντι-πέρας*, *adv.* over against, on the other side (with *gen.*).
ἄν-υδρος, *-ον*, *adj.* waterless, dry.
ἀνώγεον, *-ου*, *n.* = *ἀνώγεων* or *ἀνάγαιον*, upper room. (*ἄνω*, *γαῖα*, above the ground.)
ἄνωθεν, *adv.* (from) above. *ἀπὸ ἄνωθεν*, from the top (redundant).
ἀνώτερον, *adv. compar.* of *ἄνω*, higher.
ἀξίνη, *-ης* (*ῑ*), *f.* axe.
ἄξιος, *-α*, *-ον*, *adj.* worthy.
ἀξιόω, *-ώσω*, think worthy.
ἀπ-αγγέλλω, *-ελῶ*, announce, bring word.
ἀπ-άγω, *-ξω*, lead, lead away.
ἀπ-αίρομαι, *-αροῦμαι*, *aor.* *-ήρθην*, be taken away.
ἀπ-αιτέω, *-ήσω*, ask again, require.
ἀπ-αλλάσσω, *-ξω*, set free, release; *pass.* be released, be quit of.
ἀπ-αντάω, *-ήσω*, meet.
ἀπ-αρνέομαι, *-ήσομαι*, deny.
*__ἀπαρτισμός__, *-οῦ*, *m.* completion.
ἅπας, *-πασα*, *-παν*, *adj.* all.
ἀπ-έθανον, *2nd aor.* of *ἀποθνήσκω*.
ἀπειθής, *-ές*, *adj.* disobedient.
ἀπ-ελθεῖν, *2nd aor. infin.* of *ἀπέρχομαι*.
*__ἀπ-ελπίζω__, *-ίσω*, despair (hope to receive, L. & S.).
ἀπ-ενεχθῆναι, *1st aor. pass. infin.* *ἀποφέρω*.
ἀπ-έρχομαι, *-ελεύσομαι*, go away, go.
ἀπ-έχω, *ἀφέξω* and *ἀπο-σχήσω*, receive, have in full, be far from.
ἀπ-ηλλάχθαι, *perf. pass. infin.* *ἀπαλλάσσω*.
ἀπιστέω, *-ήσω*, disbelieve.
ἄ-πιστος, *-ον*, *adj.* faithless.
ἁ-πλοῦς, *-ῆ*, *-οῦν*, *adj.* single, clear.
ἀπό, *prep.* from, of, because of. *ἀπὸ τοῦ νῦν*, henceforth.
ἀπο-βαίνω, *-βήσομαι*, go out, turn out, happen. *2nd aor.* *ἀπέβην*.
ἀπο-γράφω, *-ψω*, register, enrol.
ἀπο-γραφή, *-ῆς*, *f.* enrolment = Roman *census*.
*__ἀπο-δεκατόω__, give tithes.
ἀπο-δέχομαι, *-ξομαι*, welcome.
ἀπο-δημέω, *-ήσω*, go away.
ἀπο-δίδωμι, *-δώσω*, give back, give up, pay, recompense.
ἀπο-δοκιμάζω, *-άσω*, reject.
ἀποθήκη, *-ης*, *f.* (*τίθημι*) barn.

ἀπο-θλίβω, -ψω, press (lit. squeeze out).
ἀπο-θνήσκω, -θανοῦμαι, die, be killed; *2nd aor.* ἀπ-έθανον, be dead.
ἀπο-καθ-ίστημι, restore. (*ἀπεκατεστάθη, vi. 10.)
ἀπο-καλύπτω, -ψω, reveal.
ἀπο-κάλυψις, -εως, *f.* *revelation, unveiling.
ἀπό-κειμαι, -κείσομαι, be laid up.
ἀπο-κεφαλίζω, -ιῶ, behead.
ἀπο-κλείω, -είσω, shut.
ἀπο-κρίνομαι, -οῦμαι, answer.
ἀπο-κρίσις, -εως, *f.* question.
ἀπο-κρύπτω, -ψω, conceal.
ἀπό-κρυφος, -ον, *adj.* hidden.
ἀπο-κτείνω, -κτενῶ, kill, slay (ἀπο-κτανθῆναι; *1st aor. infin. pass.* instead of ἀποθανεῖν).
ἀπο-κτέννω, later form of ἀποκτείνω.
*ἀπο-κυλίω (ῑ), roll away.
ἀπο-λαμβάνω, -λήμψομαι for -λήψομαι, *2nd aor.* ἔλαβον, receive.
ἀπο-λείχω, -ξω, lick.
ἀπ-όλλυμι, -*ολέσω, -ολῶ, kill, lose; *mid.* perish.
ἀπο-λογέομαι, -ήσομαι, defend oneself, answer.
ἀπο-λύτρωσις, -εως, *f.* redemption, ransoming.
ἀπο-λύω, -σω, release, put away, send away.
ἀπο-μάσσω, -ξω, wipe off.
ἀπο-πλύνω, -ῶ, wash.
ἀπο-πνίγω, -ξω, choke.
ἀπορέω, -ήσω, be perplexed (ἄ-πορος).
ἀπορία, -ας, *f.* distress.
ἀπο-σπάω, -σπᾰ́σω, draw; *pass.* be parted.
ἀπο-στέλλω, -στελῶ, -έσταλκα, send forth.
ἀπόστολος, -ου, *m.* (ἀποστέλλω) *apostle.
ἀπο-στοματίζω, -σω, *provoke to speak, *catechise (στομα).
ἀπο-στρέφω, -ψω, turn away, return, put back.
ἀπο-τάσσομαι, -ξομαι, *bid farewell, *renounce.
ἀπο-τελέω, -έσω, perfect. *ἰάσεις*, perform cures.
ἀπο-τινάσσω, -ξω, shake off.
ἀπο-φέρω, ἀποίσω, *1st aor. pass.* -ηνέχθην, carry away.
ἀπο-χωρέω, -ήσω, go away, depart.
ἀπο-ψύχω, -ξω, faint, expire.
ἅπτομαι, -ψομαι, touch.
ἅπτ-ω, -ψω, light.
ἄρα, then.

ἆρα (=Latin num), *interrog. particle*, stronger form of **ἄρα**.

Ἀράμ, *m.* Aram, son of Esrom.

ἀργύριον, *-ου*, *n.* piece of silver, money.

ἀρθήσομαι, *fut. pass.* of **αἴρω**.

ἀριθμέω, *-ήσω*, number.

ἀριθμός, *-οῦ*, *m.* number.

Ἀριμαθαία, *-ας*, *f.* Arimathæa, 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; **ἐξ ἀριστερῶν**, on the left.

ἄριστον, *-ου*, *n.* dinner.

ἀρκέω, *-έσω*, be sufficient; *pass.* be content with.

ἀρνέομαι, *-ήσομαι*, deny.

***ἀροτριάω**, *-άσω* (=**ἀρόω**), plough.

ἄροτρον, *-ου*, *n.* plough.

ἁρπαγή, *-ῆς*, *f.* plundering, extortion.

ἅρπαξ, *-αγος*, *adj.* (**ἁρπάζω**) ravening, rapacious; as *subst.* extortioner.

ἀρνός, *m. f.* lamb. (*Gen.* without *nom.* in use, **ἀμνός** being used instead.)

ἄρσην, *-εν*, *adj.* male.

ἄρτος, *-ου*, *m.* bread.

***ἀρτύω**, *-ύσω*, prepare, season.

Ἀρφαξάδ, *m.* Arphaxad, son of Shem.

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

ἀρχή, *-ῆς*, *f.* beginning.

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

***ἀρχι-συνάγωγος**, *-ου*, *m.* ruler of the synagogue.

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

ἄρχομαι, *-ξομαι*, begin.

ἄρχων, *-οντος*, *m.* ruler, chief.

ἄρωμα, *-ατος*, *n.* sweet herb, spice.

Ἀσήρ, *m.* Aser.

ἄ-σβεστος, *-ον*, *adj.* unquenchable.

ἀσθένεια, *-είας*, *f.* weakness, infirmity.

ἀσθενέω, *-ήσω*, be sick.

ἀσθενής, *-ές*, *adj.* weak, sick.

ἀσκός, *-οῦ*, *m.* wine-skin.

ἀσπάζομαι, *-άσομαι*, greet, salute.

ἀσπασμός, *-οῦ*, *m.* salutation, greeting.

***ἀσσάριον**, *-ου*, *n.* (Lat. assarius) a small copper coin, farthing.

ἀστραπή, -ῆς, *f.* lightning.
ἀστράπτω, -ψω, lighting.
ἄστρον, -ου, *n.* star.
ἀσφάλεια, -ας, *f.* certainty.
ἀσώτως, *adv.* luxuriously, profligately (ἀ-σώζω).
ἄ-τεκνος, -ον, *adj.* childless.
ἀτενίζω, -σω, fasten eyes on, look steadfastly.
ἄτερ, *prep.* without.
ἀ-τιμάζω, -σω, dishonour, handle shamefully.
ἄ-τοπος, -ον, *adj.* out of place, amiss.
Αὔγουστος, -ου, *m.* Augustus.
αὐλέω, -ήσω, pipe, play the pipe.
αὐλή, -ῆς, *f.* court.
αὐλίζομαι, -ιοῦμαι, lodge, dwell.
αὐξάνω, -ήσω, increase, grow.
αὔριον, *adv.* to-morrow. ἡ αὔριον (ἡμέρα), the morrow.
αὐστήρος, -ά, -όν, *adj.* austere (lit. rough, bitter. αὕω, to dry).
αὐτός, -ή, -ό, *pron.* self (of all persons), himself; he (emphatic), him, her, it, them (often repeated or added to *participles*). Chap. viii. 27, xix. 26.
αὐτ-όπτης, -ου, *m.* eye-witness.
αὐτόν. See ἑαυτόν.
αὐτοῦ, *adv.* here.
ἀφ-αιρέω, -ήσω, -εῖλον, take away.
ἄφαντος, -ον, *adj.* invisible (ἀ-φαίνομαι).
ἀφείς, *2nd aor. part.* of ἀφίημι.
ἄφεσις, -εως (ἀφίημι), *f.* forgiveness, remission.
***ἀφέωνται**, rare form of ἀφεῖνται, *3rd plur. perf. pass.* of ἀφίημι.
ἀφ-ίημι, -ήσω, send away, pass over, forgive, suffer, leave, yield up. ἄφες, let be. (ἀφίομεν, xi. 4.)
ἀφίστημι, *intrans.* in *pass.* and *2nd aor.* ἀπέστην, depart from, fall away.
ἀφόβως, *adv.* without fear.
ἀφ-ορίζω, -ιῶ, separate.
ἀφρός, -οῦ, *m.* foam.
ἄφρων, -ον, *adj.* (ἀ-φρήν) foolish.
ἀφυπνόω, -ώσω, *fall asleep (wake from sleep).
ἀχάριστος, -ον, *adj.* unthankful.
ἀ-χρεῖος, -ον, *adj.* useless, unprofitable.
ἄχρι, *adv.* until, up to.
ἄχυρον, -ου, *n.* chaff.

βαθύνω, -ῶ, deepen. go deep.
βάθος, -ους, *n.* depth, deep (sea).

βαθύς, *-εῖα, ύ, adj.* deep. *ὄρθρου βαθέος*, at early dawn.

βαλάντιον, *-ου, n.* purse.

βάλλω, *βαλῶ, βέβληκα, ἔβαλον*, cast, throw, lay, put.

βάπτω, *-ψω*, dip.

βαπτίζω, *-ίσω (βάπτω)*, baptize, wash.

***βάπτισμα**, *-ματος, n.* baptism.

***βαπτιστής**, *-οῦ, m.* Baptist.

Βαραββᾶς (son of Abba), *m.* Barabbas.

***βαρέω**, *-ήσω* (late form of *βαρύνω*), make heavy.

Βαρθολομαῖος, *-ου, m.* Bartholomew. Chap. vi. 14.

βασανίζω, *-ιῶ*, torment, distress.

βάσανος, *-ου, f.* torment.

βασιλεία, *-είας, f.* kingdom.

βασίλειον, *-ου, n.* palace; more common in *plur.* king's courts.

βασιλεύς, *έως, m.* king.

βασιλεύω, *-εύσω*, rule, reign.

βασίλισσα, *-ης, f.* queen.

βαστάζω, *-άσω*, lift up, bear.

βάτος, *-ου, f.* bush, bramble-bush.

βάτος, *-ου, m.* bath. Hebrew liquid measure = 72 sextarii, or about 13½ gallons.

***βδέλυγμα**, *-ματος, n.* abomination.

Βεελζεβούλ, *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 mount of Olives.

Βηθλεέμ, *f.* Bethlehem, a town six miles east of Jerusalem, the birth-place of David and of our Lord.

Βηθσαιδά, *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, *-σομαι*, enter violently, carry by force.

βιβλίον, *-ου, n.* book.

βίβλος, *-ου, f.* book.

βίος, *-ου, m.* life, living, substance.

βλάπτω, *-ψω*, hurt.

βλασφημέω, *-ήσω (βλάξ)*, speak lightly of, blaspheme.

βλασφημία, *-ας, f.* blasphemy.

βλέπω, *-ψω*, look at, see.

βλητέον, *verb. adj.* (*βάλλω*) one must throw or pour.

βοάω, -*ήσομαι*, shout, cry.
***βόθυνος**, -*ου*, *m.* pit (late for *βόθρος*).
βολή, -*ῆς*, *f.* (*βάλλω*) cast.
Βόοζ, *m.* Boaz, husband of Ruth.
Βορρᾶς, *ᾶ*, *m.* Attic contr. for *Βορέας*, -*ου*, *m.* the north wind, the north.
βόσκω, *ήσω*, feed.
βουλεύομαι, -*εύσομαι*, take counsel.
βούλομαι, -*ήσομαι*, will, wish, be minded, intend.
βουλευτής, -*οῦ*, *m.* councillor.
βουλή, -*ῆς*, *f.* counsel.
βουνός, -*οῦ*, *m.* hill.
βοῦς, *βοός*, *m.* ox.
βραδύς, -*εῖα*, -*ύ*, *adj.* slow.
βραχίων, -*ονος*, *m.* the arm. (Latin *brachium.*)
βραχύς, -*εῖα*, -*ύ*, *adj.* short. *μετὰ βραχύ*, after a little while.
βρέφος, -*εος*, -*ους*, *n.* child.
βρέχω, -*ξω*, rain, wet.
***βρυγμός**, -*οῦ*, *m.* gnashing.
βρῶμα, -*ματος*, *n.* food.
βρώσιμος, -*η*, -*ον*, *adj.* eatable.
βυθίζομαι, sink.
βύσσος, -*ου*, *f.* fine linen. (Hebrew bûtz, a fine yellowish flax.)

Γαβριήλ, Gabriel=Man of God. See *Dan.* viii. 16.
***γαζοφυλάκιον**, -*ου*, *n.* the treasury. (Latin *aerarium.*)
γαλήνη, -*ης*, *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 Galilæan.
γαμέω, -*ήσω*, marry (a wife).
γαμίζω, *ίσω*, give in marriage.
γαμίσκομαι, be given in marriage.
γάμος, -*ου*, *m.* marriage, marriage feast.
γάρ, *conj.* for.
γαστήρ, -*τέρος* or *τρός*, *f.* the womb.
γε, *enclitic*, at least, at any rate.
γέγονα, *perf.* of *γίνομαι*.
Γέεννα, -*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, *-άσω*, laugh.
γεμίζω, *-ίσω*, Attic *-ιῶ*, fill, load (properly of a ship).
γέμω, be full, be filled (*present* and *imperfect* tenses only).
γενεά, *-ᾶς, f.* generation.
γένεσις, *-εως, f.* birth, generation, genealogy.
γέννημα, *-ματος, n.* fruit, produce.
γεννάω, *-ήσω*, beget, bring forth, bear.
γέννημα, *-ματος, n.* offspring, generation.
Γεννησαρέτ. Gennesaret, a district north-west of the lake of Tiberias.
γεννητός, *-ή, -όν, adj.* born.
Γεργεσηνοί, *-ῶν, m.* Gergesenes. viii. 26, note.
γεύομαι, *-σομαι*, taste.
γε-ωργός, *-οῦ, m.* tiller of the ground, husbandman.
γῆ, *-ῆς, f.* earth, land, soil.
***γῆρος**, *-εος, -ους, n.* = **γῆρας**, *-αος, -ως*, old age.
γίνομαι (Attic, *γίγνομαι*), *γενήσομαι, ἐγενόμην, γέγονα*, be, become, happen, come to pass.
γινώσκω (Attic *γιγνώσκω*), *γνώσομαι, ἔγνων, ἔγνωκα*, know.
γλῶσσα, *-ης, f.* tongue.
γνούς, *2nd aor. part.* of *γινώσκω*.
γνωρίζω, *-ίσω*, Attic *-ιῶ*, make known.
γνῶσις, *-εως, f.* knowledge.
γνωστός, *-ή, -όν, adj.* known. *οἱ γνωστοί*, acquaintances.
γογγύζω, *-σω*, murmur.
γονεύς, *-έως, m.* (*γεννάω*), parent.
γόνυ, *-ατος, n.* knee.
γράμμα, *-ατος, n.* writing, bond.
γραμματεύς, *-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, *-ῆς, f.* writing; *plur.* scriptures.
γράφω, *-ψω*, write.
γρηγορέω, watch (a late *present* from *ἐγρήγορα*).
γυνή, *-αικός, f.* woman, wife.
γωνία, *-ας, f.* corner.

δαιμονίζομαι, *be possessed with a devil, be a demoniac.
δαιμόνιον, *-ου, n.* *demon, *devil. Chap. viii. 28.
δαίμων, *-ονος, m.* *demon, *devil. viii. 31.
δάκρυ, *-υος, n.* tear.
δακτύλιος, *-ου, m.* a ring.

δάκτυλος, *-ου*, *m.* finger.

δανίζω, *-σω*, lend.

***δανιστής**, *-οῦ*, *m.* lender.

δαπανάω, *-ήσω*, 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.

δεῖ (*impers.* from *δέω*), it is necessary; *imp.* *ἔδει*.

δεινῶς, *adv.* terribly, vehemently.

δειπνέω, *-ήσω*, sup.

δεῖπνον, *-ου*, *n.* supper, feast.

δέκα, *num.* ten.

δέκα καὶ ὀκτώ, *num.* eighteen.

***δεκτός**, *-ή*, *-όν*, *adj.* (*δέχομαι*) acceptable.

δένδρον, *-ου*, *n.* tree.

δεξιός, *-ά*, *-όν*, *adj.* right. *ἐκ δεξιῶν*, on the right. *Subst.* δεξιά, *-ᾶς*, *f.* right hand.

δεόμαι, *-ήσομαι*, beg, entreat; *1st aor.* *ἐδεήθην*.

δέρω, *-ῶ*, beat; *fut. pass.* ***δαρήσομαι**.

δεσμεύω, *-σω*, bind.

δεσμός, *-οῦ*, *m.* bond; *plur.* *τά δεσμά*, bands.

δεσπότης, *-ου*, *m.* master, Lord.

δεῦρο, *adv.* come! come hither.

δεῦτε, *adv.* come! come hither (used with *plural*).

***δευτερό-πρωτος**, *-ον*, *adj.* second-first. See note, chap. vi. 1.

δεύτερος, *-α*, *-ον*, second. *ἐκ δευτέρου*, a second time.

δέχομαι, *-ξομαι*, receive.

δέω, *δήσω*, bind.

δή, *adv.* now.

δηνάριον, *-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-βαίνω, *-βήσομαι*, cross over.

δια-βάλλω, *-βαλῶ*, accuse, slander.

δια-βλέπω, *-ψω*, see clearly.

διά-βολος, *-ου*, *m.* (*δια-βάλλω*) *devil, slanderer. iv. 2, 3, 5, 6, 13; viii. 12.

δι-αγγέλλω, -ελῶ, publish abroad.
*δια-γνωρίζω, -ίσω, make known.
*δια-γογγύζω, -σω, murmur.
*δια-γρηγορέω, remain awake, be fully awake.
δια-δίδωμι, -δώσω, divide, distribute.
διαθήκη, -ης, *f.* (*δια-τίθημι*) covenant.
δι-αιρέω, -ήσω, divide; *2nd aor.* διεῖλον.
δια-καθαίρω, -αρῶ, 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-λογίζομαι, -ίσομαι, converse, dispute.
δια-λογισμός, -οῦ, *m.* thought, reasoning.
δια-μαρτύρομαι, testify.
δια-μένω, -ῶ, continue.
δια-μερίζω, -ίσω, divide.
*δια-μερισμός, -οῦ, *m.* division.
δια-νέυω, -σω, make signs (by a nod).
δια-νόημα, -ατος, *n.* thought.
διά-νοια, -ας, *f.* mind, mental power, heart.
δι-ανοίγω, -ξω, open.
δια-νυκτερεύω, -σω, pass the night, continue all night.
δια-παντός, *adv.* continually, always.
δια-περάω, -άσω, cross over.
δια-πορεύομαι, -σομαι, go through.
δια-πορέω, -ήσω, be perplexed; so in *middle.*
δια-πραγματεύομαι, -σομαι, *gain by trading.
διαρρήγνυμι, -ρήξω, / *δια-ρήσσω, } tear, rend.
δια-σείω, -σω, shake violently, *do violence to.
*δια-σκορπίζω, -ίσω, scatter, waste.
δια-στρέφω, -ψω, turn about, pervert.
δια-σώζω, -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-φθείρω, -ερῶ, destroy.
δια-φυλάττω, -ξω, guard.

δια-χωρίζομαι, *-σομαι*, depart.
διδάσκαλος, *-ου*, *m.* master, teacher.
διδάσκω, *-ξω*, teach.
διδαχή, *-ῆς*, *f.* teaching.
δίδωμι, *δώσω*, give.
δι-εγείρω, *-ερῶ*, awake.
δι-ερμηνεύω, *-σω* (* *δι-ερμήνευσα*), interpret.
δι-έρχομαι, *aor. δι-ῆλθον*, 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-ισχυρίζομαι, *-σομαι*, affirm confidently.
δίκαιος, *-α*, *-ον*, *adj.* just, righteous, obedient to the law.
δικαιοσύνη, *-ῆς*, *f.* righteousness.
δικαιόω, *-ώσω*, justify, vindicate.
δικαίωμα, *-ατος*, *n.* ordinance (amendment of a wrong).
δικαίως, *adv.* justly.
δικαστής, *-οῦ*, *m.* judge.
δίκτυον, *-ου*, *n.* net, fishing-net.
διό, *conj.* wherefore.
***διοδεύω**, *-σω* (*ὁδός*), go about.
δι-ορύσσω, *-ξω*, dig through, break into.
διότι, *conj.* because.
δίς, *adv.* twice.
δισχοτομέω, *-ήσω*, cut asunder, severely scourge.
διώκω, *-ξω*, pursue.
δόγμα, *-ατος*, *n.* (*δοκέω*) decree.
δοκέω, *-ξω* and *-ήσω*, think, seem.
δοκιμάζω, prove, interpret (lit. to test metals).
δοκός, *-οῦ*, *f.* beam.
δόμα, *-ατος*, *n.* (*δίδωμι*) gift.
δόξα, *-ης*, *f.* glory.
δοξάζω, *-άσω*, glorify.
δουλεύω, *-εύσω*, serve.
δούλη, *-ης*, *f.* handmaid.
δοῦλος, *-ου*, *m.* slave, servant.
δοχή, *-ῆς* (*δέχομαι*), reception, feast.
δραμών, *2nd aor. part.* of *τρέχω*.
δραχμή, *-ῆς*, *f.* drachma, piece of silver. (A Greek coin equivalent to a Roman denarius.)
δύναμαι, *-ήσομαι*, *ἐδυνήθην* or *ἠδυνήθην*, be able.

δύναμις, *-εως, f.* power; *plur.* *miracles, mighty works.
δυνάστης, *-ου, m.* prince.
δυνατός, *-ή, -όν, adj.* possible. *ὁ δυνατός* (of God), he that is mighty.
δύο, *num.* two (*dative* *δυσί).
δυσ-βάστακτος, *-ον, adj.* (*βαστάζω*) grievous to be borne.
*__δυσ-κόλως__, *adv.* hardly, with difficulty.
δυσμαί, *-ῶν, f.* (*δύω*), the west.
δύω (δύνω), *-σομαι* (*2nd aor.* *ἔδυν*), sink (into the sea), set (of the sun).
δώδεκα, *num.* twelve.
*__δῶμα__, *-ατος, n.* house, housetop.
δῶρον, *-ου, n.* gift.

ἔα, *interject.* ah! or let alone. (*ἐάω.*)
ἐάν. 1. *conj.* if; 2. after relative words = *ἄν.* *__ὅς ἐάν__, whosoever.
ἑαυτόν, *-ήν, -ό* (*αὐτόν, -ήν, -ό*), himself, herself, etc.; (of 2nd person), yourself.
ἐάω, *ἐάσω, εἴασα*, allow, suffer, permit.
ἑβδομήκοντα, *num.* seventy.
Ἔβερ, *m.* Eber. *Gen.* x. 24.
Ἑβραικός, *-ή, -όν, adj.* Hebrew.
ἐγγίζω, *-ίσω*, draw near, approach.
ἐγγύς, *adv.* near, nigh.
ἐγείρω, *-ερῶ, perf. pass.* *ἐγήγερμαι*, raise, raise up; *mid.* rise, arise; *pass.* be raised up.
ἐγ-κάθετος, *-ον, adj.* put in secretly (*ἐγκαθίημι*), suborned; as *subst.* a spy.
*__ἐγ-κακέω__, *-ήσω*, faint.
ἐγ-κρύπτω, *-ψω*, hide in.
ἔγ-κυος, *-ον, adj.* great with child.
ἐγώ, *pron.* I.
ἐδαφίζω, *-ίσω*, beat level and firm, *level with the earth, dash to the ground.
ἔθηκα, *aor.* of *τίθημι.*
ἐθίζω, *-σω*, accustom; *perf. pass. part.* *εἰθισμένος*, customary.
ἔθνος, *-ους, n.* nation; *plur.* *Gentiles.
ἔθος, *-ους, n.* custom.
εἰ, *conj.* if (*conditional* and *interrogative*). *εἰ δὲ μήγε*, otherwise.
εἶδον, *2nd aor.* of *ὁράω.* (*3rd plur.* *εἶδαν.*)
εἶδος, *-ους, n.* form.
εἴκοσι, *num.* twenty.
εἰκών, *-όνος, f.* likeness.
εἰλκωμένος, *pass. part.* *ἑλκόω.*
εἰμί, *imp.* *ἦν*, *ἤμην, *fut.* *ἔσομαι*, be (frequently used with *present part.*).
εἵνεκεν. See *ἕνεκα.*

εἶπον, *2nd aor.* of λέγω (*3rd plur.* εἶπαν, iii. 12, etc.).
εἴρηκα, *perf.* of λέγω.
εἰρήνη, -ης, *f.* peace.
εἰς, *prep.* into, to, at (with *verb* of rest, in pregnant sense, chap. iv. 44, ix. 61).
εἷς, μία, ἕν, *num.* one, *a (=τις, chap. v. 3, xv. 15).
εἰσ-άγω, -ξω, *2nd aor.* εἰσήγαγον, bring in.
εἰσ-ακούω, -σομαι, listen to.
εἰσ-έρχομαι, -ελεύσομαι, go into, enter. (*εἰσήλθατε, xi. 52.)
εἰσ-πορεύομαι, -σομαι, go into, enter.
εἰσ-φέρω, *2nd aor.* εἰσ-ήνεγκον, bring, bring in.
εἶτα, *adv.* then.
εἴωθα (*perf.* no *pres.*) be wont.
ἐκ (ἐξ), *prep.* from, out of, of, at the rate of; ἐκ δεξιῶν, on the right hand.
ἕκαστος, -η, -ον, *pron.* each.
ἑκατόν, *num.* one hundred.
ἑκατονταπλασίων, -ονος, *adj.* a hundredfold.
ἑκατοντάρχης, -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, -βαλῶ, -βέβληκα, cast out.
ἐκ-δίδομαι, -δώσομαι, let out, farm out. (*ἐξέδετο, xx. 9.)
*ἐκ-δικέω, -ήσω, do one justice, avenge.
*ἐκ-δίκησις, -εως, *f.* vengeance.
ἐκ-διώκω, -ξομαι, *-ξω, chase away, persecute.
ἐκ-δύω, -σω, strip.
ἐκεῖ, *adv.* there, thither.
ἐκεῖθεν, *adv.* thence.
ἐκεῖνος, -η, -ο, that, he, she, it.
*ἐκ-ζητέω, -ήσω, seek out, require, exact.
*ἐκ-κακέω, -ήσω, faint, be faint-hearted.
ἐκ-κομίζω, -ίσω, carry out for burial.
ἐκ-κόπτω, -ψω, cut down, cut off.
ἐκ-κρέμαμαι, *pass.* hang upon. (*ἐξεκρέμετο, xix. 48.)
ἐκ-λέγω, -ξω, choose from. ἐκλελεγμένος, chosen.
ἐκ-λείπω, -ψω, fail.
ἐκ-λεκτός, -ή, -όν, *adj.* chosen, elect.
ἐκ-μάσσω, -ξω, wipe.
*ἐκ-μυκτηρίζω, -σω, scoff at, lit. turn up the nose at. (μυκτήρ.)
*ἐκ-πειράζω, -άσω, tempt.
ἐκ-πλήσσομαι, -ξομαι, be astonished.

ἐκ-πνέω, *-πνεύσομαι* or *-σοῦμαι*, breathe one's last, give up the ghost.
ἐκ-πορεύομαι, *-σομαι*, go out, come out.
*__ἐκ-ριζόω__, *-ώσω*, root out.
__ἔκ-στασις__, *-εως*, *f.* (*ἐξίστημι*), *amazement, lit. standing aside.
ἐκ-τείνω, *-τενῶ*, stretch out.
ἐκ-τελέω, *-έσω*, finish.
*__ἐκ-τενῶς__, *adv.* (*ἐκ-τείνω*), *compar.* *ἐκτενέστερον*, more earnestly.
*__ἐκ-τινάσσω__, *-ξω*, shake off.
__ἕκτος__, *-η*, *-ον*, *num. adj.* sixth.
ἐκ-φέρω, *ἐξοίσω*, bring forth.
ἐκ-φεύγω, *-ξω*, escape.
*__ἐκ-χύννω__ (=*ἐκχέω*), pour out, spill.
ἐκ-χωρέω, *-ήσω*, depart out.
__ἐλαία__, *-ας*, *f.* olive.
__ἔλαιον__, *-ου*, *n.* oil.
__ἐλαύνω__, *ἐλάσω*, *ἐλῶ*, drive.
__ἔλαχον__, *2nd aor.* *λαγχάνω*.
__ἐλάχιστος__, *-η*, *-ον*, *superl. adj.* smallest, least.
__ἐλέγχω__, *-ξω*, reprove, rebuke.
__ἐλεέω__, *-ήσω*, pity.
*__ἐλεημοσύνη__, *-ης*, *f.* alms.
__ἔλεος__, *-ου*, **n.* pity (*masc.* in classical Greek).
__ἐλήλυθα__, *perf.* of *ἔρχομαι*.
__Ἐλιακείμ__, *m.* Eliakim, an ancestor of Joseph.
__Ἐλιέζερ__, *m.* Eliezer, ancestor of Joseph.
__Ἐλισάβετ__, *f.* Elisabeth, wife of Zacharias.
__Ἐλισαῖος__, *-ου*, *m.* Elisha the prophet.
__ἕλκος__, *-εος*, *-ους*, *n.* wound, sore.
__ἑλκόω__, wound sorely; *pass. part.* covered with sores.
__Ἐλμαδάμ__, *m.* Elmadam.
__ἐλπίζω__, *-ιῶ*, hope.
__ἐμαυτόν__, *-ήν*, *pron.* myself.
__ἐμ-βαίνω__, *2nd aor.* *ἐν-έβην*, embark.
__ἐμβάλλω__, *-βαλῶ*, cast into.
__ἐμ-βλέπω__, *-ψω*, look at, consider.
__Ἐμμαούς__, Emmaus, a village sixty stades from Jerusalem.
__ἐμός__, *-ή*, *-όν*, *pron.* my, mine.
__ἐμ-παίζω__, *-ξομαι*, **ἐνέπαιξα* (*παῖς*), mock.
__ἐμ-πεπλησμένος__, *perf. pass. part.* of *ἐμ-πίμπλημι*
__ἐμ-πίμπλημι__, *-πλήσω*, fill.
__ἐμ-πίπτω__, *-πεσοῦμαι*, *ἐνέπεσον*, fall in, fall among.
__ἔμπροσθεν__, *adv.* before, in presence of.

ἐμ-πτύω, -σω, spit in, upon.
ἔμφοβος, -ον, *adj.* (φόβος), affrighted.
ἐν, *prep.* in, among, on.
***ἔναντι**, *adv.* before, in presence of.
ἔνατος (ἔννατος), -η, -ον, *adj.* ninth.
ἔν-δεκα, *num.* eleven.
ἐνδέχομαι, -ξομαι, admit. οὐκ ἐνδέχεται, *impers.* it is impossible.
***ἐνδιδύσκω**, put on; *pass.* wear (with *accus.*).
ἔνδοξος, -ον, *adj.* (δόξα), of high repute, splendid, gorgeous, glorious.
***ἔνδυμα** (ῠ), -ατος, *n.* garment.
ἐν-δύω, -σω, clothe, put on.
ἐν-εδρεύω, -σω (ἐνέδρα), lie in wait for.
ἔν-ειμι, -έσομαι, be within, be possible.
ἕνεκα, **ἕνεκεν**, } *prep.* for the sake of.
ἐν-εργέω, -ήσω, work.
ἐν-έχω, -ξω (with *dat.*), *press upon, set oneself against.
ἐνθάδε, *adv.* here.
ἔνθεν, *adv.* hence.
ἐνιαυτός, -οῦ, *m.* year.
***ἐν-ισχύω**, -σω (ἰσχύς), strengthen.
ἐννέα, *num.* nine.
ἐνενήκονταεννέα, ninety-nine.
***ἐν-νεύω**, -σω, make signs to.
ἐν-οχλέω, -ήσω, trouble.
ἐντέλλομαι, -οῦμαι, command, give charge.
ἐντεῦθεν, *adv.* hence.
ἔντιμος, -ον, *adj.* honourable with, precious to, dear to.
ἐντολή, -ῆς, *f.* commandment.
ἐντός, *adv.* within, inside.
***ἐν-τρέπομαι**, -ψομαι (turn towards), pay heed to, reverence.
ἐντυλίσσω, -ξω, wrap up, roll up.
ἐνώπιον, *prep.* (ὤψ) before, in the sight of.
Ἐνώς, *m.* Enos, son of Seth.
Ἐνώχ, *m.* Enoch.
ἐξ. See ἐκ.
ἕξ, *num.* six.
ἐξ-άγω, -ξω, lead out.
ἐξ-αιτέομαι, -ήσομαι, ask for, make supplication for.
ἐξαίφνης, *adv.* suddenly.
ἐξ-ανίστημι, -ανα-στήσω, raise up.

*ἐξ-απο-στέλλω, -ῶ, send away.
*ἐξ-αστράπτω (*ἀστραπή*), glisten, dazzle.
ἐξ-έρχομαι, -ελεύσομαι, -ῆλθον, -ελήλυθα, come out, come forth, go out.
ἔξεστι(ν), *impers.* it is lawful.
ἐξ-ηγέομαι, -*ήσομαι*, rehearse (lit. be leader of).
ἑξήκοντα, *num.* sixty.
ἑξῆς, *adv.* (ἔχω, ἕξω), in order. *ἐν τῇ ἑξῆς*, next day.
ἐξ-ίστημι, *ἐκστήσω* (stand out), amaze.
ἔξοδος, -ου, *f.* departure, decease.
ἐξ-ομολογέομαι, -*ήσομαι*, confess, *make acknowledgment, *thank.
ἐξόν, *neut. part.* of ἔξεστι.
*ἐξ-ουθενέω, -*ήσω*, =*ἐξ-ουδενόω*, set at nought.
ἐξουσία, -*ας*, *f.* power, authority.
*ἐξουσιάζω, -*άσω*, have authority over.
ἔξω, *adv.* outside.
ἔξωθεν, *adv.* from outside, outside.
ἑορτή, -*ῆς*, *f.* feast.
ἐπ-αγγελία, -*ας*, *f.* promise.
ἔπαθον, *2nd aor.* of *πάσχω*.
ἐπ-αθροίζομαι, -*σομαι*, gather together.
ἐπαινέω, -*έσω*, commend.
ἐπ-αίρω, -*αρῶ*, lift up.
ἐπ-αισχύνομαι, -*σχυνθήσομαι*, be ashamed of.
ἐπ-αιτέω, -*ησω*, beg.
ἐπάν, *conj.* whenever (late form of *ἐπήν*).
ἐπ-ανάγω, -ξω, put out from the shore.
*ἐπ-ανα-παύομαι, *-*παήσομαι*, rest upon.
ἐπ-αν-έρχομαι, -ελεύσομαι, come back again.
ἐπάνω, *adv.* above, over, on the top, on.
ἐπεί, *conj.* since, inasmuch as.
ἐπειδή, *conj.* since, when.
ἐπειδήπερ, *conj.* forasmuch as.
ἐπ-είδον, *2nd aor.* (*ἐφοράω*), look upon.
ἐπ-εισέρχομαι, -ελεύσομαι, come upon.
ἔπειτα, *adv.* then.
ἐπ-έρχομαι, -ελεύσομαι, come upon.
ἐπ-ερωτάω, -*ήσω*, ask.
ἐπ-έχω, *ἐφέξω*, observe, mark.
ἐπηρεάζω, -*άσω*, revile, abuse.
ἐπί (*ἐπ'* 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, -βαλῶ, lay upon, put upon, fall to.
ἐπι-βιβάζω, cause to mount, set upon.
ἐπι-βλέπω, -ψω, look upon.
ἐπί-βλημα, -ατος, *n.* piece (laid on), *patch.
ἐπι-γινώσκω, -γνώσομαι, perceive, know. (Attic ἐπι-γιγνώσκω.)
ἐπι-γραφή, -ῆς, *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-καλέομαι, 1*st aor.* -εκλήθην, be called, surnamed.
ἐπί-κειμαι, press upon, be instant.
ἐπι-κρίνω, -ῶ, decide, give sentence.
ἐπι-λαμβάνομαι, -λήψομαι, -έλαβόν, take hold of.
ἐπι-λανθάνομαι, 2*nd aor.* ἐπελαθόμην, forget.
ἐπι-λείχω, -ξω, lick.
ἐπι-λελησμένος, *perf. pass. part.* ἐπιλανθάνομαι.
ἐπι-μελέομαι, -ήσομαι, take care of.
ἐπιμελῶς, *adv.* diligently.
ἔπιον, 2*nd aor.* of πίνω.
ἐπι-ούσιος, -α, -ον, *adj.* 'for the coming day.'
ἐπι-πίπτω, -πεσοῦμαι, 2*nd aor.* -έπεσον, fall upon.
ἐπι-πορεύομαι, -σομαι, resort to.
ἐπιρρίπτω, -ψω, throw upon.
ἐπισιτισμός, -οῦ, *m.* food, victuals.
***ἐπισκέπτομαι** (for ἐπισκοπέω), 1*st aor.* ἐπεσκεψάμην, go to see, visit.
ἐπισκιάζω, -άσω, overshadow.
ἐπισκοπή, -ῆς, *f.* visitation.
ἐπιστάτης, -ου, *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, -έσω, accomplish, perform.
ἐπι-τίθημι, -θήσω, -έθηκα, put upon, lay upon.
ἐπι-τιμάω, -ήσω, command, rebuke.
ἐπι-τρέπω, -ψω, permit, suffer.
ἐπί-τροπος, -ου, *m.* (ἐπι-τρέπω) steward.
ἐπι-φαίνω, -φανῶ, show forth, *shine upon.

ἐπι-φωνέω, -*ήσω*, cry out against, accuse.
*__ἐπι-φώσκω__ (*φως*), grow light, be near dawn.
ἐπι-χειρέω, -*ήσω*, take in hand.
ἐπι-χέω, -*χεῶ*, pour on.
ἑπτά, *num. adj.* seven.
ἑπτάκις, *adv.* seven times.
ἐργάζομαι, -*σομαι*, *ἤργασμαι* for *εἴργασμαι*, work.
ἐργασία, -*ας*, *f.* work, diligence. *ἐργασίαν δίδοναι* = Latin *operam dare ut* . . . give diligence.
ἐργάτης, -*ου*, *m.* workman, labourer.
ἔργον, -*ου*, *n.* work, act.
ἔρημος, -*ον*, *adj.* desert, desolate ; *subs.* desert place.
ἐρημόω, -*ώσω*, lay waste, bring to desolation.
ἐρήμωσις, -*εως*, *f.* desolation.
ἔριφος, -*ου*, *m.* goat, kid.
ἔριμμαι, *perf. pass.* of *ῥίπτω*.
ἔρχομαι, *ἐλεύσομαι*, *ἐλήλυθα*, *ἦλθον*, come, go. (*__ἦλθαν__, ii. 16, &c.)
ἐρῶ, *fut.* of *λέγω*.
ἐρωτάω, -*ήσω*, ask, enquire of, *entreat.
ἐσθής, -*ῆτος*, *f.* robe, apparel.
ἔσθω, poetic form of *ἐσθίω*, *ἔδομαι* (*φάγομαι*, *2nd pers.* **φάγεσαι*, xvii. 8.), *ἔφαγον*, eat.
Ἐσλεί, *m.* Esli, an ancestor of Joseph.
ἑσπέρα, -*ας*, *f.* evening.
Ἐσρώμ, *m.* Esrom, an ancestor of Joseph.
ἐστρωμένος, *perf. part. pass.* of *στρώννυμι*.
ἔσχατος, -*η*, -*ον*, last. *τὰ ἔσχατα*, the last state.
ἔσχον, *2nd aor.* of *ἔχω*.
ἔσωθεν, *adv.* from within, within. *τὸ ἔσωθεν*, the inside.
ἕτερος, -*α*, -*ον*, other, different, altered.
ἔτι, *adv.* yet, still, thenceforth.
ἑτοιμάζω, -*άσω*, prepare, make ready.
ἕτοιμος, -*η*, -*ον*, *adj.* ready.
ἔτος, -*ους*, *n.* year.
εὖ, *adv.* well.
εὐαγγελίζομαι, -*ιοῦμαι*, carry good tidings, *preach the gospel ; *pass.* *receive the gospel, be preached.
εὐγενής, -*ές*, *adj.* noble, well born.
*__εὐ-δοκέω__, -*ήσω*, be well pleased ; *1st aor.* *ηὐδόκησα*.
*__εὐ-δοκία__, -*ας*, *f.* satisfaction, pleasing.
εὐ-εργέτης, -*ου*, *m.* benefactor.

εὖ-θετος, -ον, *adj.* (τίθημι), well placed, fit.
εὐθέως, *adv.* straightway, immediately.
εὐθύς, -εῖα, -ύ, *adj.* straight.
εὐ-καιρία, -ας, *f.* opportunity.
***εὐ-κοπος**, -ον, *adj.* easy.
εὐ-λαβής, -ές, *adj.* (λαμβάνω), lit. taking hold well, *devout.
εὐ-λογέω, -ήσω, give thanks, bless.
***εὐ-λογητός**, -όν, *adj.* blessed.
εὑρίσκω, -ήσω, εὗρον (εὕραμεν, xxii. 2), find.
εὐ-τόνως, *adv.* vehemently.
εὐ-φορέω, -ήσω, bear plentifully.
εὐφραίνομαι, -ανοῦμαι, be merry, make merry.
***εὐ-χαριστέω**, -ήσω, give thanks.
ἔφαγον, *2nd aor.* of ἐσθίω.
ἔφη, *3rd sing. imp.* of φημί.
***ἐφ-ημερία**, -ας, *f.* (ἡμέρα) daily service, course (of priests), which lasted a *week*.
ἐφ-ίστημι (ἐπιστήσω, *2nd aor.* ἐπέστην, *intrans.*), stand by, come up to.
ἔχθρα, -ας, *f.* enmity.
ἐχθρός, -οῦ, *m.* enemy.
ἔχιδνα, -ης, *f.* adder.
ἔχω, ἕξω, ἔσχον, *imp.* εἶχον, have. ἐν γαστρὶ ἔχειν, be with child; κακῶς ἔχειν, be sick.
τῇ ἐχομενῃ, on *the day* following.
ἕως, *adv.* and *conj.* until, as far as.
ἑώρακα, *perf.* ὁράω.

Ζακχαῖος, *m.* Zacchaeus.
Ζαχαριάς, -ου, *m.* Zachariah. Chap. xi. 51, son of Barachiah (Jehoiada). Cf. 2 *Chron.* xxiv. 20. (2) Father of John the Baptist.
ζάω, ζήσω and ζήσομαι, live.
Ζεβεδαῖος, -ου, *m.* Zebedee, father of James and John.
ζεῦγος, -εος, -ους, *n.* a pair, yoke.
Ζηλωτής, -οῦ, *m.* Zealot.
ζημιόω, -ώσω, fine, punish; *pass.* forfeit.
ζητέω, -ήσω, seek.
Ζοροβάβελ, *m.* Zorobabel, leader of the tribes back from the Captivity.
ζύμη, -ης, leaven.
ζυμόω, -ώσω, leaven.
ζωγρέω, -ήσω, take alive, catch.
ζωή, -ῆς, *f.* life.
ζωογονέω, -ήσω, *save alive, *preserve.

ἤ, *conj.* or; *after comp.* than. ἤ . . . ἤ, either . . . or.

ἡ, *fem.* of ὁ.

ἥ, *fem.* of ὅς.

ᾖ, *3rd sing. pres. subj.* of εἰμί.

ἤγαγον, *2nd aor. indic.* of ἄγω.

ἡγεμονεύω, -σω, be governor.

ἡγεμονία, -ας, *f.* reign.

ἡγεμών, -όνος, *m.* governor, procurator, prince.

ἡγέομαι, -ήσομαι, rule, command.

ἤδη, *adv.* now, already.

ἡδονή, -ῆς, *f.* pleasure.

ἠδυνάμην, *imperf.* of δύναμαι.

ἡδύοσμον, -ου, *n.* ('sweet-smelling') mint.

ἥκω, -ξω, come.

ἦλθον, *2nd aor.* of ἔρχομαι.

Ἡλεί, *m.* Heli, father of Joseph.

Ἠλείας, -ου, *m.* Elias, or Elijah the prophet.

ἡλικία, -ας, *f.* age, stature.

ἥλιος, -ου, *m.* sun.

ἥμαρτον, *2nd aor.* of ἁμαρτάνω.

ἡμεῖς, *plur.* of ἐγώ.

ἤμελλον, *imp.* of μέλλω.

ἡμέρα, -ας, *f.* day. καθ' ἡμέραν, daily.

***ἡμιθανής**, -ές, *adj.* half dead.

ἠνέχθην, *1st aor. pass.* of φέρω.

ἥμισυς, -εια, -υ, *adj.* half (the *fem. s.* form is used by late writers as *neut. pl.* τὰ ἡμίσεια).

Ἠρ, *m.* Er. iii. 28.

ἦρα, *1st aor.* of αἴρω.

ἤρεσα, *1st aor.* of ἀρέσκω.

Ἡρῴδης, -ου, *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 Peræa. He is represented as unscrupulous and tyrannical, but weak and subject to remorse. 3. Archelaus, brother of 2, and ethnarch of Idumaea, Judaea, 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.

Ἡρῳδιάς, -άδος, *f.* Herodias. iii. 19.

Ἡσαίας, -ου, *m.* Isaiah, the prophet.

ἡσυχάζω, -σω, be silent, rest.
ηὐξήθην, 1*st aor. pass.* of αὐξάνω.
ἠχέω, -ήσω, sound, roar.
ἦχος, -ου, *m.* } sound, *rumour, roaring.
ἠχώ, ήχοῦς, *f.* }
θάλασσα, -ης, *f.* sea.
θάμβος, -εος, -ους, *n.* amazement.
θάνατος, -ου, *m.* death.
θανατόω, -ώσω, put to death.
θάπτω, -ψω, bury.
Θάρα, *m.* Terah, father of Abraham.
θαρσέω, -ήσω, be of good courage.
θαυμάζω, -άσω, wonder.
θεῖον, -ου, *n.* brimstone.
θεάομαι, -άσομαι, see.
θέλημα, -ατος, *n.* will.
θέλω, -ήσω, *imp.* ἤθελον, will, wish.
θεμέλιον, -ου, *n.* foundation.
θεμελιόω, -ώσω, lay the foundations.
Θεόφιλος, -ου, *m.* Theophilus.
Θεός, -οῦ, *m.* God.
θεραπεία, -ας, *f.* household, healing.
θεραπεύω, -σω, heal.
θερίζω, -ιῶ, reap.
θερισμός, -οῦ, *m.* harvest.
θέρος, -ους, *n.* summer.
θεωρέω, -ήσω, behold, see.
θεωρία, -ας, *f.* sight.
θηλάζω, -άσω, give suck.
θηρεύω, -σω, catch.
θησαυρίζω, -ίσω, lay up treasure.
θησαυρός, -οῦ, *m.* treasure.
θνήσκω, θανοῦμαι, ἔθανον, die.
θραύω, -σω, bruise ; *perf. part. pass.* τεθραυσμένος.
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.
θυμιάω, -άσω, to burn incense.

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

Ἰάειρος, -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. 2. Son of Alphæus. vi. 15. First bishop of Jerusalem. *Acts* xii. 17; xv. 13; xxi. 18; 1 *Cor.* xv. 7; *Gal.* i. 19. But some say, 3, that the bishop of Jerusalem was another man and not the son of Alphæus.
Ἰαννάι, *m.* Jannai, ancestor of Joseph.
Ἰαρέτ, *m.* Jared (*Gen.* v. 15), ancestor of Joseph.
ἰάομαι, -άσομαι, heal, cure.
ἴασις, -εως, *f.* cure.
ἰατρός, -οῦ, *m.* physician.
ἰδεῖν. See εἶδον.
ἴδιος, -α, -ον, *adj.* private, one's own. κατ' ἰδίαν, privately.
ἰδού, *adv.* see, behold.
ἱδρώς, -ῶτος, *m.* sweat.
***ἱερατεία**, -ας, *f.* priest's office.
***ἱερατεύω**, -σω, execute the priest's office.
ἱερεύς, -έως, *m.* priest.
Ἱερειχώ, *f.* Jericho, an ancient city, two hours' journey west from the Jordan, and six hours north-east from Jerusalem. It was the key of Judæa towards the east. x. 30.
ἱερόν, -οῦ, *n.* temple.
Ἱεροσόλυμα, -ων, *n.* Jerusalem.
Ἱερουσαλήμ, Jerusalem. ii. 25.
Ἰεσσαί, *m.* Jesse, father of David.
Ἰησοῦς, -ου, *m.* Jesus (i. 31, note); *gen. dat. voc.* Ἰησοῦ, *accus.* Ἰησοῦν.
Ἰησοῦς, ου, *m.* Jesus, son of Eliezer. iii. 29.
ἱκανός, -ή, -όν, *adj.* worthy, large, many. ἐξ ἱκανῶν χρόνων, of a long time.
ἰκμάς, -άδος, *f.* moisture.
ἱλάσκομαι, -άσομαι, be merciful; 1 *aor. imperat. pass.* ἱλάσθητι.
ἱμάς, -άντος, *m.* strap, shoe-latchet.
ἱμάτιον, -ου, *n.* cloak, garment.
***ἱματίζω**, -ίσω, clothe; *part. perf. pass.* ἱματισμένος.

ἱματισμός, -οῦ, *m.* clothing.

ἵνα, *conj.* that, in order that.

ἱνατί, why, wherefore.

Ἰορδάνης, -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.

Ἰουδαία, -ας, *f.* Judæa.

Ἰουδαῖος, -ου, *m.* Jew.

Ἰούδας, -α, *m.* Judah.

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

Ἰσαάκ, *m.* Isaac.

Ἰώδα, *m.* Joda, ancestor of Joseph.

*ἰσάγγελος, -ον, *adj.* equal to angels.

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

ἴσος, -η, -ον, *adj.* equal. τὰ ἴσα, as much.

Ἰσραήλ, *m.* Israel, the Israelites.

ἵστημι, στήσω, ἔστην, ἕστηκα (*part.* ἑστώς). (εἱστήκεισαν, xxiii. 10.) 1. *Pres. imp. fut.* 1*st aor.* make to stand, place, weigh. 2. *Perf. plup.* 2*nd aor.* stand.

ἰσχυρός, -ά, -όν, *adj.* strong.

ἰσχύς, -ύος, *f.* strength.

ἰσχύω, -ύσω, be strong, be well, be able, avail.

ἴσως, *adv.* perhaps, it may be.

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

ἰχθύς, -ύος, *m.* fish.

Ἰωάννα, *f.* Joanna, wife of Chuza, Herod's steward.

Ἰωάννης, -ου, *m.* John. 1. The Baptist. 2. The apostle.

Ἰωβήδ, *m.* Obed, son of Boaz.

Ἰωνάν, *m.* Jonam, son of Eliakim.

Ἰωνᾶς, -ᾶ, *m.* Jonah the prophet.

Ἰωρείμ, *m.* Jorim, an ancestor of Joseph.

Ἰωσήφ, *m.* Joseph. 1. Husband of Mary. 2. Rich man of Arimathæa. 3. Son of Jonam. 4. Son of Mattathias. 5. Son of Heli.

Ἰωσήχ, *m.* Josech, son of Joda.

κἀγώ = καὶ ἐγώ.

καθαιρέω, -ήσω, take down, put down; 2*nd fut.* καθελῶ, 2*nd aor.* καθεῖλον.

καθαρίζω, -ιῶ, cleanse, make clean.

*καθαρισμός, -οῦ, *m.* purification.

καθαρός, *-ά, -όν, adj.* pure.

καθέζομαι, *-εδοῦμαι*, sit down.

καθεξῆς, *adv.* = *ἐφεξῆς*, in order.

καθελῶ, *fut. καθαιρέω.*

καθεύδω, *-ήσω*, sleep, rest.

κάθημαι, *-ήσομαι*, sit; **κάθου, imperat.*

καθίζω, *-ίσω*, sit, be seated, tarry.

καθ-ίημι, *-ήσω, -ῆκα (aor.)*, let down.

καθ-ίστημι, *καταστήσω*, appoint, place.

καθ-οπλίζομαι, be fully armed.

καθότι, *conj.* (for *καθ' ὅτι*) because, forasmuch as.

καθώς, *adv.* just as.

καί, *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.

Καϊάφας, *m.* Caiaphas, appointed high priest by Valerius, and afterwards deprived of his office by Vitellius.

Καϊνάν, *m.* 1. Cainan, son of Enos. *Gen.* v. 9. 2. Cainan, son of Arphaxad. *Gen.* x. 24.

καινός, *-ή, -όν, adj.* new.

καιρός, *-οῦ, m.* time, season.

Καῖσαρ, *-αρος, m.* Caesar, a name borne by the Roman emperors, used here of Tiberius.

καίω, *καύσω*, light, burn.

κἀκεῖνος = *καὶ ἐκεῖνος.*

κακοποιέω, *-ήσω*, do harm.

κακός, *-ή, -όν, adj.* bad.

κακοῦργος, *-ου, m.* malefactor.

κακῶς, *adv.* badly.

κάλαμος, *-ου, m.* reed.

καλέω, *-έσω, κέκληκα*, call, summon.

καλός, *-ή, -όν, adj.* good.

καλύπτω, *-ψω*, cover, conceal.

καλῶς, *adv.* well.

κάμηλος, *-οὐ, f.* camel.

κάμοί = *καὶ ἐμοί.*

κἄν = *καὶ ἄν*, and if.

καρδία, *-ας, f.* heart.

καρπός, *-οῦ, m.* fruit, produce.

καρποφορέω, *-ήσω*, bring forth fruit.

κάρφος, *-ους, n.* mote (piece of dry stalk).

κατά, *prep.* with *gen.* against, down from, by; with *accus.* according to; in a distributive sense, *κατ' ἔτος*, every year.

καταβαίνω, *-βήσομαι*, go down, descend.
κατα-βάσις, *-εως*, *f.* descent.
καταβιβάζω, *-άσω*, cast down.
καταβολή, *-ῆς*, *f.* foundation.
κατα-γελάω, *-άσομαι*, laugh to scorn.
κατ-άγω, *-ξω*, *2nd aor. κατήγαγον*, bring to land.
κατα-δέω, bind up.
κατα-δικάζω, *-άσω*, condemn.
κατ-αισχύνω, *-ῶ*, put to shame.
κατα-καίω, *-καύσω*, burn, consume.
κατά-κειμαι, lie down, sit at meat.
κατα-κλάω, *-άσω*, break.
κατα-κλείω, *-είσω*, shut up.
κατα-κλίνω, *-ῶ*, make to sit down; *pass.* sit down to meat, recline.
κατα-κλυσμός, *-οῦ*, *m.* deluge.
***κατ-ακολουθέω**, *-ήσω*, follow after.
κατα-κρίνω, *-ῶ*, condemn.
κατα-κρημνίζω, *-ίσω*, throw down headlong.
κατα-λείπω, *-ψω*, *-έλιπον*, leave.
***κατα-λιθάζω**, *-σω* (=*καταλιθόω*), stone to death.
***κατά-λυμα**, *-ατος*, *n.* inn, guest-chamber.
κατα-λύω, *-σω*, throw down, loosen; *intrans.* lodge.
κατα-νεύω, *-σω*, beckon.
κατα-νοέω, *-ήσω*, perceive, consider.
κατ-αξιόω, *-ώσω*, account worthy.
κατα-πατέω, *-ήσω*, trample under foot.
καταπέτασμα, *-ατος*, *n.* (*πετάννυμι*) veil.
κατα-πλέω, *-πλεύσομαι*, sail to land, put in.
κατ-αράομαι, *-άσομαι*, curse.
κατ-αργέω, *-ήσω*, (leave unemployed), *render useless, cumber.
κατ-αρτίζω, *-ίσω*, furnish completely. *κατηρτισμένος*, complete, perfected.
κατα-σκευάζω, *-άσω*, prepare.
κατα-σκηνόω, *-ώσω*, encamp, lodge.
κατα-σκήνωσις, *-εως*, *f.* habitation, resting-place.
κατα-σύρω, *-ῶ*, 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.
κατ-έρχομαι, *-ελεύσομαι*, come down; *2nd aor. κατῆλθον*.

κατ-εσθίω, *-έδομαι*, *-εδήδοκα*, devour.
κατ-ευθύνω, *-ῶ*, make straight.
κατέφαγον, *2nd aor.* of *κατεσθίω*.
κατ-έχω, *καθέξω* or *κατασχήσω*, *-έσχον*, take hold fast, restrain.
κατηγορέω, *-ήσω*, accuse (with *gen.*).
κατ-ῆλθον. See *κατέρχομαι*.
κατηρτισμένος, *perf. part. pass. κατάρτιζω*.
κατηχέω, *ήσω*, teach by word of mouth, instruct.
κατ-ισχύω, *-σω*, prevail.
κατ-οικέω, *-ήσω*, dwell.
κάτω, *adv.* down below. Compare *κατωτέρω*, under.
καύσων, *-ωνος*, *m.* burning heat.
Καφαρναούμ, *f.* Capernaum, a city on the west shore of the Sea of Galilee.
κεῖμαι, *-σομαι*, lie, be placed.
κελεύω, *-σω*, command, bid.
κενός, *-ή*, *-όν*, *adj.* empty.
κεραία, *-ας*, *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.
κερδαίνω, *-άνω*, **ἐκέρδησα*, gain.
κεφαλή, *-ῆς*, *f.* head.
κῆπος, *-ου*, *m.* garden.
κηρίον, *-ου*, *n.* honeycomb.
κήρυγμα, *-ατος*, *n.* preaching.
κηρύσσω, *-ξω*, proclaim, preach.
κιβωτός, *-οῦ*, *m.* ark.
κινδυνεύω, *-σω*, be in danger.
κλάδος, *-ου*, *m.* young branch, shoot.
κλαίω, *κλαύσω* and *κλαύσομαι*, weep, bewail.
κλάσις, *-εως*, *f.* (*κλάω*) breaking.
κλάσμα, *-ατος*, *n.* (*κλάω*) fragment.
κλαυθμός, *-οῦ*, *m.* weeping.
κλάω, *-σω*, break.
κλείς, *-δός*, *f.* (*κλείω*) key.
κλείω, *-σω*, shut.
Κλεόπας, *m.* Cleopas, a disciple.
κλέπτης, *-ου*, *m.* thief.
κλέπτω, *-ψω*, steal.

κληθήσομαι, *fut. pass.* of *καλέω*.
κληρονομέω, *-ήσω*, inherit.
κληρονομία, *-ας*, *f.* inheritance.
κληρονόμος, *-ου*, *m.* heir.
κλῆρος, *-ου*, *m.* lot.
κλίβανος, *-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.
κλισία, *-ας*, *f.* (*κλίνω*) a place for lying down, *a *company* of people sitting at *meals*.
κλύδων, *-ωνος*, *m.* (*κλύζω*) wave, raging of the sea.
κοιλία, *-ας*, *f.* belly, womb.
κοιμάω, *-ήσω*, put to sleep; *mid.* sleep.
κοινωνός, *-οῦ*, *m.* sharer, partner.
κοίτη, *-ης*, *f.* bed.
κόκκος, *-ου*, *m.* grain.
κολλάω, *-ήσω*, glue, join; *pass.* cleave to.
κόλπος, *-ου*, *m.* bosom.
κομίζω, *-σω*, bring.
κονιορτός, *-οῦ*, *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.)
κόφινος, *-ου*, *m.* basket. ix. 17.
κράζω, *-ξω* (**ἔκραξα* for *ἔκραγον*), cry, cry aloud.
κραιπάλη, *-ης*, *f.* surfeiting.
κρανίον, *-ου*, *n.* skull.
κράσπεδον, *-ου*, *n.* hem.
κραταιόω, *ώσω*, *pass.* grow strong.
κρατέω, *-ήσω*, take, take by force.
κράτιστος, *-η*, *-ον*, *adj.* most excellent (*κράτος*).
κράτος, *-εος*, *-ους*, *n.* strength.
κραυγάζω, *-άσω*, cry aloud.

κρεμάννυμι, *-άσω*, hang.
κρεμάσθεις. *1st aor. part. pass.* *κρεμάννυμι*.
κρημνός, *-οῦ*, *m.* (*κρεμάννυμι*) cliff.
κρίμα, *-ατος*, *n.* judgment.
κρίνον, *-ου*, *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, *-ή*, *-όν*, *adj.* hidden, secret.
κρύπτω, *-ψω*, hide, conceal (*aor. pass.* *ἐκρύβην*).
κτάομαι, *-ήσομαι*, acquire, get.
κτῆνος, *-εος*, *-ους*, *n.* beast.
κυκλόω, *-ώσω*, surround, compass.
κύκλος, *-ου*, *m.* a circle. *κύκλῳ*, *adv.* round about.
Κυρηναῖος, *-α*, *-ον*, *adj.* Cyrenian, of Cyrene, a town in the north of Africa, where Jews were settled in large numbers.
Κυρήνιος, *-ου*, *m.* Quirinius. ii. 2, note.
κυριεύω, *-σω*, be lord over.
κύριος, *-ου*, *m.* lord.
κύων, *κυνός*, *c.* dog.
κωλύω, *-σω*, hinder, prevent.
κώμη, *-ης*, *f.* village.
Κωσάμ, *m.* Cosam, ancestor of Joseph.
κωφός, *-ή*, *-όν* (dull), dumb, deaf.

λαγχάνω, *λήξομαι*, *2nd aor.* *ἔλαχον*, obtain by lot.
Λάζαρος, *-ου*, *m.* Lazarus, a beggar. xvi. 20.
λαῖλαψ, *-απος*, *f.* storm.
λαλέω, *-ήσω*, speak.
λαμβάνω, *λήψομαι* or **λήμψομαι*, *ἔλαβον*, take, receive.
Λάμεχ, *m.* Lamech, father of Noah.
λαμπρός, *-ά*, *-όν*, bright, gorgeous.
λαμπρῶς, *adv.* splendidly, sumptuously.
λάμπω, *-ψω*, shine.
λανθάνω, *λήσομαι*, *ἔλαθον*, escape notice.
***λαξευτός**, *-ή*, *-όν* (*λᾶς ξέω*), hewn in stone.
λαός, *-οῦ*, *m.* people.
λατρεύω, *-σω*, serve.
λάχανον, *-ου*, *n.* herb.

*λεγιών (λεγέων), -ῶνος, *m.* (*legio*) legion.
λέγω, ἐρῶ, εἴρηκα, εἶπον; *aor. pass.* *ἐρρέθην (ἐρρήθην), say, call.
λεῖος, -α, -ον, *adj.* smooth.
λείπω, -ψω, fail, be wanting.
λειτουργία, -ας, *f.* *ministration, *service of priests.
λέπρα, -ας, *f.* leprosy.
λεπρός, -οῦ, *m.* leper.
*λεπτόν, -ου, *n.* (λεπτός), mite = half a *κοδράντης*.
Λευεί, *m.* Levi, (*a*) son of Melchi, ancestor of Joseph; (*b*) son of Symeon, ancestor of Joseph.
Λευείς, *m.* Levi, a publican.
Λευείτης, -ου, *m.* Levite.
λευκός, -ή, -όν, *adj.* white.
λῆρος, -ου, *m.* idle talk, nonsense.
λῃστής, -οῦ, *m.* robber.
λίαν, *adv.* exceedingly.
λιθο-βολέω, -ήσω, throw stones at, stone.
λίθος, -ου, *m.* stone.
λικμάω, -ήσω (λικμός, winnowing fan), grind to powder.
λιμός, -οῦ, *m. f.* *hunger, famine.
λίμνη, -ης, *f.* lake.
λογίζομαι, -οῦμαι, reckon.
λόγος, -ου, *m.* speech, word, reason, ground, plea, account.
λοιμός, -οῦ, *m.* plague, pestilence.
λοιπός, -ή, -όν, *adj.* (λείπω) left, remaining.
λύκος, -ου, *m.* wolf.
λύπη, -ης, *f.* sorrow.
Λυσανίας, -ου, *m.* Lysanias.
λυσιτελεῖ, *impers.* it profits, is better for one.
λυτρόω, -ώσω (λύτρον, ransom), *mid.* redeem.
λύτρωσις, -έως, *f.* ransoming, *redemption.
λυχνία, -ας, *f.* candlestick, stand.
λύχνος, -ου, *m.* lamp.
λύω, -σω, loose, break.
Λώτ, *m.* Lot.

Μαάθ, *m.* Maath, ancestor of Joseph.
Μαγδαληνή, -ῆς, *f.* Magdalene, of Magdala, a village on the water's edge, on the south-east corner of the plain of Gennesaret.
μαθητής, -οῦ, *m.* disciple.
Ματθὰθ, *m.* Matthat, ancestor of Joseph.

Μαθθαῖος, -ου, *m.* Matthew. vi. 15, note.

Ματουσαλά, *m.* Methusaleh, son of Enoch.

μακαρίζω, -ίῶ, bless, call blessed.

μακάριος, -α, -ον, *adj.* blessed, happy.

μακρόθεν, *adv.* from afar.

μακροθυμέω, -ήσω, be patient with.

μακρός, -ά, -όν, *adj.* long. *μακράν*, a long way off.

μαλακός, -ή, -όν, *adj.* soft.

μᾶλλον, *comp. adv.* more, rather.

Μαμωνᾶς (Μαμμωνᾶς), -ᾶ, *m.* Mammon. xvi. 13.

Μάρθα, *f.* Martha, sister of Lazarus.

Μαρία(μ), -ας, *f.* Mary. 1. The mother of our Lord (i. 27). 2. Mary 'of Cleophas' (*John* xix. 25), mother of James and Joses (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.

μαρτυρέω, -ήσω, bear witness.

μαρτυρία, -ας, *f.* witness, testimony.

μαρτύριον, -ου, *n.* testimony, proof.

μάρτυς, -υρος, *m.* witness.

μαστιγόω, -ώσω, scourge.

μάστιξ, -γος, *f.* scourge, plague.

μαστός, -οῦ, *m.* breast.

Ματταθά, *m.* Mattatha, son of Nathan.

Ματταθίας, *m.* Mattathias, ancestor of Joseph.

μάχαιρα, -ας, *f.* sword.

***μεγαλειότης**, -ητος, *f.* majesty.

μεγαλύνω, magnify.

μέγας, -άλη, -α, *adj.* great. *τὰ μεγάλα*, great things, i. 49.

μέθη, -ης, *f.* drunkenness.

μεθύσκομαι, -ύσομαι, be drunken.

μείζων, -ον, *comp. adj.* of *μέγας*.

Μελεᾶς, *m.* ancestor of Joseph.

μέλει, -ήσει, *verb impers.* it is a care.

μέλλω, -ήσω, be about; *part.* about to come, future; *imperf.* ἔμελλον and ἤμελλον.

Μελχεί, *m.* Melchi, ancestor of Joseph.

μέν, on the one hand, indeed; a particle used to imply contrast, and followed by *δέ*, generally need not be translated.

Μεννᾶ, *m.* Menna, ancestor of Joseph.

μενοῦν, yea rather.

μένω, -ῶ, wait.
μερίζω, -ίσω, divide.
μέριμνα, -ης, *f.* care.
μεριμνάω, -ήσω, be anxious.
μερίς, -ίδος, *f.* part.
*μεριστής, οῦ, *m.* divider.
μέρος, -ους, *n.* part, share.
μεσονύκτιον, -ου, *n.* midnight.
μέσος, -η, -ον, *adj.* middle.
μετά, *prep.* (with *gen.*) with; *accus.* after.
μεταβαίνω, -βήσομαι, -έβην, go away, depart.
μετα-δίδωμι, -δώσω, impart.
μετα-νοέω, -ήσω, repent.
μετάνοια, -ας, *f.* repentance (change of mind).
μεταξύ, *adv.* between (followed by *gen.*).
μετα-σταθῶ, 1*st aor. subj. pass.* μεθίστημι.
μετεωρίζομαι (μετέωρος, raised from the ground), *be in suspense, be of doubtful mind.
μέτοχος, -ου, *m.* (μετέχω) partner.
μετρέω, -ήσω, measure.
μέτρον, -ου, *n.* measure.
μέχρι, *prep.* (with *genitive*) until.
μή, *adv.* not, *conj.* lest; as *interrog.* = 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.
μηδείς, μηδεμία, μηδέν, *pron.* no one.
μήν, μηνός, *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, -όν, *adj.* little.
μιμνήσκομαι, μνήσομαι, ἐμνήσθην, remember.
μισέω, -ήσω, hate.
*μίσθιος, -α, -ον, *adj.* hired; as *subst.* hired servant.
μισθός, -οῦ, *m.* reward.
μνᾶ, μνᾶς, *f.* pound (Latin *mina*) = 100 drachmae, *i.e.* £4 1*s.* 3*d.*
μνῆμα, ατ-ος, *n.* tomb.

μνημεῖον, -ου, *n.* tomb (*μιμνήσκομαι*).
μνημονεύω, -σω, bear in mind, remember.
μνηστεύω, -σω, betroth.
μόγις, *adv.* hardly.
μόδιος, -ου (Lat. *modius*), *m.* bushel, a measure containing about two gallons.
μοιχεύω, -σω, commit adultery.
μοιχός, -οῦ, *m.* adulterer.
μονο-γενής, -*ές*, *adj.* only begotten, only son or daughter.
μόνον, *adv.* only.
μόνος, -η, -ον, *adj.* only, alone. *κατὰ μόνας*, *adv.* alone.
μόσχος, -ου, *m.* calf.
*μυλικός, -ή, -όν (*μύλη*), *adj.* of a mill.
μύλος, -ου, *m.* millstone.
μυριάς, -άδος, *f.* myriad, many thousands.
μύρον, -ου, *n.* myrrh, ointment.
μυστήριον, -ου, *n.* mystery.
μωραίνομαι, -ανοῦμαι, *lose flavour, become tasteless.
Μωϋσῆς, -έως, *m.* Moses (*dat.* -εῖ or -ῆ, *accus.* -ῆν).

Ναασσών, *m.* Naasson, an ancestor of Joseph.
Ναγγαί, *m.* Naggai, an ancestor of Joseph.
Ναζαρά, **Ναζαρέθ**, *f.* } Nazareth, a village among the south ridges of Lebanon.
Ναζαρηνός, -ή, -όν, **Ναζωραῖος**, -α, -ον, } *adj.* belonging to Nazareth, Nazarene.
Ναθάμ, *m.* Nathan, son of David.
ναί, verily, yea.
Ναιμάν, *m.* Naaman, captain of the host of the king of Syria. (2 *Kings* v. 1.)
Ναΐν, *f.* Nain, a town of Galilee, not far from Capernaum, a few miles south of Mount Tabor.
ναός, -οῦ, *m.* temple.
Ναούμ, *m.* Nahum, an ancestor of Joseph.
Ναχώρ, *m.* Nahor, father of Terah.
νεανίσκος, -ου, *m.* young man.
νεκρός, -ά, -όν, *adj.* dead (used metaphorically ix. 60, xv. 24).
νέος, -α, -ον, *adj.* new.
νεότης, -ητος, *f.* youth.
νεφέλη, -ης, *f.* cloud.
*νήθω, -σω, spin.

νήπιος, -ου, *m.* babe (*νη-ἔπος*).
Νηρεί, *m.* Neri, an ancestor of Joseph.
νηστεία, -ας, *f.* fasting.
νηστεύω, -σω, fast.
νικάω, -ήσω, overcome.
Νινευίτης, -ου, *m.* man of Nineveh, ancient capital of Assyria.
νομίζω, -ιῶ, think.
νομικός, -οῦ, *m.* lawyer.
***νομο-διδάσκαλος**, -ου, *m.* doctor of the law.
νόμος, -ου, *m.* law.
νόσος, -ου, *f.* disease.
νοσσιά, -ᾶς, *f.* a brood (of chickens).
νοσσός, -οῦ, *m.* (*νεοσσός*), young bird, nestling.
νότος, -ου, *m.* south, south wind.
νοῦς, *νοῦ*, *m.* mind.
νύμφη, -ης, *f.* bride, daughter-in-law.
νυμφίος, -ου, *m.* bridegroom.
νυμφών, -ῶνος, *m.* bride-chamber.
νῦν, *adv.* now.
νύξ, *νυκτός*, *f.* night.
νυστάζω, -άσω and *-άξω, slumber.
Νῶε, *m.* Noah.

ξηραίνω, -ανῶ, dry up, wither.
ξηρός, -ά, -όν, *adj.* dried up, withered.
ξύλον, -ου, *n.* stick, stave.

ὁ, *ἡ*, *τό*, *art.* the. ὁ δέ, but he; ὁ τοῦ Ἀλφαίου, the son of Alphaeus; *τοῦ δοῦναι*, in order to give.
ὀγδοήκοντα, *num.* eighty.
ὄγδοος, -η, -ον, *adj.* eighth.
ὅδε, *ἥδε*, **τόδε**, *pron.* this, he, she, it.
ὁδεύω, -σω, journey.
ὁδηγέω, -ήσω, guide, lead.
ὁδός, -οῦ, *f.* way, road.
ὀδούς, -όντος, *m.* tooth.
ὀδυνάομαι, -ήσομαι, feel pain, sorrow, be in anguish.
ὅθεν, *adv.* whence.
***ὀθόνιον**, -ου, *n.* (*ὀθόνη*) a linen cloth.
οἶδα (*perf.* with *pres.* meaning from *εἴδω), know. *οἶδας, *οἴδαμεν, *οἴδατε, *οἴδασιν, xviii. 20, xx. 21, ix. 55, xi. 44, &c.
οἰκέτης, -ου, *m.* servant.

οἰκία, -ας, *f.* house.
***οἰκοδεσπότης**, -ου, *m.* master of a house.
οἰκοδομέω, -ήσω, build.
οἰκονομέω, -ήσω, *be a steward, manage.
οἰκονομία, -ας, *f.* management of a house, stewardship.
οἰκονόμος, ου, *m.* steward.
οἶκος, -ου, *m.* house.
οἰκουμένη, -ης, *f.* world.
***οἰκτίρμων**, -ον, *adj.* merciful.
οἰνοπότης, -ου, *m.* wine-bibber.
οἶνος, -ου, *m.* wine.
ὀκτώ, *num.* eight.
***ὀλιγό-πιστος**, -ον, *adj.* having little faith.
ὀλίγος, -η, -ον, *adj.* few, small, little.
ὅλος, -η, -ον, *adj.* whole, entire, *all = πᾶς.
ὄμβρος, -ου, *m.* shower.
ὁμιλέω, -ήσω, commune, talk with.
ὄμνυμι, ὀμοῦμαι, ὤμοσα, swear.
ὅμοιος, -α, -ον, *adj.* like.
ὁμοιόω, -ώσω, liken, compare.
ὁμοίως, *adv.* in like manner.
ὁμολογέω, -ήσω, confess.
ὀνειδίζω, -ίσω, reproach, revile.
ὄνειδος, -ους, *n.* reproach.
ὀνικός, -ή, -όν, *adj.* turned by an ass, great.
ὄνομα, -ατος, *n.* name.
ὀνομάζω, -άσω, name.
ὄνος, -ου, *c.* ass.
ὄντως, *adv.* (εἰμί) certainly.
ὄξος, -ους, *n.* (ὀξύς) vinegar.
ὄπισθε, *adv.* behind.
ὀπίσω, *adv.* behind. τὰ ὀπίσω, back.
ὁπότε, *adv.* when.
ὅπου, *adv.* where.
***ὀπτασία**, -ας, *f.* a vision.
ὀπτός, -ή, -όν, *adj.* broiled.
ὅπως, *adv.* in order that, that, how.
ὅραμα, -ατος, *n.* vision.
ὁράω, ὄψομαι, ἑώρακα (*3rd plur.* *ἑώρακαν, ix. 36), εἶδον (*εἶδαν, *ἴδον, *ἴδαν), see.
ὀργή, -ῆς, *f.* wrath, anger.
ὀργίζω, -ιῶ, anger, enrage.

ὀρεινός, -ή, -όν, hilly. ἡ ὀρεινή, hill-country.
*__ὀρθρίζω__, -σω, = __ὀρθρεύω__, rise early.
*__ὄρθρινός__, -ή, -όν, later form for __ὄρθριος__, early.
ὄρθρος, -ου, *m.* dawn.
ὀρθῶς, *adv.* rightly.
ὁρίζω, -ιῶ, bound, determine.
ὅρκος, -ου, *n.* oath.
ὁρμάω, -ήσω, rush.
ὄρνις, -ιθος, *c.* bird, hen.
ὄρος, -ους, *n.* mountain.
ὀρχέομαι, -ήσομαι, dance.
ὅς, ἥ, ὅ, *rel. pron.* who. ὅς μέν . . . ὅς δέ, one . . . the other; ἕως οὗ, until the time when; ὅς ἄν or ἐάν, whoever; ἀφ' οὗ, when once; ἀνθ' ὧν, because; ἀφ' ἧς, since the time when.
ὁσιότης, -ητος, *f.* holiness.
ὅσος, -η, -ον, *adj.* as long as, as many as, as much as.
ὀστέον, -ου, *n.* bone.
ὅστις, ἥτις, ὅ-τι, *pron.* whoever, whosoever, who. ἕως ὅτου, until.
ὀσφύς, -ύος, *f.* hip, loins.
ὅταν, *conj.* whenever, when.
ὅτε, *conj.* when.
ὅτι, *conj.* that (when used in Orat. Rect. need not be translated), because, for.
ὅτου, *gen. sing.* of ὅστις.
οὗ, *adv.* where.
οὐ (οὐκ, οὐχ, οὐχι), *neg.* and *interrog.* not (combined with μὴ to strengthen the negative).
οὐαί, *interj.* woe.
οὐδέ, *conj.* and not, nor, not even.
οὐδείς, οὐδεμία, οὐδέν, *pron.* no one (*gen.* *οὐθενός).
οὐδέποτε, *adv.* never.
οὐκέτι, *adv.* no longer, no more.
οὖν, *adv.* then, therefore.
οὔπω, *adv.* not yet.
οὐράνιος, -α, -ον, *adj.* heavenly.
οὐρανός, -οῦ, *m.* heaven.
οὖς, ὠτός, *n.* ear.
οὐσία, -ας, *f.* (εἰμί), property, substance.
οὔτε, *conj.* and not, neither, nor.
οὗτος, αὕτη, τοῦτο, *pron.* this.
οὕτως and **οὕτω**, *adv.* in this manner, thus.

οὐχί. See **οὐ.**
ὀφειλέτης, *-ου, m.* debtor.
ὀφείλω, *-ήσω,* owe, be a debtor.
ὀφθαλμός, *-οῦ, m.* eye.
ὄφις, *-εως, m.* snake, serpent.
ὀφρύς, *-ύος, f.* brow.
ὄχλος, *-ου, m.* multitude, people, tumult.
ὀψέ, *adv.* late.
ὄψομαι. See **ὁράω.**
***ὀψώνιον,** *-ου, n.* (*ὄψον,* properly boiled meat) wages.

παγίς, *-ίδος, f.* (*πήγνυμι*) trap, snare.
παθεῖν, *2nd aor. infin.* of **πάσχω.**
παιδεύω, *-σω,* train, educate, *chastise.
παιδίον, *-ου, n.* child.
παιδίσκη, *-ης, f.* maiden.
παῖς, *παιδός, c.* child, son, servant.
παίω, *-σω,* strike.
πάλαι, *adv.* long ago.
παλαιός, *-ά, -όν, adj.* old.
παλαιόω, *-ώσω,* make old; *pass.* become old.
πάλιν, *adv.* again.
***παμπληθεί,** *adv.* (*πᾶς πλῆθος*) all together.
πανδοκίον, *adv.* late **πανδοχεῖον** (*πᾶς δέχομαι*), inn.
πανδοκεύς, *-έως, m.* innkeeper, host.
πανοπλία, *-ας, f.* full armour.
πανουργία, *-ας, f.* (*πανοῦργος,* ready to do anything), craftiness.
πανταχοῦ, *adv.* everywhere.
παντελής, *-ές, adj.* perfect. **εἰς τὸ παντελές = παντελῶς,** entirely.
πάντοθεν, *adv.* on every side.
πάντοτε, *adv.* always.
πάντως, *adv.* doubtless.
παρά, *prep.* with *gen.* from, of; *dat.* among, with; *accus.* alongside of, by, at, in comparison with.
***παρα-βιάζομαι,** *-σομαι,* compel, constrain.
παραβολή, *-ῆς, f.* (*παρα-βάλλω*) parable.
παραγγέλλω, *-αγγελῶ,* order, command.
παρα-γίνομαι, *-γενήσομαι, -εγενόμην,* be near, come up. (Attic *-γίγνομαι.*)
παράδεισος, *-ου, m.* (garden, park) *Paradise.
παρα-δίδωμι, *-δώσω,* deliver up, betray.
παρά-δοξος, *ον, adj.* strange.

παρ-αιτέομαι, -*ήσομαι*, make excuse.
παρα-θαλάσσιος, -*α*, -*ον*, *adj.* by the sea.
παρα-καθίζομαι, 1*st aor. part.* **παρακαθεσθείς*, sit down beside.
παρα-καλέω, -*έσω*, call upon, beseech, comfort.
παρα-καλύπτω, -*ψω*, conceal.
παρά-κλησις, -*εως*, *f.* calling to one's aid, *consolation.
παρ-ακολουθέω, -*ήσω*, follow close, trace the course of.
παρα-κύπτω, -*ψω*, stoop.
παρα-λαμβάνω, -*λήμψομαι* (Attic -*λήψομαι*), take (with one), receive.
παρ-άλιος, -*ον*, *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, -*ῆς*, *f.* preparation. xxiii. 54, note.
παρα-τηρέω, -*ήσω*, watch.
*παρα-τήρησις, -*εως*, *f.* observation.
παρα-τίθημι, -*θήσω*, lay before, put before.
παρα-φέρω, *παροίσω*, 2*nd aor. imperat.* -*ένεγκε*, remove.
παραχρῆμα, *adv.* immediately.
πάρειμι, -*έσομαι*, be present, be come.
παρ-έρχομαι, -*ελεύσομαι*, -*ῆλθον*, pass by, pass away.
παρ-έχω, -*έξω*, cause, bring, offer, do.
παρθενία, -*ας*, *f.* virginity.
παρθένος, -*ου*, *f.* maiden, virgin.
παρ-ίστημι, *παραστήσω*, place beside, send; *perf. part. intrans.* *παρεστηκώς* and *παρεστώς*, standing by.
παρ-οικέω, -*ήσω*, sojourn.
πᾶς, *πᾶσα*, *πᾶν*, *adj.* all, the whole, every, any.
*Πάσχα, *n.* the Passover.
πάσχω, *πείσομαι*, *ἔπαθον*, *πέπονθα*, suffer.
πατάσσω, -*ξω*, strike, smite.
πατέω, -*ήσω*, tread upon.
πατήρ, -*τρός*, *m.* father.
πατριά, -*ᾶς*, *f.* family.
πατρίς, -*ίδος*, *f.* country.
παύομαι, -*σομαι*, cease.
πέδη, -*ης*, *f.* (*πέζα*) fetter.
πεδινός, -*ή*, -*όν*, *adj.* (*πεδίον*) level.
πείθω, *πείσω*, persuade; *perf. πέποιθα*, *pass.* be persuaded.
Πειλάτος, -*ου*, *m.* Pilate. xxiii. 1, note.
πεινάω, -*άσω*,* -*ασα*,* hunger.
πειράζω, -*άσω*, tempt.

*πειρασμός, -οῦ, *m.* temptation.
πέμπω, -ψω, πέπομφα, send.
πενθερά, -ᾶς, *f.* mother-in-law.
πενθέω, -ήσω, grieve, mourn.
πενιχρός, -ά, -όν, *adj.* poor.
πεντακισχίλιοι, -αι, -α, *num. adj.* five thousand.
πεντακόσιοι, -αι, -α, *num. adj.* five hundred.
πέντε, *num.* five.
πεντεκαιδέκατος, -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.
περί, *prep.* about, around.
περι-βάλλω, -βαλῶ, cast around; *mid.* clothe.
περι-βλέπομαι, look round about on.
περι-έχω, -ἑξω, encompass. θάμβος περιέσχεν αὐτόν, he was amazed.
περι-ζώννυμι, -ζώσω, gird; *mid.* gird oneself.
περι-καλύπτω, -ψω, cover all round, blindfold.
περι-κεῖμαι, -κείσομαι, lie around, be hanged about.
περι-κρύπτω, -ψω, later form *περικρύβω, hide.
περι-κυκλόω, -ώσω, surround, compass round.
περι-λάμπω, -ψω, shine around.
περίλυπος, -ον, *adj.* very sorrowful.
περι-οικέω, -ήσω, dwell around.
περί-οικος, -ον, *adj.* dwelling around; as *subst.* a neighbour.
περιπατέω, -ήσω, walk about, walk.
περι-πίπτω, -πεσοῦμαι, *2nd aor.* -έπεσον, fall in with, fall among.
περι-σπάω, -άσω, draw off; *pass.* be distracted, cumbered.
περίσσευμα, -ματος, *n.* abundance.
περισσεύω, -σω, exceed, be over, have abundance.
περισσός, -ή, -όν, *adj.* in excess, more (than others).
περιστερά, -ᾶς, *f.* dove.
περι-τέμνω, -τεμῶ, circumcise.
περίχωρος, -ου, *f.* neighbourhood, country round about.
πεσών, *2nd aor. part.* of πίπτω.
πετεινός, -ή, -όν, *adj.* winged. πετεινά, birds.
πέτρα, -ας, *f.* rock.
Πέτρος, -ου, *m.* Peter.
πήγανον, -ου, *n.* rue (a herb).

πήρα, -ας, *f.* wallet, scrip.
πῆχυς, -εως, *m.* cubit (18 inches).
πιέζω, -έσω, *perf. pass.* πεπίεσμαι, press down.
πικρῶς, *adv.* bitterly.
πίμπλημι, πλήσω, fill.
*__πινακίδιον__, -ου, *n.* writing-tablet. (Attic πινάκιον.) *Dimin.* of πίναξ.
πίναξ, -ακος, *m.* wooden dish, trencher.
πίνω, πίομαι (*2nd pers.* *πίεσαι, xvii. 8), πέπωκα, ἔπιον, drink.
πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα, fall. πέσατε, xxiii. 30.
πιστεύω, -σω, believe, have faith.
πίστις, -εως, *f.* belief, faith.
πιστός, -ή, -όν, *adj.* faithful.
πλανάω, -ήσω, lead astray, deceive.
πλατεῖα, -ας, *f.* (πλατύς) broad road, street.
πλείων, -ον, compar. of πολύς.
πλεονεχία, -ας, *f.* (πλέον-ἔχω) covetousness.
πλέω, πλεύσομαι, sail.
πληγή, -ῆς, *f.* blow, stroke. πληγὰς ἐπιτίθεναι, beat.
πλῆθος, -εος, -ους, *n.* multitude.
πλήμμυρα, -ας, *f.* flood.
πλήν, *adv.* except, but, verily.
πλήρης, -ες, *adj.* full. (*-η, *-ης.)
*__πληροφορέω__, -ήσω, fulfil, or fully establish.
πληρόω, -ώσω, fill, fill out, expand, fulfil.
πλησίον, *adv.* near. ὁ πλησίον, neighbour.
πλοῖον, -ου, *n.* ship.
πλούσιος, -α, -ον, *adj.* rich.
πλουτέω, -ήσω, be rich.
πλοῦτος, -ου, *n.* wealth, riches.
πλύνω, -υνῶ, wash.
πνεῦμα, -ατος, *n.* (πνέω) wind, spirit, the Holy Spirit.
πνέω, πνεύσομαι and πνευσοῦμαι, blow.
πόθεν, *adv.* whence.
ποιέω, -ήσω, make, do, bring forth (fruit), show (mercy).
ποικίλος, -η, -ον, *adj.* various, divers.
ποιμαίνω, -ανῶ, feed.
ποιμήν, -ένος, *m.* shepherd.
ποίμνη, -ης, *f.* flock.
ποῖος, -α, -ον, of what kind, what?
πόλεμος, -ου, *m.* war.
πόλις, -εως, *f.* city.

πολίτης, *-ου, m.* citizen.
πολλαπλασίων, *-ον, adj.* manifold.
πολύς, *πολλή, πολύ, adj.* much, many.
πονηρία, *-ας, f.* wickedness.
πονηρός, *-ά, -όν, adj.* bad, wicked; *subst.* the evil one, the devil.
Πόντιος, *-ου, m.* Pontius. See Πειλάτος.
πορεία, *-ας, f.* journey.
πορεύομαι, *-σομαι*, go.
πόρνη, *-ης, f.* harlot.
πόρρω, *adv.* far.
πόρρωθεν, *adv.* from afar, far off.
πορφύρα, *-ας, f.* purple robe.
ποσάκις, *adv.* how often.
πόσος, *-η, -ον, adj.* how much? how many?
ποταμός, *-οῦ, m.* river.
ποταπός, *-ή, -όν, adj.* of what kind.
πότε, *interrog.* when? ἕως πότε, how long.
ποτέ, *enclitic*, at some time, once.
ποτήριον, *-ου, n.* cup.
ποτίζω, *-ίσω*, give to drink.
ποῦ, *adv.* where?
πούς, *ποδός, m.* foot.
πρᾶγμα, *-ατος, n.* deed, act.
πραγματεύομαι, *-σομαι*, trade.
πράκτωρ, *-ορος, m.* officer (one who exacts payment).
πρᾶξις, *-εως, f.* act.
πράσσω, *-ξω*, do, exact, require (money).
πρεσβεία, *-ας, f.* ambassage, embassy.
πρεσβυτέριον, *-ου, n.* assembly of elders. (= Συνέδριον, the Sanhedrim, or supreme council of the Jews.)
πρεσβύτερος, *compar. adj.* elder; *plur.* the elders who formed the governing body of the synagogue, and acted as magistrates of the locality.
πρεσβύτης, *-ου, m.* old man.
πρίν, before (sometimes joined with ἤ).
πρό, *prep.* before.
προάγω, *-ξω*, go before.
προβαίνω, *-βήσομαι*, go forward, advance. προβεβηκὼς ἐν ταῖς ἡμέραις, stricken in years.
προ-βάλλω, *-βαλῶ*, *shoot forth (of a tree).
πρόβατον, *-ου, n.* sheep.

προ-δότης, -ου, *m.* traitor.

προ-δραμών, *2nd aor. part.* προ-τρέχω.

προέρχομαι, -ελεύσομαι, -ῆλθον, go forward.

πρόθεσις, -εως, *f.* placing in public, *shew-bread.

προ-κοπτω, -ψω, advance.

προ-μελετάω, -ήσω, meditate beforehand.

προ-πορεύομαι, -σομαι, go before.

πρός, *prep.* (with *dat.* at) to, against, with regard to, with; *infin.* implies purpose. xviii. 1. πρὸς καιρόν, for a time; πρὸς ἑσπέραν, towards evening.

προσ-άγω, -ξω, bring to.

προσ-αιτέω, -ήσω, beg.

προσ-ανα-βαίνω, -βήσομαι, *2nd aor.* -έβην, go up.

προσ-αναλίσκω, -αναλώσω, spend on.

προσ-δαπανάω, -ήσω, spend besides.

προσ-δέχομαι, -ξομαι, look for, receive.

προσδοκάω, -ήσω, expect, wait for.

προσδοκία, -ας, *f.* expectation.

προσ-ένεγκε. See προσ-φέρω.

προσ-εργάζομαι, -άσομαι, *-ηργασάμην, make, gain in addition.

προσ-έρχομαι, -ελεύσομαι, -ῆλθον, approach, come to.

προσ-εύχομαι, -ξομαι, pray.

προσευχή, -ῆς, *f.* prayer.

προσ-έχω, -ξω, take heed; with ἀπὸ, *beware of.

προσ-καλέω, -έσω, call, summon.

προσ-κόπτω, -ψω, strike or dash against.

προσ-κυνέω, -ήσω, pay homage to, worship (with *accus.* iv. 8).

προσ-πίπτω, -πεσοῦμαι, fall down at, before.

προσ-ποιέομαι, -ήσομαι, pretend, make as though one would.

προσ-ρήγνυμι, -ρήξω, break against.

προσ-τάσσω, -ξω, order, command.

προσ-τίθημι, -θήσω, add to. *προσέθετο πέμψαι, he sent yet another, xx. 11, 12. (Hebraism.)

προσ-φέρω, -οίσω, -ήνεγκα, bring.

προσ-φωνέω, -ήσω, call to, call.

προσ-ψαύω, -σω, touch.

πρόσωπον, -ου, *n.* face, person.

προ-τρέχω, -δραμοῦμαι, *2nd aor.* προὔδραμον, run on before.

προϋπάρχω, -ξω, be before.

πρόφασις, -εως, *f.* pretence.

προ-φέρω, -οίσω, 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.
προφῆτις, *-ιδος*, *f.* prophetess.
πρωτο-καθεδρία, *-ας*, *f.* chief seat.
πρωτο-κλισία, *-ας*, *f.* (*κλίνω*) chief place.
πρῶτον, *adv.* first.
πρῶτος, *-η*, *-ον*, *sup. adj.* first.
πρωτό-τοκος, *-ον*, *adj.* (*τίκτω*) first-born.
πτερυγίον, *-ου*, *n.* (*πτέρυξ*) pointed-roof, pinnacle.
πτέρυξ, *-υγος*, *f.* wing.
πτοέομαι, *-ήσομαι*, be afraid.
πτύον, *-ου*, *n.* winnowing-fan.
πτύσσω, *-ξω*, close.
πτῶσις, *-εως*, *f.* (*πίπτω*) fall, falling.
πτωχός, *-ή*, *-όν*, *adj.* poor.
πυκνά, *adv.* often.
πύλη, *-ης*, *f.* gate.
πυλών, *-ῶνος*, *m.* gateway.
πυνθάνομαι, *πεύσομαι*, *ἐπυθόμην*, ask, enquire.
πῦρ, *πυρός*, *n.* fire.
πύργος, *-ου*, *m.* tower.
πυρετός, *-οῦ*, *m.* (*πῦρ*) fever.
πωλέω, *-ήσω*, sell.
πῶλος, *-ου*, *m.* foal, colt.
πώποτε, *adv.* ever yet.
πῶς, *interrog. adv.* how?

ῥάβδος, *-ου*, *f.* staff.
Ῥαγαῦ, *m.* Reu, ancestor of Joseph.
ῥαφίς, *-ίδος*, *f.* needle.
ῥῆγμα, *-ατος*, *n.* (*ῥήγνυμι*) ruin.
ῥήγνυμι, *ῥήξω*, break, burst.
ῥῆμα, *-ατος*, *n.* word.
Ῥησά, *m.* Rhesa, ancestor of Joseph.
ῥίζα, *-ης*, *f.* root.
ῥίπτω, *-ψω*, **ἔρριψα* (for *ἔρριψα*), throw.
ῥομφαία, *-ας*, *f.* sword.
ῥύμη, *-ης*, *f.* street.
ῥύομαι, *-σομαι*, deliver; *1st aor.* *ἐῤῥυσθην*, in **pass.* sense.
ῥύσις, *-εως*, *f.* (*ῥέω*) flowing, issue.

σάββατον, *-ου*, *n.* (*dat. plur.* *σάββασι*) sabbath, week (often in *plural*).
Σαδουκαῖοι, *-ων*, *m.* Sadducees. xx. 27, note.

σάκκος, -ου, *m.* sackcloth.

Σαλά, *m.* Shela, an ancestor of Joseph.

Σαλαθιήλ, *m.* Salathiel, an ancestor of Joseph.

σαλεύω, -σω, shake.

Σαλμών, *m.* Salmon, an ancestor of Joseph.

σάλος, -ου, *m.* tossing of the sea, billows.

Σαμάρεια, -ας, *f.* Samaria.

Σαμαρείτης, -ου, *m.* 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, -όν, *adj.* corrupt.

Σάρεπτα, *f.* Sarepta (Zarephath), a large village inland, half-way between Tyre and Sidon.

σάρξ, -κός, *f.* flesh.

σαρόω, -ώσω, sweep.

Σατανᾶς, -ᾶ, *m.* Satan. x. 18, xi. 18, &c.

σάτον, -ου, *n.* measure (about a peck and a half).

σεαυτόν, -ήν, *reflex. pron.* thyself.

σεισμός, -οῦ, *m.* earthquake, tempest.

σελήνη, -ης, *f.* moon.

Σεμεείν, *m.* Semein, an ancestor of Joseph.

Σερούχ, *m.* Serug, an ancestor of Joseph.

Σήθ, *m.* Seth, son of Adam.

Σήμ, *m.* Shem, son of Noah.

σημεῖον, -ου, *n.* sign.

σήμερον, *adv.* to-day.

σής, σεός or σητός, *m.* moth.

σιαγών, -όνος, *f.* jaw-bone, cheek.

σιγάω, -ήσω, be silent, hold one's peace.

Σιδών, -ῶνος, *f.* } Sidon, a Phœnician city on the coast of the Medi-
Σιδωνία, -ας *f.* } terranean.

*σίκερα, *n.* strong drink. (A Hebrew word.)

Σιλωάμ, *m.* Siloam. Chap. xiii. 4, note.

Σίμων, -ωνος, *m.* Simon. 1. Simon Peter (v. 8). 2. Simon the Zealot (vi. 15). 3. Simon the Pharisee (vii. 40). 4. Simon of Cyrene (xxiii. 26).

σίναπι, -εως, *n.* mustard.

σινδών, -όνος, *f.* linen cloth.

*σινιάζω, -άσω, sift.

σιτευτός, -ή, -όν (σῖτος), fatted.

σιτιστός, -ή, -όν, *adj.* fattened; *subst.* σιτιστά, -ῶν, fatlings.

*σιτομέτριον, -ου, *n.* portion of food, ration.
σῖτος, -ου, *m.* wheat (*plur.* σῖτα).
σιωπάω, -ήσω, be silent.
σκανδαλίζω, -ίσω, offend.
σκάνδαλον, -ου, *n.* cause of offence, stumbling-block.
σκάπτω, -ψω, dig.
σκεῦος, -ους, *n.* vessel; *plur.* household goods.
σκηνή, -ῆς, *f.* tabernacle, booth made of branches.
σκιά, -ᾶς, *f.* shadow.
σκιρτάω, -ήσω, leap.
σκολιός, -ά, -όν, crooked.
σκοπέω, -ήσω, look.
*σκορπίζω, -ίσω, scatter.
σκορπίος, -ου, *m.* scorpion.
σκοτεινός, -ή, -όν, *adj.* dark, full of darkness.
σκοτία, -ας, *f.* darkness.
σκοτίζω, -ίσω, darken.
σκότος, -ους, *n.* darkness.
σκυθρωπός, -όν, *adj.* of a sad countenance.
σκύλλω, ἔσκυλα, flay, trouble.
σκῦλον, -ου, *n.* spoil.
Σόδομα, -ων, *n.* Sodom, a city near the Jordan, destroyed by fire.
Σολομών, -ῶνος, *m.* Solomon, son of David.
σορός, -οῦ, *f.* bier.
σός, -ή, -όν, *possess. pron.* thy, thine.
*σουδάριον, -ου, *n.* napkin (Latin *sudarium*).
Σουσάννα, *f.* Susanna.
σοφία, -ας, *f.* wisdom.
σοφός, -ή, -όν, *adj.* wise.
σπαράσσω, -ξω, tear, convulse.
σπαργανόω, -ώσω, wrap in swaddling clothes.
σπείρω, σπερῶ, ἔσπαρκα, sow.
σπέρμα, -ατος, *n.* seed.
σπεύδω, -σω, hasten.
σπήλαιον, -ου, *n.* cave, den.
σπλάγχνα, -ῶν, *n.* heart. σπλάχνα ἐλέους, tender mercy.
*σπλαγχνίζομαι, -ίσομαι, have pity on.
σποδός, -οῦ, *f.* ashes.
σπόριμα, -ων, *n.* corn fields.
σπόρος, -ου, *m.* seed.
σπουδαίως, *adv.* earnestly.
σπουδή, -ῆς, *f.* haste.

στάδιον, *ου*, *n.* furlong (one-eighth of a Roman mile).
σταθήσομαι. See *ἵστημι.*
στάσις, *-εως*, *f.* insurrection.
σταυρός, *-οῦ*, *m.* cross.
σταυρόω, *-ώσω*, crucify.
σταφυλή, *-ῆς*, *f.* bunch of grapes.
στάχυς, *-υος*, *m.* ear of corn.
στέγη, *-ης*, *f.* roof.
στεῖρος, *-α*, *-ον*, *adj.* barren.
στενός, *-ή*, *-όν*, *adj.* narrow.
στῆθος, *-ους*, *n.* breast.
στηρίζω, *-ξω*, fix, set steadfastly, stablish; *1st aor.* *ἐστήρισα, ἐστήριξα.
στιγμή, *-ῆς*, *f.* point of time, moment.
στολή, *-ῆς*, *f.* robe.
στόμα, *-ατος*, *n.* mouth.
στράτευμα, *-ατος*, *n.* army.
στρατεύομαι, *-σομαι*, serve as a soldier. *στρατευόμενος*, soldier.
στρατηγός, *-οῦ*, *m.* captain.
στρατιά, *-ᾶς*, *f.* army, host.
στρατιώτης, *-ου*, *m.* soldier.
στρατόπεδον, *-ου*, *n.* camp, army.
στρέφω, *-ψω*, turn.
στρουθίον, *-ου*, *n.* sparrow.
στρώννυμι, *στρώσω*, spread; *pass. part.* *ἐστρωμένος*, furnished.
σύ, *σοῦ*, *σου*, *pers. pron.* thou, you.
συγγένεια, *-ας*, *f.* kindred.
***συγγενίς**, *fem.* of *συγγενής*, kinswoman.
συγγενής, *-ές*, *adj.* kindred; as *subst.* kinsman.
συγ-καθίζω, *-ιζήσω*, sit down together (*intrans.*).
συγ-καλέω, *-έσω*, call together.
συγ-καλύπτω, *-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 *συγκύρησις.*)
συγ-χαίρω, *-χαρήσομαι*, rejoice with.
συ-ζητέω, *-ήσω*, question with, together.
συκάμινος, *-ου*, *f.* (=*συκό-μορος*) sycamine-tree.
συκῆ, *-ῆς*, *f.* fig-tree.
***συκομορέα**, *-ας*, *f.* (=*συκό-μορος*) sycomore, fig-mulberry.
σῦκον, *-ου*, *n.* fig.

συκο-φαντέω, *-ήσω*, exact wrongfully, or accuse any one.

συλ-λαλέω, *-ήσω*, talk with.

συλ-λαμβάνω, *-λήμψομαι* (Attic *-λήψομαι*), *συνέλαβον*, seize, conceive, help.

συλ-λέγω, *-ξω*, *συν-έλεξα*, gather, collect.

συλ-λογίζομαι, *-ίσομαι*, reason with.

συμ-βαίνω, *-βήσομαι*, *βέβηκα*, happen.

συμ-βάλλω, *-βαλῶ*, put together, ponder; *intrans.* encounter.

Συμεών, *m.* Symeon. 1. Son of Juda, an ancestor of Joseph. 2. A prophet who lived at Jerusalem.

συμ-παρα-γίνομαι, *-γενήσομαι*, come together. (Attic *-γίγνομαι.*)

συμ-πίπτω, *-πεσοῦμαι*, fall in.

συμ-πληρόω, *-ώσω*, fill.

συμ-πνίγω, *-ξω*, choke.

συμ-πορεύομαι, *-σομαι*, go with.

συμ-φύομαι, *-σομαι*, grow with.

συμ-φωνέω, *-ήσω*, agree.

συμ-φωνία, *-ας*, *f.* (lit. concord of sound) music, a concert.

σύν, *prep.* with, beside.

συν-άγω, *-ξω*, *-ήγαγον*, collect, receive.

συναγωγή, *-ῆς*, *f.* synagogue, the building in every city where the Jews met to worship.

συν-ακολουθέω, *-ήσω*, follow with.

συν-ανάκειμαι, *-σομαι*, recline.

συν-αντάω, *-ήσω*, meet.

***συν-αντι-λαμβάνομαι**, *-λήμψομαι*, 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-ειμι, *-έσομαι*, be with.

σύν-ειμι (*εἶμι*), come together.

συν-έρχομαι, *-ελεύσομαι*, *-ῆλθον*, *-ελήλυθα*, come together.

συν-εσθίω, eat with.

συνέσις, *-εως*, *f.* understanding.

συνετός, *-ή*, *-όν*, *adj.* prudent.

συν-ευδοκέω, *-ήσω*, consent to.

συν-έχω, *-ξω*, hold fast, press upon; *pass.* be seized.

συν-ήχθην, *1st aor. pass.* of *συνάγω.*

συν-θλάω, *-άσω*, grind to powder.

συν-ίημι, *-ήσω* (*aor. -ῆκα*), perceive, understand.

συν-ίστημι, *συ-στήσω*, *συν-έστηκα*, *perf.-part. συνεστώς*, stand with.

συν-οδία, -*ας*, *f.* company, caravan.
συν-οχή, -*ῆς*, *f.* meeting, *distress.
συν-τελέω, -*έσω*, finish, end.
συν-τηρέω, -*ήσω*, preserve.
συν-τίθεμαι, -*θήσομαι*, covenant.
συν-τρίβω, -*ψω*, bruise.
συν-τυγχάνω, -*τεύξομαι*, meet with, come at.
Συρία, -*ας*, *f.* Syria.
Σύρος, -*ου*, *m.* Syrian.
***συ-σπαράσσω**, -*ξω*, tear, convulse.
σφόδρα, *adv.* excessively, exceedingly.
σχίζω, -*ίσω*, tear.
σχολάζω, -*άσω*, be idle.
σώζω, -*σω*, save, make whole.
σῶμα, -*ατος*, *n.* body.
σωματικός, -*ή*, -*όν*, *adj.* bodily.
σωτήρ, -*ῆρος*, *m.* saviour, *Saviour.
σωτηρία, -*ας*, *f.* saving, *salvation.
σωτήριος, -*ον*, *adj.* saving. *τὸ σωτήριον*, salvation.
σωφρονέω, -*ήσω*, be in one's right mind.

ταμεῖον, -*ου*, *n.* (=*ταμιεῖον*, *ταμίας*) closet.
τάξις, -*εως*, *f.* order.
ταπεινός, -*ή*, -*όν*, *adj.* humble.
ταπεινόω, -*ώσω*, humble, abase.
ταπείνωσις, -*εως*, *f.* *lowliness, low estate.
ταράσσω, -*ξω*, disturb, trouble.
τάσσω, -*ξω*, arrange, appoint, set.
ταὐτά, *pron.* the same.
ταχέως, *adv.* quickly.
τάχος, -*ους*, *n.* speed. *ἐν τάχει*, speedily.
ταχύ, *adv.* quickly.
τέ, *conj.* and. *τέ . . . καί*, both . . . and.
τεθραμμένος, *perf. part. pass.* *τρέφω*.
τέκνον, -*ου*, *n.* child.
τελειόω, -*ώσω*, fulfil, perfect.
τελείωσις, -*εως*, *f.* fulfilment.
τελεσφορέω, -*ήσω*, bring fruit to perfection.
τελευτάω, -*ήσω*, end, die.
τελευτή, -*ῆς*, *f.* death.
τελέω, -*έσω* or -*ῶ*, finish, accomplish.
τέλος, -*ους*, *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.

τετραπλοῦς, *-ῆ, -οῦν, adj.* fourfold.

***τετρα-αρχέω**, *-ήσω*, be tetrarch.

***τετραάρχης**, *-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).

Τιβέριος, *-ου, m.* Tiberius Caesar.

τίθημι, *θήσω, τέθεικα, ἔθηκα*, put, place, lay up, lay down. *θεῖναι τὰ γόνατα*, kneel down.

τίκτω, *τέξομαι, *ἐτέχθην* (*aor. pass.*), bring forth.

***τίλλω**, *τιλῶ*, pluck, gather.

τιμάω, *-ήσω*, honour.

τις, *τι, indef. pron.* some, any, someone, something.

τίς, *τί, interrog. pron.* who? what?

τί, *adv.* why?

τοίνυν, *conj.* therefore.

τοιοῦτος, *-αύτη, -οῦτο, demons. pron.* of such a kind.

τόκος, *-ου, m.* interest.

τολμάω, *-ήσω*, dare.

τόπος, *-ου, m.* place.

τοσοῦτος, *-αύτη, -οῦτο*, so great, so many.

τότε, *adv.* at that time, then.

τράπεζα, *-ης, f.* table (*τετρα* or *τρι, πέζα*), bank.

τραῦμα, *-ατος, n.* wound.

τραυματίζω, *-ίσω*, wound.

τράχηλος, *-ου, m.* throat, neck.

τραχύς, *-εῖα, -ύ, adj.* rough.

Τραχωνῖτις, *-ιδος, f.* Trachonitis, northern district of Palestine beyond the Jordan, between Anti-Libanus and the mountains of Arabia.

τρεῖς, *τρία, num.* three.

τρέμω, tremble.

τρέφω, *θρέψω, τέτροφα, τέθραμμαι*, feed; *pass.* be brought up.

τρέχω, *δραμοῦμαι, ἔδραμον*, run.

τρῆμα, hole, eye (of a needle).

τριάκοντα, *num.* thirty.

τρίβος, *-ου, f.* (*τρίβω*, rub), path.

τρίς, *adv.* thrice.

τρίτον, *adv.* the third time.
τρίτος, -η, -ον, *adj.* third.
τρόπος, -ου, *m.* manner.
τροφή, -ῆς, *f.* food.
τρυγάω, -ήσω, gather.
τρύγων, -όνος, *f.* turtle-dove.
τρυφή, -ῆς, *f.* delicacy.
τυγχάνω, τεύξομαι, ἔτυχον, attain to.
τύπτω, -ψω, beat.
τυρβάζομαι, -σομαι (Latin *turbari*), be troubled.
Τύρος, -ου, *f.* Tyre, a Phœnician town on the east coast of the Mediterranean.
τυφλός, -οῦ, *m.* blind man.

ὑβρίζω, -ίσω, insult, treat shamefully.
ὑγιαίνω, -ανῶ, be in good health, be whole.
ὑγιής, -ές, *adj.* healthy, whole.
ὑγρός, -ά, -όν, *adj.* wet, green (of a tree).
ὑδρωπικός, -ή, -όν, *adj.* dropsical.
ὕδωρ, -ατος, *n.* water.
υἱός, -οῦ, *m.* son.
ὑμεῖς, *plur.* of σύ.
ὑμέτερος, -α, -ον, *possess. pron.* your.
ὑπάγω, -ξω, withdraw, go.
ὑπ-ακούω, -σομαι, obey.
ὑπ-αντάω, -ήσω, meet.
ὑπ-άρχω, -ξω, be, belong to. τὰ ὑπάρχοντα, one's possessions.
ὑπέρ, *prep.* with *gen.* on behalf of; *accus.* above.
***ὑπερ-εκχύννομαι**, overflow.
ὑπερ-ήφανος, -ον, *adj.* (φαίνω) proud.
ὑπηρέτης, -ου, *m.* servant, the officer of the court who saw the sentence executed, minister.
ὕπνος, -ου, *m.* sleep.
ὑπό, *prep.* with *gen.* by; with *accus.* under.
ὑπο-δείκνυμι, -δείξω, show, warn.
ὑπο-δέχομαι, -ξομαι, receive.
ὑπόδημα, -ατος, *n.* sandal (ὑπο-δέω, bind under).
ὑποκάτω, *adv.* beneath.
ὑπο-κρίνομαι, -οῦμαι, feign, pretend.
ὑπόκρισις, -εως, *f.* hypocrisy (acting).
ὑποκριτής, -οῦ, *m.* hypocrite (actor).
ὑπο-λαμβάνω, -λήψομαι, take up, suppose, make answer.
ὑπο-μένω, -ῶ, -μεμένηκα, endure, stand firm.

ὑπο-μιμνήσκομαι, -*μνήσομαι*, 1*st aor.* -*εμνήσθην*, remember.
ὑπο-μονή, -*ῆς*, *f.* patience.
***ὑποπόδιον**, -*ου* (*πούς*), *n.* footstool.
ὑπο-στρέφω, -*ψω*, turn back, return.
ὑπο-στρώννυμι, -*στρώσω*, strew under, spread.
ὑπο-τάσσω, -*ξω*, subject, make subject.
ὑπο-χωρέω, -*ήσω*, withdraw.
ὑπ-ωπιάζω, -*άσω* (strike under the eye), *trouble.
ὑστερέω, -*ήσω*, be behind, lack.
***ὑστέρημα**, -*ατος*, *n.* a coming short, want.
ὕστερον, *comp. adv.* later, afterward.
ὑψηλός, -*ή*, -*όν*, *adj.* high.
ὑψ̔ιστος, -*η*, -*ον*, *adj.* highest.
ὕψος, -*ους*, *n.* height. *ἐξ ὕψους*, from on high.
ὑψόω, -*ώσω*, exalt, raise up.

φαγεῖν, 2*nd aor. infin.* of *ἐσθίω*.
***φάγος**, -*ου*, *m.* glutton.
φαίνω, *φανῶ*, *πέφαγκα*, show; *pass.* appear.
Φαλέκ, *m.* Phalek, an ancestor of Joseph.
φανερός, -*ά*, -*όν*, *adj.* clear, manifest.
Φανουήλ, *m.* Phanuel, father of Anna, a prophetess.
φάραγξ, -*αγγος*, *f.* valley.
Φαρές, *m.* Perez, son of Judah.
Φαρισαῖος, -*ου*, *m.* Pharisee.
φάτνη, -*ης*, *f.* manger.
φέγγος, -*ους*, *n.* light.
φέρω, *οἴσω*, *ἤνεγκον*, bear, carry, bring.
φεύγω, -*ξομαι*, *ἔφυγον*, flee.
φήμη, -*ης*, *f.* fame.
φημί, *φήσω*, *ἔφην*, say.
φθάνω, *φθάσω* and *φθήσομαι*, come unexpectedly.
φιλάργυρος, -*ον*, *adj.* fond of money.
φιλέω, -*ήσω*, love, kiss.
φίλημα, -*ατος*, *n.* kiss.
Φίλιππος, -*ου*, *m.* Philip. 1. The apostle (vi. 14). 2. Son of Herod and Mariamne (iii. 19). 3. Son of Herod and Cleopatra (iii. 1).
φιλο-νεικία, -*ας*, *f.* contention.
φίλος, -*η*, -*ον*, *adj.* dear.
φίλος, -*ου*, *m.* friend.
φιμόω, -*ώσω*, render speechless, muzzle.
φλόξ, -*ογός*, *f.* flame.
φοβέω, -*ήσω*, frighten; *pass.* fear; *with *ἀπό*, xii. 4.

*φόβητρον, -ου, *n.* a scarecrow, terror.
φόβος, -ου, *m.* fear.
φονεύω, -εύσω, commit murder.
φόνος, -ου, *m.* murder.
φόρος, -ου, *m.* (φέρω) tribute.
φορτίζω, -ίσω, 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, πεφύλακα, guard, keep.
φυλή, -ῆς, *f.* tribe.
φυτεύω, -σω, plant.
φύω, -σω, 2*nd aor. pass.* ἐφύην, produce; *pass.* to grow.
*φωλεός, -οῦ, *m.* hole.
φωνέω, -ήσω, speak, call, (of a cock) crow.
φωνή, -ῆς, *f.* voice, sound.
φῶς, φωτός, *n.* light.
φωτίζω, -σω, give light to.
φωτεινός, -ή, -όν, *adj.* full of light.

χαίρω, -ήσω, ἐχάρησα, rejoice, be glad.
χαῖρε, *imperative* of χαίρω, hail.
χαλάω, -άσω, loosen, let down.
χαρά, -ᾶς, *f.* joy, gladness.
χάραξ, -ακος, *f.* palisade, bank.
χαρίζομαι, -ίσομαι, bestow, forgive.
χάρις, -ιτος, *f.* favour, grace, thank. χάριν ἔχειν, to thank; οὗ χάριν, wherefore.
*χαριτόω, -ώσω, favour.
χάσμα, -ατος, *n.* gulf, chasm.
χείρ, χειρός (χερός), *f.* hand.
χείρων, -ον, *compar.* of κακός, worse.
χήρα, -ας, *f.* widow.
χιλιάς, -άδος, *f.* one thousand.
χιτών, -ῶνος, *m.* coat, the under-garment (kittuna), of linen or wool, reaching down to the ankles.
χοῖρος, -ου, *m.* swine.
Χοραζείν, *n.* Chorazin, a city on the shore of the lake, two miles from Capernaum.

Χορός, -οῦ, *m.* dance, dancing.
Χορτάζω, -άσω, satisfy, fill.
Χόρτος, -ου, *m.* grass.
Χουζᾶς, -ᾶ, *m.* Chuza, Herod's steward.
Χράω, -ήσω, lend (*κίχρημι present* in use).
Χρεία, -ας, *f.* want, need.
***Χρεοφειλέτης**, -ου, *m.* debtor.
Χρῄζω, -σω, have need of, want.
Χρῆμα, -ατος, *n.* thing; *plur.* riches.
Χρηματίζω, -ίσω, warn.
Χρηστός, -ή, -όν, *adj.* easy, kind, good.
Χρίω, -ίσω, anoint.
Χριστός, -οῦ, *m.* Christ ('anointed').
Χρονίζω, -ίσω, tarry, delay.
Χρόνος, -ου, *m.* time.
Χωλός, -ή, -όν, *adj.* lame.
Χώρα, -ας, *f.* place, country, region.
Χωρίς, *prep.* apart from, without.

ψαλμός, -οῦ, *m.* *psalm.
ψευδομαρτυρέω, -ήσω, bear false witness.
ψευδο-προφήτης, -ου, *m.* false prophet.
ψηλαφάω, -ήσω, handle (lit. to feel or grope about to find a thing).
ψηφίζω, -ίσω (*ψῆφος*, a pebble), count.
***ψίχιον**, -ου, *n.* crumb.
ψυχή, -ῆς, *f.* life, soul.
***ψώχω**, -ξω (*ψάω*), rub.

ὦ, *interj.* O!
ὧδε, *adv.* here, hither.
ὦμος, -ου, *m.* shoulder.
ὠμόσα, 1*st aor. ind. act.* *ὄμνυμι*.
ὠόν, -οῦ, *n.* egg.
ὥρα, -ας, *f.* season, hour.
ὡς, *adv.* and *conj.* as, about, how, that.
ὡσαύτως, *adv.* in like manner, likewise.
ὡσεί, *adv.* as if, as, about.
ὥσπερ, *adv.* just as, as.
ὥστε, *conj.* so that, wherefore.
***ὠτίον**, -ου, *n.* ear.
ὠφελέω, -ήσω, help, profit, benefit, prevail.
ὤφθην, 1*st aor. ind. pass.* of *ὁράω*.